

ELEMENTS OF
SOUTHERN
SOTHO

by

R. A. PAROZ

Morija, Basutoland
MORIJA SESUTO BOOK DEPOT
1946

First published in March 1946

Copyright reserved

**Morija Printing Works
Morija, Basutoland**

PREFACE

"Some happy people learn languages without study. They are quite sure that grammar has been invented on purpose to torment boys at school. We can only hope that this little book will not fall into such hands." In 1883, F. H. Kruger began his preface to *Steps to learn the Sesuto Language* with these words, and we could not think of a more fitting introduction to this successor of his work.

In 1906, the first edition of *A Practical Method to learn Sesuto*, by E. Jacottet, was published; this was the first attempt to write a graded guide to Southern Sotho, mainly for the use of foreigners who wanted to learn the language, starting, so to say, from scratch. E. Jacottet's idea was that such a book could be used as a primer which would enable the student to acquire sufficient skill to use a really scientific grammar; he himself wrote such a book, but did not see it published owing to his premature death. However, it was published in 1927 by the Witwatersrand University Press under the title *A Grammar of the Sesuto Language*, as a special number of the journal *Bantu Studies*.

After almost forty years, during which several editions of the *Practical Method* were issued, with only minor alterations, the need was felt for either a complete redrafting of the book, or the issue of something new. The second way proved easier, and *Elements of Southern Sotho* is intended to answer this need. It is, as the *Practical Method* was, a book intended mainly for Europeans who wish to acquire a basic knowledge of Sotho and are willing to take some trouble to reach that goal. For a more complete book on Sotho grammar, we refer to Jacottet's *Grammar of the Sesuto Language*, mentioned above.

Elements of Southern Sotho treats of Basutoland Sotho. In accordance with most specialists of Bantu linguistics, we have abandoned the use of the term *Sesuto*, and adopted that of *Sotho*, this being the name of the Basuto tribe and of its language, deprived of its mobile prefix.

This book is divisible into roughly four parts of ten lessons each: (a) a survey of Sotho phonetics—fairly complete,

although some peculiarities have been left out—followed by a very sketchy structure enabling the student to build short and simple sentences ; (b) a more thorough study of grammar, enabling one to read simple Sotho texts and to express oneself in daily life ; (c) a completion of the study of grammar up to the point of current speech and common literature ; (d) some notes upon syntax and the peculiarities of the language. This is not a scientific approach to a language, but a graded study, meant for the newcomer. May it bring many to the threshold of a sound knowledge of the beautiful language of the Basotho ; may it give them the desire to go on exploring its depths.

The first four lessons deal with sounds. As the sounds of a language are its foundation, they have been treated somewhat more fully than would have been absolutely necessary ; but it is most important that, from the outset, the student should acquire as good a pronunciation and avoid as many wrong habits as possible. Therefore we recommend these lessons to the student's patience and attention ; a small effort in studying them with care, despite their numerous phonetical terms, will be rewarded later on.

In the text of the lessons, as well as in the vocabularies, we have marked the vowels according to their diverse sound values ; the exercises are written in the standard orthography.

All the exercises are reversible, i.e. they can be translated from Sotho into English and from English into Sotho ; an advantage of such exercises is that, even if the student has not the good fortune of having a competent teacher nearby, he will himself be able to check his work more or less. We have retained this feature of the *Practical Method*, having experienced personally how useful it can be. Unfortunately, in the English version of the exercises, idiomatic English sometimes had to be sacrificed to the need of not unduly complicating the translation into Sotho : as they stand, the English sentences often hint at the Sotho form and are therefore not always what they should be. For this we would ask the student's forgiveness.

The exercises of Lessons 21–40 have been borrowed from existing literature, with minor alterations. We here acknow-

ledge the sources they have been drawn from : they are, first, the *Sotho Bible*, beautifully translated by the missionaries of the Paris Evangelical Missionary Society before 1880 ; then a set of Sotho Readers (*Paliso*), prepared by the same mission ; *Mekhoa le Maele*, by A. Sekese ; *Mehla ea Malimo*, by E. Motsamai ; *Har'a Libatana*, by Z. D. Mangoaela ; *Pitseng*, by T. Mofolo ; *Khopotso ea Bongoana*, by R. L. Motsatse ; *Morena Moshoeshoe*, by E. Motsamai ; *Moeti oa Bochabela*, by T. Mofolo ; *Chaka*, by T. Mofolo.

The vocabularies contain more than 1,000 of the more common words, and should be memorized carefully. The same words are arranged in alphabetical order in Table VII.

A grammar, even written anew, cannot be entirely different from other grammars of the same language : indeed, books treating of the same subject are bound to have many likenesses. We therefore acknowledge the work of Sotho linguists, especially E. Jacottet, who solved many problems and whose solutions we have adopted on many points.

Lastly, we acknowledge the help of friends who checked the English of the French-speaking author, and of Basotho collaborators who helped him concerning Sotho difficulties.

May this book give to those who use it as much pleasure as its author had in writing it.

Thaba-Bosiu, 1946

ABBREVIATIONS

A.	Afrikaans	n.	noun
adj.	adjective	neg.	negative
adv.	adverb	neut.	neutral
aff.	affirmative	par.	paragraph
aux.	auxiliary	part.	particle
caus.	causative	pass.	passive
cl.	class	perf.	perfect
conj.	conjunction	pers.	person
dep.	dependent	plur.	plural
dim.	diminutive	pos.	position
dir.	directive	poss.	possessive
E.	English	prep.	preposition
F.	French	pron.	pronoun
i.	intransitive	rec.	reciprocal
indef.	indefinite	ref.	reflexive
indep.	independent	reg.	regular
intens.	intensive	sing.	singular
interj.	interjection	stat.	stative
interr.	interrogative	subst.	substantive
invar.	invariable	t.	transitive
invers.	inversible	tt.	doubly transitive
loc.	locution	v.	verb
locat.	locative	verb.	verbal

TABLE OF CONTENTS

1. The sounds : A. The vowels	1
2. The sounds : B. The consonants	4
3. The sounds : C. The consonants, cont.	9
4. Syllables. Accentuation	12
5. The verb : Infinitive, present. Interrogation. Article	16
6. The noun : The seven classes	20
7. Grammatical concord, subject, object. Nasal permutation	25
8. The verb : Negative present and infinitive, imperative. Reflexive form	31
9. Adjuncts to the verb : Locative. Prepositions	35
10. The verb : Affirmative perfect and future. Passive voice. Impersonal constructions	39
11. Derivation of nouns	45
12. Irregular nouns	50
13. Adjuncts to the noun : A. Proper adjectives	54
14. Adjuncts to the noun : B. Noun-adjectives	58
15. Adjuncts to the noun : C. Direct relative clause. D. Demonstrative adjectives. Substantive pronouns	63
16. Adjuncts to the noun : E. Genitive pronouns and adjectives. F. Indefinite and interrogative adjectives	69
17. The verb : Formation of the perfect	75
18. The verb : A. Negative perfect. B. Subjunctive. C. Potential. Compound prepositions	80
19. The verb : A. Past tenses. B. Negative future and subjunctive	86
20. The verb : Secondary tenses. Auxiliaries <i>se, sa, tsōa</i>	93
21. Relationship nouns. Collective genitive	100
22. Numerals	106
23. Indirect relative clause. Less common tenses of the verb	112
24. Verbal derivative species	119
25. Verbs "to be", "to have"	126
26. Auxiliary verbs : <i>e-so, nte, ntanē, tsōe</i> , the <i>hō batla</i> type	132

27. Auxiliary verbs : the <i>hō hla</i> type	138
28. Ideophones. Interjections	147
29. Verbal conjunctions	153
30. Reduplications. Abbreviations	160
31. Order of words in sentence	165
32. The verbs <i>hō rē</i> , <i>hō ka</i> , <i>hō tla</i> , <i>hō ěa</i>	171
33. Law of sequence of tenses	176
34. Uses of tenses : A. Long and short present. B. Dependent tenses. C. Infinitive	181
35. Uses of tenses : D. Present, future, potential, occasional. E. Past, perfect, imperfect. F. Sub- junctive	186
36. Subordinate clauses	191
37. Uses of the passive voice. Time notions	199
38. Intonation	205
39. Proverbs, poetry, folklore, proper names	211
40. Orthographical rules	217

TABLES

I. The Sounds of Southern Sotho	225
II. Common processes of derivation of nouns from verbal stems	226
III. Conjugation	227
IV. Prefixes and pronouns	228
V. Verbal suffixes	229
VI. Words which need accents	230
VII. Vocabulary	232
VIII. Index	253

THE SOUNDS

A. THE VOWELS

1. There are nine *vowels* in Sotho : *a, i, u*, three kinds of *e*, and three kinds of *o*. All are pure vowels ; there are no diphthongs, nor any nasalized vowels.

As to pronunciation, they can be analysed as follows :

2. *a* : similar to Afrikaans *a* in *kamp*, French *a* in *table*. There is no exact equivalent to it in English : it is more open and normally shorter than *a* in *father*, which otherwise is nearest to it : *taba*, affair.

3. From *a*, we can pass on to two series of vowels, according to whether they are pronounced by opening the front or the back of the mouth cavity :

The *front* vowels are : open *é*, medium *e*, closed *ē*, and *i*.

Open *é* is next to *a*. It is pronounced similarly to English *a* in *bad*, definitely open, or French *é* in *très* : *tsébè*, ear.

Medium or semi-closed *e* is more closed than open *é*. It is similar to English *e* in *bed* : *tsebeng*, in the ear.

Closed *ē* is next to *i*. It is more closed than French *é* in *été*, similar to English open *i* in *bit*, only longer, similar to Afrikaans *e* in *weg* : *pēla*, rock-rabbit.

i is similar to English *ee* in *see*, French *i* in *si*, Afrikaans *ie* in *brief* ; *lēffi*, darkness.

4. The *back* vowels are : open *ó*, medium *o*, closed *ō* and *u*.

Open *ó* is next to *a*. It is pronounced a little less open than English *o* in *not*, like French *o* in *sotte* : *póhó*, bull.

Medium *o* is more closed than open *o*, similar to English *o* in *more*, Afrikaans *o* in *blom* : *poone*, maize.

Closed \bar{o} is next to u . It is more closed than French \bar{o} in *tôle*, similar to Afrikaans *oo* in *boom* : *phōlō*, ox, *Mō-sōthō*, Mosotho.

u is similar to English *ue* in *true*, French *ou* in *nous*, Afrikaans *oe* in *boek* : *khulu*, tortoise.

5. A closed or medium vowel (\bar{e} , e , i , \bar{o} , o , u) can not be preceded by \acute{e} or \acute{o} in the adjoining syllable. Thus, whenever \acute{e} or \acute{o} are immediately followed by a syllable containing one of the closed or medium vowels, or syllabic *ng*, they are changed into e or o : *tsèbè*, the ear, *tsebeng*, in the ear ; *hō rōka*, to praise, *ha kē rokē*, I do not praise. A closed vowel often causes two or three open vowels in a word to become medium : *hō lèlèka*, to chase away ; *kē lelekile*, I have chased away.

This is a constant feature of Sotho which has many applications in grammar.

6. In grammars and dictionaries, vowels are usually differentiated by the use of diacritical signs, $\bar{\quad}$ (\bar{o} , \bar{e}) for closed, $\acute{\quad}$ (\acute{e} , \acute{o}) for open vowels. It has been agreed that in current orthography such signs will only be used in cases where a confusion is possible between two otherwise identical words. In such cases, only open \acute{e} and closed \bar{o} are marked : *ho tšèla*, to pour, *ho tšela*, to cross ; *ho roka*, to praise, *ho rōka*, to sew.

7. The English-speaking student should be very careful with the pronunciation of Sotho vowels. All are pure vowels ; there are no diphthongs, nor any vowels with a compound sound. The sound of every vowel remains true whether found in accented syllables or in unaccented ones.

8. Two vowels can follow each other in any combination, save those excluded by par. 5, without having any mutual

influence. In every case, both must be pronounced clearly and separately, although there is no interruption of breath between them: *taèlò*, order; *lèind*, tooth; *mòèna*, younger brother (of a man).

o and *e*, besides being vowels, are also used as semi-vowels. They will be treated in the next lesson.

VOCABULARY

<i>mòrèna</i> (<i>marèna</i>) 1-3*	chief, king
<i>mòruti</i> (<i>baruti</i>) 1	teacher, preacher
<i>séfate</i> (<i>lifate</i>) 4	tree
<i>palèsa</i> (<i>lipalèsa</i>) 5	flower
<i>lèbèsè</i> 3	milk
<i>lèfifi</i> (<i>mafifi</i>) 3	darkness
<i>pèrè</i> (<i>lipèrè</i>) 5	horse
<i>fariki</i> (<i>lifariki</i>) 5	pig
<i>karabò</i> (<i>likarabò</i>) 5	answer
<i>sèra</i> (<i>lira</i>) 5	enemy
<i>èsòlè</i> (<i>masòlè</i>) 3	soldier
<i>buka</i> (<i>libuka</i>) 5	book
<i>nòka</i> (<i>linòka</i>) 5	river
<i>mòru</i> (<i>mèru</i>) 2	forest
<i>sèlomò</i> (<i>lilomò</i>) 4	cliff
<i>lèfika</i> (<i>mafika</i>) 3	rock
<i>mòbu</i> 2	earth, ground
<i>lèròlè</i> (<i>maròlè</i>) 3	dust
<i>lèrakò</i> (<i>marakò</i>) 3	wall
<i>kè</i> , pron.	I
<i>u</i> (pronounce <i>ò</i>), pron.	you (sing.)
<i>rè</i> , pron.	we
<i>lè</i> , pron.	you (plur.)
<i>mona</i> , adv.,	here
<i>manè</i> , adv.	there
<i>hapè</i> , adv.	again

* The word in brackets after a noun is its plural form; the figure which follows it is the number of the class to which the noun belongs; where there are two figures, the singular and plural forms belong to different classes (see Less. 5 and 12).

Lesson 2

THE SOUNDS

B. THE CONSONANTS

1. For the guidance of students, we shall lay down some definitions of terms used extensively in phonetics, but with which some of them may be unfamiliar.

A **consonant** is a sound caused by the tongue or the lips, or another organ of speech creating an obstacle to the free passage of breath or voice.

According to the nature of the obstacle, called a stop, consonants can first be divided into five groups :

(a) The **plosives**, are produced by the sudden release of a stop made somewhere between the glottis and the lips.

(b) The **affricative**, or **semi-plosives**, are produced by the slower release of a complete stop made as for a plosive. The result is a plosive and a fricative consonant very closely merged.

(c) The **fricatives** are produced by a narrowing of the passage of breath or voice at some point.

(d) The **rolled** consonants are produced by vibrations of the tongue against the palate.

(e) The **nasal** consonants are produced like plosive consonants, with the difference that the voice or breath passes freely through the nasal passage, even while the stop is made.

2. Consonants are further divided according to the part of the organs of speech in which the stop is made and released :

(a) **labial** means that both lips make the stop ;

(b) **labio-dental**, the lower lip and the upper teeth ;

(c) **dental**, the tip of the tongue against the upper teeth ;

(d) **alveolar**, the tip of the tongue against the upper teeth ridge, without touching the teeth themselves ;

(e) **palatal**, the surface of the tongue against the hard palate ;

(f) **velar**, the back of the tongue against the soft palate;

(g) **guttural**, the stop is made by the glottis itself ;

(h) **lateral**, both sides of the tongue against the sides of the palate ; one or both sides are released ;

(i) **clicks** are sounds with a double stop which is released simultaneously.

3. Almost all consonants can be either **voiced** or **breathed (voiceless)**, according to whether there is or is not an emission of voice while the consonant is pronounced.

4. Two other distinctions are important for the plosive and affricate consonants :

(a) they can be **ejective**, i.e. the glottis is closed at the same time as the mouth closure is made, and both are released together ; the ejective consonant has thus a more sonorous character than a non-ejective consonant of the same position ;

(b) they can be **aspirated**, i.e. they can be followed by a short emission of breath (*h*) before the following vowel is sounded.

5. A few more indications ought to be sufficient to help the student in obtaining a clear picture of Sotho consonants :

p, t, ch, k, are similar to the corresponding English sounds, except that they are ejective (see par. 4). However, such a slight nuance can seldom be acquired by Europeans, except after much practice.

l (before *a, e, o*), *b, m, f, s, sh, n* are similar to the corresponding English sounds.

l before *i* and *u* is very nearly like English *d*.

ts is similar to dental *t* (French *t*) followed closely by a short dental (sibilant) *s*. It is ejective.

j is similar to English *j* in *judge*, but the tongue is rounded while the consonant is being pronounced, and its middle part, not its tip, presses against the palate.

tj is *t* and *j*, closely tied together.

ny is similar to the *ni* sound in English *union*, or *gn* in French *régne*.

kh is a *k* followed very closely by a slight Afrikaans *g*.

ng is a nasalized English *g*. It is never *n* plus *g*. It can be practised with the mouth open and the tip of the tongue well down. The back of the tongue touches the velum, and separates from it, while all the time breath passes freely through the nose : English *song*.

r is always rolled, either with the tip of the tongue against the teeth ridge, as *ring* pronounced in Scotland, or with the back of the tongue against the uvula. It is voiced.

tl is not *t* plus *l*. It is pronounced with the tongue rounded against the palate, tip down. The release of the stop is made on one side.

hl is not *sh* plus *l* either. It is pronounced in the same position as *tl*, only the stop is not complete. It is a kind of voiceless *l*, with the tip of the tongue lower than in *l*.

h is always pronounced clearly, as in English *hand*, or Afrikaans *hand*.

ph, th, tš, tlh are *p, t, ts, tl* respectively, followed by a slight *h*.

q is the so-called **cerebral click**. It is produced by pressing the tip of the tongue to the front of the hard

palate and the back of the tongue against the velum. Before the double and simultaneous release, the middle of the tongue is depressed slightly. The rarefaction of air so caused gives to the click its sonority.

qh is an aspirated *q*.

ng is a nasalized *q*.

6. Here is a table of the usual Sotho consonants :

		labial	labio-dental	dental	alveolar	palatal	velar	guttural	lateral	click
Plosives	breathed	<i>p</i> *			<i>t</i> *		<i>k</i> *			<i>q</i>
	voiced	<i>b</i>			<i>l</i> (before <i>i</i> & <i>u</i>)					
	breathed-aspirated	<i>ph</i>			<i>th</i>					<i>qh</i>
Affricates	breathed			<i>ts</i> *	<i>ch</i> *	<i>tj</i> *	<i>kh</i>		<i>tl</i> *	
	voiced					<i>j</i>				
	breathed-aspirated			<i>tʃ</i>					<i>tlh</i>	
Fricatives	breathed	<i>f</i>	<i>s</i>	<i>sh</i>			<i>g</i>	<i>h</i>	<i>hl</i>	
	voiced					<i>ǰ</i> (<i>y</i>)			<i>l</i> (before <i>a</i> , <i>e</i> , <i>o</i>)	
Rolled	voiced				<i>r</i>		<i>r</i>			
Nasal	voiced	<i>m</i>			<i>n</i>	<i>ny</i>	<i>ng</i>			<i>ng</i>

* The ejective consonants are marked with an asterisk.

See also Table I, p. 225.

VOCABULARY

<i>mōthō</i> (<i>bathō</i>) 1	human being
<i>mōsali</i> (<i>basali</i>) 1	woman
<i>Mōlimō</i> (<i>mēlimō</i>) 2	God
<i>mōshanyana</i> (<i>bashanyana</i>) 1	small boy
<i>hlòòhò</i> (<i>lihlòòhò</i>) 5	head
<i>lētsòhò</i> (<i>matsòhò</i>) 3	hand, arm
<i>lēōtō</i> (<i>maōtō</i>) 3	foot, leg
<i>pōli</i> (<i>lipōli</i>) 5	goat
<i>khomō</i> (<i>likhomō</i>) 5	head of cattle, beast
<i>mōtsē</i> (<i>mētsē</i>) 2	village
<i>tšēpē</i> (<i>litšēpē</i>) 5	iron, bell
<i>haufi</i> , adv.	near
<i>haufi lē</i> , prep.	near to
<i>hō rata</i>	to love, to like
<i>hō èma</i> (<i>emē</i>)*	to stand
<i>hō lula</i> (<i>lutse</i>) ¹	to sit, to stay
<i>hō tšaba</i>	to fear
<i>hō matha</i>	to run
<i>hō ja</i> (<i>jēle</i>)	to eat
<i>hō robala</i> (<i>robetsē</i>)	to go to sleep
<i>hō phēla</i> (<i>phētse</i>)	to live
<i>hō bòna</i> (<i>bonē</i>)	to see
<i>hō mamèla</i> (<i>mametsē</i>)	to listen
<i>hō bua</i>	to speak
<i>hō sebetša</i> (<i>sebelitse</i>)	to work
<i>hō etsa</i> (<i>entse</i>)	to make, to do

* The form in brackets after verbal infinitives indicates the perfect when it is irregular ; for regular perfect, see Less. 10, par. 2.

