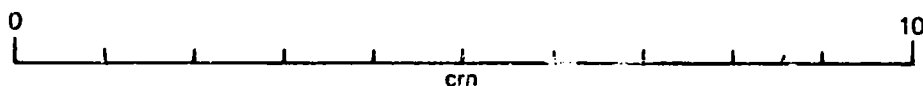
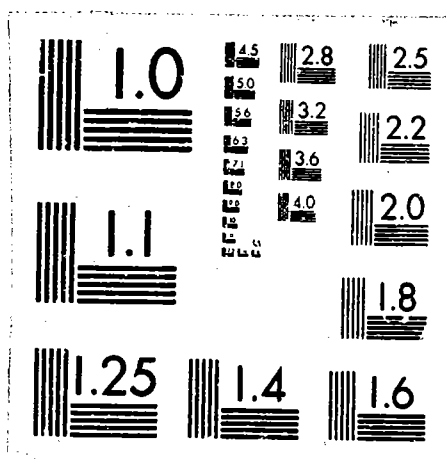


MIKROVERFILMING DEUR DIE UNIVERSITEIT VAN SUID-AFRIKA 1990
 MICROFILMED BY THE UNIVERSITY OF SOUTH AFRICA 1990

Posbus 392 Pretoria 0001
 Box 392 Pretoria 0001



Mikrofilm	UNISA
Microfilm	
© inhoud	UNISA
Contents	

**TIME ORDER IN THREE NOVELS OF O K MATSEPE:
THE STORY BEHIND THE TEXT**

by

GERHARDUS MARTHINUS MARITZ GROBLER

submitted in accordance with the requirements

for the degree of

DOCTOR OF LITERATURE AND PHILOSOPHY

in the subject

AFRICAN LANGUAGES

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: PROFESSOR C F SWANEPOEL

NOVEMBER 1989

I dedicate this thesis to the memory of my dear mother who has
completed her journey.

At the end of a book, as at the close of a life, is the
beginning of Truth.

Patricia D. Tobin

A C K N O W L E D G E M E N T S

I wish to convey my deepest gratitude to

- Professor C F Swanepoel, my highly regarded promoter, for his inspiration, academic guidance, consistent encouragement and active interest.
- Professor P S Groenewald, my respected tutor for many years, for introducing me to and interesting me in the narrative art of O K Matsepe.
- Professor S M Serudu for fruitful discussions on Matsepe's works over a long period.
- Professor R Finlayson for kindly editing parts of the manuscript.
- Mr P C Taljaard for his generous assistance in the computer processing of the thesis.
- My wife, Annatjie, and the boys Corné, Duard and Werner, for their tolerance, their love and their understanding over years in which they had to be content with only half of me.
- My parents for their unceasing inspiration and concern.
- My sisters and their families for their continuous moral support.
- My friends and colleagues for their kind regard.

Above all I thank the Almighty God for the strength and the perseverance to complete this task.

S U M M A R Y

One of the major text-oriented movements of the twentieth century, Structuralism interests itself in the structural patterns of literary works. Gérard Genette, renowned French structuralist, examined the complex relations between the narrative and the story it tells. Among others, he dealt with tense, which works with the relationship between the time of the story (histoire) and the time of the text (récit). Thus he developed a set of premises which can be employed in studying the temporal structuring of a narrative work. Whereas order concerns the relationship between the succession of events in the story and their arrangement in the text, duration has to do with distortions of narrative speed, while frequency denotes the relationship between the number of times an event appears in the story and the number of times it is narrated or mentioned in the text (Chapter 1).

Rooted in the aforementioned tenets, this study examines time order, i.e. order relations, in three novels of Northern Sotho author O K Matsepe, viz Lešitaphiri (Chapter 2), Megokgo ya Bjoko (Chapter 3) and Letšofalela (Chapter 4). By reconstructing the story from the text in each case, the remarkable extent to which Matsepe deviated from linear chronology was revealed. The investigation disclosed numerous discrepancies between story-time and text-time, in Genette's terms known as anachronies: analepsis which implies a "return to the past" and prolepsis denoting "a leap into the future". All three works begin in medias res, which means that the starting point of the text is not the starting point of the story.

Through his abundant use of analepsis Matsepe manages to blur the distinction between past and present, creating a literary portrait of simultaneity and timelessness, a reality, yet different from the real world. In a world fraught with magic, turmoil and strife, peace can only be enjoyed when the inhabitants have moved to a new locality. In so doing, Matsepe

hints at another world as the eventual peaceful destination of man. The few instances of prolepsis similarly stress that longing for a better dispensation: on earth man is but a sojourner on his way somewhere (Chapter 5).

C O N T E N T S

CHAPTER 1

Introduction	1
1.1 Preamble	1
1.2 Aim	3
1.3 Theoretical base	5
1.4 Method of presentation and scope	16
1.5 Technical aspects	17

CHAPTER 2

Lešitaphiri	20
2.0 Introduction	20
2.1 Chapter I	20
2.1.1 Narrative order	21
2.1.2 Chronological order	21
2.1.3 Order relations	21
2.2 Chapter II	22
2.2.1 Narrative order	23
2.2.2 Chronological order	24
2.2.3 Order relations	25
2.3 Chapter III	25
2.3.1 Narrative order	26
2.3.2 Chronological order	26
2.3.3 Order relations	27
2.4 Chapter IV	27
2.4.1 Narrative order	28
2.4.2 Chronological order	29
2.4.3 Order relations	30
2.5 Chapter V	31
2.5.1 Narrative order	32
2.5.2 Chronological order	32
2.5.3 Order relations	34
2.6 Chapter VI	34
2.6.1 Narrative order	36
2.6.2 Chronological order	37
2.6.3 Order relations	39

2.7	Chapter VII	40
2.7.1	Narrative order	40
2.7.2	Chronological order	40
2.7.3	Order relations	44
2.8	Chapter VIII	44
2.8.1	Narrative order	44
2.8.2	Chronological order	45
2.8.3	Order relations	48
2.9	Chapter IX	48
2.9.1	Narrative order	49
2.9.2	Chronological order	49
2.9.3	Order relations	52
2.10	Chapter X	53
2.10.1	Narrative order	54
2.10.2	Chronological order	54
2.10.3	Order relations	58
2.11	Chapter XI	59
2.11.1	Narrative order	60
2.11.2	Chronological order	61
2.11.3	Order relations	66
2.12	Chapter XII	66
2.12.1	Narrative order	67
2.12.2	Chronological order	67
2.12.3	Order relations	72
2.13	Résumé	72
 CHAPTER 3		
	Megokgo ya Bjoko	75
3.0	Introduction	75
3.1	Chapter 1	76
3.2	Chapter 2	77
3.2.1	Narrative order	84
3.2.2	Chronological order	85
3.2.3	Order relations	86
3.3	Chapter 3	86
3.3.1	Narrative order	92
3.3.2	Chronological order	92
3.3.3	Order relations	94

3.4	Chapter 4	95
3.4.1	Narrative order	100
3.4.2	Chronological order	101
3.4.3	Order relations	103
3.5	Chapter 5	104
3.5.1	Narrative order	108
3.5.2	Chronological order	109
3.5.3	Order relations	112
3.6	Chapter 6	113
3.6.1	Narrative order	117
3.6.2	Chronological order	118
3.6.3	Order relations	122
3.7	Chapter 7	122
3.7.1	Narrative order	124
3.7.2	Chronological order	124
3.7.3	Order relations	129
3.8	Chapter 8	129
3.8.1	Narrative order	132
3.8.2	Chronological order	132
3.8.3	Order relations	137
3.9	Résumé	138
 CHAPTER 4		
	Letšofalela	142
4.0	Introduction	142
4.1	Chapter I	143
4.1.1	Narrative order	148
4.1.2	Chronological order	150
4.1.3	Order relations	151
4.2	Chapter II	151
4.2.1	Narrative order	152
4.2.2	Chronological order	152
4.2.3	Order relations	154
4.3	Chapter III	154
4.3.1	Narrative order	162
4.3.2	Chronological order	164
4.3.3	Order relations	166
4.4	Chapter IV	166

4.4.1	Narrative order	176
4.4.2	Chronological order	178
4.4.3	Order relations	181
4.5	Chapter V	182
4.5.1	Narrative order	196
4.5.2	Chronological order	199
4.5.3	Order relations	204
4.6	Chapter VI	205
4.6.1	Narrative order	212
4.6.2	Chronological order	213
4.6.3	Order relations	216
4.7	Chapter VII	216
4.7.1	Narrative order	225
4.7.2	Chronological order	228
4.7.3	Order relations	232
4.8	Chapter VIII	232
4.8.1	Narrative order	234
4.8.2	Chronological order	235
4.8.3	Order relations	237
4.9	Chapter IX	237
4.9.1	Narrative order	241
4.9.2	Chronological order	242
4.9.3	Order relations	245
4.10	Chapter X	245
4.10.1	Narrative order	251
4.10.2	Chronological order	252
4.10.3	Order relations	255
4.11	Chapter XI	255
4.11.1	Narrative order	257
4.11.2	Chronological order	258
4.11.3	Order relations	266
4.12	Chapter XII	266
4.12.1	Narrative order	267
4.12.2	Chronological order	267
4.12.3	Order relations	285
4.13	Résumé	285

CHAPTER 5

The story behind the text	290
5.1 The reconstructed story	290
5.2 The implied "story"	296

BIBLIOGRAPHY

305

CHAPTER 1

Introduction

1.1 Preamble

The study of literature has developed through three phases over the past hundred and thirty years. Each of these is characterised by a specific perspective on the literary work. The difference among these approaches can be ascribed to a shift in focus (cf. Cloete et al. 1985:32) regarding the reading of a literary text. The latter process involves, among others, the author (addresser), the text (message) and the reader (addressee) in accordance with Roman Jakobson's (1960:350-377) communication model.

Initially emphasis was placed on the role of the author in the literary text. Hence the author-oriented approach sought "to recover the authorial intention as the key to a text's meaning" (Scholes 1982:8). It was argued, especially by Hirsch (1967), that conclusive interpretation was impossible unless an authorial intention to govern such interpretation, was postulated. This view gave rise to the historical-biographical approach, which emphasised the link between the author's life and his literary works. The relation was drawn by studying the role his personal circumstances played in establishing the particular tone of his works.

The second phase was introduced when the focus shifted from the author to the text. The literary text per se became the object of study, leaving little or no room for external factors such as the personal life of the author. Van Luxemburg et al. (1985:66) state:

"Biografische en historische gegevens worden zo veel mogelijk buiten beschouwing gelaten. Het literaire werk moet voor zichzelf spreken."

This view culminated in the rise of text-oriented approaches such as New Criticism, Russian Formalism, Structuralism and Semiotics. Although they differ in one way or another as far as their perception of the literary text is concerned, they agree in their repudiation of both the relevance of the author's intention to the interpretation of a text, and the reader's freedom to create his own meaning.

The last phase came into being towards the end of the 1960s when another shift in focus took place -- from the text onto the reader and his response to the literary text. This development became known as Reader Response or Reception Aesthetics.

Exponents of this approach maintain that readers make their own meaning. "The reader", says Scholes (1982:9), "must be thought of as essentially free to create the text." The possibility of misreading or misinterpretation is ignored -- creativity on the part of the reader is in fact encouraged.

(Regarding the foregoing cf. also Du Plooy 1986; Eagleton 1983; Fokkema and Kunne-Ibsch 1977; Jefferson and Robey 1986; Ryan and Van Zyl 1982; Swanepoel 1986).

Structuralism as a text-oriented theory, is concerned with the structure of the literary work. It has as objective not the interpretation of literature, but the investigation of its structures and devices. It does not seek to explain what individual works mean, but attempts to make explicit the system of figures and conventions that enable works to have the forms and meanings they do. Gérard Genette, a renowned French structuralist, states:

"Structuralists devoted considerable attention to plot structure, ... and to the ways in which details of various kinds in a novel are organised to produce effects of suspense, characters, plot sequences, and thematic and symbolic patterns" (1980:8).

In attempting to define the forms and figures of narrative discourse, Genette deals with "all the complex relations between the narrative and the story it tells" (ibid.). He uses

grammatical terms for the concepts he deals with: tense, for instance, denotes "the temporal structuring of narrative", while mood and voice refer to "point of view". Genette developed a set of premises which can be employed in studying the temporal structuring of a narrative work. These are explained in detail in paragraph 1.3 below.

1.2 Aim

The written narrative art of Northern Sotho, in as far as the rendering of time was concerned, until the appearance of Oliver Kgadime Matsepe, mainly resembled its oral counterpart. In folktales, legends, animal stories and myths the passage of time is represented by a series of events following each other logically one after the other, i.e. chronologically: the logical flow of time is not interrupted; the obvious succession of events is not tampered with. Referring to the treatment of time by earlier Northern Sotho authors, Groenewald (1985:7) observes:

"Hulle het nie die naelstring van die tyd geknip
nie, sodat die opeenvolging van gebeure, soos in
die fabel gerangskik, nie deur die besondere aanbod
daarvan versteur word nie."

The first signs of a new trend in the treatment of time in Northern Sotho narrative became apparent in two short stories by E.M. Ramaila (Molomatsebe 1951). He employed time in such a way that it

"has become thematically relevant in the structure
of the Northern-Sotho novel, and the difference
between 'Erzählzeit' and 'erzählte Zeit' has become
a fact." (Groenewald 1985:10)

Already with the appearance of his second novel, Lešitaphiri (1963), it was clear, however, that it would be O.K. Matsepe who would pursue the manipulation of time order in his narrative art. His intent culminated in Megokgo ya Bjoko (1969) -- third in his oeuvre -- which was to be his most intricate structured work due to the extent to which chronology is distorted. The trend is

continued in Letšofalela (1972), first of his more voluminous works. Groenewald (ibid.) states:

"Matsepe dramatically disapproves of the principle of chronological sequence in his arrangement of the events to be described. Time has, according to Matsepe, no beginning and no end..."

Matsepe's treatment of time reminds one of Marcel Proust's technique in A la Recherche du Temps Perdu (1954). This celebrated French work became the object of Genette's renowned study of time relations in the novel, referred to above. His findings were published in Discours du récit (1972), translated into English as Narrative Discourse (1980). The principle of order, for instance, underlies the distinction between chronological order and narrative order and facilitates the reconstruction of the former from the narrative text. This is an essential process in the analysis of a narrative work, since, according to Steel (1979:5),

"chronological structure is the natural starting point in the examination of what a work can signify in an oblique mode about the nature of time;... it is also a natural starting point in seeking out the inner context of a novel's means of expression."

Reading Lešitaphiri for the first time, I was struck by apparent discrepancies in the plot, which I learnt only later, were attributable to the discrepancy between the narrative or text order, and the chronological or story order. This phenomenon is much more conspicuous in Megokgo ya Bjoko and recurs in Letšofalela.

Apart from Groenewald's article "Tyd in die Noord-Sothoverhaalkuns" (1985), which deals, among others, with Matsepe's treatment of time, as well as references to the matter in several of his other publications (cf. Bibliography), no profound study in this regard has been made to date. Serudu (1987) points out that "in constructing his plot patterns, Matsepe uses ... foreshadowing,

flashback ..." (p.107), and declares that "his works are rare because of his ability to narrate achronologically, by inversion of events, transposition of actions ..." (p.485). He does not, however, discuss time as a structural device.

In the light of the foregoing it was regarded feasible to conduct a comprehensive study of time order as a means to revealing the significance of Matesepe's narrative technique. The selection of the three successive works to be investigated, is based on the fact that:

- (a) distortion of the chronology as a narrative strategy seems to emerge for the first time in Lešitaphiri, which can also be regarded as Matsepe's first successful work (cf. Groenewald 1978:33,35);
- (b) the utilisation of this technique comes to a head in Megokgo ya Bjoko, probably the "greatest" work in his oeuvre (cf. Groenewald 1983:15);
- (c) Letšofalela is the first of Matsepe's more voluminous works in which time order is distorted and this novel is similarly highly rated as far as the author's workmanship is concerned (cf. Serudu 1987:17).

For the purpose of analysis we shall employ Genette's principle of order in reconstructing the chronological sequence from each text and establishing order relations between chronological events and narrative sections. This is essential for determining the full extent to which the author has deviated from the chronological sequence in his rearrangement of events in the text.

1.3 Theoretical base

According to Genette a narrative such as the novel or short story consists of three levels, viz the story (histoire), the text (récit) and the narration (narration) (the underlined terms have been adopted from Rimmon-Kenan and will subsequently be used). Story is the sequence of narrated events, abstracted from their disposition in the text and reconstructed in their chronological

order; text is the sequence in which the author arranges these events; and narration is the act or process of producing the text. Of these three aspects of narrative fiction, only the text is directly available to the reader (cf. Rimmon-Kenan 1983:3-4).

These narrative aspects are interwoven and an analysis of a narrative text involves inquiry into their mutual relationships, inter alia the relationship between the text and the events it recounts, i.e. the story. The importance of the reconstruction of the story in a structural study of the narrative is underlined by Jooste (1983:6) (he uses the term "fable" for story):

Vir begrip van die betekenisvolle struktuur van
'n prosawerk is die aktualisering van die fabel
'n voorvereiste.

For the purpose of this study we shall only examine the relationship between story and text. Discussing time in the narrative, Genette deals inter alia with what he calls tense, which has to do with the relationship between the time of the story and the time of the text, chronology, the sequence and order of events and the fact that one series of events may be embedded in another. These temporal relationships involve three aspects, viz order, duration and frequency.

Order concerns the relationship between the succession of events in the story and their arrangement in the text. Duration has to do with distortions of narrative speed, which is defined as the relationship between the duration of the story, measured in seconds, minutes, days, years, and the length of the text, measured in lines and pages. Frequency denotes the relationship between the number of times an event appears in the story and the number of times it is narrated (or mentioned) in the text.

It should be pointed out at this juncture that the thesis was initially intended to cover all three of the above aspects. However, it gradually proved impractical due to the magnitude of the material. Consequently it was decided that only order would be investigated, leaving aside duration and frequency, although

the latter two may be referred to in passing. Therefore we shall henceforth only concentrate on order.

The fact that tense implies the relationship between the time of the story and the time of the text, points to a "temporal duality" consisting in the opposition between story-time and text-time. On account of this fact Rimmon-Kenan (1983:44) defines time in narrative fiction as "the relations of chronology between story and text". Regarding the distinction between story-time and text-time, she observes:

In practice, although the text always unfolds in linear succession, this need not correspond to the chronological succession of events, and most often deviates from it, creating various kinds of discordances ... between story-time and text-time ... (1983:45-6).

Temporal order, as stated earlier, works with the relationship between the succession of events in the story and their arrangement in the text. It involves, in other words, the connection between the chronology of the story and the way in which this chronology is arranged or rearranged in the text. In the case of a reference in the text such as "Two years earlier ...", "the narration returns, as it were, to a past point in the story", and is called analepsis. In an instance such as "Years later ...", "the narration, as it were, takes an excursion into the future of the story", and is termed prolepsis (Genette 1980:40; Rimmon-Kenan 1983:46). Traditionally these are known as "flashback" or "retrospection" and "foreshadowing" or "anticipation" respectively. These types of discordance between the two temporal orders of narrative are referred to as anachronies.

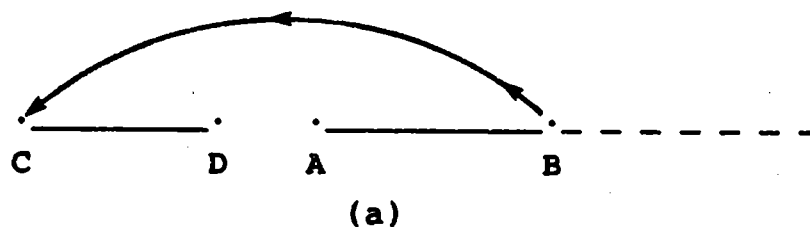
An anachrony can reach into the past (analepsis) or the future (prolepsis), either more, or less far from the "present" moment, i.e. from the moment in the story when the narrative was interrupted to make room for the anachrony. This temporal distance is referred to as the reach of the anachrony. The

anachrony itself can also cover a duration of story that is longer or shorter, known as its extent.


To pinpoint and measure these narrative anachronies, Genette assumes the existence of a kind of zero point (a hypothetical point of reference) that would be a condition of perfect temporal correspondence between text and story, such as occurs in folklore narrative which habitually conforms to chronological order. Violation of chronological order results in narrative anachronies such as referred to above.

Two temporal levels are associated with the occurrence of any anachrony. The narrative into which the anachrony is inserted, is called the first narrative, while the anachrony itself constitutes, with respect to the first narrative, a narrative that is temporally second, i.e. subordinate, to the first narrative. This means that the anachrony is actually embedded in the first narrative.

An anachrony involving an episode earlier than the temporal point of departure of the first narrative, i.e. of which the extent remains external to the extent of the first narrative, is known as external analepsis. The relation between these two temporal fields may be represented visually in this way:

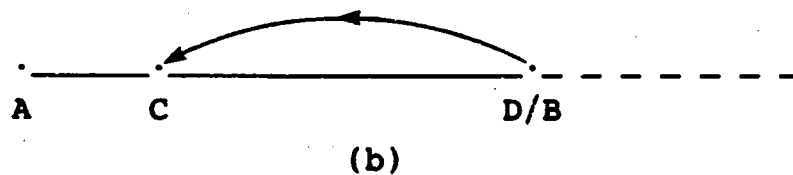


Read as follows (diagrams (a) through (f)):

-  = reach of analepsis (into past)
- A = starting point of first narrative
- B = "present" moment
- AB = extent of first narrative
- C = starting point of analepsis

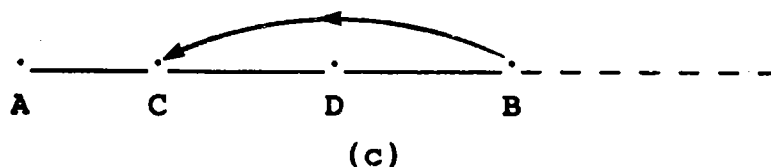
D = point where analepsis ends
 CD = extent of analepsis

Inversely, an anachrony involving an episode later than the temporal starting point (A) of the first narrative, i.e. of which the entire extent (CD) remains internal to the extent (AB) of the first narrative, is referred to as internal analepsis. This may be represented as follows:

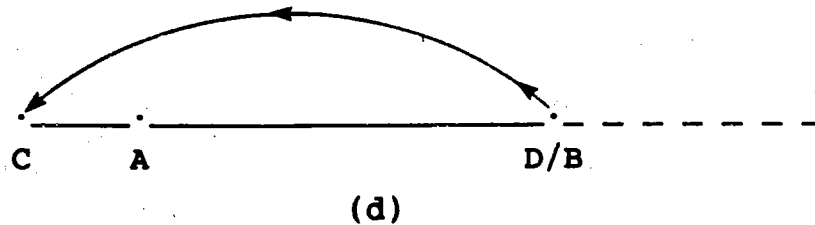


In this case the extent (CD) of the internal analepsis stretches from a point in the past (C) (which is later than the starting point (A) of the first narrative) up to the "present" moment (B). Hence the reach and extent of the analepsis coincide (D/B).

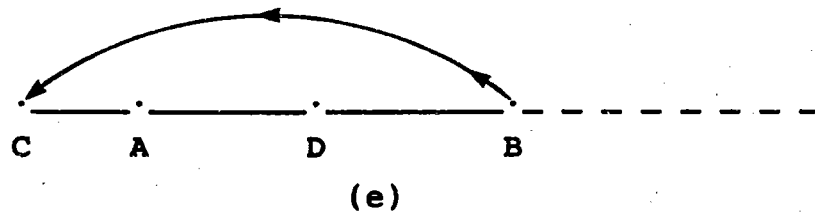
However, as shown in diagram (c) below, the extent (CD) of the internal analepsis may cover any stretch of time between the starting point (A) of the first narrative and the "present" moment (B). This means that the analepsis need not necessarily rejoin the "present" moment as shown in (b) above:



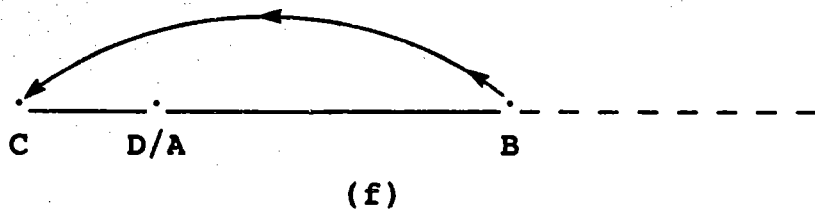
A third type is described as mixed analepsis. Here the reach goes back to a point (C) earlier, and the extent stretches to a point (D) later than the starting point (A) of the first narrative. D, indicating the end of the analepsis, may or may not coincide with the "present" moment (B), as shown in diagrams (d) and (e) below:



or



Instances such as illustrated in diagrams (b) and (d), where the reach (indicated by convex line) and the extent (CD) of the analepsis coincide, are referred to as complete internal and complete mixed analepses, respectively. Complete external analepsis would be the case where the extent of the analepsis and that of the first narrative lie adjacent to each other. This means that the analepsis (CD) lies outside the temporal field of the first narrative (AB), with the end (D) of the analepsis rejoining the starting point (A) of the first narrative. Compare the following diagram:



The difference between diagrams (f) and (a) aptly illustrates the difference between complete and partial external analepsis. As pointed out earlier, in the former case the analepsis joins the first narrative without any breach between the two sections (cf. (f) above). This means that there is no temporal gap left in the story: the analepsis joins a continuous precursory period to the first narrative. Diagram (a) on the other hand, shows a gap between D and A, implying that the analepsis ends short of the

starting point of the first narrative, thus leaving blank a precursory stretch of time. The analepsis only partly covers the stretch of time preceding the first narrative. In such a case the analepsis is said to end on an ellipsis, which is a leap forward in time, resulting in the temporal gap.

The functions of complete and partial external analepses differ according to their respective natures. Complete external analepsis, is connected to the principle of beginning in medias res, in terms of which the starting point of the text is not the starting point of the story: the first narrative begins at a point when some significant story events had already taken place. These precursory events which are initially ignored by the first narrative, are later introduced by means of complete analepsis, which is exactly its function: to retrieve the complete range of precursory events. The analepsis often constitutes a significant part of the narrative, sometimes even making out the main part. In the latter case the first narrative functions as "the denouement in advance" (Genette 1980:62).

Partial external analepsis, by its nature of covering a secluded period of time precursory to and detached from the first narrative, serves merely to supply the reader with an isolated piece of information essential for understanding a particular moment of the action. This piece of information from the past is presented through the analepsis, leaving unaccounted for an intermediate period between the analepsis and the starting point of the first narrative (the blank space DA in diagram (a) above).

It is essential to distinguish these different types of analepses, since their effects, for the purposes of narrative analysis, are totally disparate. External analepsis, covering a period of time earlier than the starting point of the first narrative and therefore falling outside its temporal field or extent, can never interfere with the latter. The case is different with internal analepsis. Because its extent is contained within that of the first narrative, thus covering a stretch of time within the temporal field of the latter,

possibilities of redundancy or collision are strong. This also holds for the internal part of mixed analepsis (AD in diagrams (d) and (e) above). The problems of interference relating to this kind of situation underly the distinction between heterodiegetic and homodiegetic internal analepsis.

The former designates internal analepses which deal with a story line (diegetic content) different from the content of the first narrative. This means that the main story line is interrupted to provide the reader with some information that is not related to it. It happens, for instance, when the narrator wants to shed light on the past of a newly introduced character, or when he wants to make the reader catch up with the recent past of a character who has been out of sight for some time. These are, according to Genette, the most traditional functions of analepsis, and do not cause real narrative interference, despite the temporal coincidence.

Homodiegetic internal analepsis differs from the foregoing in that the analepsis and the first narrative deal with one and the same story line. As a result the possibility of temporal interference is greatly increased, even to the extent that it becomes virtually unavoidable. In order to account for this fact, a further distinction is necessary: that between completing or returning, and repeating or recalling internal analepses.

The first category contains retrospective narrative sections that cover earlier temporal gaps caused by the restraining of certain events at the time of their occurrence. Such an earlier gap may be an ordinary ellipsis, i.e. a break in the temporal continuity. For instance, in recounting a character's activities, a significant period in his life is omitted. This temporal gap is then filled in at a later stage through a return to the past. In the case of an ellipsis, the narrative skips over a moment or a period of time, creating a break by "the elision of a diachronic section" (Genette:51). Another type of gap comes into being through the omission of one of the constituent elements of a situation in a period that the narrative does generally cover.

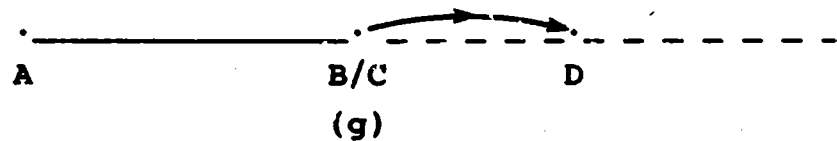
Here the narrative does not omit a stretch of time, but sidesteps a specific element. An example would be where a character deliberately conceals the existence of a specific member of his family, while recounting his own childhood. This is a kind of lateral ellipsis which is termed paralipsis. Both these types of temporal omission lend themselves aptly for retrospective filling-in.

The second type of internal homodiegetic analepsis, known as repeating or recalling analepsis, per definition promotes redundancy, for it tends to retrace its own path. For purposes of comparison -- to establish analogy or contrast -- between present and past, an earlier narrative section is recalled or repeated. The function of this type seems to be to grant to a past episode a significance that it did not have at the time of its occurrence. In other words, recalling or repeating analepsis aims at modifying an initial interpretation at a later stage by having the reader re-evaluate the significance of a past episode in the light of the present.


Whereas analepsis is a "return to the past", prolepsis could be seen as a "reach into the future". It basically consists in temporal anticipation, or advancement of a particular episode, for instance to fill in ahead of time a later blank or to advance and repeat it again later. Genette (1980:67) points out that the first person narrative lends itself best to anticipation or prolepsis, due to the fact that it is told in retrospect. The narrator in this kind of narrative has the permission, for instance, to tell, at the beginning of his story, of the significant consequences an earlier event or episode eventually had, though he could not foresee it at the time of its occurrence. According to Genette (ibid.) this kind of anachrony occurs much less frequently than its counterpart, analepsis. This may be attributable to the fact that the very nature of prolepsis is subversive of the principle of narrative suspense. This has been found to be true of Matsepe's works as well, where only a few instances of prolepsis have been encountered, compared to the numerous cases of analepsis. We shall discuss the former only in

brief.

As in the case of analepsis, prolepsis can also be divided into an internal and an external type. In the latter instance some episodes -- sometimes told as digressions during a specific scene -- may take place at a point later in the story than this scene. These episodes are then presented through the prolepsis of which the extent falls outside the temporal field of the first narrative. The following diagram illustrates this type of prolepsis:



Read as follows:

-  = reach of prolepsis (into future)
 A = starting point of first narrative
 B = "present" moment
 AB = extent of first narrative
 C = starting point of prolepsis
 D = point where prolepsis ends
 CD = extent of prolepsis

Similar to internal analepsis, internal prolepsis also poses the problem of interference, i.e. of possible worthless duplication of a certain narrative section which has been anticipated by the prolepsis and later repeated by the first narrative, as in the case of repeating prolepsis, for instance. Here again the distinction between heterodiegetic and homodiegetic is applicable: the former, because it deals with a story line different from that of the first narrative, presents no risk of duplication, whereas the latter type, which deals with the same story line as the first narrative, does.

Homodiegetic prolepsis comprises a repeating and a completing type (both referred to earlier). The first, like repeating analepsis, seldom occurs, except as brief allusions referring in advance to an event that will later be related in its place. It thus fulfils a function of advance notice as against the role of recall played by repeating analepsis. Advance notice is marked by indications such as "We shall see ...", or "As we shall see later ...". Through this kind of foreshadowing an expectation is created in the reader's mind. This expectation may be satisfied sooner, or later, depending on the reach of the prolepsis. Where the reach is very short, the expectation can be fulfilled immediately, for instance at the end of a chapter. In this case the prolepsis is an advance notice disclosing the subject of the following chapter. It seems, however, that most often the advance notice has a longer reach, exemplified by indications such as: "That I was ... , we shall find in the course of this narrative" (cf. Genette:75).

Not to be confused with advance notice, is a type of prolepsis known as advance mention. Whereas the former is an explicit notice of some event to come, the latter is a "simple marker without anticipation" (Genette *ibid.*). Its significance will only emerge at a later stage. Advance mention is therefore exemplified, for instance, by having a character appear briefly early on in a narrative, but whose role only becomes significant much later. Compared to advance notice, advance mention is scarcely discernible where it appears in the text and its importance is only recognised retrospectively at a later stage.

Although technically it is possible to distinguish also complete and partial prolepses in terms of their extent, practically no examples of the former was encountered by Genette and according to him it seems that in fact all prolepses are of the partial type. The beginning of prolepsis may be indicated by statements such as "I take a leap of many years ..." or "To anticipate for a moment ...". The end may be marked as follows: "To return to ..." or "... to go backwards ..." (cf. Genette:78).

Anachrony in narrative is not always a matter of analepsis or prolepsis pure and simple. Complex temporal relations may occur which consist in, for instance, prolepsis on analepsis or vice versa, about which we shall not go into detail here. Moreover, open analepses, i.e. of which the conclusion cannot be pinpointed, shows that narrative sections may occur which are temporally indefinite. Sometimes an event may be without any kind of temporal reference, meaning that it can in no way be related to the surrounding events. An event becomes thus unplaceable when it is connected not to another event, but to "the (atemporal) commentarial discourse" accompanying it (cf. Genette:83). In such case, where the content of the narrative is of no help in determining the status of an anachrony which is without any temporal reference, it must be assumed that the event concerned is dateless, i.e. an achrony.

1.4 Method of presentation and scope

For the purpose of this investigation we are only interested in establishing "sequential relationships" (cf. Genette 1980:37). These are brought about by comparing the order in which events are arranged in the text with the order of succession these same events have in the story. In terms of such comparison, three events, say A, B, and C, so named according to the order of their appearance in the text, is related to the respective chronological positions which they occupy in the story, e.g. 1, 2, 3. The relationship established in this case is expressed as A1-B2-C3, signifying that the events are rendered in the text in ordinary chronological order. The formula A2-B1-C3, would imply that an event, B, appearing second in the text, in fact occurred earlier in the story than the event recounted first, viz A. This points toward analepsis, i.e. returning to an earlier point in the story. Prolepsis is implied by a formula such as A1-B3-C2, which indicates that an event, B, placed second in the text, appears later in the story than the event following it in the text, viz C. It is thus an advancement in the text of a later event in the story, also described as a reach into the future. Investigation of "syntactic relationships" (subordination and

coordination) (cf. Genette 1980:39 et sqq.) involving connections and interlockings between sections, has not been considered necessary for this study as we are only interested in a basic reconstruction of chronological sequence.

Following Genette, each of the relevant Matsepe works has been divided into a number of narrative sections (accounts of single events or series of related events, i.e. episodes) which were numbered with capital letters, e.g. A, B, C etc. For technical reasons the letter I has not been used and after Z the numbering has been continued by means of AA, BB, CC etc. These represent the order of events in the text, i.e. narrative order. The sequence of events in the story, i.e. chronological order, is indicated by means of numbers, e.g. 1, 2, 3 etc. The relationship between narrative order and chronological order is represented by means of formulae as indicated above.

In accordance with the foregoing, the analysis of each text shows three phases: firstly, the order of events as they appear in the text is traced so as to outline the narrative order; secondly, a reconstruction is made of the story, based on a rearrangement of the events in the text into their most probable chronological positions, resulting in the constitution of the chronological order; thirdly, these two orders are then related to each other to establish order relations reflecting the extent to which the author has deviated from the chronological order.

1.5 Technical aspects

- (a) In discussing the relevant texts, reference is often made to specific paragraphs introducing particular narrative sections. These are indicated as "the first", "the second", "the third", as the case may be, according to their position from the top of the page (instances calculated from the bottom are thus indicated). If a paragraph runs from a previous page onto the following, the latter part is considered to be the first paragraph of the latter page. The first indentation in such instance is therefore taken to

introduce the second paragraph.

- (b) For technical reasons we had to deviate in one instance from the official Northern Sotho orthography. Due to the inability of the computer programme used for processing the thesis to produce the inverted circumflex, we had to resort to an alternative sign to mark the prepalatal *ɕ*. Having considered various possibilities, we eventually decided on the tilda, i.e. (~), as the most acceptable, e.g. Lešitaphiri, Letšofalela, Mabitša.
- (c) Although Northern Sotho kgoši is often translated as "king", we prefer to use "chief". The former has definite Western connotations which are inapt within the traditional Kopa milieu Matsepe depicts in his works. We are of the opinion that "chief", defined by the Concise Oxford Dictionary (p.206) as "leader, ruler; head man of tribe, clan", is more appropriate within the context of these novels. The concept "king" would have been reserved for what is sometimes also called "paramount chief". In Matsepe's works it is, however, extremely difficult to determine hierarchy with precision.
- (d) The presentation of the data is not similar for all three texts. In the case of the two shorter works, viz Lešitaphiri and Megokgo ya Bjoko, the complete chronological order is repeated at the end of each chapter to indicate the accumulation of story events throughout the work. The new story events in each synopsis are highlighted in bold print. This method provides a regular update of the chronological order, giving a continuous overview of the development of the story being reconstructed. These two works are analysed in Chapters 2 and 3 respectively.

As far as the more voluminous Letšofalela with its more numerous events is concerned, the above method proved so space-consuming that it became impractical. In this instance (with the exception of Chapters II and III, cf. paragraphs 4.2.2 and 4.3.2) only the new story events, arranged in their

most probable chronological positions, are provided at the end of each chapter. Story events repeated are mainly those which become preceded, at some point, by earlier story events emerging later through analepsis. The latter work is examined in Chapter 4.

The concluding chapter first gives a synopsis of the analyses of the three individual texts, and briefly compares the results. Thereafter it attempts to interpret Matsepe's treatment of time with a view to explaining the significance of his technique, i.e. revealing the "story" behind the text.

CHAPTER 2

Lešitaphiri

2.0 Introduction

It has been pointed out that temporal order consists in the relationship between the sequence of events in the story (chronology) and the way in which these events are presented in the text (narrative order). To establish these relationships we shall operate in three phases: firstly, we shall examine the text to determine the narrative order; secondly, we shall reconstruct the story from the text by rearranging the events in chronological order; and thirdly, we shall effect order relations between the two, indicating the position of each event in the text (by way of capital letters) in relation to its chronological position in the story (by way of numbers).

This procedure is repeated for every chapter of the narrative work, resulting in the systematic extraction and reconstruction of the story from the accumulating text.

2.1 Chapter I (pp.5-9)

The first chapter of Lešitaphiri consists mainly of description and the scene of three old men discussing the royal disaster of the birth of chief Taudi's illegitimate son, thus introducing the problem to be dealt with: the "lešitaphiri" or "unbreakable bone", the insoluble dilemma. The conversation, starting with the third paragraph on p.6, introduces narrative section A.

Narrative section B is introduced by the first paragraph on p.8 which refers to the birth of the illegitimate child, thus constituting an analepsis, as the birth comes before this dialogue in the story.

The second paragraph on p.9 introduces narrative section C: The mother's parents were invited to acquaint themselves with the

circumstances, after which a general meeting would be called to inform the whole tribe which had the right to know about a serious matter such as this concerning its "mother". The main wife of the chief is married with dowry contributed to by the whole tribe, hence she is known as "mother of the tribe". The parents had not been informed immediately about the dilemma, i.e. before the news reached the old man who broke it to his friends [we assume this as we learn later that when the news reached the parents, rumours about it had already gone round -- this is exactly the source of Mabothe's dissatisfaction with Taudi].

2.1.1 Narrative order

- A. Conversation among three old men (at the start the news of the illegitimate royal birth had already been broken by one old man to the other, however the reader is at this point still in the dark).
- B. News of the birth (the reader only learns of it later).
- C. Mother's parents informed.

2.1.2 Chronological order

The different narrative sections may be arranged into the following chronological order:

- 1 = B
- 2 = A
- 3 = C

This implies that the order of the events in the story is as follows:

- 1. (B) Birth of illegitimate child (and news thereof).
- 2. (A) Conversation (after news had reached old man).
- 3. (C) Mother's parents informed.

2.1.3 Order relations

The order relations among the foregoing narrative sections may be

represented as follows:

A2-B1-C3

2.2 Chapter II (pp.10-23)

This chapter opens with the statement of chief Taudi's crisis: the birth of the illegitimate child from his main wife, Khutšišo. This constitutes narrative section D.

The second paragraph introduces narrative section E: Chief Taudi has built his mountain village into a sanctuary against a hostile and bloodthirsty wilderness.

Narrative section F is introduced by the third paragraph on p.10 which relates Taudi's past since he became chief: his peace treaties with other chiefs; his marriages to his minor wives before he married his main wife, known as "mother of the tribe", because the dowry for her was contributed by the tribe as a whole; his realisation that his minor wives all have already given birth to girls and boys, while Khutšišo has four girls but has not yet produced the heir to his throne.

The final paragraph at the bottom of p.11 returns us to the "present moment" by restating Taudi's dilemma in terms of the fact that a legitimate ruler must be of royal blood born from the "mother of the tribe". This constitutes narrative section G.

The first paragraph on p.12 introduces narrative section H which constitutes an analepsis, reaching back in story time to the episode related in the penultimate paragraph of the previous chapter (second par., p.9) according to which Khutšišo's parents were informed of the birth of her (illegitimate) son (cf. narrative section C above). Narrative section H thus recounts the arrival of Taudi's messenger at her father, Mabothe's place. In the story it follows on narrative section C, thus filling in an

earlier temporal gap.

Narrative section J is introduced by the second paragraph on p.12. It tells of a huge meeting at chief Taudi's place which is attended by Mabothe who has come to discuss the former's negligence to inform him properly of the birth of his daughter's child.

Some four pages later (p.16) we learn that Mabothe was accompanied by another chief, a friend whom he had invited to attend the meeting as an observer. He took this decision in a discussion with his wife after being informed of the birth by Taudi's messenger. This is contained in narrative section K, introduced by the second paragraph on p.16 which constitutes an analepsis.

The third paragraph on p.17 introduces narrative section L: Mabothe left Taudi's place in anger, utterly dissatisfied and indignant about the latter's negligence to inform him in the proper way of the birth of Khut̃sĩso's child.

Narrative section M is introduced by the second paragraph on p.18: A month had passed since Mabothe returned angrily from Taudi and the latter still did not know how to rectify his mistake in order to appease Mabothe.

Narrative section N commences with the third paragraph on p.18 and relates Mabothe's discussion of the matter with his family on his return from Taudi; his decision to visit his in-laws for their advice; the festivities in his honour; his return with gifts. In the story these events precede the point at which Taudi found himself in uncertainty about his attitude towards Mabothe, which means that narrative section N constitutes an analepsis.

2.2.1 Narrative order

D. Taudi's dilemma (birth of illegitimate child).

E. Establishment of his village.

- F. Taudi becomes chief.
- G. His dilemma restated.
- H. Taudi's messenger arrives at Mabothe's place to inform him of the birth of his daughter's child.
- J. Mabothe attends a meeting at Taudi's place where he is to discuss the latter's negligence to inform him in the proper way about the birth of Khutšišo's child.
- K. Having been informed about the birth of his daughter's child, Mabothe discusses the matter with his wife and decides to invite a friend, also a chief, to accompany him to Taudi's place and attend the discussions as an observer.
- L. Mabothe leaves Taudi's place in anger.
- M. A month after Mabothe has left his place in anger, Taudi still does not know how to appease his father-in-law.
- N. On his arrival back home from Taudi's, Mabothe decides to visit his in-laws to discuss the birth of Khutšišo's child as well as Taudi's negligence to inform him about it in the proper way; he is honoured with celebrations and gifts.

2.2.2 Chronological order

When the events of Chapter II are integrated with those of the first chapter and arranged in their most probable chronological positions, the result is the following:

1 = F	7 = H
2 = E	8 = K
3 = B	9 = J
4 = D/G	10 = L
5 = A	11 = N
6 = C	12 = M

Based on the foregoing we may assume that the order of the events in the story thus far is as follows:

1. (F) Taudi becomes chief.
2. (E) Establishment of his village.
3. (B) Birth of his illegitimate child (and news thereof).

4. (D) Taudi's dilemma.
(G) His dilemma restated.
5. (A) Conversation among three old men.
6. (C) Khutšišo's parents are informed.
7. (H) Taudi's messenger arrives at Mabothe's place to inform him of the birth of his daughter's child.
8. (K) Having been informed about the birth of his daughter's child, Mabothe discusses the matter with his wife and decides to invite a friend, also a chief, to accompany him to Taudi's place and attend the discussions as an observer.
9. (J) Mabothe attends a meeting at Taudi's place where he is to discuss the latter's negligence to inform him in the proper way about the birth of Khutšišo's child.
10. (L) Mabothe leaves Taudi's place in anger.
11. (N) On his arrival back home from Taudi's, Mabothe decides to visit his in-laws to discuss the birth of Khutšišo's child as well as Taudi's negligence to inform him about it in the proper way; he is honoured with celebrations and gifts.
12. (M) A month after Mabothe has left his place in anger, Taudi still does not know how to appease his father-in-law.

2.2.3 Order relations

The following scheme of order relations deduced from the foregoing, pertains to the first two chapters:

A5-B3-C6-D4-E2-F1-G4-H7-J9-K8-L10-M12-N11

2.3 Chapter III (pp.24-28)

This chapter as a whole represents narrative section O which contains events following chronologically on those related in narrative section N above: A meeting was held at Taudi's place to discuss his dilemma; some blamed him for allowing Mphoka to flirt with Khutšišo, while others supported him and demanded that Mphoka be punished; Mphoka was tied to a pole but he denied

guilt; he was later released on condition that he returned the day after; he was questioned by his own people and again denied guilt; a number of cattle was sent to Taudi as consolation.

2.3.1 Narrative order

0. At a meeting at Taudi's place he is blamed by some for causing his own dilemma by allowing Mphoka to flirt with Khutšišo, while others side with him and demand action against the perpetrator; Mphoka is tied up but denies guilt and is conditionally released; he reiterates his position when interrogated by his own people who present Taudi with some cattle as consolation.

2.3.2 Chronological order

When the events of Chapter III are chronologically related to those of the preceding chapters, the previous list of chronological positions is extended thus:

1 = F	7 = H
2 = E	8 = K
3 = B	9 = J
4 = D/G	10 = L
5 = A	11 = N
6 = C	12 = M
	13 = O

This implies that the order of events in the story up to the end of Chapter III may have been as follows:

1. (F) Taudi becomes chief.
2. (E) Establishment of his village.
3. (B) Birth of his illegitimate child (and news thereof).
4. (D) Taudi's dilemma.
(G) His dilemma restated.
5. (A) Conversation among three old men.
6. (C) Khutšišo's parents are informed.

7. (H) Taudi's messenger arrives at Mabothe's place to inform him of the birth of his daughter's child.
8. (K) Having been informed about the birth of his daughter's child, Mabothe discusses the matter with his wife and decides to invite a friend, also a chief, to accompany him to Taudi's place and attend the discussions as an observer.
9. (J) Mabothe attends a meeting at Taudi's place where he is to discuss the latter's negligence to inform him in the proper way about the birth of Khutšišo's child.
10. (L) Mabothe leaves Taudi's place in anger.
11. (N) On his arrival back home from Taudi's, Mabothe decides to visit his in-laws to discuss the birth of Khutšišo's child as well as Taudi's negligence to inform him about it in the proper way; he is honoured with celebrations and gifts.
12. (M) A month after Mabothe has left his place in anger, Taudi still does not know how to appease his father-in-law.
13. (O) At a meeting at Taudi's place he is blamed by some for causing his own dilemma by allowing Mphoka to flirt with Khutšišo, while others side with him and demand action against the perpetrator; Mphoka is tied up but denies guilt and is conditionally released; he reiterates his position when interrogated by his own people who present Taudi with some cattle as consolation.

2.3.3 Order relations

The scheme of order relations covering the events of the first three chapters, is the following:

A5-B3-C6-D4-E2-F1-G4-H7-J9-K8-L10-M12-N11-O13

2.4 Chapter IV (pp.29-38)

This chapter consists of three parts of which the first (pp.29-31) constitutes narrative section P: Mabothe summoned Taudi who consulted with his family and was advised to confer with his council. They did not come up with any encouragement and

Taudi left head over heels for Mabothe's -- alone on a pack-ox. His people were confused by his sudden departure and they were scared about Mabothe's reaction. Therefore they decided that their chief had to be followed. In the story this episode follows on the events recounted in narrative section O above.

The second part (pp.31-34) introduces narrative section Q: Taudi arrived at Mabothe's place and was well received. He discussed the birth of Khutšišo's child with his father-in-law, explaining his reasons for having had her treated by the medicine-man: he was desperate as Khutšišo seemed unable to bear him a son who would become heir to his throne. For the duration of her treatment, which was conducted in private, the medicine-man demanded that Taudi avoid his wife completely, else success would not be achieved... Mabothe understood Taudi's problem and in recognition of the blunder his daughter had made, he tried to console his son-in-law through presenting him with gifts of cattle and goats instead of demanding that Mphoka be punished.

Narrative section R is introduced by the third part of Chapter IV (pp.34-38): Since chief Taudi's sudden departure for Mabothe's, his people concluded that all the trouble had been caused by Mphoka. Subsequently they wanted to put him on trial but realised that they did not have the authority to do so in the absence of their leader. While they were still debating the matter Taudi returned. The events of narrative section R seem to have occurred more or less simultaneously with those of narrative section Q above. Therefore they will occupy the same chronological position in the scheme of order relations below.

2.4.1 Narrative order

- P. Taudi is summoned by Mabothe; he consults with his family and confers with his council after which he hurriedly leaves for Mabothe's on a pack-ox, all by himself.
- Q. Taudi is well received by his father-in-law; they discuss his dilemma and his explanation satisfies Mabothe to the extent that he presents Taudi with gifts in recognition of the

blunder his daughter had made; he does not demand that the perpetrator, Mphoka, be punished.

- R. While Taudi is on visit to Mphoka, his people decide that Mphoka should be punished for causing all the trouble; they are powerless, however, as they do not have the authority for such action in the absence of their chief; while the matter is still debated, chief Taudi returns.

2.4.2 Chronological order

When the foregoing events are related to those of the preceding chapters and fitted into their most probable chronological positions, the following order results:

1 = F	8 = K
2 = E	9 = J
3 = B	10 = L
4 = D/G	11 = N
5 = A	12 = M
6 = C	13 = O
7 = H	14 = P
	15 = Q/R

According to the foregoing the order of events in the story covering the first four chapters, is as follows:

1. (F) Taudi becomes chief.
2. (E) Establishment of his village.
3. (B) Birth of his illegitimate child (and news thereof).
4. (D) Taudi's dilemma.
(G) His dilemma restated.
5. (A) Conversation among three old men.
6. (C) Khutšišo's parents are informed.
7. (H) Taudi's messenger arrives at Mabothe's place to inform him of the birth of his daughter's child.
8. (K) Having been informed about the birth of his daughter's child, Mabothe discusses the matter with his wife and decides to invite a friend, also a chief, to accompany

him to Taudi's place and attend the discussions as an observer.

9. (J) Mabothe attends a meeting at Taudi's place where he is to discuss the latter's negligence to inform him in the proper way about the birth of Khutšišo's child.
10. (L) Mabothe leaves Taudi's place in anger.
11. (N) On his arrival back home from Taudi's, Mabothe decides to visit his in-laws to discuss the birth of Khutšišo's child as well as Taudi's negligence to inform him about it in the proper way; he is honoured with celebrations and gifts.
12. (M) A month after Mabothe has left his place in anger, Taudi still does not know how to appease his father-in-law.
13. (O) At a meeting at Taudi's place he is blamed by some for causing his own dilemma by allowing Mphoka to flirt with Khutšišo, while others side with him and demand action against the perpetrator; Mphoka is tied up but denies guilt and is conditionally released; he reiterates his position when interrogated by his own people who present Taudi with some cattle as consolation.
14. (P) Taudi is summoned by Mabothe; he consults with his family and confers with his council after which he hurriedly leaves for Mabothe's on a pack-ox, all by himself.
15. (Q) Taudi is well received by his father-in-law; they discuss his dilemma and his explanation satisfies Mabothe to the extent that he presents Taudi with gifts in recognition of the blunder his daughter had made; he does not demand that the perpetrator, Mphoka, be punished.
- (R) While Taudi is on visit to Mabothe, his people decide that Mphoka should be punished for causing the trouble; they are powerless, however, as they do not have the authority for such action in the absence of their chief; while the matter is still debated, chief Taudi returns.

2.4.3 Order relations

The previous scheme of order relations is extended as follows when the events of Chapter IV are included:

A5-B3-C6-D4-E2-F1-G4-H7-J9-K8-L10-M12-N11-O13-P14-Q15-R15

2.5 Chapter V (pp. 39-45)

The first part (pp.39-41) reflects Khutšišo's inner conflict concerning her illegitimate child.

The second paragraph on p.41 (start of the second part of the chapter) introduces narrative section S: After Taudi's departure chief Mabothe consulted with his council and it was decided that Mphoka had to be punished for meddling with chief Taudi's wife. Taudi's people were to be taught a lesson for allowing their chief to travel to Mabothe's place unaccompanied. A messenger was sent to notify Taudi that Mabothe would visit him soon.

Narrative section T is introduced by the fourth paragraph on p.42: On his arrival, Mabothe's messenger found a court case in progress at Taudi's kraal, involving Sebabetšane and Lentlha.

The events that gave rise to the case are related in narrative section U commencing with the sixth paragraph on p.42 which constitutes an analepsis: On occasion of a certain work party (letšema) Sebabetšane antagonised Lentlha by refusing to serve him with beer. The latter lost his temper and kicked the container from Sebabetšane's hand, spilling beer over his face. This sparked a fight between them which ended in bloodshed and landed them in chief Taudi's court.

The final part of Chapter V (pp.43-45) introduces narrative section V: Taudi's people were stubborn and told Mabothe's messenger that they were capable of handling their own affairs. Mabothe was furious on hearing this, went to Taudi's place and witnessed the flogging of the men who were summoned according to their age-groups. They were punished because they neglected to accompany their chief when he visited chief Mabothe. The women of the village fled into the mountains where they hid in fear of being accused of having failed to urge the men to escort their chief. Chief Mabothe returned home the same day, still fuming

with anger. Narrative section V follows on T.

2.5.1 Narrative order

- S. After chief Taudi has left chief Mabothe's place, the latter deliberates with his council; it is decided that Mphoka has to be punished as well as Taudi's people for neglecting to accompany him to Mabothe's; a messenger is sent to inform Taudi of an urgent visit by Mabothe.
- T. The messenger arrives at Taudi's place while the latter is hearing the case of Sebabetšane and Lentlha.
- U. The events that preceded and led up to the court case between Sebabetšane and Lentlha.
- V. Mabothe turns up at Taudi's, fuming with anger; he witnesses the flogging of the men who are punished for failing to accompany their chief when he visited Mabothe.

2.5.2 Chronological order

When the events of Chapter V are integrated with those of the preceding chapters and fitted into their most probable chronological positions, the previous table is extended as follows:

1 = F	10 = L
2 = E	11 = N
3 = B	12 = M
4 = D/G	13 = O
5 = A	14 = P
6 = C	15 = Q/R
7 = H	16 = S
8 = K	17 = U
9 = J	18 = T
	19 = V

Based on the foregoing we may assume that the order of the events in the story up to the end of Chapter V, is as follows:

1. (F) Taudi becomes chief.
2. (E) Establishment of his village.
3. (B) Birth of his illegitimate child (and news thereof).
4. (D) Taudi's dilemma.
(G) His dilemma restated.
5. (A) Conversation among three old men.
6. (C) Khutšišo's parents are informed.
7. (H) Taudi's messenger arrives at Mabothe's place to inform him of the birth of his daughter's child.
8. (K) Having been informed about the birth of his daughter's child, Mabothe discusses the matter with his wife and decides to invite a friend, also a chief, to accompany him to Taudi's place and attend the discussions as an observer.
9. (J) Mabothe attends a meeting at Taudi's place where he is to discuss the latter's negligence to inform him in the proper way about the birth of Khutšišo's child.
10. (L) Mabothe leaves Taudi's place in anger.
11. (N) On his arrival back home from Taudi's, Mabothe decides to visit his in-laws to discuss the birth of Khutšišo's child as well as Taudi's negligence to inform him about it in the proper way; he is honoured with celebrations and gifts.
12. (M) A month after Mabothe has left his place in anger, Taudi still does not know how to appease his father-in-law.
13. (O) At a meeting at Taudi's place he is blamed by some for causing his own dilemma by allowing Mphoka to flirt with Khutšišo, while others side with him and demand action against the perpetrator; Mphoka is tied up but denies guilt and is conditionally released; he reiterates his position when interrogated by his own people who present Taudi with some cattle as consolation.
14. (P) Taudi is summoned by Mabothe; he consults with his family and confers with his council after which he hurriedly leaves for Mabothe's on a pack-ox, all by himself.
15. (Q) Taudi is well received by his father-in-law; they discuss his dilemma and his explanation satisfies Mabothe to the extent that he presents Taudi with gifts in recognition

of the blunder his daughter had made; he does not demand that the perpetrator, Mphoka, be punished.

- (R) While Taudi is on visit to Mabothe, his people decide that Mphoka should be punished for causing the trouble; they are powerless, however, as they do not have the authority for such action in the absence of their chief; while the matter is still debated, chief Taudi returns.
16. (S) After chief Taudi has left chief Mabothe's place, the latter deliberates with his council; it is decided that Mphoka has to be punished as well as Taudi's people for neglecting to accompany him to Mabothe's; a messenger is sent to inform Taudi of an urgent visit by Mabothe.
17. (U) The events that preceded and led up to the court case between Seabetsane and Lentlha.
18. (T) The messenger arrives at Taudi's place while the latter is hearing the case of Seabetsane and Lentlha.
19. (V) Mabothe turns up at Taudi's, fuming with anger; he witnesses the flogging of the men who are punished for failing to accompany their chief when he visited Mabothe.

2.5.3 Order relations

The previous scheme of order relations is extended as follows when the events of Chapter V are included:

A5-B3-C6-D4-E2-F1-G4-H7-J9-K8-L10-M12-N11-O13-P14-Q15-R15-
S16-T18-U17-V19

2.6 Chapter VI (pp.46-65)

This chapter consists of three parts of which the first (pp.46-54) constitutes narrative section W: Khutšišo's illegitimate child, named Tšhwahledi, flourished and was enjoying life with the other herd-boys in the veld, trapping birds, swimming and playing with their clay oxen. It was clear, however, that chief Taudi did not have much affection for him as he did not slaughter an animal to prepare a loin-skin for him when he reached the stage of wearing clothes. Similarly, grandfather

Mabothé did not show much interest in him as he did not present the child's mother with a skin for carrying him on her back (thari) when he was still an infant.

Several years passed since Tšhwahledi's birth during which time Taudi avoided sexual relations with Khutšišo until he was eventually persuaded by the old men to resume normal relations with her. After some time Khutšišo gave birth to a second boy. Taudi was delighted but Khutšišo became more depressed. Contrary to Taudi's attitude towards the birth of Tšhwahledi, he now informed Mabothé immediately and arranged a big feast which was attended by the latter. Mabothé asks Taudi for assistance in filling up his medicine-horn (lenaka). Together they murdered an innocent old man and removed certain parts from the body for the purpose.

The first paragraph of the second part (pp. 54-61) of this chapter introduces narrative section X telling of a battle between the forces of Taudi and Mabothé on the one hand and those of Matepe on the other. While the reader is still slightly baffled by this development, he is enlightened through an analepsis reaching back to a few years after the big feast at Taudi's (cf. narrative section W above).

Narrative section Y, which constitutes the above-mentioned anachrony, is introduced by the third paragraph on p.55: It seemed as if Mphoka had been forgiven for his deed and was living a normal life as subject of chief Taudi. One day he was sent to Mabothé's with another man to fetch something. They were attacked by warriors from an eastern direction and Mphoka was abducted. It was assumed to be Matepe's fighters as his territory was located to the east. Taudi sought help from Mabothé and Matepe was attacked unawares while in a state of distress due to the illness of his mother who died just prior to the attack. Matepe was heavily trounced by the combined forces of Taudi and Mabothé. After the thrashing of Matepe, Taudi instructed that Mphoka's widow (Taudi presumed that he was dead) had to move into the royal kraal where he would care for her.

The last paragraph on p.59 introduces narrative section Z: During the aforementioned fighting, Tšhwahledi was staying at Mabothe's where he had been sent by Khutšišo after the birth of her second son. He was made to believe that Khutšišo was his aunt and that his mother had died.

Matepe sent a mission to Taudi to enquire about the reason for the attack on him. In the meantime he had acquired the help of Tladielphaswa to take revenge on Taudi and Mabothe. However, these two were too sly to be caught unawares and they overcome the joint forces of Matepe and Tladielphaswa.

2.6.1 Narrative order

- W. Khutšišo's illegitimate son, named Tšhwahledi, grows up a healthy young boy; chief Taudi, however, shows very little affection for him, as does Mabothe; soon after normal relations between Khutšišo and Taudi have been restored, she gives birth to a second boy; Taudi is delighted while Khutšišo becomes more depressed; Mabothe visits Taudi to join in his happiness and together they murder an old man from whose body certain parts are removed to be used for filling Mabothe's medicine-horn.
- X. The forces of Taudi and Mabothe join in battle against Matepe.
- Y. Mphoka's misdeed seems to have been forgiven and he lives a normal life as one of chief Taudi's subjects; one day he is sent to Mabothe's with another man and is abducted after being attacked by warriors from an eastern direction; assuming that the attackers were from chief Matepe's place in the east, Taudi and Mabothe join forces and thrash Matepe severely; Taudi takes in Mphoka's widow and undertakes to care for her.
- Z. Tšhwahledi stays at Mabothe's place, believing that Khutšišo is his aunt; Matepe enquires from Taudi about the reason for the attack on him; he requests help from Tladielphaswa to take revenge on Taudi and Mabothe, but the latter two manage to overcome their joint attack.

2.6.2 Chronological order

Integrating the events of Chapter VI with those occurring in the preceding chapters and arranging them into their most probable chronological positions, result in the following order:

1 = F	12 = M
2 = E	13 = O
3 = B	14 = P
4 = D/G	15 = Q/R
5 = A	16 = S
6 = C	17 = U
7 = H	18 = T
8 = K	19 = V
9 = J	20 = W
10 = L	21 = Y
11 = N	22 = X
	23 = Z

By virtue of the foregoing the order of events in the story as reflected in the first six chapters, may have been as follows:

1. (F) Taudi becomes chief.
2. (E) Establishment of his village.
3. (B) Birth of his illegitimate child (and news thereof).
4. (D) Taudi's dilemma.
(G) His dilemma restated.
5. (A) Conversation among three old men.
6. (C) Khutšišo's parents are informed.
7. (H) Taudi's messenger arrives at Mabothe's place to inform him of the birth of his daughter's child.
8. (K) Having been informed about the birth of his daughter's child, Mabothe discusses the matter with his wife and decides to invite a friend, also a chief, to accompany him to Taudi's place and attend the discussions as an observer.
9. (J) Mabothe attends a meeting at Taudi's place where he is to discuss the latter's negligence to inform him in the

proper way about the birth of Khutšišo's child.