Note on Vocabulary

¹ *hō èma* and *hō lula*, in the infinitive and present, mean literally "to pass from another position to the standing or the sitting position".

THE SOUNDS

C. THE CONSONANTS, cont.

1. The two vowel symbols *e* and *o* (in very few cases *u*) are used to indicate the consonant sounds which are called **semi-vowels**. In grammars, they are then marked by the diacritical sign \checkmark (\check{e} , \check{o} , \check{u}).

The semi-vowel \check{e} could be considered as the palatal fricative consonant (see table in Less. 2., par. 5). It is similar to the English *y* in *yet*; it corresponds in its position of the organs of speech to the front (*e-i*) group of vowels.

Similarly, the semi-vowel \check{o} corresponds to the back (*o-u*) group of vowels. It is pronounced variedly between the English *w* and the French *u* in *huit*. The preceding consonant and the following vowel have an equal influence on it, as outlined below :

. between dental or alveolar consonants and vowels of the *e-i* group, \check{o} sounds like *u* in French *huit* : \check{o} *tsõile*, he has gone out ; *tõèba*, mouse ;

between palatal, velar, lateral, click consonants and the vowel *a*, it sounds like English *w* : *kõanõ*, here ; *qõabi*, wild cat ;

in intermediate combinations, it is pronounced between these two extremes : *hõ lõana*, to fight ; *kõèna*, crocodile.

2. In order to distinguish whether *e* or *o* are vowels or semi-vowels, the following indications may be helpful :

e preceding or following a consonant, or at the end of a word, is always a vowel : *hõ èma*, to stand ; *hae*, at home ;

e between two vowels is almost always a semi-vowel : *hõ tsamaèa*, to walk ;

o at the end of a word is always a vowel : *thutó*, teaching ; *mōlaó*, law ;

o between two vowels is almost always a semi-vowel : *naōa*, bean ;

o between two consonants is always a vowel : *mona*, here ;

o following immediately a labial or a labio-dental consonant, or *ny* is always a vowel : *hō bōēla*, to return.

3. There are a few **double consonants** in Sotho : they are *psh* (*p* and *sh* united very closely, so as to sound as one single consonant), *pj* (*p* plus *j*), *bj* (*b* plus *j*), *fsh* (*f* plus *sh*).

The semi-vowel *ō* frequently occurs in close succession to another consonant. It can, however, never follow a labial, or a labio-dental consonant, or *ny*, as has been seen in par. 2 : *kōanō*, here (*kō* is in this case the exact equivalent of English *qu*) ; *tōēba*, the mouse (*tō* being similar to *tu* in quick French speech, *tu es là* ?).

4. Great care must be taken to distinguish unaspirated and aspirated consonants, like *t* and *th*, *p* and *ph*, *ts* and *tš*, as well as open and closed vowels, as there are many words which can have entirely different meanings if pronounced in different ways. *Tj*, *ch*, and *j* need also to be studied carefully :

taba, matter – *thaba*, mountain ; *hō rōka*, to sew – *hō rōkā*, to praise ; *hō tšēla*, to pour – *hō tšēla*, to cross – *tšēla*, way ; *ntja*, dog – *ncha*, new ; *hō cha*, to burn – *hō ja*, to eat.

5. In words of foreign origin, there can be found some consonants which are not mentioned above :

d is pronounced as *t* ;

g is pronounced as in Afrikaans (velar voiceless fricative);

v is pronounced as *f*;

x (in proper names only) is pronounced as *s*;

c (in proper names only) is pronounced as *s* or *k*, as the case may require.

VOCABULARY

<i>mōra (bara)</i> 1	son
<i>ngōana (bana)</i> 1	child
<i>ngōanana (banana)</i> 1	small girl
<i>mōeti (baeti)</i> 1	traveller, visitor
<i>mōròhò (mēròhò)</i> 2	vegetable
<i>nama (linama)</i> 5	flesh, meat
<i>pitsa (lipitsa)</i> 5	jug, pan, pot
<i>thōlōana (lithōlōana)</i> 5	fruit
<i>bōhòbè (mahòbè)</i> 6	bread
<i>tsēla (litsēla)</i> 5	way, path
<i>khòhlò (likhòhlò)</i> 5	valley, gorge
<i>kōanō</i> , adv.	here
<i>hō tlama</i>	to bind, to tie
<i>hō tsamaēa (tsamaile)</i>	to walk, to depart
<i>hō tšōara (tšōerē)</i>	to seize; perf. to hold
<i>hō nōa (nōēle)</i>	to drink
<i>hō mēma</i>	to invite
<i>hō utlōa</i>	to hear, to feel
<i>hō phēha</i>	to cook
<i>hō hlatsōa (hlatsōitse)</i>	to wash
<i>hō bèa</i>	to put, to place, to lay (eggs)
<i>hō rōma</i>	to send
<i>hō qēta</i>	to finish, to end, to destroy
<i>hō qala</i>	to begin, to start
<i>hō qhala</i>	to disperse
<i>hō thusa (thusitse)</i>	to help

Lesson 4

SYLLABLES—ACCENTUATION

1. As the division of Sotho words into **syllables** is rather different from that commonly used in European languages; as moreover the correct knowledge of syllables is essential in order to acquire a good pronunciation and accent, this lesson is most important and should be studied thoroughly, before the student attempts to pronounce Sotho words.

2. The most common and complete Sotho syllable is composed as follows :

(a) a consonant (a semi-vowel being considered as such) or a group of consonants (as discussed in Less. 3, par. 3);

(b) a vowel.

Two real vowels can never be in a single Sotho syllable; a consonant can never follow a vowel within or at the end of a syllable :

lē-ra-kò, wall; *ngõa-na*, child; *hõ lē-fshõa*, to be paid.

3. An incomplete syllable lacks either of the two elements of a complete syllable: it can be composed of a vowel alone or a consonant alone.

Any vowel can form a syllable by itself: *a-õ*, demonstrative.

A nasal consonant or *l* can form a syllable by themselves. Syllabic *l* is always followed by a complete syllable beginning in *l*: *hõ l-la*, to cry; *sē-l-lò*, complaint; a syllabic nasal consonant, except at the end of a word, is always followed by a complete syllable, of which the first consonant is produced by a similar position of the organs of speech as that of the syllabic nasal; a syllabic nasal

consonant can never be followed immediately by a rolled or a fricative consonant, nor by a voiced plosive or affricate, nor by a semi-vowel. Thus the syllabic consonants

<i>m</i>	can only be followed by	<i>p, ph, n</i> ;
<i>n</i>	. . . . .	<i>t, th, ts, tš, ch, n</i> ;
<i>ny</i>	. . . . .	<i>tl, tlh, tj, ny</i> ;
<i>ng</i>	. . . . .	<i>k, kh, ng</i> ;
<i>ng'</i>	. . . . .	<i>q, qh, ng'</i> .

The above results in changes of consonants at the beginning of words which will be studied later.

Examples : *n-tša*, war ; *m-pho*, gift ; *ba-n-na*, men.

4. The group *lli* is always syllabic *l*, followed by the syllable *li* ; it's pronunciation is somewhere between *lli* (with two distinct *l*'s) and *ldi* : *Mōlōpōlli*, Redeemer.

Syllabic *ng*, *ny*, *ng'* are all written *n*. At the beginning of a word, *mm*, *nn*, *nyy*, etc., are rendered by '*m*', '*n*', '*ny*', etc. : *ntja*, dog ; *Sēnqu*, Orange River ; *hō nka*, to take ; '*mè*', my mother ; *ka 'ng'a*, in the direction of.

No other consonant than syllabic *ng* can end a Sotho word : *tēng*, there.

5. In Sotho, there are very few truly monosyllabic words. The monosyllabic verbal roots, verbal particles, and pronouns are usually part of a group which is pronounced and accentuated as a single word.

6. The **accent**, or **stress**, is always on the last syllable but one, except in a few exclamations which are stressed on the last syllable : **thaba**, mountain ; **mōnatē**, sweet, good ; **mōhlōaarē**, olive tree.

In placing the stress, care must be taken to divide the words correctly into syllables. So *thabeng*, on the moun-

tain ; *mphó*, gift ; 'mé, my mother, is accentuated thus : *mmé*.

The accent consists of a slight stress of the voice on the accentuated syllable. In the last word of a clause or sentence it is more marked in that it implies a slight lengthening of the syllable.

With the exception of the stressed syllable, all the other syllables in a word are of equal value. There is no weakening of the last syllable.

7. In Sotho, as in most African languages, there is a peculiar **intonation** which is caused by the very precise control of pitch in words and concord. Some syllables have a higher, some a lower pitch or tone. Summary rules about intonation will be given in Less. 38.

While the study of intonation, even in its most summary form, would be impossible without a previous knowledge of the elements of grammar, the student would do well from the start to keep aware of the fact that there is such a tonic rule. By being careful not to raise or lower his pitch at random, and by listening to and imitating Basotho, he will be able to acquire something of that very intricate system. E.g. : *lēkhala*, has an equal tone on the two syllables *kha* and *la* ; *lēkhala*, crab, has a high pitch on *kha* ; *tlala*, famine, has a low tone on *tlala* ; *hō tlala*, to get filled, has a high pitch in *tlala* ; words like *chatsi*, light, have a low pitch on the last syllable.

VOCABULARY

<i>ntlō</i> (<i>matlō</i>) 5-3	hut, house
<i>ntja</i> (<i>lintja</i>) 5	dog
<i>nthō</i> (<i>linthō</i>) 5	thing, beast
<i>mōnna</i> (<i>banna</i>) 1	man (male)
<i>mōhlankana</i> (<i>bahlankana</i>) 1	young man

<i>mōrōetsana (barōetsana)</i> 1	girl
<i>mōlisa (balisa)</i> 1	shepherd
<i>ntate (bo-ntate)</i> 1 1	my father, sir
<i>'mè (bo-'mè)</i> 1 1	my mother, madam
<i>mōllò (mēllò)</i> 2	fire
<i>maōbanē</i> , adv.	yesterday
<i>kapa</i> , conj.	or
<i>lē</i> , conj.	and
<i>hō bitsa (bitsitse)</i>	to call, to name
<i>hō tsēba</i>	to know, to be able to
<i>hō araba</i>	to answer
<i>hō alōsa (alōsitse)</i>	to herd
<i>hō ēa (īle)</i>	to go
<i>hō tla</i>	to come
<i>hō bōlēla (bōletsē)</i>	to say, to tell
<i>hō ruta</i>	to teach
<i>hō laēla (laetsē)</i>	to give orders
<i>hō rēka</i>	to buy
<i>hō sila (sitse)</i>	to grind
<i>hō shapa</i>	to beat
<i>hō sēnya (sēntse)</i>	to spoil, to damage

EXERCISE*

Divide into syllables and accentuate the following words :
bophelo, pitso, Pitseng, moluoane, ntate, 'mēlē, mollo, hantle, hampe, joang, boemo, moeti, manku, lenkoane, mohlankana, Sefikeng, Koeneng, ho boela, ho joetsa, sekoankoetla, sekoahelo, ho tsamaea, ho lopolla, lengotsoana, Selloane, seqhenqha, sefootle, taelo, sephooko.

Note on Vocabulary

¹ *ntate* and *'mè* mean “my father, my mother”. In order to say “your, his, our father, mother”, we have to use other forms, which will appear later.

• In contrast to the examples in the lessons themselves, vowels are only accented in the exercises in accordance with the accepted orthographical rules (see Less. 1, par. 6, and Less. 40, par. 5).

Lesson 5

THE VERB

INFINITIVE, PRESENT

1. The Sotho verb has a very complex structure, and can only be mastered by progressive steps. Its complexity, however, does not result in confusion : it is extremely precise, and able to render all kinds of shades of meaning with great accuracy.

2. The tenses or moods do not fit exactly into European moulds : it would be foolish to attempt to conjugate a Sotho verb according to a European pattern. First of all, we may lay down the principle that there are always an *affirmative* and a *negative* conjugation, often widely different. Then there are two parallel conjugations, one for *independent* verbs, and one for *dependent* positions (as in subordinate clauses, in secondary or compound tenses).

In this lesson, we shall give the two simplest tenses only, in their *affirmative* conjugation.

3. The **affirmative infinitive** of the Sotho verb ends in *-a*, with the exception of *hō rē*, to say, to think, *hō rialo*, *hō cho*, to say so ; the verbal root is always preceded by the particle (prefix) *hō* : *hō rata*, to love, to like ; *hō bua*, to speak. It remains the same in independent or dependent positions.

4. Another simple tense is the **short present** ; it can only be used when there is some adjunct after the verb, closely related to it, as an object, an adverb, etc., or in a dependent position. In an independent position, it is as follows :

<i>kē ruta</i> . . .	I teach
<i>u ruta</i> . . .	thou teachest . . .
<i>ō ruta</i> . . .	he (she) teaches . . .
<i>rē ruta</i> . . .	we teach . . .
<i>lē ruta</i> . . .	you teach . . .
<i>ba ruta</i> . . .	they teach . . .

E.g. : *kē pata lējōè*, I hide a stone ; *u ruta hantlè*, thou teachest well.

In a dependent position, as always in a subordinate clause or in a compound tense, whether there is an adjunct after it or not, it is as follows :

(<i>ha</i>) <i>kē ruta</i>	(if) I teach
(<i>ha</i>) <i>u ruta</i>	(if) thou teachest
(<i>ha</i>) <i>a ruta</i>	(if) he (she) teaches
(<i>ha</i>) <i>rē ruta</i>	(if) we teach, etc.

The only difference with the independent short present is in the 3rd pers. sing. pronoun, which is *a* in the dependent, *ō* in the independent form.

Note : It is a constant feature of dependent verbs that their 3rd pers. cl. 1 sing. pronoun is *a*, never *ō*.

5. In independent clauses and positions, when there is no adjunct to the verb, the **long present** is used, formed as follows :

<i>kēa ruta</i>	I teach
<i>ua ruta</i>	thou teachest
<i>ōa ruta</i>	he (she) teaches
<i>rēa ruta</i>	we teach
<i>lēa ruta</i>	you teach
<i>ba ruta</i>	they teach

It is formed with the help of the short present ; the pronoun of all persons is lengthened by adding to it an *-a*, which is the remnant of an auxiliary (probably *ěa*). *Baa* is contracted in *ba*.

Note : The pronouns of this tense are all, except *ba*, two-syllabic (*ōa* is *ō-a*, not *ōā*).

6. In Sotho, a single person is addressed in the 2nd pers. of the singular (thou) ; the pronoun *u* of that person is pronounced in a similar way as the pronoun *ō* of the 3rd pers. sing., both being a closed *ō* ; only in the 2nd pers. pronoun is the tone slightly higher than in the 3rd.

Note : The pronouns used for the 3rd pers. sing. and plur. in the above examples only refer to persons.

7. The **interrogation** is obtained by adding the particle *na* at the beginning or at the end of the sentence. Sometimes it is found at both ends. Interrogative sentences take a lower tone on their last syllable : *na ua ruta ?* or *na ua ruta na ?* or *ua ruta na ?* Do you teach ?

Where there is an interrogative adverb or pronoun, such as *kaē ?* where ?, *nēng ?* when ?, *ēng ?* what ?, *lifē ?* which ?, in the sentence, the particle *na* is not necessary : *u ēa kaē ?* or *na u ēa kaē ?* where do you go ?

8. There is no **article** in Sotho. Thus *ngōana* means "the child" or "a child" ; *bana* means "the children" or "children".

VOCABULARY

<i>lēbònè (mabònè)</i> 3	candle, light
<i>Sēsōthō</i> 4	Sotho (language, customs)
<i>Mōsōthō (Basōthō)</i> 1	Mosotho (man or woman)
<i>Lēsōthō</i> 3	Basutoland
<i>khōhō (likhōhō)</i> 5	fowl
<i>metsi</i> (no sing.) 2	water
<i>nku (linku)</i> 5	sheep
<i>naha (linaha)</i> 5	country
<i>mōrali (barali)</i> 1	daughter
<i>hahōlō</i> , adv.	much
<i>hampē</i> , adv.	badly

<i>hantlè</i> , adv.	well
<i>hanyēnyanē</i> , adv.	little, a little
<i>ha</i> , conj.	if, when
<i>hō tima</i>	to extinguish
<i>hō ngòla</i> (<i>ngotsē</i>)	to write
<i>hō talima</i>	to look at
<i>hō bōlaēa</i> (<i>bōlaile</i>)	to kill, to hurt
<i>hō jara</i> (<i>jerē</i>)	to carry
<i>hō hana</i> (<i>hanne</i>)	to refuse
<i>hō fēpa</i>	to feed
<i>hō siēa</i> (<i>siile</i>)	to leave behind
<i>hō hldēa</i> (<i>hloile</i>)	to hate
<i>hō nyala</i> (<i>nyetsē</i>) ¹	to marry (a woman)
<i>hō nēa</i>	to give to, to hand
<i>hō fa</i>	to give to

EXERCISE

Translate :

Ke ruta bana. U bona sefate. Ba tšaba lintja. Le sebetsa haholo. O ngola hantle. Rea tsamaea. Kea hana. O reka pere. Re ja bohobe. Ba mamela hantle. Ua tseba. Le tima lebone. U sila hampe. Ke utloa hanyenyane. Kea mamela. Re bitsa 'mè. O rata nama. Ba alosa linku. Na le bitsa morena? Ua bua na?

I teach children. You (sing.) see a tree. They are afraid of (fear) dogs. You (plur.) work much. He writes well. We walk. I refuse. He buys a horse. We eat bread. They listen well. You (sing.) know. You (plur.) extinguish the candle. You (sing.) grind badly. I hear a little. I listen. We call my mother. She likes meat. They herd sheep. Do you (plur.) call the chief? Do you (sing.) speak?

Note on Vocabulary

¹ A man marries a woman ; a woman is married by a man.

Lesson 6

THE NOUN

THE SEVEN CLASSES

1. There is nothing similar to the European genders (masculine, feminine, neuter) in Sotho. Nouns are divided into seven **classes**, each of which has its distinctive **prefixes**. In the past classes used to correspond to certain types of nouns ; now most of them contain many types of nouns, and their original meaning has largely been lost.

Sotho is, as other Bantu languages, a prefixed language. This means that most additions to the stems of words are prefixed at their beginning.

2. The regular types of the seven classes are the following, with their prefixes printed in bold type :

	sing.	plur.	
class 1	mōthō	bathō	human being
class 2	mōtsē	mētsē	village
class 3	lērakò	marakò	wall
class 4	sēfatè	lifatè	tree
class 5	nthò	linthò	thing
class 6	bōhòbè	mahòbè	bread
class 7	hō ja	—	to eat, eating

3. Class 1 (prefixes *mō-ba-*) is reserved almost exclusively to human beings : *mōthō*, *bathō*, human being ; *mōnna*, *banna*, man.

It contains a category of nouns which could be considered as a sub-class ; they do not take the regular prefixes, but otherwise behave exactly like other nouns of class 1 ; most of them are nouns describing blood relationships. In their singular form, they have no prefix ; in the plural, they take the prefix *bo-*, joined to

the stem by a hyphen, as it seems to be less closely related to the stem than the class 6 prefix *bō-* : *ntate*, *bo-ntate*, my father, sir ; *'mè*, *bo-'mè*, my mother, madam ; *malômè*, *bo-malômè*, my maternal uncle. Some names of birds and reptiles are in the same category : *'mamōlangōanē*, *bo-'mamōlangōanē*, secretary bird ; *'mampharōanē*, *bo-'mampharōanē*, grey lizzard ; *masumō*, *bo-masumō*, cobra.