10. (L) Mabothe leaves Taudi's place in anger.
11. (N) On his arrival back home from Taudi's, Mabothe decides to visit his in-laws to discuss the birth of Khutšišo's child as well as Taudi's negligence to inform him about it in the proper way; he is honoured with celebrations and gifts.
12. (M) A month after Mabothe has left his place in anger, Taudi still does not know how to appease his father-in-law.
13. (O) At a meeting at Taudi's place he is blamed by some for causing his own dilemma by allowing Mphoka to flirt with Khutšišo, while others side with him and demand action against the perpetrator; Mphoka is tied up but denies guilt and is conditionally released; he reiterates his position when interrogated by his own people who present Taudi with some cattle as consolation.
14. (P) Taudi is summoned by Mabothe; he consults with his family and confers with his council after which he hurriedly leaves for Mabothe's on a pack-ox, all by himself.
15. (Q) Taudi is well received by his father-in-law; they discuss his dilemma and his explanation satisfies Mabothe to the extent that he presents Taudi with gifts in recognition of the blunder his daughter had made; he does not demand that the perpetrator, Mphoka, be punished.
(R) While Taudi is on visit to Mabothe, his people decide that Mphoka should be punished for causing the trouble; they are powerless, however, as they do not have the authority for such action in the absence of their chief; while the matter is still debated, chief Taudi returns.
16. (S) After chief Taudi has left chief Mabothe's place, the latter deliberates with his council; it is decided that Mphoka has to be punished as well as Taudi's people for neglecting to accompany him to Mabothe's; a messenger is sent to inform Taudi of an urgent visit by Mabothe.
17. (U) The events that preceded and led up to the court case between Seabetsane and Lentlha.
18. (T) The messenger arrives at Taudi's place while the latter is hearing the case of Seabetsane and Lentlha.

19. (V) Mabothe turns up at Taudi's, fuming with anger; he witnesses the flogging of the men who are punished for failing to accompany their chief when he visited Mabothe.
20. (W) Khutšišo's illegitimate son, named Tšhwahledi, grows up a healthy young boy; chief Taudi, however, shows very little affection for him, as does Mabothe; soon after normal relations between Khutšišo and Taudi have been restored, she gives birth to a second boy; Taudi is delighted while Khutšišo becomes more depressed; Mabothe visits Taudi to join in his happiness and together they murder an old man from whose body certain parts are removed to be used for filling Mabothe's medicine-horn.
21. (Y) Mphoka's misdeed seems to have been forgiven and he lives a normal life as one of chief Taudi's subjects; one day he is sent to Mabothe's with another man and is abducted after being attacked by warriors from an eastern direction; assuming that the attackers were from chief Matepe's place in the east, Taudi and Mabothe join forces and thrash Matepe severely; Taudi takes in Mphoka's widow and undertakes to care for her.
22. (X) The forces of Taudi and Mabothe join in battle against Matepe.
23. (Z) Tšhwahledi stays at Mabothe's place, believing that Khutšišo is his aunt; Matepe enquires from Taudi about the reason for the attack on him; he requests help from Tladiphaswa to take revenge on Taudi and Mabothe, but the latter two manage to overcome their joint attack.

2.6.3 Order relations

The order relations among the narrative sections covering Chapters I-VI may be represented as follows:

A5-B3-C6-D4-E2-F1-G4-H7-J9-K8-L10-M12-N11-O13-P14-Q15-R15-
S16-T18-U17-V19-W20-X22-Y21-Z23

2.7 Chapter VII (pp.66-71)

The second paragraph on p.67 introduces narrative section AA: Several years had passed since Tladiéphaswa was thrashed by the forces of Taudi and Mabothe. Mphoka's wife who had been adopted by chief Taudi after the aforementioned clash, gave birth to a boy; Tšhwahledi was still staying at Mabothe's place; Khutšišo's second son was thriving and growing up fast. The two boys did not know they were brothers to each other.

Narrative section BB commences with the final paragraph on p.69 and constitutes an analepsis, reaching back in story time to a point immediately following the above-mentioned clash:

Tladiéphaswa was not prepared to take the thrashing by Taudi and Mabothe lying down. He sought revenge and carefully planned the destruction of Taudi's village by fire generated through magical means. Taudi and Mabothe expected some retaliation and in bracing themselves they prepared to direct magical torrential rains to harass Tladiéphaswa's village.

2.7.1 Narrative order

AA. Several years has passed since the clash between Tladiéphaswa and the combined forces of Taudi and Mabothe; Mphoka's wife who is cared for by Taudi since the mentioned battle, has given birth to a boy; Tšhwahledi is still staying at Mabothe's place while Khutšišo's second son is flourishing, neither of the two knowing that they are brothers.

BB. Tladiéphaswa plans revenge against Taudi by destroying his village through fire created magically; Taudi and Mabothe expect vengeance and prepare to direct magical torrential rains onto Tladiéphaswa's village.

2.7.2 Chronological order

When the events of Chapter VII are related to those of the preceding chapters and arranged into their most probable chronological positions, the previous table is extended as

follows:

1 = F	13 = O
2 = E	14 = P
3 = B	15 = Q/R
4 = D/G	16 = S
5 = A	17 = U
6 = C	18 = T
7 = H	19 = V
8 = K	20 = W
9 = J	21 = Y
10 = L	22 = X
11 = N	23 = Z
12 = M	24 = PB
	25 = AA

Based on the latest table of chronological positions, we may assume that the order of the events in the story as contained in Chapters I-VII, is as follows:

1. (F) Taudi becomes chief.
2. (E) Establishment of his village.
3. (B) Birth of his illegitimate child (and news thereof).
4. (D) Taudi's dilemma.
(G) His dilemma restated.
5. (A) Conversation among three old men.
6. (C) Khutšišo's parents are informed.
7. (H) Taudi's messenger arrives at Mabothe's place to inform him of the birth of his daughter's child.
8. (K) Having been informed about the birth of his daughter's child, Mabothe discusses the matter with his wife and decides to invite a friend, also a chief, to accompany him to Taudi's place and attend the discussions as an observer.
9. (J) Mabothe attends a meeting at Taudi's place where he is to discuss the latter's negligence to inform him in the proper way about the birth of Khutšišo's child.
10. (L) Mabothe leaves Taudi's place in anger.

11. (N) On his arrival back home from Taudi's, Mabothe decides to visit his in-laws to discuss the birth of Khutšišo's child as well as Taudi's negligence to inform him about it in the proper way; he is honoured with celebrations and gifts.
12. (M) A month after Mabothe has left his place in anger, Taudi still does not know how to appease his father-in-law.
13. (O) At a meeting at Taudi's place he is blamed by some for causing his own dilemma by allowing Mphoka to flirt with Khutšišo, while others side with him and demand action against the perpetrator; Mphoka is tied up but denies guilt and is conditionally released; he reiterates his position when interrogated by his own people who present Taudi with some cattle as consolation.
14. (P) Taudi is summoned by Mabothe; he consults with his family and confers with his council after which he hurriedly leaves for Mabothe's on a pack-ox, all by himself.
15. (Q) Taudi is well received by his father-in-law; they discuss his dilemma and his explanation satisfies Mabothe to the extent that he presents Taudi with gifts in recognition of the blunder his daughter had made; he does not demand that the perpetrator, Mphoka, be punished.
- (R) While Taudi is on visit to Mabothe, his people decide ~~that Mphoka should be punished for causing the trouble;~~ ~~they are powerless, however, as they do not have the~~ authority for such action in the absence of their chief; while the matter is still debated, chief Taudi returns.
16. (S) After chief Taudi has left chief Mabothe's place, the latter deliberates with his council; it is decided that Mphoka has to be punished as well as Taudi's people for neglecting to accompany him to Mabothe's; a messenger is sent to inform Taudi of an urgent visit by Mabothe.
17. (U) The events that preceded and led up to the court case between Sebabetšane and Lentlha.
18. (T) The messenger arrives at Taudi's place while the latter is hearing the case of Sebabetšane and Lentlha.
19. (V) Mabothe turns up at Taudi's, fuming with anger; he witnesses the flogging of the men who are punished for

- failing to accompany their chief when he visited Mabothe.
20. (W) Khutšišo's illegitimate son, named Tšhwahledi, grows up a healthy young boy; chief Taudi, however, shows very little affection for him, as does Mabothe; soon after normal relations between Khutšišo and Taudi have been restored, she gives birth to a second boy; Taudi is delighted while Khutšišo becomes more depressed; Mabothe visits Taudi to join in his happiness and together they murder an old man from whose body certain parts are removed to be used for filling Mabothe's medicine-horn.
21. (Y) Mphoka's misdeed seems to have been forgiven and he lives a normal life as one of chief Taudi's subjects; one day he is sent to Mabothe's with another man and is abducted after being attacked by warriors from an eastern direction; assuming that the attackers were from chief Matepe's place in the east, Taudi and Mabothe join forces and thrash Matepe severely; Taudi takes in Mphoka's widow and undertakes to care for her.
22. (X) The forces of Taudi and Mabothe join in battle against Matepe.
23. (Z) Tšhwahledi stays at Mabothe's place, believing that Khutšišo is his aunt; Matepe enquires from Taudi about the reason for the attack on him; he requests help from Tladiephaswa to take revenge on Taudi and Mabothe, but the latter two manage to overcome their joint attack.
24. (BB) Tladiephaswa plans revenge against Taudi by destroying his village through fire created magically; Taudi and Mabothe expect vengeance and prepare to direct magical torrential rains onto Tladiephaswa's village.
25. (AA) Several years has passed since the clash between Tladiephaswa and the combined forces of Taudi and Mabothe; Mphoka's wife who is cared for by Taudi since the mentioned battle, has given birth to a boy; Tšhwahledi is still staying at Mabothe's place while Khutšišo's second son is flourishing, neither of the two knowing that they are brothers.

2.7.3 Order relations

The order relations among the narrative sections covering Chapters I-VII may be represented as follows:

A5-B3-C6-D4-E2-F1-G4-H7-J9-K8-L10-M12-N11-O13-P14-Q15-R15-
S16-T18-U17-V19-W20-X22-Y21-Z23-AA25-BB24

2.8 Chapter VIII (pp.72-73)

This short chapter as a whole constitutes narrative section CC: One day a group of frightened herd-boys arrived at Taudi's kraal with the news that they had discovered a new-born baby hidden in an ant-heap near the fields. The men hurried to the site where they indeed found the infant. All the women who were cultivating the fields were gathered to find out who the mother was. None of them knew about the baby which was extraordinary in the sense that it showed scars as well as other signs of having been treated with medicinal matter related to witchcraft. In an attempt to unravel the mystery, Taudi's medicine-men threw their divining-bones. Instantly there was a blinding flash of lightning which sent everybody scurrying. It was followed by a whirlwind kicking up dust and smoke of which the origin was unknown. This was a sign that the wrath of Tladiphaswa had been triggered.

On learning what had happened to his son-in-law, Mabothe did not hesitate to set his magical forces in motion: from a cloudless sky he brought down torrential rain and hail neatly restricted to Tladiphaswa's village only. Among the hailstones were thorns which tore the skins of man and animal alike.

2.8.1 Narrative order

CC. The magical forces of Tladiphaswa and Mabothe clash: the former causes fire through lightning at Taudi's place while Mabothe retaliates by directing torrential rain and hail mixed with thorns onto Tladiphaswa's village.

2.8.2 Chronological order

When the events of Chapter VIII are integrated with those of Chapters I-VII and all events arranged in their most probable chronological positions, the previous table may be extended as follows:

1 = F	14 = P
2 = E	15 = Q/R
3 = B	16 = S
4 = D/G	17 = U
5 = A	18 = T
6 = C	19 = V
7 = H	20 = W
8 = K	21 = Y
9 = J	22 = X
10 = L	23 = Z
11 = N	24 = BB
12 = M	25 = CC
13 = O	26 = AA

Based on the foregoing we may assume that the order of events in the story contained in Chapters I-VIII, is the following:

1. (F) Taudi becomes chief.
2. (E) Establishment of his village.
3. (B) Birth of his illegitimate child (and news thereof).
4. (D) Taudi's dilemma.
(G) His dilemma restated.
5. (A) Conversation among three old men.
6. (C) Khutšišo's parents are informed.
7. (H) Taudi's messenger arrives at Mabothe's place to inform him of the birth of his daughter's child.
8. (K) Having been informed about the birth of his daughter's child, Mabothe discusses the matter with his wife and decides to invite a friend, also a chief, to accompany him to Taudi's place and attend the discussions as an observer.
9. (J) Mabothe attends a meeting at Taudi's place where he is to

discuss the latter's negligence to inform him in the proper way about the birth of Khutšišo's child.

10. (L) Mabothe leaves Taudi's place in anger.
11. (N) On his arrival back home from Taudi's, Mabothe decides to visit his in-laws to discuss the birth of Khutšišo's child as well as Taudi's negligence to inform him about it in the proper way; he is honoured with celebrations and gifts.
12. (M) A month after Mabothe has left his place in anger, Taudi still does not know how to appease his father-in-law.
13. (O) At a meeting at Taudi's place he is blamed by some for causing his own dilemma by allowing Mphoka to flirt with Khutšišo, while others side with him and demand action against the perpetrator; Mphoka is tied up but denies guilt and is conditionally released; he reiterates his position when interrogated by his own people who present Taudi with some cattle as consolation.
14. (P) Taudi is summoned by Mabothe; he consults with his family and confers with his council after which he hurriedly leaves for Mabothe's on a pack-ox, all by himself.
15. (Q) Taudi is well received by his father-in-law; they discuss his dilemma and his explanation satisfies Mabothe to the extent that he presents Taudi with gifts in recognition of the blunder his daughter had made; he does not demand that the perpetrator, Mphoka, be punished.
- (R) While Taudi is on visit to Mabothe, his people decide that Mphoka should be punished for causing the trouble; they are powerless, however, as they do not have the authority for such action in the absence of their chief; while the matter is still debated, chief Taudi returns.
16. (S) After chief Taudi has left chief Mabothe's place, the latter deliberates with his council; it is decided that Mphoka has to be punished as well as Taudi's people for neglecting to accompany him to Mabothe's; a messenger is sent to inform Taudi of an urgent visit by Mabothe.
17. (U) The events that preceded and led up to the court case between Sebabetšane and Lentlha.
18. (T) The messenger arrives at Taudi's place while the latter

is hearing the case of Sebabetšane and Lentlha.

19. (V) Mabothe turns up at Taudi's, fuming with anger; he witnesses the flogging of the men who are punished for failing to accompany their chief when he visited Mabothe.
20. (W) Khutšišo's illegitimate son, named Tšhwahledi, grows up a healthy young boy; chief Taudi, however, shows very little affection for him, as does Mabothe; soon after normal relations between Khutšišo and Taudi have been restored, she gives birth to a second boy; Taudi is delighted while Khutšišo becomes more depressed; Mabothe visits Taudi to join in his happiness and together they murder an old man from whose body certain parts are removed to be used for filling Mabothe's medicine-horn.
21. (Y) Mphoka's misdeed seems to have been forgiven and he lives a normal life as one of chief Taudi's subjects; one day he is sent to Mabothe's with another man and is abducted after being attacked by warriors from an eastern direction; assuming that the attackers were from chief Matepe's place in the east, Taudi and Mabothe join forces and thrash Matepe severely; Taudi takes in Mphoka's widow and undertakes to care for her.
22. (X) The forces of Taudi and Mabothe join in battle against Matepe.
23. (Z) Tšhwahledi stays at Mabothe's place, believing that Khutšišo is his aunt; Matepe enquires from Taudi about the reason for the attack on him; he requests help from Tladiéphaswa to take revenge on Taudi and Mabothe, but the latter two manage to overcome their joint attack.
24. (BB) Tladiéphaswa plans revenge against Taudi by destroying his village through fire created magically; Taudi and Mabothe expect vengeance and prepare to direct magical torrential rains onto Tladiéphaswa's village.
25. (CC) The magical forces of Tladiéphaswa and Mabothe clash: the former causes fire through lightning at Taudi's place while Mabothe retaliates by directing torrential rain and hail mixed with thorns onto Tladiéphaswa's village. This follows on the discovery of the infant in the ant-heap.

26. (AA) Several years has passed since the clash between Tladielphaswa and the combined forces of Taudi and Mabothe; Mphoka's wife who is cared for by Taudi since the mentioned battle, has given birth to a boy; Tšhwahledi is still staying at Mabothe's place while Khutšišo's second son is flourishing, neither of the two knowing that they are brothers.

2.8.3 Order relations

The order relations among the narrative sections covering Chapters I-VIII may be represented as follows:

A5-B3-C6-D4-E2-F1-G4-H7-J9-K8-L10-M12-N11-O13-P14-Q15-R15-S16-T18-U17-V19-W20-X22-Y21-Z23-AA26-BB24-CC25

2.9 Chapter IX (pp.74-79)

This chapter as a whole constitutes narrative section DD: The men gathered at chief Taudi's kgoro (gathering place of men) where they demanded the institution of the initiation process as their adolescent sons had become a nuisance. Taudi wanted to consult with Mabothe first. He delayed too long and was eventually forced to visit Mabothe after Tšhwahledi, who had also reached the stage to be initiated, had slaughtered one of his oxen. Mabothe wanted the initiation ceremony to be postponed until Tšhwahledi had returned to his place where he had been staying since infancy. Only then would Mabothe proceed with the institution of the rite.

Some months later Mabothe notified Taudi that the initiation process was to commence at his place. The boys from Taudi's place assembled at Mabothe's, however, as the ceremony was about to start, Tšhwahledi disappeared. His father and grandfather were very disappointed because they planned to get rid of him on that occasion. He had, however, escaped their trap and Mabothe could not postpone the proceedings once more at that late stage.

2.9.1 Narrative order

DD. Taudi's men want the initiation process to be instituted; Taudi delays discussion of the matter with Mabothe; he is eventually forced to deliberate with Mabothe after T̃shwahledi has slaughtered one of his oxen; Mabothe wants T̃shwahledi to return to his place first, which happens after some months, upon which he decides to institute the rite; as the process is about to start, T̃shwahledi, who has got wind that his father and grandfather plan to kill him, disappears to their disappointment, because the ceremony can not be postponed once again.

2.9.2 Chronological order

When the events of Chapter IX are related to those of the preceding chapters and arranged into their most probable chronological positions, the previous order is extended as follows:

1 = F	14 = P
2 = E	15 = Q/R
3 = B	16 = S
4 = D/G	17 = U
5 = A	18 = T
6 = C	19 = V
7 = H	20 = W
8 = K	21 = Y
9 = J	22 = X
10 = L	23 = Z
11 = N	24 = BB
12 = M	25 = CC
13 = O	26 = AA
	27 = DD

Based on this table we may assume that the order of the events in the story up to the end of Chapter IX, is as follows:

1. (F) Taudi becomes chief.
2. (E) Establishment of his village.
3. (B) Birth of his illegitimate child (and news thereof).
4. (D) Taudi's dilemma.
(G) His dilemma restated.
5. (A) Conversation among three old men.
6. (C) Khutšišo's parents are informed.
7. (H) Taudi's messenger arrives at Mabothe's place to inform him of the birth of his daughter's child.
8. (K) Having been informed about the birth of his daughter's child, Mabothe discusses the matter with his wife and decides to invite a friend, also a chief, to accompany him to Taudi's place and attend the discussions as an observer.
9. (J) Mabothe attends a meeting at Taudi's place where he is to discuss the latter's negligence to inform him in the proper way about the birth of Khutšišo's child.
10. (L) Mabothe leaves Taudi's place in anger.
11. (N) On his arrival back home from Taudi's, Mabothe decides to visit his in-laws to discuss the birth of Khutšišo's child as well as Taudi's negligence to inform him about it in the proper way; he is honoured with celebrations and gifts.
12. (M) A month after Mabothe has left his place in anger, Taudi still does not know how to appease his father-in-law.
13. (O) At a meeting at Taudi's place he is blamed by some for causing his own dilemma by allowing Mphoka to flirt with Khutšišo, while others side with him and demand action against the perpetrator; Mphoka is tied up but denies guilt and is conditionally released; he reiterates his position when interrogated by his own people who present Taudi with some cattle as consolation.
14. (P) Taudi is summoned by Mabothe; he consults with his family and confers with his council after which he hurriedly leaves for Mabothe's on a pack-ox, all by himself.
15. (Q) Taudi is well received by his father-in-law; they discuss his dilemma and his explanation satisfies Mabothe to the extent that he presents Taudi with gifts in recognition

of the blunder his daughter had made; he does not demand that the perpetrator, Mphoka, be punished.

- (R) While Taudi is on visit to Mabothe, his people decide that Mphoka should be punished for causing the trouble; they are powerless, however, as they do not have the authority for such action in the absence of their chief; while the matter is still debated, chief Taudi returns.
16. (S) After chief Taudi has left chief Mabothe's place, the latter deliberates with his council; it is decided that Mphoka has to be punished as well as Taudi's people for neglecting to accompany him to Mabothe's; a messenger is sent to inform Taudi of an urgent visit by Mabothe.
17. (U) The events that preceded and led up to the court case between Sebabetšane and Lentlha.
18. (T) The messenger arrives at Taudi's place while the latter is hearing the case of Sebabetšane and Lentlha.
19. (V) Mabothe turns up at Taudi's, fuming with anger; he witnesses the flogging of the men who are punished for failing to accompany their chief when he visited Mabothe.
20. (W) Khutšišo's illegitimate son, named Tšhwahledi, grows up a healthy young boy; chief Taudi, however, shows very little affection for him, as does Mabothe; soon after normal relations between Khutšišo and Taudi have been restored, she gives birth to a second boy; Taudi is delighted while Khutšišo becomes more depressed; Mabothe visits Taudi to join in his happiness and together they murder an old man from whose body certain parts are removed to be used for filling Mabothe's medicine-horn.
21. (Y) Mphoka's misdeed seems to have been forgiven and he lives a normal life as one of chief Taudi's subjects; one day he is sent to Mabothe's with another man and is abducted after being attacked by warriors from an eastern direction; assuming that the attackers were from chief Matepe's place in the east, Taudi and Mabothe join forces and thrash Matepe severely; Taudi takes in Mphoka's widow and undertakes to care for her.
22. (X) The forces of Taudi and Mabothe join in battle against Matepe.

23. (Z) T̄shwahledi stays at Mabothe's place, believing that Khut̄sīso is his aunt; Matepe enquires from Taudi about the reason for the attack on him; he requests help from Tladiéphaswa to take revenge on Taudi and Mabothe, but the latter two manage to overcome their joint attack.
- 24.(BB) Tladiéphaswa plans revenge against Taudi by destroying his village through fire created magically; Taudi and Mabothe expect vengeance and prepare to direct magical torrential rains onto Tladiéphaswa's village.
- 25.(CC) The magical forces of Tladiéphaswa and Mabothe clash: the former causes fire through lightning at Taudi's place while Mabothe retaliates by directing torrential rain and hail mixed with thorns onto Tladiéphaswa's village. This follows on the discovery of the infant in the ant-heap.
- 26.(AA) Several years has passed since the clash between Tladiéphaswa and the combined forces of Taudi and Mabothe; Mphoka's wife who is cared for by Taudi since the mentioned battle, has given birth to a boy; T̄shwahledi is still staying at Mabothe's place while Khut̄sīso's second son is flourishing, neither of the two knowing that they are brothers.
- 27.(DD) Taudi's men want the initiation process to be instituted; Taudi delays discussion of the matter with Mabothe; he is eventually forced to deliberate with Mabothe after T̄shwahledi has slaughtered one of his oxen; Mabothe wants T̄shwahledi to return to his place first which happens after some months upon which he decides to institute the rite; as the process is about to start, T̄shwahledi, who has got wind that his father and grandfather plan to kill him, disappears to their disappointment, because the ceremony can not be postponed any longer.

2.9.3 Order relations

The following scheme represents the order relations among the narrative sections contained in Chapters I-IX:

A5-B3-C6-D4-E2-F1-G4-H7-J9-K8-L10-M12-N11-O13-P14-Q15-R15-
S16-T18-U17-V19-W20-X22-Y21-Z23-AA26-BB24-CC25-DD27

2.10 Chapter X (pp.80-86)

The paragraph at the bottom of p.80 introduces narrative section EE. The disappearance of Tšhwahledi roused suspicion among Taudi's people: many suspected him and Mabothe of killing the boy. Their suspicion intensified when a human limb was discovered in a mountain. The medicine-men concluded that it did not belong to Tšhwahledi and Taudi seemed relieved and even pleased. The missing boy was sought everywhere but could not be traced and was gradually forgotten.

When the men again requested chief Taudi to institute the initiation process, he gladly complied and announced that Kgathola (Tšhwahledi's younger brother who was born after Khutšišo had resumed normal relations with Taudi following her affair with Mphoka and the subsequent birth of Tšhwahledi) was to be initiated in place of his elder brother. The men objected as they demanded that Kgathola observe a period of mourning over his vanished brother. Taudi flatly refused and Kgathola joined the other initiates. Sudden confusion arose when Tšhwahledi unexpectedly turned up at the site of the initiation ceremony and revealed that he had all along been aware of Taudi and Mabothe's plans to eliminate him. It also came to light that Mphoka had not been killed by Matepe but by Taudi and Mabothe.

The paragraph in the middle of p.85 (following the asterisks) introduces narrative section FF: Tšhwahledi roamed the wilderness in ominous conditions, his life constantly threatened by numerous dangers. This was not his wish, but he was forced to a life in hiding by Taudi and Mabothe's desire to kill him. As time went by, Taudi grew older and his health deteriorated. It reached a stage where it became desirable that his relatives stay close to him at all times. Rumours had it that Taudi had been trying to bewitch Tšhwahledi in an attempt to get rid of him, but that his own charms had turned against him.

2.10.1 Narrative order

- EE. T̃shwahledi's disappearance rouses suspicion that Taudi and Mabothe have killed him; the feeling grows with the discovery of a human limb in a mountain, but the suspects are cleared when the medicine-men conclude that it does not belong to the missing boy; he is gradually forgotten; requested again to institute the initiation, Taudi readily agrees and announces that T̃shwahledi's younger brother, Kgathola, will be initiated in place of the former; the men disagree and demand that Kgathola observe a period of mourning over his missing brother; Taudi refuses flatly and Kgathola joins the rest of the boys; consternation breaks loose when T̃shwahledi, presumed dead by Taudi, suddenly turns up at the initiation site and reveals that he was all along aware of Taudi and Mabothe's evil plans to eliminate him.
- FF. T̃shwahledi continues to roam the wilderness in fear of being killed by Taudi and Mabothe; Taudi has grown old and his health has worsened to the extent that his relatives have to stay close to him; rumours have it that the charms he has been applying against T̃shwahledi in an attempt to do away with him, have turned against himself.

2.10.2 Chronological order

When the events of Chapter X are related to those of the preceding chapters and arranged into their most likely chronological positions, the former table is extended as follows:

1 = F	15 = Q/R
2 = E	16 = S
3 = B	17 = U
4 = D/G	18 = T
5 = A	19 = V
6 = C	20 = W
7 = H	21 = Y
8 = K	22 = X

9 = J	23 = Z
10 = L	24 = BB
11 = N	25 = CC
12 = M	26 = AA
13 = O	27 = DD
14 = P	28 = EE
	29 = FF

Based on the foregoing the order of the story events contained in Chapters I-X is the following:

1. (F) Taudi becomes chief.
2. (E) Establishment of his village.
3. (B) Birth of his illegitimate child (and news thereof).
4. (D) Taudi's dilemma.
(G) His dilemma restated.
5. (A) Conversation among three old men.
6. (C) Khutšišo's parents are informed.
7. (H) Taudi's messenger arrives at Mabothe's place to inform him of the birth of his daughter's child.
8. (K) Having been informed about the birth of his daughter's child, Mabothe discusses the matter with his wife and decides to invite a friend, also a chief, to accompany him to Taudi's place and attend the discussions as an observer.
9. (J) Mabothe attends a meeting at Taudi's place where he is to discuss the latter's negligence to inform him in the proper way about the birth of Khutšišo's child.
10. (L) Mabothe leaves Taudi's place in anger.
11. (N) On his arrival back home from Taudi's, Mabothe decides to visit his in-laws to discuss the birth of Khutšišo's child as well as Taudi's negligence to inform him about it in the proper way; he is honoured with celebrations and gifts.
12. (M) A month after Mabothe has left his place in anger, Taudi still does not know how to appease his father-in-law.
13. (O) At a meeting at Taudi's place he is blamed by some for causing his own dilemma by allowing Mphoka to flirt with

Khutšišo, while others side with him and demand action against the perpetrator; Mphoka is tied up but denies guilt and is conditionally released; he reiterates his position when interrogated by his own people who present Taudi with some cattle as consolation.

14. (P) Taudi is summoned by Mabothe; he consults with his family and confers with his council after which he hurriedly leaves for Mabothe's on a pack-ox, all by himself.
15. (Q) Taudi is well received by his father-in-law; they discuss his dilemma and his explanation satisfies Mabothe to the extent that he presents Taudi with gifts in recognition of the blunder his daughter had made; he does not demand that the perpetrator, Mphoka, be punished.
(R) While Taudi is on visit to Mabothe, his people decide that Mphoka should be punished for causing the trouble; they are powerless, however, as they do not have the authority for such action in the absence of their chief; while the matter is still debated, chief Taudi returns.
16. (S) After chief Taudi has left chief Mabothe's place, the latter deliberates with his council; it is decided that Mphoka has to be punished as well as Taudi's people for neglecting to accompany him to Mabothe's; a messenger is sent to inform Taudi of an urgent visit by Mabothe.
17. (U) The events that preceded and led up to the court case between Sebabetšane and Lentlha.
18. (T) The messenger arrives at Taudi's place while the latter is hearing the case of Sebabetšane and Lentlha.
19. (V) Mabothe turns up at Taudi's, fuming with anger; he witnesses the flogging of the men who are punished for failing to accompany their chief when he visited Mabothe.
20. (W) Khutšišo's illegitimate son, named Tšhwahledi, grows up a healthy young boy; chief Taudi, however, shows very little affection for him, as does Mabothe; soon after normal relations between Khutšišo and Taudi have been restored, she gives birth to a second boy; Taudi is delighted while Khutšišo becomes more depressed; Mabothe visits Taudi to join in his happiness and together they murder an old man from whose body certain parts are

removed to be used for filling Mabothe's medicine-horn.

21. (Y) Mphoka's misdeed seems to have been forgiven and he lives a normal life as one of chief Taudi's subjects; one day he is sent to Mabothe's with another man and is abducted after being attacked by warriors from an eastern direction; assuming that the attackers were from chief Matepe's place in the east, Taudi and Mabothe join forces and thrash Matepe severely; Taudi takes in Mphoka's widow and undertakes to care for her.
22. (X) The forces of Taudi and Mabothe join in battle against Matepe.
23. (Z) Tšhwahledi stays at Mabothe's place, believing that Khutšišo is his aunt; Matepe enquires from Taudi about the reason for the attack on him; he requests help from Tladiphaswa to take revenge on Taudi and Mabothe, but the latter two manage to overcome their joint attack.
24. (BB) Tladiphaswa plans revenge against Taudi by destroying his village through fire created magically; Taudi and Mabothe expect vengeance and prepare to direct magical torrential rains onto Tladiphaswa's village.
25. (CC) The magical forces of Tladiphaswa and Mabothe clash: the former causes fire through lightning at Taudi's place while Mabothe retaliates by directing torrential rain and hail mixed with thorns onto Tladiphaswa's village.
26. (AA) Several years has passed since the clash between Tladiphaswa and the combined forces of Taudi and Mabothe; Mphoka's wife who is cared for by Taudi since the mentioned battle, has given birth to a boy; Tšhwahledi is still staying at Mabothe's place while Khutšišo's second son is flourishing, neither of the two knowing that they are brothers.
27. (DD) Taudi's men want the initiation process to be instituted; Taudi delays discussion of the matter with Mabothe; he is eventually forced to deliberate with Mabothe after Tšhwahledi has slaughtered one of his oxen; Mabothe wants Tšhwahledi to return to his place first which happens after some months upon which he

decides to institute the rite; as the process is about to start, Tšhwahledi, who has got wind that his father and grandfather plan to kill him, disappears to their disappointment, because the ceremony can not be postponed once again.

28. (EE) Tšhwahledi's disappearance rouses suspicion that Taudi and Mabothe have killed him; the feeling grows with the discovery of a human limb in a mountain but the suspects are cleared when the medicine-men conclude that it does not belong to the missing boy; he is gradually forgotten; requested again to institute the initiation, Taudi readily agrees and announces that Tšhwahledi's younger brother, Kgathola, will be initiated in place of the former; the men disagree and demand that Kgathola observe a period of mourning over his missing brother; Taudi refuses flatly and Kgathola joins the rest of the boys; consternation breaks loose when Tšhwahledi, presumed dead by Taudi, suddenly turns up at the initiation site and reveals that he was all along aware of Taudi and Mabothe's evil plans to eliminate him.
29. (FF) Tšhwahledi continues to roam the wilderness in fear of being killed by Taudi and Mabothe; Taudi has grown old and his health has worsened to the extent that his relatives have to stay close to him; rumours have it that the charms he has been applying against Tšhwahledi in an attempt to do away with him, have turned against himself.

2.10.3 Order relations

The order relations among the narrative sections contained in Chapters I-X may be represented as follows:

A5-B3-C6-D4-E2-F1-G4-H7-J9-K8-L10-M12-N11-O13-P14-Q15-R15-S16-T18-U17-V19-W20-X22-Y21-Z23-AA26-BB24-CC25-DD27-EE28-

FF29

2.11 Chapter XI (pp.87-99)

The opening paragraph of this chapter introduces narrative section GG which constitutes prolepsis as it refers in advance to Taudi's fresh grave amid the burnt-out debris of his village. It initially leaves the reader in the dark until the same event is related again in its place towards the end of Chapter XII.

The second paragraph on p.87 starts narrative section HH: Tšhwahledi continued to roam the wilderness, staying away from Taudi and Mabothe who desired his death. His mother, Khutšišo, who had similarly been wishing for his end all along, became even more anxious about it as Taudi's illness expedited the question of his succession. If Tšhwahledi was out of the way, Kgathola would take over the reign of his father without any opposition. However, if he was still around by the time of Taudi's death, he could lay claim to the throne.

The sixth last line of the second paragraph on p.90 introduces narrative section JJ and constitutes an analepsis: Prior to Tšhwahledi's disappearance as he was to attend the initiation ceremony at Mabothe's place (cf. narrative section DD), Khutšišo paid a secret visit to her father with a view to obtaining help from him for the elimination of Tšhwahledi -- she pleaded urgently with Mabothe to have him killed. Mabothe summoned Taudi, who was not aware of his wife's mission, to hear his opinion. He supported Khutšišo's request, however, Mabothe disagreed and suggested that either the tribe be divided between Tšhwahledi and Kgathola, or that the former rule until his death when Kgathola would take over, the chieftainship not being transferred to Tšhwahledi's heir. Taudi and Khutšišo accepted this proposal and were still negotiating with Taudi's council when the latter fell ill.

The final paragraph on p.93 introduces narrative section KK: Tšhwahledi was all along aware of the conspiracy against him and was disturbed by an internal conflict caused by his hatred for Taudi and Khutšišo. He discussed his emotions with his brother,

Kgathola, who was shocked and sympathetic. Meanwhile Taudi's condition deteriorated further.

Narrative section LL commences with the final paragraph on p.94: Chief Taudi died in the presence of his son Kgathola while Tšhwahledi was still roving the wilderness. Kgathola therefore happened to be the one to perform the traditional euthanasia by stabbing his dying father with a spear and put on his royal gear "while still warm". This made him the legitimate successor to Taudi's throne. Tšhwahledi showed up on the day of the funeral and the scene was set for a bloody clash. A meeting was convened to discuss the situation and two lines of thought emerged: Firstly, there were those who voted for Tšhwahledi on the ground that he was the eldest son of the chief's major wife who had been married by means of the tribe's collective dowry; secondly, there was a group who chose Kgathola, due to the fact that he had performed the ritual of the euthanasia and donned the royal gear while still warm. Who was to be chief then? The reader is urged to observe closely and he will see that Northern Sotho tradition is self-preserving.

2.11.1 Narrative order

GG. Taudi's fresh grave lies among the debris of his gutted village.

HH. Tšhwahledi continues to live in the wilderness away from home; Khutšišo eagerly desires his death to assure that his brother, Kgathola, will succeed chief Taudi, who is seriously ill, after his death, as she fears that Tšhwahledi will lay claim to Taudi's throne.

JJ. Prior to Tšhwahledi's disappearance, Khutšišo secretly visits her father, Mabothe, and requests him to help her getting rid of the boy; Mabothe summons Taudi who supports his wife's request; he, however, refuses to comply and suggests that the tribe be divided between the two brothers; Taudi and Khutšišo accept his proposal; while they are negotiating the matter with Taudi's council, the latter falls ill.

KK. Tšhwahledi all the while knows about the conspiracy against

him and struggles with an internal conflict caused by his hatred towards Taudi and Khutšišo; he discusses the matter with his brother, Kgathola, who is amazed but sympathetic.

LL. Chief Taudi dies in the presence of his son, Kgathola, who performs the ritual of the euthanasia on his dying father and puts on the royal gear "while still warm", an act which entitles him to become Taudi's successor; Tšhwahledi shows up on the day of Taudi's funeral and sets the scene for a fierce confrontation; a potential explosion is defused when the tribe decides on a peaceful solution -- everybody may choose whom he wants as leader, Tšhwahledi or Kgathola, and follow him; the tribe is thus divided into two groups.

2.11.2 Chronological order

When the story events occurring in Chapter XI are integrated with those appearing in the preceding chapters and arranged into their most probable chronological positions, the previous table is adjusted as follows:

1 = F	18 = T
2 = E	19 = V
3 = B	20 = W
4 = D/G	21 = Y
5 = A	22 = X
6 = C	23 = Z
7 = H	24 = BB
8 = K	25 = CC
9 = J	26 = AA
10 = L	27 = JJ
11 = N	28 = DD
12 = M	29 = EE
13 = O	30 = FF
14 = P	31 = HH
15 = Q/R	32 = KK
16 = S	33 = LL
17 = U	34 = GG

On the basis of the foregoing we may assume that the order of the events in the story contained in Chapters I-XI is as follows:

1. (F) Taudi becomes chief.
2. (E) Establishment of his village.
3. (B) Birth of his illegitimate child (and news thereof).
4. (D) Taudi's dilemma.
(G) His dilemma restated.
5. (A) Conversation among three old men.
6. (C) Khut̄sīso's parents are informed.
7. (H) Taudi's messenger arrives at Mabothe's place to inform him of the birth of his daughter's child.
8. (K) Having been informed about the birth of his daughter's child, Mabothe discusses the matter with his wife and decides to invite a friend, also a chief, to accompany him to Taudi's place and attend the discussions as an observer.
9. (J) Mabothe attends a meeting at Taudi's place where he is to discuss the latter's negligence to inform him in the proper way about the birth of Khut̄sīso's child.
10. (L) Mabothe leaves Taudi's place in anger.
11. (N) On his arrival back home from Taudi's, Mabothe decides to visit his in-laws to discuss the birth of Khut̄sīso's child as well as Taudi's negligence to inform him about it in the proper way; he is honoured with celebrations and gifts.
12. (M) A month after Mabothe has left his place in anger, Taudi still does not know how to appease his father-in-law.
13. (O) At a meeting at Taudi's place he is blamed by some for causing his own dilemma by allowing Mphoka to flirt with Khut̄sīso, while others side with him and demand action against the perpetrator; Mphoka is tied up but denies guilt and is conditionally released; he reiterates his position when interrogated by his own people who present Taudi with some cattle as consolation.
14. (P) Taudi is summoned by Mabothe; he consults with his family and confers with his council after which he hurriedly leaves for Mabothe's on a pack-ox, all by himself.

15. (Q) Taudi is well received by his father-in-law; they discuss his dilemma and his explanation satisfies Mabothe to the extent that he presents Taudi with gifts in recognition of the blunder his daughter had made; he does not demand that the perpetrator, Mphoka, be punished.
- (R) While Taudi is on visit to Mabothe, his people decide that Mphoka should be punished for causing the trouble; they are powerless, however, as they do not have the authority for such action in the absence of their chief; while the matter is still debated, chief Taudi returns.
16. (S) After chief Taudi has left chief Mabothe's place, the latter deliberates with his council; it is decided that Mphoka has to be punished as well as Taudi's people for neglecting to accompany him to Mabothe's; a messenger is sent to inform Taudi of an urgent visit by Mabothe.
17. (U) The events that preceded and led up to the court case between Sebabetšane and Lentlha.
18. (T) The messenger arrives at Taudi's place while the latter is hearing the case of Sebabetšane and Lentlha.
19. (V) Mabothe turns up at Taudi's, fuming with anger; he witnesses the flogging of the men who are punished for failing to accompany their chief when he visited Mabothe.
20. (W) Khutšišo's illegitimate son, named Tšhwahledi, grows up a healthy young boy; chief Taudi, however, shows very little affection for him, as does Mabothe; soon after normal relations between Khutšišo and Taudi have been restored, she gives birth to a second boy; Taudi is delighted while Khutšišo becomes more depressed; Mabothe visits Taudi to join in his happiness and together they murder an old man from whose body certain parts are removed to be used for filling Mabothe's medicine-horn.
21. (Y) Mphoka's misdeed seems to have been forgiven and he lives a normal life as one of chief Taudi's subjects; one day he is sent to Mabothe's with another man and is abducted after being attacked by warriors from an eastern direction; assuming that the attackers were from chief Matepe's place in the east, Taudi and Mabothe join forces and thrash Matepe severely; Taudi takes in Mphoka's widow

and undertakes to care for her.

22. (X) The forces of Taudi and Mabothe join in battle against Matepe.
23. (Z) Tšhwahledi stays at Mabothe's place, believing that Khutšišo is his aunt; Matepe enquires from Taudi about the reason for the attack on him; he requests help from Tladiphaswa to take revenge on Taudi and Mabothe, but the latter two manage to overcome their joint attack.
24. (BB) Tladiphaswa plans revenge against Taudi by destroying his village through fire created magically; Taudi and Mabothe expect vengeance and prepare to direct magical torrential rains onto Tladiphaswa's village.
25. (CC) The magical forces of Tladiphaswa and Mabothe clash: the former causes fire through lightning at Taudi's place while Mabothe retaliates by directing torrential rain and hail mixed with thorns onto Tladiphaswa's village.
26. (AA) Several years has passed since the clash between Tladiphaswa and the combined forces of Taudi and Mabothe; Mphoka's wife who is cared for by Taudi since the mentioned battle, has given birth to a boy; Tšhwahledi is still staying at Mabothe's place while Khutšišo's second son is flourishing, neither of the two knowing that they are brothers.
27. (JJ) Prior to Tšhwahledi's disappearance, Khutšišo secretly visits her father, Mabothe, and requests him to help her getting rid of the boy; Mabothe summons Taudi who supports his wife's request; he, however, refuses to comply and suggests that the tribe be divided between the two brothers; Taudi and Khutšišo accept his proposal; while they are negotiating the matter with Taudi's council, the latter falls ill.
28. (DD) Taudi's men want the initiation process to be instituted; Taudi delays discussion of the matter with Mabothe; he is eventually forced to deliberate with Mabothe after Tšhwahledi has slaughtered one of his oxen; Mabothe wants Tšhwahledi to return to his place first which happens after some months upon which he

decides to institute the rite; as the process is about to start, Tšhwahledi, who has got wind that his father and grandfather plan to kill him, disappears to their disappointment, because the ceremony can not be postponed once again.

29. (EE) Tšhwahledi's disappearance rouses suspicion that Taudi and Mabothe have killed him; the feeling grows with the discovery of a human limb in a mountain but the suspects are cleared when the medicine-men conclude that it does not belong to the missing boy; he is gradually forgotten; requested again to institute the initiation, Taudi readily agrees and announces that Tšhwahledi's younger brother, Kgathola, will be initiated in place of the former; the men disagree and demand that Kgathola observe a period of mourning over his missing brother; Taudi refuses flatly and Kgathola joins the rest of the boys; consternation breaks loose when Tšhwahledi, presumed dead by Taudi, suddenly turns up at the initiation site and reveals that he was all along aware of Taudi and Mabothe's evil plans to eliminate him.
30. (FF) Tšhwahledi continues to roam the wilderness in fear of being killed by Taudi and Mabothe; Taudi has grown old and his health has worsened to the extent that his relatives have to stay close to him; rumours have it that the charms he has been applying against Tšhwahledi in an attempt to do away with him, have turned against himself.
31. (HH) Tšhwahledi continues to live in the wilderness away from home; Khutšišo eagerly desires his death to assure that his brother, Kgathola, will succeed chief Taudi, who is seriously ill, after his death, as she fears that Tšhwahledi will lay claim to Taudi's throne.
32. (KK) Tšhwahledi all the while knows about the conspiracy against him and struggles with an internal conflict caused by his hatred towards Taudi and Khutšišo; he discusses the matter with his brother, Kgathola, who is amazed but sympathetic.
33. (LL) Chief Taudi dies in the presence of his son, Kgathola,

who performs the ritual of the euthanasia on his dying father and puts on the royal gear "while still warm", an act which entitles him to become Taudi's successor; T̄shwahledi shows up on the day of Taudi's funeral and sets the scene for a fierce confrontation; a potential explosion is defused when the tribe decides on a peaceful solution -- everybody may choose whom he wants as leader, T̄shwahledi or Kgathola, and follow him; the tribe is thus divided into two groups.

34. (GG) Taudi's fresh grave lies among the debris of his gutted village.

2.11.3 Order relations

The order relations among the narrative sections contained in Chapters I-XI are rendered by the following scheme:

A5-B3-C6-D4-E2-F1-G4-H7-J9-K8-L10-M12-N11-O13-P14-Q15-R15-
S16-T18-U17-V19-W20-X22-Y21-Z23-AA26-BB24-CC25-DD28-EE29-
FF30-GG34-HH31-JJ27-KK32-LL33

2.12 Chapter XII (p.100)

The concluding chapter consists of two narrative sections. The first, MM, is introduced by the opening paragraph by way of a Biblical reference: how good it is that brothers stay together in peace. T̄shwahledi and Kgathola had become neighbouring chiefs, peacefully co-operating with each other.

The second paragraph introduces the final narrative section, viz NN, which constitutes an analepsis, relating the events preceding and leading up to their peaceful co-existence: T̄shwahledi allowed Kgathola to keep their father's royal gear, not wanting to kill his brother and take it from him. Instead he requested to be given a group of fighters with the help of whom he conquered some other tribes and established his own strong community. Together they decided to burn down their father's village after his funeral and move to a new spot. Kgathola was followed by the part

of Taudi's tribe which remained loyal to him. They settled opposite each other on either side of a broad river and lived together in peace.

In this way the expectation created at the end of the previous chapter is realised: Northern Sotho tradition was indeed self-preserving in that it was capable of adjustment to accommodate an unprecedented case -- the division of the chieftainship between two brothers -- rather than allowing injustice and unnecessary bloodshed.

2.12.1 Narrative order

MM. Tšhwahledi and Kgathola are neighbouring chiefs living together in peace.

NN. The two brothers agree to divide the chieftainship between them following the death of their father, chief Taudi; they destroy the latter's village and move away to a new spot, each followed by his own supporters; they settle close to each other and co-operate peacefully.

2.12.2 Chronological order

When these concluding story events are integrated with those of the preceding chapters and arranged into their most probable chronological positions, the final order is the following:

1 = F	19 = V
2 = E	20 = W
3 = B	21 = Y
4 = D/G	22 = X
5 = A	23 = Z
6 = C	24 = BB
7 = H	25 = CC
8 = K	26 = AA
9 = J	27 = JJ
10 = L	28 = DD
11 = N	29 = EE

12 = M	30 = FF
13 = O	31 = HH
14 = P	32 = KK
15 = Q/R	33 = LL
16 = S	34 = NN
17 = U	35 = GG
18 = T	36 = MM

On the basis of the foregoing we may assume that the order of the events in the complete story is as follows:

1. (F) Taudi becomes chief.
2. (E) Establishment of his village.
3. (B) Birth of his illegitimate child (and news thereof).
4. (D) Taudi's dilemma.
(G) His dilemma restated.
5. (A) Conversation among three old men.
6. (C) Khutšišo's parents are informed.
7. (H) Taudi's messenger arrives at Mabothe's place to inform him of the birth of his daughter's child.
8. (K) Having been informed about the birth of his daughter's child, Mabothe discusses the matter with his wife and decides to invite a friend, also a chief, to accompany him to Taudi's place and attend the discussions as an observer.
9. (J) Mabothe attends a meeting at Taudi's place where he is to discuss the latter's negligence to inform him in the proper way about the birth of Khutšišo's child.
10. (L) Mabothe leaves Taudi's place in anger.
11. (N) On his arrival back home from Taudi's, Mabothe decides to visit his in-laws to discuss the birth of Khutšišo's child as well as Taudi's negligence to inform him about it in the proper way; he is honoured with celebrations and gifts.
12. (M) A month after Mabothe has left his place in anger, Taudi still does not know how to appease his father-in-law.
13. (O) At a meeting at Taudi's place he is blamed by some for causing his own dilemma by allowing Mphoka to flirt with

Khutšišo, while others side with him and demand action against the perpetrator; Mphoka is tied up but denies guilt and is conditionally released; he reiterates his position when interrogated by his own people who present Taudi with some cattle as consolation.

14. (P) Taudi is summoned by Mabothe; he consults with his family and confers with his council after which he hurriedly leaves for Mabothe's on a pack-ox, all by himself.
15. (Q) Taudi is well received by his father-in-law; they discuss his dilemma and his explanation satisfies Mabothe to the extent that he presents Taudi with gifts in recognition of the blunder his daughter had made; he does not demand that the perpetrator, Mphoka, be punished.
- (R) While Taudi is on visit to Mabothe, his people decide that Mphoka should be punished for causing the trouble; they are powerless, however, as they do not have the authority for such action in the absence of their chief; while the matter is still debated, chief Taudi returns.
16. (S) After chief Taudi has left chief Mabothe's place, the latter deliberates with his council; it is decided that Mphoka has to be punished as well as Taudi's people for neglecting to accompany him to Mabothe's; a messenger is sent to inform Taudi of an urgent visit by Mabothe.
17. (U) The events that preceded and led up to the court case between Sebabetšane and Lentlha.
18. (T) The messenger arrives at Taudi's place while the latter is hearing the case of Sebabetšane and Lentlha.
19. (V) Mabothe turns up at Taudi's, fuming with anger; he witnesses the flogging of the men who are punished for failing to accompany their chief when he visited Mabothe.
20. (W) Khutšišo's illegitimate son, named Tšhwahledi, grows up a healthy young boy; chief Taudi, however, shows very little affection for him, as does Mabothe; soon after normal relations between Khutšišo and Taudi have been restored, she gives birth to a second boy; Taudi is delighted while Khutšišo becomes more depressed; Mabothe visits Taudi to join in his happiness and together they murder an old man from whose body certain parts are

- removed to be used for filling Mabothe's medicine-horn.
21. (Y) Mphoka's misdeed seems to have been forgiven and he lives a normal life as one of chief Taudi's subjects; one day he is sent to Mabothe's with another man and is abducted after being attacked by warriors from an eastern direction; assuming that the attackers were from chief Matepe's place in the east, Taudi and Mabothe join forces and thrash Matepe severely; Taudi takes in Mphoka's widow and undertakes to care for her.
 22. (X) The forces of Taudi and Mabothe join in battle against Matepe.
 23. (Z) T̄shwahledi stays at Mabothe's place, believing that Khut̄sīso is his aunt; Matepe enquires from Taudi about the reason for the attack on him; he requests help from Tladielphaswa to take revenge on Taudi and Mabothe, but the latter two manage to overcome their joint attack.
 24. (BB) Tladielphaswa plans revenge against Taudi by destroying his village through fire created magically; Taudi and Mabothe expect vengeance and prepare to direct magical torrential rains onto Tladielphaswa's village.
 25. (CC) The magical forces of Tladielphaswa and Mabothe clash: the former causes fire through lightning at Taudi's place while Mabothe retaliates by directing torrential rain and hail mixed with thorns onto Tladielphaswa's village.
 26. (AA) Several years have passed since the clash between Tladielphaswa and the combined forces of Taudi and Mabothe; Mphoka's wife who is cared for by Taudi since the mentioned battle, has given birth to a boy; T̄shwahledi is still staying at Mabothe's place while Khut̄sīso's second son is flourishing, neither of the two knowing that they are brothers.
 27. (JJ) Prior to T̄shwahledi's disappearance, Khut̄sīso secretly visits her father, Mabothe, and requests him to help her getting rid of the boy; Mabothe summons Taudi who supports his wife's request; he, however, refuses to comply and suggests that the tribe be divided between the two brothers; Taudi and Khut̄sīso accept his

- proposal; while they are negotiating the matter with Taudi's council, the latter falls ill.
28. (DD) Taudi's men want the initiation process to be instituted; Taudi delays discussion of the matter with Mabothe; he is eventually forced to deliberate with Mabothe after T̄shwahledi has slaughtered one of his oxen; Mabothe wants T̄shwahledi to return to his place first which happens after some months upon which he decides to institute the rite; as the process is about to start, T̄shwahledi, who has got wind that his father and grandfather plan to kill him, disappears to their disappointment, because the ceremony cannot be postponed once again.
29. (EE) T̄shwahledi's disappearance rouses suspicion that Taudi and Mabothe have killed him; the feeling grows with the discovery of a human limb in a mountain but the suspects are cleared when the medicine-men conclude that it does not belong to the missing boy; he is gradually forgotten; requested again to institute the initiation, Taudi readily agrees and announces that T̄shwahledi's younger brother, Kgathola, will be initiated in place of the former; the men disagree and demand that Kgathola observe a period of mourning over his missing brother; Taudi refuses flatly and Kgathola joins the rest of the boys; consternation breaks loose when T̄shwahledi, presumed dead by Taudi, suddenly turns up at the initiation site and reveals that he was all along aware of Taudi and Mabothe's evil plans to eliminate him.
30. (FF) T̄shwahledi continues to roam the wilderness in fear of being killed by Taudi and Mabothe; Taudi has grown old and his health has worsened to the extent that his relatives have to stay close to him; rumours have it that the charms he has been applying against T̄shwahledi in an attempt to do away with him, have turned against himself.
31. (HH) T̄shwahledi continues to live in the wilderness away from home; Khut̄sīšo eagerly desires his death to assure that his brother, Kgathola, will succeed chief Taudi, who is

seriously ill, after his death, as she fears that Tšhwahledi will lay claim to Taudi's throne.

32. (KK) Tšhwahledi all the while knows about the conspiracy against him and struggles with an internal conflict caused by his hatred towards Taudi and Khutšišo; he discusses the matter with his brother, Kgathola, who is amazed but sympathetic.
33. (LL) Chief Taudi dies in the presence of his son, Kgathola, who performs the ritual of the euthanasia on his dying father and puts on the royal gear "while still warm", an act which entitles him to become Taudi's successor; Tšhwahledi shows up on the day of Taudi's funeral and sets the scene for a fierce confrontation; a potential explosion is defused when the tribe decides on a peaceful solution -- everybody may choose whom he wants as leader, Tšhwahledi or Kgathola, and follow him; the tribe is thus divided into two groups.
34. (NN) The two brothers agree to divide the chieftainship between them following the death of their father, chief Taudi; they destroy the latter's village and move away to a new spot, each followed by his own supporters.
35. (GG) Chief Taudi's fresh grave lies among the debris of his gutted village.
36. (MM) Tšhwahledi and Kgathola are neighbouring chiefs living together in peace.

2.12.3 Order relations

The order relations among the narrative sections covering the entire work are reflected in the following scheme:

A5-B3-C6-D4-E2-F1-G4-H7-J9-K8-L10-M12-N11-O13-P14-Q15-R15-
S16-T18-U17-V19-W20-X22-Y21-Z23-AA26-BB24-CC25-DD28-EE29-
FF30-GG35-HH31-JJ27-KK32-LL33-MM36-NN34

2.13 Résumé

The structure of Lešitaphiri can be reflected visually in broad

outline by tracing the distribution of the story events through the text. If the narrative section relating a particular event or series of events, covers more than one page, the page number indicates the beginning of such event or series of events.

<u>Story event</u> (in chronological order)	<u>Location in text</u> (chapter number)	<u>Page number</u>
F1	II	10
E2	II	10
B3	I	8
D4	II	10
G4	II	11
A5	I	6
C6	I	9
H7	II	12
K8	II	16
J9	II	12
L10	II	17
N11	II	18
M12	II	18
O13	III	24
P14	IV	29
Q15	IV	31
R15	IV	34
S16	V	41
U17	V	42
T18	V	42
V19	V	43
W20	VI	46
Y21	VI	55
X22	VI	54
Z23	VI	59
BB24	VII	69
CC25	VIII	72
AA26	VII	67
JJ27	XI	90
DD28	IX	74
EE29	X	80

<u>Story event</u> (in chronological order)	<u>Location in text</u> (chapter number)	<u>Page number</u>
FF30	X	85
HH31	XI	87
KK32	XI	93
LL33	XI	94
NN34	XII	100
GG35	XI	87
MM36	XII	100

From the foregoing table it is evident, inter alia, that the two earliest story events (F1 and E2) are only recounted in the second chapter. The third event (B3) appears in Chapter I, however it does not represent the beginning of the text. The first narrative section (A), which signifies the beginning of the text, relates only the fifth event of the story. The story events occurring in the first six chronological positions, i.e. F1 through C6, are contained in Chapters I and II as follows:

Chapter I

B3

A5

C6

Chapter II

F1

E2

D4/G4

Another notable complexity is evident from BB24 through EE29 where the six successive story events concerned are respectively rendered as follows:

Chapter: VII

BB24

VIII

CC25

VII

AA26

XI

JJ27

IX

DD28

X

EE29

Anachronies caused by the rearrangement -- in the text -- of the chronological story events, are deducible from the scheme of order relations (cf. 2.12.3 above). The thirty eight narrative sections have been arranged into thirty six chronological positions to constitute the reconstructed story. The anachronies identified consist of nine instances of analepsis and one of prolepsis.

CHAPTER 3

Megokgo ya Bioko

3.0 Introduction

We have observed in connection with Lešitaphiri that Matsepe seems to like playing around with temporal order; that he avoids keeping his narrative in strict chronological order by breaking up the chronological sequence and rearranging events and episodes in the text. This process seems rather straightforward in Lešitaphiri when compared to that emerging in Megokgo ya Bioko. The extent to which the temporal order is shuffled in this work, is signified by the fact that even the narrator himself comments on its confusing effect at a particular point:

Gona bjale nna ke gakanegile, ke gakanegilego
-- hle le se re ke le senyetša sebaka ge ke
re ga ke sa kwišiša gore le bolela eng? Ke
kgale ke le botša gore megopolo ya rena ga e
swane, ya ba bangwe ke merupa mola ya ba
bangwe e le maphefo; ka gona, bao ya rena e
lego merupa -- se re feleleng pelo. Kgakanego
ya ka ke gore seboledi se re Lefehlo le Nthu-
mule ba dutše kgorong moo banna ba babedi ba
bakago kgomo, re sa theeditše tšeo, seboledi
se re khudu. Ye e lego tabataba ke efe?
Kgakanego e nngwe ke gore e sa le re amolo-
gana le Lefehlo le Nthumule ba le marumong
seng sa bona -- bjale go tlile bjang gore ba
dule mmogo ba rerišane molato? Aowa dikgoši,
le go nnete gona mogopolo wa ka e le morupa
-- ga ke kgolwe gore bao ya bona e lego
maphefo -- ba a kwišiša. (p. 63)

Now I am confused, and being confused, you
must please not think I waste your time when
I say that I don't understand anymore what is
being said. I have already stated that we

differ in understanding: the minds of some of us are slow dogs while those of others are greyhounds; therefore, please do not become impatient with those of us who are slow dogs. My confusion arises from the fact that the speaker says Lefehlo and Nthumule are sitting in the kgoro where two men are arguing over a cow, and while we are listening to this, the speaker refers to a tortoise. Which is the main matter? Another thing causing confusion is that we have last heard of Lefehlo and Nthumule while they were locked in battle -- now how did it happen that they are sitting together consulting one another about a court case? No, honourables(dikgoši), although my mind is truly a slow dog, I don't think that even those whose minds are greyhounds, understand.

This quotation is significant of the intricate temporal arrangement which makes Megokgo ya Bjoko fairly difficult to understand.

In the following paragraphs we shall try to unravel the temporal order in this work as in the case of Lešitaphiri, by establishing the relationship between narrative order and chronological order.

3.1 Chapter 1 (pp. 1-3)

Here we have another clear instance of the beginning in medias res: the court case presented in this Chapter (narrative section A) is the result of events depicted later in Chapter 2 (narrative section B). This means that the beginning of the discourse is not the starting point of the story. As in the case of Lešitaphiri, the beginning of the discourse (Chapter 1), relates events which occurred later than the initial events of the story. The latter events are only reflected by the discourse in Chapter 2. The court case with which the discourse commences, concerns Leilane, a subject of chief Lefehlo, who is on trial for beating his wife

and mother-in-law. We learn that the reason for the dispute with his wife is that something he was going to eat, caused her to vomit. At this stage we do not know what was so unusual as to make her sick, neither do we know why Leilane also beat his mother-in-law. Some of the members of the men's council feel that he should be declared guilty, while one of his relatives suggests that the reason for Mohlatš'a's nausea should be considered carefully as that is why she was beaten. The narrator wonders how it is possible that food, normally prepared by a wife for her husband, can make her sick while he eats it? Even though the reader is not yet sure what gave rise to the whole episode, the narrator sides with Leilane in stating that he would have reacted in the same way.

The chapter ends with a colon, thus transferring the reader discourse-wise into the second chapter and story-wise through analepsis to the actual starting point (narrative section B) which is earlier than the starting point of the discourse (narrative section A).

Seeing that Chapter 1 consists of only one narrative section, narrative order, chronological order and order relations are irrelevant at this point.

3.2 Chapter 2 (pp. 4-27)

This chapter commences with the description of a dreadful drought which harassed man and animal. Game and cattle alike were dying by the score and tragically not even animals in young (gravid) were spared. Leilane's herd did not escape the ordeal and one afternoon the herd-boys reported that one of his cows, Moretlwa, which was in calf, had gone down and was unable to get up. Aware of the condition of such an animal and the fact that it is highly unlikely to recover in the current circumstances, Leilane summons help to slaughter it before beasts of prey devour it.

Cutting open the carcass they come upon the unborn calf. Leilane remarks upon the severity of the drought by referring to the loss

of such a well-formed foetus which clearly would have developed into a first-class ox. He does not want to waste it by throwing it to the dogs or even by giving it to the herd-boys to eat (as this could tempt them to get hold of more through harassing the cachectic gravid cows) -- no, he is going to eat it himself!

It is only at this point that the reader suspects the reason for Mohlatšā's nausea and her subsequent torment at the hands of her husband: Leilane's eating of the unborn calf! Normally a foetus is not eaten and Leilane's action is enough to make anybody sick! The reader's presumption is confirmed in the very next paragraph when the narrator confesses that he himself will never ever think of eating an unborn calf. He would even think twice before drinking the mixture prepared by a medicine-man for some ailment if he knew that an unborn calf was an ingredient. Through his attitude towards this matter the narrator is justifying Mohlatšā's action and indirectly condemns Leilane's violent reaction. The exact events of that episode emerge later, in narrative section D (p.9 et. seqq.). Narrative section B ends where Leilane, chatting to his friends around the fire with the smell of grilling liver and spleen from the slaughtered gravid cow in the air, asks Huwane about the latter's friend, Sohlang (p.7).

Huwane's subsequent account of what took place between Sohlang and Ditabo constitutes narrative section C (pp.7-9), which represents another analepsis, relating an episode earlier than the events reflected in narrative section B (pp.4-7). As this episode seems not to pertain to the main story-line, we may speak here of heterodiegetic analepsis: Huwane recounts how Sohlang succeeded in tricking Ditabo out of beer and was subsequently thrashed by the latter.

The episode of Leilane and the unborn calf is resumed in the middle of page 9, thus constituting the beginning of narrative section D. In this section we come to know the exact events that led to Mohlatšā's vomiting and her subsequent thrashing by Leilane: Early on the morning after the slaughtering of the gravid cow, Leilane started preparing the skin of the unborn calf

for later use and at the same time he cooked the carcass. When it was ready he carried the pot into the lapa and asked his wife for some porridge to eat it with. She immediately responded favourably and fetched him some. Noticing the small hooves protruding from the pot, she inquired when he had gone hunting, being of the opinion that it was the hooves of some kind of buck. When he answered that he had not gone hunting, she wanted to know what was in the pot then. He replied that it was an unborn calf. She repeated her question in disbelief and he confirmed that it was the unborn calf of the cachectic cow slaughtered the previous day. Amazed she wanted to know whether it was really edible, to which he countered by asking if she did not regard it as meat. At that instant she began to vomit incessantly. Leilane demanded a reason for her sickness and her answer that it was the unborn calf he was about to eat, made him mad. Taking her action as an insult, he started flogging her viciously. In an attempt to escape his fury she ran off to her parents' place where her mother, a vicious old lady, without establishing the cause of her state, received her with an outrageous outburst against Leilane. At that stage Mohlatša's father, Morara, was not home to comfort his wife and daughter. Narrative section D ends here (first par. p.11).

The remainder of p.11 constitutes narrative section E and represents an ellipsis, "a leap forward in time", from Mohlatša's sorrowful arrival at her mother's, to Leilane standing trial in the family court for beating his wife. His father-in-law, Morara, puts it to the court that if it were the first time Leilane thrashed his wife, he would have shrugged it off, however, since this was becoming a habit, he wants him punished. Wilfully true to the significance of his name, Leilane("Scorner") outrightly refuses to pay any penalty and informs the court that he would repeat his action whenever necessary unless Morara sees to it that his daughter behaves properly in future. He even defiantly accepts the possibility of his case being forwarded to the "higher court" of the chief (mošate). His challenge is taken up.

Narrative section F commences at the top of p.12 and constitutes

another analepsis reaching back in time to a point before Mohlat̃sa was beaten by Leilane. We may assume this since we know that on her arrival at her parents' home after her thrashing she found her father absent. Narrative section F exactly relates the whereabouts of Morara at that point: he had gone to a friend, Ntlhobeng, who invited him to attend the celebration of his son's return from initiation school. He stayed longer than he should have and on his return home he found his wife mad with anger because of what Leilane had done to their daughter. He was himself severely scolded by the vicious old lady for his gallivanting. It was at this point that Morara summoned family members for the meeting at which Leilane was to be reprimanded and punished (cf. narrative section E above). This means that chronologically narrative section F comes before narrative section E, hence constituting an analepsis.

The last lines of p.17 mark the beginning of narrative section G which recounts events on the day following Leilane's challenge during his "family hearing" that he would rather face mošate than pay any penalty. Morara puts the case against Leilane to chief Lefehlo. He is surprised to learn that Leilane has just visited the chief to complain about his parents-in-law who refuse to let his wife and children return to him. He explained to chief Lefehlo that his wife, Mohlat̃sa, has formed a habit of vomiting whenever he eats something. He had suggested that they seek advice from medicine-men since at one stage she even became sick of only seeing him or hearing his voice. She refused, however, accusing him of poisoning her food (which caused her nausea) in an attempt to kill her. Leilane told the chief that this accusation of hers led to him beating her on that day, resulting in her flight to her parents. He said he tried to discuss the matter with her family at a meeting to which he was summoned, but due to their hostile attitude he preferred to put his case to the chief himself. Having heard this, Morara decides to leave and return again when Mohlat̃sa has sufficiently recovered. This ends narrative section G (bottom p. 19).

The second paragraph of p. 20 introduces narrative section H:

Morara, after returning from chief Lefehlo, takes his daughter, Mohlatša, to medicine-man Tšhidiyamotse for treatment of the wounds she sustained in Leilane's assault on her. A month later they have almost healed completely. Tšhidiyamotse is not a subject of chief Lefehlo, but of chief Nthumule. He is the latter's official healer of warriors injured in battle and for security reasons he is forbidden to treat just anybody without Nthumule's permission. Being a friend of Morara, he treats Mohlatša without seeking Nthumule's consent. This spells trouble between these two chiefs, of whom the young obstinate Lefehlo is an outstanding warrior, making him a formidable opponent, feared by neighbouring rulers.

Narrative section J (for technical reasons the letter I is not used) begins with the second paragraph of p. 21. It relates the appearance of Leilane before the court of chief Lefehlo, a few days after Morara had visited the latter. We may assume that this section takes us back in time approximately one month in relation to narrative section H (cf. previous par.: "A month later..."). This granted, narrative section J constitutes another analepsis. The court summarily accuses Leilane of lying about Mohlatša's uncontrolled vomiting and fines him four head of cattle. Amazingly, instead of being dejected and showing regret, he defiantly and seemingly cheerfully accepts the penalty, even asking the court's permission to fetch them immediately before it adjourns. Astonished by Leilane's peculiar reaction, the court decides to refer the case to chief Lefehlo personally. Having heard the facts, the chief, instead of rejoicing about his share of the fine, started crying and ordered that Leilane be brought before him. Facing Leilane, the only words he spoke, were: "May the gods be with you!" When the cattle arrived, Lefehlo had them all slaughtered and presented a big feast for his whole tribe. On that occasion he declared that he and his people, by eating the meat of Leilane's cattle, had swallowed trouble.

Leilane silently returned Lefehlo's "good" wishes as he was planning to set him up against the neighbouring chiefs by telling them that they did not really have to fear him as they had always

done. Narrative section K begins with the last paragraph of p.23 which depicts chief Nthumule's council considering Leilane's arrival. One line of thought is that Leilane should be treated with suspicion: it is not normal for someone who wishes to report a case to travel alone (usually he will be accompanied by some family members); he is likely to have something up his sleeve and must be chased away. Another speaker feels that such action would let Lefehlo off the hook, as, according to Leilane, Lefehlo had expressed contempt towards Nthumule and should be taught a lesson. Chief Nthumule himself supports the view that someone who wants to lay a matter before the court doesn't do it on his own and therefore he suspects something fishy about Leilane's action. He wants the matter to be investigated properly. Narrative section K ends thus (top of p.25).

It is interesting to note that at this stage the narrator again expresses his confusion concerning the temporal order of events (cf. earlier):

Ya ka potšišo še: Ya re re sa tšwa go
amologana le Leilane ga kgoši Lefehlo, ya ba
re šetše re ekwa ba ga Nthumule ba di duletše
kgorong moo o mongwe wa bona a bolelago gore
Lefehlo o na le lenyatšo -- go tlile bjang
hle beng ba ka?

My question is this: Having just taken leave
of Leilane at chief Lefehlo's, we suddenly
learn of chief Nthumule's council in session
and a member accusing Lefehlo of contempt --
how did this come about my superiors?

Answering his own question, the narrator fills us in on events through another analepsis, i.e. narrative section L: Having paid the penalty of four head of cattle, Leilane left Lefehlo's place laughing in his sleeve about his intention to incite Lefehlo and Nthumule to fight. He visited Nthumule and informed him at length about his quarrels with his wife and in-laws. Moreover, he told Nthumule that Lefehlo despised all the other surrounding chiefs,

regarding them as inferior headmen. Most importantly, he alleged that Lefehlo intended to thrash Nthumule because the latter had punished Tšhidiyamotse, the medicine-man who treated Morara's daughter, Mohlatša (Leilane's wife). The greater part of these allegations were untrue. Narrative section L ends here.

The second paragraph of p.26 resumes the narration where narrative section K above ended (top of p.25), i.e. before it was interrupted by the analepsis (narrative section L). Thus narrative section M recounts the continued consideration of Leilane's case by chief Nthumule and his council. Suspecting him of hypocrisy, Nthumule asks his council what they should do with the "polecat". One speaker suggests that he be accompanied back to Lefehlo who should be told of Leilane's accusations. Another member reminds the court of the custom that when a person runs away from his tribe and crosses a river in the process, no attempt should be made to persuade him to return. What if he is sent back to Lefehlo and the latter refuses him on that basis? For that reason he should not be returned. Why could he not just be...killed? This view is opposed and it is suggested that some other plan be contrived. The narrator urges that they make haste and poses the question that if they do not want to have Leilane killed, would they rather see Nthumule's tribe exterminated because of him? Oh no, not that!, he replies to his own inquiry. Narrative section M (and with it Chapter 2) ends with another question: What would happen? (p.27).

At this stage it is necessary to survey the twelve narrative sections we have identified for Chapters 1 and 2 with a view to establishing the relationship between narrative order and chronological order. Firstly, we shall summarise the different sections in their narrative order, i.e. A through M. Secondly, we shall rearrange these into their most probable chronological positions, indicated by the figures 1 through 9. Finally we shall provide a complete scheme of order relations for Chapters 1 and 2.

3.2.1 Narrative order

- A. Leilane on trial in family court.
- B. Leilane slaughters gravid cow and takes home the foetus to eat.
- C. The skirmish between Sohlang and Ditabo.
- D. Leilane cooks foetus which causes Mohlat̃sa to vomit; he beats her; she runs off to her mother.
- E. Leilane's family trial continued (A above refers).
- F. Morara, Mohlatsa's father, is on visit to Ntlhobeng.
- G. Morara visits chief Lefehlo to report Leilane's assault on Mohlat̃sa.
- H. Mohlat̃sa is treated by T̃shidiyamotse for at least one month before her wounds begins to heal properly.
- J. A few days after Morara's visit to Lefehlo, Leilane is summoned by the latter to appear in court at the mõsate; he is fined four head of cattle; he leaves laughing up his sleeve.
- K. Leilane's arrival at chief Nthumule's is discussed by the latter's council; he should be chased away and Lefehlo must be taught a lesson; Nthumule disagrees and wants the matter properly investigated.
- L. Leilane arrives at chief Nthumule's and puts his case to him; he accuses chief Lefehlo of contempt towards Nthumule.
- M. Continuation of discussion in K above; disagreement on his fate -- he should be delivered into the hands of Lefehlo and the latter told of his accusations; he should be killed. Neither of these suggestions are acceptable to Nthumule and some other plan has to be contrived.

From the foregoing synopsis it can be deduced that the members of each of three pairs of narrative sections are chronologically related despite the fact that they are separated in the text. They are A/E, B/D and K/M. This implies that in story time the narrative sections in each respective pair occupy the same chronological positions, as will be indicated below. This also explains why, in the scheme of order relations, the twelve narrative sections only comprise nine chronological positions.

3.2.2 Chronological order

The different narrative sections may be arranged as follows in chronological order, ranging from more to less remote:

- 1 = C
- 2 = F
- 3 = B/D
- 4 = A/E
- 5 = G
- 6 = J
- 7 = H
- 8 = L
- 9 = K/M

Based on this sequence we may assume that the order of events in the story is as follows:

1. (C) The skirmish between Sohlang and Ditabo.
2. (F) Morara's visit to Ntlhobeng.
3. (B) Leilane slaughters gravid cow and takes home the foetus to eat.
 - (D) Leilane cooks foetus which causes Mohlatša to vomit; he beats her; she runs off to her mother.
4. (A) Leilane on trial in family court.
 - (E) Leilane's family trial continued.
5. (G) Morara visits chief Lefehlo to report Leilane's assault on Mohlatša.
6. (J) A few days after Morara's visit to Lefehlo, Leilane is summoned by the latter to appear in court at the mošate; he is fined four head of cattle; leaves laughing up his sleeve.
7. (H) Mohlatša is treated by Tšhidiyamotse.
8. (L) Leilane arrives at chief Nthumule's and puts his case to him; he accuses chief Lefehlo of contempt towards Nthumule.
9. (K) Leilane's arrival at chief Nthumule's is discussed by the latter's council.
 - (M) Continuation of this discussion: disagreement on Leilane's fate.

3.2.3 Order relations

The order relations among the foregoing narrative sections covering Chapters 1 and 2 may be represented as follows:

A4-B3-C1-D3-E4-F2-G5-H7-J6-K9-L3-M9

This scheme indicates the three analepses, of which B3-D3 occurs within A4-E4, constituting an example of a series of events embedded into another.

3.3 Chapter 3 (pp.28-46)

The first six lines of the second paragraph of this chapter introduce narrative section N and constitute prolepsis: they tell of Leilane swaggering about like a Bushman who has made a kill. This comes somewhat unexpectedly as we have learnt at the end of the previous chapter that he was still in the hands of Nthumule who had not yet decided on his fate. The narrator himself seems surprised:

Go tsatsanka e le moo a tsatsanka o tsatsanka
a le kae e sa le re amologana nae kgorong ya
Nthumule?

Swaggering as he does, where does he find himself as we have last left him at Nthumule's place?

We may assume that this took place after his escape from Nthumule's personal care. No reply is provided for this question. Instead, the court case at Nthumule's place is resumed where it was interrupted at the end of Chapter 2, i.e. in narrative section M. Narrative section O thus recounts the continuation of Leilane's trial (bottom p.28 to top p. 30). While they argue back and forth over Leilane's fate, Maphuthe announces that he is

willing to take responsibility for him. However, Nthumule and his council refuse this offer. The reason for their refusal remains concealed to the reader for some time.

At the bottom of p.29 we learn that the feud between Lefehlo and Nthumule comes a long way -- since the death of Lefehlo's father. The account of how they became enemies, starts with the second paragraph of p.30 and constitutes narrative section P which seems to reach back in story time through analepsis to a point earlier than any identified so far. The narrative section assigned the earliest chronological position up to now, is C above, i.e. the skirmish between Sohlang and Ditabo. Although we regard the latter episode to have taken place earlier than the slaughtering of the gravid cow and Morara's visit to Ntlhobeng (narrative sections B and F respectively) it could not have occurred too long before them as we know that when Huwane told Leilane of the skirmish the night of the slaughtering, Sohlang had still not recovered from Ditabo's assault ("...ga a ntshe ka gore o gobetše." "...he is not well because he has been hurt.")(p.7). Narrative section P referred to above, relates events following the death of chief Lefehlo's father, thus reaching back to a point when Lefehlo had just become chief. We may assume this as we know that traditionally a new chief is only installed after the death of his father. For this reason we take this episode to have taken place earliest of all thus far, explaining the origin of the feud between Lefehlo and Nthumule: On the death of Lefehlo's father, all neighbouring chiefs sympathised and paid last visits in honour of the deceased who was a most respected ruler. Nthumule however, deliberately refrained from sympathising and even forbade his subjects to show compassion in any way. His action attested to a grudge against Lefehlo, as he had not previously been nasty to the latter's father. He never made an attempt to settle the matter with Lefehlo.

The last paragraph of p.31 introduces narrative section Q: Having heard of Leilane's flight Lefehlo waited a few days to make sure of his real intentions. When he was convinced that Leilane was not going to return, he decided to request Nthumule to have him

extradited. He wanted to take him to task before he could cook up any harmful plans. Lefehlo was especially worried about the Nthumule-Maphuthe connection in this regard which came to his knowledge. The events of this narrative section obviously follow chronologically on O above as the information annoying Lefehlo was revealed in the latter.

Narrative section R commences with the second paragraph of p.32 which relates the continuation of Leilane's hearing (narrative section O). This implies that in story time R precedes Q (cf. previous par.) as it is in actual fact an extension of O: Maphuthe wants to know for what reason the council refuses to entrust Leilane to him, while at the same time they neither want to return him to Lefehlo nor to kill him. He is supported by a speaker who similarly wants to know what they are going to do with Leilane since all proposals have been rejected. In these circumstances it is unintelligible why Maphuthe's offer is refused. He suggests that in the light of the indecision Leilane should be allowed to return home. At this point Nthumule joins the debate and maintains that Leilane has conspired with Maphuthe against him on account of an old quarrel between Maphuthe and himself. In the light thereof Leilane is not going anywhere and will be returned home by him personally.

The first paragraph of p.33 introduces narrative section S: Nthumule rules that he would personally take care of Leilane that night. He wants nobody near the hut which he alone will share with him so that they could talk freely. Leilane restates his case to Nthumule and claims that he could not appeal to his own people because they side with his enemies. He does not know why chief Lefehlo hates him and he cannot explain why he had passed several other chiefs to seek help from Nthumule particularly. Leilane denies that he had been sent to spy and claims that he had thought Nthumule would be able to solve his problems through a just verdict. Nthumule concludes that Leilane had been sent to instigate war between himself and Lefehlo. He suggests that they leave it at that first and discuss it again the following day.

Narrative section T commencing with the fifth paragraph (Kennete...) of p.34, links up with narrative section Q (p.31) above, thus chronologically succeeding it: Having taken note of Leilane's escapade (narrative section Q), Lefehlo immediately summons his advisers to discuss the matter. One suggestion is that Leilane's deliberate action when he brought his case before Lefehlo instead of settling it in the family court and his subsequent immediate paying of the fine, points to one thing: he had something up his sleeve. He must be observed closely as must be Nthumule, otherwise they will regret it. The meeting is closed with a decision that a group of men will take a message to Nthumule to the effect that Lefshlo wants Leilane turned over to him. This ends narrative section T (second par. p.35).

The third paragraph of p.35 describes the state of utter fear and chaos that developed as a result of Leilane's action -- narrative section U: All the chiefs in the vicinity dreaded Lefehlo's power and all sorts of precautions were taken in case war broke out: cattle were herded by young or adult men; small children were prematurely weaned; cowards drank poison and patients refused to take medicine in order to escape the coming ordeal; scores of people hanged themselves out of fear for a possible blood-bath. This happened also at Lefehlo's and Nthumule's place. Such was the extent to which suicide was committed that not all the corpses could be properly buried due to lack of space. Many were thrown into streams and lakes and as a result of pollution, fish, animals and birds died.

Against this back-drop Lefehlo's messengers (cf. penultimate par. above) arrived at Nthumule's place where they found a large gathering assembled, discussing Leilane's case. This constitutes narrative section V.

The tenth line of the second paragraph of p.36 introduces narrative section W, reaching back in story time to a position when Leilane first arrived at Nthumule's place (narrative section L -- p.25 of the text): Narrative section W relates in detail a hearing in Nthumule's court which was interrupted when Leilane

arrived -- the case of Rathinyane who refused to perform the ritual of safeguarding the spot where his niece's grave had to be dug, in revenge for not receiving the traditional head of cattle on occasion of her marriage. At the funeral he was involved in an argument with his aunt over the matter and assaulted her. It was this case that was resolved just after Leilane turned up at Nthumule's place, Rathinyane being found guilty and reprimanded. This narrative section (middle p.36 to top p.41) represents heterodiegetic analepsis as it recounts an earlier episode which is unrelated to the main story-line.

Narrative section X commences with the third paragraph of p.41 relating the proceedings of a meeting which took place prior to the arrival of Lefehlo's mission. This implies that in story time narrative section X precedes narrative section V above. The council members were arguing about Leilane's disappearance from Nthumule's personal care. The majority wanted Maphuthe, whose offer to look after Leilane since no agreement could be reached on his fate was turned down, be let alone and demanded Leilane from chief Nthumule. One suggestion is that the help of medicine-men be called in to trace Leilane, however, others feel that Nthumule owes them an explanation since Leilane disappeared from his personal surveillance. Nthumule declares that he was equally surprised to discover Leilane's flight and denies any knowledge of his whereabouts. In the end it is decided that medicine-men should indeed be summoned to cast light on Leilane's disappearance. (At this point the narrator refers again to the conflict that once existed between Maphuthe and Nthumule and hints that the former could have snatched Leilane, especially because of his knowledge of magic as a medicine-man). Without delay all available medicine-men were summoned to speculate on the whereabouts of Leilane. They threw their divining bones one after the other, leaving them on the ground until everyone had thrown his. As the bones of each thrower were being "read" in succession, all present were amazed by an unusual incident: Appearing from the east was a cloud followed by a star with a long tail. It stopped above them, waiting for the star which hid itself in it. Then, as if from nowhere, there was

suddenly a swarm of crows which descended on the village and started picking up those divining bones. Having swallowed them all they took off, following the cloud which was drifting away in a westerly direction and disappeared not to be seen again. This ends narrative section X. The episode contained in this narrative section, took place just before Lefehlo's messengers arrived at Nthumule's place.

Nthumule's reaction to the visit of Lefehlo's mission and the outcome of their negotiations constitute narrative section Y: Nthumule was terrified at the sight of the men, whom he did not immediately link to Lefehlo, convinced that they were behind the awesome event they had just observed involving the crows. During the conversation that followed Lefehlo's messengers summarily demanded Leilane from Nthumule. The latter initially pretended not to know anything about Leilane but eventually conceded that he did turn up there. He proposed that they discuss the matter. Then suddenly, without explanation, Lefehlo's men departed, leaving Nthumule dismayed.

The final paragraph (p.46) of Chapter 3 partly resembles the second paragraph (p.28) of the same chapter (narrative section N): Leilane is swaggering like a Bushman who has killed a blesbok because things are in his favour. But where does he find himself as we have last parted with him at Nthumule's place where he had been tied up and left in the personal care of the chief? This paragraph constitutes narrative section Z, chronologically coinciding with narrative section N above. This represents a case of a single incident in the story being reported twice in the text.

Before integrating the thirteen narrative sections identified for Chapter 3 with those established earlier for Chapters 1 and 2, we shall first summarise the former in their narrative as well as their chronological order. Seeing that all the narrative sections identified so far have to be integrated so as to provide a complete scheme of order relations for Chapters 1, 2 and 3, it will not serve any purpose to rearrange only the narrative

sections of Chapter 3 into their most probable chronological positions. Therefore we shall proceed directly to the integrated scheme for the first three chapters.

3.3.1 Narrative order

- N. Leilane's swaggering (like a Bushman who has made a kill).
- O. Continuation of his trial; Maphuthe's request to be allowed to take care of Leilane is refused.
- P. Reason for feud between Lefehlo and Nthumule: the latter did not pay due respect at the time of the death of Lefehlo's father.
- Q. Lefehlo thinks of asking Nthumule for Leilane's extradition.
- R. Nthumule's court remains undecided about Leilane's fate; the chief takes responsibility for Leilane upon himself.
- S. Nthumule and Leilane spend the night together in isolation.
- T. Lefehlo discusses Leilane's case with his court again -- it is decided that Nthumule be requested to extradite Leilane.
- U. Fear of Lefehlo's power leads to mass suicide and subsequent chaos.
- V. Lefehlo's messengers arrive at Nthumule's place.
- W. Rathinyane's case heard in Nthumule's court.
- X. Nthumule's council demand Leilane from him after the latter's escape from his personal surveillance. Medicine-men throw their bones to cast light on Leilane's whereabouts. All their bones are swallowed and carried away by crows.
- Y. Lefehlo's mission confronts Nthumule and demands Leilane from him. Initially he denies any knowledge about him but later proposes to discuss the matter. Lefehlo's men suddenly leave without explanation.
- Z. Leilane's swaggering (like a Bushman who has made a kill -- cf. N above).

3.3.2 Chronological order

When the events which emerge from Chapter 3 are integrated with those of Chapters 1 and 2 and fitted into their most probable

chronological positions, we get the following order:

1 = P	10 = L
2 = C	11 = K/M/O/R/Q
3 = F	12 = S
4 = B/D	13 = N/Z
5 = A/E	14 = T
6 = G	15 = U
7 = J	16 = V
8 = H	17 = X
9 = W	18 = Y

This implies that the order of events in the story may have been as follows (new story events are highlighted in bold print):

1. (P) Reason for feud between Lefehlo and Nthumule.
2. (C) The skirmish between Sohlang and Ditabo.
3. (F) Morara's visit to Ntlhobeng.
4. (B) Leilane slaughters gravid cow and takes home the foetus to eat.
(D) Leilane cooks foetus which causes Mohlatša to vomit; he beats her; she runs off to her mother.
5. (A) Leilane on trial in family court.
(E) Leilane's family trial continued.
6. (G) Morara visits chief Lefehlo to report Leilane's assault on Mohlatša.
7. (J) A few days after Morara's visit to Lefehlo, Leilane is summoned by the latter to appear in court at the mošate; he is fined four head of cattle; leaves laughing up his sleeve.
8. (H) Mohlatša is treated by Tšhidiyamotse.
9. (W) Rathinyane's case is heard in Nthumule's court.
10. (L) Leilane arrives at chief Nthumule's and puts his case to him; he accuses chief Lefehlo of contempt towards Nthumule.
11. (K) Leilane's arrival at chief Nthumule's is discussed by the latter's council.
(M) Continuation of this discussion: disagreement on Leilane's fate.

- (O) Continuation of same discussion: Maphuthe's request to be allowed to take care of Leilane is refused.
- (R) Continuation of the same discussion: Nthumule's council remains undecided about Leilane's fate; the chief takes responsibility for him upon himself.
- (Q) Lefehlo thinks of asking Nthumule for Leilane's extradition (more or less simultaneously with the foregoing discussion).
- 12.(S) Nthumule and Leilane spend the night together in isolation.
- 13.(N)/(Z) Leilane's swaggering like a Bushman who has made a kill.
- 14.(T) Lefehlo discusses Leilane's case with his council again -- it is decided that Nthumule be requested to extradite Leilane.
- 15.(U) Fear of Lefehlo's power leads to mass suicide and subsequent chaos.
- 16.(V) Lefehlo's messengers arrive at Nthumule's place.
- 17.(X) Nthumule's council demand Leilane from him after the latter's escape from his personal surveillance; crow incident.
- 18.(Y) Lefehlo's mission confronts Nthumule and demands Leilane from him.

3.3.3 Order relations

Based on the foregoing, the scheme of order relations for Chapters 1-3 would be the following:

A5-B4-C2-D4-E5-F3-G6-H8-J7-L11-L10-M11-N13-O11-P1-
Q11-R11-S12-T14-U15-V16-W9-X17-Y18-Z13

Anachronies appearing in Chapters 1 and 2, i.e. in A through M above, have already been pointed out earlier. The first narrative section of Chapter 3, viz N, constitutes prolepsis, as it refers in advance to Leilane's swaggering which could only have taken place after his escape from Nthumule. As is evident from the foregoing scheme, however, Leilane's trial at Nthumule's place

was still in progress at that point in time as indicated by M11-O11-R11. Leilane's swaggering is recounted again at the end of the chapter, i.e. in narrative section Z.

Narrative section P introduces an analepsis, reaching back in story time to the earliest chronological position, therefore P1. Another prominent analepsis is constituted by narrative section W, returning to an earlier point in the story. Narrative section Z which repeats the event of Leilane's swaggering, constitutes the final analepsis and ends Chapter 3.

3.4 Chapter 4 (pp.47-65)

The first three and a half pages of this chapter (pp.47-50) constitutes narrative section AA. After the episode in which the crows took off with all the divining bones of his medicine-men, chief Nthumule is discussing the matter with them. He wants them to think up some plans to overcome the situation. He instructs Digwere to summon three age groups (young men of approximately the same age) to accompany him (Digwere) on a country-wide search. Nthumule discusses Leilane and his relationship with Maphuthe, with Monokomaropana, another of his medicine-men. Maphuthe, as we have learnt earlier, was at loggerheads with Nthumule in the past.

Narrative section BB (last par. p.50 to top p.56) recounts some of Maphuthe's movements and doings of the past which led to his conflict with Nthumule, thus constituting an analepsis: Maphuthe's son was a medicine-man specialising in redirecting medicinal traps to the persons who set them (go bušolla matšwa). When Maphuthe once got fed-up with Nthumule, he accompanied his son to another village which was also ruled by Nthumule. The young medicine-man was treating a woman who was under the influence of some medicinal trap, when the black cat he was using in the process suddenly turned upon him. He was severely scratched and bitten and died on the spot. The woman remained uncured. Maphuthe and his son had been promised four heifers if the treatment was successful. Having failed, Maphuthe's request

for payment was refused. Back home he reported the matter to Nthumule, who, instead of coming to his aid, derided him, saying that it served him right because he had also been done in by Maphuthe. Since then the relationship between them deteriorated further.

Narrative section CC (2nd par. p.56) casts light on Leilane's mysterious escape from Nthumule's personal surveillance, referred to earlier in narrative section X (pp.41-45). The analepsis thus established fills in an earlier temporal gap: Leilane came to Nthumule on account of his relationship with Maphuthe. They both had personal grudges against their respective chiefs -- Leilane against Lefehlo, Maphuthe against Nthumule -- and they were both bent on making the two chiefs clash. The night of Leilane's escape, Maphuthe, being a medicine-man, managed to cast a magic spell on Nthumule and his men and freed Leilane. They fled through the night until they had crossed the border into another chief's area of jurisdiction where Leilane would be safe from Nthumule's pursuit. Maphuthe left Leilane some food and promised to visit him regularly. He returned home that same night.

The third paragraph of p.56 relates the big search for Leilane by the three age groups referred to in narrative section AA (pp.47-50). This constitutes narrative section DD which naturally follows on AA. While everybody was looking everywhere for Leilane, Maphuthe joined in the search. Eventually Monokomaropana ordered a search party to collect all old and dirty objects lying in the veld which was considered to keep the rain away. All these were thrown into a fire and destroyed. Various kinds of magical medicines were also burnt, inter alia a kind that sets a trap for those who intend to attack Nthumule's village and would become effective even before they have set foot on his territory.

The last six lines of the third paragraph of p.56 introduces narrative section EE. This section recounts the arrival of Lefehlo's messengers back from Nthumule where they had left shortly after the crow incident. They found Lefehlo presiding over a case involving a man and his wife, the parents of twin

babies.

The father one night offered to hold one baby while his wife visited a neighbour. Initially the mother refused to let him hold the baby, accusing him of being intoxicated. His temper flared and he wanted to beat her. Eventually she succumbed. On her return she was greeted by the smell of grilling meat which surprised her as she knew there was no meat in the house. Then she made the horrific discovery: her husband had fallen asleep at the fire-side, the baby slipped from his grip, landed in the fire and burnt to death. This episode is related in narrative section FF (last par. p.56 to third last par. p.57), constituting another example of heterodiegetic analepsis: the account of an earlier episode which is not related to the main story line.

The second last paragraph of p.57 constitutes narrative section GG: Having been informed by his messengers on their return from Nthumule that Leilane was indeed at the latter's place, Lefehlo notifies the surrounding chiefs to the effect that Nthumule is disturbing the peace.

Narrative section HH commences at the bottom of p.57 (last par.) and refers back to what has earlier been related in narrative section P, elaborating further on the circumstances prevailing at the time. Narrative section HH thus constitutes another analepsis.

The middle of p.58 marks the beginning of narrative section JJ, recounting the mounting tension and eventual clash between the forces of Lefehlo and Nthumule. Prior to the clash Lefehlo sent some of his warriors as well as the aged, women, children and live-stock to stay with the neighbouring chiefs with whom he had agreements for peace and mutual support. Their positions in the battle were evenly balanced, with Lefehlo now on top, and Nthumule turning the tables a little later.

The following two paragraphs (i.e. last p.59, first p.60) constitute a narrative section which may be regarded as an

achrony, as the events they recount are not temporally related to the surrounding events, "but to the (atemporal) commentarial discourse" accompanying them (Genette, 83). They explain namely a chief's involvement and fate in war situations in ancient Kopa society. Being regarded as an achrony, this narrative section is taken not to affect the scheme of order relations and is therefore ignored henceforth.

Narrative section KK which commences with the last paragraph of p.60, is a continuation of the clash between the forces of Lefehlo and Nthumule, reported earlier in narrative section JJ. The battle reached a stage where, as explained in the achronic section mentioned above, the two chiefs had to engage in a personal physical dual, the winner of which would be the victor of the overall battle. In such a dual, the two opposing chiefs were not supposed to shed each other's blood, as the spilling of royal blood was tabu. For that reason they did not make use of dangerous weapons but attacked each other with sticks instead. When Lefehlo and Nthumule were already exhausted and on the point of tackling one another with their bare hands to see who would come out on top, darkness fell and at the instance of their advisors they called it a day. Although there was no winner yet, the signs were clear that Lefehlo was the underdog.

Narrative section LL which is introduced by the dialogue commencing at the bottom of p.60, represents a leap forward in time, thus constituting prolepsis: whereas in the immediate preceding paragraph Lefehlo and Nthumule were locked in a physical battle, we suddenly encounter them presiding together over a case between two men who argue about a cow. We do not know at this stage what the outcome of their dual was.

The last paragraph of p.61 constitutes narrative section MM which recounts the events that resulted in the court case being heard by chiefs Lefehlo and Nthumule. We may therefore speak here of analepsis on prolepsis: having taken a leap into the future, the narrative immediately returns to an earlier point in time. Chronologically MM therefore precedes LL. Both the prolepsis and

analepsis may in this case be termed heterodiegetic, as they do not pertain to the main story line. The two men, urged on by poverty and hunger, decided to act as medicine-men in an attempt to earn something for the benefit of their families. One pretended to be the real thing while the other acted as his assistant. They travelled through distant villages where they would not be recognised and succeeded in deceiving even chiefs, who paid them with food and beer for their services. At a certain point the assistant came across a tortoise which he took along. They decided to use it as part of their trickery. When a man asked their advice about insomnia harassing his household, they told him that it was due to a "living thing" in the vicinity of his house. He requested them to find and remove it, which they agreed to do the following day. That evening they had their fill and during the night they sneaked to the cattle-kraal where they buried the tortoise. The following day they started their search which eventually ended in the cattle-kraal where the tortoise was dug up with great pretence. The man was sufficiently impressed and they returned home with a heifer which they would trade for grain. They reconsidered, however, deciding to keep the heifer and start breeding with it. They would obtain grain by continuing their trickery. The heifer, or rather the tortoise, was the cause of their conflict: the "medicine-man" claimed the heifer as it was paid for his "services"; the assistant claimed it on the ground that his tortoise was instrumental in the event. Their dispute ended in Lefehlo's court. Not being able to reach a decision, he requested the advice of Nthumule, who agreed and came to Lefehlo's to assist him in the hearing. Nthumule suggested that the heifer be slaughtered and eaten by the counsellors, thus closing the case. Narrative section MM (analepsis) ends at the same point in time as narrative section LL (prolepsis), having filled in the reader on the events that were anticipated by the prolepsis.

At this point we are still in the dark about events regarding Lefehlo and Nthumule in the period from the interruption of their tussle up to where they are in consultation about the court case involving the cow. This gap will be filled in in Chapter 5, as

indicated by the final statement in Chapter 4 ["... di sepetše ka tsela ye." "... they (events concerning Lefehlo and Nthumule) took place as follows."] (p.65). The confusion that may arise for the reader from the disarranging of the chronology as explained above, is highlighted by the narrator in the last paragraph of p.63, the greater part of which has been quoted at the beginning of my discussion to illustrate the complexity of time relations in this narrative (cf. earlier).

3.4.1 Narrative order

- AA. Nthumule discusses the crow incident with his medicine-men; he instructs Digwere to organise a country-wide search for the missing divining-bones.
- BB. Maphuthe's past actions which led to his conflict with Nthumule.
- CC. Leilane's escape from Nthumule's personal care: he was freed by Maphuthe who cast a magical spell on Nthumule; Maphuthe helped him cross the border to be safe from pursuit.
- DD. The big search for Leilane by Nthumule's age groups in which Maphuthe pretends to take part.
- EE. Lefehlo's messengers arrive back from Nthumule where they left immediately after the crow incident; they find Lefehlo presiding over the case of the charred twin baby.
- FF. The episode of the baby's death in detail.
- GG. Lefehlo's messengers inform him that Leilane is indeed at Nthumule's; Lefehlo notifies the surrounding chiefs that Nthumule is disturbing the peace.
- HH. Disputes among chiefs due to pride and contempt during the reign of Lefehlo's father (narrative section P refers).
- JJ. Mounting tension between Lefehlo and Nthumule; Lefehlo transfers some of his warriors, the aged, women, children and live-stock to his allies; the clash.
- KK. Final stage of the clash: Lefehlo and Nthumule engage in personal physical dual to determine the victor of the overall battle; darkness interrupts their tussle before a result but signs point to Lefehlo being the underdog.
- LL. Lefehlo and Nthumule are presiding together over a case

between two men who argue about a cow.

MM. The events that led up to and resulted in the above court case.

3.4.2 Chronological order

Integrating the events contained in Chapter 4 with those of Chapters 1-3 and fitting them into their most probable chronological positions, result in the following order:

1 = HH	15 = N/Z
2 = P	16 = T
3 = BB	17 = U
4 = C	18 = V
5 = F	19 = X
6 = B/D	20 = Y
7 = A/E	21 = AA
8 = G	22 = DD/FF
9 = J	23 = EE
10 = H	24 = GG
11 = W	25 = JJ
12 = L	26 = KK
13 = K/M/O/R/Q	27 = MM
14 = S/CC	28 = LL

This chronological arrangement representing the first four chapters, implies that the order of events in the story up to this point, may have been the following:

1. (HH) Disputes among chiefs due to pride and contempt during the reign of Lefehlo's father.
2. (P) Reason for feud between Lefehlo and Nthumule.
3. (BB) Maphuthe's past actions which led to his conflict with Nthumule.
4. (C) The skirmish between Sohlang and Ditabo.
5. (F) Morara's visit to Ntlhobeng.
6. (B) Leilane slaughters gravid cow and takes home the foetus to eat.
- (D) Leilane cooks the foetus which causes Mohlat̃sa to vomit; he beats her; she runs off to her mother's place.

7. (A) Leilane on trial in family court.
- (E) Leilane's family trial continued.
8. (G) Morara visits chief Lefehlo to report Leilane's assault on Mohlatša.
9. (J) A few days after Morara's visit to Lefehlo, Leilane is summoned by the latter to appear in court at the mošate; he is fined and leaves laughing in his sleeve.
10. (H) Mohlatša treated by Tšhidiyamotse.
11. (W) Rathinyane's case heard in Nthumule's court.
12. (L) Leilane arrives at chief Nthumule's and puts his case; he accuses Lefehlo of contempt towards Nthumule.
13. (K) Leilane's arrival at Nthumule's is discussed by the latter's council.
- (M) Continuation of this discussion: disagreement on Leilane's fate.
- (O) Continuation of same discussion: Maphuthe's request to be allowed to take care of Leilane is refused.
- (R) Continuation of the same discussion: Nthumule's council remains undecided about Leilane's fate; the chief takes responsibility for him upon himself.
- (Q) Lefehlo thinks of asking Nthumule for Leilane's extradition (more or less simultaneously with the foregoing discussion).
14. (S) Nthumule and Leilane spend the night together in isolation.
- (CC) Leilane escapes from Nthumule's personal care with the help of Maphuthe who cast a magic spell over Nthumule.
15. (N)/(Z) Leilane swaggers like a Bushman who has made a kill.
16. (T) Lefehlo discusses Leilane's case with his council again -- it is decided that Nthumule be requested to extradite Leilane.
17. (U) Fear of Lefehlo's power leads to mass suicide and subsequent chaos.
18. (V) Lefehlo's messengers arrive at Nthumule's place.
19. (X) Nthumule's council demand Leilane from him after the latter's escape from his personal surveillance; the crows snatch up the divining-bones.
20. (Y) Lefehlo's mission confronts Nthumule and demands Leilane

from him.

21. (AA) Nthumule discusses the crow incident with his medicine-men; he instructs Digwere to organise a country-wide search for the missing divining-bones.
22. (DD) The big search for Leilane by Nthumule's age groups in which Maphuthe pretends to take part.
(FF) The episode of the twin baby which burnt to death.
23. (EE) Lefehlo's messengers arrive back from Nthumule where they left immediately after the crow incident; they find Lefehlo presiding over the case of the charred twin baby.
24. (GG) Lefehlo's messengers inform him that Leilane is indeed at Nthumule's; Lefehlo notifies the surrounding chiefs that Nthumule is disturbing the peace.
25. (JJ) Tension mounts between Lefehlo and Nthumule; Lefehlo transfers some of his warriors, the aged, women, children and live-stock to his allies; fighting breaks out.
26. (KK) Final stage of the clash: Lefehlo and Nthumule engage in personal physical dual; darkness interrupts before a result could be reached; Lefehlo seems to be the underdog.
27. (MM) The events that led up to and resulted in the court case between two men who argue about a cow.
28. (LL) Lefehlo and Nthumule preside together over the above case.

3.4.3 Order relations

The following scheme of order relations pertaining to Chapters 1-4 could be deduced from the foregoing:

A7-B6-C4-D6-E7-F5-G8-H10-J9-K13-L12-M13-N15-O13-P2-Q13-
R13-S14-T16-U17-V18-W11-X19-Y20-Z15-AA21-BB3-CC14-DD22-
EE23-FF22-GG24-HH1-JJ25-KK26-LL28-MM27

Comparing this scheme to the previous one, i.e. that for Chapters 1-3 (cf. 3.3.3), it becomes obvious that two major analepses in Chapter 4 influence and change the chronology throughout. They

are constituted by narrative sections BB and HH. Both of these have, according to my assessment, fairly long reaches, due to which I allocate to them the chronological positions 3 and 1, respectively. This implies that HH takes over position 1 from P which moves up to position 2, while BB assumes position 3, forcing C two positions up to 4. This causes a chain reaction, resulting in all narrative sections of Chapters 1-3, i.e. A through Z (excluding P), moving up two positions.

Of the remaining narrative sections of Chapter 4, only CC (like BB and HH) represents a chronological position which is, through analepsis, located in an earlier chapter, in this case Chapter 3. The events recounted in CC are temporally related to those told in S, which explains why these two narrative sections are assigned the same chronological position, viz 14.

The analepsis represented by FF as well as the analepsis on prolepsis constituted by LL-MM are evident from the scheme.

3.5 Chapter 5 (pp.66-74)

The first narrative section of Chapter 5, viz NN (first par. and part of second, p.66) tells of Leilane and Maphuthe rejoicing over the defeat of the chiefs who were Lefehlo's allies. The two find themselves in the company of a small group who survived the battle among the allies of Lefehlo and Nthumule. This narrative section constitutes another prolepsis, as it anticipates the outcome of events still unknown to the reader. Chronologically it seems to follow on narrative section UU (final par. p.74).

The fourth sentence (second par., p.66) introduces narrative section OO which constitutes an analepsis by reaching back and linking up with JJ (p.58). Narrative section OO relates what happened after Lefehlo and Nthumule had posted some of their warriors as well as their aged, women, children and live-stock with respective allies (narrative section JJ refers). While the battle between Lefehlo and Nthumule was raging, Leilane and Maphuthe put their wicked plan into action: they conspired to

instigate those allies of the two fighting chiefs against them. Leilane took it upon him to incite Lefehlo's friends against him by making them believe that when the battle between him and Nthumule was over, he was going to turn upon them, using those warriors he had posted with them. He advised them to steal a march on Lefehlo by starting to eliminate them together with Lefehlo's other subjects among them. They took the bait and suffered devastating losses themselves. While Leilane was inciting Lefehlo's associates against him, Maphuthe worked in similar vein to alienate Nthumule's allies from him. Lefehlo's associates were indeed divided on the question of accommodating his people among them. Due to this and other older disputes which flared up again amid the confusion, they mutually attacked one another and a horrific blood-bath ensued. These other chiefs had established regiments of brave and able fighters since the reign of Lefehlo's father during whose time there were no battles as he was against fighting. The war that raged among them now, was even more fierce than the tussle between Lefehlo and Nthumule, as they wanted to determine the hero among them, who was to take on the victor of the Lefehlo-Nthumule encounter.

Narrative section PP is introduced by the second paragraph of p.68 and constitutes another heterodiegetic analepsis: it refers to one of the above-mentioned disputes between two of those other chiefs, viz Nthonkge and Tlhatlhathi.

The cause of the dispute starts unfolding in the third last paragraph of p.68, which introduces narrative section QQ, chronologically preceding PP and thus establishing a case of analepsis on analepsis, the former instance reaching further back in time than the latter: Two of Nthonkge's subjects are on trial for aggrrieving one another. The case concerns the mutilation of one another's goats: the one castrated the other's male animals which led to the latter severing the udders of the former's females.

The long paragraph in the middle of p.69, introduces yet another analepsis which reaches back still further in story time to the

starting point of the series of events that eventually culminated in the discord between Nthonkge and Tlhatlhathi. This narrative section, viz RR, constitutes a further case of analepsis on analepsis, being chronologically more remote and therefore preceding narrative section QQ. One of the men on trial in chief Nthonkge's court, was a successful stock-farmer due to controlled breeding which resulted in good quality animals. He prevented mating by covering the genital organs of the males until such time as he preferred. For this reason he did not like his goats grazing with inferior herds as untimely mating and subsequent lowering in the standard of his flock might take place. Because of the good quality of his stock, many other farmers desired to have his rams mating with their ewes so as to upgrade their low-class herds. Though some tried to persuade him to come to their aid, he bluntly refused.

These farmers therefore tried to gain access to his rams illegally by leaving their goats in the way of his herd. One day he came upon a foreign herd among his, the rams of which were mating with his ewes. Thinking of the degrading consequences for his flock, he furiously castrated all the culprits, leaving them among his goats. Before long their owner turned up and realising the damage he demanded a ram from the wealthy man who disabled all his male goats. He refused and the wronged man swore revenge. He took his emasculated rams home and treated their wounds which eventually healed completely. One day he located the herd of the wealthy man, chased away the herd-boys and took revenge by severing the udders of the gravid ewes, many of which died, some only after giving birth to their young which also died due to lack of milk. Witnessing this his heart broke and on returning home he reported his deed to his family. It was decided that the maimed animals still alive should be killed to end their suffering. By this time the owner had already reported the matter to chief Nthonkge. He first tried himself, however, to settle the matter between them outside the court, but after the other man failed to answer requests in this regard the case was taken to Nthonkge's court. Although a decision could not be reached, it was clear that the man who severed the udders of the ewes was

considered the bigger wrong-doer. Before judgement could be passed, chief Tlhatlhathi, Nthonkge's associate and adviser in court cases, had to be consulted first. Always having been on good terms with one another, it was surprising that he refused Nthonkge's request on this occasion.

The latter half of the second paragraph of p.72 introduces narrative section SS: Some time after Tlhatlhathi's rebuff of Nthonkge, his daughter was married. During the traditional proceedings concerning the slaughtering of cattle for the feast, Tlhatlhathi clashed with some of his family members who accused him of neglecting them in favour of his friends. He sent a messenger to Nthonkge, requesting his advice on the matter. Nthonkge, however, paid him back in his own coin, snubbing him and spitefully adding that it served him right. Their relationship started deteriorating that very day. Tlhatlhathi snapped back that Nthonkge could not even solve the case of the mutilated goats. The latter replied that he did reach a decision -- he fined the man who severed the udders of the ewes and also issued an order that the genital organs of all male goats be covered to be uncovered simultaneously on his instruction only. The heterodiegetic analepses (pp.68-73) which explains the cause of one of the disputes between two of the contemporaries of Lefehlo and Nthumule, end here.

Narrative section TT, commencing in the middle of p.73, resumes the main story line which was interrupted by the series of anachronies (prolepses and analepses) since p.60: The tussle between Lefehlo and Nthumule which had been stopped by nightfall (narrative section KK refers), had to be continued the following day as it was essential to determine a victor. Their supporters were dissatisfied that night for seeing no result yet, especially because rumours began to go round to the effect that the two chiefs had agreed that neither winner nor loser would emerge from their scuffle! Before their dual could be resumed on the said day, however, Lefehlo and Nthumule were surprised by small groups of those people they had posted with their allies, arriving in rags and tatters at their respective villages. They included also

subjects of those other chiefs and even of one another -- some of Nthumule's people whom he had posted with his allies, turned up at Lefehlo's and vice versa. It was evident that they escaped from the claws of death. After learning how his supposed allies had attacked his people among them as well as each other, he decided to give them time to fight it out among them before stepping in himself to teach them a lesson.

The final paragraph of Chapter 5 (p.74) constitutes narrative section UU which chronologically seems to precede narrative section NN (first par. of this chapter, p.66). The former recounts the events that led up to Leilane and Maphuthe's joy referred to in NN: Following the devastation resulting from the clashes among the allies of Lefehlo and Nthumule, Leilane and Maphuthe stepped in and collected what they could from the ruins, including the survivors who escaped unscathed, as well as those not wounded too seriously. The heavily wounded were killed and left behind. Spears and battle-axes were collected by the heap and hid away in a secret spot. Eventually they carried away as much as they could, helped by those survivors who were fit to do so, and left for a spot to establish themselves anew. When Lefehlo and Nthumule got to the scene they found only the deserted ruins and returned with the last few worn-out survivors who hid from Leilane and Maphuthe and who were eventually driven from their shelters by hunger. This final narrative section of Chapter 5 therefore establishes an analepsis recounting events which chronologically precede those related in the prolepsis constituted by narrative section NN at the beginning of the chapter.

3.5.1 Narrative order

- NN. Leilane and Maphuthe are rejoicing over the defeat of the chiefs who were Lefehlo and Maphuthe's allies.
- OO. Leilane and Maphuthe instigate the allies of Lefehlo and Nthumule against them -- the allies eventually attack one another and a horrific blood-bath ensues.
- PP. Nthonkge and Tlhatlhathi are at loggerheads.

- QQ. Two of Nthonkge's subjects on trial: the case of the mutilated goats.
- RR. The prelude to the above case in detail; Nthonkge is snubbed by Tlhatlhathi when he sought his advice on the case.
- SS. Tlhatlhathi seeks Nthonkge's advice on being accused by his family of favouring his friends at their expense -- Nthonkge pays him back in his own coin.
- TT. Before the tussle between Lefehlo and Nthumule (narrative section KK refers) could be resumed the day after, they were surprised by small groups of their subjects whom they had posted with their allies, arriving in rags and tatters.
- UU. The events that led up to Leilane and Maphuthe's joy (narrative section NN refers): they collected what they could from the ruins left by the clashes among the allies of Lefehlo and Nthumule, including survivors who followed them to establish their own respective villages.

3.5.2 Chronological order

When the events of Chapter 5 are integrated with those of the preceding four chapters and all the events arranged in chronological order, the result is the following:

1 = HH	19 = N/Z
2 = RR	20 = T
3 = QQ	21 = U
4 = SS	22 = V
5 = PP	23 = X
6 = P	24 = Y
7 = BB	25 = AA
8 = C	26 = DD/FF
9 = F	27 = EE
10 = B/D	28 = GG
11 = A/E	29 = JJ/OO
12 = G	30 = UU
13 = J	31 = NN
14 = H	32 = KK
15 = W	33 = TT
16 = L	34 = MM

17 = K/M/O/R/Q

35 = LL

18 = S/CC

The foregoing chronological arrangement of the events contained in the first five chapters, suggests that the order of events in the story up to this point, may have been as follows:

1. (HH) Disputes among chiefs due to pride and contempt during the reign of Lefehlo's father.
2. (RR) Prelude to the case of the mutilated goats; Nthonkge is snubbed by Tlhatlhathi when he asks his advice on the case.
3. (QQ) The case of the mutilated goats is heard in Nthonkge's court.
4. (SS) Tlhatlhathi seeks Nthonkge's advice on a different matter -- the latter pays him back in his own coin.
5. (PP) Nthonkge and Tlhatlhathi are at loggerheads.
6. (P) Reason for feud between Lefehlo and Nthumule.
7. (BB) Maphuthe's past actions which led to his conflict with Nthumule.
8. (C) The skirmish between Sohlang and Ditabo.
9. (F) Morara's visit to Ntlhobeng.
10. (B) Leilane slaughters a gravid cow and takes home the foetus to eat.
(D) Leilane cooks the foetus which causes Mohlatša to vomit; he beats her; she runs off to her mother's place.
11. (A) Leilane on trial in family court.
(E) Leilane's family trial continued.
12. (G) Morara visits chief Lefehlo to report Leilane's assault on Mohlatša.
13. (J) A few days after Morara's visit to Lefehlo, Leilane is summoned by the latter to appear in court at the mošate; he is fined and leaves laughing in his sleeve.
14. (H) Mohlatša is treated by Tšhidiyamotse.
15. (W) Rathinyane's case is heard in Nthumule's court.
16. (L) Leilane arrives at chief Nthumule's and puts his case; he accuses Lefehlo of contempt towards Nthumule.
17. (K) Leilane's arrival at Nthumule's is discussed by the latter's council.

- (M) Continuation of this discussion: disagreement on Leilane's fate.
- (O) Continuation of same discussion: Maphuthe's request to be allowed to take care of Leilane is refused.
- (R) Continuation of the same discussion: Nthumule's council remains undecided about Leilane's fate; the chief takes responsibility for him upon himself.
- (Q) Lefehlo thinks of asking Nthumule for Leilane's extradition (more or less simultaneously with the foregoing discussion).
- 18. (S) Nthumule and Leilane spend the night together in isolation.
- (CC) Leilane escapes from Nthumule's personal care with the help of Maphuthe who cast a magic spell over Nthumule.
- 19. (N)/(Z) Leilane swaggers like a Bushman who has made a kill.
- 20. (T) Lefehlo discusses Leilane's case with his council again -- it is decided that Nthumule be requested to extradite Leilane.
- 21. (U) Fear of Lefehlo's power leads to mass suicide and subsequent chaos.
- 22. (V) Lefehlo's messengers arrive at Nthumule's place.
- 23. (X) Nthumule's council demand Leilane from him after the latter's escape from his personal surveillance; the crows snatch up the divining-bones.
- 24. (Y) Lefehlo's mission confronts Nthumule and demands Leilane from him.
- 25. (AA) Nthumule discusses the crow incident with his medicine-men; he instructs Digwere to organise a country-wide search for the missing divining-bones.
- 26. (DD) The big search for Leilane by Nthumule's age groups in which Maphuthe pretends to take part.
- (FF) The episode of the twin baby which burnt to death.
- 27. (EE) Lefehlo's messengers arrive back from Nthumule where they left immediately after the crow incident; they find Lefehlo presiding over the case of the charred twin baby.
- 28. (GG) Lefehlo's messengers inform him that Leilane is indeed at Nthumule's; Lefehlo notifies the surrounding chiefs

that Nthumule is disturbing the peace.

29. (JJ) Tension mounts between Lefehlo and Nthumule; Lefehlo transfers some of his warriors, the aged, women, children and live-stock to his allies; fighting breaks out.
- (OO) Leilane and Maphuthe instigate the allies of Lefehlo and Nthumule against them; the allies eventually attack one another and a blood-bath follows.
30. (UU) Leilane and Maphuthe collect what they can from the ruins, including survivors who follow them to establish their own villages.
31. (NN) Leilane and Maphuthe rejoice over the defeat of the chiefs who were Lefehlo and Nthumule's allies.
32. (KK) Final stage of the clash between Lefehlo and Nthumule: they engage in a personal physical dual which is interrupted by nightfall before a result can be reached; Lefehlo seems to be the underdog.
33. (TT) Before their tussle can be resumed the following day, they are surprised by small groups of their subjects who had been posted with their allies, arriving in rags and tatters.
34. (MM) The events that led up to and resulted in the court case between two men arguing about a cow.
35. (LL) Lefehlo and Nthumule preside together over the foregoing case.

3.5.3 Order relations

The scheme of order relations inferable from the foregoing synopsis of events contained in Chapters 1-5, is the following:

A11-B10-C8-D10-E11-F9-G12-H14-J13-K17-L16-M17-N19-O17-
 P6-Q17-R17-S18-T20-U21-V22-W15-X23-Y24-Z19-AA25-BB7-
 CC18-DD26-EE27-FF26-GG28-HH1-JJ29-KK32-LL35-MM34-
 NN31-OO29-PP5-QQ3-RR2-SS4-TT33-UU30

The dissimilarity between the above scheme and the previous one (cf. 3.4.3) has been brought about by the chronological

positioning of the eight narrative sections identified for Chapter 5 which are reflected in the bottom line of the scheme, i.e. NN31 through UU30. Close examination of the latest scheme will reveal that narrative sections A through JJ, with the exception of HH, have all advanced four chronological positions compared with the previous scheme. This has been induced by the major series of analepses represented by PP5-QQ3-RR2-SS4, leaving only HH1 of the earlier scheme intact. Narrative section KK has advanced two positions more (4 plus 2) as a result of UU30 and NN31 which have also entered the series ahead of it, while LL and MM have progressed yet another position further (4 plus 3) due to narrative section TT which has also come to precede them.

The latest scheme furthermore reflects that all the events recounted in Chapter 5 in fact took place in the story earlier than the last two events of Chapter 4, represented by LL35 and MM34. This implies that in effect Chapter 5 as a whole constitutes an analepsis with regard to certain events in Chapter 4.

3.6 Chapter 6 (pp.75-89)

The second paragraph of this chapter introduces narrative section VV. It elaborates on the apparent friendly relationship between Lefehlo and Nthumule referred to earlier (cf. narrative section LL): Their friendship is, according to sources close to both of them, far from genuine -- it is rather a smoke-screen to deceive each other. Rumours are that Nthumule regards Lefehlo a coward for not being able to overpower him on occasion of their tussle after Lefehlo's crows had swallowed all the divining-bones of Nthumule's medicine-men. In other words, having disabled Nthumule's creators of magical powers, Lefehlo should easily have managed to conquer him, yet he failed. On the other hand, gossip has it that Lefehlo considers Nthumule to be a coward for not being able to defeat him on that occasion by means of those very bones which he could have turned into mountains and dropped onto Lefehlo's forces. What is more, Nthumule was only afraid of Lefehlo, so the story goes, because of the latter's allies who

have now eliminated each other. A friendly relationship in those times was mainly aimed at mutual support in case of war. The surrounding tribes having virtually wiped out one another, Nthumule has now nothing really to gain from such a relationship with Lefehlo.

Following their tussle, Lefehlo and Nthumule agreed on a feast to request the ancestral spirits to prevent any further shedding of blood between them. Lefehlo wanted it to be held at his place, however Nthumule insisted that it should take place on the scene of their skirmish so as to include those who fell in the battle. After the cattle had been slaughtered for the occasion, Nthumule refused to give the mahlakore (the three ribs nearest to the left shoulder traditionally given to a chief as a tribute) as well as the hides of the cattle he contributed, to Lefehlo. He alleged that his cattle were all lost in the battle; those he donated were collected from the battle-field by survivors from his tribe. According to reliable sources Nthumule hid a group of warriors nearby to keep an eye on Lefehlo on the day of the feast. Initially their relationship seemed normal -- they visited each other when advice on difficult cases was requested. Gradually Nthumule began to send some of his family members to assist Lefehlo, instead of going personally.

Meanwhile Leilane and Maphuthe were ardently planning to make Lefehlo and Nthumule clash again. Like the relationship between Lefehlo and Nthumule, that between Leilane and Maphuthe was also clearly only a smoke-screen, as their aims were dissimilar: Leilane was at loggerheads with Lefehlo and wished that he be thrashed by Nthumule; Maphuthe was in conflict with Nthumule and wanted to see him run down by Lefehlo. If Leilane succeeded in making Nthumule defeat Lefehlo, Maphuthe would not be happy; if Maphuthe succeeded in making Lefehlo defeat Nthumule, Leilane would be unhappy. So they obviously had very little in common.

The last sentence of the long paragraph on p.78 introduces narrative section WW: Realising the disparity in their aims, Leilane and Maphuthe decided to discuss the matter. Maphuthe

suggested that they start with Nthumule, attack him with the help of Lefehlo's warriors and after that turn on Lefehlo with the aid of Nthumule's forces. Leilane, not seeing any logic in this approach, proposed that they abandon the idea of making Lefehlo and Nthumule clash, altogether. Maphuthe was not impressed and insisted on their original plan being implemented.

Narrative section XX commences with the second half of the last paragraph of p.79: While Leilane and Maphuthe are discussing their strategy, Lefehlo and his advisers are debating their future. One suggestion is that they move away to a new spot to avoid a confrontation with Nthumule. Another agrees but feels that Nthumule should be bid farewell so as to keep open the option of returning in peace one day if circumstances so demand. A third is strongly against moving away, let alone informing Nthumule of their plans. Lefehlo pledges to abide by the wish of the majority.

At Nthumule's place the situation is similarly seriously debated. The fourth paragraph of p.81 introduces narrative section YY: Nthumule himself is uneasy because he is unsure of his position -- he has not defeated Lefehlo yet and what is more, he is not sure of his support among his people anymore. One speaker suggests that they refrain from further fighting as they have offended even the ancestral spirits by not paying tribute to Lefehlo's father at the time of his death. Another rejects this view with contempt and expresses the wish that Lefehlo eventually be Nthumule's servant.

Narrative section ZZ recounts the deteriorating relationship between Leilane and Maphuthe (pp.83-85): Due to the obvious disagreement between them those survivors they had collected from the battle-fields started to desert in order to join their relatives who were captured by Lefehlo and Nthumule. Leilane began to think that the only way in which he could realise his wish of making Lefehlo and Nthumule clash, was to get rid of Maphuthe who was siding with Lefehlo. Leilane had decided that if Lefehlo was to defeat Nthumule in such a confrontation, he would

rather commit suicide than surrender to him. To Nthumule he reckoned he would surrender at any time. Maphuthe had similar thoughts in this regard, favouring Lefehlo as always.

One day Leilane told Maphuthe that he had seen smoke from the top of a mountain in the direction where they had come from. Maphuthe's curiosity made him fall into Leilane's trap: he followed him up the mountain where Leilane pushed him down a cliff. Having done this, Leilane suddenly realised the futility of his deed: in spite of eliminating Maphuthe he would not be able to make Lefehlo and Maphuthe clash, because he was nowhere welcome -- he deserted from Lefehlo and escaped from Nthumule.