4. Class 2 (*mō- mē-*) cannot easily be mistaken for class 1, as it contains only very few nouns describing persons. In this class there are, besides others, many names of plants, as *mōhlōmo*, *mōlula*; of trees, *mōluōanē*, *mēluōanē*, willow tree ; and abstract nouns derived from verbs, as *mōaparō*, way of dressing ; *mōngóló*, writing ; *mōsebeti*, *mēsebeti*, work.

5. Class 3 (*lē- ma-*) contains every category of nouns, from those describing human beings, as *lētahōa*, *matahōa*, drunkard, to abstract nouns as *lēètò*, *maètò*, journey ; names of plants as *lēngana*, *mangana*, or animals, as *lēkau*, duck. Many parts of the body, especially these of which there are two, belong to this class : *lērama*, *marama*, cheek ; *letsòhò*, *matsòhò*, hand.

6. Class 4 (*sē- li-*) is similar to class 3 in that it contains many kinds of nouns. Some describe human beings, mostly stressing a quality or a peculiarity of the person, as *sēbetli*, *libetli*, carpenter ; *sēfofu*, *lifofu*, blind person. It also contains names of plants, animals, instruments, as *sēhlōkō*, a euphorbia ; *sēinōli*, *līinōli*, kingfisher ; *sēkōahèlò*, *likōahèlò*, cover.

7. Class 5 (*n- līn-*, *n* being in both cases syllabic) contains most nouns describing animals, objects, some names of plants, many nouns derived from verbs and

describing the actions those verbs indicate; the *n* of the prefix disappears whenever the root is more than monosyllabic : *mpa*, *limpa*, belly ; *nta*, *linta*, louse ; *khomō*, *likhomō*, cow ; *thipa*, knife ; *thatō*, will ; *tšebeletso*, *litšebeletso*, service.

The syllabic *n-* of the prefix always adjusts itself to the consonant which follows it. In front of a labial, it becomes labial (*m-*) ; in front of a dental or an alveolar consonant, it remains dental (*n-*) ; in front of a palatal or lateral consonant, it becomes palatal (*ny-*, written *n-*) ; in front of a velar, it becomes velar (*ng-*, written *n-*) ; in front of a click, it becomes a click (*ng-*, written *n-*) ; (see Less. 4, par. 3, for the phonetic and orthographic rules governing this) ; *mphō*, *limphō*, gift ; *ntsu*, *lintsu*, eagle ; *ntja*, *lintja*, dog ; *nkhō*, *linkhō*, earthen vessel.

8. Class 6 (*bō-* *ma-*) contains mostly abstract nouns derived from verbs, nouns, or adjectives, usually describing an action or a quality corresponding to the root they are formed with : *bōémò* (from *hō èma*, to stand), standing, stature ; *bōitšōarò* (from *hō itšōara*, to control oneself), self-control ; *bōfofu* (from *sēfofu*, blind person), blindness. Most of these abstract nouns have no plural.

There are a few concrete nouns in class 6, as *bōhōbē*, *mahōbē*, bread ; *bōlila*, sorrel.

9. Class 7 (*hō*) is the class of the infinitive, or gerund, which can be used as a noun and behaves exactly as such in all grammatical concord rules : *hō ja*, to eat, eating.

VOCABULARY

lērùmò 3 *
sēēta 5

assegai, spear
shoe

* From now on the plural of nouns will only be given in the vocabularies when irregular.

<i>sēthunya</i> 5	gun
<i>nonyana</i> 5	bird
<i>mōtòhò</i> 2	porridge
<i>mōputsò</i> 2	reward, salary
<i>mōnōana</i> 2	finger
<i>mōnyakò</i> 2	doorway ¹
<i>lēmāti</i> 3	door, plank ¹
<i>lēngòlò</i> 3	letter
<i>lēngòpè</i>	ditch, donga
<i>fatšē</i> , adv.	on the ground
<i>hō</i> , prep.	to, from, by
<i>'mē</i> , conj.	and ²
<i>kaē?</i>	where ?
<i>ēng?</i> 'ng? ³	what ?
<i>hō hotetsa</i> (<i>hotelitse</i>)	to light (a fire)
<i>hō bala</i>	to count, to read
<i>hō latèla</i> (<i>latetsē</i>)	to follow
<i>hō hata</i>	to tread, to trample
<i>hō tsōa</i>	to go out, to come from
<i>hō bōtsa</i> (<i>bōtsitse</i>)	to ask (a question), to inquire
<i>hō kōpa</i>	to ask for (something)
<i>hō haha</i>	to build
<i>hō aha</i>	to dwell
<i>hō rapèla</i> (<i>rapetsē</i>)	to pray

EXERCISE

Translate :

Re bala libuka. O haha ntlo. Kea bōtsa. Ba hotetsa mo 'o. Ke ja bohobe, 'me ke noa metsi. Re ja nama le bohobe. Ba ita ho morena. O lula fatšē. U phela kae? Na ba rapela? Ba bona linonyana. Re pheha meroho. Le ngola mangolo. Ke alosa likhomo. O shapa bana. U ea mane na? O tima mollo. Ke mema 'mè. Ba hlatsoa lemati. Na le ea hole?

We read books. He builds a house. I ask. They light a fire. I eat bread and I drink water. We eat meat and bread. They come to the chief. He sits down (on the ground). Where do you live ? Do they pray ? They see birds. We cook vegetables. You (plur.) write letters. I herd cows. He beats the children.

Do you (sing.) go yonder? He extinguishes the fire. I invite my mother. They wash the door. Do you (plur.) go far?

Notes on Vocabulary

¹ Distinguish between *mōnyakò*, the opening in the wall, and *lēmati*, the plank which serves to close it.

² *lē*, and, joins two nouns, or two infinitives, two adverbs or locatives in the same clause; *'mē* joins two clauses or verbs which are co-ordinated.

³ *ēng* after a word ending on a consonant; *'ng* after a word ending on a vowel.

GRAMMATICAL CONCORD

SUBJECT, OBJECT

1. We now approach one of the fundamental principles of the language, its **grammatical concord**. In the previous lesson, we have studied the seven classes of nouns and their prefixes. *All variable elements in a clause must concord in class and number with the noun-subject which governs the clause.* By variable elements, we mean the verb, and all the noun-subject's attributes (adjective, possessive adjunct, demonstrative, relative clause, numerals, etc.) The variable elements of the sentence will all be reviewed in later lessons.

2. We have already studied the present tense of the verb. It will serve as an example to illustrate the grammatical concord of Sotho.

In Less. 5, we have given the conjugation of the affirmative present in the three persons sing. and plur. We were careful to indicate that the 3rd pers. pronouns *ō* and *ba* were used only for human beings. We can now add that these two pronouns are used whenever the subject is a noun of class 1 (*mō- ba-*).

In all tenses except the imperative, the verb must be preceded by a pronoun. If the **subject** is a noun, it must be repeated before the verb in the form of a pronoun of its class and number. When the noun-subject is understood, it can be left out of the clause; the pronoun-subject must always be present.

It can be seen in the example below that the **pronoun subject** (sometimes called *connective pronoun*) is in relation with the prefix of the noun-subject. The only modifica-

tions are that all nasal consonants of the prefixes are dropped in the pronouns. In class 5, the pronoun is *ē*.

3. Short present (with adjunct after the verb) :

3rd pers. sing.

- class 1 *mōnna ō ruta* . . . the man teaches . . .
- class 2 *mōtsē ō ruta* . . . the village teaches . . .
- class 3 *lēšòlè lē ruta* . . . the soldier teaches . . .
- class 4 *sēfofu sē ruta* . . . the blind person teaches . . .
- class 5 *ngaka ē ruta* . . . the doctor teaches . . .
- class 6 *bōhlōkō bō ruta* . . . pain teaches . . .
- class 7 *hō sebeta hō ruta* . . . working teaches . . .

3rd pers. plur.

- class 1 *banna ba ruta* . . . the men teach . . .
- class 2 *metsē ē ruta* . . . the villages teach . . .
- class 3 *masòlè a ruta* . . . the soldiers teach . . .
- class 4 *lifofu li ruta* . . . the blind persons teach . . .
- class 5 *lingaka li ruta* . . . the doctors teach
- class 6 *mahlōkō a ruta* . . . pains teach . . .

4. The long present is formed by adding *-a* to the pronouns (see Less. 5, par. 5) ; *baa* is contracted into *ba*, *aa* into *a* : *mōnna ōa ruta*, the man teaches ; *sēfofu sēa lula*, the blind man sits down ; *masòlè a sebeta*, the soldiers work.

The dependent present is the short present, except that the cl. 1 sing. pronoun is *a*, never *ō*.

5. The **object** is placed regularly after the verb. When the nature of the object is obvious, the noun can be replaced by a **pronoun-object** (called sometimes *objective* pronoun). The pronoun-objects are as follows :

		sing.	plur.
1st pers.		<i>n-</i>	<i>rē</i>
2nd pers.		<i>u</i>	<i>lē</i>
3rd pers.	cl. 1	<i>mō</i>	<i>ba</i>
	cl. 2	<i>ō</i>	<i>ē</i>
	cl. 3	<i>lē</i>	<i>a</i>
	cl. 4	<i>sē</i>	<i>li</i>
	cl. 5	<i>ē</i>	<i>li</i>
	cl. 6	<i>bō</i>	<i>a</i>
	cl. 7	<i>hō</i>	—

The pronoun-object is as a rule similar to the pronoun-subject ; only in the 1st pers. sing. it is syllabic *n-*, and in the 3rd pers. sing. cl. 1 it is *mō*. The pronoun-object is always placed between the pronoun-subject and the verb. Syllabic *n-* of the 1st pers. sing. is joined to the verb itself : *kēa mō ruta*, I teach him ; *ba ntšaba*, they are afraid of me.

The presence of a pronoun-object does not interfere with the use of the long present, as the object is then not after the verb, but before : *kēa mō ruta*, I teach him ; *kē mō ruta Sēsōthō*, I teach him Sotho.

6. The use of the 1st pers. sing. pronoun-object is not free from difficulty. According to the phonetic rule mentioned in Less. 4, par. 3, syllabic *n-* cannot be followed by every consonant. So at the beginning of the verbal root which the pronoun-object precedes, any fricative, rolled, voiced plosive, or affricate consonant is incompatible with the syllabic *n-*, and must therefore be replaced by a breathed plosive or affricate of similar position, according to the rule of **nasal permutation**. Rolled and fricative consonants are replaced by aspirated, whereas voiced plosives or affricates are replaced by unaspirated consonants. If there is no consonant at the

beginning of the verbal root, we have to introduce a *k*, as a syllabic nasal can not be followed directly by a vowel.

The nasal permutation results in

<i>b</i>	becoming	<i>p</i>	<i>r</i>	becoming	<i>th</i>
<i>f</i>	„	<i>ph</i>	<i>j</i>	„	<i>tj</i>
<i>s</i>	„	<i>tš</i>	<i>h</i>	„	<i>kh</i>
<i>sh</i>	„	<i>ch</i>	<i>hl</i>	„	<i>tlh</i>
<i>l</i>	„	<i>t</i>	—	„	<i>k</i>

Ba mpòna, (from *hō bōna*, to see), they see me ; *lēa mphēpa* (from *hō fēpa*, to feed), you feed me ; *ō nthuta Sēsōthō* (from *hō ruta*, to teach), he teaches me Sotho ; *ba nkułōa* (from *hō utłōa*, to hear), they hear me.

Again, the pronoun itself is transformed into *m-* before labial consonants. Before all other consonants it keeps its orthography, but is pronounced respectively *n-*, *ny-*, *ng-*, *ng-*, as studied in Less. 4, pars. 3 and 4). *Mm*, *nn* are written 'm, 'n : *ō mpha* (from *hō fa*) *bōhóbé*, he gives me bread ; *ō 'ngoletsē* (from *hō ngólla*) *lēngóló*, he has written me a letter.

7. When the pronoun *mō* precedes a verb beginning in *b-* or *m-*, it can be amalgamated with it, taking the form of syllabic *m-*. *B-* is then modified into *m-*, and as usual *mm* is written 'm ; *ba 'mitsa* (from *hō bitsa*, to call), they call him ; *ba 'mēma* (from *hō mēma*, to invite), they invite him.

Note : *Ba 'mitsa*, they call him, must not be confused with *ba mpitsa*, they call me.

8. Many Sotho verbs are **doubly transitive**, i.e. they can take two objects. If one of the objects is a pronoun, and the other a noun, the former is placed before the verb, the latter after it (see examples in pars. 5 and 6). If both objects are pronominal, it must be remembered that *two*

pronoun-objects can never be placed together before a verb.
The construction in such a case will be seen later (Less. 15, par. 10).

VOCABULARY

<i>lēvenkele</i> 3	shop
<i>kōbò</i> 5	blanket, garment
<i>tšimō (masimō)</i> 5-3	field
<i>nkhōnō (bo-nkhōnō)</i> 1	my grandmother
<i>mōlatō</i> 2	fault, debt
<i>lētsatsi</i> 3	sun, day
<i>sēlēpè</i> 4	axe
<i>sēchaba</i> 4	tribe, nation
<i>sēlēmò</i> 4	spring, year
<i>kajenō</i> , adv.	to-day
<i>kantlè</i> , adv.	outside
<i>ka ntlè hō</i> , prep.	outside of, without
<i>kē</i>	it is
<i>ha sē</i>	it is not
<i>hō kēna (kenē)</i>	to enter
<i>hō lla</i>	to cry, to weep, to resound
<i>hō tlisa (tlisitse)</i>	to bring ¹
<i>hō isa (isitse)</i>	to take to ¹
<i>hō sala (setsē)_i</i>	to remain, to stay
<i>hō fihla</i>	to arrive
<i>hō fiēla (fietsē)</i>	to sweep
<i>hō lēfa</i>	to pay
<i>hō bula (butse)</i>	to open
<i>hō kōala (kōetsē)¹</i>	to close, to shut
<i>hō busa (busitse)</i>	to govern
<i>hō tsietsa (tsielitse)</i>	to embarrass, to annoy

EXERCISE

Translate :

Morena oa re busa. Ke rata 'mè, 'me ² oa nthata. U nka kobo, u e isa kantle.₃ Pere ea fihla ; ke e bona mane. Moruti oa mpitsa. U ea kae? Re reka likobo. Na lea li lefa na? N ua

mpotsa? Molimo oa re utloa ha re o rapela. Ha re kena, re talima ngoana, 'me re mo nea bohobe. U bua hantle, ntate. Pere ea nkhata³. Molisa o alosa linku. Oa li tseba. Ntate o bula monyako, 'me kea kena. Ke tlisa nku; na ua e rata? Ke bona levenkele haufi. Re ea mane. Ba tla koano.

The chief governs us. I love my mother, and she loves me. You (sing.) take the blanket, you take it outside. A horse arrives; I see it yonder. The minister calls me. Where do you (sing.) go? We buy blankets. Do you (plur.) pay for them? Do you (sing.) ask me? God hears us when we pray [to] Him. When we enter, we look at the child, and we give him bread. You speak well, sir. The horse treads on my foot (on me). The shepherd herds the sheep. He knows them. My father opens the door, and I come in. I bring a sheep; do you (sing.) like it? I see a shop nearby. We go yonder. They come here.

Note on Vocabulary

¹ *hō tlisa* means to cause to come; *ho isa*, to cause to go.

Notes on Exercise

² *'mè*, my mother, madam, and *'mē*, and, being spelt alike, have to be distinguished by accenting one of them (see Less. 1, par. 6).

³ *hō hata*, to tread upon, is transitive.

THE VERB

NEGATIVE PRESENT AND INFINITIVE,
IMPERATIVE

1. The **independent negative present** is formed with the help of the negative particle *ha*, the verb itself ending in *-ē*. There is no difference whether there is an adjunct to the verb or not.

<i>ha kē rutē</i>	I do not teach
<i>ha u rutē</i>	thou doest not teach
<i>ha a rutē</i> , etc.	he (she) doest not teach
<i>ha rē rutē</i>	we do not teach
<i>ha lē rutē</i>	you do not teach
<i>ha ba rutē</i> , etc.	they do not teach

The 3rd pers. pronouns given in Less. 7, par. 3, remain true for all tenses. The 3rd pers. sing. cl. 1 always takes the pronoun *a* in the negative conjugation.

The ending *-ē* of the negative present influences the preceding vowels in the verbal stem : an uninterrupted series of open vowels (*é* or *ó*) become medium : *ho bōna*, to see, *ha kē bonē*, I do not see ; *hō fēla*, to end, *ha ē felē*, it does not end (see Less. 1, par. 5).

2. The negative particle *ha* can never be used in a dependent clause or a compound tense. Therefore the **negative dependent present** takes the negative particle *sa*, placed after the pronoun subject.

(<i>ha</i>) <i>kē sa rutē</i>	(if) I do not teach
(<i>ha</i>) <i>u sa rutē</i>	(if) thou doest not teach
(<i>ha</i>) <i>a sa rutē</i> , etc.	(if) he (she) does not teach
(<i>ha</i>) <i>rē sa rutē</i>	(if) we do not teach
(<i>ha</i>) <i>lē sa rutē</i>	(if) you do not teach
(<i>ha</i>) <i>ba sa rutē</i> , etc.	(if) they do not teach

When a pronoun-object has to be inserted with a dependent tense, it is placed after the negative particle and before the verb : *ha kē sa mō rutē*, if I do not teach him.

3. The **negative infinitive** is *hō sē rutē*, not to teach, whether in independent or in dependent positions.

4. The **imperative** is :

2nd pers. sing. *ruta!* teach
2nd pers. plur. *rutang!* teach!

In the **negative** :

2nd pers. sing. *sē rutē!* do not teach!
2nd pers. plur. *sē rutēng!* do not teach!

This imperative, the simplest of all tenses, is however not very common. In the singular, it is often replaced by a more elaborate form, *ak'u rutē!* teach! derived from the subjunctive. The most common negative imperative is also a subjunctive : sing. *u sē kē ūa ruta!* do not teach ! plur. *lē sē kē la ruta!* do not teach!

When preceded by a pronoun-object, the affirmative imperative proper takes the ending of the subjunctive -*é* (sometimes -*e*, see Less. 18, par. 3) : *mō ruté!* teach him (her)!

5. Monosyllabic verbs do not always conform to the regular formation of the affirmative imperative. Three of them, *hō rē*, to say, *hō ba*, to become, to be ; *hō ēa*, to go, take a so-called **euphonic e**-joined in front of the verb by a hyphen : *e-ba!* *e-bang!* be! become! *e-rē!* *e-rēng!* say. *Hō tla*, to come, is irregular and makes *tloo!* *tloong!* come! Others have a double *a*, as *tšōaa!* go out! In the negative imperative, all verbs are regular.

6. The **reflexive form** of the verb is constituted by prefixing in front of the verbal root for all persons, classes, and numbers the invariable reflexive pronoun *i-*.

The initial consonant of the verb is then subject to the law of nasal permutation (see Less. 7, par. 6) : *hō ruta*, to teach, *hō ithuta*, to teach oneself, to learn ; *hō busa*, to govern, *hō ipusa*, to govern oneself ; *hō ahlōla*, to judge, *hō ikahlōla*, to judge oneself.

As the reflexive pronoun *i-* is a pronoun-object, no other object can be placed before the reflexive verb.

For the same reason the affirmative imperative of a reflexive verb ends in *-é* (see par. 4) : *ithuté*, learn!

7. The simplest use of the **dependent verb** is in the simple subordinate clause dependent on the preposition *ha*, if, when, in the negative, *lēha*, although : *ha kē pata litaba*, if I conceal the matter ; *ha a fihla*, when he arrives ; *lēha kē sa utlōē*, although I do not hear.