The conversation at the bottom of p.85 introduces narrative section AAA. It illustrates Nthumule's wilfulness which eventually cost him dearly: He sent some messengers to Lefehlo to complain about his tick-birds which were starving. Phethedi, the medicine-man commanding Lefehlo's forces, reacted angrily to this meaningless and wilful message. He told Nthumule's men to inform him that he could go to blazes. Lefehlo himself wanted them to tell their chief that having provoked him, he must come and face the consequences.

Narrative section BBB commences with the fourth paragraph of p.87: Meanwhile Nthumule was preparing for a confrontation with Lefehlo. After receiving Lefehlo's answer, he became mad with anger, his spies were everywhere and his forces surrounded Lefehlo's village. The latter, however, remained undisturbed, his people enjoying themselves at a big feast. They were celebrating their victory over Nthumule, which Phethedi reckoned he had already secured even before the battle had started. Learning this from his spies, Nthumule summoned all his warriors and medicine-men to discuss their *modus operandi*. As they were gathered thus, the crows that had swallowed their divining-bones suddenly appeared and built a fence around them with the bones. Great confusion developed, with some of the diviners concluding that the fence was a sign that they were protected from their enemy, while others saw the incident as an indication of

Nthumule's people being enclosed by Lefehlo's forces, like cattle in a kraal. Nthumule became desperate and ordered the diviners each to collect his own divining-bones from the wall. On their reply that they were afraid and confused, Nthumule lost his head, grabbed his spear and stabbed them all to death. Amid the confusion Phethedi arrived (from Lefehlo's), followed by a group of women carrying grain-baskets and brooms. They picked up all the divining-bones, filling the baskets to the brim. That completed, they started singing and dancing until even Nthumule choked of the dust. When Phethedi was satisfied, he took Nthumule by the hand and left with him, his warriors remaining behind stunned.

3.6.1 Narrative order

- VV. The apparent friendly relationships between Lefehlo and Nthumule on the one hand and that between Leilane and Maphuthe on the other, are both only smoke-screens.
- WW. Leilane and Maphuthe discuss their strategy concerning the way in which they could make Lefehlo and Nthumule clash; they differ as Leilane eventually proposes that they abandon the idea.
- XX. Lefehlo and his advisers debate their future: should they move to a new spot to prevent a confrontation with Nthumule?; should he be informed of their plans or not?
- YY. Nthumule and his advisers discuss their options: Nthumule himself feels uneasy about his position; two lines of thought emerge, viz firstly, further fighting should be avoided, and secondly, Lefehlo must be defeated.
- ZZ. The relationship between Leilane and Maphuthe deteriorates; Leilane pushes Maphuthe down the cliff.
- AAA. Nthumule sends his wilful and provocative message about the starving tick-birds to Lefehlo; the latter is furious and challenges Nthumule to a fight.
- BBB. Nthumule prepares to take on Lefehlo; while discussing his modus operandi with his medicine-men, the crows return their divining-bones; Nthumule becomes mad at their confusion and stabs them to death; Lefehlo's commanding

medicine-man, Phethedi, arrives and abducts Nthumule.

3.6.2 Chronological order

Having integrated the events of Chapter 6 with those of the preceding chapters, the following chronological arrangement of all the events could be made:

1 = HH	21 = U
2 = RR	22 = V
3 = QQ	23 = X
4 = SS	24 = Y
5 = PP	25 = AA
6 = P	26 = DD/FF
7 = BB	27 = EE
8 = C	28 = GG
9 = F	29 = JJ/00
10 = B/D	30 = UU
11 = A/E	31 = NN
12 = G	32 = KK
13 = J	33 = TT
14 = H	34 = MM
15 = W	35 = LL
16 = L	36 = VV
17 = K/M/O/R/Q	37 = WW/XX/YY
18 = S/CC	38 = ZZ
19 = N/Z	39 = AAA
20 = T	40 = BBB

The foregoing chronological arrangement of the events contained in the first six chapters, suggests that the order of events in the story up to this point, may have been as follows:

1. (HH) Disputes among chiefs due to pride and contempt during the reign of Lefehlo's father.
2. (RR) Prelude to the case of the mutilated goats; Nthonkge is snubbed by Tlhatlhathi when he asks his advice on the case.
3. (QQ) The case of the mutilated goats is heard in Nthonkge's court.

4. (SS) Tlhatlhathi seeks Nthonkge's advice on a different matter -- the latter pays him back in his own coin.
5. (PP) Nthonkge and Tlhatlhathi are at loggerheads.
6. (P) Reason for feud between Lefehlo and Nthumule.
7. (BB) Maphuthe's past actions which led to his conflict with Nthumule.
8. (C) The skirmish between Sohlang and Ditabo.
9. (F) Morara's visit to Ntlhobeng.
10. (B) Leilane slaughters a gravid cow and takes home the foetus to eat.
 - (D) Leilane cooks the foetus which causes Mohlatša to vomit; he beats her; she runs off to her mother's place.
11. (A) Leilane on trial in family court.
 - (E) Leilane's family trial continued.
12. (G) Morara visits chief Lefehlo to report Leilane's assault on Mohlatša.
13. (J) A few days after Morara's visit to Lefehlo, Leilane is summoned by the latter to appear in court at the mošate; he is fined and leaves laughing in his sleeve.
14. (H) Mohlatša is treated by Tšhidiyamotse.
15. (W) Rathinyane's case is heard in Nthumule's court.
16. (L) Leilane arrives at chief Nthumule's and puts his case; he accuses Lefehlo of contempt towards Nthumule.
17. (K) Leilane's arrival at Nthumule's is discussed by the latter's council.
 - (M) Continuation of this discussion: disagreement on Leilane's fate.
 - (O) Continuation of same discussion: Maphuthe's request to be allowed to take care of Leilane is refused.
 - (R) Continuation of the same discussion: Nthumule's council remains undecided about Leilane's fate; the chief takes responsibility for him upon himself.
 - (Q) Lefehlo thinks of asking Nthumule for Leilane's extradition (more or less simultaneously with the foregoing discussion).
18. (S) Nthumule and Leilane spend the night together in isolation.
 - (CC) Leilane escapes from Nthumule's personal care with the

help of Maphuthe who cast a magic spell over Nthumule.

19. (N)/(Z) Leilane swaggers like a Bushman who has made a kill.
20. (T) Lefehlo discusses Leilane's case with his council again -- it is decided that Nthumule be requested to extradite Leilane.
21. (U) Fear of Lefehlo's power leads to mass suicide and subsequent chaos.
22. (V) Lefehlo's messengers arrive at Nthumule's place.
23. (X) Nthumule's council demand Leilane from him after the latter's escape from his personal surveillance; the crows snatch up the divining-bones.
24. (Y) Lefehlo's mission confronts Nthumule and demands Leilane from him.
25. (AA) Nthumule discusses the crow incident with his medicine-men; he instructs Digwere to organise a country-wide search for the missing divining-bones.
26. (DD) The big search for Leilane by Nthumule's age groups in which Maphuthe pretends to take part.
(FF) The episode of the twin baby which burnt to death.
27. (EE) Lefehlo's messengers arrive back from Nthumule where they left immediately after the crow incident; they find Lefehlo presiding over the case of the charred twin baby.
28. (GG) Lefehlo's messengers inform him that Leilane is indeed at Nthumule's; Lefehlo notifies the surrounding chiefs that Nthumule is disturbing the peace.
29. (JJ) Tension mounts between Lefehlo and Nthumule; Lefehlo transfers some of his warriors, the aged, women, children and live-stock to his allies; fighting breaks out.
(OO) Leilane and Maphuthe instigate the allies of Lefehlo and Nthumule against them; the allies eventually attack one another and a blood-bath follows.
30. (UU) Leilane and Maphuthe collect what they can from the ruins, including survivors who follow them to establish their own villages.
31. (NN) Leilane and Maphuthe rejoice over the defeat of the chiefs who were Lefehlo and Nthumule's allies.

32. (KK) Final stage of the clash between Lefehlo and Nthumule: they engage in a personal physical dual which is interrupted by nightfall before a result can be reached; Lefehlo seems to be the underdog.
33. (TT) Before their tussle can be resumed the following day, they are surprised by small groups of their subjects who had been posted with their allies, arriving in rags and tatters.
34. (MM) The events that led up to and resulted in the court case between two men arguing about a cow.
35. (LL) Lefehlo and Nthumule preside together over the foregoing case.
36. (VV) The apparent friendly relationships between Lefehlo and Nthumule on the one hand and that between Leilane and Maphuthe on the other, are both only smoke-screens.
37. (WW) Leilane and Maphuthe discuss their strategy concerning the way in which they could make Lefehlo and Nthumule clash; they differ as Leilane eventually proposes that they abandon the idea.
(XX) Lefehlo and his advisers debate their future: should they move to a new spot to prevent a confrontation with Nthumule?; should he be informed of their plans or not?
(YY) Nthumule and his advisers discuss their options: Nthumule himself feels uneasy about his position; two lines of thought emerge, viz firstly, further fighting should be avoided, and secondly, Lefehlo must be defeated.
38. (ZZ) The relationship between Leilane and Maphuthe deteriorates; Leilane pushes Maphuthe down the cliff.
39. (AAA) Nthumule sends his wilful and provocative message about the starving tick-birds to Lefehlo; the latter is furious and challenges Nthumule to a fight.
40. (BBB) Nthumule prepares to take on Lefehlo; while discussing his modus operandi with his medicine-men, the crows return their divining-bones; Nthumule becomes mad at their confusion and stabs them to death; Lefehlo's commanding medicine-man, Phethedi, arrives and abducts Nthumule.

3.6.3 Order relations

The previous scheme of order relations extends as follows when the events of Chapter 6 are included:

A11-B10-C8-D10-E11-F9-G12-H14-J13-K17-L16-M17-N19-O17-
 P6-Q17-R17-S18-T20-U21-V22-W15-X23-Y24-Z19-AA25-BB7-
 CC18-DD26-EE27-FF26-GG28-HH1-JJ29-KK32-LL35-MM34-
 NN31-OO29-PP5-QQ3-RR2-SS4-TT33-UU30-VV36-WW37-
 XX37-YY37-ZZ38-AAA39-BBB40

The latest scheme differs from the previous one only in so far as the narrative sections of Chapter 6, viz VV through BBB, have been added to the previous one. This means that all the events of Chapter 6 took place later than those of the preceding chapters and therefore no disturbance in the chronology of the previous scheme occurs. Furthermore, the events of Chapter 5 show chronological succession, with WW, XX and YY taking place more or less simultaneously.

3.7 Chapter 7 (pp.90-96)

From narrative section CCC (p.90 up to first par. p.92) we learn that Leilane and Maphuthe are confidants, inseparable in everything they do. What is more, they have been tied together through marriage: Leilane's son has married Maphuthe's daughter while Maphuthe's son has married Leilane's daughter. The two of them are great friends with Lefehlo and Nthumule -- more than that: Leilane has married the daughter of Lefehlo who used to be his arch-enemy. This narrative section signifies a considerable time lapse or ellipsis since the end of Chapter 6 which relates Leilane's attempt to murder Maphuthe as well as Nthumule's abduction by Phethedi. It thus constitutes prolepsis.

Narrative section DDD (second par. p.92 up to first par. p.95) constitutes an analepsis. Maphuthe and Leilane are in conversation, the former recounting his experiences after Leilane had pushed him down the abyss: He miraculously survived the fall,

sustaining only a broken leg and some bruises. Despite severe pain he managed to struggle along, not knowing where he was going and constantly fearing that Leilane might come across him again. When he was already exhausted to the point of dying, he noticed a movement among the trees. To his relief it was a cow. More emerged and after a while he heard somebody whistle. He noticed that those cattle were different from the ones he was used to, therefore he assumed that their owner had to be a foreigner as well. Realising that that could well be his only chance of survival, he decided to attract attention by whistling himself. Instead of evoking the desired reaction, the cattle made off and a silence fell which made his last hope fade away. After some time he heard whistling again, which he noticed was not the type directed to cattle, but that which was usually applied to call a person. In his desperation he answered the calls, which approached in his direction. Eventually he shouted his name and explained his circumstances. When the first of the rescuers appeared, Maphuthe gave one look and fainted.

The third paragraph of p.95 introduces narrative section EEE which relates events preceding those contained in narrative section DDD above. It constitutes another analepsis, therefore, reaching further back in story-time than that in narrative section DDD. We could speak here of another case of analepsis on analepsis: In his fall, Maphuthe landed in a crevice which prevented him from going down into the depths of the abyss. As he was trying to free himself the weathered rock gave way and he tumbled down. Realising that he was still alive, he freed himself from the fallen rocks and found that he was in a large cave. Looking round, he spotted light at a distance and started dragging himself in that direction. This is how he managed to survive and was rescued later.

The final part of the paragraph mentioned above (i.e. from the second line p.96) establishes narrative section FFF, which recounts what happened after Maphuthe had recovered from his swoon: He came round to find his leg treated and bandaged, the pain having soothed. He was fed and told his well-doers his whole

history. Because they were on trek, they moved on after three days, taking Maphuthe along. On their way they came upon Leilane at a riverside where he had gone to drink water. This narrative section constitutes another analepsis, reflecting events following on those in narrative section DDD. This is the last in the series of three analepses with varying reach which fill the reader in on Maphuthe's experiences following Leilane's attempt to murder him, and concludes Chapter 7.

3.7.1 Narrative order

- CCC. Leilane and Maphuthe are confidants and great friends with Lefehlo and Nthumule; their children have even married each other; Leilane has married Lefehlo's daughter.
- DDD. Maphuthe's rescue by white people after having survived the fall down the abyss.
- EEE. Maphuthe's miraculous survival after being pushed down the cliff by Leilane.
- FFF. Maphuthe's wounds are treated, he is fed and looked after by the white people; on trek they come across an exhausted Leilane at a riverside and take pity on him too.

3.7.2 Chronological order

The events of Chapters 1 through 7 could be arranged in the following chronological order:

1 = HH	23 = X
2 = RR	24 = Y
3 = QQ	25 = AA
4 = SS	26 = DD/FF
5 = PP	27 = EE
6 = P	28 = GG
7 = BB	29 = JJ/OO
8 = C	30 = UU
9 = F	31 = NN
10 = B/D	32 = KK
11 = A/E	33 = TT
12 = G	34 = MM

13 = J	35 = LL
14 = H	36 = VV
15 = W	37 = WW/XX/YY
16 = L	38 = ZZ
17 = K/M/O/R/Q	39 = EEE
18 = S/CC	40 = DDD
19 = N/Z	41 = FFF
20 = T	42 = AAA
21 = U	43 = BBB
22 = V	44 = CCC

The above chronological representation of the events contained in Chapters 1 through 7, implies that the sequence of the events remains the same as that indicated for Chapters 1-6 up to position 38 (ZZ) (cf. 3.6.3). Three narrative sections of Chapter 7, viz EEE, DDD and FFF entered the series ahead of AAA and BBB and advanced them three positions each. The fourth narrative section of Chapter 7, viz CCC, occupies the final position, i.e. 44. The foregoing suggests that the order of events in the story up to this point, may be as follows:

1. (HH) Disputes among chiefs due to pride and contempt during the reign of Lefehlo's father.
2. (RR) Prelude to the case of the mutilated goats; Nthonkge is snubbed by Tlhatlhathi when he asks his advice on the case.
3. (QQ) The case of the mutilated goats is heard in Nthonkge's court.
4. (SS) Tlhatlhathi seeks Nthonkge's advice on a different matter -- the latter pays him back in his own coin.
5. (PP) Nthonkge and Tlhatlhathi are at loggerheads.
6. (P) Reason for feud between Lefehlo and Nthumule.
7. (BB) Maphuthe's past actions which led to his conflict with Nthumule.
8. (C) The skirmish between Sohlang and Ditabo.
9. (F) Morara's visit to Ntlhobeng.
10. (B) Leilane slaughters a gravid cow and takes home the foetus to eat.
- (D) Leilane cooks the foetus which causes Mohlatša to vomit;

- he beats her; she runs off to her mother's place.
11. (A) Leilane on trial in family court.
 - (E) Leilane's family trial continued.
 12. (G) Morara visits chief Lefehlo to report Leilane's assault on Mohlatša.
 13. (J) A few days after Morara's visit to Lefehlo, Leilane is summoned by the latter to appear in court at the mošate; he is fined and leaves laughing in his sleeve.
 14. (H) Mohlatša is treated by Tšhidiyamotse.
 15. (W) Rathinyane's case is heard in Nthumule's court.
 16. (L) Leilane arrives at chief Nthumule's and puts his case; he accuses Lefehlo of contempt towards Nthumule.
 17. (K) Leilane's arrival at Nthumule's is discussed by the latter's council.
 - (M) Continuation of this discussion: disagreement on Leilane's fate.
 - (O) Continuation of same discussion: Maphuthe's request to be allowed to take care of Leilane is refused.
 - (R) Continuation of the same discussion: Nthumule's council remains undecided about Leilane's fate; the chief takes responsibility for him upon himself.
 - (Q) Lefehlo thinks of asking Nthumule for Leilane's extradition (more or less simultaneously with the foregoing discussion).
 18. (S) Nthumule and Leilane spend the night together in isolation.
 - (CC) Leilane escapes from Nthumule's personal care with the help of Maphuthe who cast a magic spell over Nthumule.
 19. (N)/(Z) Leilane swaggers like a Bushman who has made a kill.
 20. (T) Lefehlo discusses Leilane's case with his council again -- it is decided that Nthumule be requested to extradite Leilane.
 21. (U) Fear of Lefehlo's power leads to mass suicide and subsequent chaos.
 22. (V) Lefehlo's messengers arrive at Nthumule's place.
 23. (X) Nthumule's council demand Leilane from him after the latter's escape from his personal surveillance; the crows snatch up the divining-bones.

24. (Y) Lefehlo's mission confronts Nthumule and demands Leilane from him.
25. (AA) Nthumule discusses the crow incident with his medicine-men; he instructs Digwere to organise a country-wide search for the missing divining-bones.
26. (DD) The big search for Leilane by Nthumule's age groups in which Maphuthe pretends to take part.
(FF) The episode of the twin baby which burnt to death.
27. (EE) Lefehlo's messengers arrive back from Nthumule where they left immediately after the crow incident; they find Lefehlo presiding over the case of the charred twin baby.
28. (GG) Lefehlo's messengers inform him that Leilane is indeed at Nthumule's; Lefehlo notifies the surrounding chiefs that Nthumule is disturbing the peace.
29. (JJ) Tension mounts between Lefehlo and Nthumule; Lefehlo transfers some of his warriors, the aged, women, children and live-stock to his allies; fighting breaks out.
(OO) Leilane and Maphuthe instigate the allies of Lefehlo and Nthumule against them; the allies eventually attack one another and a blood-bath follows.
30. (UU) Leilane and Maphuthe collect what they can from the ruins, including survivors who follow them to establish their own villages.
31. (NN) Leilane and Maphuthe rejoice over the defeat of the chiefs who were Lefehlo and Nthumule's allies.
32. (KK) Final stage of the clash between Lefehlo and Nthumule: they engage in a personal physical dual which is interrupted by nightfall before a result can be reached; Lefehlo seems to be the underdog.
33. (TT) Before their tussle can be resumed the following day, they are surprised by small groups of their subjects who had been posted with their allies, arriving in rags and tatters.
34. (MM) The events that led up to and resulted in the court case between two men arguing about a cow.
35. (LL) Lefehlo and Nthumule preside together over the

foregoing case.

36. (VV) The apparent friendly relationships between Lefehlo and Nthumule on the one hand and that between Leilane and Maphuthe on the other, are both only smoke-screens.
37. (WW) Leilane and Maphuthe discuss their strategy concerning the way in which they could make Lefehlo and Nthumule clash; they differ as Leilane eventually proposes that they abandon the idea.
(XX) Lefehlo and his advisers debate their future: should they move to a new spot to prevent a confrontation with Nthumule?; should he be informed of their plans or not?
(YY) Nthumule and his advisers discuss their options: Nthumule himself feels uneasy about his position; two lines of thought emerge, viz firstly, further fighting should be avoided, and secondly, Lefehlo must be defeated.
38. (ZZ) The relationship between Leilane and Maphuthe deteriorates; Leilane pushes Maphuthe down the cliff.
39. (EEE) Maphuthe's miraculous survival after being pushed down the cliff by Leilane.
40. (DDD) Maphuthe's rescue by white people after having survived the fall down the abyss.
41. (FFF) Maphuthe's wounds are treated, he is fed and looked after by the white people; on trek they come across an exhausted Leilane at a riverside and take pity on him too.
42. (AAA) Nthumule sends his wilful and provocative message about the starving tick-birds to Lefehlo; the latter is furious and challenges Nthumule to a fight.
43. (BBB) Nthumule prepares to take on Lefehlo; while discussing his modus operandi with his medicine-men, the crows return their divining-bones; Nthumule becomes mad at their confusion and stabs them to death; Lefehlo's commanding medicine-man, Phethedi, arrives and abducts Nthumule.
44. (CCC) Leilane and Maphuthe are confidants and great friends with Lefehlo and Nthumule; their children have even married each other; Leilane has married Lefehlo's

daughter.

3.7.3 Order relations

The following scheme of order relations could be deduced from the foregoing outline of events contained in Chapters 1-7:

A11-B10-C8-D10-E11-F9-G12-H14-J13-K17-L16-M17-N19-O17-
 P6-Q17-R17-S18-T20-U21-V22-W15-X23-Y24-Z19-AA25-BB7-
 CC18-DD26-EE27-FF26-GG28-HH1-JJ29-KK32-LL35-MM34-
 NN31-OO29-PP5-QQ3-RR2-SS4-TT33-UU30-VV36-WW37-
 XX37-YY37-ZZ38-AAA42-BBB43-CCC44-
 DDD40-EEE39-FFF41

The gap between ZZ38 and AAA42 is filled in by the series of analepses represented by DDD40, EEE39 and FFF41.

3.8 Chapter 8 (pp.97-103)

The first nine lines tells of Lefehlo's joy after having captured Nthumule and his demand of Leilane from the latter. On Nthumule's reply that Leilane had escaped him, Lefehlo's council pledged to show him how they treat a herd-boy who had lost some live-stock. This forms narrative section GGG and constitutes an analepsis, reaching back to and succeeding narrative section BBB (end of Chapter 6), recounting Nthumule's abduction by Phethedi.

The paragraph commencing in the middle of p.97 introduces narrative section HHH which chronologically coincides with narrative section GGG, relating events which occurred at Nthumule's place while he was in captivity at Lefehlo's. His tribe was confused and divided -- some wanted to surrender to Lefehlo while others refused and opted for another chief to be installed. Amid the uncertainty, Tshehlwana, a brother of Nthumule, called upon his age-group and the one succeeding it, to follow him together with their families. They moved away into the wilderness where Tshehlwana installed himself as chief of his followers. After some time they settled in a valley along a river.

where Tshehlwana established his village.

The final narrative section of the work, viz JJJ, commences with the third paragraph of p.99. Chronologically it precedes narrative section CCC (pp.90-92) and thus constitutes analepsis. Leilane and Maphuthe had already spent some time with the white people (Boers) who had rescued them both from starvation. They were helping them to build a lager with their wagons in anticipation of a possible attack from the people of the new village in the valley. Before sending out a group of men to negotiate, an old man with a white beard read from the Bible and said a prayer, entrusting their lives to God and pleading for help against their enemies. After that two men and a servant (to act as an interpreter) were appointed for the mission. Maphuthe and Leilane both offered to accompany them as they knew the country and could be of help. Maphuthe was allowed to go but Leilane had to stay in case they were surprised, in which instance he could talk to the attackers.

Tshehlwana's spies spotted them and alerted him. He sent some men to meet them before they entered his village. The white men in turn, detected through their binoculars (mahlwanong) and hid themselves, sending Maphuthe and the servant ahead to meet them. Tshehlwana's men recognised Maphuthe and they conversed excitedly. He explained to them that he and the servant were staying with people who came across the new village while on a hunting trip. He suggested that they be introduced to the white men who were notified to leave their hiding places. As they arrived on their horses Tshehlwana's men were terrified. They agreed through the interpreter to move to an open spot where they would talk. On their way they encountered a large herd of buffalo. One of the white men killed one with a single shot, to the astonishment of Tshehlwana's men. They ate its liver together while the white men sent the meat to Tshehlwana as a sign of their goodwill and desire for peace. They parted after they had agreed that Tshehlwana should visit the white people at their lager the following day. Back at the lager all were happy and grateful for their safe return and the good news of the peaceful

meeting with Tshehlwana's men. The white man with the beard once again read from the Bible and said a prayer, thanking the God whom Leilane and Maphuthe had also begun to trust and believe in.

Tshehlwana initially did not believe what his men told him, especially the part about the buffalo which was killed by a single man. Knowing how dangerous an animal the buffalo was and that when they hunted it there was always loss of life, he found their story incredible. His advisers dissuaded him from visiting the white people, but Tshehlwana was encouraged when he learnt that not only Maphuthe, but Leilane as well was with them. Some of his men refused to eat the meat of the buffalo, as they believed it had been magically treated to trap them. Despite the opposition Tshehlwana visited the white people the following day. After they had greeted one another, the white man with the beard read from the Bible and said a prayer. He told them of the love of God which He wants to prevail among all people. After that they exchanged views, informing each other of their different worlds. Tshehlwana and his people were surprised to learn of other black people far away, differing from them in clothing and language, who had harassed the white people by attacking them and stealing their cattle. Another prayer was said to the effect that peace might reign among them.

The white leader urged them to return to their homes and chiefs. To forge good relations he gave a beautiful bull to Tshehlwana. Maphuthe and Leilane also received a bull each to take to their respective chiefs, viz Nthumule and Lefehlo, with the request that they should also visit the white people. At that stage Nthumule had already been released by Lefehlo. On receiving their gifts, they were both anxious to meet the white people. In turn, they presented the whites with elephant tusks and beautiful karosses made of the hides of various kinds of wild animals. They did not only pledge to assist the white people whenever necessary, but they put their words into action by sending men to help the whites who were still on their way to that area.

Their relations were good although they did happen to differ from

time to time. One point of difference concerned the keeping of fowls by the whites: the chiefs argued that their crowing at night and at dawn would give away the location of their villages to their enemies. Gradually, however, they submitted to the fact that the weapons of their white friends could overcome whatever enemy, especially in the light of the ease with which they could kill elephant and lion.

3.8.1 Narrative order

GGG. Lefehlo is jubilant at capturing Nthumule.

HHH. Nthumule's subjects are confused and disillusioned after his abduction; Tshehlwana installs himself as chief of his own followers and establishes his own village.

JJJ. Leilane and Maphuthe stay with the white people and are Christianised; they assist the whites in negotiating and establishing peaceful relations with Tshehlwana; in the end Leilane and Maphuthe return to their respective chiefs, viz Lefehlo and Nthumule (who has been released by the former), presenting them with gifts from the whites; they return the favour and long lasting good neighbourship is forged.

3.8.2 Chronological order

Chronologically the events of the novel could be arranged in the following order:

1 = HH	24 = Y
2 = RR	25 = AA
3 = QQ	26 = DD/FF
4 = SS	27 = EE
5 = PP	28 = GG
6 = P	29 = JJ/OO
7 = BB	30 = UU
8 = C	31 = NN
9 = F	32 = KK
10 = B/D	33 = TT

11 = A/E	34 = MM
12 = G	35 = LL
13 = J	36 = VV
14 = H	37 = WW/XX/YY
15 = W	38 = ZZ
16 = L	39 = EEE
17 = K/M/O/R/Q	40 = DDD
18 = S/CC	41 = FFF
19 = N/Z	42 = AAA
20 = T	43 = BBB
21 = U	44 = GGG/HHH
22 = V	45 = JJJ
23 = X	46 = CCC

This final chronological arrangement of the events of the novel, differs from the previous representation (cf. 3.7.2) only as far as the last three positions are concerned, i.e. 44, 45 and 46. We notice that the three narrative sections of Chapter 8, viz GGG, HHH and JJJ, have entered the series ahead of CCC, thus indicating analepsis as mentioned earlier. Narrative section CCC which has earlier been identified as constituting prolepsis in fact concludes the story although in the text it appears at the beginning of the penultimate chapter (i.e. Chapter 7, pp.90-92).

The foregoing and final chronological sequence implies that the order of events in the story, reconstructed from the text of Megokgo ya Bjoko, may have been the following:

1. (HH) Disputes among chiefs due to pride and contempt during the reign of Lefehlo's father.
2. (RR) Prelude to the case of the mutilated goats; Nthonkge is snubbed by Tlhatlhathi when he asks his advice on the case.
3. (QQ) The case of the mutilated goats is heard in Nthonkge's court.
4. (SS) Tlhatlhathi seeks Nthonkge's advice on a different matter -- the latter pays him back in his own coin.
5. (PP) Nthonkge and Tlhatlhathi are at loggerheads.
6. (P) Reason for feud between Lefehlo and Nthumule.

7. (BB) Maphuthe's past actions which led to his conflict with Nthumule.
8. (C) The skirmish between Sohlang and Ditabo.
9. (F) Morara's visit to Ntlhobeng.
10. (B) Leilane slaughters a gravid cow and takes home the foetus to eat.
 - (D) Leilane cooks the foetus which causes Mohlatša to vomit; he beats her; she runs off to her mother's place.
11. (A) Leilane on trial in family court.
 - (E) Leilane's family trial continued.
12. (G) Morara visits chief Lefehlo to report Leilane's assault on Mohlatša.
13. (J) A few days after Morara's visit to Lefehlo, Leilane is summoned by the latter to appear in court at the mošate; he is fined and leaves laughing in his sleeve.
14. (H) Mohlatša is treated by Tšhidiyamotse.
15. (W) Rathinyane's case is heard in Nthumule's court.
16. (L) Leilane arrives at chief Nthumule's and puts his case; he accuses Lefehlo of contempt towards Nthumule.
17. (K) Leilane's arrival at Nthumule's is discussed by the latter's council.
 - (M) Continuation of this discussion: disagreement on Leilane's fate.
 - (O) Continuation of same discussion: Maphuthe's request to be allowed to take care of Leilane is refused.
 - (R) Continuation of the same discussion: Nthumule's council remains undecided about Leilane's fate; the chief takes responsibility for him upon himself.
 - (Q) Lefehlo thinks of asking Nthumule for Leilane's extradition (more or less simultaneously with the foregoing discussion).
18. (S) Nthumule and Leilane spend the night together in isolation.
 - (CC) Leilane escapes from Nthumule's personal care with the help of Maphuthe who cast a magic spell over

Nthumule.

- 19.(N)/(Z) Leilane swaggers like a Bushman who has made a kill.
- 20.(T) Lefehlo discusses Leilane's case with his council again -- it is decided that Nthumule be requested to extradite Leilane.
- 21.(U) Fear of Lefehlo's power leads to mass suicide and subsequent chaos.
- 22.(V) Lefehlo's messengers arrive at Nthumule's place.
- 23.(X) Nthumule's council demand Leilane from him after the latter's escape from his personal surveillance; the crows snatch up the divining-bones.
- 24.(Y) Lefehlo's mission confronts Nthumule and demands Leilane from him.
- 25.(AA) Nthumule discusses the crow incident with his medicine-men; he instructs Digwere to organise a country-wide search for the missing divining-bones.
- 26.(DD) The big search for Leilane by Nthumule's age groups in which Maphuthe pretends to take part.
(FF) The episode of the twin baby which burnt to death.
- 27.(EE) Lefehlo's messengers arrive back from Nthumule where they left immediately after the crow incident; they find Lefehlo presiding over the case of the charred twin baby.
- 28.(GG) Lefehlo's messengers inform him that Leilane is indeed at Nthumule's; Lefehlo notifies the surrounding chiefs that Nthumule is disturbing the peace.
- 29.(JJ) Tension mounts between Lefehlo and Nthumule; Lefehlo transfers some of his warriors, the aged, women, children and live-stock to his allies; fighting breaks out.
(OO) Leilane and Maphuthe instigate the allies of Lefehlo and Nthumule against them; the allies eventually attack one another and a blood-bath follows.
- 30.(UU) Leilane and Maphuthe collect what they can from the ruins, including survivors who follow them to establish their own villages.

- 31.(NN) Leilane and Maphuthe rejoice over the defeat of the chiefs who were Lefehlo and Nthumule's allies.
- 32.(KK) Final stage of the clash between Lefehlo and Nthumule: they engage in a personal physical dual which is interrupted by nightfall before a result can be reached; Lefehlo seems to be the underdog.
- 33.(TT) Before their tussle can be resumed the following day, they are surprised by small groups of their subjects who had been posted with their allies, arriving in rags and tatters.
- 34.(MM) The events that led up to and resulted in the court case between two men arguing about a cow.
- 35.(LL) Lefehlo and Nthumule preside together over the foregoing case.
- 36.(VV) The apparent friendly relationships between Lefehlo and Nthumule on the one hand and that between Leilane and Maphuthe on the other, are both only smoke-screens.
- 37.(WW) Leilane and Maphuthe discuss their strategy concerning the way in which they could make Lefehlo and Nthumule clash; they differ as Leilane eventually proposes that they abandon the idea.
- (XX) Lefehlo and his advisers debate their future: should they move to a new spot to prevent a confrontation with Nthumule?; should he be informed of their plans or not?
- (YY) Nthumule and his advisers discuss their options: Nthumule himself feels uneasy about his position; two lines of thought emerge, viz firstly, further fighting should be avoided, and secondly, Lefehlo must be defeated.
- 38.(ZZ) The relationship between Leilane and Maphuthe deteriorates; Leilane pushes Maphuthe down the cliff.
- 39.(EEE) Maphuthe's miraculous survival after being pushed down the cliff by Leilane.
- 40.(DDD) Maphuthe's rescue by white people after having survived the fall down the abyss.

- 41.(FFF) Maphuthe's wounds are treated, he is fed and looked after by the white people; on trek they come across an exhausted Leilane at a riverside and take pity on him too.
- 42.(AAA) Nthumule sends his wilful and provocative message about the starving tick-birds to Lefehlo; the latter is furious and challenges Nthumule to a fight.
- 43.(BBB) Nthumule prepares to take on Lefehlo; while discussing his modus operandi with his medicine-men, the crows return their divining-bones; Nthumule becomes mad at their confusion and stabs them to death; Lefehlo's commanding medicine-man, Phethedi, arrives and abducts Nthumule.
- 44.(GGG) Lefehlo is jubilant at capturing Nthumule.
(HHH) Nthumule's subjects are confused and disillusioned after his abduction; Tshehlwana installs himself as chief of his own followers and establishes his own village.
- 45.(JJJ) Leilane and Maphuthe stay with the white people and are Christianised; they assist the whites in negotiating and establishing peaceful relations with Tshehlwana; in the end Leilane and Maphuthe return to their respective chiefs, viz Lefehlo and Nthumule (who has been released by the former), presenting them with gifts from the whites; they return the favour and long lasting good neighbourship is forged.
- 46.(CCC) Leilane and Maphuthe are confidants and great friends with Lefehlo and Nthumule; their children have even married each other; Leilane has married Lefehlo's daughter.

3.8.3 Order relations

The final scheme of order relations pertaining to the events contained in the novel, which could be deduced from the foregoing

synopsis, is the following:

A11-B10-C8-D10-E11-F9-G12-H14-J13-K17-L16-M17-N19-O17-
 P6-Q17-R17-S18-T20-U21-V22-W15-X23-Y24-Z19-AA25-BB7-
 CC18-DD26-EE27-FF26-GG28-HH1-JJ29-KK32-LL35-MM34-
 NN31-OO29-PP5-QQ3-RR2-SS4-TT33-UU30-VV36-WW37-
 XX37-YY37-ZZ38-AAA42-BBB43-CCC46-DDD40-
 EEE39-FFF41-GGG44-HHH44-JJJ45

3.9 Résumé

The structural complexity of Megokgo ya Bjoko is clearly illustrated by the foregoing scheme. Not only has Matsepe, through his technique, violated a conventional principle of narration previously in force in African literature, viz relative adherence to chronological order, but in this novel he has done so to the point of confusion. I have referred to this fact at the outset by quoting from pp.25 and 63 where the narrator himself expresses his perplexity regarding the sequence of events in the text.

Glancing at the scheme it is evident for instance that the earliest and the latest events of the story appear far from the beginning and the end of the text respectively. The former, represented by narrative section HH1 (third line of scheme), is located approximately in the middle of the text, i.e. in the middle of the middle chapter (Chapter 4) on p.57. The final events of the story, represented by narrative section CCC46 (fifth line of scheme), are situated in the text at the beginning of Chapter 7 on p.90, as pointed out earlier, thirteen pages from the end of the novel.

The intricacy of the novel's structure may perhaps be illustrated practically by tracing the distribution of the story (i.e. chronological) events in the text. The page number indicates the beginning of the particular event if the narrative section relating it, covers more than one page.

<u>Story event</u> (in chronological order)	<u>Location in text</u> (chapter number)	<u>Page number</u>
HH1	4	57
RR2	5	69
QQ3	5	68
SS4	5	72
PP5	5	68
P6	3	30
BB7	4	50
C8	2	7
F9	2	12
B10	2	4
D10	2	9
A11	1*	1
E11	2	11
G12	2	17
J13	2	21
H14	2	20
W15	3*	36
L16	2	25
K17	2	23
M17	2	26
O17	3	28
R17	3	32
Q17	3	31
S18	3	33
CC18	4*	56
N19	3	28
Z19	3	46
T20	3	34
U21	3	35
V22	3	36
X23	3	41
Y24	3	45
AA25	4	47
DD26	4	56
FF26	4	56
EE27	4	56

<u>Story event</u> (in chronological order)	<u>Location in text</u> (chapter number)	<u>Page number</u>
GG28	4	57
JJ29	4	58
OO29	5	66
UU30	5	74
NN31	5	66
KK32	4*	60
TT33	5	73
MM34	4*	61
LL35	4*	60
VV36	6	75
WW37	6	78
XX37	6	79
YY37	6	81
ZZ38	6	83
EEE39	7	95
DDD40	7	92
FFF41	7	96
AAA42	6*	85
BBB43	6*	87
GGG44	8	97
HHH44	8	97
JJJ45	8	99
CCC46	7*	90

Close investigation of the foregoing table reveals at a glance that the five earliest story events, for instance, are only recounted in the second half of the text (i.e. chapters 4 and 5). Apart from this, the middle column also shows how, as from C8, the chapter numbers gradually progress from 2 through 8 with an earlier or later number {examples marked with {*}} popping up every now and then. This represents visible evidence of anachronies operating in the text. The marked examples do not, however, account for each and every instance of anachrony -- they are merely proof of the presence thereof. The anachronies identified in Megokgo ya Bjoko consist of twenty two instances of analepsis and four of prolepsis. Fifty nine narrative sections

were arranged into fourty six chronological positions in reconstructing the story from the text.

CHAPTER 4

Letšofalela

4.0 Introduction

Due to its comprehensiveness compared to the other two works, the method of presentation in the case of Letšofalela had to be altered. In this instance (with the exception of Chapters II and III, cf. paragraphs 4.2.2 and 4.3.2) only the new story events, arranged in their most probable chronological positions, are listed in the synopses of chronological order at the end of each chapter. Story events repeated, are those which become preceded, at some point, by earlier story events emerging later through analepsis.

For instance, say the order relations for a particular chapter is A1-B2-C3-D4, and the following chapter has three events E, F and G, occupying chronological positions 5, 6 and 7 respectively, i.e. E5-F6-G7. The synopsis of chronological order for the latter chapter will only include these three latest story events. However, if E, for instance, proves to precede C chronologically, the complete scheme of order relations will change as follows: A1-B2-C4-D5-E3-F6-G7. This implies that of the three new story events, E3, F6 and G7, the first one, though it has become known later, actually precedes events C4 and D5 recounted in the earlier chapter. For the sake of continuity, the synopsis of chronological order has to reflect the new event E3, repeat events C4 and D5 and conclude with new events F6 and G7.

This procedure is followed for each chapter, with the result that back reference becomes unavoidable: earlier story events have to be retrieved from previous paragraphs and supplemented with the new events. At the end of the final chapter (Chapter XII) (cf. 4.12.3) the complete chronological sequence of story events covering the entire work, is given.

4.1 Chapter I (pp.1-17)

Continuing the trend established in Lešitaphiri and Megokgo ya Bjoko, Letšofalela similarly begins in medias res. Narrative section A (commencing with 3rd paragraph on p.1) depicts a group of chief Mabitša's men returning from a mission to his father-in-law, chief Fowang. At this stage we do not know what the purpose of the mission was, except that it must have concerned an important issue, hence the unusual way of transferring a message through a whole contingent of men.

The third paragraph on p.3 introduces narrative section B, which constitutes the first of a series of analepses: we learn that Mabitša and Ditlhodi have already been married for eight years and she has not yet produced an heir to the chief's throne. The author hints (cf. also the penultimate par. on p.4) that this could be the reason for Mabitša's mission to Fowang, which means that in the story this would have led up to and therefore preceded the departure and return of the mission, i.e. B precedes A in the story.

Narrative section C (commencing with the final paragraph on p.3) constitutes another analepsis, reaching further back into the past: it recounts the way in which Ditlhodi's marriage to Mabitša took place. It was conducted properly according to the traditional stipulations and care was taken that the ancestral spirits be satisfied. When it became apparent that she was barren, Mabitša consulted many a medicine-man, however to no avail. In the story C precedes B.

The final paragraph on p.4 introduces narrative section D and constitutes the third analepsis in the current series, reaching yet further back into the past: It traces the origin of the relationship between the peoples of Fowang and Mabitša even long before Mabitša's marriage to Ditlhodi. In olden times the Fowang-people were famous for their smithery. The Mabitsa-people in turn, did not have any knowledge of forging iron, but they were good at "treating" weapons by way of magic, to ensure a

favourable outcome in battle, among others. At some point a section of the Mabitša-people deserted their tribe and after roaming about for some time, they were received and comforted by chief Fowang of old, who presented them with the daughter of his main wife, i.e. of royal status. She gave birth to a boy who was named Mabitša. When he grew up, he married a girl from the Fowang-kraal who in turn gave birth to Motia, father of the chief Mabitša in the story. The latter's mother was also from the Fowang-kraal. Against this background the younger chief Mabitša had no choice but to marry his main wife also from his uncle Fowang's kraal. The two tribes had a long-standing good relationship which dated from the arrival of that first woman from the Fowang-kraal at the Mabitša-people when they decided to exchange their different skills to the benefit of each other. In the story D precedes C.

The second paragraph on p.5 constitutes the last analepsis in this series, reaching back furthest of all: In narrative section E we learn of the circumstances which led to the break-away of the Mabitša-people, who eventually arrived at chief Fowang's place, from their tribe. At the time their chief (the earlier Mabitša) was aged and weak. He had only one son with his main wife who was to be his heir. The sons of his minor wives were very jealous of the heir-to-be and were not prepared to bow before him. As the old man's condition deteriorated, his heir was seen one night digging his father's grave in the cattle-kraal. Upset by his premature action, the old man instructed his other sons to kill him. However, he managed to escape and returned one night to inform his relatives of a place where they could meet. They joined him, changed their totem to kwena (crocodile) and were hence known as Bakwena. Some months later they encountered the people of chief Fowang of old and were welcomed by him. Fowang was not happy with the story they had to tell and planned to revenge their misfortune. He invited the neighbouring chiefs who enjoyed his patronage to introduce them to his new "son". While Fowang was planning to act against the newcomer's adversaries, the chieftainship left vacant by the death of the old man referred to earlier, was seized by Setumo, half-brother

of the ousted heir and member of the household second in line for the throne. In the story E precedes D.

The final sentence of the second paragraph on p.6 introduces narrative section F by returning us to the "present moment": "Gona bjale re bolela a le kgorong le banna, ..." (At this very moment as we are talking he is in the courtyard with the men, ...). The statement refers to chief Setumo who is hearing the case of Aditle and Semaka. The former is a very wealthy man who has married numerous wives. Semaka has laid a charge against him, the details of which begin to unfold in narrative section G commencing with the bottom line on p.7.

Narrative section G, as pointed out above, briefly recounts the events underlying the court case between Aditle and Semaka. These events preceded the hearing referred to in F, which means that G constitutes another analepsis: The wealthy man, Aditle, was so enchanted by the love potions of his many wives, that he did not realise when he was being cheated. Whenever he married a new wife, she would, after her customary short return to her parents place, never show up again! In this way he suffered heavy losses in the form of numerous cattle paid as dowry for his new brides that were never to be. As his children grew up, they started to realise what was happening. When another of their father's newly wed brides set off not to return again and was before long given into marriage with another man, Aditle's sons confronted the woman's father, Semaka, demanding Aditle's dowry-cattle to be returned. Semaka tried to resist but they were taken from him by force. Narrative section G comes before F in the story.

The second paragraph on p.8 introduces narrative section H which again returns us to the "present moment" by continuing to recount the hearing of the case between Aditle and Semaka. Narrative section H, therefore, appears in the same chronological position as F in the story. Semaka maintains that Aditle had asked him for the hand of his daughter. Aditle pretended to be negotiating a wife on behalf of one of his sons, Mphihle. During the trial both the girl and Mphihle deny that she was in fact meant for the

latter as she all the while had to comply with the wishes of Aditle himself and not those of Mphihle! In the end Aditle is found guilty on the ground of deceitful action.

Narrative section J, consisting of the first sentence of the third paragraph on p.11, states that chief Setumo has recently overpowered another chief. Interesting to note here, is the fact that the sentence is introduced by "Malobanyana ...", i.e. "recently", which creates the impression that this event took place prior to the hearing of the case between Semaka and Aditle, or at least before the outcome was known. However, as becomes clear later in the text (cf. narrative section L below), Setumo's thrashing of the other chief resulted directly from the outcome of that particular case. In the light of this fact we must assume that the attack took place after the completion of the said court case, despite the confusing effect of the indication "Malobanyana ...". In the story, therefore, J follows H.

Narrative section K which is contained in the fourth paragraph on p.11, constitutes an analepsis: It accounts for the animosity and hatred existing between chiefs Setumo and Ketšaetsšane. We learn that this hostile relationship originates from their childhood or youth: one speculation is that it could be traced back to the days when Ketšaetsšane used to get the better of Setumo during their stick-thrashing encounters; another guess is that it could be attributed to Ketšaetsšane's deceiving of Setumo when the former robbed him of a girl after having been asked to greet her on Setumo's behalf. These events occurred much earlier in the story.

The last paragraph on p.11 introduces narrative section L which follows on F in the story. On learning that Aditle was found guilty by Setumo (the case Aditle vs Semaka refers), Ketšaetsšane, out of contempt for Setumo, pledged support for Aditle. They agreed that when Setumo would send men to claim the fine Aditle had to pay, the latter would inform Ketšaetsšane. Setumo's mission indeed turned up, but found Aditle unwilling to succumb. Instead he opted to accompany them in order to put his case anew to chief

Setumo. However, before they could leave, a group of Ketšaetšane's fighters arrived and drove Setumo's men to the former's head-quarters. One of them was allowed to take a message to Setumo about what happened. Setumo was furious and dispatched some warriors to attack Ketšaetšane. They found a meeting of men in progress at the latter's place. By means of their magical charms they enchanted the gathering and everybody fell asleep. The women, realising what was happening, tried to rush to their aid, but were ignored by the fighters who slaughtered the sleeping men.

Narrative section M commences with the second paragraph on p.13. From this passage (i.e. the second paragraph), it is clear that at the time of the clash between Setumo and Ketšaetšane, Mabitša (henceforth referring to the younger one) was already struggling with the problem of Ditlhodi's barrenness for a considerable period. Furthermore it seems to have been after the above-mentioned clash that he sent his Magasa-regiment to Fowang (cf. narrative section A), having tried every possible way to have Ditlhodi conceive. In the light of the foregoing we may conclude that M chronologically, i.e. in the story, precedes A, which implies that L also occurred before A.

The third paragraph of p.13 introduces narrative section N which constitutes an analepsis: It recounts the various attempts by Mabitša to have Ditlhodi's barrenness cured. He pursued every possible means of enabling her to conceive -- in his quest for an heir he consulted many a medicine-man and even allowed her to sleep with one of his brothers in the hope that she would fall pregnant -- but all in vain. Before the Magasa-mission, he had consulted his father-in-law more than once. Fowang tried to come to Mabitša's aid by making available his best medicine-men to treat her. This even led to animosity between them: One such medicine-man vanished into thin air while he was treating Ditlhodi, which infuriated Mabitša. He instructed some men to trace him. They found him and confiscated what he had been paid beforehand (khunollamoraba) as well as some of his belongings. Because he was originally summoned by Fowang, he turned to him

or compensation. After this he was prepared to continue his treatment of Ditlhodi who had to come to his place. He applied every trick in the trade and eventually Mabitša was called. Man and wife had to spend as much time together as they could, in the spirit of newly-weds, but after a year it became clear that it was to no avail -- Ditlhodi still did not conceive. In the end Mabitša returned home disillusioned, leaving Ditlhodi at Fowang's place where she would receive continued treatment.

Chronologically N precedes M.

Chapter I ends with narrative section O, introduced by the third paragraph on p.16. Although this narrative section does not directly recount an actual event or events, it does most definitely imply a very important occurrence: We learn that chief Fowang still had one unmarried daughter whom he and her mother, as well as their family, were willing to give to chief Mabitša as substitute (tlhatswadirope) for Ditlhodi. Though it is not stated, their consensus points to a family meeting on the matter held at some earlier stage. We shall assume that in the story the meeting took place after Mabitša's initial complaint to Fowang, i.e. following narrative section N. From narrative section O we learn further that although Fowang and his family were prepared to provide Mabitša with a substitute for Ditlhodi in the person of Mofadi, they were not at liberty to do so as this girl had already been promised to another chief, viz Pelompeta.

To establish the relationship between narrative order and chronological order we shall now proceed to summarise the different narrative sections identified thus far in their narrative order, i.e. A through O. After that we shall rearrange them into their most probable chronological positions and finally we shall compile the complete scheme of order relations for Chapter I.

4.1.1 Narrative order

A. Chief Mabitša's men return from a mission to chief Fowang, his father-in-law.

- B. Mabitša has already been married to his main wife, Dithodi, for eight years, but she has not yet produced an heir to his throne.
- C. Dithodi's marriage to Mabitša was conducted properly according to the traditional stipulations and care was taken that the ancestral spirits were satisfied.
- D. The relationship between the peoples of Fowang and Mabitša goes back to long before the latter's marriage to Fowang's daughter.
- E. The origin of the above-mentioned relationship: the Mabitša-people broke away from their tribe and landed at Fowang's place; he took pity on them while the chieftainship at their place of origin was seized by Setumo.
- F. Chief Setumo hears the case between Aditle and Semaka.
- G. The events leading up to the aforementioned case: Aditle had numerous wives whose love potions enchanted him to the extent that he did not realise when a newly-wed wife would disappear never to turn up again. In one such case his grown-up sons confronted the girl's father, Semaka, who had given her into marriage with another man having already received dowry for her from Aditle. They demanded the cattle to be returned and when Semaka refused they were taken from him by force.
- H. The hearing of the case by chief Setumo is continued: Aditle is in the end found guilty on the ground of deceitful action -- he pretended to negotiate a wife for his son, Mphihle, when he approached Semaka on his behalf for the hand of his daughter. an allegation denied by both the girl and his own son. He was all the while looking after his own interests.
- J. Chief Setumo's thrashing of another chief.
- K. The background to the hostile relationship between chiefs Setumo and Ketšaetsane who was thrashed by the former in J above.
- L. Ketšaetsane pledges support for Aditle out of contempt for Setumo. The latter's men who are sent to collect the fine imposed upon Aditle, are intercepted by Ketšaetsane. Setumo attacks him and on finding Ketšaetsane's people gathered in his meeting place, his medicine-men enchant them to sleep before his warriors slaughter them all.

- M. Mabitša have been struggling with the problem of Ditlhodi's barrenness for a considerable period.
- N. Mabitša pursued every possible means of having Ditlhodi conceive -- he even accepted an offer from father-in-law Fowang to make use of his best medicine-men to solve the problem, but to no avail.
- O. Assumed Fowang-family meeting on the matter of giving Ditlhodi's younger sister as substitute (tlhatswadirope) to Mabitša.

4.1.2 Chronological order

The arrangement of the foregoing narrative sections into their most probable chronological positions, results in the following sequence:

1 = E	7 = N
2 = D	8 = O
3 = K	9 = M
4 = C	10 = F/H
5 = B	11 = J/L
6 = G	12 = A

This implies that the order of the events in the story may have been as follows:

1. (E) The origin of the relationship between the peoples of Fowang and Mabitša.
2. (D) Development of this relationship: Mabitša married to Fowang's daughter.
3. (K) Background to the hostile relationship between chiefs Setumo and Ketšaetsane.
4. (C) Mabitša's marriage to Ditlhodi conducted properly according to traditional stipulations.
5. (B) After eight years Ditlhodi has not yet produced the heir to Mabitša's throne.
6. (G) The events leading up to the case between Aditle and Semaka.
7. (N) Mabitša leaves no stone unturned to make Ditlhodi conceive but fails; his relationship with Fowang

is marred by the action of one of the latter's medicine-men.

8. (O) Assumed Fowang-family meeting comes out in favour of giving Ditlhodi's sister to Mabitša as substitute for her.
9. (M) Mabitša's long struggle with the problem of Ditlhodi's barrenness.
10. (F) Chief Setumo hears the case between Aditle and Semaka.
(H) The hearing continued.
11. (J) Chief Setumo thrashes another chief.
(L) Chief Ketsaetsane sympathises and supports Aditle after the latter's conviction by chief Setumo; he intercepts Setumo's men who were to collect the fine imposed on him and is thrashed by Setumo.
12. (A) Chief Mabitša's men return from a mission to chief Fowang.

4.1.3 Order relations

The order relations among the foregoing narrative sections of Chapter I may be represented as follows:

A12-B5-C4-D2-E1-F10-G6-H10-J11-K3-L11-M9-N7-O8

The major series of analepses is indicated by B5 through E1, while the other instances are represented by G6, K3 and N7.

4.2 Chapter II (pp.18-20)

This chapter consists mainly of the description of taboos that were traditionally observed during the month of March (Hlakola). Actions that had to be abstained from included war-making; going on hunting expeditions; the calling of the initiation ceremony; moving house; beating drums or blowing horns; intercourse between men and women -- almost every normal daily activity, except those essential for life, e.g. eating. All tribes did not adhere to these taboos simultaneously, which implied that while one was abstaining from making war for instance, it could easily be

attacked by another. Chiefs Fowang and Mabitša used to observe these taboos together and they devised means to protect themselves against tribes who did not join in the abstention. Their usual co-operation had been marred by the problem of Dithodi's barrenness which caused a discord between them.

Against this background, narrative section P (the final ten lines on p.20) sketches Fowang's action to ensure that he would not unexpectedly be attacked by Mabitša during the period of abstention as their relationship was at a low: He activated a special magical charm (thetelego) which caused a disease among Mabitša's people. At the beginning of March (the month of abstention) a drizzle covered Mabitša's territory and his subjects developed abscesses which did not heal easily. They also experienced a feeling of fatigue which left them listless. Fowang maintained his magic spell over Mabitša's people for two months, until the beginning of May.

In the light of our knowledge of the blow their relationship suffered as a result of the action of one of Fowang's diviners who was treating Dithodi for her barrenness (cf. narrative section N above), we may readily assume that narrative section P follows on N.

4.2.1 Narrative order

P. Fowang takes precautions against an unexpected attack from Mabitša during the period of abstention.

4.2.2 Chronological order

When we integrate the event related in Chapter II with those of Chapter I and arrange the events into their most probable chronological positions, the following order results:

1 = E

2 = D

7 = N

8 = O

3 = K

9 = M

4 = C

10 = F/H

5 = B

11 = J/L

6 = G

12 = A

13 = P

This means that the postulated order of the events in the story at the end of Chapter II remains unchanged from that of Chapter I, except that P is added, therefore:

1. (E) The origin of the relationship between the peoples of Fowang and Mabitša.
2. (D) Development of this relationship: Mabitša married to Fowang's daughter.
3. (K) Background to the hostile relationship between chiefs Setumo and Ketšaetsšane.
4. (C) Mabitša's marriage to Ditlhodi conducted properly according to traditional stipulations.
5. (B) After eight years Ditlhodi has not yet produced the heir to Mabitša's throne.
6. (G) The events leading up to the case between Aditle and Semaka.
7. (N) Mabitša leaves no stone unturned to make Ditlhodi conceive but fails; his relationship with Fowang is marred by the action of one of the latter's medicine-men.
8. (O) Assumed Fowang-family meeting comes out in favour of giving Ditlhodi's sister to Mabitša as substitute for her.
9. (M) Mabitša's long struggle with the problem of Ditlhodi's barrenness.
10. (F) Chief Setumo hears the case between Aditle and Semaka.
(H) The hearing continued.
11. (J) Chief Setumo thrashes another chief.
(L) Chief Ketšaetsšane sympathises and supports Aditle after the latter's conviction by chief Setumo; he intercepts Setumo's men who were to collect the fine imposed on him and is thrashed by Setumo.

12. (A) Chief Mabitša's men return from a mission to chief Fowang.
13. (P) Chief Fowang takes precautions against an unexpected attack from Mabitša during the period of abstention.

4.2.3 Order relations

The order relations among the narrative sections of Chapters I and II may be represented thus:

A12-B5-C4-D2-E1-F10-G6-H10-J11-K3-L11-M9-N7-O8-P13

4.3 Chapter III (pp.21-40)

The second paragraph of this chapter (p.21) constitutes narrative section Q: It tells of Ketelo, chief Mabitša's first-married wife, but second in seniority after Dithodi. She is in a state of serious degeneration, despite Mabitša's continued attempts to sort out his domestic problems: he had called a diviner to find the source of the trouble. Why would Ketelo be in distress if we know that Mabitša's difficulties result from Dithodi's barrenness?

Narrative section R, commencing with the third paragraph on p.21, recounts the action of the diviner whom Mabitša had summoned to pinpoint the cause of his unpleasant circumstances. Chronologically this narrative section seems to precede Q and thus constitutes an analepsis: The diviner was accompanied by a group of men and women possessed by evil spirits. Among the many spectators to witness his prognostication was chief Fowang himself as well as a group of his subjects. The wives of chief Mabitša were very anxious because the one who would be pointed out as being the reason for the trouble in Mabitša's household, would be executed. The diviner performed a peculiar ritual, dancing, singing, coughing and sneezing from time to time while he collected all sorts of objects from the homes of Mabitša's wives. These included hair of babies and adults, boys' loin cloths and front coverings for little girls made of twine, small

animal paws which had been scorched, skulls of birds and serpents as well as honey-combs. Everything was piled into a heap and set on fire. The diviner collected the ashes and other remains for later use. After the ritual the crowd dispersed with rumours rampant among them: one told of a baboon which rushed from a particular house, while another was sure it was a pig; some ostensibly witnessed a particular woman who was so affected by the smoke from the burning heap that she admitted to have murdered somebody's daughter-in-law. During the whole process Ditlhodi cried as she was upset to see the anxiety Mabitša's other wives had to bear due to her barrenness.

The final line on p.22 introduces narrative section S which constitutes another analepsis: It takes us back in story-time to Ditlhodi's early days of marriage to chief Mabitša. When she entered the royal household, Ketelo, a quiet and home-loving woman, then already married to chief Mabitša (cf. earlier), knew that she was Ditlhodi's right hand. Therefore she used to enquire from Ditlhodi about new instructions to the women of the household. Ditlhodi from time to time also sent Ketelo to represent her at weddings and other functions. It thus happened that Ketelo one day visited Ditlhodi's house as usual, but found her absent. She subsequently left the boiled mung beans she had brought with her, with Ditlhodi's mother-in-law. On her return, Ditlhodi ate the beans with the old lady who was already chewing on them. Though her stomach ached slightly afterwards she did not worry in the light of the fact that the previous night she had unleavened bread for supper (which could be the reason for her discomfort). Some time later Ketelo presented Ditlhodi with a huge mat made from rushes (legogwa) which she had woven herself. Ditlhodi was very pleased with it and began to sleep on it regularly, leaving aside her own which she had brought from her parent's place. While things were still running smoothly like that, the diviner and his company turned up. On the night of his arrival he gave Ditlhodi a kind of medicine which made her perspire while he also steamed her with another kind. Furthermore she was given something to wash herself with after which she had to drink the washing-water.

Narrative section T is introduced by the last paragraph on p.23. It follows on narrative section R: One overcast night the diviner returned as he promised. He spent the evening with chief Mabitša, frequently going outside to collect certain objects. Later that night he woke Mabitša and Ditlhodi who had to sit with him around a small fire where he was burning bones and feathers as well as the intestines of unknown things. Instead of being comforted by the fire, they were frightened to the extent that Mabitša regretted summoning him -- their fear stemmed from the fact that they were all naked as they sat around the fire. The diviner declared that the person who would enter the lapa first on the following morning, would be the culprit responsible for the trouble in Mabitša's household, viz Ditlhodi's barrenness. That person had to be dealt with severely.

As usual Ketelo woke up early the next morning, fetched water from the river and entered Ditlhodi's lapa. She was going to give her the water to wash off the sweat of the previous night's steam treatment by the diviner. As she passed through the entrance chief Mabitša tackled her with a shambok and was joined by the diviner. She fell to the ground upon which they beat her with sticks. Attracted by her screams, her sons rushed to her aid, attacking Mabitša and the diviner. They fought fiercely and in the end Ditlhodi was severely bruised, however Mabitša and the diviner did not escape unscathed: the chief had a number of loose teeth while the medicine-man had an axe wound on the shoulder.

After her thrashing Ketelo packed her bags and returned to her parent's place. They summoned all their relatives as well as their personal medicine-man to examine her. The latter found no evidence of her being a witch and after some talking she returned to Mabitša's place. It was clear, however, that the original understanding that existed between man and wife had disappeared. After her return Mabitša and his council agreed that the diviner who adjudged Ketelo on that unfortunate day had to be summoned to explain exactly the manner in which the divining-bones fell when they were thrown on the day concerned. Messengers were dispatched to call on the medicine-man but they found that he had

disappeared. Chief Mabitša was furious on learning this and immediately urged his council to agree to declaring war against the neighbouring tribes, one of which had to be accommodating the culprit. One of his counsellors, however, suggested that they should not think in terms of war or punishment for the diviner, but rather in terms of solving the problem, i.e. Ditlhodi's barrenness. He moved that chief Fowang, who, as father of Ditlhodi was responsible for her condition, should be requested to provide a substitute for her. The proposal was accepted.

On receiving Mabitša's request, Fowang consulted his council. One thought was that chief Pelompeta, to whom Ditlhodi's sister Mofadi, had been promised, be compensated by means of a substantial number of cattle and that she then be given to Mabitša as substitute for Ditlhodi. This proposal was opposed because if carried out chief Pelompeta would be antagonised. A counter motion was that a daughter of one of chief Mabitša's brothers be presented to Mabitša as tlhatswadirope to stand in for Ditlhodi. This motion was accepted and after the closure of the meeting chief Fowang summoned his brothers to discuss the matter. Eventually it was decided that Moleti, daughter of Dithutlwa, younger brother of Fowang, be taken to Mabitša.

Before the matter could be finalised, Dithutlwa had to get the consent of Moleti's mother. She, however, bluntly refused to approve of the decision as she wanted to know why her daughter had to be made the cat's paw for Ditlhodi. In the end she picked on the poor girl, spitting on her and condemning her for being a weakling and an idiot not fit to be married by a young man but who rather would share a man with Ditlhodi, borrowing him from her as though he were a dish. When Moleti started crying Dithutlwa lost his temper and silenced her mother with a stick. However, instead of bringing her to her senses, the hiding only strengthened her obstinacy. When chief Mabitša learned about the controversy, his feeling of hatred towards Ditlhodi, which had gradually been developing, was intensified. Furthermore he wished that Mofadi (who was promised to Pelompeta) would also be barren like her elder sister Ditlhodi so that Pelompeta would be in the

same position as he was.

Eventually chief Fowang and his family succeeded in persuading Dithutlwa's wife to allow her daughter, Moleti, to go to Mabitša as substitute for Ditlhodi. Initially Mabitša was not very keen to receive her because of the dispute that developed around her, but on advice of his counsellors he eventually conceded. Realising Mabitša's reluctance, Fowang sought the understanding of neighbouring chiefs. He was sure of the support of chiefs Pelompeta and Setumo: the former because Fowang's daughter was to become his wife and the latter because they were family, i.e. Setumo was Fowang's cousin. Fowang's main desire was to please Mabitša.

One day Fowang visited Mabitša accompanied by a woman diviner. Although Mabitša had become reluctant towards medicine-men, he decided to give her a chance to treat Ditlhodi. By then he had resumed normal relations with Ditlhodi again. After the arrival of the woman diviner Ditlhodi seemed to become invigorated and exuberant as if she had returned to her youth. A few months later she was pregnant. Both she and Mabitša were overwhelmed with joy, the latter celebrating the good news with party on party and chief Fowang following suit. Nobody, however, could surpass Ditlhodi in her ecstasy. She had experienced joy in her life, but never like this.

The second paragraph on p.31 constitutes narrative section U, which represents an analepsis: it returns us to Ditlhodi's youth. We learn that the first pleasure in her life was when she managed to balance a small calabash of water or a bundle of fire-wood on her head. Later she enjoyed the happiness of experiencing her body grow into adulthood: first the sensation of developing small breasts like all young girls and gradually feeling them grow into the breasts of a woman. Then there was the delight of initiation which prepared her for married life. When she learned that she was to become chief Mabitša's main wife, she almost died of happiness, let alone the day they were married. Then gradually her happiness faded away and sadness grew in her as she realised

that she was barren. Now that she was expecting her first child, her joy exceeded everything past. Chronologically narrative section U precedes C.

The last part of this paragraph (i.e. the second on p.31) returns us to the "present moment", relating events that follow on those recounted in narrative section T. This part, therefore, introduces narrative section V which follows on T. Chief Fowang told Mabitša that, at the instance of the woman diviner, Ditlhodi had to be isolated in her own little hut on the other side of the mountains until she had given birth. The diviner would stay with her and Mabitša would be allowed to visit her. The hut was soon completed and Mabitša had it protected by his warriors.

One day chief Mabitša was called from a meeting with his counsellors and told to hurry home. On his arrival he was informed by his mother that Ditlhodi had given birth to a boy. The birth took place at home because she was secretly transferred from the hut behind the mountains as her time of confinement approached. Instead of hearing out his mother, Mabitša was so overwhelmed that he immediately gave instructions for festivities to start. He himself celebrated the whole night through, only to discover the following day that what his mother really wanted to tell him, was that the child died soon after it was born. Whereas the previous day he was so overjoyed that he wanted to celebrate, he was now so overcome with grief that he wanted to kill! He indeed grabbed his weapons, ran outside and killed several of those who were still celebrating the birth of his son. Ditlhodi, although extremely sad over the loss of her child, was grateful to have experienced real womanhood -- motherhood. The child was buried and after some time people began to forget about him, until his birth and death suddenly became common talk again and even ended in court.

One day, while chief Mabitša was still sad about the death of his son, he received a message from his cousin, chief Setumo, asking for his advice. The third line of the last paragraph on p.34 introduces narrative section W, relating the experience of Setumo

about which he was asking Mabitša's advice. Thus narrative section W constitutes an analepsis: Chief Setumo woke up one morning to find a corpse of a woman lying beside him. It was evident that it had been dug up. Setumo first informed his mother and main wife and thereafter his family. Some advised him to keep it secret, but he decided to make it public so as to avoid being suspected of murder. Diviners were called to clarify the situation, however one who tried to interpret his divining-bones suffered heart failure and died on the spot. This incident distressed Setumo to the extent that he summoned the whole tribe, family by family, to look at the corpse, in the hope that someone would recognise it. As no one was able to identify the body, Setumo turned onto his own wives, driving them into the goat-kraal with his shambok. He closed the gate and chased them round, thrashing them severely while he was drinking some obscure blood from a small container. Eventually one of them could no longer bear the castigation and admitted to have placed the corpse where Setumo found it. Instead of fuming with anger, Setumo threw down his shambok and cried bitterly. He took the innocent women to the cattle-kraal where their wounds were treated, while the culprit was taken aside to be interrogated. Setumo wanted to know the identity of the dead person, why the body was placed next to him and how she managed to do so without him noticing. She maintained that she had been influenced by the ancestral spirits with whom she spent the night. On the occasion she was compelled to go outside and as she was walking in the dark she tripped and fell, upon which she was spoken to by an unknown voice. Setumo readily believed her but was puzzled by the fact that she kept quiet about her experience. As a result of his confusion he requested chief Mabitša's advice.

Narrative section X consists of the first paragraph on p. 37: Chief Mabitša's council had gathered for the hearing of a man who was claiming that he was wrongly judged. This narrative section may be taken to follow on V in the story.

The second paragraph on p.37 introduces narrative section Y and constitutes an analepsis. It recounts the circumstances that led to the aforementioned court case: Hlaehlae was born with crippled

legs as a result of which he walked on his toes. He married and had numerous children. One of his wives had a boy when he married her. He tried to love this child more than his own and eventually assisted him in getting married. As time went by Hlaehlae found himself up against this man, Sekgonkgothela, whenever he quarrelled with the latter's mother. When Sekgonkgothela's child was born it was disabled in the same way as old man Hlaehlae ... At the hearing Hlaehlae testified that Sekgonkgothela, on the instigation of his mother, despised him and did not regard him as his father. Hlaehlae admitted guilt in the end, but stated that he had trespassed against his cousin and not against his son. The hearing is interrupted in the text at this point with the reader left in the dark by Hlaehlae's statement. Even the narrator is confused by the evidence and concludes that it would be inapt to find him guilty, seeing that the case was brought against his son who, according to the evidence, disregarded him as his father.

The sixth line of the second last paragraph on p.38 starts a new narrative section, viz Z, which recounts events linking up with both narrative sections V and W. We are told of chief Mabitša having raided the village of his cousin, chief Setumo. Through analepsis we learn about the circumstances which led up to the attack: After chief Fowang had returned from Mabitša's place following the loss of Ditlhodi's child, he sent Mabitša a message requesting the return of the woman diviner who had treated Ditlhodi and who stayed on in the little hut behind the mountains after Ditlhodi had returned home for her confinement. Mabitša sent some messengers to inform her of Fowang's wish. However, they were surprised not only to find her absent, but evidence as well to the effect that she had long gone. After they had searched far and wide they decided to call in chief Mabitša himself. He went out with them for one day only, returned home suddenly at noon and hurriedly dispatched a message to chief Fowang requesting an urgent meeting. This is the point, we must assume, at which Mabitša received word from Setumo about the corpse of the woman he found next to him when he woke up (cf. narrative section W), for when he met with Fowang following his urgent request, he informed him about it, telling him to ask

Setumo for his woman diviner and not to hold him (Mabitša) responsible for her anymore. This implies that the events in the current narrative section, i.e. Z, which occurred prior to Mabitša's call on Fowang, should be taken to have preceded Setumo's message to Mabitša about the corpse (narrative section W). On the other hand, Mabitša's aforementioned action (his call on Fowang) followed directly on Setumo's disclosure regarding the corpse. This would mean that narrative section W is actually embedded in Z, which amounts to the fact that in the story, i.e. chronologically, W occurred within Z and is fundamentally a part of Z. This may be reflected by allocating the same chronological position to W and Z in the scheme of order relations.

Narrative section Z and with it Chapter III, is concluded by the recount of Fowang's reaction to Mabitša's disclosure about Setumo's find: He declared war against Setumo instantaneously, and joining forces with Mabitša, the two of them lead the onslaught which was brutal and devastating. Setumo's people were unprepared and without resistance they were ruthlessly mowed down. In the end the captives were driven into a deep pool in a river where they were devoured by crocodiles, while others were swept away by the strong current. The few who managed to reach the other side were chopped down on their arrival.

In this way chief Mabitša came to rule over Setumo's subjects who survived the ordeal.

4.3.1 Narrative order

- Q. Ketelo, chief Mabitša's first-married wife succeeding Ditlhodi in seniority, is still in distress; Mabitša has summoned a diviner to pinpoint the cause of the trouble.
- R. The action of the diviner whom Mabitša has summoned: he collected all sorts of objects from the huts of Mabitša's wives which he set alight in an attempt to reveal the trouble-maker in Mabitša's household.
- S. When Ditlhodi entered Mabitša's household as his main wife, Ketelo was already married to him; the two of them had a good

relationship: Ketelo one day gave Ditlhodi some boiled mung beans from which she developed a slight stomach-ache; on another occasion she presented Ditlhodi with a sleeping-mat which she had woven herself and which the latter started using immediately, leaving aside her own.

- T. The diviner points out Ketelo as the cause of Ditlhodi's barrenness; she is thrashed by Mabitša, packs up and leaves for her parents place; when she returns it is decided that Fowang should be asked for a substitute; eventually Dithutlwa's daughter, Moleti, is sent to Mabitša; Fowang provides a medicine-man to treat Ditlhodi who falls pregnant some months later.
- U. Milestones of happiness in the life of Ditlhodi since her youth.
- V. At the instance of the woman diviner Fowang informs Mabitša that Ditlhodi has to be isolated in a remote hut until her confinement. On receiving the news that she has given birth to a boy, Mabitša starts celebrating and refuses to listen to an urgent message from his mother, the contents of which he discovers the following morning, was that the child died soon after birth. He goes berserk and kills a number of his subjects who were still celebrating the birth. Most people soon forgot about the loss of the child until his birth and death suddenly became common talk again and even ended in court.
- W. Chief Setumo, Mabitša's cousin, wakes up one morning to find the decomposed body of a woman next to him; a diviner who tries to explain the matter through his divining-bones dies of heart failure; Setumo suspects his own wives and thrashes them severely until one admits to have placed the body where it was found after having been influenced by the ancestral spirits during a nocturnal encounter. Setumo requests Mabitša's advice on the matter.
- X. Mabitša's council hears the case of a man who claims to have been wrongly judged earlier.
- Y. The circumstances that lead up to the case between Hlaehlae and his son Sekgonkgothela.
- Z. The circumstances that lead up to the joint attack on

Setumo by Mabitša and Fowang, following the disappearance of the woman diviner who treated Ditlhodi.

4.3.2 Chronological order

When the events related in Chapter III are integrated with those of the preceding chapters and arranged in their most probable chronological positions, the following order emerges:

1 = E	12 = J/L
2 = D	13 = A
3 = K	14 = P
4 = U	15 = S
5 = C	16 = R
6 = B	17 = T
7 = G	18 = V
8 = N	19 = Y
9 = O	20 = W/Z
10 = M	21 = X
11 = F/H	22 = Q

The fact that narrative section U assumes position 4, causes a ripple effect resulting in all subsequent sections up to P, i.e. 14, advancing one position.

From the foregoing we could deduce that the order of the events in the story in the first three chapters may have been as follows:

1. (E) The origin of the relationship between the peoples of Fowang and Mabitša.
2. (D) Development of this relationship: Mabitša married to Fowang's daughter.
3. (K) Background to the hostile relationship between chiefs Setumo and Ketšaetsane.
4. (U) Milestones of happiness in the life of Ditlhodi since her youth.
5. (C) Mabitša's marriage to Ditlhodi conducted properly

according to traditional stipulations.

6. (B) After eight years Ditlhodi has not yet produced the heir to Mabitša's throne.
7. (G) The events leading up to the case between Aditle and Semaka.
8. (N) Mabitša leaves no stone unturned to make Ditlhodi conceive but fails; his relationship with Fowang is marred by the action of one of the latter's medicine-men.
9. (O) Assumed Fowang-family meeting comes out in favour of giving Ditlhodi's sister to Mabitša as substitute for her.
10. (M) Mabitša's long struggle with the problem of Ditlhodi's barrenness.
11. (F) Chief Setumo hears the case between Aditle and Semaka.
(H) The hearing continued.
12. (J) Chief Setumo thrashes another chief.
(L) Chief Ketšaetsane sympathises and supports Aditle after the latter's conviction by chief Setumo; he intercepts Setumo's men who were to collect the fine imposed on him and is thrashed by Setumo.
13. (A) Chief Mabitša's men return from a mission to chief Fowang.
14. (P) Chief Fowang takes precautions against an unexpected attack from Mabitša during the period of abstention.
15. (S) The good relationship between Ditlhodi and Ketelo.
16. (R) The action of the diviner whom Mabitša has summoned to determine the cause of Ketelo's distress.
17. (T) The diviner points out Ketelo as the cause of Ditlhodi's barrenness; she is thrashed by Mabitša, packs up and leaves for her parents' place; when she returns it is decided that Fowang should be asked for a substitute; eventually Dithutlwa's daughter, Moleti, is sent to Mabitša; Fowang provides a medicine-man to treat Ditlhodi who falls pregnant some months later.
18. (V) Ditlhodi is isolated in a remote hut until she gives birth to a boy; Mabitša is so overwhelmed with joy that he refuses to listen to his mother who wants to tell that

the child died soon after birth; when he eventually discovers the truth he goes berserk and kills a number of his own subjects.

19. (Y) The circumstances that lead up to the case between Hlaehlae and his stepson Sekgonkgothela.
20. (W) Chief Setumo's encounter with the decomposed body; one of his wives admits under pressure that she had placed it at his bedside; Setumo requests Mabitša's advice.
(Z) The circumstances that lead up to the joint attack on Setumo by Mabitša and Fowang, following the disappearance of the woman diviner who treated Ditlhodi.
21. (X) Mabitša's council hears the case of a man who claims to have been wrongly judged earlier.
22. (Q) Ketelo is still in distress; the diviner is still trying to pinpoint the cause of the trouble.

4.3.3 Order relations

The order relations among the narrative sections covering Chapters I-III may be represented as follows:

A13-B6-C5-D2-E1-F11-G7-H11-J12-K3-L12-M10-N8-O9-P14-Q22-
R16-S15-T17-U4-V18-W20-X21-Y19-Z20

4.4 Chapter IV (pp.41-72)

The first two pages of this chapter (pp.41-42) gives an account of the circumstances that prevailed at chief Mabitša's village after the attack on Setumo and the subsequent subjection of the survivors who were now living at his place. They included Setumo's main wife and her children among whom were boys destined to rule their people had their father not been subjected.

The relationship between Ditlhodi and her substitute, Moleti, was deteriorating. Ditlhodi's jealousy grew to the point where she told Mabitša to stop visiting Moleti or else she would leave. We learn this from the conversation on p.43, which introduces narrative section AA. Mabitša was afraid of touching anything belonging to Moleti and he did not eat any food prepared by her

as Ditlhodi declared that everything associated with her was bewitched. Mabitša's mother rebuked Ditlhodi but that made matters only worse. Their parents were summoned to talk to them, but to no avail and they had to be called again later as the two even attacked each other, the reason being that Ditlhodi deliberately pulled down a clay wall which Moleti had erected around her lapa with the help of the people Mabitša appointed to assist her. They fought fiercely and scolded Mabitša severely. This amused Ketelo who had earlier been accused of bewitching Ditlhodi and made her laugh up her sleeve. Fowang and Dithutlwa who came to settle the dispute between their respective daughters did not know what to do. Mabitša threatened Fowang that if he did not do something to Ditlhodi who kept on harassing Moleti, he would do something himself. Dithutlwa, in turn, threatened to take Moleti home with him. Fowang and Dithutlwa's sister, who knew both girls well, was asked about their dispute, but she did not want to commit herself to judging one or the other, only saying that she was fed-up. Ditlhodi told the gathering that if Mabitša did not stop visiting Moleti she would pack up and leave. She was tired of the stories she spread around the village, she said, but did not elaborate. She started crying and instead of demanding an explanation for her allegation, Fowang suggested that the matter be postponed to enable him to negotiate with Dithutlwa. They left having promised Mabitša to return soon for further discussions.

The penultimate paragraph on p.47 introduces narrative section BB. We learn of certain chief Kgafedi who is anxious to destroy chief Fowang and have his head pinned on one of his fencing poles. At this stage we do not know what the reason for his fury is, however, we are informed that it is not without cause, nor is it deliberate, and the narrator promises that if we follow with care we shall understand in due course.

Narrative section CC commencing with the second paragraph on p.48, constitutes an analepsis: As time went by chief Fowang heard along the grape-vine that chief Pelompeta (his cousin who had been promised -- on his own request -- Fowang's daughter,

Mofadi) asked chief Kgafedi for the hand of his daughter (thus showing disregard for Mofadi). Fowang immediately had the rumour investigated and found it to be true. He called a meeting and it was decided that Pelompeta be informed that his marriage to Mofadi was due and he was needed for discussion. The situation was serious and could lead to war because it was a severe rebuff for any chief when an agreement was overturned. It was not only a slam in the face of such a chief, but also a snub for his whole tribe which could never be made good again. One speaker at the meeting warned against hurried action as Pelompeta himself had not voiced his intention to turn his back on them. The fact that he was interested in Kgafedi's daughter did not necessarily mean he would refute his agreement with them. Fowang and the majority of his counsellors were determined, however, to take action and a mission was sent to Pelompeta, taking with it some presents to pay allegiance to him.

The third paragraph on p.49 introduces narrative section DD and constitutes another analepsis: Chief Pelompeta had already discussed his intention to reject Mofadi, with his council. He lost affection for her after talk that she might be claimed by Mabitša as substitute for her barren elder sister, Ditlhodi (cf. earlier). His advisers recommended that he approach other chiefs, especially with a view to establishing connections which would enable the tribe's young girls to marry into royal families, something which they lacked. Chief Kgafedi was very interested in this development as he had exactly the same problem. He therefore invited Pelompeta to a feast where he was treated meticulously, his vanity flattered by a praise poem specially composed for him. The two chiefs negotiated while they celebrated the occasion and after a number of days Pelompeta returned home loaded with gifts.

Narrative section EE commences with the final paragraph on p.51. It tells of chief Fowang's reaction on learning that Pelompeta visited Kgafedi on invitation: He sent a delegation with some presents to pay homage to Pelompeta and to tell him that his marriage to Mofadi was due. It will be remembered that narrative section CC above ended with mention of a mission from Fowang to

pay allegiance to Pelompeta. There is no evidence to the effect that these were two different missions and it must be assumed that they refer to one and the same incident, mentioned twice in the text. If we accept this view it means that narrative section EE is an extension of CC and therefore occupy the same chronological position in the story. It implies further that when Fowang met with his council to discuss Pelompeta's suspected betrayal (cf. CC), he already knew of the latter's visit to Kgafedi.

Fowang's delegation was told on arrival that Pelompeta was not available as he was on visit. They decided to wait for him but eventually left, leaving a message that they would return soon. It became known later that while Fowang's men were waiting, Pelompeta was not absent, but preparing to visit Kgafedi again. That explained why he was hiding from Fowang's men.

Before Fowang's delegation could leave for Pelompeta's place again, a mission from the latter arrived, bringing with them gifts which are traditionally given before negotiations commence (pulamolomo). What was surprising, however, was that what they presented to Fowang, were the very oxen which he had offered Pelompeta as pulamolomo! This was uncommon and Fowang's advisers interpreted it as a gesture of change of mind. On inquiry Pelompeta's men explained that the presentation of pulamolomo was not customary for him, therefore he returned Fowang's gift and would turn up personally. Fowang was puzzled and offended to be treated in such a way by a youngster. Though it might have been uncustomary for Pelompeta to present pulamolomo, the real reason for his action was the fact that chief Kgafedi had offered him a wife, which explained his stay of several days at Pelompeta's place, even after the feast ended. This development worried Fowang extremely as it seriously affected the future of his daughter: Pelompeta could either refuse to marry her or he could take Kgafedi's daughter as his main wife, in which case Mofadi would lose her royal status as producer of the heir to Pelompeta's throne.

The second last paragraph on p.53 introduces narrative section FF: An atmosphere of happiness and festivity was prevailing at chief Pelompeta's place because he was preparing to marry the daughter of chief Kgafedi. He himself drove the numerous magadi-cattle to Kgafedi's place, while a flock of goats also found its way there. The wedding feast was a big affair which lasted several days longer than planned. In the end the merriment was continued at Pelompeta's own village. The latter festivities were even more extensive as they were intended to vex chief Fowang.

Narrative section GG commences with the last paragraph on p.55: Chief Fowang's men are asking him about a red glow which has been visible to the far north for several days. He explains that it is known as mahube a marumo ("red glow of assegais"), created through a magical charm with the purpose of deterring hostile tribes. Some refer to it as molwaodutse ("fighter-while-sitting-down"). It has to be left alone -- if alarm is raised it will enter the village of such person. Fowang further explains his magical way of making rain.

The last paragraph on p.57 begins narrative section HH: A long time had passed since chief Pelompeta married chief Kgafedi's daughter. Longer even had Mofadi been waiting to be married by Pelompeta. The latter was still keeping Fowang on a string, promising that the matter concerning him and Mofadi would be settled sometime in future. Pelompeta's own people, however, started rejecting him because of Kgafedi's daughter. The source of their dissatisfaction was the fact that Kgafedi's daughter had been given the royal status everybody knew was destined for Mofadi. In the circumstances Pelompeta was quick to sack his advisers and appoint men who supported him. The sacked men gathered and decided to demand from Pelompeta that he call a meeting of the whole tribe and explain why he acted like he did.

At a council meeting two days later, Pelompeta arrived in the company of a number of his cousins and some of his newly appointed counsellors. The atmosphere was unfriendly, even hostile and as one of the new counsellors tried to address the

meeting he was immediately silenced. Moreover, he was fined one head of cattle for his audacity. A second one was treated in the same way whereafter the others were afraid to speak. Then Pelompeta himself requested the meeting to allow him to explain his case after which they would be given the opportunity to air their views. One of the sacked counsellors interrupted him, declaring their willingness to listen to the chief, stating however, their surprise and dissatisfaction for not being allowed to put their case while the new members, whom they did not even know, were allowed to speak from the start. He put it to Pelompeta that if one of the former members was not allowed to voice his opinion first, they were not interested in the meeting any longer. Pelompeta was so annoyed that he left promptly. As his supporters tried to follow him, they were stopped and told to pay a beast each, else their belongings would be confiscated. Those who complained had their fines doubled. All the penalties had to be paid the following day.

On hearing the news of Pelompeta's dilemma, chiefs Mabitša and Fowang were amused. Chief Kgafedi was annoyed by the thought that the two of them might be enjoying it. Kgafedi discussed the matter with his family and it was agreed that because it had not officially been reported to him he could do nothing. In reality he could react on the grounds of being Pelompeta's father-in-law and therefore having jurisdiction over him, however, he decided to stay out, not knowing whether to approve or to reject Pelompeta's actions.

Pelompeta's sacked council gathered again. The new members who had been fined also attended without bringing along the cattle they had to pay. The beasts were then taken by force and slaughtered. Because Pelompeta was unable to handle his own affairs any longer, he passed the bucket to Kgafedi who angrily discussed the situation with his council. He put it to them that Fowang and Mabitša were the bones of contention, because, according to Pelompeta's messenger, the original council was sacked for continued adherence to chief Fowang. He suggested that those who raided Pelompeta's men be tried in court. His proposal

was accepted but one of his counsellors suggested that he visit Pelompeta who was in distress so as to obtain the real facts. Another was of the opinion that Pelompeta had to approach them for help, but he accepted that those who had been sacked would refuse to accompany Pelompeta to Kgafedi's place.

Without warning Kgafedi turns up at Pelompeta's place early one morning. One of Pelompeta's guards is killed as he tries to raise alarm. Kgafedi enters Pelompeta's village in the company of a chanting regiment.

Narrative section JJ follows on the asterisks on p.61. It tells of the subdued mood prevailing at chief Mabitša's village following the death of his mother. From the conversation between two unidentified characters we learn about her illness which gradually worsened. We are also told that Mabitša was very distressed, not so much because of his mother's death, but rather because he was left alone with the problems caused by his wives, Ditlhodi and Moleti.

Narrative section KK is introduced by the fifth paragraph on p.63. Due to continued disputes Ditlhodi had returned to her parents' place again, leaving Moleti and Mabitša in peace. We may assume that Ditlhodi had already left by the time of the old lady's death: on the one hand we know that with her death Mabitša was distressed about his domestic problems involving Ditlhodi and Moleti, and on the other we learn later (cf. narrative section LL) that his mother's spirits visited him in connection with Ditlhodi's absence, which may indicate that she already knew about it when she died. In the light of the foregoing we conclude that KK precedes JJ in the story. While Ditlhodi was staying at Fowang's place, Moleti fell pregnant, something which annoyed the former very much. She became mad when Moleti was brought to her aunt's (mother's younger sister) place for her confinement. Some days later a messenger informed Mabitša that Moleti had given birth to a boy. Mabitša was overwhelmed and promised the ancestral spirits that he would offer a whole kraal of cattle to them if the boy stayed alive. He begged them to help him raise

the child and as he was talking aloud he was overheard by Legola who remarked that the spirits heard and would oblige. Mabitša, however, seemed to have a premonition of bad luck, as he told Legola that although the spirits heard his plea, they would not assist him in raising the child. They were matheetšabohle ("listeners-to-everybody"), he argued, who listen to the requests of witches as well.

Before Mabitša accompanied the messenger to see his son, an ox was slaughtered at his father's grave where prayers were said. Arriving at his in-laws', they found a dispute in progress: some argued that Mabitša had to call at Fowang's place as he was the father of Mabitša's main wife, Ditlhodi; others maintained that he had to visit the baby's mother's place, i.e. Dithutlwa's. Some of Fowang's people persuaded him to prevent Mabitša from entering Dithutlwa's place if he did not call at Fowang's first. Fowang sent a group of warriors to meet Mabitša and force him to his place or make him turn back.

When Dithutlwa got word of the foregoing, he instructed his medicine-men to prepare a charm to thwart Fowang's attempt. They succeeded and Mabitša entered Dithutlwa's place. Fowang's advisers were furious and refused to accept Mabitša's greetings. Fighting almost broke out but it was averted and Dithutlwa sent his regards to his brother, Fowang, who accepted it reluctantly. In the end he went to celebrate with them. After a few days Mabitša returned home and about a month later Moleti followed with her baby. Its arrival was celebrated merrily after which followed discussions about the name he had to be given.

The decision about the name a child should be given rests with the elderly women in a family. After deliberation they informed Mabitša that the name of Moleti's child had to be Dithomo, after Mabitša's father's younger brother. Mabitša was surprised because he assumed that the boy's name would be Motia, the name of his own father. The old women explained to him that when his father died, he was succeeded by his younger brother, Dithomo, as he, Mabitša, was too young to rule at that stage. For that reason and

because Moleti was a substitute (tlhatswadirope) for Ditlhodi, the former's child had to be named Dithomo and not Motia, the name reserved for Ditlhodi's son who was to perpetuate that name (i.e. of his grandfather) because his mother, Ditlhodi, was Mabitša's main wife. Regarding the latter's insistence that Moleti's son had to be named Motia as that name would disappear due to Ditlhodi's barrenness, the old ladies had an answer ready: Dithomo, if he succeeded Mabitša one day, would see to it that his successor, i.e. the eldest son of his main wife, be named Motia, so as to perpetuate that name. In the end both Mabitša and Moleti were satisfied with their decision.

The last paragraph on p.66 introduces narrative section LL: The ancestral spirits were unsatisfied as far as Mabitša's relationship with Ditlhodi was concerned. He was visited more than once by the spirits of his mother, wanting to know what he intended to do about Ditlhodi whose household was dilapidating since she had returned to Fowang's place. Mabitša was distressed, especially because Ditlhodi had left while his mother was still ill and she did not even return to condole after her death. He tried to sort out the problem with his mother's spirits by sleeping near her grave in the cattle kraal for several nights but it only visited him the first night he slept at home again. He became even more distressed and confused and decided to consult with his family. He explained that his confusion arose from the fact that the spirits held him responsible while he did not chase Ditlhodi away -- she had left of her own will. In the light thereof he was wondering whether the visits by his mother's spirits was not a trick performed by Ditlhodi's father, chief Fowang. His suspicion was strengthened by the fact that after Ditlhodi had left, he deliberated with his mother upon which Fowang was sent a message to the effect that she should not return anymore. Why would his mother's spirits then demand her return while she was a partner to that decision? Why had Fowang not taken the trouble to discuss the matter with him, having been informed? This showed that Fowang was evil-minded, as was his earlier action against Pelompeta when he enquired about the latter's intention concerning Mofadi, after he had married

Kgafedi's daughter. Although it looked as if the spirits would only be satisfied if Dithhodi returned, Mabitša was not prepared to humiliate himself by asking Fowang for her return, having told him that he did not want her anymore. He told the family gathering that he would rather face the wrath of the gods than *approach Fowang on the matter, more so because the latter had shown how bad he was by attacking chief Kgafedi not long before.*

The conversation on p.69 (as from line 15) fills in an earlier gap in the information given in narrative section KK (cf. final paragraph on p.64) and as such constitutes an analepsis. This conversation introduces narrative section MM: Chief Mabitša is telling the family gathering about an incident during his visit to see Moleti's child (cf. narrative section KK). As we shall recall, chief Fowang had dispatched a regiment to prevent Mabitša from entering Dithutlwa's place to see Moleti's new-born boy. Mabitša, however, as we know, succeeded in side-stepping them in some way or another, to Fowang's amazement. In this conversation he now discloses exactly what happened. Instead of trying to stop him from going to Dithutlwa's place as instructed, the warriors headed for Kgafedi's. Mabitša ascribed their confusion to the effect of a magical charm known as tahlane ("making one get lost"). Kgafedi sent Fowang a message informing him of the arrival of his men and that they would be tried in court. At this point the narrator hints that Mabitša had to be responsible for confusing Fowang by means of the tahlane-charm, making them end up at Kgafedi's place. Fowang sent his apologies, explaining that the men had obviously lost their way. Kgafedi wanted to know where they were going at the time, to which they explained that they were on their way to meet chief Mabitša and prevent him from entering Dithutlwa's place. Kgafedi did not find their explanation acceptable as he could not understand how they could get lost in such a way, Mabitša's place lying to the north, while his was located in a southerly direction. Kgafedi refused to release Fowang's men but in the end agreed to let part of the second group (who came to apologise) return to inform Fowang of his standpoint. He demanded Fowang's reaction within two days.

Chapter IV is concluded with the Mabjana age group of which Dithomo (Moleti's son) was a member, paying allegiance to their new "chief". They were brought by their mothers to Moleti's place where they enjoyed a party with little Dithomo. We know that they were still infants at the time as we are told that they ate the liver and spleen of the cow slaughtered for the occasion because they did not have teeth yet (and could therefore not eat tougher meat). This event constitutes narrative section NN, commencing with the third last line on p.71.

4.4.1 Narrative order

- AA. The relationship between Ditlhodi and Moleti deteriorates; they fight and their fathers, Fowang and Dithutlwa, are summoned; the latter threatens to take Moleti home with him while Ditlhodi threatens to leave Mabitša if he doesn't stop visiting Moleti; Fowang and Dithutlwa request some time to negotiate. Everything happens to the amusement of Ketelo.
- BB. Chief Kgafedi is anxious to destroy chief Fowang and to have his head pinned on one of his fencing poles.
- CC. Chief Fowang learns that Pelompeta, who was supposed to marry his daughter, Mofadi, had asked to marry the daughter of chief Kgafedi. A mission is sent to Pelompeta to pay allegiance to him and remind him that his marriage to Mofadi was due.
- DD. Pelompeta reveals to his council his intention of rejecting Mofadi due to the possibility of her being claimed by Mabitša as substitute for her barren elder sister, Ditlhodi. He approaches chief Kgafedi with the approval of his council to ask for the hand of his daughter and is warmly received.
- EE. On learning that Pelompeta visited chief Kgafedi, Fowang sends a delegation to pay homage to the former and to inform him that his marriage to Mofadi was due. The mission is told that Pelompeta is absent, it returns home only to learn afterwards that he was hiding from them. Before they could visit him again he presented Fowang with some gifts (pulamolomo) which upset the latter, however, because it was in the form of the very cattle Fowang had given to him

earlier -- a gesture, therefore, of Pelompeta's rejection of Mofadi. (EE and CC seem to represent one and the same event in the story).

- FF. An atmosphere of happiness and festivity prevails at Pelompeta's place as he prepares to marry Kgafedi's daughter; the wedding feast at Kgafedi's place lasts longer than planned and is later continued at Pelompeta's village.
- GG. Chief Fowang's men inquire about a red glow to the far north; he explains it as resulting from a magical charm activated with the purpose of deterring hostile tribes; no alarm should be raised, as it will affect the village where that has been done.
- HH. A long time has passed since Pelompeta married Kgafedi's daughter; the former's subjects are turning against him for choosing Kgafedi's daughter above Fowang's daughter, Mofadi; Pelompeta clashes with his council, sacks them and appoint new members; he is unable to settle the dispute with his people and passes the bucket to Kgafedi, his father-in-law; Kgafedi surprises him by turning up unexpectedly and in a threatening mood.
- JJ. Mabitša is in distress because of the death of his mother, but even more so because he was left alone with his problems, arising from Ditlhodi's barrenness and her quarrels with Moleti.
- KK. Ditlhodi has returned to her parents' place; Moleti falls pregnant and gives birth to a boy; Mabitša vows to sacrifice numerous cattle if the ancestral spirits would bless the baby, but seems to have a premonition of bad luck; Fowang tries to prevent Mabitša from visiting his new-born child at Dithutlwa's place, but the latter's medicine-men thwart his attempt; in the end Fowang celebrates with Mabitša at Dithutlwa's; the old women of the family decide that the child's name will be Dithomo, after Mabitša's father's younger brother.
- LL. The ancestral spirits are dissatisfied as far as Mabitša's relationship with Ditlhodi was concerned; he is visited more than once by the spirits of his mother, wanting to know what he is going to do about it; Mabitša sees these visits as a

trick performed by chief Fowang who was informed about Mabitša's quarrel with Ditlhodi after Mabitša had discussed it with his mother prior to her death; though it seems as if the spirits will only be satisfied if Ditlhodi returns, Mabitša refuses to humiliate himself by asking Fowang for her return, having told him that he did not want her anymore -- he will rather face the wrath of the gods!

MM. Mabitša tells a family gathering what exactly happened on occasion of his visit to Dithutlwa's place to see his new-born child: instead of trying to prevent him from reaching his destination as instructed by Fowang, the warriors inexplicably headed for Kgafedi's place. He ascribed their action to the influence of the tahlane-charm which were used to confuse them. Their confusion landed Fowang in trouble with Kgafedi who refused to accept his explanation that his warriors were on the their way to Dithutlwa's place at the time.

NN. The infant age group (Mabjana) of which Moleti's son, Dithomo, is a member, pays allegiance to their new "chief", having been taken by their mothers to Moleti's place for a party.

4.4.2 Chronological order

The order emerging when the events of Chapter IV are integrated with those of the preceding chapters and arranged in their most probable chronological positions, is the following:

1 = E	18 = V
2 = D	19 = Y
3 = K	20 = W/Z
4 = U	21 = X
5 = C	22 = Q
6 = B	23 = AA
7 = G	24 = DD
8 = N	25 = CC/EE
9 = O	26 = BB
10 = M	27 = FF

11 = F/H	28 = GG
12 = J/L	29 = HH
13 = A	30 = KK/MM
14 = P	31 = JJ
15 = S	32 = LL
16 = R	33 = NN
17 = T	

This table is identical to the previous one appearing in par. 4.3.2 as far as positions 1 through 22 are concerned. These story events will henceforth not be repeated. The chronological order of the events covering Chapters I-IV can be followed in par. 4.3.2 (1 through 22) as well as:

23. (AA) The relationship between Ditlhodi and Moleti deteriorates; they fight and their fathers, Fowang and Dithutlwa, are summoned; the latter threatens to take Moleti home with him while Ditlhodi threatens to leave Mabitša if he doesn't stop visiting Moleti; Fowang and Dithutlwa request some time to negotiate. Everything happens to the amusement of Ketelo.
24. (DD) Pelompeta reveals to his council his intention of rejecting Mofadi due to the possibility of her being claimed by Mabitša as substitute for her barren elder sister, Ditlhodi. He approaches chief Kgafedi with the approval of his council to ask for the hand of his daughter and is warmly received.
25. (CC) Chief Fowang learns that Pelompeta, who was supposed to marry his daughter, Mofadi, had asked to marry the daughter of chief Kgafedi. A mission is sent to Pelompeta to pay allegiance to him and remind him that his marriage to Mofadi was due.
- (EE) On learning that Pelompeta visited chief Kgafedi, Fowang sends a delegation to pay homage to the former and to inform him that his marriage to Mofadi was due. The mission is told that Pelompeta is absent, it returns home only to learn afterwards that he was hiding from them. Before they could visit him again he presented

Fowang with some gifts (pulamolomo) which upset the latter, however, because it was in the form of the very cattle Fowang had given to him earlier -- a gesture, therefore, of Pelompeta's rejection of Mofadi. (EE and CC represent one and the same event in the story).

26. (BB) Chief Kgafedi is anxious to destroy chief Fowang and to have his head pinned on one of his fencing poles.
27. (FF) An atmosphere of happiness and festivity prevails at Pelompeta's place as he prepares to marry Kgafedi's daughter; the wedding feast at Kgafedi's place lasts longer than planned and is later continued at Pelompeta's village.
28. (GG) Chief Fowang's men inquire about a red glow to the far north; he explains it as resulting from a magical charm activated with the purpose of deterring hostile tribes; no alarm should be raised, as it will affect the village where that has been done.
29. (HH) A long time has passed since Pelompeta married Kgafedi's daughter; the former's subjects are turning against him for choosing Kgafedi's daughter above Fowang's daughter, Mofadi; Pelompeta clashes with his council, sacks them and appoint new members; he is unable to settle the dispute with his people and passes the bucket to Kgafedi, his father-in-law; Kgafedi surprises him by turning up unexpectedly and in a threatening mood.
30. (KK) Dithlodi has returned to her parents' place; Moleti falls pregnant and gives birth to a boy; Mabitša vows to sacrifice numerous cattle if the ancestral spirits would bless the baby, but seems to have a premonition of bad luck; Fowang tries to prevent Mabitša from visiting his new-born child at Dithutlwa's place, but the latter's medicine-men thwart his attempt; in the end Fowang celebrates with Mabitša at Dithutlwa's; the old women of the family decide that the child's name will be Dithomo, after Mabitša's father's younger brother.
- (MM) Mabitša tells a family gathering what exactly happened on occasion of his visit to Dithutlwa's place to see his new-born child: instead of trying to prevent him from

reaching his destination as instructed by Fowang, the warriors inexplicably headed for Kgafedi's place. He ascribed their action to the influence of the tahlane-charm which were used to confuse them. Their confusion landed Fowang in trouble with Kgafedi who refused to accept his explanation that his warriors were on the their way to Dithutlwa's place at the time.

31. (JJ) Mabitša is in distress because of the death of his mother, but even more so because he was left alone with his problems, arising from Ditlhodi's barrenness and her quarrels with Moleti.
32. (LL) The ancestral spirits are dissatisfied as far as Mabitša's relationship with Ditlhodi was concerned; he is visited more than once by the spirits of his mother, wanting to know what he is going to do about it; Mabitša sees these visits as a trick performed by chief Fowang who was informed about Mabitša's quarrel with Ditlhodi after Mabitša had discussed it with his mother prior to her death; though it seems as if the spirits will only be satisfied if Ditlhodi returns, Mabitša refuses to humiliate himself by asking Fowang for her return, having told him that he did not want her anymore -- he will rather face the wrath of the gods!
33. (NN) The infant age group (Mabjana) of which Moleti's son, Dithomo, is a member, pays allegiance to their new "chief", having been taken by their mothers to Moleti's place for a party.

4.4.3 Order relations

The order relations among the narrative sections covering Chapters I-IV may be represented thus:

A13-B6-C5-D2-E1-F11-G7-H11-J12-K3-L12-M10-N8-O9-P14-
Q22-R16-S15-T17-U4-V18-W20-X21-Y19-Z20-AA23-BB26-CC25-
DD24-EE25-FF27-GG28-HH29-JJ31-KK30-LL32-MM30-NN33

4.5 Chapter V (pp.73-108)

Narrative section OO starts this chapter. It was the month April (Moranang) when, during the normal early morning activities at chief Fowang's kgoro, two distressed men arrived and reported the death of a family member, Motshere. The tragedy resulted from a fire which destroyed his hut the previous night. The cause of the fire was unknown.

The last paragraph on p.73 starts recounting the events that preceded and led up to Motshere's death. It thus introduces narrative section PP which constitutes an analepsis: One of the men was accompanied by Motshere the previous day when he visited Xotlong to fetch some cow-hides from him. On their way home Motshere suggested that they call at his son's place. While they were enjoying some beer, Setabotabo arrived. The latter had a heated argument with Motshere, but before they assaulted each other they were parted and the speaker left together with Motshere. On the way he asked Motshere what it was about, to which he replied that Setabotabo had borrowed an axe from him and had not returned it after several months. When he enquired about it, Setabotabo told him that he had lent it to Lehlwere. On further enquiry he was informed that the axe had been lost by Lehlwere. This was the underlying reason for the above dispute. They went to bed as usual that night and in the early hours of the following morning alarm was raised that Motshere's hut was on fire. His wife tried to wake him up but he was overwhelmed by the flames. Chronologically PP precedes OO.

The second paragraph on p.75 introduces narrative section QQ. On hearing the circumstances of Motshere's death, chief Fowang immediately summoned Setabotabo. His account of what led to Motshere's tragic end is recounted in narrative section QQ and constitutes another analepsis, reaching further back in time than PP. We establish this from the fact that Setabotabo told chief Fowang that the incident involving the awl (cf. below) preceded that concerning the axe. He explained to the court that before he borrowed the axe from Motshere, the latter had borrowed an awl

from him, which on enquiry he reported missing. Setabotabo threatened to destroy the place where Motshere used to keep it. He went home, prepared a charm which he took down to the river where he set it alight and dipped it into the water after having entered the river naked. He rinsed his mouth with water from the river, put on his clothes and hurried home. On his arrival he set Motshere's hut alight.

The third paragraph on p.75 returns to the "present moment" again, thus once more continuing the hearing of Setabotabo -- this forms narrative section RR. The court wanted to know why he did not insist that his awl be returned when Motshere demanded his axe from him. He replied that he did, however Motshere denied having the awl in his possession. Finally the court asked why, if he was sure that Motshere did have his awl, he prepared the evil charm instead of taking him to court. As the case developed Setabotabo was unable to answer the questions put to him and it became clear that he would be found guilty. Before judgement could be passed in Setabotabo's case, the activities were interrupted by the return of some of the messengers who had earlier been sent to chief Kgafedi, and the case had to be postponed. Chronologically QQ precedes FP and both occurs before OO while RR coincides with OO.

The first line on p.76 introduces narrative section SS, constituting an analepsis. The messengers were those released by Kgafedi to inform Fowang that he was not prepared to free the men who unexpectedly turned up at his place earlier (cf. MM above). They related a story of hardship and hunger: After having been instructed by Kgafedi's council to inform Fowang about the situation and return with his answer within three days, they were deliberately delayed on the way by some young men who took them back to Kgafedi's place. They were released after having been kept for a full day. In their hurry to get the message to Fowang in time, they travelled through the night, getting lost and being frightened by nocturnal creatures. They purposely followed a difficult way to avoid being turned back again. One night during a storm they happened to venture too close to a herd of ferocious

elephant and in the confusion that resulted, one of them was hurt when a tree was knocked over and struck him. They only found him the following day and carried him home with them. Chronologically narrative section SS also precedes OO.

The eleventh last line on p.77 returns us to the "present" which is represented by narrative section TT. Chronologically TT therefore also coincides with OO. On hearing that the other members of the mission together with those unfortunate men who lost their way, were still in Kgafedi's power, it was decided that their families as well as the chiefs under Fowang's jurisdiction and those with whom he had good relations, had to be informed.

Narrative section UU commences with the second paragraph on p.78, which follows on OO in the story. The fathers of the young men held captive by Kgafedi, were gathered and taken up a high mountain where a ritual was performed to the effect that chief Fowang was "marrying" the young men concerned. The chief greeted each of them as mogogadi (father-in-law) while they had to address him as mokgonyana (son-in-law). They each received a herd of cattle as magadi (dowry). The ritual was performed with the aim to casting a magic spell over the captives so as to thwart any attempt of chief Kgafedi to use them to his advantage. On the other hand Fowang could now manipulate them to his own benefit. For that reason he was not worried about them anymore and the case was closed as far as he was concerned.

When chief Mabitša learnt about his father-in-law's dispute with Kgafedi, he was so pleased that he celebrated. He heard of it just after he had sacrificed a cow to beg the spirits of his mother to calm down and not to bother him about Ditlhodi anymore. He did so on the insistence of Moleti who wanted him to act in a proper way towards the gods even if Mabitša's dreams indeed resulted from the tricks of Fowang.

The last line on p.78 introduces narrative section VV. Soon after Fowang's men were sent home by Kgafedi to tell their chief that

he was not prepared to release the young men he was holding captive, Kgafedi discussed the issue with his council. One of his advisors warned that killing Fowang's men because they had observed Kgafedi's secrets, could lead to Fowang retaliating by attacking Pelompeta. If Pelompeta was killed (i.e. when his name disappeared) Kgafedi's name would also cease to exist eventually because his daughter, whose children had to perpetuate Kgafedi's name, was married to Pelompeta. Nothing could be gained, he argued, by executing Fowang's men in the way witches were dealt with, as one speaker suggested, while in the past similar cases were solved through releasing the strayed men on payment of a fine (live-stock) by their chiefs. The action intended was clearly based on hatred, he concluded. Another counsellor differed from this view which he called cowardice. He maintained that chief Kgafedi and his council had decided that Fowang's men be killed as witches were, and that was that. A dispute developed which was defused by expelling two arch-rivals, Sebipe and Mmolayanoga, from the meeting.

We may assume that this meeting was held immediately after Fowang's messengers departed from Kgafedi's, which implies that it took place before their arrival home, i.e. before the events in narrative section OO. In fact, it must even have preceded the hardship experienced by the messengers on their way, which are reflected in SS. This would mean that chronologically VV precedes SS, which in turn comes before OO.

The last paragraph on p.81 starts narrative section WW. Chief Kgafedi is in tears before chief Fowang's council, begging forgiveness for capturing his men. Fowang is callous and tells him that he would consider the matter.

Narrative section XX commences in the middle of p.83 (following the asterisks). The first ten lines repeats what has been recounted in narrative section HH (cf. earlier). This is to emphasise the fact that circumstances regarding the relationship between Fowang and Pelompeta had not changed: Fowang's daughter, Mofadi, was still waiting to be married by Pelompeta, who had

since his undertaking to marry her, become the son-in-law of chief Kgafedi by marrying his daughter, Matheledi. Pelompeta's supporters had turned against him when they realised that he regarded Matheledi to have taken the place of Mofadi in all respects, including the royal status of bearer of the heir to the throne, the position which was destined for Mofadi. Instead of listening to his own people, he was persuaded by Kgafedi. He even sacked his advisors and appointed people who agreed with him.

Pelompeta and Kgafedi challenged Fowang to do what he liked with regard to his daughter whom Pelompeta was not going to marry anymore. Fowang replied that Mofadi was not available anymore. This did not satisfy Kgafedi and Pelompeta who was a stubborn hothead -- they wanted Fowang to take up arms against them as they wished to level his village with the ground. In fact they had provoked him more than once previously. On one occasion they organised a hunting-expedition which lured a herd of elephant to gather at a heap of marula fruit. The animals were then driven into chief Fowang's territory and attacked just before they would storm through his village. Two were killed and the meat, tusks and skins taken. This was provocation of the first degree as an unwritten agreement prescribed that in the case of such a kill, the carcasses belonged to the owner of the territory where the kill had been made. They committed a second impudence when they decided to pay make-believe tribute to Fowang by presenting him with a gift: a blind and deaf old woman! As they left his village their accompanying warriors chanted defiantly. Fowang did not react to either of these provocative deeds, but kept his cool. However, Kgafedi and Pelompeta's enjoyment was not to last very long.

The last paragraph on p.84 introduces narrative section YY. At the time of the foregoing incidents, Kgafedi's daughter, Matheledi, was already staying with Pelompeta for some time after their marriage. One day she died suddenly, leaving Pelompeta confused and Kgafedi furious. The latter held Fowang responsible for her death, thinking that she had been bewitched by him. Fowang was amused on hearing the news while the parents of the

young men captured by Kgafedi sang hymns, ridiculing Kgafedi and his son-in-law, Pelompeta. Kgafedi did not want to challenge Fowang on the death of his daughter and instead he negotiated with his family after which it was decided to provide Pelompeta with a seantlo (wife taken according to the sororate custom), in the person of the deceased's younger sister. On learning this Fowang was convinced that Pelompeta was no longer interested in marrying Mofadi. Fowang was not responsible for the death of Kgafedi's daughter as the latter believed, even though he could have bewitched her if he wanted to. His dispute was with Pelompeta who had aggrieved him by keeping his daughter on a string. He would therefore not kill Kgafedi's daughter who had done him no wrong. He also had no quarrel with Kgafedi himself who had only performed his fatherly duty when he looked for a husband for his daughter. Fowang decided to ask Pelompeta once and for all what he intended doing about Mofadi. He informed him that he would visit him at a given time to discuss the matter once again. Pelompeta was nervous and tried to involve Kgafedi to assist him when he had to face Fowang. He was in a state of uncertainty as his own people started to reject him because he had married Kgafedi's daughter. Kgafedi, however, renounced him and declared that he did not even want to see Fowang, the killer of his daughter (as he believed).

In the meantime Mabitša had befriended Pelompeta and Kgafedi and he was disparaging Fowang, telling them how bad Fowang was and how sorry he was that he married his daughter. Pelompeta had been informed by Fowang that he had to prepare to receive him on a given day. At that point rumours had been going round to the effect that Pelompeta was not on good terms with Kgafedi as well as his younger daughter (the seantlo) anymore. According to the gossip she refused to sleep with Pelompeta because she was afraid that the same fate as her sister, Matheledi, would befall her.

Fowang was received by Pelompeta on the agreed day. They deliberated for a considerable time and when they emerged from Pelompeta's hut it was obvious that they did not reach an agreement because Fowang left immediately, even disregarding the

food that had been prepared for him. On his arrival he had noticed that among Pelompeta's people gathered at the kgoro, there were subjects of Chief Kgafedi, and surprisingly, even a number of Mabitša's. Although Fowang had a military force to be reckoned with, he was cautious as far as Mabitša was concerned, not so much because he was afraid of facing him in battle, but because Mabitša was a formidable diviner. This fact rendered him very dangerous as he was able to inject into his warriors an unstoppable urge to conquer that made them notorious in their region.

When Fowang arrived back home he informed his council about his visit to Pelompeta. They were equally surprised about the presence of Mabitša's subjects at the meeting, because it was a matter between Fowang and Pelompeta and none of Mabitša's business. This was clearly a further manifestation of Mabitša's sustained torment of his father-in-law, whom he was supposed to support. It was indeed conspicuous that he again sided with Fowang's enemies, something that could be seen as nothing less than a confirmation of his wilfulness based on his superior military strength.

Due to Pelompeta's distressing behaviour and Mabitša's growing friendship with him and Kgafedi, Fowang started refusing food and living on various divining medicines. He isolated himself in a hole which he had dug in his backyard where he stayed for several days. When he emerged he had the smell of soil as if he were a corpse and he had to accustom his eyes to the daylight again. He had not gone into meditation for nothing -- he was planning to get his warriors, who had become truncated and inactive, ready for action again. While those other chiefs were fooling around, he was down to serious business, planning against them.

The second paragraph on p.89 introduces narrative section Z2: One day Pelompeta's people were woken by the war-bugle, sounding from the top of the mountain overlooking their village. They were confused by the fact that the bugle was sounded by the chief from the direction of the fortresses, which meant that high danger was

threatening. The whole village came into motion, everybody making for the mountain. As the masses approached the foot of the mountain, Pelompeta triggered the boulders that were set to ward off an enemy which would try to ascend the mountain along the paths. Tumbling down at great speed they destroyed everything in their way. At the top Pelompeta was splitting his sides with laughter at the sight of his fighting force, which was up front in reaction to his call, being crushed to death. When the men realised what was going on, they tried to get to him by ascending the mountain from all sides, avoiding the tumbling rocks. Pelompeta anticipated their plan, descended down one side and escaped them. The men returned to the village to be greeted by a devastating sight: corpses were piled up at the chief's kraal and everywhere people were sobbing. The bodies that could be identified were to be laid to rest with their ancestors while the unrecognisable ones were to be buried in the cattle-kraal of chief Pelompeta who was responsible for the disaster.

Pelompeta's bewildered people informed chief Kgafedi about the catastrophe, requesting his advice and help. He refused to come to their aid as he was afraid that the magic spell of Fowang, which he believed enchanted Pelompeta into committing genocide, might strike him as well. The devastated people were even more at a loss when chief Mabitša also refused to act immediately, saying he would do so after some time. Part of them wanted chief Fowang to be informed too, while others rejected the suggestion on the ground that the divining-bones indicated that he was behind their misfortune. Others disagreed because they believed that chief Kgafedi was responsible. They also differed on the question of whether they had to move to another spot -- some supported the idea while others were against it. The main point of difference, however, concerned a suitable successor for Pelompeta. The most probable choice was between his own brother and his half-brother from the household following his in seniority. No decision could be reached.

While Pelompeta's people were still at loggerheads regarding a successor for their vanished leader, chief Mabitša visited them.

Among his body-guards was Tšhatšha, one of the sons of Setumo (cf. earlier, narrative section W). Because of his youthfulness he was impatient and not happy to stay over until the following morning as Mabitša had decided. The following morning Mabitša, escorted by Tšhatšha, left the rest of his company as well as their belongings behind and disappeared over a mountain pass. The foregoing narrative section, i.e. ZZ, is separated in the text by asterisks from what follows after it (cf. Letšofalela, p.92). The long paragraph on p.93 introduces narrative section AAA from which we learn that Mabitša is the supreme chief, having subjected Fowang, Kgafedi, Kgobatši and the rest. This implies a considerable time lapse (ellipsis) since we last heard of Mabitša disappearing with Tšhatšha while on visit to Pelompeta's deserted people (cf. ZZ above).

To fill in the information gap resulting from the aforementioned ellipsis, narrative section BBB, commencing with the fourth last line on p.93, constitutes an analepsis: Before Mabitša conquered the chiefs referred to above, there was a dispute involving chief Fowang, Dibetlo and chief Kgafedi, a quarrel that ended in bloodshed. Dibetlo had eventually been appointed to succeed Pelompeta. According to tradition, the latter's wives were obliged to continue normal matrimonial relations with his successor. However, this became impossible when it was pointed out that Dibetlo was Pelompeta's elder (half-)brother (having different mothers) and therefore it was improper for Pelompeta's wives to be submissive to Dibetlo (being the former's senior). When this was realised, chief Kgafedi was informed and the matter was discussed. The question was asked why Pelompeta's people had to rely on chief Kgafedi while their one and only refuge had always been chief Fowang? The reason for their dilemma, the speaker argued, was their ill-treatment of chief Fowang by not accepting his daughter (Mofadi) as mother of their tribe. They had to apologise to Fowang. He suggested that Kgobatši, Pelompeta's younger brother, be elected chief, as he would be able to continue the duties of his elder brother, Pelompeta, as far as his wives were concerned (and eventually beget a legitimate successor).

The last paragraph on p.94 introduces narrative section CCC, referring again to chief Mabitša's visit to Pelompeta's people and his departure together with Tšhatšha (cf. ZZ above). We now learn where they ended up. Narrative section CCC therefore follows on ZZ in the story: Mabitša and Tšhatšha headed for chief Kgafedi's place where Mabitša tried to persuade Kgafedi to provide Kgobatsi, younger brother of Pelompeta, whom he was sure would succeed the latter, with a wife so as to get a hold on his people. Kgafedi rejected Mabitša's proposal because he was afraid of Fowang who might take him on for providing the royal wife to Pelompeta's people in the place of his daughter, Mofadi, who was still waiting to be called upon to fulfil her duty there.

The controversy surrounding the succession of Pelompeta left Dibetlo embittered as he was ousted from his position. In the turmoil that developed, the help of chief Fowang was requested. This infuriated chief Kgafedi who refused to allow the witch (Fowang) into the village of his son-in-law (Pelompeta). He even sent a group of men to bring home his daughter (the seantlo). Dibetlo followed her to Kgafedi's place. Fowang refused to render Pelompeta's people help as they had humiliated him in the past.

In the light of Dibetlo's action (following Kgafedi's daughter to her rather's place) it was clear that fighting was inevitable. At a meeting held by Pelompeta's leaderless people, one speaker suggested that before they take up arms against chief Kgafedi, they had rather first try some magical means to make him reconsider. The diviners worked around the clock to invent an appropriate charm with which to affect Dibetlo for having deserted in pursuit of Kgafedi's daughter. One of the more experienced medicine-men concluded from his divining-bones that they had to get hold of an old loin-cloth of Dibetlo, which they eventually obtained from his wife after having hit her when she initially refused to co-operate. It was treated with special "medicines" and cooked together with some rags belonging to Kgafedi's daughter and parts of a male dog which had been smothered to death in a hole covered with a flat stone on top of which a huge fire was made. By means of this loin-cloth they

directed a specific magical power toward Dibetlo, causing him to develop a troublesome urologic disease. He started to wet his bedding at night and was shunned by people because of a malodorousness which hang around him. Instead of awakening chief Kgafedi's sympathy and understanding, the latter turned his back on him for fear of being contaminated and he was thinking up plans to make him return to his own people (Pelompeta's).

Realising that he was being regarded a polecat and treated as such, he deliberately forced himself upon people. One day Kgafedi was visited by a good friend and his wife. Due to his condition Dibetlo was confined to his own place where he received his food and drink. On the said day he wilfully intruded upon Kgafedi and his guests, urine dripping from him. Kgafedi was so annoyed that he attacked him with his stick. Dibetlo fought back and dropped Kgafedi to the ground with a blow that left blood streaming from his nose.

On hearing the news Pelompeta's people were divided. Some were disappointed because they hoped that Dibetlo would reconsider and return so that their problems regarding the chieftainship could be sorted out. Others were pleased by his desertion as it would enable them to reconcile with chief Fowang whose daughter Mofadi, according to rumours, was still waiting. Chief Fowang as well as chief Mabitša took a delight in Kgafedi's sorry plight.

Eventually Pelompeta's people agreed upon Kgobatši as their new leader. At a meeting held after his election, the position of the substitute wife (Kgafedi's daughter given as seantlo to Pelompeta) who had returned to her father's place, was debated. One feeling was that she had to be demanded from Kgafedi because the dowry for her was contributed to by the whole tribe as she was married by Pelompeta to be "mother of the tribe", i.e. to produce his heir and successor. Another opinion was that chief Kgafedi had landed them in trouble by providing Pelompeta with a wife (knowing that the latter had an agreement with Fowang). He was even displaying an attitude of hostility towards them by not returning his daughter to where she belonged. In the light hereof they had to sever relations with him and his daughter. In support

of the first view-point another speaker reasoned that to reject Kgafedi's daughter and end their relationship with him, was to openly invite war. He was in favour of requesting Kgafedi to return his daughter to them where she would continue her royal marital duties as wife of Kgobatsi, the newly elected ruler.

Through her Kgobatsi would revive the name of his elder brother, Pelompeta. A fourth speaker disagreed with this view, arguing that because it was unknown whether Pelompeta was dead or alive, Kgobatsi could not be regarded as reviving the former's name -- he would rather be establishing his own instead, as well as his own chieftainship. For that reason chief Kgobatsi had to marry the "mother of the tribe" from any other chief but not from Kgafedi. If the latter refused to accept their rejection of his daughter (the seantlo) as well as his rule, they would demand Pelompeta from him as a prerequisite for continuing relations with him. Some felt that Kgafedi had not to be told anything. Because Kgobatsi was not popular with the people, they suggested that the "mother of the tribe" be found elsewhere without telling anybody anything. Others argued that they first had to find her and then tell Kgafedi's daughter that she was no longer needed. This proposal was in turn rejected by a group who posed the question what they would answer if the chief from whom the royal wife was to be requested, wanted to know why they could no longer obtain her from where they traditionally acquired their royal women.

The paragraph following the asterisks at the bottom of p.99 introduces narrative section DDD. It recounts the visit of a delegation from Pelompeta's (i.e. Kgobatsi's) people to chief Fowang. They had come to reinforce an old and somewhat withered relationship. The chief was a little upset about their approach and took time to consider his reaction, after he had instructed the slaughter of an ox which was paid as a fine by a certain man who had just lost a case.

The final paragraph on p.101 which recounts the events that led up to the said case, introduces narrative section EEE and

constitutes an analepsis: A man by the name of Maphuṣu, did not like preparing skins and making clothes for his wife. Due to his laziness, he gradually lost all his live-stock as a result of paying for the preparation of skins and making of clothes for his wife. When he could no longer afford to clothe her, she had to borrow gear from her friends who gradually became fed-up with this habit. Eventually he borrowed clothes for her from his secret lovers until he learnt that one of them had been beaten by her husband. Maphuṣu paid him a visit and confronted him about the thrashing of his wife. The ensuing argument ended in Maphuṣu beating up the man, known as Menatla. The latter appealed to his family and lodged a complaint against Maphuṣu. He explained that on noticing Maphuṣu's wife wearing clothes he himself had made for his own wife, he demanded an explanation from the latter. She replied that she did not mind sharing her clothes with Maphuṣu's wife as he was a better man than he (Menatla) was, who kept begetting her children who die. After further interrogation she admitted that the child she was then sucking was fathered by Maphuṣu. Menatla thrashed her and told her that he never wanted to see Maphuṣu near his place again. She obviously informed the accused because that was the reason why he came to enquire about Menatla beating his wife. In reply to the accusations Maphuṣu refused to put his case, demanding that the case be referred to the "higher court" of the chief. In the end it was agreed that the case would again be discussed among them within two days. However, instead of awaiting a call from Menatla's family to resume their discussion of the case, Maphuṣu turned to chief Fowang's court on his own. On discovering this, Menatla's family arrived at the chief's place to explain what happened. In the end Maphuṣu was found guilty of both lying and assault and was fined a head of cattle on each conviction. It was one of these beasts which was slaughtered while chief Fowang was pondering over the visit from Kgobatsi's people.