VOCABULARY

<i>lēsholu</i> 3	thief
<i>pōlèlò</i> 5	saying
<i>mafi</i> (no sing.) 3	sour milk
<i>chèlètè</i> 5	money
<i>lējōè</i> 3	stone
<i>namanē</i> (<i>manamanē</i>) 5-3	calf
<i>jōang</i> (<i>majōang</i>) 6	grass
<i>khōéli</i> 5	moon, month
<i>mōhōma</i> 2	pick, plough
<i>ēmpa</i> , conj.	but
<i>fèèla</i> , adv.	however, only, but
<i>hae</i> , adv.	at home
<i>kaōfèla</i> , adv. ¹	all
<i>kē'ng?</i> adv.	why ?
<i>lumèla!</i> plur. <i>lumèlang!</i> , interj.	good day!
<i>hō hēlēha</i>	to fall down (a house, a wall)
<i>hō lila</i> (<i>litse</i>)	to smear, to plaster
<i>hō chēka</i>	to dig
<i>hō tšèla</i> (<i>tšētse</i>)	to cross (a river)
<i>hō lōma</i>	to bite

<i>hō lēma</i>	to plough, to grow
<i>hō ithuta</i>	to learn
<i>hō rē (itse)</i>	to say, to think
<i>hō ahlōla (ahlōtse)</i>	to judge, to decide
<i>hō fumana (fumanē)</i>	to find, to get
<i>hō tsōha</i>	to rise, to awake

EXERCISE

Translate :

Ha ke rate masholu. Morena ha a utloe lipolelo. Le tseba ho bala², empa ha le tsebe ho ngola. Ke lema lipalesa koano. Bana ba rata lebeso le mafi. Lefifi le tsietsa baeti. Lintja li loma lifariki; lifariki lia li tšaba. Lira lia re latela. Ha re tšele nōka, rea e tšaba. Re bona mafika le lilomo; empa ha re fumane meru. Cheka mobu hantle! Fielang lerōle! Marako a heheha kaofela. Tloo koano hape! Mosali o lila fatše. Bashanyana le banana ba ithuta ho bala hantle. Ha ke tsebe ho matha haholo. Ha a phele hantle³. Lumela, ntate! Bashanyana ba alosa linku le lipoli.

I do not like thieves. The chief does not hear the sayings. You know (plur.) how to read, but you do not know how to write². I grow flowers here. Children like milk and sour milk. Darkness annoys travellers. Dogs bite pigs; pigs are afraid of them. The enemies follow us. We do not cross the river, we are afraid of it. We see rocks and cliffs, but we do not see forests. Dig (sing.) the ground well! Sweep (plur.) the dust! All the walls are falling. Come here again! The woman smears (on) the floor. The boys and the girls learn how to read well. I do not know how to run fast (much). He is not well³. Good day, sir! The boys herd sheep and goats.

Note on Vocabulary

¹ *kaōfela* (contracted from *ka hō fela*) is an adverb, and is usually placed at the end of the clause.

Notes on Exercise

² *hō tsēba hō bala* : the infinitive *hō bala*, to read, is the object of the verb *hō tsēba*, to know.

³ *hō phēla hantle*, to live well, is the equivalent of the English "to be well".

ADJUNCTS TO THE VERB

LOCATIVE, PREPOSITIONS

1. With the help of the suffix *-ng*, we can form a **locative case**. The suffix is appended to a noun, with the only orthographical modification that final *-a* is changed into *-e*: *lēfatšē*, the earth, *lēfatšēng*, on earth; *thaba*, the mountain, *thabeng*, on the mountain.

When the locative suffix is appended to a noun ending in *-é* or *-ó*, the immediately preceding vowels do not remain open, but become medium *-e* or *-o*: *tsebè*, ear; *tsebeng*, in the ear; *khòtsò*, peace, *khòtsong*, at peace.

Ntlō, *matlō*, house, makes its locative irregularly in *tlung*, *matlung*.

2. Proper nouns of persons, nouns of the first class expressing relationship, of the type *ntate*, *bo-ntate*, and pronouns, can never take the locative suffix, but are preceded by the locative preposition *hō*: *kē ēa hō 'mè*, I go to mother; *kē sala hō èèna*, I stay by him. Another locative preposition, used in the same cases as *hō*, is *ha*, meaning at the place or the village of: *kē ēa ha ntate*, I go to my father's village.

3. The locative case can have a temporal as well as a local meaning: *hlahong*, at the time of birth; *lēfung*, at the time of death.

Its local meaning is equivalent to that of *at*, *to*, *from*, *in*, *by*, sometimes *on*, etc., according to the character of the verb it follows. *Kē tsōa sēkolong* means, I come from school; *kē ēa sēkolong*, I go to school; *kē sala sēkolong*, I stay at school; *kē theōha thabeng*, I come from the mountain (down); *kē theōhèla nōkeng*, I go (down) to the river.

4. Some nouns can be used in the locative without taking any suffix or preposition. They are especially :

(a) Names of places or countries, as *Maseru*, Maseru, or at Maseru ; *Lēsōthō*, Basutoland, or in Basutoland. If there is a locative preposition or a locative suffix in the name of place, then it belongs to it and the name cannot be dissociated from it : *Sēfikeng*, Sefikeng, or at Sefikeng ; *ha Jobó*, the village or at the village of Jobo.

(b) The four cardinal points : *lēbōēa*, north ; *bōrōa*, south ; *bōchabēla*, east ; *bōphirimēla*, west.

(c) A few common nouns designating 'places as *mōnyakó*, at, from, to the door ; *khōtla*, at, from, to court.

(d) Designations of lengths of time, as *sēlēmó*, a year, *lētatsi*, a day, etc.

(e) Nouns designating days of the week : *Sontaha*, Sunday ; *Labōnē*, Thursday, etc.

(f) Nouns designating divisions of the day, as *hōsasa*, in the morning ; *bōsiu*, at night (when followed by no adjunct).

(g) Nouns designating seasons : *sēlēmó*, in the spring, *marīha*, in winter.

5. The preposition *ka* can be added in front of a locative of place, whether suffixed or not, and gives it a more emphatic meaning : *ka khōtla*, at the very court ; *ka ha ntate*, at my father's very place. It is used also to form some adverbs of time : *ka phirimana*, in the evening.

Some nouns of class 3 may lose their prefix when in the locative case : *lēkhōtla*, court, *khōtla*, at court ; *lēlapa*, home enclosure, *lapeng*, at home ; *lēhōētla*, autumn, *hōētla*, in the autumn.

6. Other prepositions are *lē*, with, and, along ; *ka*, by means of ; *kē*, by (indicating the agent of an action) :

kē ěa lē ntate, I go with my father ; *kē sebeta ka thiġa*, I work with (by means of) a knife ; *kē kula kē febere*, I am ill with (by) fever.

7. Locatives, adverbs, or any adjuncts of time, place, manner, can never be placed between the verb and its object, still less between the subject and the verb. They are placed after the object, or else at the very beginning of the sentence, before the subject : *kē bonē ntate Sēfikeng*, I have seen my father at Sefikeng ; *hōsasa kē tla rēka likōbō*, to-morrow I shall buy blankets.

VOCABULARY

<i>pēlō</i> 5	heart
<i>sētulō</i> 4	chair, bench
<i>puō</i> 5	word, language
<i>sējō</i> 4 ¹	food
<i>mōfu</i> 1	dead person, deceased
<i>lētahōa</i> 3	drunkard
<i>lēhē</i> 3	egg
<i>lēlēmē</i> 3	tongue
<i>lēsaka</i> 3	kraal
<i>lēha</i> , conj.	although, and if
<i>butlē</i> , adv.	slowly, gently
<i>kapēlē</i> , adv.	quickly, soon, early
<i>tēng</i> , adv.	there
<i>hō nyōlōha</i>	to come up from
<i>hō theōha</i>	to come down from
<i>hō fosa</i> (<i>fositse</i>)	to be mistaken, to miss
<i>hō lebōha</i>	to thank
<i>hō rēma</i>	to cut (a tree)
<i>hō bēta</i>	to carve, to cut (stone, wood)
<i>hō hēla</i> (<i>hetsē</i>)	to mow (grass)
<i>hō qhaqhōlla</i> (<i>qhaqhōlōtse</i>)	to pull down (a wall)
<i>hō luba</i>	to knead
<i>hō èta</i>	to travel
<i>hō cha</i> (<i>chēle</i>)	to burn (intr.)

hō chēsa (chēsitse)

to burn (trans.)

hō tlōsa (tlōsitse)

to remove

EXERCISE

Translate :

Re phela motseng, Mafeteng. Na u khutla ha Johanne? Re ea le morena Matsieng. Lula setulong! U se ke ua tšaba ntja! ha e lome. Ke robala ka tlung. Ak'u 'mamele ha ke bua! U se ke ua fosa! Re amohela baeti hantle. Ak'u je litholoana²! U se ke ua tla koano! Ak'u rome moshanyana ho ntate motseng! Le se ke la bua kapele ; buang butle! Ha u qeta mosebetsi, ak'u tle koano! Re rata ho tseba ho bua hantle. Ho se tsebe puo ho tsietsa moeti. Kea leboha, 'mè³! Ba alosa likhomo naheng, hole. Re fumana lijo masimong. Motho ha a itsebe hantle. Ak'u ithuse, ntate!

We live in the village, at Mafeteng. Do you (sing.) return from John's place? We go with the chief to Matsieng. Sit on the chair! Don't be afraid of the dog! he does not bite. I sleep in the house itself. Listen (sing.) to me when I speak! Don't make a mistake! We receive visitors well. Eat fruit²! Do not come here! Send a boy to my father in the village! Do not (plur.) speak quickly; speak slowly! When you finish work, come here! We like to know how to speak well. Not to know a language embarrasses the traveller. Thank you, mother³! They herd the cows in the country, far away. We get crops in the fields. Man does not know himself well. Help yourself, sir!

Note on Vocabulary

¹ The plural of *sějò*, *lijò*, is used to designate the grain harvested in the fields: *lijò*, crops.

Notes on Exercise

² *thōlōana* is "a fruit". The collective "fruit" is *lithōlōana*.

³ "Thank you!" is rightly *Kēa lebohā!* or *Rēa lebohā!* as the case may be, not *Kēa u lebohā!*

THE VERB

AFFIRMATIVE PERFECT AND FUTURE,
PASSIVE VOICE, IMPERSONAL
CONSTRUCTIONS

1. The Sotho **perfect tense** is used to express a perfected or completed action. In a few cases it has simply a past meaning.

With many verbs, the present tense implies a becoming or an action. In order to express the state resulting from that action, we have to use the perfect. Thus in many cases where in European languages we would use a present, Sotho uses a perfect : *hō lula*, to sit (to get seated), perfect : *kē lutse*, I am seated ; *hō ẽma*, to stand up, *kē emē*, I am standing ; *hō hatsela*, to get cold, *rē hatsesē*, we are cold ; *hō rua*, to acquire, to get rich, *ō ruile*, he is rich, he possesses ; *hō rōbala*, to go to sleep, *ba rōbetsē*, they are asleep.

2. The regular affirmative perfect is formed by adding the suffix *-ile* to the verbal root : *hō ruta*, to teach, *kē rutilē*, I have taught ; *hō tšaba*, to fear, *kē tšabile*, I have been afraid.

It must be remembered that whenever there is an uninterrupted succession of open vowels in the syllables immediately preceding the suffix, they become medium vowels : *hō fōla*, to recover, *kē folile*, I have recovered ; *hō lèlèka*, to chase away, *u lelekile*, you have chased away (see Less. 1, par. 5).

As many verbs have a more or less irregular perfect, and the rules of its formation are rather complicated, we shall review them later. Up to then, in the vocabulary

of the lessons, we shall give each irregular perfect in brackets after the infinitive form of the verb.

The pronoun in the perfect is the same as in the short present :

<i>kē rutilē</i>	I have taught
<i>u rutilē</i>	thou hast taught
<i>ō rutilē</i> , etc.	he (she) has taught
<i>rē rutilē</i>	we have taught
<i>lē rutilē</i>	you have taught
<i>ba rutilē</i> , etc.	they have taught.

3. The affirmative **future** tense is formed with the help of the auxiliary verb *hō tla*, to come, as follows :

<i>kē tla ruta</i>	I shall teach
<i>u tla ruta</i>	thou wilt teach
<i>ō tla ruta</i> , etc.	he (she) will teach
<i>rē tla ruta</i>	we shall teach
<i>lē tla ruta</i>	you will teach
<i>ba tla ruta</i> , etc.	they will teach

With the future tense, the pronoun-object is placed in front of the verb itself, after the auxiliary : *kē tla mō ruta*, I shall teach him ; *ō tla nthuta*, he will teach me.

The future tense can also be formed similarly with the help of the auxiliary verb *hō ěa*, to go : *kē ěa ruta*, I shall teach.

Neither the affirmative perfect nor the affirmative future have any special dependent form ; the 3rd pers. cl. 3 sing. pronoun is always *a* in dependent positions : *ha kē rutilē*, if I have taught ; *ha a tla ruta*, if he will teach.

4. The **passive** voice is formed by inserting the semi-consonant *ō* between the last consonant of the verb and the final vowel : *kēa rutōa*, I am taught ; *kē rutilōe*, I have been taught ; *ha kē bonōē*, I am not seen.

When the last consonant of the verbal root is a labial, a labio-dental consonant, or *ny*, it undergoes a change which is called **palatalization** :

b is changed into *j*

<i>p</i>	.	.	.	.	<i>pj</i>
<i>f</i>	.	.	.	.	<i>fsh</i>
<i>ph</i>	.	.	.	.	<i>psh</i>
<i>m</i>	.	.	.	.	<i>ng</i>
<i>mm.</i>	.	.	.	.	<i>nng</i>
<i>ny</i>	.	.	.	.	<i>nng</i>

E.g. : *hō tšaba*, to fear, *hō tšajōa*, to be feared ; *hō shapa*, to beat, *hō shapjōa*, to get beaten ; *hō rōma*, to send, *hō rōngōa*, to be sent ; *hō sēnya*, to spoil, *hō sēnngōa*, to get spoiled.

5. The agent of the passive verb is indicated by the preposition *kē* : *ō bonōē kē ntate*, he has been seen by my father (see Lesson 9, par. 6).

6. There is a longer form of the passive, ending in *-uōa*. It does not modify the last consonant of the verbal root in any way : *hō patuōa*, to be hidden ; *hō rōmuōa*, to be sent. It is used consistently in the case of verbs in *-ōa* or *-ua* : *hō buuōa*, to be spoken of. Verbs in *-ēa* make their passive form in *-ēōa* ; verbs in *-ēa* make theirs in *-ōa* or *-uōa*, the *ē* being dropped : *hō bēōa*, to be placed ; *hō bōlaōa* or *hō bōlauōa*, to get killed ; verbs in *-ōa* drop the *ō* and use the long suffix : *hō utsuōa*, to be stolen. The monosyllabic verb *hō ja* makes its passive in *hō jēōa*.

7. The pronoun *hō* is used as an impersonal pronoun to render the English *it*, as in *hō futhumetsē*, it is hot ; *hōa bata*, it is cold.

When the subject of a sentence must for some reason be emphasized, it can be placed after the verb ; then the

pronoun *hō* is used as pronoun-subject in front of the verb : *hō buile ntate*, it is my father who has spoken.

If we need to render the impersonal pronoun *one*, as in "one works", we use the pronoun *hō*, and put the verb in the passive voice : *hōa sebetsōa*, one works ; *hōa uōa*, one goes ; with a plural meaning : *hōa lēngōa*, people plough their fields. Such constructions are very frequent in Sotho, and the result is that almost all verbs, even intransitive ones, can be used in the passive voice.

VOCABULARY

<i>taba</i> 5 ¹	fact, matter
<i>Bibele</i> 5	Bible
<i>koro</i> 5	wheat
<i>poone</i> 5	maize
<i>mabèlè</i> (plur.) 3	kaffir corn
<i>ngaka</i> 5	doctor
<i>ntōa</i> 5	war, battle, dispute
<i>pula</i> 5	rain
<i>khòtsò</i> 5	peace
<i>thabò</i> 5	joy
<i>thipa</i> 5	knife
<i>ka</i> , prep. ²	with, by means of
<i>jōalo</i> , adv.	so
<i>jōale</i> , adv.	now
<i>jōale ka</i> , prep.	as, like
<i>hō bōlèlla</i> (<i>bōleletsē</i>)	to tell to
<i>hō jala</i> (<i>jetsē</i>)	to sow
<i>hō atlèha</i>	to succeed
<i>hō kula</i> (<i>kutse</i>)	to be ill
<i>hō thaba</i>	to rejoice, to be glad
<i>hō hōpōla</i> (<i>hōpōtse</i>)	to think of, to remember, to intend to
<i>hō na</i> (<i>nēle</i>) ³	to rain
<i>hō hatsèla</i> (<i>hatsetsē</i>)	to get cold (a person)

<i>hō bata</i>	to be cold (a thing, weather)
<i>hō futhumala (futhumetsē)</i>	to get warm
<i>hō hlaba</i>	to prick, to stab, to slaughter

EXERCISE

Translate :

Banna ha ba mpoelle litaba kaofela. Ak'u nthute ho bala Bible. Kajeno levenkele le butsoe⁴. 'Nee likobo, kea tsamaea. Re tla jala koro masimong. Mabele a atlehile hantle joale. Nkhono oa kula, ke tla bitsa ngaka. Re tla lefa molato levenkeleng. Ke'ng? Ke metsi. Letsatsi le chesitse lipalesa. Ak'u reme sefate ka selepe. Sechaba se amohetse morena ka thabo. Ke hopotse ho sala Lesotho selemo. Kajeno pula e nele haholo. Leha u sa mpone, kea u bona. Ho hatsetse kantle. Kena, ho futhumetse ka tlung. U se ke ua lla, moshanyana! Tlisa libuka koano! Li ise mane!

The men do not tell me all the facts. Teach (sing.) me to read the Bible! To-day the shop is open⁴. Give me the blankets, I am leaving. We shall sow wheat in the fields. Kaffir corn has been successful now. My grandmother is ill; I shall call the doctor. We shall pay a debt at the shop. What is it? It is water. The sun has burnt the flowers. Cut the tree with the axe. The nation has received the chief with joy. I think (perf.) of staying in Basutoland a year. To-day it has rained much. Although you do not see me, I see you (sing.). It is cold outside. Come in, it is warm in the house. Do not cry, boy! Bring (sing.) the books here! Take them (the books) there!

Notes on Vocabulary

¹ *taba* is an abstract object, a matter discussed, an event, etc.; *nthò* (Voc. 4) is a concrete thing, or a head of cattle. The two words should be distinguished clearly.

² *ka* is used extensively to express the means by which an action is performed, as *kē sebetsa ka thipa*, I work with a knife; its meaning is often very vague, as in *ka thabò*, with joy; it then forms a kind of adverbial locution (see Locative, Less. 9, par. 6).

³ “it rains” is rendered by *pula ēa na*, i.e. rain rains.

Note on Exercise

⁴ There are few adjectives in Sotho; thus there is no adjective equivalent to “open”; we have to substitute the verb *hō bula*, to open, in its passive form *hō bulōa*, to be opened : *lēvenkele lē butšōe*, the shop has been opened, is open.

DERIVATION OF NOUNS

1. We have stated before that Sotho classes of nouns have partly lost their original meaning and now comprise all kinds of nouns (see Less. 6, par. 1). Nevertheless there are a few regular types of nouns, derived from verbal or other roots, which may be mentioned here :

2. First the **noun of author** designates the doer of the action of the verb ; it is formed by adding in front of the verbal root the prefix of class 1 (*mō-ba-*). With active verbs the ending is generally *-i* : *mōruti*, teacher, preacher ; *mōngoli*, secretary ; *mōnyali*, bridegroom (one who marries a woman). With passive verbs, one usually uses the long passive in *-uōa* ; the ending is then invariable : *mōrutuōa*, disciple ; *mōnyaluōa*, bride (one who gets married).

A verb with its adjunct can form a compound noun of author. The ending is *-i* when the adjunct is a pronoun-object placed before the verb. If the adjunct follows the verb, no change occurs in the ending of the verb : *Mō-rē-shōeli*, one who dies for us ; *mō-tsēba-litaba*, one who knows matters.

A noun of this type can be derived from almost any Sotho verb.