The second paragraph on p.105 introduces narrative section FFF which occurs simultaneously with narrative section DDD. After Fowang's visitors were fed on the slaughtered ox, they requested to send home a message to the effect that they had arrived

safely. Their request was granted and the discussions were continued. They subsequently stated the purpose of their visit: they had come to negotiate about Mofadi, whom they at last wanted to have as their "mother of the tribe", after she had been neglected for many years by chief Pelompeta. Some of Fowang's men disapproved of their wish and regarded it as contemptuous in the light of Pelompeta's earlier indifference towards Mofadi. After having condemned their former chief's action and having begged for forgiveness, Fowang was prepared to grant their request, however, it was subject to the wish of Mofadi's mother as well as the other senior women of her family. One old lady was firmly against the idea, condemning Pelompeta's (Kgobatši's) people for having disregarded Mofadi for such a long time and only remembering her again after their misfortune with Kgafedi's daughter and the disappearance of Pelompeta. Mofadi's mother, however, gave her consent, leaving everybody happy, except the one old lady.

Narrative section GGG which is introduced by the third paragraph on p.107, reflects the reaction of different parties to the agreement reached between Kgobatši's people and chief Fowang regarding the latter's daughter, Mofadi. Chief Mabitša rejoiced to such an extent that he personally visited chief Fowang to express his happiness. Chief Kgobatši and his people started celebrating the moment they received word that chief Fowang was willing to give Mofadi to them after all the years. Chief Kgafedi was badly disturbed by the news as it meant that he had lost his position as father of the "mother of Kgobatši's (Pelompeta's) tribe". He did not know what to do about Dibetlo's relationship with his younger daughter, Serati (the seantlo who was given as substitute wife to Pelompeta). Furthermore, he did not know what to tell chief Kgobatši. He remembered with regret the advice chief Mabitša had given him which he did not heed: Following Pelompeta's disappearance Mabitša advised him to provide a wife for Pelompeta's younger brother, Kgobatši, whom Mabitša was sure would succeed Pelompeta as chief. In that way Kgafedi would have maintained his relationship with Pelompeta's people even after the latter's disappearance. However, now he was in a fix. In his

confusion he decided to return Dibetlo and his (Kgafedi's) daughter (Serati) to Kgobatši's (Pelompeta's) people, apparently in the hope of having him installed as chief, since he was Pelompeta's elder brother. In that way he would retain his position regarding the chieftainship of Kgobatši's (Pelompeta's) people. Kgafedi himself accompanied Dibetlo and Serati along with a large herd of cattle which he wanted to present to Kgobatši as a gift. Kgobatši, however, had different intentions and as Kgafedi and his company approached his place, they were confronted by warriors who tried to stop them. Kgafedi, however, carried on regardless and as he neared Kgobatši's kgoro, the latter himself stopped him and instructed him to leave his village without delay. As he was listening, Dibetlo was suddenly attacked, thrown from his riding-ox and stabbed to death. Kgafedi, realising the seriousness of the situation, turned back instantaneously and left together with his party and the herd of cattle he had brought along.

4.5.1 Narrative order

- OO. Two distressed men arrive at chief Fowang's kgoro and report the death of Motshere, a family member who died when his hut burnt down the previous night.
- PP. Motshere and one of the complainants visit Kotlong and on the way back they call at Motshere's son's place; Motshere is involved in an argument with Setabotabo over an axe which the latter has borrowed and not returned; he has previously alleged that he lent it to Lehlwere who maintains that he had lost it; in the early hours of the following morning Motshere's hut inexplicably catches fire and he burns to death.
- QQ. Before Setabotabo borrowed the axe from Motshere, the latter had borrowed his awl, which on enquiry, was reported missing by Motshere; Setabotabo threatened to destroy the place where Motshere used to keep it; he prepared a charm and set Motshere's hut alight.
- RR. The court wants to know why, if he thought that Motshere was only refusing to return his awl, he did not lay a charge

against him instead of setting his hut on fire; Setabotabo is unable to reply satisfactorily and it is obvious that he will be found guilty; before judgement is passed some of the messengers who had earlier been sent to chief Kgafedi return and the case is postponed.

- SS. The messengers experience frightening hardships on their way back after having deliberately been delayed by Kgafedi; they have to travel through the night to deliver Kgafedi's message in time and are fortunate to survive a raging storm and a herd of ferocious elephant.
- TT. On learning that Kgafedi is still holding some of his men captive, Fowang decides that their families as well as his allies should be informed.
- UU. The ritual of chief Fowang's "marriage" of the young men held captive by chief Kgafedi; chief Mabitša rejoices over the dispute between the former two.
- VV. Having released chief Fowang's messengers, Kgafedi discusses the fate of the captives (the young men from Fowang's) with his council as well as the possibility of Fowang retaliating by attacking Pelompeta (who has married Kgafedi's daughter).
- WW. Chief Kgafedi is in tears before Fowang's council, begging his forgiveness for capturing his men; Fowang is callous and undertakes to consider the matter.
- XX. Chief Fowang's daughter, Mofadi, is still waiting to be married by Pelompeta who has married Kgafedi's daughter, Matheledi, in the meantime; Pelompeta's people have started to reject him for not honouring his agreement with Fowang; despite provocations by Pelompeta and Kgafedi, Fowang keeps his cool.
- YY. Matheledi dies suddenly and Kgafedi holds Fowang responsible; the latter laughs up his sleeve although he has seemingly nothing to do with her death (however, his ritual "marriage" of the young men captured by Kgafedi was designed to generate magic powers which he could direct at Kgafedi); the latter provides Pelompeta with a seantlo; Fowang visits Pelompeta to discuss Mofadi's future but leaves without reaching an agreement; he is surprised to notice subjects of Mabitša as well as Kgafedi among Pelompeta's people, which was evidence

of Mabitša having befriended the two of them; Fowang is afraid of Mabitša's magic powers and secludes himself in a hole for several days to meditate.

- ZZ. Chief Pelompeta commits genocide on his own people and flees; the bewildered survivors request help from Kgafedi who refuses to become involved in fear of attracting the wrath of Fowang whom he believes to be responsible for Pelompeta's madness; chief Mabitša is also approached and undertakes to act at a later stage; he visits the leaderless people who are at loggerheads over a successor for Pelompeta, leaves his company and belongings behind and disappears together with Tšhatšha, one of his body-guards.
- AAA. Mabitša is the supreme chief, having subjected Fowang, Kgafedi, Kgobatši and the rest.
- BBB. Dibetlo (Pelompeta's elder half-brother) is appointed as his successor; a problem develops regarding his relationship with Pelompeta's wives, with whom he is supposed to continue normal matrimonial relations according to tradition, but only if he is the younger brother of his predecessor; chief Kgafedi is informed, which annoys part of the people who want chief Fowang, who had always been their only refuge, to come to their aid; in the end it is suggested that Kgobatši, Pelompeta's younger brother, be elected new chief.
- CCC. Leaving Pelompeta's place, Mabitša and Tšhatšha heads for Kgafedi's; Mabitša tries to persuade the latter to provide Kgobatši, Pelompeta's younger brother, whom he is sure will succeed Pelompeta, with a wife so as to get a hold on his people; Kgafedi refuses as he fears revenge from Fowang who still awaits the day his daughter, Mofadi, will be married by Pelompeta; Dibetlo is ousted as the latter's successor and follows Serati (the seantlo) who has been recalled by her father, Kgafedi; Pelompeta's people disapprove of Dibetlo's action and through magical means a urologic disease is inflicted on him which leads to a fight between him and Kgafedi; Kgobatši is eventually chosen as Pelompeta's successor and Kgafedi's daughter is rejected as "mother of the tribe".
- DDD. A delegation from Kgobatši visits chief Fowang to reinforce

an old relationship; the chief is not very excited about the matter and takes time to consider his action; in the meantime he instructs the slaughter of an ox which has been paid as a fine by a man who has just lost a case.

EEE. Maphušu clashes with Menatla due to the former's laziness -- he does not provide his wife with sufficient clothing which makes her borrow from her friends; Menatla beats his wife when he discovers that she has lent her clothes to Maphušu's wife; Maphušu enquires about the beating, an argument develops and Maphušu beats up Menatla; the case ends up in chief Fowangs court where Maphušu is found guilty and fined two head of cattle.

FFF. Chief Kgobatši's delegation is allowed by chief Fowang to send a message home to the effect that they have arrived safely; they start negotiating about Mofadi whom Kgobatši at last wants to marry (in place of Pelompeta); Fowang agrees after they have condemned their former chief's reluctance to honour his agreement with Fowang; Mofadi's mother also gives her consent.

GGG. Different reactions to the agreement between Kgobatši and Fowang: Mabitša rejoiced and visited Fowang personally to express his happiness; Kgobatši and his people started celebrating immediately; Kgafedi regretted the news as it signalled the loss of his position as father of the "mother of the tribe" of Kgobatši's (Pelompeta's) people; Kgafedi returns Dibetlo as well as his daughter, Serati (the seantlo), to Kgobatši's place; Dibetlo is killed and Kgafedi turns back hastily.

4.5.2 Chronological order

The following story order emerges when the events of Chapter V are integrated with those of Chapters I-IV and arranged in their most probable chronological positions:

1 = E

2 = D

26 = BB

27 = FF

3 = K	28 = GG
4 = U	29 = HH
5 = C	30 = KK/MM
6 = B	31 = VV
7 = G	32 = SS
8 = N	33 = JJ
9 = O	34 = LL
10 = M	35 = NN
11 = F/H	36 = QQ
12 = J/L	37 = PP
13 = A	38 = OO/RR/TT
14 = P	39 = UU
15 = S	40 = WW
16 = R	41 = XX
17 = T	42 = YY
18 = V	43 = ZZ
19 = Y	44 = CCC
20 = W/Z	45 = BBB
21 = X	46 = EEE
22 = Q	47 = DDD/FFF
23 = AA	48 = GGG
24 = DD	49 = AAA
25 = CC/EE	

This table is similar to the previous one given in par. 4.4.2 as far as positions 1-30 are concerned and the latter story events are not repeated here. The chronological order of the events covering Chapters I-V can be established in par. 4.4.2 (1 through 30) followed by:

31. (VV) Having released chief Fowang's messengers, Kgafedi discusses the fate of the captives (the young men from Fowang's) with his council as well as the possibility of Fowang retaliating by attacking Pelompeta (who has married Kgafedi's daughter).
32. (SS) The messengers experience frightening hardships on their way back, after having deliberately been delayed by Kgafedi; they have to travel through the night to

deliver Kgafedi's message in time and are fortunate to survive a raging storm and a herd of ferocious elephant.

33. (JJ) Mabitša is in distress because of the death of his mother, but even more so because he was left alone with his problems, arising from Ditlhodi's barrenness and her quarrels with Moleti.
34. (LL) The ancestral spirits are dissatisfied as far as Mabitša's relationship with Ditlhodi is concerned; he is visited more than once by the spirits of his mother, wanting to know what he is going to do about it; Mabitša sees these visits as a trick performed by chief Fowang who was informed about Mabitša's quarrel with Ditlhodi after Mabitša had discussed it with his mother prior to her death; though it seems as if the spirits will only be satisfied if Ditlhodi returns, Mabitša refuses to humiliate himself by asking Fowang for her return, having told him that he did not want her anymore -- he will rather face the wrath of the gods!
35. (NN) The infant age group (Mabjana) of which Moleti's son, Dithomo, is a member, pays allegiance to their new "chief", having been taken by their mothers to Moleti's place for a party.
36. (QQ) Before Setabotabo borrowed the axe from Motshere, the latter had borrowed his awl, which on enquiry, was reported missing by Motshere; Setabotabo threatened to destroy the place where Motshere used to keep it; he prepared a charm and set Motshere's hut alight.
37. (PP) Motshere and one of the complainants visit Kotlong and on the way back they call at Motshere's son's place; Motshere is involved in an argument with Setabotabo over an axe which the latter has borrowed and not returned; he has previously alleged that he lent it to Lehlwere who maintains that he had lost it; in the early hours of the following morning Motshere's hut inexplicably catches fire and he burns to death.
38. (OO) Two distressed men arrive at chief Fowang's kgoro and report the death of Motshere, a family member who died

when his hut burnt down the previous night.

- (RR) The court wants to know why, if he thought that Motshere was only refusing to return his awl, he did not lay a charge against him instead of setting his hut on fire; Setabotabo is unable to reply satisfactorily and it is obvious that he will be found guilty; before judgement is passed some of the messengers who had earlier been sent to chief Kgafedi, return and the case is postponed.
- (TT) On learning that Kgafedi is still holding some of his men captive, Fowang decides that their families as well as his allies should be informed.
39. (UU) The ritual of chief Fowang's "marriage" of the young men held captive by chief Kgafedi; chief Mabitša rejoices over the dispute between the former two.
40. (WW) Chief Kgafedi is in tears before Fowang's council, begging his forgiveness for capturing his men; Fowang is callous and undertakes to consider the matter.
41. (XX) Chief Fowang's daughter, Mofadi, is still waiting to be married by Pelompeta who has married Kgafedi's daughter, Matheledi, in the meantime; Pelompeta's people have started to reject him for not honouring his agreement with Fowang; despite provocations by Pelompeta and Kgafedi, Fowang keeps his cool.
42. (YY) Matheledi dies suddenly and Kgafedi holds Fowang responsible; the latter laughs up his sleeve although he has seemingly nothing to do with her death (however, his ritual "marriage" of the young men captured by Kgafedi was designed to generate magic powers which he could direct at Kgafedi); the latter provides Pelompeta with a seantlo; Fowang visits Pelompeta to discuss Mofadi's future but leaves without reaching an agreement; he is surprised to notice subjects of Mabitša as well as Kgafedi among Pelompeta's people, which was evidence of Mabitša having befriended the two of them; Fowang is afraid of Mabitša's magic powers and secludes himself in a hole for several days to meditate.

43. (ZZ) Chief Pelompeta commits genocide on his own people and flees; the bewildered survivors request help from Kgafedi who refuses to become involved in fear of attracting the wrath of Fowang whom he believes to be responsible for Pelompeta's madness; chief Mabitša is also approached and undertakes to act at a later stage; he visits the leaderless people who are at loggerheads over a successor for Pelompeta, leaves his company and belongings behind and disappears together with Tšhatšha, one of his body-guards.
44. (CCC) Leaving Pelompeta's place, Mabitša and Tšhatšha heads for Kgafedi's; Mabitša tries to persuade the latter to provide Kgobatši, Pelompeta's younger brother, whom he is sure will succeed Pelompeta, with a wife so as to get a hold on his people; Kgafedi refuses as he fears revenge from Fowang who still awaits the day his daughter, Mofadi, will be married by Pelompeta; Dibetlo is ousted as the latter's successor and follows Serati (the seantlo) who has been recalled by her father, Kgafedi; Pelompeta's people disapprove of Dibetlo's action and through magical means a urologic disease is inflicted on him which leads to a fight between him and Kgafedi; Kgobatši is eventually chosen as Pelompeta's successor and Kgafedi's daughter is rejected as "mother of the tribe".
45. (BBB) Dibetlo (Pelompeta's elder half-brother) is appointed as his successor; a problem develops regarding his relationship with Pelompeta's wives, with whom he is supposed to continue normal matrimonial relations according to tradition, but only if he is the younger brother of his predecessor; chief Kgafedi is informed, which annoys part of the people who want chief Fowang, who had always been their only refuge, to come to their aid; in the end it is suggested that Kgobatši, Pelompeta's younger brother, be elected new chief.
46. (EEE) Maphušu clashes with Menatla due to the former's laziness -- he does not provide his wife with sufficient clothing which makes her borrow from her

friends; Menatla beats his wife when he discovers that she has lent her clothes to Maphušu's wife; Maphušu enquires about the beating, an argument develops and Maphušu beats up Menatla; the case ends up in chief Fowang's court where Maphušu is found guilty and fined two head of cattle.

47. (DDD) A delegation from Kgobatši visits chief Fowang to reinforce an old relationship; the chief is not very excited about the matter and takes time to consider his action; in the meantime he instructs the slaughter of an ox which has been paid as a fine by a man who has just lost a case.
(FFF) Chief Kgobatši's delegation is allowed by chief Fowang to send a message home to the effect that they have arrived safely; they start negotiating about Mofadi whom Kgobatši at last wants to marry (in place of Pelompeta); Fowang agrees after they have condemned their former chief's reluctance to honour his agreement with Fowang; Mofadi's mother also gives her consent.
48. (GGG) Different reactions to the agreement between Kgobatši and Fowang: Mabitša rejoices and visits Fowang personally to express his happiness; Kgobatši and his people start celebrating immediately; Kgafedi regrets the news as it signals the loss of his position as father of the "mother of the tribe" of Kgobatši's (Pelompeta's) people; Kgafedi takes Dibetlo as well as his daughter, Serati (the seantlo), back to Kgobatši's place; Dibetlo is killed and Kgafedi turns back hastily.
49. (AAA) Mabitša is the supreme chief, having subjected Fowang, Kgafedi, Kgobatši and the rest.

4.5.3 Order relations

The order relations among the narrative sections covering the first five chapters may be represented as follows:

A13-B6-C5-D2-E1-F11-G7-H11-J12-K3-L12-M10-N8-O9-P14-
 Q22-R16-S15-T17-U4-V18-W20-X21-Y19-Z20-AA23-BB26-CC25-
 DD24-EE25-FF27-GG28-HH29-JJ33-KK30-LL34-MM30-NN35-OO38-
 PP37-QQ36-RR38-SS32-TT38-UU39-VV31-WW40-XX41-YY42-ZZ43-
 AAA49-BBB45-CCC44-DDD47-EEE46-FFF47-GGG48

4.6. Chapter VI (pp.109-123)

The first paragraph of this chapter introduces narrative section HHH, recounting the hearing of a case by chief Mabitša's council. The case involved a young man, Makgitla, and his uncle, Thenodi (younger brother of his deceased father, Sefola). The details of the case appears in the third paragraph on p.109 and constitutes an analepsis, i.e. narrative section JJJ: When Makgitla's father, Sefola, died, he left Makgitla's mother as well as a number of younger wives behind. Makgitla already had his own household at that stage. Sefola's wives mourned him for a full year after which the ritual to indicate that the period of mourning was over, followed. According to this custom the widows of the deceased are handed a calabash of unstrained beer (maphoroma). After having sipped from it, each one of them hands the calabash to the man she wishes to associate with from then on. In this case Makgitla's mother passed her calabash on to his uncle, Thenodi, while the younger widows chose Makgitla. Thenodi was not satisfied with this outcome as he felt that he was entitled to them all because his brother (the deceased) had paid the dowry for them, and above all, Makgitla was a child as far as he was concerned, who could not enter into marital relationship with his "mothers" (wives of his father).

One evening Makgitla went to visit one of the younger widows and found Thenodi holding her company. They chatted friendly together for some time until the woman presented them with something to eat. She placed the food in front of Thenodi who invited Makgitla to join him. The latter was surprised as he expected to be favoured above Thenodi according to what she herself had indicated on occasion of the end-the-mourning ceremony. After the meal Makgitla expressed the wish to go to bed with her, but she

pretended not to hear him. He repeated himself, but she refused. His temper flared when Thenodi burst into laughter and he hit him with a burning log from the fire-place. He fell to the ground and Makgitla gave him a thorough thrashing, causing him to cry out with pain. All the while one of Thenodi's wives was encouraging and applauding Makgitla for beating up the rotter who used to come home only when he was hungry.

Before the case was taken to the chief's court, it was discussed domestically. The family of Thenodi's wife (who was encouraging Makgitla when he thrashed her husband) was summoned. During the discussion Thenodi and the young widow concerned declared that the reason for the discord between him and Makgitla was not the rivalry over her, but something else.

The events underlying the discord between Thenodi and Makgitla are introduced by narrative section KKK, constituting another analepsis which reaches further back in story time than JJJ. Narrative section KKK is contained in the final paragraph on p.111: Thenodi alleged that some time earlier, while his brother Sefola was still alive, a child of the widow involved, fell seriously ill. Sefola asked Thenodi to treat it which he did. Because the child was already in a critical condition, it died. The reason for the dispute between himself and Makgitla, was that Thenodi demanded compensation for the treatment of Sefola's child from Makgitla. The latter, however, refused to pay a debt incurred by his late father. Thenodi quarrelled continuously with Makgitla who eventually suggested that they ask the opinion of the woman herself. She sided with Thenodi and declared that he had to be paid. At that point Makgitla wanted to know when Thenodi was going to pay for the white goat he had borrowed from Sefola to offer to the ancestors. A quarrel developed which ended in Makgitla hitting Thenodi with the burning log. The family court found Makgitla guilty but did not fine him. Because he was unsatisfied with the finding of the family court, he reported the case to the court of chief Mabitša. Thenodi and the widow were notified of the day of the hearing.

The fourth line on p.112 ends the analepsis. The fifth line returns to the "present" by resuming and continuing the hearing of the case in HHH which was interrupted by the first analepsis, viz JJJ, at the beginning of the chapter (p.109), thus introducing narrative section LLL: Different speakers aired their views on the case between Thenodi and Makgitla and it was clear that there were two lines of thought, one condemning Makgitla and the other blaming Thenodi. One speaker who represented the first view based his argument on the fact that Makgitla was wrong in quarrelling with his uncle (father's younger brother) who traditionally was to be regarded as his own father (even if he was younger than himself). He therefore had to respect his uncle (Thenodi) who was traditionally expected to look after the wives of his deceased elder brother, i.e. Makgitla's father, Sefola. A speaker who represented the opposite view, argued that Makgitla had the right, according to the tsenelo-custom to associate with the widows of his father, other than his own mother. He fully qualified for exercising that right as he was already an adult married man when his father died. In the light thereof he felt Thenodi was the guilty party who had to be fined two oxen. This speaker was applauded for his judgement while Thenodi hung his head in distress. After a plea for mitigation it was agreed that he be fined only one ox.

When the hearing seemed completed and the case on the point of being closed, another speaker complicated matters by requesting that the widow concerned be allowed to give her opinion. Thenodi tried to prevent her from speaking as he was afraid she would disclose something that could incriminate him still further, however Makgitla urged that her evidence be heard. She surprised everybody by stating that everything Makgitla had said, was untrue. On the chief's question whether she had slept with Makgitla since the period of mourning had ended, she replied that she had not only slept with him since then, but that it already happened while his father was still alive. She then revealed that her child who died despite Thenodi's treatment, was in fact fathered by Makgitla and that Thenodi had indeed not been paid for his services. At that point the hearing was adjourned until

the following day. That night Thenodi's wife did not stop scolding the young widow, MmagoDibedi.

Early the following morning the men gathered again to continue the hearing. After the intermediary of the chief had summarised the evidence of the previous day, he concluded that it was not clear who told the truth. MmagoDibedi agreed with Makgitla that the root of the trouble was the question of who had the right to sleep with her. In admitting that, she repudiated Thenodi. So, what was the truth? Makgitla was encouraged by this because it favoured his case. Another speaker stated that in the light of the available evidence the solution was obvious: Thenodi was guilty and had to pay the ox he was fined the previous day. Whereas everybody assumed that the latter judgement settled the case, the man who had earlier delayed matters by having voiced his opinion only when everybody thought the case had been resolved, once again requested to speak. The others protested but eventually he was allowed and he pointed out that it was still not established who the guilty one was -- to his mind Makgitla was wrong because he had meddled with MmagoDibedi while his father was still alive. Now it was Thenodi's turn to take heart, for this view favoured his case: Makgitla was guilty and had to pay the ox Thenodi was fined the previous day. Some agreed that this was the correct verdict, however others were surprised by the outcome.

Concerning the final statement above it is interesting to note the ironical tone of the narrator through the entire hearing of the foregoing case. The facts never indisputably point to either of the two parties being guilty. One moment they favour Makgitla and Thenodi takes heart; the next they favour Thenodi and Makgitla takes courage. In the end they seem equally guilty -- or equally innocent! The irony is perhaps most obvious from the narrator's acclamation -- in identical words -- of two directly opposite views concerning the two men: in the second paragraph on p.112 a speaker is condemning Makgitla's action to the advantage of Thenodi; in the final paragraph another speaker is defending Makgitla's action to the disadvantage of Thenodi. Immediately

following the argument of either speaker, the narrator reacts with these words (cf. Letšofalela p.112, penultimate paragraph and p.113, second paragraph):

Seboledi se se sa tšwago go dula fase se re
ge se re se nkgahlile! Nke o be a le ka mo-
gopolong wa ka, o tlile ka yona tsela ye ke
bego ke e gopotše.

I am truly impressed by the speaker who has
just sat down! As if he was inside my mind
he has spoken exactly the way I was thinking.

The third line on p.116 introduces narrative section MMM: On the morning following the day on which he judged the case between Makgitla and Thenodi, chief Mabitša was visited by chief Kgafedi. The latter told him everything about his experience at the hands of chief Kgobatši, including the killing of Dibetlo. They discussed Kgafedi's position and Mabitša assured him that he would see to it that Mofadi (Fowang's daughter) was not married by Kgobatši. Kgafedi's main worry was that Kgobatši had rejected his daughter, Serati (the seantlo originally given to Pelompeta) and that she could be claimed at a later stage when she was perhaps married to another man. He also feared that Kgobatši's (Pelompeta's) people would try to kill him as well. Mabitša called on Tšhatšha (cf. earlier) who confirmed that he had executed a specific assignment given to him earlier. Initially it is difficult for the reader to determine what this assignment was about, however it seems as if it involved something magical. From the cryptic conversation between Mabitša and Tšhatšha we may infer that the sinister commission had to do with the conception of Mofadi who apparently was three months pregnant. This is confirmed later (Letšofalela:127) when Mofadi confesses to having had an affair with Tšhatšha and we even learn of them nursing their child. This was why chief Mabitša so confidently assured chief Kgafedi that Mofadi would not be married by Kgobatši.

Narrative section NNN commences with the final paragraph on p.117: As Mofadi's planned marriage to Kgobatši drew nearer, both Fowang and Kgobatši's people started celebrating. Kgafedi,

however, was still worried about the marriage, notwithstanding Mabitša's confident assurance that nothing would come of it. In the meantime it became apparent that Mofadi was not well. Despite treatment by medicine-men her condition did not improve. When the time of her marriage to Kgobatši approached, she had to return to her parents' place from the medicine-man's where she was being treated. Messengers were sent to fetch her, but instead of accompanying them, she instructed them to summon her mother and aunt (father's sister, rakgadi). On receiving her message, the two old ladies immediately responded and on their arrival they found that she had gone to collect fire-wood with the other girls. As she was returning, she noticed them and instead of entering through the main entrance she went round the back. The old ladies were surprised by her strange action and they wondered what she was up to, seeing that she had summoned them but was obviously trying to avoid them. While they were waiting for her to appear, their patience running out, they enquired from the wife of the medicine-man about Mofadi's stay there: with whom she used to eat, whether someone had been visiting her and the like. The woman informed them that after she had dished up the food, her husband, the medicine-man, used to take it to Mofadi; as far as visitors were concerned, she could not remember a specific one as many used to come to her place. While they were talking, Mofadi suddenly made her appearance with a smile on her face, but instead of greeting, she astonished them by taking off her kaross and exposing her pregnant body to them. She then withdrew again, leaving everybody utterly bewildered -- her mother even fainted.

Mofadi's marriage to Kgobatši was to take place in spite of her pregnancy. The people were divided on the matter: some rejoiced because Mofadi would eventually become the wife of a chief, the rightful position she had long been denied by Pelompeta's reluctance to marry her; they also rejoiced because Kgafedi's daughter, Serati (the seantlo) would lose her royal position as main wife of chief Kgobatši; others were saddened by exactly that which elated some. Whatever the feelings of the people, Mofadi's marriage to chief Kgobatši was a fact.

During the traditional treatment of the magadi (dowry) as well as the bridegroom. i.e. chief Kgobatši, by his medicine-men, chiefs Kgafedi and Mabitša were present. Through the magical powers their medicine-men exercised upon Kgobatši's diviners, everything ran smoothly, although Mabitša and Kgafedi were not happy about the event. After the ceremony they all stayed over at Mabitša's place, the diviners bracing themselves for further developments, especially when things turned onto chief Fowang.

In the meantime chief Kgafedi had started to disbelieve chief Mabitša's assurance that no marriage would take place between Mofadi and Kgobatši. He based his scepticism on Mabitša's surprising generous contribution towards the marriage goods (cattle) of Mofadi. Furthermore, it was said Mabitša had a lot of beer brewed and sent to Fowang's place as his contribution towards the refreshments for the guests. These facts caused Kgafedi to laugh up his sleeve at the stupidity of Mabitša. As they arrived at the latter's place, the celebrating that met them left the impression that the wedding was going to take place there instead of at his father-in-law's (Fowang's).

As chief Mabitša was still relaxing with his guests, messengers from chief Fowang arrived. Before giving them a hearing, he first consulted his divining-bones. The message was an urgent one: he had to go to Fowang's place without delay to join in his amazement. Mabitša left with Fowang's men immediately, seemingly very upset and distressed. What could the problem be when the preparations for the marriage of Mofadi to Kgobatši seemed to have run smoothly? Why did the message say he had to join in Fowang's amazement and not in his joy? Although these questions are inferrable from the comments of the narrator, we know that he speaks with his tongue in his cheek -- Mabitša was only pretending because he knew all along what Fowang's amazement was about as he had planned it!

More or less at the same time, we may assume, chief Kgobatši also received a message from Fowang, urgently summoning him. He was reluctant to go at first, on the one hand because he was tied up

with various domestic duties and on the other because he would be arriving at Fowang's for the marriage the following day. His council was also divided on the matter, but in the end he decided he had to go as the majority of his people wanted the relationship with chief Fowang, through Kgobatši's marriage to his daughter, Mofadi, to be established. This was especially true in the light of their rejection of chief Kgafedi and his daughter, Serati. It seemed as if the good prospects that had developed, was rapidly turning sour. Those in favour of Mofadi suddenly started losing faith while those who had always favoured Serati started to take heart again, hoping that Kgobatši had been summoned for an insoluble difficulty.

4.6.1 Narrative order

HHH. The hearing of the case between Makgitla and Thenodi.

JJJ. Makgitla's father, Sefola, dies and leaves the former's mother as well as several younger wives behind; according to a traditional ritual involving a calabash of unstrained beer, Makgitla's mother chooses his uncle Thenodi to continue the deceased's marital relationship with her, while the younger widows choose Makgitla for the same purpose; a dispute develops between Makgitla and Thenodi over one of the young widows, MmagoDibedi, and Makgitla beats up Thenodi.

KKK. MmagoDibedi's child falls ill and Sefola (then still alive) requests his brother, Thenodi, to treat it, however it dies; before he is rewarded for his services, Sefola dies and Thenodi demands compensation from Makgitla; the latter refuses responsibility for a debt incurred by his late father; the ensuing quarrel ends in Makgitla thrashing Thenodi; the family court finds Makgitla guilty, but he appeals to the court of chief Mabitša.

LLL. Mabitša's court debates the case and the more evidence becomes available, the more difficult the verdict becomes: one moment Makgitla seems guilty, the next Thenodi seems to be the culprit; in the end things turn against Makgitla on the ground that he had slept with MmagoDibedi even while his

father was still alive -- in fact, the child which was treated by Thenodi on Sefola's request, was fathered by Makgitla and he owes Thenodi a reward! Not everybody agrees with the outcome, however.

MMM. Chief Kgafedi visits chief Mabitša and tells him about his experience at the hands of Kgobatši, who also killed Dibetlo; Kgafedi is worried about Kgobatši's rejection of his daughter, Serati (the seantlo), and his intention to marry Fowang's daughter, Mofadi (who was promised to Pelompeta, Kgobatši's predecessor who has disappeared); Mabitša assures him that he has taken care that Kgobatši will not marry Mofadi.

NNN. The people of Fowang and Kgobatši celebrate the latter's nearing marriage to Mofadi; Mofadi is not well and is sent to a medicine-man to be treated; as her planned marriage to Kgobatši draws closer, she has to return to her father's place for the start of the ceremony; instead of accompanying the messengers she instructs them to summon her mother and aunt who immediately leaves for the medicine-man's place; they are utterly amazed and disgusted when she reveals to them that she is pregnant; despite this the marriage proceedings go ahead and chief Kgafedi starts doubting Mabitša's assurance that Kgobatši will not marry Mofadi -- Mabitša even contributes generously towards her marriage goods! Mabitša as well as Kgobatši receive messages from Fowang about some amazing occurrence for which he needed their presence urgently.

4.6.2 Chronological order

Integrating the events of Chapter VI with those of the preceding chapters and arranging them in their most probable chronological positions, yields the following order:

1 = E	28 = GG
2 = D	29 = HH
3 = K	30 = KK/MM
4 = U	31 = VV

5 = C	32 = SS
6 = B	33 = JJ
7 = G	34 = LL
8 = N	35 = NN
9 = O	36 = QQ
10 = M	37 = PP
11 = F/H	38 = OC/RR/TT
12 = J/L	39 = UU
13 = A	40 = WW
14 = P	41 = XX
15 = S	42 = YY
16 = R	43 = ZZ
17 = T	44 = CCC
18 = V	45 = BBB
19 = Y	46 = EEE
20 = W/Z	47 = DDD/FFF
21 = X	48 = GGG
22 = Q	49 = KKK
23 = AA	50 = JJJ
24 = DD	51 = HHH/LLL
25 = CC/EE	52 = MMM
26 = BB	53 = NNN
27 = FF	54 = AAA

This table resembles the previous one (cf. 4.5.2) as far as positions 1-48 are concerned. The corresponding story events are not repeated here. The chronological order of the events appearing in Chapters I-VI can be traced in paragraphs 4.3.2, 4.4.2 and 4.5.2 (positions 1 through 48), as well as:

49. (KKK) Mabitša is the supreme chief, having subjected Fowang, Kgafedi, Kgobatsi and the rest.
50. (JJJ) Makgitla's father, Sefola, dies and leaves the former's mother as well as several younger wives behind; according to a traditional ritual involving a calabash of unstrained beer, Makgitla's mother chooses his uncle Thenodi to continue the deceased's marital relationship with her, while the younger widows choose Makgitla for

the same purpose; a dispute develops between Makgitla and Thenodi over one of the young widows, MmagoDibedi, and Makgitla beats up Thenodi.

51. (HHH) The hearing of the case between Makgitla and Thenodi.

(LLL) Mabitša's court debates the case and the more evidence becomes available the more difficult the verdict becomes: one moment Makgitla seems guilty, the next Thenodi seems to be the culprit; in the end things turn against Makgitla on the ground that he had slept with MmagoDibedi even while his father was still alive -- in fact, the child which was treated by Thenodi on Sefola's request, was fathered by Makgitla and he owes Thenodi a reward! Not everybody agrees with the outcome, however.

52. (MMM) Chief Kgafedi visits chief Mabitša and tells him about his experience at the hands of Kgobatši, who also killed Dibetlo; Kgafedi is worried about Kgobatši's rejection of his daughter, Serati (the seantlo), and his intention to marry Fowang's daughter, Mofadi (who was promised to Pelompeta, Kgobatši's predecessor who has disappeared); Mabitša assures him that he has taken care that Kgobatši will not marry Mofadi.

53. (NNN) The people of Fowang and Kgobatši celebrate the latter's nearing marriage to Mofadi; Mofadi is not well and is sent to a medicine-man to be treated; as her planned marriage to Kgobatši draws closer, she has to return to her father's place for the start of the ceremony; instead of accompanying the messengers she instructs them to summon her mother and aunt who immediately leaves for the medicine-man's place; they are utterly amazed and disgusted when she reveals to them that she is pregnant; despite this the marriage proceedings go ahead and chief Kgafedi starts doubting Mabitša's assurance that Kgobatši will not marry Mofadi -- Mabitša even contributes generously towards her marriage goods! Mabitša as well as Kgobatši receive messages from Fowang about some amazing occurrence for which he needed their presence urgently.

54. (AAA) Mabitša is the supreme chief, having subjected Fowang, Kgafedi, Kgobatši and the rest.

4.6.3 Order relations

The order relations among the narrative sections covering the first six chapters may be represented as follows:

A13-B6-C5-D2-E1-F11-G7-H11-J12-K3-L12-M10-N8-O9-P14-
Q22-R16-S15-T17-U4-V18-W20-X21-Y19-Z20-AA23-BB26-CC25-
DD24-EE25-FF27-GG28-HH29-JJ33-KK30-LL34-MM30-NN35-OO38-
PP37-QQ36-RR38-SS32-TT38-UU39-VV31-WW40-XX41-YY42-ZZ43-
AAA54-BBB45-CCC44-DDD47-EEE46-FFF47-GGG48-HHH51-JJJ50-
KKK49-LLL51-MMM52-NNN53

4.7 Chapter VII (pp.124-148)

The first page of this chapter consists of description and renders no information concerning the story.

Narrative section 000 is introduced by the first two paragraphs on p.125: We are told of chief Kgobatši's devastated territory which is strewn with bones and horns of dead animals. These had once been herds of life-stock which were driven into the wilderness by Kgobatši's men and left to die.

The third paragraph on p.125 introduces narrative section PPP which relates the events that preceded and led up to the foregoing state of affairs, thus constituting an analepsis: When chief Kgobatši returned from chief Fowang with the news that Mofadi was pregnant, his people lamented in amazement as it was the first time ever as far as they were knew, that the magadi (dowry-cattle) of a chief were returned. For that reason and because they had left the chief's place amid rejoicing, but returned amid lamenting, the old men ruled that the cattle had not to enter the village again and that a period of nation-wide mourning had to be called. It was also recommended that chief Fowang be asked what they had to do in the circumstances.

Everything that had been prepared for chief Kgobatši's marriage to Mofadi was destroyed or disposed of: the beer was poured out and the kleipots broken; the fire-wood that had been gathered as well all the gifts for the bride were set alight; the magadi cattle were driven into the wilderness. Everyone, including infants and children, had to have his or her hair and/or beard shaven off. Besides the heaps of hair lying in the chief's kgoro, there were containers filled with saliva which had been spit by Kgobatši's people to express their disgust at and contempt for chief Fowang and his daughter, Mofadi. The hair and saliva were burnt on the hearths on top of the mountain near the chief's village where sacrifices used to be offered to the ancestors. The day after the entire country was set alight and a ban was imposed on the drinking of beer until further notice.

Narrative section QQQ is introduced by the final paragraph on p.126 and follows on 000: After chief Kgobatši's return from chief Fowang, the latter wanted to know from his daughter who's child she was expecting, upon which she disclosed that she was impregnated by Tšhatšha, chief Mabitša's accomplice (cf. earlier). While Mofadi and Tšhatšha were playing with their baby, chief Kgobatši's people were subject to an inconvenient liquor ban, Moleti was nursing her child while Ditlhodi was still barren. Chief Kgafedi was unhappy as he was not sure whether he was still reckoned by chief Mabitša.

Chiefs Kgobatši and Kgafedi were inferior chiefs in the sense that they had no connections for the daughters of their main wives to be married into other royal families where they could fill the position of "mother of the tribe". Chief Kgobatši lost a chance of enhancing his status through marriage to Mofadi, daughter of chief Fowang who was a prominent ruler.

Realising that he had failed, chief Kgobatši thought up a plan to get himself a main wife in place of Mofadi whom he had lost. He agreed with his family that a specific household in his village be upgraded to enable the girls from it to be married into the royal family so as to bear his successors. In this way he enabled

himself to marry his main wife. Because he had lost confidence in chiefs Fowang, Mabitša and Kgafedi, he neither informed them of nor invited them to his wedding. Although his council advised him to move far away from them, he did not heed their caution.

The final paragraph on p.127 introduces narrative section RRR which recounts the arrival of a man by the name of Lekgwara at chief Mabitša's place. Being a medicine-man like the chief they had a lot in common and they exchanged knowledge. After a considerable time he one day requested the chief to be accompanied by two age-groups on an expedition to search for a specific medicinal charm. The chief granted the request but was surprised when they did not return. He decided to alert the neighbouring chiefs to be on the look-out for Lekgwara on his behalf. In order to win their favour he supplied each of them with a young woman. Those chiefs returned the favour by giving young women to Mabitša as well. By that time his fighters were all over, looking for Lekgwara. Seeing that as a threat, those chiefs decided to send Mabitša more women as well as other gifts to appease him. Apparently interpreting their action as a confession of being involved in the disappearance of Lekgwara, Mabitša became furious. This inspired the said chiefs to send Mabitša even more gifts, which made him mad: he ordered the warriors who had brought him the gifts to kill a group of aged men and women from his own village. When they refused, he instructed his own fighters to attack them and only a few survived. Following this, his men started attacking the villages of those chiefs, burning and killing indiscriminately. The unfortunate chiefs were desperate, especially chief Fowang, however Mabitša celebrated. It soon became clear to everybody that peace would only reign if Lekgwara turned up speedily. Mabitša was a strong and respected chief who ruled over a large territory of which he did not know the borders and which he believed stretched to the ends of the earth. The only worry he had, was the disappearance of Pelompeta and Lekgwara, both of whom he reckoned could have fallen over the edge of the earth.

Narrative section SSS commences with the second paragraph on

p.130. It tells of Segome who was tied up in chief Mabitša's court, together with Mmatilo and Segala. At this point, before the reason for Segome's dilemma becomes apparent, SSS is interrupted by narrative section TTT, which constitutes an analepsis: After the submission of the four chiefs (Fowang, Kgobatsi, Kgafedi and Tšhatšha) by Mabitša, they decided to stand together against him. On his part, Mabitša realised that he had to demonstrate his superiority by discomfoting them. One night he summoned all the prisoners of war to gather at his place. The day after they spent without food or water and they were terrorised and beaten. A day later they were taken to the river to wash themselves after all evidence of the previous night's ordeal had been removed. They were then taken back to where they were held captive.

It was more or less during this time that Segome landed himself in trouble by enquiring about Lekwara -- whether he had disappeared forever with the two age-groups that accompanied him and whether there were any new developments on the matter. On hearing about his curiosity, Mabitša immediately took him into custody, accusing him of knowing the whereabouts of Lekwara. Mabitša demanded Lekwara from Segome, alleging that before Lekwara was introduced to him, he had stayed with Segome for a long time -- it was therefore likely that he knew where Lekwara was. Mabitša was very worried about the fates of Lekwara and Pelompeta, especially because Lekwara had said that he was from Ntilatilane's place. Mabitša had believed all along that there were no other people besides his own and those of the chiefs he had conquered. He was therefore very anxious to get information from Segome who seemed to be hiding something from him.

The final line of the second paragraph on p.134 introduces narrative section UUU. The chiefs conquered by Mabitša were conspiring against him: Fowang suggested that they travel round to look for new allies while Mabitša was occupied with Segome and his worries about Lekwara and Pelompeta. Kgobatsi wanted to know where they were to look for other people in the light of the belief that the earth ended at a specific point. Kgafedi shared

Kgobatši's pessimism but pointed out that seeing was believing. In the end they agreed that the theory about the earth ending abruptly somewhere was untrue because it was impossible for Pelompeta, Lekgwara as well as the two age-groups to just disappear into thin air. Their difficulty would be how to go about their conspiracy plan without raising Mabitša's suspicion. Although he had relaxed his grip on them, they still found themselves among his people who were his eyes and ears and they knew that if he discovered their plot he would surely kill them.

Ultimately Fowang ventured to pay Mabitša a visit. He took him by surprise because he managed to enter his village unseen due to specific magical powers. Mabitša was even more startled by the clothes Fowang was wearing, which the latter said had been supplied to him by the ancestors during the night. Mabitša's advisers agreed that something was up, as an experienced old chief like Fowang would not start such a move due to fear of the ancestors. One counsellor suggested that Mabitša's grip on the conquered chiefs be further relaxed but that they remain under his rule. Fowang surprised them once again when he requested permission to recite a praise-poem which he had been taught by the ancestors, after which he returned home. Mabitša concluded that Fowang was acting like a snake that was biting itself, however he was taken aback when his council did not agree with him.

In some way or another chief Mabitša got wind of the conspiracy against him and because the names of Lekgwara and Pelompeta were connected to it, he realised that a serious threat was building up. He hastily went to Segome's place (who had apparently been released in the meantime) and demanded not only Lekgwara from him this time, but also Pelompeta. Without delay Segome conceded, requesting Mabitša to accompany him and a day of departure was decided upon. That night a severe storm hit Mabitša's village.

The second paragraph on p.138 introduces narrative section VVV which constitutes another analepsis and precedes SSS in the story: it traces the origin of Segome. He was one of Tšhatšha's

brothers who first married Mmatilo and later Segala. Both women were unable to bear living children. Because of these problems Segome requested Tšhatšha to negotiate a dwelling place for him at chief Mabitša's. He wanted to move away in the hope that he would escape the grip of misfortune. Mabitša agreed and Segome's family supplied the latter with a herd-boy (because he had no children of his own) whom he eventually helped into marriage, on which occasion he met Lekgwara. After the wedding Lekgwara stayed on until Segome became fed-up with him and tried various ways to get rid of him, but in vain. Matters were worsened when Lekgwara fell seriously ill. Segome's wives nursed him patiently, to the dismay of their husband. His health finally improved and Segome chased him away. As he left, he expressed a curse towards Segome to the effect that he had bereaved himself of luck. Segome was utterly dejected at first but concluded that Lekgwara had said it only in retaliation for being thrown out.

A month later Segome learnt that Lekgwara had arrived at chief Mabitša's place. He was anxious to renew ties with him so as to invalidate the curse once expressed towards him. He visited Lekgwara who, however, denied that he knew him in any way and Segome left distressed.

Narrative section WWW is introduced by the last paragraph on p.139 and follows on UUU. In the light of his experience with Lekgwara, it was understandable that Segome enquired about him. As he arrived at chief Mabitša's kraal, he found the people at sixes and sevens, following the storm of the previous night. He became afraid of being held responsible for the havoc as it occurred the night following his agreement with Mabitša concerning the tracing of Lekgwara and Pelompeta.

When he arrived, chief Mabitša and his advisers were in private conversation with the four conquered chiefs, whom Mabitša had taken into his confidence with a view to gaining support against Segome. Mabitša told them that he had first heard of Lekgwara while the latter was staying with Segome. For that reason Segome had to know where he hailed from. He pointed out that he had told

them earlier that when he asked Lekgwara where he was from, he replied that he came from Ntilatlane's place. He also remarked that he was anxious to see blood flow.

On seeing the confusion that was prevailing in Mabitša's kraal, Segome did not enter but waited in the open space in front of the gate. When the people noticed him, they surrounded him and prevented Mabitša and his counsellors from taking him aside for interrogation.

Although what follows is separated in the text by asterisks from the foregoing, the significance of the separation is not clear as there is no immediate change of scene, nor is there evidence of a considerable time lapse. Chief Mabitša realised that to put an end to his uneasiness he had to act swiftly as far as Segome and his connection with Lekgwara was concerned. He therefore instructed that his fighters who were guarding the prisoners of war be summoned to disperse the crowd gathered around Segome by force and kill Segome as he was the cause of the trouble.

Narrative section XXX is introduced by the last line on p.141 and follows on WWW. Mabitša's wife, Ditlhodi, had returned from her parents place where she stayed after leaving him (cf. earlier). Moleti, her younger sister and substitute, welcomed her back in recognition of her superior position as original "mother of the tribe". Moleti's eldest son was growing up and before long she gave birth to a second boy -- while she rejoiced Ditlhodi was sad because Mabitša ignored her. She was thinking of requesting her sister to "lend" her a girl to keep her company and fetch water for her, but she did not know how to approach Mabitša on the matter as they were not actually on speaking terms.

The third paragraph on p.143 introduces narrative section YYY. Chief Mabitša is hearing the case of a woman who refuses that the late child of her husband's second wife be buried inside a hut in the backyard (leobjana). She argues that she has not yet buried one of her own children there and she would not allow that the child of her minor to be buried there first. The reader is

introduced to this case by way of chief Mabitša's verdict: he announces that he agrees with the majority and he confirms the judgement. At this point neither the verdict nor the circumstances of the case is known to the reader. These emerge gradually through a review of the case by one of the chief's counsellors who proposes that the child be buried in the goat-kraal instead. In this way the major wife would be satisfied and the child would still be buried at its father's place instead of its mother's, which is traditionally done only if the mother is unmarried.

The events that produced the circumstances leading up to the case, are recounted in the fourth paragraph on p.144, introducing narrative section ZZZ which constitutes an analepsis: The father of the child had two wives. Soon after his marriage to the second, she returned to her parents' place where she gave birth. At that stage her own hut at her husband's place had not yet been built. After a while she returned to her husband, where, some time later, the child passed away. Narrative section ZZZ precedes YYY in the story.

The first paragraph on p.145 introduces narrative section AAAA which is a continuation of YYY: chief Mabitša instructs his council to see to it that a hut is immediately built for the mother of the deceased child and that it be buried that same night. This implies that the chief has ruled that the child be buried at his father's place, however it is not quite clear whether it was eventually laid to rest in the goat-kraal or in the newly built hut.

During the time when chiefs Fowang, Kgafedi and Kgobatši were in distress (cf. earlier), chiefs Mabitša and Dithutlwa (father of Mabitša's wife, Moleti), developed a great friendship. Mabitša used this relationship to spite Fowang who withheld Mofadi from him on the ground that she had been promised to Pelompeta (and had to go to Kgobatši after the former's disappearance). Mabitša's sons from his wives he had married before Moleti, were grown up and ready for marriage.

Narrative section BBBB is introduced by the first paragraph on p.146 and relates another case heard by chief Mabitša, following immediately on the one referred to above. It concerns a dispute between a man and his son about the magadi presented for the man's daughter.

The events that led up to the case are contained in the third paragraph on p.146 which introduces narrative section CCCC and constitutes an analepsis: The son, Ipakele, claimed the magadi presented for his half-sister, Botsana, from his father, Dimpaletše, on the ground that the magadi which had been presented for Botsana's mother, included cattle which had earlier been part of the magadi presented for Ipakele's own sisters.

The fourth paragraph on p.146 starts narrative section DDDD which continues BBBB, the hearing itself: One speaker argued that the key-question was whether Ipakele's mother had agreed to Dimpaletše using those cattle as part of the magadi for Botsana's mother. If so, he concluded, he could not understand Dimpaletše's resistance, because then Ipakele's claim was valid. Another speaker suggested that it be determined how many cattle Dimpaletše presented for Botsana's mother so as to allow Ipakele that same number from Botsana's magadi. If the number for Botsana's mother exceeded the number for Botsana herself, then Dimpaletše would have to make up the difference. That was the only way, he concluded, in which the case could be settled peacefully. Chief Mabitša differed from his council, stating that its judgement was likely to make parents and their children clash unnecessarily. He based his verdict on two questions: firstly, who was the father of Botsana who was entitled to the magadi for her, and secondly, who was the father of the sisters whose magadi were used to marry Botsana's mother? On the ground of the fact that the answer in both cases was Dimpaletše, chief Mabitša dismissed Ipakele's claim as unfounded. He told Dimpaletše that he would be a fool if he did not confiscate the disputed cattle that were already in the possession of Ipakele. The chief closed the case, requesting Ipakele not to leave as he wanted to send him somewhere.

The penultimate paragraph on p.147 introduces narrative section EEEE which constitutes prolepsis. We learn of chief Mabitša's son who had been tied up in the kgoro, of Moletl who was in tears and of Ditlhodi who was delighted about a baby. All this comes as a surprise to the reader because he has not been prepared for it -- he is in the dark at this point as far as the events preceding and leading up to the particular circumstances are concerned. The chapter (VII) ends with a number of questions begging to be answered: What has chief Mabitša's son done wrong? Why is Moletl crying? Whose baby is Ditlhodi so happy about (she has always been barren)? What has Ditlhodi confessed to have done willingly, without regret? What would Ditlhodi have to do with Moletl's sorrow?

4.7.1 Narrative order

- OOO. Chief Kgobatši's warriors drive a large number of cattle into the wilderness where they perish, leaving the country a devastated scene.
- PPP. Chief Kgobatši returns from chief Fowang's with the news that Mofadi is pregnant; it is decided that the cattle which have been presented as magadi should not re-enter the village and that all the gifts received for Kgobatši's marriage to Mofadi which would no longer take place, should be destroyed -- the cattle are left to die in the wilderness while the gifts are burnt; everybody has to shave off his or her hair which is burnt together with saliva which has been spit in contempt of Fowang; the whole country is set alight.
- QQQ. Chief Fowang is told by his daughter (Mofadi) that the child she is expecting has been fathered by Tšhatšha, Mabitša's accomplice; Moletl nurses her child while Ditlhodi is still barren; having lost the chance of marrying Mofadi, chief Kgobatši thinks up a plan to get himself a main wife in her place; he neither invites nor informs chiefs Mabitša, Fowang and Kgafedi of his wedding.
- RRR. Lekgwara arrives at chief Mabitša's, stays for some time and disappears with two age-groups; Mabitša alerts the

- neighbouring chiefs to be on the look-out for Lekgwara and presents them with young women to win their favour; they return the favour as they feel threatened; Mabitša interprets their action as an acknowledgement of being involved in Lekgwara's disappearance and attacks them.
- SSS. Segome is tied up at chief Mabitša's court together with Mmatilo and Segala.
- TTT. The four chiefs who have been conquered by Mabitša stand together against him; he demonstrates his superiority by discomfoting them; Segome lands himself in trouble by enquiring about Lekgwara -- Mabitša suspects him of knowing the whereabouts of the latter as he was staying with Segome before he was introduced to Mabitša; Mabitša is worried about the disappearance of Pelompeta and Lekgwara especially because the latter alleged that he was from Ntilatilane's place -- Mabitša thought there were no other rulers besides himself and the other known chiefs.
- UUU. The chiefs conquered by Mabitša conspires against him: they want to look for new allies but they have to be careful not to raise Mabitša's suspicion as they still find themselves among his people who are his eyes and ears; Fowang visits Mabitša and surprises him by entering his village unnoticed and wearing strange clothes; he also requests to recite a praise-poem which he has been taught by the ancestors; Mabitša gets wind of the conspiracy and hurries to Segome, demanding Pelompeta and Lekgwara from him; the latter offers to accompany Mabitša to where they were; that night a severe storm hits Mabitša's village.
- VVV. Segome is the brother of Tšhatšha; he first marries Mmatilo and later Segala; both women are unable to bear living children; in the hope that a change of environment will solve the problem, Segome requests Tšhatšha to negotiate a dwelling-place for him at Mabitša's to which the latter agrees; he later meets Lekgwara who stays with him until he chases him away; Lekgwara expresses a curse towards him; a month later Segome learns of Lekgwara's arrival at Mabitša's place; he tries to associate with him again, but Lekgwara repudiates him.

- WWW. Segome visits chief Mabitša's place the day following the storm; he finds Mabitša in consultation with the four conquered chiefs; he is afraid of entering the kraal and waits outside where Mabitša's people surrounds him and refuses to allow Mabitša near him; Mabitša instructs his warriors to disperse the crowd and kill Segome.
- XXX. Ditlhodi returns from her parents' place where she has been staying since leaving Mabitša; Moleti welcomes her back in recognition of her superior position as "mother of the tribe"; Moleti gives birth to her second son and while she is rejoicing, Ditlhodi is sad because Mabitša ignores her.
- YYY. Chief Mabitša is hearing the case of the woman who refuses that the late child of her husband's second wife be buried inside a hut in her backyard.
- ZZZ. The father of the child had two wives. Soon after his marriage to the second one, she returned to her parents' place and gave birth. At that stage her own hut had not yet been built. After a while she returned to her husband where the child passed away.
- AAAA. Chief Mabitša instructs his council to have a hut built immediately for the mother of the deceased child and to see to it that it is buried that same night.
- BBBB. Chief Mabitša hears the case between a father and his son in which the latter is claiming the magadi-cattle which has been presented for his half-sister.
- CCCC. Ipakele's half-sister, Botsana, gets married; the magadi presented to Dimpaletše, Ipakele's father, for her, is claimed by Ipakele -- he alleges that when Dimpaletše married Botsana's mother, his magadi for her included cattle earlier received for Ipakele's own sisters and on that ground he feels himself entitled to the cattle Dimpaletše received for Botsana.
- DDDD. The case between Dimpaletše and Ipakele is continued: chief Mabitša in the end rules in favour of Dimpaletše on the ground that he was the father of Botsana and therefore entitled to the magadi presented for her; furthermore he was the father of Ipakele's sisters and had the right therefore to use the magadi received for them, to marry

Botsana's mother. The case is dismissed and the chief tells Ipakele that he wants to send him somewhere.

EEEE. Chief Mabitša's son finds himself tied up in the kgoro; Moletl is in tears; Ditlhodi is delighted about a baby.

4.7.2 Chronological order

The following order results when the events of Chapter VII are integrated with those of the preceding chapters and arranged in their most likely chronological positions:

1 = E	35 = NN
2 = D	36 = QQ
3 = K	37 = PP
4 = U	38 = OO/RR/TT
5 = C	39 = UU
6 = B	40 = WW
7 = G	41 = XX
8 = N	42 = YY
9 = O	43 = ZZ
10 = M	44 = CCC
11 = F/H	45 = BBB
12 = J/L	46 = EEE
13 = A	47 = DDD/FFF
14 = P	48 = GGG
15 = S	49 = KKK
16 = R	50 = JJJ
17 = T	51 = HHH/LLL
18 = V	52 = MMM
19 = Y	53 = NNN
20 = W/Z	54 = PPP
21 = X	55 = OOO
22 = Q	56 = QQQ
23 = AA	57 = RRR
24 = DD	58 = AAA
25 = CC/EE	59 = TTT
26 = BB	60 = VVV
27 = FF	61 = SSS

28 = GG	62 = UUU
29 = HH	63 = WWW
30 = KK/MM	64 = XXX
31 = VV	65 = ZZZ
32 = SS	66 = YYY/AAAA
33 = JJ	67 = CCCC
34 = LL	68 = BBBB/DDDD
	69 = EEEE

The latest table is similar to the one presented in 4.6.2 as far as positions 1-53 are concerned. The corresponding story events are not repeated here. The chronological order of the story events covering Chapters I-VII can be retrieved from paragraphs 4.3.2, 4.4.2, 4.5.2 and 4.6.2 (1 through 53), followed by:

54. (PPP) Chief Kgobatši returns from chief Fowang's with the news that Mofadi is pregnant; it is decided that the cattle which have been presented as magadi should not re-enter the village and that all the gifts received for Kgobatši's marriage to Mofadi which would no longer take place, should be destroyed -- the cattle are left to die in the wilderness while the gifts are burnt; everybody has to shave off his or her hair which is burnt together with saliva which has been spit in contempt of Fowang; the whole country is set alight.
55. (OOO) Chief Kgobatši's warriors drive a large number of cattle into the wilderness where they perish, leaving the country a devastated scene.
56. (QQQ) Chief Fowang is told by his daughter (Mofadi) that the child she is expecting has been fathered by Tšhatšha, Mabitša's accomplice; Moletl nurses her child while Ditlhodi is still barren; having lost the chance of marrying Mofadi, chief Kgobatši thinks up a plan to get himself a main wife in her place; he neither invites nor informs chiefs Mabitša, Fowang and Kgafedi of his wedding.
57. (RRR) Lekgwara arrives at chief Mabitša's, stays for some time and disappears with two age-groups; Mabitša alerts

the neighbouring chiefs to be on the look-out for Lekgwara and presents them with young women to win their favour; they return the favour as they feel threatened; Mabitša interprets their action as an acknowledgement of being involved in Lekgwara's disappearance and attacks them.

58. (AAA) Mabitša is the supreme chief, having subjected Fowang, Kgafedi, Kgobatsi and the rest.
59. (TTT) The four chiefs who have been conquered by Mabitša stand together against him; he demonstrates his superiority by discomforting them; Segome lands himself in trouble by enquiring about Lekgwara -- Mabitša suspects him of knowing the whereabouts of the latter as he was staying with Segome before he was introduced to Mabitša; Mabitša is worried about the disappearance of Pelompeta and Lekgwara especially because the latter alleged that he was from Ntilatilane's place -- Mabitša thought there were no other rulers besides himself and the other known chiefs.
60. (VVV) Segome is the brother of Tšhatšha; he first marries Mmatilo and later Segala; both women are unable to bear live children; in the hope that a change of environment will solve the problem, Segome requests Tšhatšha to negotiate a dwelling-place for him at Mabitša's to which the latter agrees; he later meets Lekgwara who stays with him until he chases him away; Lekgwara expresses a curse towards him; a month later Segome learns of Lekgwara's arrival at Mabitša's place; he tries to associate with him again, but Lekgwara repudiates him.
61. (SSS) Segome is tied up at chief Mabitša's court together with Mmatilo and Segala.
62. (UUU) The chiefs conquered by Mabitša conspires against him: they want to look for new allies but they have to be careful not to raise Mabitša's suspicion as they still find themselves among his people who are his eyes and ears; Fowang visits Mabitša and surprises him by entering his village unnoticed and wearing strange

clothes; he also requests to recite a praise-poem which he has been taught by the ancestors; Mabitša gets wind of the conspiracy and hurries to Segome, demanding Pelompeta and Lekgwara from him; the latter offers to accompany Mabitša to where they were; that night a severe storm hits Mabitša's village.

63. (WWW) Segome visits chief Mabitša's place the day following the storm; he finds Mabitša in consultation with the four conquered chiefs; he is afraid of entering the kraal and waits outside where Mabitša's people surrounds him and refuses to allow Mabitša near him; Mabitša instructs his warriors to disperse the crowd and kill Segome.
64. (XXX) Ditlhodi returns from her parents' place where she has been staying since leaving Mabitša; Moleti welcomes her back in recognition of her superior position as "mother of the tribe"; Moleti gives birth to her second son and while she is rejoicing, Ditlhodi is sad because Mabitša ignores her.
65. (ZZZ) The father of the child had two wives. Soon after his marriage to the second one, she returned to her parents' place and gave birth. At that stage her own hut had not yet been built. After a while she returned to her husband where the child passed away.
66. (YYY) Chief Mabitša is hearing the case of the woman who refuses that the late child of her husband's second wife be buried inside a hut in her backyard.
(AAAA) Chief Mabitša instructs his council to have a hut built immediately for the mother of the deceased child and to see to it that it is buried that same night.
67. (CCCC) Ipakele's half-sister, Botsana, gets married; the magadi presented to Dimpaletše, Ipakele's father, for her, is claimed by Ipakele -- he alleges that when Dimpaletše married Botsana's mother, his magadi for her included cattle earlier received for Ipakele's own sisters and on that ground he feels himself entitled to the cattle Dimpaletše received for Botsana.
68. (BBBB) Chief Mabitša hears the case between a father and his

son in which the latter is claiming the magadi-cattle which has been presented for his half-sister.