3. Another type of noun of author, with the nuance that the doer is keen on a kind of action, often designates a profession ; this is formed with the help of the class 4 prefix (*sē-li-*). The noun ends in *-i*, as above : *sēngoli*, writer (compare with *mōngoli*, secretary) ; *sēhahi*, mason (compare with *mōhahi*, builder). The nouns of author in *sē-* being more fixed than those in *mō-*, they cannot be derived from any Sotho verb. The ending *-i* in both nouns of author affects the verbal root in that open *ē* and *ō* become medium *e* and *o* if found in the syllables

immediately preceding the ending : *hō ngòla*, to write, *mōngolì*, secretary (see Less. 1, par. 5).

4. In the same class 4, there is a type of noun designating the **instrument** or tool serving the action of the verb. It ends in *-ò* : *hō kōahèla*, to cover, *sēkōahèlò*, cover (see Less. 6, par. 6).

5. The **noun of action**, rendering the verbal action itself, usually belongs to class 5, and regularly ends in *-ò* or *-o* ; its prefix is *n- lin-* (see Less. 6, par. 7). The beginning of the verbal root has to adjust itself according to the law of nasal permutation (see Less. 7, par. 6), with the exception that *hl* sometimes remains unchanged. When the radical is polysyllabic, the syllabic nasal of the prefix is dropped, as in all nouns belonging to class 5. Active and passive verbs have the same noun of action : *hō ruta*, to teach, *thutò*, teaching ; *hō fa*, to give, *mphò*, gift ; *hō thaba*, to rejoice, *thabò*, joy ; *hō sēnyèhèlò*, to sustain damage, *tšēnyèhèlò*, damage, expense.

6. Reflexive verbs make their noun of action similarly, only it then belongs to class 6, and takes its prefix *bō-* *ma-* : *bōipòlèlò*, confession ; *bōinyatsò*, self-condemnation ; *bōitšòarò*, self-control (see Less. 6, par. 8).

7. In class 6 there are quite a number of nouns derived from nouns, adjectives, verbs, or adverbs. They might be called **abstract nouns of quality** (see Less. 6, par. 8). Thus from *mōngolì*, secretary, we have *bōngolì*, secretaryship ; from the adjective *-tlè*,* beautiful, we have *bōtlè*, beauty ; from the adverb *tēng*, there, we have *bōtēng*, presence ; from the verb *hō éma*, to stand, we have *bōémò*, standing, stature. All adjectives and almost all nouns designating persons can form such abstract nouns.

* See footnote, p. 55.

8. Abstract nouns of manner take the prefix of class 2 (*mō- mē-*), and end in *-ó* or *-o*: *hō tsamaəa*, to walk, *mōtsamaó* (note that the semi-consonant *ě* is dropped), way of walking, conduct; *hō ngóla*, to write, *mōngóló*, writing (see Less. 6, par. 4).

9. It would be a mistake to believe that all verbs can form any of these types of nouns. Only the types mentioned in pars. 2, 5, and 6 can be derived from almost any verb. Other types have to be used more cautiously.

Some verbs can form quite a number of nouns by derivation: thus *hō bètla*, to carve, to hew stones; *mōbetli*, usually 'metli, one who carves wood, hews stones; *sēbetli*, carpenter; *pétlò*, carving, carpentry; *bōbetli*, carpenter's trade; *mōbètlò*, usually 'mètlò, manner of dressing stones, of carving wood.

See Table II, p. 226.

10. The suffixes *-nyana* (*-nyanē*) and *-hali* can be added to a noun, an adjective, an adverb, with a **diminutive** or **augmentative** meaning respectively: *sēfatè*, tree; *sēfatényana*, small tree; *hantlényanē*, rather well; *sēfatèhali*, big tree.

VOCABULARY

<i>nakò</i> 5	time, hour
<i>lēru</i> 3	cloud
<i>tēmò</i> 5	ploughing, agriculture
<i>mōlēmí</i> 1	ploughman, peasant
<i>mōkotla</i> 2	bag
<i>lēhlabula</i> 3	summer
<i>lēhōēila</i> 3	autumn
<i>mariha</i> (plur.) 3	winter
<i>phōlō</i> 5	trek ox
<i>malōti</i> (plur.) 3	mountains
<i>erekisi</i> 5	pea
<i>peō</i> 5	seed

<i>ē!</i> interj.	yes!
<i>chè!</i> interj.	no!
<i>ha</i> , prep.	at the place of
<i>hōbanē</i> , conj.	because
<i>ka</i> , prep.	at, used to reinforce a locative
<i>hō bajōa</i> (<i>bajilōe</i>)	to catch frost
<i>hō butsoā</i> (<i>butsōitse</i>)	to ripen, to become well cooked
<i>hō mēla</i> (<i>mētse</i>)	to grow (intr.)
<i>hō hlaōla</i> (<i>hlaōtse</i>)	to weed
<i>hō kotūla</i> (<i>kotutse</i>)	to harvest, to reap
<i>hō hlōka</i>	to want, not to have, not to find
<i>hō rekisa</i> (<i>rekisitse</i>)	to sell
<i>hō lapa</i>	to become hungry
<i>hō kōpana</i> (<i>kōpanē</i>)	to come together, to meet

EXERCISE

Translate :

Na Basotho ba phela ka'ng Lesotho? Ba phela ka ho lem a¹ masimo. Ba lema'ng masimong? Ba lema poone, mabele, koro. Ba lema ka'ng? Ba lema ka lipholo le mehōma.

Na poone e mela hantle maloting? Che, poone ha e mele hantle teng, hobane ea bajoa. Koro e lengoa haholo maloting, le lierekisi.

Ke bone balemi masimong mane. Ke selemo, 'me nako ea temo e fihlile. Lehlabula, re tla hlaola. Hoetla re tla kotula lijo ha li butsoitse². Re tla li boloka mekotleng, 'me re tla li ja ha re lapile.

Ke lemile koro koano. Ke fumane peō levenkeleng, Maseru. Re bona maru: pula e tla na, 'me koro e tla mela hantle. Re tla e rekisa ha re e kotutse. Chelete e tla re thusa ho reka likobo. Bana ba tla futhumala mariha ha ho bata.

How (by means of what) do Basotho live in Basutoland? They live by cultivating¹ fields. What do they grow in the fields? They grow maize, kaffir corn, wheat. How do they plough? They plough with oxen and ploughs.

Does maize grow well in the mountains? No, maize does not grow well there, because it catches the frost. Wheat is grown extensively (much) in the mountains, and peas.

I have seen ploughmen in the fields yonder. It is spring, and the time of ploughing has arrived. In summer we shall

weed. In autumn we shall harvest the crops when they are ripe². We shall keep them in bags, and we shall eat them when we are hungry.

I have grown wheat here. I have found the seed at the shop in Maseru. We see clouds : it will rain, wheat will grow well. We shall sell it when we have reaped it. The money will help us to buy blankets. The children will be warm in winter, when it is cold.

Notes on Exercise

¹ It must be remembered that in Sotho there is a handy verbal noun, the infinitive (see Less. 6, par. 9). So "the cultivating" is *hō lēma*, which can be preceded by a preposition, and followed by adjuncts like any noun, as well as by the normal adjuncts of the verb.

² See Less. 10, Note 4.

IRREGULAR NOUNS

1. When the class 1 sing. prefix *mō-* is placed before a radical beginning in *b-*, *mōb-* is usually contracted into *mm*, written '*m*'. Thus *mōbali*, reader, becomes '*mali*', plur. *babali*. This contraction is facultative.

In the same way the prefix of class 2 sing. is contracted with the consonants *b* or *m*, as in '*mēlē*' (for *mōbēlē*), body ; '*mētsó*' (for *mōmētsó*), throat ; in this case the contraction is obligatory. In '*mēlē*', as in other instances, the contraction occurs in the plural as well : '*mēlē*', bodies.

2. *Ngōana*, child, *ngōanana*, girl, are for *mōana*, *mōanana*. Their plurals are regular, except that *baa-* is contracted into *ba-* : *bana*, *banana*.

Mōng and *mōnghali*, master, make their plural in *bēng*, *bēnghali*.

3. The nouns *móëa*, wind, spirit, and *bóëa*, wool, are irregular in that their prefixes are *mó* and *bó*, instead of *mō* and *bō*. The plural of *móëa* is *měëa* ; *bóëa* has no plural.

Ngōaha (for *mōaha*), year, makes its plural by adding to the modified sing. prefix the plur. prefix of the class : *mēngōaha*, years.

4. *Jōang*, grass, *jōala*, beer, belong to class 6 and seem to be palatalized forms of *bōang*, *bōala*. Their plurals are *majōang*, *majōala*.

5. *Lēinó*, tooth, makes its plural in *meno* (contracted from *mainó*) *lēihlò*, eye, in *mahlò* (from *maihlò*).

Lōnya, perversity, belongs to class 3, and has no plural.

In class 3, we have a few plural nouns, mostly designating liquids, which have no singular : *mali*, blood, *mafura*, fat ; *metsi* (contracted from *maitsi*), water.

6. *Mōtsōallè*, friend (class 1), makes its plural in *mētsōallè* (class 2). *Mōrèna*, chief, *mōfumahali*, chieftainness, make theirs in *marèna*, *mafumahali* (class 3). *Ngōalē*, girl undergoing initiation rites, belongs to class 5 ; its plural *balē*, to class 1. So far as concord is concerned, each form behaves as belonging to the class of its prefix : *mōrèna ōa bua*, the chief speaks ; *marèna a bua*, the chiefs speak.

7. Several nouns of class 3 have a plural of class 5 (*lin-*). Sometimes both plurals, regular and irregular, exist, with possibly slightly different meanings. Thus *lēnaka*, horn, plur. *linaka* and *manaka* ; *lērakò*, wall, plur. *lithakò*, ruins, *marakò*, walls ; *lērōlē*, dust, plur. *lithōlē*, sweepings, *marōlē*, dust storms.

Remember that, after the prefix *lin-* of class 5, the consonant beginning the radical adjusts itself according to the rules of nasal permutation (Less. 7, par. 6).

8. Some class 5 nouns borrow their plural from class 3, as *koloi*, waggon, *makoloi* ; *ntlō*, house, *matlō* ; *namanē*, calf, *manamanē*.

9. Foreign nouns introduced into Sotho usually belong to class 5 : *fereko*, *lifereko*, fork ; *buka*, *libuka*, book. Sometimes, however, when the beginning of the noun is similar to one of the Sotho prefixes, the noun is adopted by the class concerned. Thus some nouns beginning in *s* are in class 4, as *sēkolo*, *likolo*, school ; *Sontaha*, *li-Sontaha*, Sunday. Some beginning in *b* are assimilated to class 6, as *bōrife*, *marife*, letter ; *bōrikhōe*, *marikhōe*, trousers. Some have taken prefixes which automatically classify them, as *lēsōlè*, soldier ; *mōlepera*, leper.

10. All proper names of persons belong to class 1, whatever their prefix may be. Thus : *Tšēlišò ōa tla*, Tšeliso comes. They have a plural form in *bō-*: *bo-Sellò ba sebetsa*, Sello and his friends work. Most names of places are treated in the same way : *Jerusalema e Mōcha*, the New Jerusalem.

VOCABULARY

<i>thutò</i> 5	lesson
<i>sēbaka</i> 4	place, space; adv., some way off
<i>lēralla</i> 3	hill
<i>lēkhulò</i> 3	grazing-ground
<i>lēhlaka</i> 3	reed
<i>jarete</i> 5	garden
<i>lēkhala</i> 3	aloe
<i>mōtšēharē</i> 2	midday ; adv., in day-time
<i>bōsiu</i> 6	night
<i>koloi</i> 5-3	waggon
<i>phōfō</i> 5	flour, meal
<i>thaba</i> 5	mountain
<i>lēlōala</i> 3	millstone, mill
<i>sēliba</i> 4	fountain, spring
<i>sētēnē</i> 4	brick
<i>hōlè</i> , adv.	far, far away
<i>hōlè lē</i> , prep.	far from
<i>ka baka la</i> , prep.	because of
<i>hō rulēla (ruletsē)</i>	to roof
<i>hō thiba</i>	to prevent, to stop
<i>hō kha</i>	to draw (water), to pick (fruit)
<i>hō sitōa (sitilōe)</i>	to be unable to
<i>hō fēta</i>	to surpass, to pass
<i>hō bapala</i>	to play
<i>hō bina (binne)</i>	to sing
<i>hō phōmōla (phōmōtse)</i>	to rest

EXERCISE

Translate :

Basotho ba haha metse kae? Basotho ba haha metse haufi le lithaba le maralla. Ke ka baka la'ng ha ba sa rate ho haha naheng? Ke hobane ha ba rate ho senya masimo le makhulo. U ahile kae, ntate? Ke ahile Moreneng, ha Masopha.

Matlo a hahuoa ka majoe kapa ka setene. A ruleloa ka joang le lehlaka. Likhomo, linku le lipoli li bolokoa masakeng bosuu. Masaka a hahuoa ka majoe.

Batho ba lema meroho lijareteng. Likhomo le lifariki li thijoa ho kena ¹ teng ka makhala. Lijarete li etsoa haufi le matlo.

Litsela li tsoa motseng, li isa selibeng. Basali ba kha metsi teng. Re sitoa ho phela kantle ho metsi. Re noa metsi, 'me re ithatsoa ka metsi. A re thusa le ho pheha lijjo.

Re ea levenkeleng, hole. Tsela e feta metseng le naheng. Re tla bona metsoalle.

Where do Basotho build villages? Basotho build villages near mountains or hills. Why (because of what) is it that they do not like to build on the lands? It is because they do not like to spoil fields and grazing grounds. Where do you dwell, sir? I dwell at the chief's place, at Masopha's.

Houses are built with stones or bricks. They are roofed with grass and reeds. Cattle, sheep, and goats are kept in kraals at night. Kraals are built with stones.

People grow vegetables in gardens. Cows and pigs are prevented from entering ¹ there by means of aloes. Gardens are made near the houses.

Paths go out of the village, and take [one] to the spring. Women draw water there. We cannot live without water. We drink water, and we wash ourselves with water. It helps us also to cook food.

We go to the shop, far away. The path passes through villages and the country. We shall see friends.

Note on Exercise

¹ see Less. 11, note 1.

Lesson 13

ADJUNCTS TO THE NOUN

A. PROPER ADJECTIVES

1. All adjuncts to the noun are variable and agree in class and number with the noun they qualify. Their construction is always more or less based on the **relative pronoun**, which we give below for all classes and numbers

	sing.	plur.
class 1	<i>e, ěa</i>	<i>ba</i>
class 2	<i>le</i>	<i>e</i>
class 3	<i>le</i>	<i>a</i>
class 4	<i>se</i>	<i>tse</i>
class 5	<i>e</i>	<i>tse</i>
class 6	<i>bo</i>	<i>a</i>
class 7	<i>ho</i>	—

The relative pronoun is different from the pronoun-subject in that (a) the former has a medium vowel where the latter has a closed vowel ; (b) the former carries a higher intonation than the latter ; (c) in cl. 1 sing., it is *e* or *ěa*, not *ō* or *a* ; in cl. 4 and 5 plur., it is *tse* instead of *li*. It could be considered as a shortened or weakened form of the pronoun.

2. There are relatively few **proper adjectives** in Sotho. The most important of them are listed in the vocabulary at the end of this lesson.

3. When a proper adjective qualifies a noun, it is always preceded by the relative pronoun of the noun's class and number, and itself takes the prefix of the noun, except in cl. 4 and 5 plur., where, irregularly, the prefix of the adjective is that of cl. 5 sing. (*n-*). In class 1 sing., only the short rel. pronoun *e* is used. Like in nouns, when necessary, the adjectival root has to adjust itself to the laws of nasal permutation (Less. 6,

par. 7 ; Less. 7, par. 6). The syllabic nasal consonant of class 5 prefix remains only when the root is monosyllabic.

Thus we have :

sing.

- cl. 1 *mōsali e mōbē, e mōtlè, e mōhōlō*, a bad, fine, old woman
- cl. 2 *mōtsē o mōbē, o mōtlè, o mōhōlō*, a bad, fine, big village
- cl. 3 *lebònè le lēbē, le lētè, le lēhōlō*, a bad, fine, big candle
- cl. 4 *sēliba se sēbē, se sētè, se sēhōlō*, a bad, fine, big spring
- cl. 5 *ntja e mpē, e ntlè, e khōlō*, a bad, fine, big dog
- cl. 6 *bōhòbè bo bōbē, bo bōtlè, bo bōhōlō*, bad, good, big bread
- cl. 7 *hō ja ho hōbē, ho hōtlè, ho hōhōlō*, bad, good, big eating

plur.

- cl. 1 *basali ba babē, ba batlè, ba bahōlō*, bad, fine, old women
- cl. 2 *mētse e mēbē, e mētè, e mēhōlō*, bad, fine, big villages
- cl. 3 *mabònè a mabē, a matlè, a mahōlō*, bad, fine, big candles
- cl. 4 *liliba tse mpē, tse ntlè, tse khōlō*, bad, fine, big springs
- cl. 5 *lintja tse mpē, tse ntlè, tse khōlō*, bad, fine, big dogs
- cl. 6 *mahòbè a mabē, a matlè, a mahōlō*, bad, fine, big loaves

When several adjectives qualify a noun, each of them must be preceded by the rel. pronoun and the prefix : *sēfatè se sētè se sētala*, a fine green tree.

4. The adjective *-fubelu*,* red, does not follow the usual law of nasal permutation : it takes the consonant *kh* in cl. 5 sing., and in cl. 4 and 5 plur. : *palesa e khubelu*, a red flower.

-ngōē, one, loses its ending *ōē* everywhere except in cl. 5 sing., where it is regular, *'ngōē* ; in cl. 4 and 5 plur., it is *ling* : *mōthō e mōng*, a certain man ; *khomō e 'ngōē*, a certain cow ; *likhomō tse ling*, some cows. *-ngōē* does not by itself express the quantitative idea of "one". It means either "one . . . another . . .", in a succession, or "one out of many" ; in the plural it has the two parallel

* The dash in front of an adjective root means that it cannot be used without a prefix.

meanings “some . . . others . . .”, or “some” : *ngõana e mōng òa tsamaëa*, *e mōng òa sala*, one child leaves, one stays ; *khomō e ’ngõë*, a certain cow ; *bana ba bang ba tsamaëa*, *ba bang ba sala*, some children leave, some stay ; *likhomō tse ling*, some cows.

If we want to express the idea of “a single one”, we have to use the dependent present of the verb “to be” : *mōthō a le mōng*, one person. However, this will be studied later (Less. 25, par. 7).

5. The prefixes of nouns of cl. 3, 4, sometimes 6 sing. (*sē-*, *lē-*, *bō-*), and *li-* in cl. 4 and 5 plur., can be dropped when there is sufficient evidence of the class to which the noun belongs in its adjuncts. So we may say *fatè se sē-hōlō*, a big tree ; *khomō tse ngata*, many heads of cattle ; *sēli le lētllè*, a beautiful light. Such elisions are never compulsory.

VOCABULARY

<i>-tlè</i> , adj.	beautiful, fine
<i>-bē</i> , adj.	bad, ugly
<i>-cha</i> , adj.	new
<i>-lelele</i> , adj.	long, high, deep
<i>-khutšóanyanē</i> , adj.	short
<i>-chitja</i> , adj.	round
<i>-hōlō</i> , adj.	big, old
<i>-nyēnyanē</i> , adj.	small, young
<i>-sēsanē</i> , adj.	narrow, thin
<i>-tēnya</i> , adj.	thick
<i>-ngõë</i> , adj.	one . . . another . . . , a certain
<i>-beli</i> , adj.	two
<i>-rarō</i> , adj.	three
<i>-nè</i> , adj.	four
<i>-hlanō</i> , adj.	five
<i>-ngata</i> , adj.	much, many
<i>-kaē?</i> adj.	how much, how many ?
<i>-tōna</i> , adj.	male, right

-tšēhali, adj.	female, left
-putsōa, adj.	grey, blue
-tala, adj.	blue, green
-fubelu, adj.	red
-khunong, adj.	brown
-sēhla, adj.	yellow
-sōeu, adj.	white
-tšō, adj.	black

EXERCISE

Translate :

Basotho ba lema poone le mabele masimong. Ha li metse hantle, ba kotula lijo tse ngata. Poone e siloa maloaleng, e etsoa phofo.

Ha rea kotula poone e ngata. Re tla ja'ng selemo? Batho ba bang ba kotutse mabele a mangata; ba thabile; ba tla thusa ba bang.

Ak'u hotetse mollo; ke rata ho pheha motoho. Ke tla fumana lebeso kae? Ke le beile ka tlung, pitseng. Ke rata bohobe bo bosoeu. Ke nyoriloe, ak'u mphe metsi. Kajeno re tla ja nama; re hlabile khomo tse peli. Re fumane moroho masimong, 'me re o phehile. U filoe mahe a macha a makae?

Pula e nele hantle. Ho metse joang bo botala le lipalesa tse khubelu tse ngata. Ke lehlabula, ho futhumetse. Ha re rate mariha. Hoetla, re ja litholoana tse ntle tse ngata.

Basotho grow maize and kaffir corn in the fields. When they have grown well, they harvest much food. Maize is ground in mills (locative), it is made [into] meal.

We have not reaped much maize. What shall we eat in the spring? Some people have reaped much kaffir corn; they are glad (perf.); they will help other people.

Kindle the fire; I like to cook porridge. Where shall I find milk? I have put it into the house, in a jug. I like white bread. I am thirsty (perf.); give me water. To-day we shall eat meat; we have slaughtered two cows. We have found vegetables (sing.) in the fields, and have cooked them. How many fresh eggs have you been given?

It has rained well. Green grass has grown and many red flowers. It is summer, it is hot. We do not like winter. In autumn, we eat much nice fruit (plur.).

ADJUNCTS TO THE NOUN

B. NOUN-ADJECTIVES

1. As stated in Lesson 13, par. 2., there are few proper adjectives in Sotho ; the language therefore has to provide a great number of other structures to express qualifying notions.

A very large number of **nouns** can be used as **adjectives**.

(a) Some of them, although real nouns, are no longer used as such, and have kept only their adjectival value. They usually have no prefix : *thata*, hard, difficult ; *hlaha*, wild ; *tala*, raw (different from the proper adjective *-tala*, blue, green) ; *nóló*, soft, easy.

(b) Many other nouns are commonly used as adjectives, so that, besides their proper meaning as nouns, they have another and correlated meaning as adjectives. Such are *monatē*, sweetness, as an adjective : sweet, good to eat, nice ; *mōlēmó*, goodness, adj. good, kind ; *bōtsōa*, laziness, adj. lazy ; *bōnóló*, tenderness, easiness, adj. soft, easy.

(c) Many nouns or adverbs can occasionally be used as adjectives, with special meanings : *metsi*, water, adj. wet ; *majōè*, stones, adj. stony ; *jōang* ? how ? adj., of what kind ?

2. Noun-adjectives are joined to the noun they qualify by means of the relative pronoun of its class and number. In the case of class 1 sing., one uses the long form of the relative pronoun *ěa*, not *e* as for proper adjectives. Noun-adjectives do not take any prefixes, except their own if they have one : *mōthō ěa thata*, a hard person ; *nama e mōnatē*, good meat ; *lēsēla le metsi*, a wet cloth.

3. The adjectives *kalo*, such, so great, *kakang!* how great! can be treated either as proper adjectives or as noun-adjectives. One can say *mōthō ēa kalo* or *mōthō e mōkalo*, such a person.

Kale ka, such as, as great as, is always treated as a noun-adjective: *mōthō ēa kale ka mōrēna*, a person as great as the chief.

4. The meaning of a proper adjective or a noun-adjective may be emphasized or modified by the presence of another adjective or adjunct qualifying it. The second adjective is then in concord with the class and number of the prefixed noun-adjective. If a proper adjective or an un-prefixed noun-adjective is qualified by another adjective, the latter is invariably in concord with cl. 6 sing., with its prefix *bō-*: *mōnna ēa hlòòhò e thata*, a hard-headed (stupid) man; *tsēla e majòè a mangata*, a very stony path; *lēsēla le lētala bo bōtšō*, a dark blue cloth; *phòófòlò e hlaha bo bōbē*, a very wild animal.

We should note here that the second adjective, qualifying the first, is often preceded by the pronoun-subject instead of the relative pronoun: *ba pēlò li hlòekileng*, the pure-hearted.

5. All adjectives and other adjuncts to the noun can be used alone, the noun being implied. Then the noun is simply left out, and the adjective or adjunct, preceded by its pronoun and prefix when there is one, takes the noun's place, and is used pronominally: *e mōhōlō (mōthō) ò tlile*, the big one (person) has come; *kē batla e ncha (buka)*, I am looking for a new one (book); *kē hlomile tse ntlè (lifatē)*, I have planted good ones (trees).

6. Most proper and noun-adjectives can form adverbs of manner by taking the adverbial prefix *ha-*: *halelele*,

a long time ; *hamōnatē*, agreeably ; *hang*, once. *Hampē*, badly, and *hantlē*, well, add the prefix to the class 5 form of the adjective, and not to its root form.

Thata and other noun-adjectives make adverbial locutions by means of the preposition *ka* : *ka thata*, severely, with difficulty.

Most proper adjectives or noun-adjectives which are no longer used as nouns form an abstract noun of quality by taking the class 6 prefix *bō-* (Less. 11, par. 7). Thus *thata*, hard, makes *bōthata*, hardness, difficulty ; *bōnngōē*, unity ; *bōcha*, youth.

7. When used predicatively, i.e. after the verb “to be”, adjectives lose their relative pronoun, but keep their prefix if they have one, in concord with the noun they qualify. In such cases, in the independent present, affirmative or negative, the verb “to be” is not expressed. The result is as follows :

subject / (neg. part.) / pron.-subj. / prefixed adj.

Nama ē monatē, the meat is good ; *nama ha ē monatē*, the meat is not good ; *mōlisana ō mōnyēnyanē*, the herdboy is small ; *ngōana ha a matla*, the child is not strong. Compare with *nama e mōnatē*, good meat ; *mōlisana e mōnyēnyanē*, a small herboy ; *ngōana ēa matla*, a strong child. (Less. 13, par. 3).

When the noun-subject is implied, we have : *u mōhōlō*, you are big ; *sē (sēfatē) sētlē*, it (the tree) is beautiful.

VOCABULARY

<i>bōrikhōe</i> 6	trousers
<i>sēaparò</i> 4	garment
<i>pòndò</i> 5	pound
<i>katiba</i> 5	hat
<i>thèkò</i> 5	price
<i>matla</i> (plur.) 3	strength ; adj. strong
<i>baki</i> 5	coat, jacket
<i>lēsēla</i> 3	cloth, linen
<i>kèrèkè</i> 5	church
<i>bòëa</i> 6 (no plur.)	wool
<i>litšila</i> (plur.) 5	dirt ; adj. dirty
<i>makhèthè</i> (plur.) 3	tidiness ; adj. tidy, clean
<i>Sontaha</i> (<i>lišontaha</i>) 4	Sunday
<i>mōlēmò</i> 2	goodness ; adj. good, kind
<i>mōnatē</i> 2	sweetness ; adj. sweet, good to eat, nice
<i>bōnòlò</i> 6	softness, easiness ; adj. soft, tender, easy
<i>halelele</i> , adv.	a long time
<i>jōang?</i> adv.	how ? adj. of what kind ?
<i>thata</i> , adj.	hard, difficult
<i>hō aparā</i> (<i>aperē</i>)	to put on (a garment)
<i>hō rōala</i> (<i>rōetsē</i>)	to carry on the head, to put on (shoes, hat)
<i>hō tēna</i> (<i>tēnne</i>)	to put on (trousers, petticoat)
<i>hō ratēha</i>	to be lovable
<i>hō sēnyèha</i>	to get spoiled
<i>hō hlòkòmèla</i> (<i>hlokometsē</i>)	to take care of, to be careful
<i>hō phuiha</i>	to fold, to gather

EXERCISE

Translate :

U apere liaparo tse ntle, 'mè. Na u li rekile kae? Ke li rekile Maseru, ka chelete e ngata. Kobo e tenya e rekoa ka pondo tse peli. Ke fumane lieta tse thata le katiba e putsoa levenkeleng.

Ntate o roetse katiba e ntšo, o tenne borikhoe bo boputsoa, o apere baki e telele. O ea kerekeng, hobane ke Sontaha. Ke hloka liaparo tse ncha.

Motho ea makhethe o boloka liaparo tse ntle halelele. Ha a li senye kapele, oa li hlokomela. Bosiu, o li phutha hantle. Makhethe a rateha ho ngoana e monyenyanane le ho motho e moholo. Ak'u ithute makhethe!

Lumela, ntate! Na u phela hantle? Ke phela hantle haholo, kea leboha. Na le phela joang? Re tsamaile halelele.

You have put on nice garments, madam. Where did you buy them? I have bought them in Maseru, with much money. A thick blanket costs (is bought by) two pounds. I have found strong shoes and a grey hat at the shop.

My father wears (has put on) a black hat, grey trousers and a long coat. He goes to church, for it is Sunday. I need new clothes.

A tidy person keeps nice garments a long time. He does not spoil them quickly, he takes care of them. At night, he folds them well. Tidiness is lovable in the small child and in the grown up (big) person. Learn tidiness!

Good day, sir! Are you well? I am very well, thank you! How are you (plur.)? We have walked a long way.

ADJUNCTS TO THE NOUN

C. DIRECT RELATIVE CLAUSE

1. The **direct relative clause** has its place here, after the two kinds of qualificative adjectives, because it could well be treated as a verbal adjective. In fact many English adjectives can only be rendered by relative clauses.

The 3rd person sing. and plur. of all classes of most dependent tenses of the verb can be put into the relative form by merely adding the suffix *-ng* to the verb itself, or to the first of its auxiliaries. The future tense as explained in Less. 10, par. 3, does not take any relative suffix.

In all direct relative clauses the pronoun-subject is replaced by the relative pronoun; in class 1 sing. the long pronoun *ěa* is used :

affirmative present :

mōthō ěa rutang, a person who teaches

bathō ba rutang, persons who teach

negative present :

mōthō ěa sa rutēng, a person who does not teach

bathō ba sa rutēng, persons who do not teach

perfect :

sēfofu se rutileng, a blind person who has taught

lifofu tse rutileng, blind persons who have taught

future :

lēsòlè le tla fihla, the soldier who will arrive

masòlè a tla fihla, soldiers who will arrive

2. Any adjuncts, objects, adverbs, etc., which are possible after the verb in its non-relative form, may be added after the verb in the relative : *mōthō ěa rutang bana hantlè*, a person who teaches children well.

E.g. : *mōtsē o bōnahalang*, a visible village ; *taba e utlōahalang*, a comprehensible matter ; *bōphēlō bo sa felēng*, eternal life ; *mōnyakō o butsoeng*, an open door.

D. DEMONSTRATIVE ADJECTIVES

3. Demonstrative adjectives are formed by adding demonstrative suffixes to the relative pronouns. They agree in class and number with the noun they qualify.

4. Here is a table of the demonstrative adjectives :

	1st pos.	2nd pos.	3rd pos.	neut. pos.
cl. 1 sing.	<i>enōa, eē</i>	<i>enō</i>	<i>ēanē, elōa</i>	<i>eō</i>
cl. 2	<i>ona, oō</i>	<i>onō</i>	<i>ōanē, ola</i>	<i>oō</i>
cl. 3	<i>lena, leē</i>	<i>lenō</i>	<i>lanē, lela</i>	<i>leō</i>
cl. 4	<i>sena, seē</i>	<i>senō</i>	<i>sanē, sela</i>	<i>seō</i>
cl. 5	<i>ena, eē</i>	<i>enō</i>	<i>ēanē, ela</i>	<i>eō</i>
cl. 6	<i>bona, boō</i>	<i>bonō</i>	<i>banē, bola</i>	<i>boō</i>
cl. 7	<i>hona, hoō</i>	<i>honō</i>	<i>hanē, hola</i> <i>hōanē</i>	<i>hoō</i>
cl. 1 plur.	<i>bana, baa</i>	<i>banō</i>	<i>banē, balē</i>	<i>baō</i>
cl. 2	<i>ena, eē</i>	<i>enō</i>	<i>ēanē, ela</i>	<i>eō</i>
cl. 3	<i>ana, aa</i>	<i>anō</i>	<i>anē, alē</i>	<i>aō</i>
cl. 4	<i>tsena, tseē</i>	<i>tsenō</i>	<i>tsanē, tsela</i>	<i>tseō</i>
cl. 5	<i>tsena, tseē</i>	<i>tsenō</i>	<i>tsanē, tsela</i>	<i>tseō</i>
cl. 6	<i>ana, aa</i>	<i>anō</i>	<i>anē, alē</i>	<i>aō</i>
adv. of place	<i>mona, moō</i>	<i>monō</i>	<i>manē, mola</i>	<i>moō</i>

5. They are divided into four positions, each of which corresponds to a definite situation of the object the noun describes :

1st position : the object is near to the speaker, either in place or in time. The demonstrative adjectives of this position (this) take the suffix *-na*, or repeat the relative pronoun's vowel in closed vowel form.

2nd position : the object is farther from the speaker than in position 1 (that), sometimes near the person addressed

by the speaker : the demonstrative suffix of the 2nd position is *-nō*.

3rd position : the object is far from the speaker, in place or time (that yonder) : the suffixes are *-anē*; *-la*.

4th position is the neutral position. It does not correspond to any position in place or time, but refers to what has been mentioned before ; its suffix is *-ō*.

6. Note the following points :

(a) In cl. 1 sing., we have the irregular *enōa* and *elōa*, instead of *ena*, *ela*.

(b) The suffix *-la* of the 3rd position is *-lē* when appended to pronouns in *a-* as *balē*, *alē*.

(c) In the 3rd position, the vowels of *le*, *se*, *bo*, *ho*, and *tse* are absorbed by the suffix *-anē*. *o* is shortened to *ō* ; *ho* makes *hanē* or *hōanē* ; *e* in *ēanē* is shortened to *ē*. This is done in order to make all demonstrative adjectives disyllabic.

(d) In the 1st and 3rd positions, where we have given two alternative lists of adjectives, the first is the most common.

7. Demonstrative adjectives are added to the noun they qualify without the help of any other element : *bathō bana*, these persons ; *lifatē tsanē*, those trees (far) ; *lēbēsē lenō*, that milk (not far) ; *khomō eō*, that cow (the one which has been mentioned).

As is the case with all adjectives, demonstratives can be used as pronouns, when the noun they qualify is implied : *tse na (likhomō) li ntlē*, *tsanē li mpē*, these (cows) are nice, those are bad.

8. There are **demonstrative adverbs** of place, which are constructed similarly to the demonstrative adjectives,

with the help of the prefix *mo-* and one of the demonstrative suffixes. In the table in par. 4, we have entered them in the last line : *mona*, *moō*, here ; *monō*, there (not far) ; *manē*, *mola*, there, yonder ; *moō*, there (at the place we have spoken of).

9. The **substantive pronouns** are not adjuncts to the noun : they take its place when it is implied or are added to it when it has to be emphasized.

They are :

		sing.	plur.
1st pers.		' <i>na</i>	<i>rōna</i>
2nd pers.		<i>ūēna</i>	<i>lōna</i>
3rd pers.	cl. 1	<i>ēēna</i>	<i>bōna</i>
	cl. 2	<i>òōna</i>	<i>ěēna</i>
	cl. 3	<i>lōna</i>	' <i>ōna</i>
	cl. 4	<i>sōna</i>	<i>tsōna</i>
	cl. 5	<i>ěōna</i>	<i>tsōna</i>
	cl. 6	<i>bōna</i>	' <i>ōna</i>
	cl. 7	<i>hōna</i>	—

The ' in '*ōna* means that an *a* has been absorbed by the vowel *ó* of the suffix ; *òōna* is pronounced *óna* : *ke 'na*, it is I ; *ke bōna bathō baō*, it is those people themselves.

10. The substantive pronoun is used as pronoun-object when the latter has to be placed after the verb, for instance when there are two pronominal objects to a verb (Less. 7, par. 8) : *ha u tsēbē Sēsōthō, kē tla u ruta sōna*, you do not know Sotho, I shall teach it to you. As we cannot accumulate two pronoun-objects before a verb, one of the objects of the doubly transitive verb takes its place after it in the form of a substantive pronoun. Usually, if one of the objects is a person, it is placed before the verb, whereas the thing-object is put after it, as pronoun-substantive.

11. The pronoun *hóna* is used to emphasize an adverb or a locative : *hóna jòale*, just now ; *hóna Maseru*, in Maseru itself ; *hóna tafoleng*, there on the table.

Joined to a demonstrative adjective, a substantive pronoun of the same class and number intensifies its meaning : *bòsiung bóna boō*, that very night.

VOCABULARY

<i>mafōlō-fōlō</i> (plur.) 3	zeal ; adj. zealous
<i>lēhōla</i> 3	weed
<i>lēthò</i> 3 (no plur.) (with neg. verb)	nothing
<i>perekisi</i> 5	peach
<i>lēhapu</i> 3	water-melon
<i>sēramè</i> 4	cold weather, frost
<i>sētlama</i> 4	plant
<i>bōhalē</i> 6	anger, violence, bravery, sharpness ; adj. angry, violent, brave, sharp
<i>bōtsōa</i> 6	laziness ; adj. lazy
<i>mōsebeti</i> 2	work
<i>mōēa</i> (<i>mēēa</i>) 2	wind, spirit, soul
<i>harē, kaharē</i> , adv.	in the middle, inside
<i>har'a, ka har'a, hare hō</i> , prep.	amidst, among, in
<i>ngōahòla</i> , adv.	last year
<i>monōngōaha</i> , adv.	this year
<i>isaō</i> , adv.	next year
<i>hō pata</i>	to hide
<i>hō fēla</i>	to get finished, to end
<i>hō òta</i>	to become thin
<i>hō nòna</i> (<i>nonne</i>)	to become fat
<i>hō fula</i> (<i>futse</i>)	to graze
<i>hō khōra</i> (<i>khōtše</i>)	to eat enough, to get full
<i>hō besa</i> (<i>besitse</i>)	to burn, to make a fire
<i>hō lahla</i>	to let go, to lose
<i>hō lièha</i>	to delay, to be late
<i>hō amōhèla</i> (<i>amōhetsē</i>)	to receive

EXERCISE

Translate :

Mariha a felile joale : ke selemo. Batho ba mafolo-folo ba qalile ho lema. Pula e qalile ho na hantle. Mabele a jaliloeng kapele a mets'e. Masimo ane a matala.

Lehlabula likhomo tsena li tla nona, hobane li tla fula joang bo bongata, 'me li tla khora. Ho tla hlaoloa masimo, hobane le lona lehola¹ le tla mela haholo. Batho ba hlokomelang ho hlaola ka nako ba tla kotula lijo tse ngata. Ba botsoa bona, ba sa hlokomeleng mosebetsi oo, ha ba kotule letho, 'me ba lapa. Ngoahola re sebelitse haholo masimong ano.

Lehoetla ke nako e ntle. Ha pula e nele, batho ha ba hloke letho. Le tsona liphoofofo¹ li phela hamonate. Litholoana tse lemiloeng li butsoitse. Ho jeoa liperekisi, mahapu le lintho tse ling tse monate.

Mariha hoo bata. Serame se bolaile litlama tse ngata. Balisana ba hatsetse naheng. Ka matsatsi a mang, moea o bohale. Batho ba sala hae, ba besa mollo ka baka la moea oo.

Winter is finished now : it is spring. Zealous people have begun to plough. It has started to rain well. Kaffir corn which has been sown early has sprouted. Those fields are green.

In summer these cattle will get fat, because they will graze much grass, and they will eat enough. People will weed the fields, because weeds will grow well too¹. People who take care to weed in (*ka*) time will reap much food. The lazy ones who do not take care of that work harvest nothing, and get hungry. Last year we worked much in those fields.

Autumn is a nice time. If it has rained, people do not lack anything. Even animals¹ live agreeably. Cultivated fruit is ripe. One eats peaches, water-melons, and other good things.

In winter it is cold. Frost has killed many plants. Herd-boys are cold in the country. Some days the wind is fierce. People stay at home and make fire, because of that wind.