(DDDD) The case between Dimpaletše and Ipakele is continued: chief Mabitša in the end rules in favour of Dimpaletše on the ground that he was the father of Botsana and therefore entitled to the magadi presented for her; furthermore he was the father of Ipakele's sisters and had the right therefore to use the magadi received for them, to marry Botsana's mother. The case is dismissed and the chief tells Ipakele that he wants to send him somewhere.

69. (EEEE) Chief Mabitša's son finds himself tied up in the kgoro; Moletl is in tears; Ditlhodi is delighted about a baby.

4.7.3 Order relations

The order relations among the narrative sections covering the first seven chapters may be represented as follows:

A13-B6-C5-D2-E1-F11-G7-H11-J12-K3-L12-M10-N8-O9-P14-
Q22-R16-S15-T17-U4-V18-W20-X21-Y19-Z20-AA23-BB26-CC25-
DD24-EE25-FF27-GG28-HH29-JJ33-KK30-LL34-MM30-NN35-OO38-
PP37-QQ36-RR38-SS32-TT38-UU39-VV31-WW40-XX41-YY42-ZZ43-
AAA58-BBB45-CCC44-DDD47-EEE46-FFF47-GGG48-HHH51-JJJ50-
KKK49-LLL51-MMM52-NNN53-OOO55-PPP54-QQQ56-RRR57-SSS61-
TTT59-UUU62-VVV60-WWW63-XXX64-YYY66-ZZZ65-AAAA66-
BBBB68-CCCC67-DDDD68-EEEE69

4.8 Chapter VIII (pp.149-151)

This chapter consists of four narrative sections of which the first two, viz FFFF and GGGG are not clearly separable from one another. The latter is, one could say, inferable from the former. This chapter provides the answers to the questions posed at the end of the previous chapter (cf. EEEE at the end of par. 4.7.1 above).

Narrative section FFFF tells us that Moletl's child was buried and chiefs Fowang, Kgobatsi and Kgafedi assisted chief Mabitša and Dithutlwa in investigating the affair between Dithhodi and Mabitša's son, Mašwahle. Kgobatsi maintained that the investigation was not aimed at the relationship between Dithhodi and Mašwahle as such, because it was obvious that he was the father of her child. The matter that had to be investigated, was the reason for the death of Moletl's child after sudden nausea and excessive vomiting on the very day Dithhodi's was born. Kgobatsi argued that Mašwahle was innocent and that the death of the child resulted from the nausea of which the cause was unknown.

Another speaker wanted to know who had given Mašwahle the right to have intercourse with Dithhodi. He maintained that their happiness was built on chief Mabitša's sorrow and had therefore to be ended. A third speaker reckoned that what had happened was the will of God and the ancestors and consequently they had to be left alone. Mabitša was very dissatisfied with his diviners because they had failed to warn him beforehand of what was coming. To Mabitša's question who had influenced her into a relationship with Mašwahle, she answered that it was the ancestors. On further inquiry she told him that it was the spirits of his mother. Mabitša was astonished and could hardly believe that his own mother would persuade his main wife to deceive him in that way.

From the foregoing we could deduce the events that would form narrative section GGGG, constituting an analepsis: Mašwahle established a relationship with Dithhodi which left the latter pregnant after years of barrenness. What made the unusual situation more remarkable, was the fact that on the very day Dithhodi gave birth to Mašwahle's child, the child of Moletl, Mabitša's substitute wife, died. These are the circumstances that led to Mašwahle being tied up in Mabitša's kgoro and the investigation referred to in narrative section FFFF above. In the story GGGG therefore precedes FFFF.

The final paragraph on p.150 introduces narrative section HHHH: The day after a huge crowd gathered at chief Mabitša's kgoro to witness his verdict concerning Mašwahle and Ditlhodi. They were surprised and disappointed when the chief dismissed the case by virtue of the fact that it was not the first time that something like that happened. Furthermore, he concluded, the saying goes that children sometimes do their parents harm.

Narrative section JJJJ consists of the paragraph on p.151. While Moleti was mourning her late child, Ditlhodi was playing with hers. She refused to be treated by the family medicine-man, alleging that she had been treated by the ancestors. She argued that because the medicine-men had failed all along to help her conceive and even to warn Moleti of her child's death, not even speaking of saving its life, there was nothing good they could ever do for her and her child.

4.8.1 Narrative order

- FFFF. Moleti's child is buried and chiefs Fowang, Kgobatši and Kgafedi assist chief Mabitša and Dithutlwa in investigating the affair between Ditlhodi and Mašwahle which resulted in Ditlhodi giving birth to Mašwahle's child, as well as the suspicious circumstances under which Moleti's child died on the very day Ditlhodi gave birth.
- GGGG. Chief Mabitša's son, Mašwahle, establishes a relationship with Ditlhodi which ends in Ditlhodi bearing his child; on the day of Ditlhodi's confinement Moleti's child dies.
- HHHH. A huge crowd gathers at chief Mabitša's kgoro to witness his verdict concerning Mašwahle's affair with his main wife, Ditlhodi.
- JJJJ. As Moleti is mourning the death of her child, Ditlhodi is nursing hers; she refuses to have it treated by the family medicine-man who she argues was unable to save the life of Moleti's child.

4.8.2 Chronological order

The four narrative sections contained in Chapter 8 do not have any effect on the earlier order of events in the story as they are only added to the list without causing changes. When they are integrated with those of the preceding chapters and arranged in their most probable chronological positions, the complete order up to the end of Chapter 8 is as follows:

1 = E	37 = PP
2 = D	38 = OO/RR/TT
3 = K	39 = UU
4 = U	40 = WW
5 = C	41 = XX
6 = B	42 = YY
7 = G	43 = ZZ
8 = N	44 = CCC
9 = O	45 = BBB
10 = M	46 = EEE
11 = F/H	47 = FFF
12 = J/L	48 = GGG
13 = A	49 = KKK
14 = P	50 = JJJ
15 = S	51 = HHH/LLL
16 = R	52 = MMM
17 = T	53 = NNN
18 = V	54 = PPP
19 = Y	55 = OOO
20 = W/Z	56 = QQQ
21 = X	57 = RRR
22 = Q	58 = AAA
23 = AA	59 = TTT
24 = DD	60 = VVV
25 = CC/EE	61 = SSS
26 = BB	62 = UUU
27 = FF	63 = WWW
28 = GG	64 = XXX
29 = HH	65 = ZZZ

30 = KK/MM

31 = VV

32 = SS

33 = JJ

34 = LL

35 = NN

36 = QQ

66 = YYY/AAAA

67 = CCCC

68 = BBBB/DDDD

69 = GGGG

70 = FFFF

71 = EEEE

72 = HHHH

73 = JJJJ

The latest sequence up to and including position 68, is the same as that appearing in 4.7.2. The corresponding story events are not repeated here. The chronological order of the events covering Chapters I-VIII can be established by following the procedure in 4.7.2 (1 through 68) and continuing with:

69. (GGGG) Chief Mabitša's son, Mašwahle, establishes a relationship with Ditlhodi which ends in Ditlhodi bearing his child; on the day of Ditlhodi's confinement Moleti's child dies.
70. (FFFF) Moleti's child is buried and chiefs Fowang, Kgobatši and Kgafedi assist chief Mabitša and Dithutlwa in investigating the affair between Ditlhodi and Mašwahle which resulted in Ditlhodi giving birth to Mašwahle's child, as well as the suspicious circumstances under which Moleti's child died on the very day Ditlhodi gave birth.
71. (EEEE) Chief Mabitša's son finds himself tied up in the kgoro; Moleti is in tears; Ditlhodi is delighted about a baby.
72. (HHHH) A huge crowd gathers at chief Mabitša's kgoro to witness his verdict concerning Mašwahle's affair with his main wife, Ditlhodi.
73. (JJJJ) As Moleti is mourning the death of her child, Ditlhodi is nursing hers; she refuses to have it treated by the family medicine-man who she argues was unable to save the life of Moleti's child.

4.8.3 Order relations

The order relations among the narrative sections covering Chapters I-VIII may be represented as follows:

A13-B6-C5-D2-E1-F11-G7-H11-J12-K3-L12-M10-N8-O9-P14-
 Q22-R16-S15-T17-U4-V18-W20-X21-Y19-Z20-AA23-BB26-CC25-
 DD24-EE25-FF27-GG28-HH29-JJ33-KK30-LL34-MM30-NN35-OO38-
 PP37-QQ36-RR38-SS32-TT38-UU39-VV31-WW40-XX41-YY42-ZZ43-
 AAA58-BBB45-CCC44-DDD47-EEE46-FFF47-GGG48-HHH51-IJJ50-
 KKK49-LLL51-MMM52-NNN53-OOO55-PPP54-QQQ56-RRR57-SSS61-
 TTT59-UUU62-VVV60-WWW63-XXX64-YYY66-ZZZ65-AAA66-BBB68-
 CCCC67-DDDD68-EEEE71-FFFF70-GGGG69-HHHH72-IJJ73

4.9 Chapter IX (pp.152-164)

The second paragraph of this chapter introduces narrative section KKKK. From the first line we infer that a court case is in progress in which two careless persons (mašaedi a mabedi) are involved. With the case involving Dithodi and Mašwahle still fresh in mind, we momentarily get the impression that it is a continuation thereof, however, we soon discover a different instance. An affair between a man and a woman resulted in the woman's husband being killed by her lover. The woman ascribes the tragedy to the fact that her husband was a cripple; the man testifies that the misfortune resulted from his own insatiable lust. The chief's advisers differ widely in their judgement which varies from the death sentence for both, penalising the woman for seducing the man while she was married, to executing the man for murder.

True to his now established method of presenting a solution and only clarifying it afterwards (by providing information about events preceding and leading up to that state of affairs), the author once again resorts to analepsis to fill in the reader on the circumstances underlying the particular court case. The analepsis is constituted by narrative section LLLL which is introduced by the final paragraph on p.152. A certain woman had

two boyfriends who one day happened to turn up at her place simultaneously. She allowed one to stay, requesting the other to leave. A fight ensued and the one who refused to leave was killed. Together they disposed of the body of the deceased, Nkweše. When Kgothekgothe arrived home by dawn, he told his wife that he was afraid but did not elaborate. Before long the body was discovered by passers-by and the news spread fast.

Kgothekgothe's wife remembered his uneasiness when he came home and guessed that he had been involved. Because she was fed-up with his sleeping round, she decided not to protect him and gave him away. After the family had discussed the matter it was decided to refer it to chief Mabitša because it was a case of murder which could only be judged by him. When the case was reported to the chief, another one was in progress (a man had been beaten by his wife because of grass -- no further details given) and Kgothekgothe's case was postponed until the next day.

The second paragraph on p.155 starts narrative section MMMM: Chief Mabitša experienced difficulties in handling those chiefs he had conquered. He had a plan according to which he thought he would deal with them, however he was not sure whether his people would find it acceptable. He had his hands full to the extent that he considered granting them the authority to judge minor cases while all the weighty instances would be heard by him. As far as he was concerned, they could even be allowed to handle matters in connection with initiation ceremonies after having sought his consent. This was a result of what had happened with regard to a previous initiation ceremony.

On that occasion a severe rain and hail storm hit the site where the initiation was being performed. It raged through the night, killing and sweeping away many of the initiates. The following morning there was no sign of a cloud, though the devastation was unbelievable. The men collected the bodies they could find and buried them on the site. This occurrence persuaded chief Mabitša to consider handing over the responsibility for certain initiation ceremonies to the subordinate chiefs.

Narrative section NNNN commences with the second paragraph on p.156 and resumes matters where KKKK had been interrupted, thus following on the latter in the story. Chief Mabitša's advisers and everybody involved, gathered the following day to hear the outcome of the two court cases which had been postponed the previous day. Regarding the instance of the man, Tlwaedi, who had beaten his wife, Mmaiphihle, because of grass that was clinging to her back, his uncle concluded that he beat her unnecessarily. Tlwaedi apparently suspected her of sleeping with a man, however the grass stuck to her clothes when she ran through the veld to keep the cattle from the fields as it was harvesting time. Tlwaedi was fined a goat while Mmaiphihle was advised rather to stick to the road leading to the fields in future to avoid a similar misunderstanding recurring again. The case involving Kgothekgothe who had killed Nkweše in a fight over a woman, was solved by taking Kgothekgothe as well as the body into the veld where he was executed.

Though chief Mabitša had considered giving the conquered chiefs back their freedom and allowing them independence again, he soon changed his mind when he realised that he would be digging his own grave by doing that. In the meantime chief Fowang was very happy about Ditlhodi having eventually given birth to a boy, whereas his brother, Dithutlwa, was greatly dejected about the event: he knew that his daughter, Moleti, who had been acting as Ditlhodi's substitute, would now lose her status because Ditlhodi had given birth to her own son, the very function Moleti was intended to fulfil. What distressed Dithutlwa even more, was the death of Moleti's child on the very day Ditlhodi's son was born.

The penultimate paragraph on p.157 introduces narrative section OOOO: One day Ditlhodi and Moleti clashed because of a quarrel between their sons (Moleti had given birth to another boy). The dispute lead to chief Mabitša's council gathering to discuss a threat by Ditlhodi towards Moleti: she told the latter that if her son continued to bully hers, she (Moleti) would forget that she ever had sons. Her threat resulted in Moleti packing her bags and returning to her parents' place with her children. Chief

Mabitša held Mašwahle responsible for what had happened: he argued that if Mašwahle had not impregnated Ditlhodi, she would still have been barren and subsequently there would be no dispute over children between her and Moleti. One counsellor pointed out that chief Mabitša himself had earlier accepted that Mašwahle's deed could not be reversed and was neither the first nor the last of its kind. On that ground he suggested that Mašwahle be left unpunished and that Fowang and Dithutlwa be reconciled. Another speaker rejected this proposal on the ground that Mašwahle had committed an offence against chief Mabitša and if he was left unpunished his example would be followed by others. He therefore demanded action against Mašwahle.

Narrative section PPPP is introduced by the second paragraph on p.159. While Mabitša's council was grappling with this problem, Dithutlwa was awaiting Mabitša's arrival in connection with Moleti's return. When chief Fowang learnt about this, he was utterly upset and vowed not to allow it. As Dithutlwa was waiting in vain for Mabitša to turn up, his advisers urged their leader to get at Mabitša by confiscating his magical charm controlling the initiation process. No chief could conduct this ritual if deprived of his magical charm, usually some animal kept in a secret place. The loss of his charm would render chief Mabitša without the power to install the initiation process. Dithutlwa's diviners threw their bones and a massive search for Mabitša's charm was launched. Eventually it was found and brought to Dithutlwa's place, leaving Mabitša powerless and deprived of his status. He was now subordinate to Dithutlwa and would have to pay tribute to him, which he was prepared to do, but he was restrained by chief Fowang. He was not willing to see his daughter, Ditlhodi, who had eventually given birth to a boy after a long period of barrenness, lose her rightful position as "mother of the tribe" which she had obtained at last, despite the fact that her husband, chief Mabitša, was not the father of the child.

Chiefs Kgcbatši and Kgafedi enjoyed the situation because they had suffered at the hands of Mabitša together with Dithutlwa and

were now looking to be favoured by the latter in his new capacity as superior chief. They started inciting Dithutlwa to use his newly acquired power and rights against Fowang and Mabitša on the grounds of the latter's failure to turn up for discussions regarding Moleti's return. Kgobatši suggested that the three of them attack and destroy Fowang and Mabitša. Dithutlwa was cautious while Kgafedi was against the idea and proposed negotiation instead. Kgobatši accused Kgafedi of cowardice while Dithutlwa criticised him for fending for Fowang and Mabitša.

In these circumstances it was agreed that a general meeting be convened to discuss the matter. On this occasion Kgobatši was the main speaker and after he had belittled Kgafedi further, he urged Dithutlwa to install the initiation process, to the annoyance of Mabitša whose magical charm was in Dithutlwa's possession. Kgobatši himself gave the sign for celebrations to start in anticipation of the initiation ceremony.

4.9.1 Narrative order

- KKKK. Chief Mabitša hears the case regarding a love affair which ended in one of the woman's lovers being killed by another; this case as well as another, involving a woman who had been beaten by her husband because of grass that was clinging to her back, is postponed.
- LLLL. The events that preceded and led up to the case of murder.
- MMMM. Chief Mabitša considers transferring certain duties, such as responsibility for the handling of the initiation ceremony, to the four subordinate chiefs after the unfortunate disruption of the previous initiation process by a severe hail storm which left many initiates dead or missing.
- NNNN. Mabitša's council and everybody interested gather to hear his judgement of the two cases which had been postponed the previous day; the events that resulted in the assault of the woman by her husband become clear; chief Mabitša fines this man who assaulted his wife due to a misunderstanding one goat, and warns his wife to be more careful in future;

Kgothekgothe, who murdered a man in a love affair, is sentenced to death and executed in the veld in the presence of the dead man's body.

OOOO. Ditlhodi and Moleti clash due to a quarrel between their sons (Moleti gave birth to another boy, following the death of the one on the day of Ditlhodi's confinement); Moleti returns to her parents place with her children; chief Mabitša's council discuss the matter; Mabitša holds Mašwahle responsible for the trouble on the ground that he begot her a son who quarrelled with Moleti's; some agree with him and demand that Mašwahle be punished, while others point out that Mabitša has already indicated that he is not going to punish him.

PPPP. Dithutlwa awaits Mabitša's arrival to discuss Moleti's return; Mabitša does not turn up and Dithutlwa's advisers suggest that he be cut to man size by having his magical charm, controlling the initiation process, confiscated; this is done and Mabitša is left powerless and with diminished status; as a result Dithutlwa becomes the supreme chief; Kgobatsi and Kgafedi enjoys Mabitša's humiliation while they vie for Dithutlwa's favour; Kgobatsi urges Dithutlwa to install the initiation process to Mabitša's annoyance.

4.9.2 Chronological order

As in the case of Chapter VIII, the events of Chapter IX do not disturb earlier chronological positions in that they occur later than the events recounted in the previous chapter. Therefore, when the above events are integrated with those of the preceding chapters and arranged in their most probable chronological positions, the previous list is extended as follows:

1 = E	40 = WW
2 = D	41 = XX
3 = K	42 = YY
4 = U	43 = ZZ
5 = C	44 = CCC
6 = B	45 = BBB

7 = G	46 = EEE
8 = N	47 = FFF
9 = O	48 = GGG
10 = M	49 = KKK
11 = F/H	50 = JJJ
12 = J/L	51 = HHH/LLL
13 = A	52 = MMM
14 = P	53 = NNN
15 = S	54 = PPP
16 = R	55 = OOO
17 = T	56 = QQQ
18 = V	57 = RRR
19 = Y	58 = AAA
20 = W/Z	59 = TTT
21 = X	60 = VVV
22 = Q	61 = SSS
23 = AA	62 = UUU
24 = DD	63 = WWW
25 = CC/EE	64 = XXX
26 = BB	65 = ZZZ
27 = FF	66 = YYY/AAAA
28 = GG	67 = CCCC
29 = HH	68 = BBBB/DDDD
30 = KK/MM	69 = GGGG
31 = VV	70 = FFFF
32 = SS	71 = EEEE
33 = JJ	72 = HHHH
34 = LL	73 = JJJJ
35 = NN	74 = LLLL
36 = QQ	75 = KKKK
37 = PP	76 = NNNN
38 = OO/RR/TT	77 = MMMM/OOOO
39 = UU	78 = PPPP

Seeing that the order of the story events based on the foregoing is the same as that given in 4.8.2 (1 through 73), with the addition of those of Chapter IX (74 through 78 above), the story events corresponding to positions 1-73 will not be repeated here.

The chronological order of the events covering Chapters I-IX can be established by following the procedure in 4.8.2 (1 through 73), with the addition of:

74. (LLLL) The events that preceded and led up to the case of murder.
75. (KKKK) Chief Mabitša hears the case regarding a love affair which ended in one of the woman's lovers being killed by another; this case as well as another involving a woman who had been beaten by her husband because of grass that was clinging to her back, is postponed.
76. (NNNN) Mabitša's council and everybody interested gather to hear his judgement of the two cases which had been postponed the previous day; the events that resulted in the assault of the woman by her husband become clear; chief Mabitša fines this man who assaulted his wife due to a misunderstanding one goat and warns his wife to be more careful in future; Kgothekgothe who murdered a man in a love affair is sentenced to death and executed in the veld in the presence of the dead man's body.
77. (MMMM) Chief Mabitša considers transferring certain duties, such as responsibility for the handling of the initiation ceremony, to the four subordinate chiefs after the unfortunate disruption of the previous initiation process by a severe hail storm which left many initiates dead or missing.
- (OOOO) Ditlhodi and Moleti clash due to a quarrel between their sons (Moleti gave birth to another boy following the death of the one on the day of Ditlhodi's confinement); Moleti returns to her parents place with her children; chief Mabitša's council discuss the matter; Mabitša holds Mašwahle responsible for the trouble on the ground that he begot her a son who quarrelled with Moleti's; some agree with him and demand that Mašwahle be punished, while others point out that Mabitša has already indicated that he is not going to punish him.

78. (PPPP) Dithutlwa awaits Mabitša's arrival to discuss Moleti's return; Mabitša does not turn up and Dithutlwa's advisers suggest that he be cut to man size by having his magical charm, controlling the initiation process confiscated; this is done and Mabitša is left powerless and with diminished status; as a result Dithutlwa becomes the supreme chief; Kgobatši and Kgafedi enjoys Mabitša's humiliation while they vie for Dithutlwa's favour; Kgobatši urges Dithutlwa to install the initiation process to Mabitša's annoyance.

4.9.3 Order relations

The order relations among the narrative sections covering Chapters I-IX may be represented as follows:

A13-B6-C5-D2-E1-F11-G7-H11-J12-K3-L12-M10-N8-O9-P14-
 Q22-R16-S15-T17-U4-V18-W20-X21-Y19-Z20-AA23-BB26-CC25-
 DD24-EE25-FF27-GG28-HH29-JJ33-KK30-LL34-MM30-NN35-OO38-
 PP37-QQ36-RR38-SS32-TT38-UU39-VV31-WW40-XX41-YY42-ZZ43-
 AAA58-BBB45-CCC44-DDD47-EEE46-FFF47-GGG48-HHH51-JJJ50-
 KKK49-LLL51-MMM52-NNN53-OOO55-PPP54-QQQ56-RRR57-SSS61-
 TTT59-UUU62-VVV60-WWW63-XXX64-YYY66-ZZZ65-AAAA66-BBBB68-
 CCCC67-DDDD68-EEEE71-FFFF70-GGGG69-HHHH72-JJJJ73-KKKK75-
 LLLL74-MMMM77-NNNN76-OOOO77-PPPP78

4.10. Chapter X (pp.165-177)

The second paragraph of this chapter introduces narrative section QQQQ: Following Dithutlwa's confiscation of Mabitša's magical initiation charm, the latter was not too worried and assured his people that nothing would come of it. One of his advisers, addressing his council, referred to the chief's pointing out the fact that the joy of Dithutlwa, Kgobatši and Kgafedi about the possession of Mabitša's charm, was already impairing their reasoning. They were fighting amongst each other, challenging Dithutlwa's leadership. The speaker expressed his gratitude

towards chiefs Mabitša and Fowang for standing together on the matter.

The fifth line from the bottom of p.165 introduces narrative section RRRR which constitutes an analepsis, referring back to a point immediately after Moleti's return to her parents' place (cf. 0000): Mašwahle, father of Dithhodi's child, was forced to establish his own household and threatened with death if he continued his relationship with Dithhodi. He decided to take the warning to heart in the light of the fact that his father, Mabitša, and Dithutlwa would not hesitate to turn him over to chief Fowang as he was the cause of the trouble among them, which resulted in Mabitša losing his magical initiation charm. This in turn lead to Mabitša being left powerless and with diminished status. Under these circumstances Fowang had to take over Mabitša's royal duties.

Narrative section SSSS commences with the second paragraph on p.166 and follows on QQQQ in the story: Since chief Fowang had taken over Mabitša's royal duties due to the latter's diminished status, Mabitša started a closer relationship with Dithutlwa. He even sided with him and those who wanted the initiation process started. As the time drew nearer for the process to start, Dithutlwa, like everybody else whose sons were involved, had his son treated by his personal medicine-man with a view to protecting him from evil during his initiation period. The occasion took the form of a huge celebration.

Before the boys set out on their journey to the mountains where the initiation was to take place, chief Kgobatši requested to be allowed to kill the beast which would be slaughtered for provisions for the journey. On the day of their departure chief Dithutlwa's kgoro was a bee-hive of activity as parents and relatives turned up to bid their sons farewell. The slaughter-animal was tied in the kraal, waiting to be killed. Kgobatši approached it, aimed accurately and stabbed it in the traditional spot in the chest. However, to everybody's utter astonishment, instead of the animal collapsing and dying,

somebody in the crowd yelled in agony, fell down and rolled on the ground, clutching his chest in pain while the beast stood where it was, undisturbed!

At this point the text is interrupted by asterisks upon which we learn that chief Dithutlwa was in sorrow. It soon becomes clear that he was mourning the death of his son -- for some inexplicable reason Kgobatši had stabbed the boy instead of the beast. The medicine-man who had treated him for protection anxiously came to his aid, but in vain. As he died he said the gods demanded that Mabitša be given back what belonged to him. Kgafedi suggested that chief Mabitša be informed immediately. Somebody disapproved, calling Mabitša a witch, however, in the end Dithutlwa instructed Hunyela, Kgobatši and others to convey the message to Mabitša.

Dithutlwa's delegation found Mabitša at chief Fowang's place. The latter's advisers proposed that their request be refused but chief Fowang decided they would accompany them to Dithutlwa's place. Fowang reprimanded Tlhatlhariele for being unsympathetic to Dithutlwa's delegation, wanting to show them away empty-handed. He also criticised some of the members of the delegation, among whom Kgobatši and Hunyela, for being unable to negotiate.

They left for Dithutlwa's place where they arrived the following day. Mabitša told Dithutlwa's council that he understood that they had confiscated his magical initiation charm, but he could not understand why they reported the death of Dithutlwa's son to him. He argued that while they clearly excluded him from their discussions on the institution of the initiation process, thus denying him the pleasure it would entail, he could not conceive why they would want him to share their grief. He declared that as far as he was concerned they could keep the charm they had stolen from him.

As Dithutlwa's men continued pleading with chief Mabitša, he requested that the medicine-man who had attended to the deceased,

be brought forward. He then asked to see the corpse as well as the grave which had already been prepared. Having been shown those he instructed that the body be brought outside and that the medicine-man be handed over to him so that he could show them what was done to a disobedient person. He ordered some of his men to tie up the poor fellow, lie him down in the grave and to the amazement of everybody it was filled up while the man's screams died down as he was slowly suffocated. He then ordered his men to pick up the body of Dithutlwa's son and take it with as they bade farewell and left. While Dithutlwa's astonished people were still wondering what had happened, Mabitša and his party disappeared beyond the mountains carrying the body of Dithutlwa's son which Mabitša had said took the place of the magic initiation charm stolen from him and which he did not want back anymore.

Mabitša's departure left Dithutlwa's people in chaos. The initiation process which was due to start could not proceed because of the death of Dithutlwa's son. The elders of the would-be initiates eagerly helped them wash and cut off their hair which had been styled in unusual ways in preparation for the initiation ceremony. They were worried about the mysterious concoctions with which their children had been treated by the diviners to steel them for the gruelling ritual, as they did not know how it could be removed from their veins and stomachs. What really made them mad was the fact that Dithutlwa refused pursuing Mabitša and his company to recover the body of his son. Dithutlwa himself lost control of his emotions and with his own spear he butchered his daughter, Moleti, and her son, because, he reckoned, if they had not fled from Mabitša for a trivial reason, all that has happened could have been prevented.

Mabitša and Fowang rejoiced in Dithutlwa's sorrow. They decided that because the ancestors had let them down by not warning them about the trouble Kgobatši would cause them, they were going to abstain from offering to them and consulting their divining-bones. In these circumstances they decided against taking any parts from the body of Dithutlwa's son or burning it, and instead left it in the veld to be devoured by animals.

Kgobatši and Kgafedi in the meantime became disloyal to Dithutlwa. They were confused, however, and could not decide whether to stand together or surrender to chief Mabitša. The latter option, they realised, would be problematic, as they had sided with Dithutlwa against Mabitša on the matter of the initiation ceremony. Joining forces would be equally difficult as the one would not be satisfied to be ruled by the other and what was more, chief Mabitša was determined to crush any upcoming opposition swiftly and soundly. Although Mabitša and Fowang seemed to be close allies, the latter in fact was firmly subdued by the disgrace his daughter, Ditlhodi, had brought upon him through her illegitimate relationship with Mabitša's son, Mašwahle. Mabitša and Fowang roamed the wilderness in an attempt to find the place of Ntilatilane, from where Lekgwara had earlier come (cf. narrative section RRR, par. 7.1 above). Mabitša was determined to find the place if there had to be peace in the region -- he would rather die in the wilderness than return home without having located Ntilatilane.

The third paragraph on p.173 introduces narrative section TTTT: While Mabitša and Fowang were on the rove through the wilderness, Dithutlwa decided to act on the abduction of his son's body. At a meeting of his advisers and friends he proposed that some kind of action be taken against Mabitša. While the discussion was still on, he personally blew the bugle that usually announced the start of the initiation process and headed into the mountains, followed by the rest. On arrival at a certain point, they started attacking Mabitša's initiation charm with stones, axes and spears. (The charm was probably some kind of animal which they had hidden in the mountains after confiscating it from Mabitša). They chased it round the whole day and eventually managed to kill it. Dithutlwa ordered that it be carried to Mabitša's place and shown to his people. They were astonished but could do nothing as Mabitša had instructed them not to take action on any matter in his absence. Despite their attempts to explain that their leader was not present, the charm was carried into the village with great fanfare and left there. The people were utterly confused and did not know what to do. The women and children were ordered

out of the village and a group of fighters were despatched to trace chief Mabitša and inform him of the latest developments.

On learning the news, Kgobatši and Kgafedi visited Dithutlwa and wanted to know why he had not summoned their help. He replied that he did not want to bother them with a personal problem. They reckoned that the matter concerned them too as Mabitša had been harassing them as well and suggested that they form a united front against Mabitša and go out in search of him. Dithutlwa concluded that they had to be cautious and not rush the matter.

Narrative section UUUU commences with the fifth paragraph on p.175: The group which had been sent to search for chief Mabitša did not return and his people were thrown deeper into confusion and uncertainty. At a meeting Mabitša's brother suggested that they move to a new spot and leave the place behind which had been bewitched by Dithutlwa's dumping of the dead initiation charm. At the new site they could decide on a new leader. If the search party ever returned they would not find it too difficult to trace them to the new spot, and they could, at any event, have the old spot guarded. They started preparing to move away, offering to the ancestors to appease them and wish them well. Mašwahle received gifts and favours as he was likely to become the new chief.

One day, some months after Mabitša's people had settled at the new spot, alarm was raised that a group of foreigners was approaching. Mabitša had taken the best warriors and diviners with him, thus leaving his people rather defenceless. They were frightened and suspected Dithutlwa, Kgafedi and Kgobatši of an attack on them. However, on close investigation it was established that the group was unarmed and exhausted. They were heading in the direction of Mabitša's original village and it was decided that they would be met there. Mabitša's men were surprised to discover that the group was lead by Lekgwara, the man from Ntilatilane's place who had earlier visited chief Mabitša. His company included men who had gone to Ntilatilane's with chief Mabitša. Lekgwara reported that Mabitša, Fowang and

the rest were alive and well. He had been sent to find out how Mabitša's people were keeping. They told Lekgwara about their experiences since chief Mabitša had left and in turn they were informed about things at Ntilatilane's.

4.10.1 Narrative order

QQQQ. Following the confiscation of his magical initiation charm, chief Mabitša seems rather undisturbed and assures his people that nothing will come of it.

RRRR. Following Moleti's return to her parents' place, Mašwahle is forced to end his relationship with Dithodi.

SSSS. Since the confiscation of Mabitša's magical charm and the taking over of his royal duties by chief Fowang, the former has developed a close relationship with Dithutlwa; he supports Dithutlwa regarding the institution of the initiation process; during the preparations for the journey of the would-be initiates to the mountain, Kgobatši requests to kill the beast which is slaughtered for provisions; inexplicably Dithutlwa's son is killed instead of the beast; his last words are that the gods demand that Mabitša be given back what belonged to him; Mabitša is informed and goes to Dithutlwa with Fowang; he buries alive the diviner who had treated Dithutlwa's son and carries off the body of the boy in place of his stolen initiation charm; Dithutlwa's people is left confused and Dithutlwa refuses to pursue Mabitša; Dithutlwa kills his daughter, Moleti, as well as her son; Mabitša decides against taking any parts from the body of Dithutlwa's son and leaves it in the veld; Mabitša and Fowang roam the wilderness in search of Ntilatilane's place.

TTTT. Dithutlwa decides to react to the abduction of his son's body; he announces the start of the initiation process and personally leads the initiates up the mountain; Mabitša's confiscated magical charm is attacked where it has been hidden, killed and carried into Mabitša's village; his confused and frightened people despatch a mission to search for him; Kgobatši and Kgafedi pledge support for Dithutlwa

against Mabitša.

UUUU. The search-party which has to trace Mabitša does not return and his leaderless people decide, on the initiative of his brothers, to move to a new spot where a new leader would be chosen; some months later a group of unarmed and exhausted foreigners is spotted heading in the direction of Mabitša's original village; it is established that the leader is Lekgwara, the man from Ntilatilane's place who had earlier visited chief Mabitša; he informs them that Mabitša has sent them to find out how his people was keeping.

4.10.2 Chronological order

When the events of Chapter X are integrated with those of the previous chapters, only the very last chronological position in the earlier sequence (cf. 4.9.2), is affected in that the narrative section concerned, i.e. PPPP, advances one position to 79 in the story order while RRRR takes its place at 78. At the end of Chapter X the series of chronological positions is therefore as follows:

1 = E	43 = ZZ
2 = D	44 = CCC
3 = K	45 = BBB
4 = U	46 = EEE
5 = C	47 = FFF
6 = B	48 = GGG
7 = G	49 = KKK
8 = N	50 = JJJ
9 = O	51 = HHH/LLL
10 = M	52 = MMM
11 = F/H	53 = NNN
12 = J/L	54 = PPP
13 = A	55 = OOO
14 = P	56 = QQQ
15 = S	57 = RRR
16 = R	58 = AAA
17 = T	59 = TTT

18 = V	60 = VVV
19 = Y	61 = SSS
20 = W/Z	62 = UUU
21 = X	63 = WWW
22 = Q	64 = XXX
23 = AA	65 = ZZZ
24 = DD	66 = YYY/AAAA
25 = CC/EE	67 = CCCC
26 = BB	68 = BBBB/DDDD
27 = FF	69 = GGGG
28 = GG	70 = FFFF
29 = HH	71 = EEEE
30 = KK/MM	72 = HHHH
31 = VV	73 = JJJJ
32 = SS	74 = LLLL
33 = JJ	75 = KKKK
34 = LL	76 = NNNN
35 = NN	77 = MMMM/OO
36 = QQ	78 = RRRR
37 = PP	79 = PPPP
38 = OO/RR/TT	80 = QQQQ
39 = UU	81 = SSSS
40 = WW	82 = TTTT
41 = XX	83 = UUUU
42 = YY	

Because no major changes have taken place in the foregoing list, the order of the story events up to the end of Chapter 10, can be established as in paragraph 4.9.2 (1 through 77), followed by:

78. (RRRR) Following Moleti's return to her parents' place, Mašwahle is forced to end his relationship with Dithodi.
79. (PPPP) Dithutlwa awaits Mabitša's arrival to discuss Moleti's return; Mabitša does not turn up and Dithutlwa's advisers suggest that he be cut to man size, by having his magical charm, controlling the initiation process, confiscated; this is done and Mabitša is left

powerless and with diminished status; as a result Dithutlwa becomes the supreme chief; Kgobatši and Kgafedi enjoys Mabitša's humiliation while they vie for Dithutlwa's favour; Kgobatši urges Dithutlwa to install the initiation process to Mabitša's annoyance.

80. (QQQQ) Following the confiscation of his magical initiation charm chief Mabitša seems rather undisturbed and assures his people that nothing will come of it.
81. (SSSS) Since the confiscation of Mabitša's magical charm and the taking over of his royal duties by chief Fowang, the former has developed a close relationship with Dithutlwa; he supports Dithutlwa regarding the institution of the initiation process; during the preparations for the journey of the would-be initiates to the mountain, Kgobatši requests to kill the beast which is slaughtered for provisions; inexplicably Dithutlwa's son is killed instead of the beast; his last words are that the gods demand that Mabitša be given back what belonged to him; Mabitša is informed and goes to Dithutlwa with Fowang; he buries alive the diviner who had treated Dithutlwa's son and carries off the body of the boy in place of his stolen initiation charm; Dithutlwa's people is left confused and Dithutlwa refuses to pursue Mabitša; Dithutlwa kills his daughter, Moleti, as well as her son; Mabitša decides against taking any parts from the body of Dithutlwa's son and leaves it in the veld; Mabitša and Fowang roam the wilderness in search of Ntilatilane's place.
82. (TTTT) Dithutlwa decides to react to the abduction of his son's corpse; he announces the start of the initiation process and personally leads the initiates up the mountain; Mabitša's confiscated magical charm is attacked where it has been hidden, killed and carried into Mabitša's village; his confused and frightened people despatch a mission to search for him; Kgobatši and Kgafedi pledge support for Dithutlwa against Mabitša.

83. (UUUU) The search-party which has to trace Mabitša does not return and his leaderless people decide, on the initiative of his brothers, to move to a new spot where a new leader would be chosen; some months later a group of unarmed and exhausted foreigners is spotted heading in the direction of Mabitša's original village; it is established that the leader is Lekgwara, the man from Ntilatlane's place who had earlier visited chief Mabitša; he informs them that Mabitša has sent him to find out how his people is keeping.

4.10.3 Order relations

The order relations among the narrative sections covering Chapters I through X may be represented as follows:

A13-B6-C5-D2-E1-F11-G7-H11-J12-K3-L12-M10-N8-O9-P14-
 Q22-R16-S15-T17-U4-V18-W20-X21-Y19-Z20-AA23-BB26-CC25-
 DD24-EE25-FF27-GG28-HH29-JJ33-KK30-LL34-MM30-NN35-OO38-
 PP37-QQ36-RR38-SS32-TT38-UU39-VV31-WW40-XX41-YY42-ZZ43-
 AAA58-BBB45-CCC44-DDD47-EEE46-FFF47-GGG48-HHH51-JJJ50-
 KKK49-LLL51-MMM52-NNN53-OOO55-PPP54-QQQ56-RRR57-SSS61-
 TTT59-UUU62-VVV60-WWW63-XXX64-YYY66-ZZZ65-AAAA66-BBBB68-
 CCCC67-DDDD68-EEEE71-FFFF70-GGGG69-HHHH72-JJJJ73-KKKK75-
 LLLL74-MMM77-NNNN76-OOOO77-PPPP79-QQQQ80-RRRR78-SSSS81-
 TTTT82-UUUU83

4.11 Chapter XI (pp.178-181)

The chapter opens with narrative section VVVV which is a continuation of the scene with which the previous chapter ended, viz the mutual exchange of news between Lekgwara and his company on the one hand and chief Mabitša's forlorn people on the other. For the greater part, however, the chapter provides information about the circumstances leading up to Lekgwara's original visit to chief Mabitša. As such it introduces narrative section WWW which constitutes an analepsis, reaching back in story time to a

point before narrative section RRR (cf. Letšofalela, Chapter VII, p.127, last paragraph): Lekgwara was involved in a fight with another man over a girl and unintentionally killed him. His chief, Ntilatilane, wanted him arrested and he fled. He was chased and took refuge in a cave upon which his pursuers blocked the entrance with stones in order to make him perish inside. He managed to escape through an unknown opening on the other side of the mountain and after some days he walked into a group of Mabitša's men who took him to their chief. He did not tell them where he came from because he did know how to return to his place again.

The longer paragraph at the bottom of p.179 provides information which introduces narrative section XXXX, constituting another analepsis, this time reaching back to immediately after narrative section RRR (cf. par. above). After chief Mabitša had allowed the two age-groups to accompany him, he took the opportunity to return home. They entered the mountain through the opening he had earlier discovered and managed to force open the sealed entrance on chief Ntilatilane's side. He had returned with the purpose of taking revenge on those who tried to make him starve in the cave, as well as to see his girl-friend again. Chief Ntilatilane and his people were surprised to learn of his encounter with chief Mabitša's people as they, like the latter, believed that they were the only people on earth. Ntilatilane ordered that he be left alone because he wanted to send him to Mabitša's place one day. When the time came, they travelled through the cave once again and soon after they had emerged on the other side, they encountered chiefs Mabitša and Fowang with their company. They had discussions, and on request of Mabitša, were taken to chief Ntilatilane who welcomed them and offered them accommodation.

The penultimate paragraph on p.180 introduces narrative section YYYY which follows on VVVV: Lekgwara and his party were accompanied to the new spot to which Mabitša's people had moved and as several old acquaintances were renewed and relatives who were presumed dead, met again, tears of joy flowed and celebrations took place. Mabitša's people were especially happy

to learn that they did not need to follow Lekgwara back to Ntilatilane's place as Mabitša and Fowang had promised that they would show up before long.

Dithutlwa was not too happy to learn that Pelompeta who had disappeared earlier, was also at Ntilatilane's place, because he knew that if he returned Kgobatsi and Kgafedi would turn their backs on him (Dithutlwa). Pelompeta had been captured by Ntilatilane's forces and ordered to stay there. Dithutlwa received news of Lekgwara's arrival at Mabitša's place through his many subjects who had relations with the latter's people through marriage and were eager to meet Lekgwara to gather news about their relatives staying at Ntilatilane's place.

4.11.1 Narrative order

- VVVV. Lekgwara and Mabitša's forlorn people are exchanging news about their mutual experiences since Mabitša's departure from his place and his arrival at chief Ntilatilane's.
- WWWW. The events leading up to Lekgwara's original visit to chief Mabitša: After being involved in a fight over a girl and accidentally killing his rival, Lekgwara flees from chief Ntilatilane's pursuit; he manages to escape from a cave in which he is trapped when the entrance is blocked with stones, walks into a group of men from chief Mabitša who take him to their chief where he stays for some time.
- XXXX. Lekgwara leads the two age-groups (which Mabitša had allowed to accompany him) through the cave he once came and returned to Ntilatilane's place; the latter is surprised to learn that another tribe exists besides his; he orders that Lekgwara be left alone as he wants to send him on a mission; he is sent to Mabitša's place and en route encounters Mabitša and Fowang who ask to be taken to Ntilatilane. The latter welcomes them and offers them accommodation.
- YYYY. Lekgwara and his party are accompanied to the new spot to which Mabitša's people have moved and happiness prevails as old acquaintances are renewed and relatives presumed dead

meet again; Mabit̃sa's people are told that they need not follow Lekgwara to Ntilatilane's place as Mabit̃sa has promised that he would show up soon; Dithutlwa is not too happy to learn that Pelompeta is also at Ntilatilane's because he is afraid that if Pelompeta returned, Kgobats̃i and Kgafedi will turn their backs on him.

4.11.2 Chronological order

Due to the two major analepses (marked * in the list below) in Chapter XI, the earlier list of chronological positions (cf. 4.10.2) changes as from position 57 (RRR) which is preceded by the first and followed by the second analepsis. This means that the first analepsis (WWWW) takes up position 57, RRR advances one position to 58 and the second analepsis (XXXX) takes position 59. All subsequent positions therefore adjust accordingly. At the end of Chapter XI the chronological order of events may therefore be summed up as follows:

1 = E	44 = CCC
2 = D	45 = BBB
3 = K	46 = EEE
4 = U	47 = FFF
5 = C	48 = GGG
6 = B	49 = KKK
7 = G	50 = JJJ
8 = N	51 = HHH/LLL
9 = O	52 = MMM
10 = M	53 = NNN
11 = F/H	54 = PPP
12 = J/L	55 = OOO
13 = A	56 = QQQ
14 = P	57 = WWWW *
15 = S	58 = RRR
16 = R	59 = XXXX *
17 = T	60 = AAA
18 = V	61 = TTT
19 = Y	62 = VVV

20 = W/Z	63 = SSS
21 = X	64 = UUU
22 = Q	65 = WWW
23 = AA	66 = XXX
24 = DD	67 = ZZZ
25 = CC/EE	68 = YYY/AAAA
26 = BB	69 = CCCC
27 = FF	70 = BBBB/DDDDD
28 = GG	71 = GGGG
29 = HH	72 = FFFF
30 = KK/MM	73 = EEEE
31 = VV	74 = HHHH
32 = SS	75 = JJJJ
33 = JJ	76 = LLLL
34 = LL	77 = KKKK
35 = NN	78 = NNNN
36 = QQ	79 = MMMM/OOOO
37 = PP	80 = RRRR
38 = OO/RR/TT	81 = PPPP
39 = UU	82 = QQQQ
40 = WW	83 = SSSS
41 = XX	84 = TTTT
42 = YY	85 = UUUU
43 = ZZ	86 = VVVV
	87 = YYYY

Because the order of the story events covering Chapters I-XI remains unchanged up to chronological position 56 (QQQ), it may be retrieved again as in 4.8.2 (1 through 56), followed by:

57. (WWW) The events leading up to Lekgwara's original visit to chief Mabitša: After being involved in a fight over a girl and accidentally killing his rival, Lekgwara flees from chief Ntilatilane's pursuit; he manages to escape from a cave in which he is trapped when the entrance is blocked with stones, walks into a group of men from chief Mabitša who take him to their chief where he stays for some time.

58. (RRR) Lekgwara arrives at chief Mabitša's, stays for some time and disappears with two age-groups; Mabitša alerts the neighbouring chiefs to be on the look-out for Lekgwara and presents them with young women to win their favour; they return the favour as they feel threatened; Mabitša interprets their action as an acknowledgement of being involved in Lekgwara's disappearance and attacks them.
59. (XXXX) Lekgwara leads the two age-groups which Mabitša allowed to accompany him through the cave he once came and returned to Ntilatilane's place; the latter is surprised to learn that another tribe lives besides his; he orders that Lekgwara be left alone as he wants to send him on a mission; he is sent to Mabitša's place and en route encounters Mabitša and Fowang who ask to be taken to Ntilatilane who welcomes them and offers them accommodation.
60. (AAA) Mabitša is the supreme chief, having subjected Fowang, Kgafedi, Kgobatši and the rest.
61. (TTT) The four chiefs who have been conquered by Mabitša stand together against him; he demonstrates his superiority by discomforting them; Segome lands himself in trouble by enquiring about Lekgwara -- Mabitša suspects him of knowing the whereabouts of the latter as he was staying with Segome before he was introduced to Mabitša; Mabitša is worried about the disappearance of Pelompeta and Lekgwara especially because the latter alleged that he was from Ntilatilane's place -- Mabitša thought there were no other rulers besides himself and the other known chiefs.
62. (VVV) Segome is the brother of Tšhatšha; he first marries Mmatilo and later Segala; both women are unable to bear live children; in the hope that a change of environment will solve the problem, Segome requests Tšhatšha to negotiate a dwelling-place for him at Mabitša's to which the latter agrees; he later meets Lekgwara who stays with him until he chases him away; Lekgwara

expresses a curse towards him; a month later Segome learns of Lekgwara's arrival at Mabitša's place; he tries to associate with him again, but Lekgwara repudiates him.

63. (SSS) Segome is tied up at chief Mabitša's court together with Mmatilo and Segala.
64. (UUU) The chiefs conquered by Mabitša conspires against him: they want to look for new allies but they have to be careful not to raise Mabitša's suspicion as they still find themselves among his people who are his eyes and ears; Fowang visits Mabitša and surprises him by entering his village unnoticed and wearing strange clothes; he also requests to recite a praise-poem which he has been taught by the ancestors; Mabitša gets wind of the conspiracy and hurries to Segome, demanding Pelompeta and Lekgwara from him; the latter offers to accompany Mabitša to where they were; that night a severe storm hits Mabitša's village.
65. (WWW) Segome visits chief Mabitša's place the day following the storm; he finds Mabitša in consultation with the four conquered chiefs; he is afraid of entering the kraal and waits outside where Mabitša's people surrounds him and refuses to allow Mabitša near him; Mabitša instructs his warriors to disperse the crowd and kill Segome.
66. (XXX) Ditlhodi returns from her parents' place where she has been staying since leaving Mabitša; Moleti welcomes her back in recognition of her superior position as "mother of the tribe"; Moleti gives birth to her second son and while she is rejoicing, Ditlhodi is sad because Mabitša ignores her.
67. (ZZZ) The father of the child had two wives. Soon after his marriage to the second one, she returned to her parents' place and gave birth. At that stage her own hut had not yet been built. After a while she returned to her husband where the child passed away.
68. (YYY) Chief Mabitša is hearing the case of the woman who refuses that the late child of her husband's second

wife be buried inside a hut in her backyard.

- (AAAA) Chief Mabitša instructs his council to have a hut built immediately for the mother of the deceased child and to see to it that it is buried that same night.
69. (CCCC) Ipakele's half-sister, Botsana, gets married; the magadi presented to Dimpaletše, Ipakele's father, for her, is claimed by Ipakele -- he alleges that when Dimpaletše married Botsana's mother, his magadi for her included cattle earlier received for Ipakele's own sisters and on that ground he feels himself entitled to the cattle Dimpaletše received for Botsana.
70. (BBBB) Chief Mabitša hears the case between a man and his son in which the latter is claiming the magadi-cattle which has been presented for his half-sister.
- (DDDD) The case between Dimpaletše and Ipakele is continued: chief Mabitša in the end rules in favour of Dimpaletše on the ground that he was the father of Botsana and therefore entitled to the magadi presented for her; furthermore he was the father of Ipakele's sisters and had the right therefore to use the magadi received for them, to marry Botsana's mother. The case is dismissed and the chief tells Ipakele that he wants to send him somewhere.
71. (GGGG) Chief Mabitša's son, Mašwahle, establishes a relationship with Ditlhodi which ends in Ditlhodi bearing his child; on the day of her confinement Moleti's child dies.
72. (FFFF) Moleti's child is buried and chiefs Fowang, Kgobatši and Kgafedi assist chief Mabitša and Dithutlwa in investigating the affair between Ditlhodi and Mašwahle which resulted in Ditlhodi giving birth to Mašwahle's child, as well as the suspicious circumstances under which Moleti's child died on the very day Ditlhodi gave birth.
73. (EEEE) Chief Mabitša's son finds himself tied up in the kgoro; Moleti is in tears; Ditlhodi is delighted about a baby.
74. (HHHH) A huge crowd gathers at chief Mabitša's kgoro to

- witness his verdict concerning Mašwahle's affair with his main wife, Ditlhodi.
75. (JJJJ) As Moleti is mourning the death of her child, Ditlhodi is nursing hers; she refuses to have it treated by the family medicine-man who she argues was unable to save the life of Moleti's child.
76. (LLLL) The events that preceded and led up to the case of murder.
77. (KKKK) Chief Mabitša hears the case regarding a love affair which ended in one of the woman's lovers being killed by another; this case as well as another, involving a woman who had been beaten by her husband because of grass that was clinging to her back, is postponed.
78. (NNNN) Mabitša's council and everybody interested gather to hear his judgement of the two cases which had been postponed the previous day; the events that resulted in the assault of the woman by her husband become clear; chief Mabitša fines this man who assaulted his wife due to a misunderstanding one goat, and warns his wife to be more careful in future; Kgothekgothe who murdered a man in a love affair is sentenced to death and executed in the veld in the presence of the dead man's body.
79. (MMMM) Chief Mabitša considers transferring certain duties, such as responsibility for the handling of the initiation ceremony, to the four subordinate chiefs, after the unfortunate disruption of the previous initiation process by a severe hail storm which left many initiates dead or missing.
- (OOOO) Ditlhodi and Moleti clash due to a quarrel between their sons (Moleti gave birth to another boy following the death of the one on the day of Ditlhodi's confinement); Moleti returns to her parents place with her children; chief Mabitša's council discuss the matter; Mabitša holds Mašwahle responsible for the trouble on the ground that he begot her a son who quarrelled with Moleti's; some agree with him and demand that Mašwahle be punished, while others point

out that Mabitša has already indicated that he is not going to punish him.

80. (RRRR) Following Moletī's return to her parents' place, Mašwahle is forced to end his relationship with Ditlhodi.
81. (PPPP) Dithutlwa awaits Mabitša's arrival to discuss Moletī's return; Mabitša does not turn up and Dithutlwa's advisers suggest that he be cut to man size by having his magical charm, controlling the initiation process, confiscated; this is done and Mabitša is left powerless and with diminished status; as a result Dithutlwa becomes the supreme chief; Kgobatši and Kgafedi enjoys Mabitša's humiliation while they vie for Dithutlwa's favour; Kgobatši urges Dithutlwa to install the initiation process to Mabitša's annoyance.
82. (QQQQ) Following the confiscation of his magical initiation charm, chief Mabitša seems rather undisturbed and assures his people that nothing will come of it.
83. (SSSS) Since the confiscation of Mabitša's magical charm and the taking over of his royal duties by chief Fowang, the former has developed a close relationship with Dithutlwa; he supports Dithutlwa regarding the institution of the initiation process; during the preparations for the journey of the would-be initiates to the mountain, Kgobatši requests to kill the beast which is slaughtered for provisions; inexplicably Dithutlwa's son is killed instead of the beast; his last words are that the gods demand that Mabitša be given back what belonged to him; Mabitša is informed and goes to Dithutlwa with Fowang; he buries alive the diviner who had treated Dithutlwa's son and carries off the body of the boy in place of his stolen initiation charm; Dithutlwa's people is left confused and Dithutlwa refuses to pursue Mabitša; Dithutlwa kills his daughter, Moletī, as well as her son; Mabitša decides against taking any parts from the body of Dithutlwa's son and leaves it in the veld; Mabitša and Fowang roam the wilderness in search of

Ntilatilane's place.

84. (TTTT) Dithutlwa decides to react to the abduction of his son's body; he announces the start of the initiation process and personally leads the initiates up the mountain; Mabitša's confiscated magical charm is attacked where it has been hidden, killed and carried into Mabitša's village; his confused and frightened people despatch a mission to search for him; Kgobatši and Kgafedi pledge support for Dithutlwa against Mabitša.
85. (UUUU) The search-party which has to trace Mabitša does not return and his leaderless people decide, on the initiative of his brothers, to move to a new spot where a new leader would be chosen; some months later a group of unarmed and exhausted foreigners is spotted heading in the direction of Mabitša's original village; it is established that the leader is Lekgwara, the man from Ntilatilane's place who had earlier visited chief Mabitša; he informs them that Mabitša has sent them to find out how his people was keeping.
86. (VVVV) Lekgwara and Mabitša's forlorn people are exchanging news about their mutual experiences since Mabitša's departure from his place and his arrival at chief Ntilatilane's.
87. (YYYY) Lekgwara and his party are accompanied to the new spot to which Mabitša's people have moved and happiness prevails as old acquaintances are renewed and relatives presumed dead, meet again; Mabitša's people are told that they need not follow Lekgwara to Ntilatilane's place as Mabitša has promised that he would show up soon; Dithutlwa is not too happy to learn that Pelompeta is also at Ntilatilane's because he is afraid that if Pelompeta returned, Kgobatši and Kgafedi will turn their backs on him.

4.11.3 Order relations

The order relations among the narrative sections covering Chapters I through XI may be represented thus:

A13-B6-C5-D2-E1-F11-G7-H11-J12-K3-L12-M10-N8-O9-P14-
 Q22-R16-S15-T17-U4-V18-W20-X21-Y19-Z20-AA23-BB26-CC25-
 DD24-EE25-FF27-GG28-HH29-JJ33-KK30-LL34-MM30-NN35-OO38-
 PP37-QQ36-RR38-SS32-TT38-UU39-VV31-WW40-XX41-YY42-ZZ43-
 AAA60-BBB45-CCC44-DDD47-EEE46-FFF47-GGG48-HHH51-JJJ50-
 KKK49-LLL51-MMM52-NNN53-OOO55-PPP54-QQQ56-RRR58-SSS63-
 TTT61-UUU64-VVV62-WWW65-XXX66-YYY68-ZZZ67-AAAA68-BBBB70-
 CCCC69-DDDD70-EEEE73-FFFF72-GGGG71-HHHH74-JJJJ75-KKKK77-
 LLLL76-MMMM79-NNNN78-OOO79-PPPP81-QQQQ82-RRRR80-SSSS83-
 TTTT84-UUUU85-VVVV86-WWW57-XXXX59-YYYY87

4.12 Chapter XII (pp. 182-184)

The final chapter constitutes narrative section ZZZZ: A huge meeting was held at chief Ntilatilane's place which was attended by Mabitša, Fowang, Dithutlwa, Kgobatši as well as Kgafedi. Ntilatilane expressed his gratitude towards Fowang for denouncing fighting and war because of its devastation and purposelessness and propagated peace among them. Dithutlwa attacked Fowang, accusing him of destroying his kingship by being involved in the death of his daughter, Moleti, on the very day Fowang's daughter, Ditlhodi, gave birth to her first child following her long period of barrenness. Proof that Mabitša, in collaboration with Fowang, desired his downfall, was the incident in which his son was inexplicably stabbed to death by Kgobatši while the latter was intending to kill the slaughter-ox, he argued. Dithutlwa demanded that Mabitša state his case on the accusation. Instead, Lekgwara requested to speak and after being repeatedly silenced by Dithutlwa, Mabitša gave him permission to speak in his place. Contrary to what Dithutlwa as well as Mabitša expected, Lekgwara suggested, in favour of the former, that Mabitša should demand Mofadi from him because she was Ditlhodi's senior. Dithutlwa was obviously pleased but Mabitša was not very impressed by

Lekgwara's proposal. Mabitša tried to counter by remarking that he heard that Dithutlwa had killed Mofadi, which Dithutlwa denied.

It was decided that Ditlhodi be reinstated as "mother of the tribe" because although she was initially barren, she should have requested her sisters for a substitute herself. Having come to that agreement, the country was set alight so that new things could grow from it. Mofadi's younger sister was appointed as Ditlhodi's successor, while all the chiefs were reinstated in their former positions. They were all subordinate to chief Ntilatilane and had to communicate with him through chief Mabitša.

4.12.1 Narrative order

ZZZZ. A large meeting is held at Ntilatilane's place; it is decided that Ditlhodi be reinstated as "mother of the tribe" and Mofadi's younger sister be appointed as her successor; it is also decided that all the chiefs, i.e. Mabitša, Fowang, Dithutlwa, Kgobatši and Kgafedi be reinstated in their former positions under the jurisdiction of chief Ntilatilane, with chief Mabitša as their mediator.

4.12.2 Chronological order

The conclusive narrative section takes the final position in the chronology of story events in the novel, as follows:

1 = E	45 = BBB
2 = D	46 = EEE
3 = K	47 = FFF
4 = U	48 = GGG
5 = C	49 = KKK
6 = B	50 = JJJ
7 = G	51 = HHH/LLL
8 = N	52 = MMM
9 = O	53 = NNN

10 = M	54 = PPP
11 = F/H	55 = OOO
12 = J/L	56 = QQQ
13 = A	57 = WWWW
14 = P	58 = RRR
15 = S	59 = XXXX
16 = R	60 = AAA
17 = T	61 = TTT
18 = V	62 = VVV
19 = Y	63 = SSS
20 = W/Z	64 = UUU
21 = X	65 = WWW
22 = Q	66 = XXX
23 = AA	67 = ZZZ
24 = DD	68 = YYY/AAAA
25 = CC/EE	69 = CCCC
26 = BB	70 = BBBB/DDDDD
27 = FF	71 = GGGG
28 = GG	72 = FFFF
29 = HH	73 = EEEE
30 = KK/MM	74 = HHHH
31 = VV	75 = JJJJ
32 = SS	76 = LLLL
33 = JJ	77 = KKKK
34 = LL	78 = NNNN
35 = NN	79 = MMMM/OOOO
36 = QQ	80 = RRRR
37 = PP	81 = PPPP
38 = OO/RR/TT	82 = QQQQ
39 = UU	83 = SSSS
40 = WW	84 = TTTT
41 = XX	85 = UUUU
42 = YY	86 = VVVV
43 = ZZ	87 = YYYY
44 = CCC	88 = ZZZZ

Based on this final sequence of chronological positions, the complete order of story events in the novel is presumed to be the

following:

1. (E) The origin of the relationship between the peoples of Fowang and Mabitša.
2. (D) Development of this relationship: Mabitša married to Fowang's daughter.
3. (K) Background to the hostile relationship between chiefs Setumo and Ketšaetsšane.
4. (U) Milestones of happiness in the life of Ditlhodi since her youth.
5. (C) Mabitša's marriage to Ditlhodi conducted properly according to traditional stipulations.
6. (B) After eight years Ditlhodi has not yet produced the heir to Mabitša's throne.
7. (G) The events leading up to the case between Aditle and Semaka.
8. (N) Mabitša leaves no stone unturned to make Ditlhodi conceive but fails; his relationship with Fowang is marred by the action of one of the latter's medicine-men.
9. (O) Assumed Fowang-family meeting comes out in favour of giving Ditlhodi's sister to Mabitša as substitute for her.
10. (M) Mabitša's long struggle with the problem of Ditlhodi's barrenness.
11. (F) Chief Setumo hears the case between Aditle and Semaka.
(H) The hearing continued.
12. (J) Chief Setumo thrashes another chief.
(L) Chief Ketšaetsšane sympathises and supports Aditle after the latter's conviction by chief Setumo; he intercepts Setumo's men who were to collect the fined imposed on him and is thrashed by Setumo.
13. (A) Chief Mabitša's men return from a mission to chief Fowang.
14. (P) Chief Fowang takes precautions against an unexpected attack from Mabitša during the period of abstention.
15. (S) The good relationship between Ditlhodi and Ketelo.
16. (R) The action of the diviner whom Mabitša has summoned to

determine the cause of Ketelo's distress.