Note on Exercise

¹ "too" is usually rendered by the preposition *lē*, followed by the substantive pronoun of the class and number required : "the weed too", *lē lōna lēhōla*, or *lēhōla lē lōna*; *lē tsona liphoofofo*, even the animals.

ADJUNCTS TO THE NOUN

E. GENITIVE PRONOUNS AND ADJECTIVES

1. The **genitive** or **possessive construction**, like other adjuncts to the noun, agrees with it in class and number. Its distinctive element is a vowel *-a* which has to be united with the vowel of the relative pronoun, in the same way as the *-a* of the demonstrative suffix *-anē*, to form the **genitive pronoun**; in cl. 1 sing. the vowel *ō* of the prefix replaces the vowel *e* of the relative pronoun.

The possessive pronouns are :

	sing.	plur.
cl. 1	<i>ōa</i>	<i>ba</i>
cl. 2	<i>ōa</i>	<i>ēa</i>
cl. 3	<i>la</i>	<i>a</i>
cl. 4	<i>sa</i>	<i>tša</i>
cl. 5	<i>ēa</i>	<i>tša</i>
cl. 6	<i>ba</i>	<i>a</i>
cl. 7	<i>ha</i>	—

2. The above pronouns, when followed by a noun, cause it to be in the genitive or possessive case :

mōrēna ōa sēchaba, the people's chief
bana ba Mōlapō, Molapo's children
mōtsē ōa Basōthō, the Basotho's village
mētsē ēa Basōthō, the Basotho's villages
lēseli la lētsatsi, the light of the sun
masēli a linaleli, the light of the stars
sēfatē sa liperekisi, a peach tree
lifatē tša liperekisi, peach trees
khomō ēa ntate, my father's cow
likhomō tša ntate, my father's cattle
bōhōbē ba Tšelisō, Tšeliso's bread
mahōbē a Tšelisō, Tšeliso's loaves of bread
hō tsamaēa ha baeti, the departure of the visitors

3. As in other languages, the genitive, besides being used with a possessive meaning, has other uses, of which the most important are :

(a) It can be partitive, as *maqèphè a buka*, the pages of the book.

(b) It can be a simple apposition, as *mōsali ða Mōsōthō*, a Mosotho woman, not : a Mosotho's wife.

(c) It can indicate the substance of which something is made, as *mōkotla ða pampiri*, a paper bag.

(d) It can describe a quality, as *khomō èa lèbēsē*, a milk cow.

4. When the noun which would have to be in the genitive case is obvious, it can be replaced by the substantive pronoun of its class and number (Less. 15, par. 9): *séfate sena se sētlē, mahlaku a sōna a mahōlō*, this tree is beautiful, its leaves are large. The substantive pronoun is always used when the possessor is of the 1st or 2nd persons plur., i.e. to translate the possessives "our, your (plur.)" : *khomō tsa rōna*, our cattle ; *matlō a lōna*, your houses.

5. When the possessor is of the 1st and 2nd persons sing. or of the 3rd pers. sing. cl. 1, one uses a special set of possessive adjectives, which follow the possessive pronouns in the same way as if they were nouns or substantive pronouns. They are : *ka* for the 1st person, *hao* for the 2nd, *hae* for the 3rd pers. sing. cl. 1. Thus we say *libuka tsa ka*, my books ; *liaparò tsa hao*, your clothes ; *ntlō èa hae*, his (her) house.

As with all adjuncts to the noun, the genitive can be used pronominally : *ak'u mphè tsa hao*, give me yours (your cattle, or anything belonging to cl. 4 and 5 plur. which has been mentioned before).

Notes :

1. This genitive construction is the usual one. It does not indicate a family or village possession, which will be studied later.

2. The usual genitive case is modified when qualifying a noun indicating blood relationship. This too will be explained later.

F. INDEFINITE AND INTERROGATIVE ADJECTIVES

6. By joining to the relative pronoun the suffix *-ohle*, we can form a set of pronouns with the meaning of "all". The suffix is joined to the relative in the same way as the suffix *-óna* of the substantive pronouns.

Two other suffixes can be joined to the pronoun-subjects (not the relative pronouns) of all classes and numbers: they are *-fē?* which ? and *-sēlē*, other, different.

cl. 1 sing.	—	<i>ōfē?</i>	<i>ōsēlē</i>
cl. 2	<i>oohle</i>	<i>ōfē?</i>	<i>ōsēlē</i>
cl. 3	<i>lohle</i>	<i>lēfē?</i>	<i>lēsēlē</i>
cl. 4	<i>sohle</i>	<i>sēfē?</i>	<i>sēsēlē</i>
cl. 5	<i>ēohle</i>	<i>ēfē?</i>	<i>ēsēlē</i>
cl. 6	<i>bohle</i>	<i>bōfē?</i>	<i>bōsēlē</i>
cl. 7	<i>hohle</i>	<i>hōfē?</i>	<i>hōsēlē</i>
cl. 1 plur.	<i>bohle</i>	<i>bafē?</i>	<i>basēlē</i>
cl. 2	<i>ēohle</i>	<i>ēfē?</i>	<i>ēsēlē</i>
cl. 3	<i>'ohle</i>	<i>afē?</i>	<i>asēlē</i>
cl. 4	<i>tsohle</i>	<i>lifē?</i>	<i>lisēlē</i>
cl. 5	<i>tsohle</i>	<i>lifē?</i>	<i>lisēlē</i>
cl. 6	<i>'ohle</i>	<i>afē?</i>	<i>asēlē</i>

Note : There is no adjective in *-ohle* for cl. 1 sing.

7. All these adjectives simply follow the noun they qualify and agree with it in class and number : *bathō*

bohle, all people ; *mōtsē oohle*, all the village ; *likhomō lifē* ? which cattle ? *sēlomō sēsēlē*, another cliff.

–*ngōē* and –*sēlē* are different in meaning : –*ngōē* means “one . . . another . . .” whereas –*sēlē* means “a different . . .”. All these adjectives can be used as pronouns : *bohle*, all men ; *lifē* ? what things ? See table of pronouns, Table IV, p. 228.

8. The adjective –*ngōē* can be used to express the idea of “each, every”. Then it is constructed as follows : *mōthō e mōng lē e mōng*, each person ; *sēfatē se sēng lē se sēng* ; or, with the same meaning : *mōthō ka mōng, sēfatē ka sēng*.

Another use of the adjective –*ngōē* is interrogatively, with the meaning of “what kind of ?” It then follows the noun it qualifies without any intervening pronoun : *na kē ngōana mōng* ? what sex is the child ? *u bōna sēfatē sēng* ? what kind of tree do you see ?

VOCABULARY

<i>'mēlē</i> (<i>'mēlē</i>) 2	body
<i>phòòfòlò</i> 5	animal
<i>kèlèllò</i> 5	intelligence, thinking
<i>lèihlò</i> (<i>mahlò</i>) 3	eye
<i>tsèbò</i> 5	knowledge
<i>tsèbè</i> 5	ear
<i>mōfuta</i> 2	kind
<i>nkò</i> 5	nose
<i>bōphèlò</i> 6	life
<i>lèfu</i> 3	death, disease
<i>bōhlōkō</i> 6	pain , illness ; adj. painful, ill
<i>ruri</i> , adv.	truly, indeed
<i>hamōnatē</i> , adv.	agreeably, nicely
<i>kakang!</i> adj.	how big!
<i>hakakang!</i> adv.	how much!

<i>hō sebelisa (sebelisitse)</i>	to use, to cause to work
<i>hō bōpa</i>	to mould
<i>hō phètha</i>	to finish, to accomplish
<i>hō tšèha</i>	to laugh
<i>hō ntša (ntšitse)</i>	to pull out, to take out
<i>hō khathala (khathetsē)</i>	to get tired
<i>hō bontša (bontšitse)</i>	to show to
<i>hō falla (faletsē)</i>	to emigrate from
<i>hō fallèla (falletsē)</i>	to emigrate to
<i>hō bònahala (bònahetsē)</i>	to appear, to be evident
<i>hō baballa (babaletsē)</i>	to take care of, to keep

EXERCISE

Translate :

Motho o feta liphoofole ka tsebo ea hae ea tsohle tsa lefatše. Ka kelelo ea hae o tsebile ho busa liphoofole tse ling le ho li sebelisa. O tseba ho ithuta litaba tse ngata. Mahlo a hae a bona hantle, litsebe tsa hae li utloa haholo. Ka matsoho a hae o bōpīle lintho tse ntle, 'me o phetha mesebetsi ea mefuta ka tsona.

Ha ke u talima, ke bona hlooho ea hao feela. Linko tsa hao l. telele hakakang! Ha u tšeha, meno a hao a masoeu a bonahalai A matle hakakang! Niša leleme!

Kajeno ke tsamaile haholo, 'mele oa ka oohle o khathetse. Maoto a ka a bohloko. Ke tla phomola hamonate. Na ke tla robala kae? U tla robala ka tlung ea ka.

Ruri, mesebetsi ea Molimo e metle. O bōpīle motho, 'me o 'meile lefatšeng. O mo fa bohobe ba tsatsi le leng le le leng. Bophelo bohle ba motho bo matsohong a oona. Ba o tsebang ha ba tšabe lefu.

Man surpasses animals by his knowledge of all [things] of the earth. By his intelligence he has been able to govern some animals and to make them work. He knows how to learn many things. His eyes see well, his ears hear much. With his hands he has made (moulded) beautiful things, and he accomplishes all kinds of work (works of kinds) by means of them (the things).

When I look at you, I see your head only. How long your nose is! When you laugh, your white teeth become visible. How beautiful they are! Put out your tongue!

To-day I have walked much, and all my body is tired. My feet are painful. I shall rest well. Where shall I sleep? You shall sleep in my house.

Indeed the works of God are beautiful. He has formed man and has placed him on earth. He gives him his daily bread (his bread of every day). All man's life is in His hands. Those who know Him do not fear death.

THE VERB

FORMATION OF THE PERFECT

1. We have seen in Lesson 10 that the regular perfect is formed with the help of the suffix *-ile*, which takes the place of the ending *-a* of the infinitive: *hō ruta*, to teach, *kē rutile*, I have taught.

Many Sotho verbs, however, have a more or less irregular perfect, some for phonetic reasons which may be summarized in a few simple rules :

2. (a) Whenever the last vowel of the verbal root is an open *é* or *ó*, the suffix of the perfect, whether complete, abbreviated, modified, or contracted, influences that vowel, which is replaced by medium *e* or *o* respectively (see Less. 1, par. 5) : *hō qêta*, to finish, *kē qetile*, I have finished ; *hō amôhêla*, to receive, *kē amôhetsê*, I have received ; *hō fôla*, to recover, *kē folile*, I have recovered.

When this last vowel is preceded by one or more open vowels, they all undergo the same change : *hō hlôkô-mêla*, to be careful, *kē hlokometsê*, I have been careful.

(b) Verbs ending in *-êa* lose the semi-consonant *ë* when in the perfect, and are otherwise regular : *hō tsamaêa*, to leave, *kē tsamaile*, I have left.

3. (c) Verbs ending in *-sa*, *-tsôa*, *-tša*, and disyllabic verbs in *-tsa* change the suffix *-ile* into *-itse*, as *hō busa*, to govern, *kē busitse* ; *hō hlatsôa*, to wash, *kē hlatsöitse* ; *hō bontša*, to show, *kē bontšitse* ; *hō bôtša*, to ask, *kē bôtšitse*.

Two exceptions are the monosyllabic verbs *hō tsôa*, to go out, *kē tsöile* ; and *hō sa*, to stop raining, *ê sêle*.

(d) Verbs of more than two syllables ending in *-tsa*

make their perfect in *-litse* instead of *-tsitse* : *hō sebetša*, to work, *kē sebelitše*.

4. (e) Disyllabic verbs ending in *-na* make their perfect in *-nne* (contracted from *-nile*) : *hō bina*, to sing, *kē binne*.

Exceptions are *hō kèna*, to enter, *kē kenē*, and *hō bōna*, to see, *kē bonē*.

(f) Verbs of more than two syllables ending in *-na* have a contracted perfect in *-nē* or *-nne* : *hō fumana*, to find, *kē fumanē* ; *hō nahana*, to meditate, *kē nahanne*.

Exception : *hō khanna*, to drive, *kē khannile*.

(g) Verbs of more than two syllables ending in *-ama* usually have two perfects, one regular in *-amile*, one contracted in *-amē* : *hō khumama*, to kneel, *kē khumamile*, or *kē khumamē*.

(h) Other verbs ending in *-ma* also often have two perfects, one regular in *-mile*, one contracted in *-mme* *hō lēma*, to plough, *kē lēmile*, or *kē lēmme*.

(i) Verbs in *-nya* contract their perfect in *-ntse* : *hō lekanya*, to compare, *kē lekantse*.

5. (j) Verbs with more than two syllables ending in *-la* contract *-lile* into *-tsē* or *-tse* ; *-ala* and *-èla* become *-etsē* ; *-òla* becomes *-otsē* ; *-ēla*, *òla*, *-ula* become respectively *-ētse*, *-òtse*, *-utse* : *hō makala*, to become astonished, *kē maketsē* ; *hō fòkòla*, to be weak, *kē fokotsē* ; *hō hlakòla*, to wipe, *kē hlakòtse*.

One exception is *hō bapala*, to play, *kē bapalile*.

(k) If the verb ends in *-lla*, it must be remembered that originally there was a vowel between the two *l*'s ; it must be re-established to form the perfect.

Thus verbs in *-alla* were originally in *-alala* or *-alèla* ; so their perfect must be in *-aletse* : *hō falla*, to emigrate, *kē faletsē*.

Verbs in *-ëlla* were originally in *-ëlëla* ; their perfect must be in *-eletsē* : *ho bōlëlla*, to tell to, *kē bōleletsē*.

Verbs in *-ōlla* were in *-òlëla* ; their perfect is in *-oletsē* : *hō ngōlla*, to write to, *kē ngoletsē*.

Verbs in *-ōlla* were in *-ōlōla* ; their perfect is in *-ōlōtse* : *hō lōkōlla*, to deliver, *kē lōkōlōtse*.

The verb *hō lla*, to cry, makes its perfect regularly, *kē llile*.

6. (l) Disyllabic verbs in *-la* are very variable, and the perfect of every one of them will best be learned separately. Some of them change *-la* into *-tsē* or *-tse* (*-ala* becoming *-etsē*), as *hō hula*, to pull, *kē hutse* ; *hō rōala*, to carry on the head, *kē rōetsē*. Some take the regular suffix *-ile* : *hō bala*, to read, *kē balile*. Some have both alternative perfects : *hō jala*, to sow, *kē jalile* or *kē jetsē*.

7. (m) Some monosyllabic verbs make their perfect in *-ële*, as *hō ja*, to eat, *kē jële* ; *hō nōa*, to drink, *kē nōële* ; *hō na*, to rain, *pula ē nēle*, it has rained.

8. (n) Some verbs in *-ara* make their perfect in *-erē*, as *hō tšōara*, to seize, *kē tšōerē*.

9. (o) Three verbs make their perfects in quite peculiar ways : *hō khōra*, to eat enough, *kē khōtšē* ; *hō etsa*, to make, *kē entse* ; *hō rē*, to say, *kē itse*.

See Table V, p. 229.

VOCABULARY

<i>lēsiba</i> (<i>masiba</i> or <i>litšiba</i>)	3-5	feather, pen
<i>bōbèbè</i>	6	lightness ; adj. light
<i>bōïma</i>	6	weight ; adj. heavy
<i>bōchabèla</i>	6	east
<i>bōphirimèla</i>	6	west
<i>lēōatlè</i>	3	sea

<i>bōhlatē</i> 6	wisdom ; adj. wise
<i>mōhla</i> 2	time, epoch
<i>palò</i> 5	number
<i>kalo</i> , adj.	so great, such
<i>hakalo</i> , adv.	so much
<i>ka mēhla</i> , adv.	always
<i>ka matla</i> , adv.	strongly, hard
<i>hangata</i> , adv.	often, many times
<i>habōnòlò</i> , adv.	easily
<i>lē hanyēnyanē</i> , adv.	not at all (after neg. verb)
<i>hō utlōisisa</i> ¹	to understand
<i>hō hlalōsa</i>	to explain
<i>hō hlalēfa</i>	to become wise
<i>hō hlalēfisa</i>	to make wise, to enlighten
<i>hō tabōha</i>	to get torn
<i>hō lēka</i>	to try
<i>hō hlōla</i> (<i>hlōtse</i>)	to conquer, to beat
<i>kē tšōanetsē</i> (followed by infinitive)	I must
<i>hō nēpa</i>	to hit right, to be correct, to suit
<i>hō alima</i>	to lend to, to borrow from

EXERCISE

Translate :

Kajeno re rutiloe lithuto tse thata. Ke sebelitse ka matla, 'me ke utloisisitse hantle. Moruti o hlalositse tsa lefatše le tsa maootle. Re rata lithuto tseo, hobane lia re hlalefisa. Ea bohale o ithuta ka mehla.

Libuka tsa ka li ngata, empa tse ling li tabohile. U tšōanetse ho li baballa hantle. Libuka ha li rekoee habonolo mehleng ena. —Ke tla hlokomela taba eo. Ak'u nthuse² ka pampiri e khubelu.

Thuto ea lipalo e thata hampe. Ke lekile hangata, empa ke hlōtsoe³. Hlooho ea ka e bohloko. Ke thuto e nthōlang ka mehla ; ha ke e rate le hanyenyane.

Leka hape, u tla fumana karabo. U se ke ua sebeta kapele hakalo. Joale u nepile, u arabile hantle. Potso e joalo ha e thata, e bonolo. Ak'u nkalime lesiba la hao.

To-day we have been taught difficult lessons. I have worked hard, and I have understood well. The teacher has explained [things] of the earth and the seas. We like these lessons, because they make us wise. A wise [person] learns always.

I have got many books (my books are many), but some are torn. You must take care of them well. Books are not bought easily these days (times).—I shall be careful of that matter. Give me² red paper.

The arithmetic lesson (lesson of numbers) is very (badly) difficult. I have tried many times, but I have failed³. My head is painful. It is a lesson which always beats me; I do not like it at all.

Try again, you will find the answer. Do not work so quickly. Now, you are right (perf.), you have answered well. Such a question is not difficult, it is easy. Lend me your pen!

Note on Vocabulary

¹ From now on, perfects which do not present difficulties once the rules in this lesson are known will no longer be indicated in the vocabularies. If in doubt, the student can refer to the Vocabulary on p. 232.

Notes on Exercise

² Note the idiom *hō thusa mōthō ka . . .*, to help somebody with, to give somebody

³ Another idiom: *hō hlōlōa kē*, to be beaten by, to fail to.

THE VERB

A. NEGATIVE PERFECT

1. Until now we have studied only the affirmative perfect of the verb. The negative form of that tense has been left, because it is entirely different from its affirmative counterpart. In its independent form it is similar to the long affirmative present, except that it takes the negative particle *ha*, and that in the 3rd pers. cl. 1 sing. the pronoun is *a*, not *ōa*.

The **negative perfect** is :

<i>ha kēa ruta</i>	I have not taught
<i>ha ua ruta</i>	thou hast not taught
<i>ha a ruta</i> , etc.	he (she) has not taught
<i>ha rēa ruta</i>	we have not taught
<i>ha lēa ruta</i>	you have not taught
<i>ha ba ruta</i> , etc.	they have not taught

As in all tenses the 3rd person pronoun must agree in class and number with the noun-subject.

2. In **dependent** positions the negative perfect loses its auxiliary element *a*, and the negative particle is *sa*, placed between the pronoun-subject and the verb :

(<i>ha</i>) <i>kē sa ruta</i>	(if) I have not taught
(<i>ha</i>) <i>u sa ruta</i>	(if) thou hast not taught
(<i>ha</i>) <i>a sa ruta</i> , etc.	(if) he (she) has not taught
(<i>ha</i>) <i>rē sa ruta</i>	(if) we have not taught
(<i>ha</i>) <i>lē sa ruta</i>	(if) you have not taught
(<i>ha</i>) <i>ba sa ruta</i> , etc.	(if) they have not taught

As in other similar instances, a pronoun-object would be inserted between the negative particle and the verb itself : *ha kē sa mō ruta*, if I have not taught him.