17. (T) The diviner points out Ketelo as the cause of Dithhodi's barrenness; she is thrashed by Mabitša, packs up and leaves for her parents' place; when she returns it is decided that Fowang should be asked for a substitute; eventually Dithutlwa's daughter, Moleti, is sent to Mabitša; Fowang provides a medicine-man to treat Dithhodi who falls pregnant some months later.
18. (V) Dithhodi is isolated in a remote hut until she gives birth to a boy; Mabitša is so overwhelmed with joy that he refuses to listen to his mother who wants to tell him that the child died soon after birth; when he eventually discovers the truth he becomes berserk and kills a number of his own subjects.
19. (Y) The circumstances that lead up to the case between Hlaehlae and his son Sekgonkgothela.
20. (W) Chief Setumo's encounter with the decomposed body; one of his wives admits under pressure that she had placed it at his bedside; Setumo requests Mabitša's advice.
(Z) The circumstances that lead up to the joint attack on Setumo by Mabitša and Fowang, following the disappearance of the woman diviner who treated Dithhodi.
21. (X) Mabitša's council hears the case of a man who claims to have been wrongly judged earlier.
22. (Q) Ketelo is still in distress; the diviner is still trying to pinpoint the cause of the trouble.
23. (AA) The relationship between Dithhodi and Moleti deteriorates; they fight and their fathers, Fowang and Dithutlwa, are summoned; the latter threatens to take Moleti home with him while Dithhodi threatens to leave Mabitša if he doesn't stop visiting Moleti; Fowang and Dithutlwa request some time to negotiate. Everything happens to the amusement of Ketelo.
24. (DD) Pelompeta reveals to his council his intention of rejecting Mofadi due to the possibility of her being claimed by Mabitša as substitute for her barren elder sister, Dithhodi. He approaches chief Kgafedi with the

- approval of his council to ask for the hand of his daughter and is warmly received.
25. (CC) Chief Fowang learns that Pelompeta, who was supposed to marry his daughter, Mofadi, had asked to marry the daughter of chief Kgafedi. A mission is sent to Pelompeta to pay allegiance to him and remind him that his marriage to Mofadi was due.
- (EE) On learning that Pelompeta visited chief Kgafedi, Fowang sends a delegation to pay homage to the former and to inform him that his marriage to Mofadi was due. The mission is told that Pelompeta is absent; it returns home only to learn afterwards that he was hiding from them. Before they could visit him again he presented Fowang with some gifts (pulamolomo) which upset the latter, however, because it was in the form of the very cattle Fowang had given to him earlier -- a gesture, therefore, of Pelompeta's rejection of Mofadi. (EE and CC represent one and the same event in the story).
26. (BB) Chief Kgafedi is anxious to destroy chief Fowang and have his head pinned on one of his fencing poles.
27. (FF) An atmosphere of happiness and festivity prevails at Pelompeta's place as he prepares to marry Kgafedi's daughter; the wedding feast at Kgafedi's place lasts longer than planned and is later continued at Pelompeta's village.
28. (GG) Chief Fowang's men enquire about a red glow to the far north; he explains it as resulting from a magical charm activated with the purpose of deterring hostile tribes; no alarm should be raised, as it will affect the village where that has been done.
29. (HH) A long time has passed since Pelompeta married Kgafedi's daughter; the former's subjects are turning against him for choosing Kgafedi's daughter above Fowang's daughter, Mofadi; Pelompeta clashes with his council, sacks them and appoint new members; he is unable to settle the dispute with his people and passes the bucket to Kgafedi, his father-in-law; Kgafedi

surprises him by turning up unexpectedly and in a threatening mood.

30. (KK) Ditlhodi has returned to her parents' place; Moleti falls pregnant and gives birth to a boy; Mabitša vows to sacrifice numerous cattle if the ancestral spirits would bless the baby, but seems to have a premonition of bad luck; Fowang tries to prevent Mabitša from visiting his new-born child at Dithutlwa's place, but the latter's medicine-men thwart this attempt; in the end Fowang celebrates with Mabitša at Dithutlwa's; the old women of the family decide that the child's name will be Dithomo, after Mabitša's father's younger brother.
(MM) Mabitša tells a family gathering what exactly happened on occasion of his visit to Dithutlwa's place to see his new-born child: instead of trying to prevent him from reaching his destination as instructed by Fowang, the warriors inexplicably headed for Kgafedi's place. He ascribed their action to the influence of the tahlane-charm which were used to confuse them. Their confusion landed Fowang in trouble with Kgafedi who refused to accept his explanation that his warriors were on their way to Dithutlwa's place at the time.
31. (VV) Having released chief Fowang's messengers, Kgafedi discusses the fate of the captives (the young men from Fowang's) with his council, as well as the possibility of Fowang retaliating by attacking Pelompeta (who has married Kgafedi's daughter).
32. (SS) The messengers experience frightening hardships on their way back after having deliberately been delayed by Kgafedi; they have to travel through the night to deliver Kgafedi's message in time and are fortunate to survive a raging storm and a herd of ferocious elephant.
33. (JJ) Mabitša is in distress because of the death of his mother, but even more so because he was left alone with his problems, arising from Ditlhodi's barrenness and her quarrels with Moleti.

34. (LL) The ancestral spirits are dissatisfied as far as Mabitša's relationship with Ditlhodi is concerned; he is visited more than once by the spirits of his mother, wanting to know what he is going to do about it; Mabitša sees these visits as a trick performed by chief Fowang who was informed about Mabitša's quarrel with Ditlhodi after Mabitša had discussed it with his mother prior to her death; though it seems as if the spirits will only be satisfied if Ditlhodi returns, Mabitša refuses to humiliate himself by asking Fowang for her return, having told him that he did not want her anymore -- he will rather face the wrath of the gods!
35. (NN) The infant age group (Mahjana) of which Moleti's son, Dithomo, is a member, pays allegiance to their new "chief", having been taken by their mothers to Moleti's place for a party.
36. (QQ) Before Setabotabo borrowed the axe from Motshere, the latter had borrowed his awl, which on enquiry, was reported missing by Motshere; Setabotabo threatened to destroy the place where Motshere used to keep it; he prepared a charm and set Motshere's hut alight.
37. (PP) Motshere and one of the complainants visit Kotlong and on the way back they call at Motshere's son's place; Motshere is involved in an argument with Setabotabo over an axe which the latter has borrowed and not returned; he has previously alleged that he lent it to Lehlwere who maintains that he had lost it; in the early hours of the following morning Motshere's hut inexplicably catches fire and he burns to death.
38. (OO) Two distressed men arrive at chief Fowang's kgoro and report the death of Motshere, a family member who died when his hut burnt down the previous night.
- (RR) The court wants to know why, if he thought that Motshere was only refusing to return his awl, he did not lay a charge against him instead of setting his hut on fire; Setabotabo is unable to reply satisfactorily and it is obvious that he will be found guilty; before judgement is passed some of the messengers who had

earlier been sent to chief Kgafedi return and the case is postponed.

- (TT) On learning that Kgafedi is still holding some of his men captive, Fowang decides that their families as well as his allies should be informed.
39. (UU) The ritual of chief Fowang's "marriage" of the young men held captive by chief Kgafedi; chief Mabitša rejoices over the dispute between the former two.
40. (WW) Chief Kgafedi is in tears before Fowang's council, begging his forgiveness for capturing his men; Fowang is callous and undertakes to consider the matter.
41. (XX) Chief Fowang's daughter, Mofadi, is still waiting to be married by Pelompeta who has married Kgafedi's daughter, Matheledi, in the meantime; Pelompeta's people have started to reject him for not honouring his agreement with Fowang; despite provocations by Pelompeta and Kgafedi, Fowang keeps his cool.
42. (YY) Matheledi dies suddenly and Kgafedi holds Fowang responsible; the latter laughs up his sleeve although he has seemingly nothing to do with her death (however, his ritual "marriage" of the young men captured by Kgafedi was designed to generate magic powers which he could direct at Kgafedi); the latter provides Pelompeta with a seantlo; Fowang visits Pelompeta to discuss Mofadi's future but leaves without reaching an agreement; he is surprised to notice subjects of Mabitša as well as Kgafedi among Pelompeta's people, which was evidence of Mabitša having befriended the two of them; Fowang is afraid of Mabitša's magic powers and secludes himself in a hole for several days to meditate.
43. (ZZ) Chief Pelompeta commits genocide on his own people and flees; the bewildered survivors request help from Kgafedi who refuses to become involved in fear of attracting the wrath of Fowang whom he believes to be responsible for Pelompeta's madness; chief Mabitša is also approached and undertakes to act at a later stage; he visits the leaderless people who are at loggerheads

over a successor for Pelompeta, leaves his company and belongings behind and disappears together with Tšhatšha, one of his body-guards.

44. (CCC) Leaving Pelompeta's place, Mabitša and Tšhatšha heads for Kgafedi's; Mabitša tries to persuade the latter to provide Kgobatši, Pelompeta's younger brother, whom he is sure will succeed Pelompeta, with a wife so as to get a hold on his people; Kgafedi refuses as he fears revenge from Fowang who still awaits the day his daughter, Mofadi, will be married by Pelompeta; Dibetlo is ousted as the latter's successor and follows Serati (the seantlo) who has been recalled by her father, Kgafedi; Pelompeta's people disapprove of Dibetlo's action and through magical means a urologic disease is inflicted on him which leads to a fight between him and Kgafedi; Kgobatši is eventually chosen as Pelompeta's successor and Kgafedi's daughter is rejected as "mother of the tribe".
45. (BBB) Dibetlo (Pelompeta's elder half-brother) is appointed as his successor; a problem develops regarding his relationship with Pelompeta's wives, with whom he is supposed to continue normal matrimonial relations according to tradition, but only if he is the younger brother of his predecessor; chief Kgafedi is informed, which annoys part of the people who want chief Fowang, who had always been their only refuge, to come to their aid; in the end it is suggested that Kgobatši, Pelompeta's younger brother, be elected new chief.
46. (EEE) Maphušu clashes with Menatla due to the former's laziness -- he does not provide his wife with sufficient clothing which makes her borrow from her friends; Menatla beats his wife when he discovers that she has lent her clothes to Maphušu's wife; Maphušu enquires about the beating, an argument develops and Maphušu beats up Menatla; the case ends up in chief Fowang's court where Maphušu is found guilty and fined two head of cattle.
47. (DDD) A delegation from Kgobatši visits chief Fowang to

reinforce an old relationship; the chief is not very excited about the matter and takes time to consider his action; in the meantime he instructs the slaughter of an ox which has been paid as a fine by a man who has just lost a case.

- (FFF) Chief Kgobatšī's delegation is allowed by chief Fowang to send a message home to the effect that they have arrived safely; they start negotiating about Mofadi whom Kgobatšī at last wants to marry (in place of Pelompeta); Fowang agrees after they have condemned their former chief's reluctance to honour his agreement with Fowang; Mofadi's mother also gives her consent.
48. (GGG) Different reactions to the agreement between Kgobatšī and Fowang: Mabitša rejoices and visits Fowang personally to express his happiness; Kgobatšī and his people start celebrating immediately; Kgafedi regrets the news as it signals the loss of his position as father of the "mother of the tribe" of Kgobatšī's (Pelompeta's) people; Kgafedi takes Dibetlo as well as his daughter, Serati (the seantlo), back to Kgobatšī's place; Dibetlo is killed and Kgafedi turns back hastily.
49. (KKK) MmagoDibedi's child falls ill and Sefola (then still alive) requests his brother, Thenodi, to treat it, however it dies; before he is rewarded for his services, Sefola dies and Thenodi demands compensation from Makgitla; the latter refuses responsibility for a debt incurred by his late father; the ensuing quarrel ends in Makgitla thrashing Thenodi; the family court finds Makgitla guilty, but he appeals to the court of chief Mabitša.
50. (JJJ) Makgitla's father, Sefola, dies and leaves the former's mother as well as several younger wives behind; according to a traditional ritual involving a calabash of unstrained beer, Makgitla's mother chooses his uncle Thenodi to continue the deceased's marital relations with her, while the younger widows choose Makgitla for the same purpose; a dispute develops between Makgitla

and Thenodi over one of the young widows, MmagoDibedi, and Makgitla beats up Thenodi.

51. (HHH) The hearing of the case between Makgitla and Thenodi.

(LLL) Mabitša's court debates the case and the more evidence becomes available the more difficult the verdict becomes: one moment Makgitla seems guilty, the next Thenodi seems to be the culprit; in the end things turn against Makgitla on the ground that he had slept with MmagoDibedi even while his father was still alive -- in fact, the child which was treated by Thenodi on Sefola's request, was fathered by Makgitla and he owes Thenodi a reward! Not everybody agrees with the outcome, however.

52. (MMM) Chief Kgafedi visits chief Mabitša and tells him about his experience at the hands of Kgobatsi, who also killed Dibetlo; Kgafedi is worried about Kgobatsi's rejection of his daughter, Serati (the seantlo), and his intention to marry Fowang's daughter, Mofadi (who was promised to Pelompeta, Kgobatsi's predecessor who has disappeared); Mabitša assures him that he has taken care that Kgobatsi will not marry Mofadi.

53. (NNN) The people of Fowang and Kgobatsi celebrate the latter's nearing marriage to Mofadi; Mofadi is not well and is sent to a medicine-man to be treated; as her planned marriage to Kgobatsi draws closer, she has to return to her father's place for the start of the ceremony; instead of accompanying the messengers she instructs them to summon her mother and aunt who immediately leaves for the medicine-man's place; they are utterly amazed and disgusted when she reveals to them that she is pregnant; despite this the marriage proceedings go ahead and chief Kgafedi starts doubting Mabitša's assurance that Kgobatsi will not marry Mofadi -- Mabitša even contributes generously towards her marriage goods! Mabitša as well as Kgobatsi receive messages from Fowang about some amazing occurrence for which he needed their presence urgently.

54. (PPP) Chief Kgobatsi returns from chief Fowang's with the

news that Mofadi is pregnant; it is decided that the cattle which have been presented as magadi should not re-enter the village and that all the gifts received for Kgobatši's marriage to Mofadi which would no longer take place, should be destroyed -- the cattle are left to die in the wilderness while the gifts are burnt: everybody has to shave off his or her hair which is burnt together with saliva which has been spit in contempt of Fowang; the whole country is set alight.

55. (000) Chief Kgobatši's warriors drive a large number of cattle into the wilderness where they perish, leaving the country a devastated scene.
56. (QQQ) Chief Fowang is told by his daughter (Mofadi) that the child she is expecting has been fathered by Tšhatšha, Mabitša's accomplice; Moletl nurses her child while Ditlhodi is still barren; having lost the chance of marrying Mofadi, chief Kgobatši thinks up a plan to get himself a main wife in her place; he neither invites nor informs chiefs Mabitša, Fowang and Kgafedi of his wedding.
57. (WWW) The events leading up to Lekgwara's original visit to chief Mabitša: After being involved in a fight over a girl and accidentally killing his rival, Lekgwara flees from chief Ntilatlane's pursuit; he manages to escape from a cave in which he is trapped when the entrance is blocked with stones, walks into a group of men from chief Mabitša who take him to their chief where he stays for some time.
58. (RRR) Lekgwara arrives at chief Mabitša's, stays for some time and disappears with two age-groups; Mabitša alerts the neighbouring chiefs to be on the look-out for Lekgwara and presents them with young women to win their favour; they return the favour as they feel threatened; Mabitša interprets their action as an acknowledgement of being involved in Lekgwara's disappearance and attacks them.
59. (XXXX) Lekgwara leads the two age-groups which Mabitša allowed to accompany him through the cave he once came

and returned to Ntilatilane's place; the latter is surprised to learn that another tribe lives besides his; he orders that Lekgwara be left alone as he wants to send him on a mission; he is sent to Mabitša's place and en route encounters Mabitša and Fowang who ask to be taken to Ntilatilane who welcomes them and offers them accommodation.

60. (AAA) Mabitša is the supreme chief, having subjected Fowang, Kgafedi, Kgobatši and the rest.
61. (TTT) The four chiefs who have been conquered by Mabitša stand together against him; he demonstrates his superiority by discomfoting them; Segome lands himself in trouble by enquiring about Lekgwara -- Mabitša suspects him of knowing the whereabouts of the latter as he was staying with Segome before he was introduced to Mabitša; Mabitša is worried about the disappearance of Pelompeta and Lekgwara especially because the latter alleged that he was from Ntilatilane's place -- Mabitša thought there were no other rulers besides himself and the other known chiefs.
62. (VVV) Segome is the brother of Tšhatšha; he first marries Mmatilo and later Segala; both women are unable to bear living children; in the hope that a change of environment will solve the problem, Segome requests Tšhatšha to negotiate a dwelling-place for him at Mabitša's to which the latter agrees; he later meets Lekgwara who stays with him until he chases him away; Lekgwara expresses a curse towards him; a month later Segome learns of Lekgwara's arrival at Mabitša's place; he tries to associate with him again, but Lekgwara repudiates him.
63. (SSS) Segome is tied up at chief Mabitša's court together with Mmatilo and Segala.
64. (UUU) The chiefs conquered by Mabitša conspires against him: they want to look for new allies but they have to be careful not to raise Mabitša's suspicion as they still find themselves among his people who are his eyes and

ears; Fowang visits Mabitša and surprises him by entering his village unnoticed and wearing strange clothes; he also requests to recite a praise-poem which he has been taught by the ancestors; Mabitša gets wind of the conspiracy and hurries to Segome, demanding Pelompeta and Lekgwara from him; the latter offers to accompany Mabitša to where they were; that night a severe storm hits Mabitša's village.

65. (WWW) Segome visits chief Mabitša's place the day following the storm; he finds Mabitša in consultation with the four conquered chiefs; he is afraid of entering the kraal and waits outside where Mabitša's people surrounds him and refuses to allow Mabitša near him; Mabitša instructs his warriors to disperse the crowd and kill Segome.
66. (XXX) Ditlhodi returns from her parents' place where she has been staying since leaving Mabitša; Moleti welcomes her back in recognition of her superior position as "mother of the tribe"; Moleti gives birth to her second son and while she is rejoicing, Ditlhodi is sad because Mabitša ignores her.
67. (ZZZ) The father of the child had two wives. Soon after his marriage to the second one, she returned to her parents' place and gave birth. At that stage her own hut had not yet been built. After a while she returned to her husband where the child passed away.
68. (YYY) Chief Mabitša is hearing the case of the woman who refuses that the late child of her husband's second wife be buried inside a hut in her backyard.
(AAAA) Chief Mabitša instructs his council to have a hut built immediately for the mother of the deceased child and to see to it that it is buried that same night.
69. (CCCC) Ipakele's half-sister, Botsana, gets married; the magadi presented to Dimpaletše, Ipakele's father, for her, is claimed by Ipakele -- he alleges that when Dimpaletše married Botsana's mother, his magadi for her included cattle earlier received for Ipakele's own sisters and on that ground he feels himself entitled

to the cattle Dimpaletše received for Botsana.

70. (BBBB) Chief Mabitša hears the case between a man and his son in which the latter is claiming the magadi-cattle which has been presented for his half-sister.
(DDDD) The case between Dimpaletše and Ipakele is continued: chief Mabitša in the end rules in favour of Dimpaletše on the ground that he was the father of Botsana and therefore entitled to the magadi presented for her; furthermore he was the father of Ipakele's sisters and had the right therefore to use the magadi received for them, to marry Botsana's mother. The case is dismissed and the chief tells Ipakele that he wants to send him somewhere.
71. (GGGG) Chief Mabitša's son, Mašwahle, establishes a relationship with Ditlhodi which ends in Ditlhodi bearing his child; on the day of her confinement Moleti's child dies.
72. (FFFF) Moleti's child is buried and chiefs Fowang, Kgobatši and Kgafedi assist chief Mabitša and Dithutlwa in investigating the affair between Ditlhodi and Mašwahle which resulted in Ditlhodi giving birth to Mašwahle's child, as well as the suspicious circumstances under which Moleti's child died on the very day Ditlhodi gave birth.
73. (EEEE) Chief Mabitša's son finds himself tied up in the kgoro; Moleti is in tears; Ditlhodi is delighted about a baby.
74. (HHHH) A huge crowd gathers at chief Mabitša's kgoro to witness his verdict concerning Mašwahle's affair with his main wife, Ditlhodi.
75. (JJJJ) As Moleti is mourning the death of her child, Ditlhodi is nursing hers; she refuses to have it treated by the family medicine-man who she argues was unable to save the life of Moleti's child.
76. (LLLL) The events that preceded and led up to the case of murder.
77. (KKKK) Chief Mabitša hears the case regarding a love affair

which ended in one of the woman's lovers being killed by another; this case as well as another involving a woman who had been beaten by her husband because of grass that was clinging to her back, is postponed.

78. (NNNN) Mabitša's council and everybody interested gather to hear his judgement of the two cases which had been postponed the previous day; the events that resulted in the assault of the woman by her husband become clear; chief Mabitša fines this man who assaulted his wife due to a misunderstanding one goat and warns his wife to be more careful in future; Kgothekgothe who murdered a man in a love affair is sentenced to death and executed in the veld in the presence of the dead man's body.
79. (MMMM) Chief Mabitša considers transferring certain duties, such as responsibility for the handling of the initiation ceremony, to the four subordinate chiefs after the unfortunate disruption of the previous initiation process by a severe hail storm which left many initiates dead or missing.
(OOOO) Ditlhodi and Moleti clash due to a quarrel between their sons (Moleti gave birth to another boy following the death of the one on the day of Ditlhodi's confinement); Moleti returns to her parents place with her children; chief Mabitša's council discuss the matter; Mabitša holds Mašwahle responsible for the trouble on the ground that he begot her a son who quarrelled with Moleti's; some agree with him and demand that Mašwahle be punished, while others point out that Mabitša has already indicated that he is not going to punish him.
80. (RRRR) Following Moleti's return to her parents' place, Mašwahle is forced to end his relationship with Ditlhodi.
81. (PPPP) Dithutlwa awaits Mabitša's arrival to discuss Moleti's return; Mabitša does not turn up and Dithutlwa's advisers suggest that he be cut to man size by having his magical charm controlling the initiation process

confiscated; this is done and Mabitša is left powerless and with diminished status; as a result Dithutlwa becomes the supreme chief; Kgobatši and Kgafedi enjoys Mabitša's humiliation while they vie for Dithutlwa's favour; Kgobatši urges Dithutlwa to install the initiation process to Mabitša's annoyance.

82. (QQQQ) Following the confiscation of his magical initiation charm chief Mabitša seems rather undisturbed and assures his people that nothing will come of it.
83. (SSSS) Since the confiscation of Mabitša's magical charm and the taking over of his royal duties by chief Fowang, the former has developed a close relationship with Dithutlwa; he supports Dithutlwa regarding the institution of the initiation process; during the preparations for the journey of the would-be initiates to the mountain, Kgobatši requests to kill the beast which is slaughtered for provisions; inexplicably Dithutlwa's son is killed instead of the beast; his last words are that the gods demand that Mabitša be given back what belonged to him; Mabitša is informed and goes to Dithutlwa with Fowang; he buries alive the diviner who had treated Dithutlwa's son and carries preparations for the journey of the would-be initiates to the mountain, Kgobatši requests to kill the beast which is slaughtered for provisions; inexplicably Dithutlwa's son is killed instead of the beast; his last words are that the gods demand that Mabitša be given back what belonged to him; Mabitša is informed and goes to Dithutlwa with Fowang; he buries alive the diviner who had treated Dithutlwa's son and carries off the body of the boy in place of his stolen initiation charm; Dithutlwa's people is left confused and Dithutlwa refuses to pursue Mabitša; Dithutlwa kills his daughter, Moleti, as well as her son; Mabitša decides against taking any parts from the body of Dithutlwa's son and leaves it in the veld; Mabitša and Fowang roam the wilderness in search of Ntilatilane's place.

84. (TTTT) Dithutlwa decides to react to the abduction of his son's body; he announces the start of the initiation process and personally leads the initiates up the mountain; Mabitša's confiscated magical charm is attacked where it has been hidden, killed and carried into Mabitša's village; his confused and frightened people despatch a mission to search for him; Kgobatsi and Kgafedi pledge support for Dithutlwa against Mabitša.
85. (UUUU) The search-party which has to trace Mabitša does not return and his leaderless people decide, on the initiative of his brothers, to move to a new spot where a new leader would be chosen; some months later a group of unarmed and exhausted foreigners is spotted heading in the direction of Mabitša's original village; it is established that the leader is Lekgwara, the man from Ntilatilane's place who had earlier visited chief Mabitša; he informs them that Mabitša has sent them to find out how his people was keeping.
86. (VVVV) Lekgwara and Mabitša's forlorn people are exchanging news about their mutual experiences since Mabitša's departure from his place and his arrival at chief Ntilatilane's.
87. (YYYY) Lekgwara and his party are accompanied to the new spot to which Mabitša's people have moved and happiness prevails as old acquaintances are renewed and relatives presumed dead meet again; Mabitša's people are told that they need not follow Lekgwara to Ntilatilane's place as Mabitša has promised that he would show up soon; Dithutlwa is not too happy to learn that Pelompeta is also at Ntilatilane's because he is afraid that if Pelompeta returned, Kgobatsi and Kgafedi will turn their backs on him.
88. (ZZZZ) A large meeting is held at Ntilatilane's place; it is decided that Ditlhodi is reinstated as "mother of the tribe" and Mofadi's younger sister is appointed as her successor; it is also decided that all the chiefs,

i.e. Mabitša, Fowang, Dithutlwa, Kgobatši and Kgafedi are reinstated in their former positions under the jurisdiction of chief Ntilatilane with chief Mabitša as their mediator.

4.12.3 Order relations

The final scheme of order relations for the complete novel may be represented as follows:

A13-B6-C5-D2-E1-F11-G7-H11-J12-K3-L12-M10-N8-O9-P14-
 Q22-R16-S15-T17-U4-V18-W20-X21-Y19-Z20-AA23-BB26-CC25-
 DD24-EE25-FF27-GG28-HH29-JJ33-KK30-LL34-MM30-NN35-OO38-
 PP37-QQ36-RR38-SS32-TT38-UU39-VV31-WW40-XX41-YY42-ZZ43-
 AAA60-BBB45-CCC44-DDD47-EEE46-FFF47-GGG48-HHH51-JJJ50-
 KKK49-LLL51-MMM52-NNN53-OOO55-PPP54-QQQ56-RRR58-SSS63-
 TTT61-UUU64-VVV62-WWW65-XXX66-YYY68-ZZZ67-AAAA68-BBBB70-
 CCCC69-DDDD70-EEEE73-FFFF72-GGGG71-HHHH74-JJJJ75-KKKK77-
 LLLL76-MMMM79-NNNN78-OOOO79-PPPP81-QQQQ82-RRRR80-SSSS83-
 TTTT84-UUUU85-VVVV86-WWW57-XXXX59-YYYY87-ZZZZ88

4.13 Résumé

The complex structure of Letšofalela can, as in the case of the other two novels, be reflected by tracing the distribution of the story events through the text. If the narrative section relating a particular event or series of events, covers more than one page, the page number indicates the beginning of such event or series of events.

<u>Story event</u> (in chronological order)	<u>Location in text</u> (chapter number)	<u>Page number</u>
E1	I	5
D2	I	4
K3	I	11
U4	*III	31
C5	I	3
B6	I	3

<u>Story event</u> (in chronological order)	<u>Location in text</u> (chapter number)	<u>Page number</u>
G7	I	7
N8	I	13
O9	I	16
M10	I	13
F11	I	6
H11	I	8
J12	I	11
L12	I	11
A13	I	1
P14	II	20
S15	III	22
R16	III	21
T17	III	23
V18	III	31
Y19	III	37
W20	III	34
Z20	III	38
X21	III	37
Q22	III	21
AA23	IV	43
DD24	IV	49
CC25	IV	48
EE25	IV	51
BB26	IV	47
FF27	IV	53
GG28	IV	55
HH29	IV	57
KK30	IV	63
MM30	IV	69
VV31	*V	78
SS32	*V	76
JJ33	IV	61
LL34	IV	66
NN35	IV	71
QQ36	V	75
PP37	V	73

<u>Story event</u> (in chronological order)	<u>Location in text</u> (chapter number)	<u>Page number</u>
0038	V	73
RR38	V	75
TT38	V	77
UU39	V	78
WW40	V	81
XX41	V	83
YY42	V	84
ZZ43	V	89
CCC44	V	94
BBB45	V	93
EEE46	V	101
DDD47	V	99
FFF47	V	105
GGG48	V	107
KKK49	VI	111
JJJ50	VI	109
HHH51	VI	109
LLL51	VI	112
MMM52	VI	116
NNN53	VI	117
PPP54	VII	125
OOO55	VII	125
QQQ56	VII	126
WWWW57	*XI	178
RRR58	VII	127
XXXX59	*XI	179
AAA60	*V	93
TTT61	VII	130
VVV62	VII	138
SSS63	VII	130
UUU64	VII	134
WWW65	VII	139
XXX66	VII	141
ZZZ67	VII	144
YYY68	VII	143
AAAA68	VII	145

<u>Story event</u> (in chronological order)	<u>Location in text</u> (chapter number)	<u>Page number</u>
CCCC69	VII	146
BBBB70	VII	146
DDDD70	VII	146
GGGG71	VIII	149
FFFF72	VIII	149
EEEE73	*VII	147
HHHH74	VIII	150
JJJJ75	VIII	151
LLLL76	IX	152
KKKK77	IX	152
NNNN78	IX	156
MMMM79	IX	155
OOOO79	IX	157
RRRR80	*X	165
PPPP81	IX	159
QQQQ82	X	165
SSSS83	X	166
TTTT84	X	173
UUUU85	X	175
VVVV86	XI	178
YYYY87	XI	180
ZZZZ88	XII	182

The major anachronies which cut across chapters, are marked with (*) in the table. The numerous instances occurring within chapters may be inferred from careful scrutiny of the story events (left column) in relation to the page numbers (right column) for a particular chapter. For instance, in the case of Chapter I it can be deduced that the first story event (E1), constitutes the fifth narrative section (E), i.e. it takes position five in the text and appears on p.5 of the novel. The second story event (D2), on the other hand, represents the fourth narrative section (D), implying that it occurs in position four in the text and appears on p.4. From this we may conclude that an earlier event (D) has been narrated after a later event (E), which points to analepsis. It may further be derived that the

story event with which the novel opens, viz A13, chronologically takes up position thirteen, which signifies a beginning in medias res, as pointed out earlier.

Letšofalela has been divided into ninety seven narrative sections which were arranged into eighty eight chronological positions, constituting the reconstructed story. Altogether thirty four anachronies were identified, consisting of thirty three instances of analepsis and one of prolepsis.

CHAPTER 5

The story behind the text

In the context of the study the above topic operates with dual meaning. The first involves the reconstruction of the stories from the particular texts, hence the idea of what we may call the reconstructed story. The second meaning probably lies deeper and will be harder to attain. It regards the significance of Matsepe's attitude towards chronology, i.e. the "story" behind the structure of his texts -- the implied "story".

5.1 The reconstructed story

Our investigation has revealed Matsepe's vast and remarkable deviation from conventional adherence to chronological order. This result emanates from our application of the Genettian principle of determining the relationship between narrative order (text order) and chronological order (story order) to the three Matsepe novels. Establishing this relationship depends upon an arduous yet unavoidable task of reconstructing the story from the text. Although the abstract reasoning underlying such reconstruction remains only a hypothesis, it is indispensable for the researcher who wishes to uncover properly discrepancies between the order of events in the story (chronology) and the order in which the author has rearranged these events in the text (narrative order).

As pointed out in Chapter 1, Genette's principles are based on his analysis of Marcel Proust's A la Recherche du Temps Perdu. According to Steel (1979), this work contains numerous events alluding to true occurrences verifiable from history. It includes various dates representing factual circumstances in real life, relating to particular fictional events. Steel (1979:39) refers to external chronology which includes all external, historical information. In opposition to this he distinguishes an internal chronology, i.e. "the information regarding the lay-out of the diegesis which makes no reference to history". This distinction

does not apply to Matsepe's texts since an "external chronology" as implied by Steel is non-existent in them. An instance that would approximately fit Steel's definition may be Leilane's encounter with the white people in Megokgo ya Bioko, which connects the fictive events to a vaguely delimited period in South African history. This fact, however, does not aid the chronological reconstruction of the said novel, except that it indicates that the bulk of the story events occurred prior to Leilane's meeting with the white people, which could be connected to an indefinite historical period (cf. Serudu 1982:73).

It seems fair to accept that the presence of external historical information, as in Proust's novel, facilitates its chronological reconstruction because the analyst may refer to specific historical data and other information in deciding whether to place one event before or after another. Besides definite dates mentioned in the work, Steel (1979:98-157) lists the following fields of reference which guide the analyst in such a reconstruction: performing arts, visual arts, literature, Paris, technology, medicine, fashions, pastimes, travel, society, politics, and the Great War. No comparable guidelines are to be found in Matsepe's novels. As a matter of fact, the analyst finds himself in a "historical vacuum" in this regard as he is faced with a traditional, pre-colonial Kopa milieu, devoid of any Western influence (except the instance referred to in the preceding paragraph), including writing and the recording of dates -- "a period devoid of time" (cf. Serudu 1987:483). Time in the Western sense, measured by clocks and calendars, is of no significance in this society. This fact not only makes a chronological reconstruction more difficult, but also renders it perhaps more hypothetical than in the case of Proust's novel. This does not mean, however, that our reconstructions of Matsepe's works are necessarily less valid or less significant. It does mean, however, that the analyst has to rely to a far greater extent on logic and sober discretion in placing one event or series of events before or after another.

The first step in the reconstruction process was to demarcate a number of narrative sections in each text. These, it has been pointed out, are accounts of single events or series of related events as they appear in the text. Lešitaphiri has been divided into thirty eight, Megokgo ya Bjoko into fifty nine, and Letšofalela into ninety seven of these sections. While Lešitaphiri and Megokgo ya Bjoko are practically of the same length (99 and 103 pages respectively), the latter is obviously much more eventful, showing twenty one narrative sections more than Lešitaphiri. The volume of Letšofalela (184 pages) accounts for its numerous narrative sections. The narrative sections were marked with capital letters and listed in the order in which they followed one another in each text. In this way the narrative order was established.

The second step was to determine the chronological status of each of the events in a particular text. This amounted to their rearrangement in logical sequential or chronological order, ranging from a point more remote to one less remote. The different chronological positions were indicated by numbers: the earliest or most remote event marked "1", while the highest number in a specific sequence represented the most recent event in the series. The order thus established constitutes the reconstructed story. Story events taken to have occurred simultaneously, were marked by the same number, since they occupied the same chronological position. This resulted in the discrepancy between the number of narrative sections identified and the number of chronological positions postulated: for Lešitaphiri 38 and 36 respectively; for Megokgo ya Bjoko 59 and 46 respectively; and for Letšofalela 97 and 88 respectively. Again Megokgo ya Bjoko is prominent here: the noticeable difference between the number of narrative sections and the number of chronological positions in its case, points to a greater incidence, on the one hand, of interruption of events in the text, and on the other, of simultaneity of events in the story. This in turn testifies to the greater complexity of the work.

Order relations have been established by relating the order of events in the text to the order of events in the story. The schemes of order relations compiled for each work, reflect the distortion of the chronology by indicating the chronological positions (in the stories) of the events occurring in the particular texts. From these it is possible to deduce the various anachronies appearing in each text.

The anachronies identified in the three works, may be summarised as follows:

	<u>Analepses</u>	<u>Prolepses</u>
<u>Lešitaphiri</u> :	9	1
<u>Megokgo ya Bjoko</u> :	22	4
<u>Letšofalela</u> :	33	1

These figures are deceptive in that the complexity of Megokgo ya Bjoko is somewhat minimised by the higher number of anachronies occurring in Letšofalela. If, however, the incidence of anachronies in each case is related to the length of the relevant text, the picture changes. In the case of Megokgo ya Bjoko a total of 26 anachronies occur within 103 pages of text, implying an incidence of one anachrony every 3,96 pages. Letšofalela, on the other hand, with its total of 34 anachronies within the scope of 184 pages, implies an incidence of one anachrony every 5,41 pages. The corresponding figure for Lešitaphiri is one anachrony every 9,9 pages. The foregoing data once more confirm the greater structural complexity of Megokgo ya Bjoko, based on a greater density in the occurrence of anachronies, i.e. a higher incidence of chronological displacement, compared to the other two works.

The identified anachronies, especially cases of analepsis, differ in as far as their reach is concerned. Some return only to the recent past, for instance the day or a few days before, while others reach into the more remote past, jumping back in time some years or presumably even some decades. A case at hand is the analepsis represented by the sequence O17-P6-Q17 in the final scheme of order relations for Megokgo ya Bjoko (cf. par. 3.8.3): While narrative section 0 recounts the continuation of Leilane's

trial at Nthumule's place, narrative section P, explaining the feud between Lefehlo and Nthumule, reaches back to a point when Lefehlo had just become chief, i.e. immediately following the death of his father. This point obviously lies way back in the past, as suggested by the narrator's remark, "Tlhovano ya bona e be e se va bjale ..." (p.29) ('Their feud was not of recent origin'). The extent of this analepsis does not seem to be very long, since it covers only the period of mourning and abstention which traditionally followed the death of an important chief (cf. Megokgo p.30). Narrative section Q returns to the "present moment", relating an event taking place simultaneously with that in O.

In Letšofalela the sequence VVVV86-WWWW57-XXXX59-YYYY87 (cf. final scheme in 4.12.3) displays a major analepsis with a considerable reach: Narrative section VVVV represents Lekgwara's visit to Mabitša's forlorn people, bringing them news of their chief's movements since his departure from his place and his arrival at chief Ntilatilane's. Narrative section WWWW recounts the events leading up to Lekgwara's original visit to Mabitša, thus reaching back deep into the past: his involvement in a fight over a girl in which he accidentally killed his rival, resulting in his flight from chief Ntilatilane's pursuit. Narrative section XXXX tells of Lekgwara's return to Ntilatilane's place, accompanied by the two age-groups he had requested from Mabitša. Narrative section YYYY returns to the "present moment", reporting about Lekgwara's departure for the new spot to which Mabitša's people had moved. Since the analepsis covers part of Lekgwara's life-story, its extent cannot be too short.

The prolepsis contained in the sequence ZZ38-...-...-CCC46-DDD40 in Megokgo ya Bjoko (cf. final scheme in 3.8.3), has a notable reach into the future: Narrative section ZZ reports the deterioration of the relationship between Leilane and Maphuthe which ends in Leilane pushing the latter down the cliff (p.84). When the reader hears of these two again in narrative section CCC (p.90), he is rather surprised to learn that they are confidants and great friends with Lefehlo and Nthumule. Their children have

even married one another, and Leilane has married Lefehlo's daughter. Narrative section DDD takes the reader back, and starts filling him in on the events that had led to the situation announced by the prolepsis in CCC.

Events that seem to succeed one another in the text, sometimes happen simultaneously in the story. In Lešitaphiri narrative sections Q (pp. 31-34) and R (pp. 34-38) are separated by asterisks, leaving the impression that they recount events unrelated to or succeeding each other. However, in the story these events take place at the same time: Taudi is on a visit to Mabothe to discuss his dilemma; the latter receives him well and even presents him with gifts in recognition of the blunder his daughter has made (narrative section Q). While Taudi is on the visit to Mabothe, his people decide that Mphoka should be punished for causing all the troubles; they are powerless, however, since they do not have the authority for such action in the absence of their chief; while the matter is still being debated, chief Taudi returns (narrative section R). These two narrative sections are therefore taken to occupy the same chronological position in the story (cf. par. 2.4.2).

Events that are separated in the text, may be components of the same episode in the story which, in the text, is interrupted by other events. A case in point is the sequence K17-...-M17-...-O17-...-R17 in Megokgo ya Bjoko (cf. final scheme of order relations in par. 3.8.3), which represents four stages of Leilane's trial at Nthumule's court. In the text the particular court proceedings are repeatedly interrupted, i.e. by narrative sections L, N and P, recounting different events. The latter, for instance, constitutes a major analepsis, returning to a point early in the story to fill in the reader on the cause of the feud between Lefehlo and Nthumule.

It has been pointed out earlier that all three works begin in medias res: In Lešitaphiri the first event of the story is only told in narrative section F, i.e. in Chapter II on page 10 (cf. par. 2.13). The first story event in Megokgo ya Bjoko is

encountered in narrative section HH, approximately in the middle of the text, i.e. in the middle of Chapter 4 on page 57 (cf. par. 3.9). In Letšofalela the first story event is contained in narrative section E on page 5 (cf. par. 4.13).

The above findings in themselves evoke a number of pressing questions pertaining to Matsepe's creative activity: How did he go about constructing the narratives as they are? Were they thought out in any way or were they allowed to "create" themselves as it were? Has he originally planned them in "straight" linear order only to "dislocate" them afterwards? Are his stories built on earlier experiences, linked together in a concatenation of achronologic events, springing from his memory?

According to Groenewald (1985:10) the denouement in Matsepe's novels "does not indicate a solution of the problem introduced earlier ..., but, instead, introduces a new problem still to be faced and solved". Serudu (1987:138) states that Matsepe's plots mostly follow a "problem-solution-problem-solution" pattern. Could it be then that these narratives in essence relate to the dilemma tale, an oral genre described by Kubik as "a prose narrative that ends in an open question, a dilemma, for the audience to resolve"? (MS p.8; to be published in South African Journal of African Languages).

5.2 The implied "story"

As pointed out earlier, the second meaning of the "story behind the text" lies deeper and is harder to reveal: it regards the significance of Matsepe's attitude towards chronology, i.e. the "story" behind the structure of his texts. "The critic," says Tobin (1978:198), "digs below the surface, below the apparent and manifest, to reach the hidden and latent truths that are not immediately or perhaps ever given at the level of surface."

Let us consider then what certain critics have said about Proust's treatment of time. Contemplating his handling of chronology, Linn (1961:225) observes that Proust does not

carelessly confuse chronology, but deliberately manipulates it. According to Steel (1979:26), Linn as well as Daniel (1963) assume that Proust did it with a view to reducing the danger that the reader might apply to the author himself what he learns in the novel. Steel points out that Daniel views Proust's novel "as matter that can be analysed to reveal the disease of its author". Daniel's opinion is based on his argument that Proust's vision of time was twisted due to his "maladie de la volonté" (illness of the will), giving rise to a novel with distorted chronology.

Turning to Matsepe, advocates of the author-oriented view could be tempted to jump to a similar conclusion regarding the structure of his novels -- for instance, it is said that he made a habit of excessive drinking... Operating from a text-oriented end, however, we can have no concern for "external" factors such as this. We are committed to the text for an explanation of its structure. Like Houston (1962) we should be interested in the analysis of time qualities in Matsepe's novels "not for revelations about the man, but about the true aesthetic operating mode of the work" (Steel 1979:26).

It was pointed out earlier that all three novels begin in medias res, the principle according to which the starting point of the text is not the starting point of the story -- the text commences with an event which occurs later in the story. Sternberg (1978:46) argues that one of the purely artistic reasons inducing an author to effect such temporal displacements, is to seize the reader's attention from the outset. The artist thus makes sure that he captures the reader's interest by introducing him to the crux of the work as soon as possible: the illegal royal birth in Lešitaphiri; Leilane's trouble-making in Megokgo ya Bjoko; Mabitša's obsession with Dithodi's barrenness in Letšofalela. The presentation of the exposition -- according to Sternberg often the most boring part of the whole narrative -- is delayed to a point where it may be communicated with more telling effect. The foregoing ties in with the view of Perry (1987:50) that the first stage of the text-continuum serves as a sort of heading for that which follows it.

We are in line with Perry (1987:38) as he argues that the principle to which the reader most commonly tries to match the "textual order of presentation", is the "temporal sequence of events". When it proves impossible to justify the arrangement of the elements in the text by an "objective" chronology, the text will, according to Perry, usually make it possible to justify it by another principle of temporal ordering, such as the order of consciousness. According to this principle "the order in which items appear in the text conforms to the one in which they were experienced or perceived by one (or more) of the characters of the 'narrated world'".

Whether such a character is referred to by the narrator as "he", or appears at the "plane of narration" as "I" (first person narrator as in the case of Matsepe), a combined point-of-view is established: the narrating "I" transmits the information to the reader "now", while following the sequence in which it had "once" come to his knowledge as the experiencing "I". In this way the narrator tries to secure the interest of the reader by demanding him to be fully alert if he wishes to make sense of the text. Groenewald (1985:8) qualifies the Matsepe narrator in Megokgo ya Bjoko in the words of Musarra (1983:99-100):

"Het 'ik' richt zich hier niet op zijn eigen verleden, op zijn in het verleden of in zijn bewustzijn bestaande vroeger 'ik', maar op zijn eigen, in het heden bestaande 'zelf'!"

The narrator has to deal with the problem of simultaneity: events that occurred simultaneously in the story have to be rendered in linear order in the text. According to Meyerhoff (1960:56) the potential reconstruction of the self through memory manifests an aspect of timelessness. This in turn, implies simultaneity:

"A continuing, unified pattern of life is conveyed through the literary portrait in that the manifold of different elements composing the self -- memories, perceptions, and expectations, or past, present, and future -- may become co-present."

Obviously then in this process the distinction between past and present, earlier and later, becomes blurred. In the Latin American tradition, according to Tobin (1978:169), history is not perceived as linear, but as "a reality of simultaneity". She points out (p.168) that in One Hundred Years of Solitude, Gabriel García Márques depicts "man before he has acquired a sense of time as a linear order, the prerequisite for an historical consciousness." Matsepe's fictive worlds are inhabited by the same kind of man, for whom "the facticity and presence of a conglomerate of things, equally coexistent, are sufficient in themselves."

Meyerhoff (1960:26) maintains that the ordinary modalities of time -- past, present and future -- are, strictly speaking, indistinguishable in experience; they are contained (even those not actually experienced) as infinite possibilities within any moment of the lifespan of an individual; they may be viewed in terms of a "timeless co-presence". This is based on the fact that a major portion of the contents of human memory does not exhibit a uniform, serial order but rather a quality by which past, present, and future events are dynamically fused and associated with each other -- hence the idea of "dynamic interpenetration" p.22). Meyerhoff (p.17-18) also refers to the concept of the "specious present" which is constituted through continuous flow and duration, implying that "the flow of time within the present already contains some primitive elements of order and direction pointing toward 'past' and 'future'... "

The concepts "coexistent", "co-presence", "interpenetration" and "specious present" referred to above, all point to simultaneity. By ignoring the distinction between past and present, the Matsepe narrator renders an image of contemporaneity, making the narrative work into a literary portrait which reflects the simultaneity of the "life of a whole teeming community [city]; ... [of] the teeming lives of the individuals depicted." (cf. Meyerhoff 1960:39).

According to Perry (1987:40) the text is grasped, in terms of rhetorical and reader-oriented motivations, as a message which is supposed to be experienced. The sequence of the events is justified through its effect on the reader; its function is to control the reading process and to channel it in directions 'desirable' for the text, so as to induce the reader to opt for the realization of certain potentialities (e.g. impressions, attitudes) of the material rather than others.

Matsepe's texts, it may be argued, are designed to reflect a milieu in which "time as a linear order" is superceded by a "reality of simultaneity". The deliberate distortion of the chronology renders a narrated world in which the temporal succession of events becomes insignificant -- what is of importance is the multiplicity and often simultaneity of events experienced by man. In this sense the reader experiences a "timeless" world in which man, floating in the inevitable stream of time, attends to what comes his way in his own time.

Matsepe's works are conspicuously interspersed with events resulting from the magical activities of diviners or medicine-men. These events are supernatural in terms of the real world. Within the narrated world, however, they become acceptable and functional. Through these extraordinary occurrences Matsepe's fictive world assumes the qualities of a state of magic realism, brought about by what Engelbrecht (1974:17) refers to as a piece of fiction "written in the most realistic manner possible, interspersed with fanciful happenings which are none the less realistically presented". In Latin-American narrative, Ganguly (1987:173) has found, the creation of this kind of reality stems from the search for the relationship between fantasy and reality in which "the imaginative interplay of myth, epic (real deeds) and utopia holds forth the writer's image of reality. In the shaping of this image the linear determinism of time is broken by a circular concept revealing the simultaneous spaces of reality (past and present running together)."

In Matsepe's works numerous "fanciful happenings" are presented with amazing realism. Chapter VIII (pp.72-73) of Lešitaphiri depicts the clash between the magical forces of Tladiphaswa and Mabothe: the former unleashes scorching lightning onto Mabitša's people after the discovery of the strange infant in the ant-heap; Mabothe revenges the attack on his son-in-law by bringing down, from a cloudless sky, a devastating rainstorm with hailstones and thorns to harass Tladiphaswa's village. In Chapter 3 (p.44) of Megokgo ya Bjoko Lefehlo directs a swarm of crows from nowhere to pick up and carry away the divining-bones of Nthumule's medicine-men rendering Nthumule powerless. Chapter X (p.167) of Letšofalela relates a scene in which Kgobatši is to kill a beast on the occasion of the departure of Dithutlwa's son for the initiation ritual: Kgobatši stabs the animal in the chest with a spear in the presence of many witnesses. However, instead of the animal dropping dead, it is Dithutlwa's son who collapses and dies as he yells while clutching his chest in pain -- the result of a magical spell by Mabitša. These are but a few examples of supernatural events which contribute to the creation of a reality different from that of the real world. The reader is conditioned into accepting the existence of "another world" in which "everything is possible".

All three works open with an introduction of man caught up in turmoil and strife: he is greedy, jealous, wilful and unsatisfied with his fate (cf. Lešitaphiri p.5); he strives to live, to surpass, to progress, yet these things frustrate and harass him in his daily struggle to come out on top (cf. Megokgo ya Bjoko p.1); he experiences joy and sadness, wealth and poverty, hard times and better times (cf. Letšofalela p.1). Indeed the action in each of the works is propelled by conflict arising from the aforementioned characteristics of man and the said conditions he finds himself in.

In the opening section of Lešitaphiri (p.6) the narrator extends an invitation to the reader: "... a re eleng le bophelo re fihleng gona kua re elago sa ruri" (... let us flow with life and reach the place to where we are going forever). From then on the

notion grows that man is on his way somewhere, toiling through hardships, battle and misfortune brought upon him by his fellow-man: Tšhwahledi is the victim of his mother's infidelity and Mphoka's cunning in Lešitaphiri; Leilane and Maphuthe are the bones of contention in the feud between Lefehlo and Nthumule and the subsequent conflict with other chiefs in Megokgo ya Bjoko; Ditlhodi's barrenness is the root of all trouble in Letšofalela. Each work culminates in peace, bringing to an end the tiresome course of instability and conflict. This desirable state, however, is not to be enjoyed by the characters in their familiar habitat -- they have to move to a new place of abode to find peace: in Lešitaphiri Tšhwahledi and Kgathola leave their place of birth and settle in a new area; in Megokgo ya Bjoko Maphuthe (and the rest) find peace after being rescued following his miraculous survival from the fall down the precipice, and taken to a new place and a new life; Letšofalela ends with the peaceful coexistence of all the one-time rivals after moving to Ntilatilane's place.

Peace is indeed to be found, but not in the world where man finds himself -- he has to be transmitted into another, different and unknown world. Through the distortion of chronology, the reader is introduced to and incorporated into a different, unfamiliar reality which is timeless and extraordinary. Eventually he experiences a transition from a state of turbulence to one of tranquillity, a change equal to the movement from a familiar but tumultuous, to an unknown but serene world. The transition is unpleasant, even frightening: in Lešitaphiri Tšhwahledi and Kgathola move away in the wake of their father's death and the crisis that nearly ended in bloodshed; in Megokgo ya Bjoko Maphuthe's rescue and adoption by the white people who introduced him (and the rest) to the word of God, is preceded by his horrifying plunge down the precipice; in Letšofalela the journey to Ntilatilane's place led through the darkness and obscurity of the secret cave.

The abundant use of analepsis, which implies a "return to the past", brings about the notion of passing time, of the transience

of life and the world. Indeed the present is momentary and ephemeral, rapidly turning into past. This signifies motion or progress -- the movement of man on his way to his final destination. The narrator in Letšofalela (p.93) (and also in Tšhelang Gape, p.61 -- cf. Serudu 1987:439) confirms that man belongs elsewhere when he remarks: "... ruriruri ke a le botša, re bafeti mo lefaseng" (... verily I tell you, we are sojourners on earth). The narrator of Megokgo ya Bioko (p.28) refers to "mohla re falalelago aretse" (the day we depart for who-knows-where). The frequent recalling of the past into the present, constantly reinforces the concept of timelessness by blurring the distinction between the two and nursing the idea that time is of no essence.

The single instances of prolepsis, link the present to the future by advancing things to come through "a leap into the future". This signals a desire for a better scheme of things, which lies beyond the present: In Lešitaphiri (p.87) narrative section GG refers in advance to Taudi's fresh grave amid the burnt-out debris of his village, which in the end becomes the prelude to Tšhwahledi and Kgathola's peaceful co-operation in their new environment. In Megokgo ya Bioko (p.90) narrative section CCC suddenly introduces the arch-enemies Leilane, Maphuthe, Lefehlo and Nthumule as confidants in placid co-existence. This surprises the reader who has the impression that Maphuthe is dead after having been pushed into the abyss by Leilane. He is also in the dark about the unexpected peace among the one-time rivals. Advancement of a state of tranquillity amid turmoil and strife, signifies an almost mystic yearning for a better dispensation.

The traces of mysticism displayed in Matsepe's works, invariably affirms the existence of an eternal order of Reality, disclosed in and confirmed by the mystic experience which consists of, among others "a sense of eternity, a feeling of union with the Godhead, a sense of liberation from suffering and the self, a state of bliss and beatitude..." (Meyerhoff 1960:60-61). With the gods and God often addressed in the works, eternity points toward a timeless existence beyond this life and signals the irrevers-

able movement of time towards an end which will transfer man into a state of happiness.

The analysed Matsepe works become so many individual voyages, taking the reader on different journeys through life in a world where time is not of importance. Each journey ends with a final stop in a different world. This eventual destination may only be reached through a transition from one reality to another. Life is but a temporary stay in a passing world. Earthly time and man's lifespan become minute and insignificant as measured against his eventual stay in his final destination -- eternity -- which he reaches only through a peculiar transition.

Thus Matsepe's texts, constituting unique works of art as they do, similarly share the qualities of infinity and timelessness insofar as they embody

"the timeless essences recollected in tranquillity or the timeless self recovered from the passage of time... It is timeless in disclosing these senses of timelessness, or being a permanent possibility for such disclosure." (Meyerhoff 1960:56-57).

B I B L I O G R A P H Y

TEXTS ANALYSED

Matsepe, O K

- 1963. Lešita-Phiri. Eighth impression 1979. Pretoria: J L Van Schaik.
- 1969. Megokgo ya Bjoko. Pretoria: J L Van Schaik.
- 1972. Letšofalela. Pretoria: J L Van Schaik.

WORKS CITED

- Cloete, T T, Botha E & Malan, C (eds.) 1985. Gids by die Literatuurstudie. Pretoria: HAUM-Literêr Uitgewers.
- Du Plooy, H J G 1986. Verhaalteorie in die twintigste eeu. Durban: Butterworth.
- Eagleton, T 1983. Literary Theory: An Introduction. Oxford: Basil Blackwell.
- Engelbrecht, H 1974. Poort na Atlantis: 'n Strukturele Benadering en Hubert Lampo se skrywerskap. Bloemfontein: P J de Villiers.
- Fokkema, D W & Kunne-Ibsch, E 1977. Theories of Literature in the Twentieth Century. London: C Hurst & Co.
- Fowler, H W & Fowler, F G (eds.) 1975. The Concise Oxford Dictionary of Current English. Fifth edition. Oxford: At the Clarendon Press.
- Ganguly, S P 1987. "Reality as Second Creation in the Latin American Novels: Garcia Marquez and his Cosmovision". In Bhalla, A (ed.) Garcia Marquez and Latin America. New York: Envoy Press.
- Genette, G 1980. Narrative Discourse. Oxford: Basil Blackwell.
- Groenewald, P S 1978. "Die karakterverhaal". Studies in Bantoetale 5.1, 1-44.
- 1983. "The Literature in Northern Sotho: 1960-1982". South African Journal of African Languages 3.1, 1-22.
 - 1985. "Tyd in die Noord-Sothoverhaalkuns". South African

- Journal of African Languages 5:1, 4-11.
- Houston, J P 1962. "Temporal Patterns in A la recherche du temps perdu". French Studies 16, 33-44.
- Jakobson, R 1960. "Concluding Statements: Linguistics and Poetics". In Sebeok, T (ed.) Style in Language. Cambridge Massachusetts: M T T Press.
- Jefferson, A & Robey, D (eds.) 1986. Modern Literary Theory: A Comparative Introduction. Second edition. London: B T Batsford Ltd.
- Jooste, G A 1983. Die vertelstruktuur in vyf romans van Karel Schoeman, met spesiale verwysing na Die Hemeltuyn. Unpublished doctoral thesis, University of Bloemfontein.
- Kubik, G (forthcoming). "Visimu vya mukatikati - Dilemma tales and 'arithmetical puzzles' collected among the Valuchazi". South African Journal of African Languages.
- Linn, J G 1961. "Notes on Proust's Manipulation of Chronology". Romanic Review 52, 210-225.
- Meyerhoff, H 1960. Time in Literature. Berkeley and Los Angeles: University of California Press.
- Musarra, U 1983. Narcissus en zijn spiegelbeeld. Het moderne ikverhaal. Assen: Van Gorcum.
- Perry, M 1979. "Literary Dynamics: How the Order of a Text Creates Its Meanings". Poetics Today 1:1-2, 35-64 and 311-61.
- Rimmon-Kenan, S 1983. Narrative Fiction: Contemporary Poetics. London: Methuen.
- Ryan, R & Van Zyl, S 1982. An Introduction to Contemporary Literary Theory. Johannesburg: Ad Donker.
- Serudu, S M 1982. "Towards an Understanding of Matsepe's Character Delineation". South African Journal of African Languages 3 (Supplement).
- 1987. The Novels of O K Matsepe: A Literary Study. Unpublished doctoral thesis, University of South Africa.
- Steel, G H 1979. Chronology and Time in A la Recherche du Temps Perdu. Genève: Librairie Droz.
- Sternberg, M 1978. Expositional Modes and Temporal Ordering in Fiction. Baltimore and London: The Johns Hopkins

University Press.

Swanepoel, C F 1986. African Literature: Depth in Theory and Application. Pretoria: Publication of the Department of African Languages, University of Vista.

Tobin, P D 1978. Time and the Novel: The Genealogical Imperative. Princeton: Princeton University Press.

Van Luxemburg, J, Bal, M & Weststeijn, W G 1985. Inleiding in de Literatuurwetenschap. Muiderberg: Dirk Coutinho.

WORKS CONSULTED BUT NOT CITED

Bal, M 1980. De theorie van vertellen en verhalen. Tweede uitgave. Muiderberg: Coutinho.

- 1983. "The Narrating and the Focalizing: A Theory of the Agents in Narrative". Style 17:2, 234-269.

- 1985. Narratology: Introduction to the Theory of Narrative. Toronto: University of Toronto Press. (English translation of 1980 edition).

Brink, A P 1987. Vertelkunde: 'n Inleiding tot die lees van verhalende tekste. Pretoria: Academica.

Bronzwaer, W 1978. "Implied Author, Extradiegetic Narrator and Public Reader: Gérard Genette's Narratological Model and the Reading Version of Great Expectations". Neophilologus 62, 1-18.

Carr, D 1986. Time, narrative and history. Indiana University Press.

Chatman, S 1974. "Genette's Analysis of Narrative Time Relations". L'Esprit Créateur 14:4, 353-368.

- 1978. Story and Discourse. Ithaca, New York: Cornell University Press.

Culler, J 1975. Structuralist Poetics: structuralism, linguistics and the study of literature. London: Routledge and Kegan Paul.

- 1980. "Fabula and sjuzhet in the analysis of narrative: Some American discussions". Poetics Today 1:3, 27-37.

Daniel, G 1963. Temps et mystification dans 'A la recherche

- du temps perdu'. Paris.
- Dautzenberg, J A 1979. "Over 'geschiedenis' en 'fabel' als objekt van de literatuurwetenschap". Spektator 9:1, 26-37.
- 1980. "De logische opbouw van de verhaalteorie en haar samenhang met de genreleer". Forum der Letteren 21:4, 242-255.
- Du Plooy, H J G 1985. "Verhaalteorie en teksanalise - enkele samevattende gedagtes". Literator 6:3, 25-47.
- Ellison, D R 1984. The Reading of Proust. Baltimore: Johns Hopkins University Press.
- Fletcher, J 1980. Novel and reader. London and Boston: Marion Boyars.
- Foulkes, A P 1975. The Search for Literary Meaning. Bern und Frankfurt: Verlag Herbert Lang.
- Gräbe, I 1987. "A structural reading of Edgar Allan Poe's 'The Purloined Letter'". Journal of Literary Studies 3:3, 43-51.
- Groenewald, P S 1973. "'n Voorstudie tot O.K. Matsepe se Megokgo ya Bjoko (1969): die vervreemding van die verteller-karakter." Limi 1.2, 23-58.
- 1975. "O.K. Matsepe: By die verskyning van 'Letšofalela', 1972". Limi 3.1, 47-63.
 - 1977. "Die betekenis van die moderne Noord-Sotholetterkunde". Studies in Bantoetale 4.1, 1-18.
 - 1988. "Die Noord-Sothoverhaalkuns". South African Journal of African Languages 8:4, 102-108.
 - 1989. "Verhaalkuns na 1960". South African Journal of African Languages 9:2, 52-58.
- Haffter, P 1980. "Gérard Genette's discourse of narrative". S A V A L-KONGRESREFERATE, 71-89. Bloemfontein.
- Henkle, R B 1977. Reading the Novel. New York: Harper and Row.
- Hirsch, E D 1967. Validity in Interpretation. New Haven: Yale University Press.
- Kennedy, X J 1979. An Introduction to Fiction. Second edition. Boston: Little, Brown and Company.
- Martínez-Bonati, F 1981. Fictive discourse and the struc-

- ture of literature. Ithaca and London: Cornell University Press.
- Pop, J & Gielen, J G W 1983. Verhaal en Tekst. Muusses-purmerend.
- Ricoeur, P 1980, 1981. "Narrative Time". In Mitchell, W J T (ed.) On Narrative. Chicago and London: University of Chicago Press, 165-186.
- 1985. Time and Narrative. Chicago and London: University of Chicago Press. (Volume 1).
- Rimmon, S 1976. "A Comprehensive Theory of Narrative: Genette's Figures III and the Structuralist Study of Fiction". PTL 1, 33-62.
- Ruthrof, H 1981. The reader's construction of narrative. London: Routledge and Kegan Paul.
- Ryan, R & Van Zyl, S 1982. An Introduction to Contemporary Literary Theory. Johannesburg: Ad Donker.
- Scholes, R 1974. Structuralism in Literature. New Haven and London: Yale University Press.
- 1982. Semiotics and Interpretation. New Haven: Yale University Press.
- Van Gorp, H 1970. Het optrede van de verteller in de roman. Hasselt: Heideland-Orbis.
- Van Gorp, H et al. 1984. Lexicon van literaire termen. Tweede, herziene en vermeerderde druk. Groningen: Wolters-Noordhoff.
- Zoran, G 1984. "Towards a Theory of Space in Narrative". Poetics Today 5:2, 309-335.

END