B. SUBJUNCTIVE

3. The subjunctive regularly ends in $-è$; its 3rd pers., sing. class 1 pronoun is always *a* :

<i>(hōrē) kē rutè</i>	(that) I teach
<i>(hōrē) u rutè</i>	(that) thou teach
<i>(hōrē) a rutè</i> , etc.	(that) he (she) teach
<i>(hōrē) rē rutè</i>	(that) we teach
<i>(hōrē) lē rutè</i>	(that) you teach
<i>(hōrē) ba rutè</i> , etc.	(that) they teach

There is no special dependent form.

Hō rē, to say, to think, forms its subjunctive in *(hōrē) kē rē*.

Many verbs ending in *-tsa* and monosyllabic auxiliary verbs form their subjunctive in *-e* : *(hōrē) kē sebetse*, (that) I work.

4. The negative subjunctive is formed with the help of the negative particle *sē*, placed between the pronoun-subject and the verb itself ; the latter then ends in $-ē$:

<i>(hōrē) kē sē rutē</i>	(that) I do not teach
<i>(hōrē) a sē rutē</i>	(that) he do not teach

This simple negative subjunctive is rather uncommon ; it is replaced by another tense, which will be studied in the next lesson.

No subjunctive can be used in a relative clause.

5. The subjunctive, without the conjunction *hōrē*, is extensively used as an **optative** : *ba rutè*, let them teach. It is then often preceded by the optative particle *a* or *ha* : *ha kē rutè*, let me teach ; *a rē rutè*, let us teach.

In the 1st person plur., when the optative verb addresses more than two persons, it takes the suffix *-ng*. The vowel *è* is then replaced by *e* : *a rē ruteng*, let us teach.

C. POTENTIAL

6. In Sotho there is a **potential tense**, formed with the help of the auxiliary *ka*, much in the same way as the affirmative future. The 3rd pers. sing. cl. 1 pronoun is always *a* in this tense. In the 1st pers. sing., the pronoun-subject is contracted with the auxiliary into *nka* :

<i>nka ruta</i>	I can teach
<i>u ka ruta</i>	thou canst teach
<i>a ka ruta</i> , etc.	he (she) can teach
<i>rē ka ruta</i>	we can teach
<i>lē ka ruta</i>	you can teach
<i>ba ka ruta</i> , etc.	they can teach

The relative suffix is appended to the verb itself, not to the auxiliary *ka* : *ba ka rutang*, those who can teach.

There is no special dependent form of this tense, nor any exact negative counterpart to it. If one wishes to express the idea of impossibility of an action, one has to use the verb *hō sitōa*, to be unable to, followed by the infinitive. "I shall be able to . . . , I have been able to . . .", etc. are rendered by tenses of the verb *hō tsēba*, followed by the infinitive : *nka ruta*, I can teach ; *u sitōa hō ruta*, you cannot teach ; *ō tla tsēba hō ruta*, he shall be able to teach ; *rē tsēbile hō ruta*, we have been able to teach.

COMPOUND PREPOSITIONS

7. Quite a number of prepositions can be formed with the help of adverbs of place or time, or with the help of locatives. The adverbs are then followed by the prepositions *hō* or *lē*, or by a possessive pronoun, in which case they are usually abbreviated.

Thus the adverb *hōlē*, far, forms the preposition *hōlēle*, far from ; the adverb *tlasē*, underneath, forms the preposition *tlas'a* (contracted from *tlasē ēa*), under ; *hōlimō*, above, makes *hōlimō hō*, over, above, and *hōlim'a*, over, on ; *maharēng*, in between, makes *maharēng a*, between, etc.

It must never be forgotten that all prepositions which are formed with the help of a possessive pronoun are genitive and must be constructed accordingly : like any possessive pronoun, they cannot be followed by a substantive pronoun of the 1st, 2nd pers. sing., or 3rd pers. sing. cl. 1, but must be followed by a possessive adjective : *pēlē hō ūēna*, but *pēl'a hao*, in front of you ; *ka mōraō hō ēēna*, but *ka mora' hae*, behind him. The same is true of the preposition *ha* (Less. 9, par. 2) : *hō 'na*, by me, but *ha ka*, at my place.

Note the spelling *kapēlē*, in front, but *ka pēlē hō*, in front of ; *kamōraō*, behind, afterwards, but *ka mōra'*, behind, after, etc.

8. The **comparative** and **superlative degrees** do not properly speaking exist in Sotho. To express them we have to use periphrases. "More" is usually rendered by the verb *hō fēta*, to surpass, in the infinitive, used adverbially : *ō mōhōlō hō mphēta*, he is older than I ; "most" is usually rendered by the verb *hō fētisisa*, to surpass, preceded by the preposition *ka* : *ēa bōhlalē ka hō fētisisa*, the most clever one. There is no equivalent to "less" or "least". "As . . . as . . ." is rendered by *jōale ka* : *ō mōlēmō jōale ka ntate*, he is as good as my father ; *ha a mōlēmō jōale ka 'mē*, she is not as kind as my mother.

VOCABULARY

<i>sēatla</i> 4	palm of the hand, hand
<i>kotsi</i> 5	accident ; adj. dangerous
<i>lēhlōa</i> 3	snow
<i>tlala</i> 5	famine, hunger
<i>sēfakò</i> 4	hail
<i>lēlāpa</i> 3	flat stone, slate
<i>lēètò</i> 3	journey
<i>nōha</i> 5	snake
<i>hararō</i> , adv.	thrice
<i>kahohle</i> , adv.	everywhere
<i>athē</i> , conj.	whereas
<i>khalè</i> , adv.	long ago
<i>pēlē</i> , <i>kapēlē</i> , adv.	before, in front
<i>pēlē hō</i> , <i>pēl'a</i> , prep.	before, in front of
<i>ē ka khōna</i> , invar. v.	
(followed by subjunctive)	it must be that
<i>hō tšōana</i>	to look like, to be similar
<i>hō lekana (lekanē)</i>	to be sufficient for, to be equal
<i>hō shōa (shōēle)</i>	to die
<i>hō batla</i>	to look for, to search
<i>hō psha (pshēle)</i>	to dry up
<i>hō hlaha</i>	to appear, to be born
<i>hō lahlēha</i>	to get lost, to go astray
<i>hō thēlla</i>	to slide, to slip
<i>hō tlala (tletsē)</i>	to get full
<i>hō utsōa</i>	to steal
<i>hō tsōha</i>	to get frightened, to start

EXERCISE

Translate :

Naha ea Lesotho ea joale ha e tšoane le ea khale. Mehlang ena pula ha e ne joale ka mehlang eane. Hape batho ba ahileng teng ba bangata ho feta pele, le tsona liphoofolo. Masimo le makhulo ha a lekane batho ba ahileng Lesotho. Ruri, bophelo ba Lesotho bo thata ho batho ba lona.

Lilemong tse ling, pula e na hantle, 'me batho ba phela hamonate. Athe ho tse ling, pula ha e ne, 'me ke tlala kahohle.

Batho ba lapa, phoofolo lia shoa. Meea e bohale e tliša marōle feela. Ho psha liliba le linōka.

Monongoaha pula e nele. E ka khona batho ba leme haholo ka mafolo-folo. Ha ba ka etsa joalo, ba tla kotula lijo tse ntle tse ngata. Sefako le sona se ka senya haholo masimong. Serame se hlhang pele ho nako ea sona se kotsi ka ho fetisisa.

U se ke ua tsamaea joale : pula e tla na. Lehloa le lengata lithabeng, 'me hoa bata. Baeti ba ka lahleha, hobane litsela ha li bonahale. Hape lipere li ka thella matlapeng. Linōka li tletse, hobane pula e nele haholo matsatsing a fetileng.

The country of Basutoland of nowadays is not similar to that of long ago. In these times, it does not rain as in those times. Moreover, the people who dwell there are more numerous than before, and the cattle also. Fields and grazing-grounds are not sufficient for the people who dwell in Basutoland. Indeed, life in Basutoland is hard to its people.

Some years it rains well, and people live agreeably, whereas in others, it does not rain, and there is famine everywhere. People get hungry, animals die. Fierce winds only bring dust clouds. Fountains and rivers dry up.

This year it has rained. People must plough much with zeal. If they can do so, they will reap much nice food. Hail too can spoil much in the fields. Frost appearing before its time is most dangerous.

Do not leave now : it will rain. Snow is abundant in the mountains, and it is cold. Travellers may get lost, because the paths are not visible. Moreover, horses can slide on flat stones. Rivers are full, because it has rained much in the past days.

THE VERB

A. PAST TENSES

1. We have studied the perfect tense (Less. 10, pars. 1-2, Less. 18, pars. 1-2), and have defined it as used to express a perfected or completed action. At the time of speaking, the action is actually terminated, but its results still exist. In many verbs, it has to be translated by a present in English, as *kē hatsetsē*, I am cold. In a few cases, it may seem that the perfect has simply a past meaning, as in the example *kē u bonē maōbanē*, I have seen you yesterday : but even then there is a result of the action still present : it could mean either “I have seen you yesterday (so I am satisfied, I have seen you)” or “I have seen you yesterday (doing a certain deed, so at the present time I know you did it, or how you do it)”, etc.

2. In a narrative of past events, one uses the **short past tense**, formed with the help of an auxiliary *a*, which is united with the vowel of the shortened pronoun (relative pronoun for the 3rd person, except cl. 1 sing.), much in the same way as in the genitive pronoun :

<i>ka ruta</i>	I taught
<i>ūa ruta</i>	thou taughtst
<i>a ruta</i> , etc.	he (she) taught
<i>ra ruta</i>	we taught
<i>la ruta</i>	you taught
<i>ba ruta</i> , etc.	they taught

The pronouns united with the auxiliary for the 3rd person in all classes and numbers are :

	sing.	plur.
cl. 1	<i>a</i>	<i>ba</i>
cl. 2	<i>ōa</i>	<i>ēa</i> .
cl. 3	<i>la</i>	<i>a</i>
cl. 4	<i>sa</i>	<i>tša</i>
cl. 5	<i>ēa</i>	<i>tša</i>
cl. 6	<i>ba</i>	<i>a</i>
cl. 7	<i>ha</i>	—

This short past tense is the proper historical tense, and is used alone in narratives only. It is an important tense of the verb, being an element of many useful compound tenses, as will be seen later.

The short past can never be used in a dependent clause.

3. The **negative** tense corresponding to the short **past**, is one of the compound tenses mentioned in the last paragraph. It is formed as follows : (a) the pronoun of the class and number of the subject with past auxiliary *a* ; (b) the negative particle *sē* ; (c) the negative auxiliary *kē* ; (d) the pronoun as under (a) ; (e) the verb.

<i>ka sē kē | ka ruta</i>	I did not teach
<i>ūa sē kē | ūa ruta</i>	thou didst not teach
<i>a sē kē | a ruta, etc.</i>	he (she) did not teach
<i>ra sē kē | ra ruta</i>	we did not teach
<i>la sē kē | la ruta</i>	you did not teach
<i>ba sē kē | ba ruta, etc.</i>	they did not teach

This tense is formed of two distinct parts, as marked in the conjugation above. The two parts are stressed separately, and if a slight pause is deemed necessary, it must be made at the right place, i.e. between the two parts of the compound tense : *ka sē kē | ka ruta*, I did not teach. There are many such or similar compound verbal structures in Sotho, with two, three, or even four pronouns.

4. When we have to express a past action, either isolated, or introducing a narrative, we have to use a **compound past**, formed with the help of the perfect of the auxiliary verb *hō ěa*, followed by the verb itself in the short past :

<i>kē ile | ka ruta</i>	I have taught
<i>u ile | ūa ruta</i>	thou hast taught
<i>ō ile | a ruta</i> , etc.	he (she) has taught
<i>rē ile | ra ruta</i>	we have taught
<i>lē ile | la ruta</i>	you have taught
<i>ba ile | ba ruta</i> , etc.	they have taught

In a dependent position, the affirmative past has always the compound form above ; only the 3rd pers. cl. 1 sing. pronoun is then *a | ha a ile | a ruta*, if he has taught.

The relative form of this tense is formed by adding the relative suffix *-ng* to the auxiliary *ile* : *ba ileng ba ruta*, those who have taught.

The observation at the end of par. 3 is true for this past tense also, as well as for all compound tenses.

5. In the case of *hō ruta*, to teach, the nuance between the perfect and past tenses would be about this : *kē rutile bana* means "I have taught children" (implying that they still know what I have taught them, or stressing the extent of the work accomplished) ; *kē ile ka ruta bana* means "I have taught children" (long ago, without stressing any results or consequences of the action) ; *ka ruta bana*, "I taught children" (in a narrative of past deeds).

6. The **negative** counterpart of the **compound past** is another compound tense, formed with the negative perfect of the verb *hō ka*, followed by the verb itself in the short past :

<i>ha kēa ka | ka ruta</i>	I have not taught
<i>ha ua ka | ūa ruta</i>	thou hast not taught
<i>ha a ka | a ruta, etc.</i>	he (she) has not taught
<i>ha rēa ka | ra ruta</i>	we have not taught
<i>ha lēa ka | la ruta</i>	you have not taught
<i>ha ba ka | ba ruta, etc.</i>	they have not taught

In the 2nd pers. sing. the first pronoun is the negative perfect pronoun *ua* (*u-a*), whereas the second pronoun is the past pronoun *ūa*.

7. With verbs whose perfect corresponds to a present in English, one invariably uses the past to express the English perfect or past : *kē ile ka hatsēla*, I have been cold ; *kē ile ka lula*, I have sat down.

In cases of uncertainty between past and perfect, it is usually safer for the European student to use the compound past than the perfect. So the question "Have you slept well?" should preferably not be rendered by "*Na u robetsē hantlē?*" which means "Are you well asleep?" but by "*Na u ile ūa rōbala hantlē?*"

B. NEGATIVE FUTURE AND SUBJUNCTIVE

8. The usual **negative future** is a compound tense formed as follows : (a) the pronoun-subject ; (b) the invariable double particle *kē kē* ; (c) the pronoun united with past auxiliary *a* ; (d) the verb. In the 1st pers. sing. the pronoun is united with the first particle *kē*, in *nkē* :

<i>nkē kē | ka ruta</i>	I shall not teach
<i>u kē kē | ūa ruta</i>	thou shalt not teach
<i>a kē kē | a ruta, etc.</i>	he (she) will not teach
<i>rē kē kē | ra ruta</i>	we shall not teach
<i>lē kē kē | la ruta</i>	you will not teach
<i>ba kē kē | ba ruta, etc.</i>	they will not teach

This tense is occasionally used as a negative potential. The relative suffix *-ng* is appended to the second particle *kē* : *ba kē kēng ba ruta*, those who shall not teach.

In dependent positions, this tense does not change.

9. The usual **negative subjunctive** tense (see Less. 18, par. 4) is a compound tense formed with the negative subjunctive of the auxiliary verb *hō ka*, followed by the short past of the verb itself.

<i>(hōrē) kē sē kē | ka ruta</i>	(that) I teach not
<i>(hōrē) u sē kē | ũa ruta</i>	(that) thou teach not
<i>(hōrē) a sē kē | a ruta</i> , etc.	(that) he (she) teach not
<i>(hōrē) rē sē kē | ra ruta</i>	(that) we teach not
<i>(hōrē) lē sē kē | la ruta</i>	(that) you teach not
<i>(hōrē) ba sē kē | ba ruta</i> , etc.	(that) they teach not

No subjunctive can be used in a relative clause.

As the affirmative subjunctive tense, this negative subjunctive is extensively used as an optative, its 2nd pers. sing. and plur. being the most common imperative used (see Less. 8, par. 4).

10. In order to help the student grasp the important tenses explained in this lesson, we print them here in a table, in their 1st pers. plur. form :

Short (narrative) past :		<i>ra ruta</i>
id. negative :	<i>ra sē kē</i>	<i>ra ruta</i>
Compound past :	<i>rē ile</i>	<i>ra ruta</i>
id. negative :	<i>ha rēa ka</i>	<i>ra ruta</i>
Negative future :	<i>rē kē kē</i>	<i>ra ruta</i>
Negative subjunctive :	<i>(hōrē) rē sē kē</i>	<i>ra ruta</i>

VOCABULARY

<i>mōtsōallè</i> 1-2	friend
<i>tòmò</i> 5	bit, bridle
<i>qhana</i> 5	saddle
<i>bōròkò</i> 6	sleep
<i>hōrē</i> , conj.	that, in order that
<i>hōlimō</i> , <i>kahōlimō</i> , adv.	above, on top
<i>hōlimō hō</i> , <i>hōlim'a</i> , <i>ka hōlimō hō</i> , <i>ka hōlim'a</i> , prep.	above, upon, on
<i>mōraō</i> , <i>kamōraō</i> , adv.	afterwards, behind
<i>ka mōraō hō</i> , <i>ka mōra'</i> , prep.	after, behind
<i>hō nka</i>	to take
<i>hō tlōha</i>	to leave, to depart
<i>hō hlahlama</i>	to follow, to succeed
<i>hō palama</i> (<i>palamē</i> , <i>palamile</i>)	to ride
<i>hō chakèla</i>	to visit
<i>hō qhanèha</i>	to saddle up
<i>hō qhanōlla</i>	to off-saddle
<i>hō raha</i>	to kick
<i>hō pōtlaka</i>	to hasten
<i>hō liha</i>	to cause to fall, to throw
<i>hō tlōaèla</i>	to get accustomed to
<i>hō hōpōtsa</i>	to remind
<i>hō balèha</i>	to flee
<i>hō thetsa</i> (<i>thetsitse</i>)	to deceive
<i>hō pōta</i>	to surround
<i>hō tšèpa</i>	to trust, to hope
<i>hō rua</i>	to gain, to become rich

EXERCISE

Translate :

Ka khoeli e fetileng ke ile ka nka leeto le lelelele. Ka tloha Teyateyaneng, ka tšela Phuthiatsana, ka feta Koeneng, ka robala Pitseng. Ka le hlahlamang ka fihla Maliba-Matšo. Teng ka chakela motsoalle oa ka ea fallletseng teng. A nkamohela hantle, ka thabo.

Pere ea ka e khathetse ke leeto leo. Nke ke ka e palama matsatsing a tlang, hore e se ke ea utloa bohloko. Nka ea Matsieng ka maoto. Nke ke ka hloka motho ea mpontšang tsela. Ha kea ka ka ea teng lilemong tse hlano tse fetileng.

Qhaneha pere ena e khunong : tomo ke eo, le qhana. Etsa butle, ea raha! U se ke ua potlaka haholo, e ka u liha.—Ke e tloaetse, e ke ke ea ntsietsa. Ke rata lipere tse matla tse bohale.

Tsela ke eo, e feta khohlong ela, ka mora' leralla lane. U se ke ua nka ka ho le letona, u nke ka ho le letšehali¹. Ha u fihla khohlong, u tla bona motse oa Sekhutlong. Tsela e feta ka hohimo ho oona, pel'a mafika a maholo. U ke ke ua lahleha!

Last month I made (took) a long journey. I left Teyatayaneng, I crossed the Phuthiatsana, I passed Koeneng, I spent the night (slept) at Pitseng. Next day I arrived at Maliba-Matšo. There I visited my friend who has settled (emigrated) there. He received me well, with joy.

My horse is tired from this journey. I shall not ride it the next days, so that it does not get hurt. I can go to Matsieng on foot. I shall not lack [somebody] who will show me the way. I have not gone there for the last five years.

Saddle this brown horse : there are the bit and the saddle. Do [it] gently, it kicks! Do not go very fast (hasten much), it may throw you.—I am used to it, it will not embarrass me. I like strong fierce horses.

There is the way. It passes through that valley, behind that hill. Do not take to the right, take to the left¹. When you arrive in the gorge, you will see the village of Sekhutlong. The path passes above it, in front of large rocks. You cannot go wrong.

Note on Exercise

¹ *le letōna (lētsòhò)*, the right ; *le letšehali*, the left.

THE VERB

SECONDARY TENSES—AUXILIARIES *se, sa, tsõa*

1. All the tenses we have studied up to now, whether simple or compound, had a clear, simple meaning.

In theory, all dependent present, perfect, past, future, potential tenses can form new compound tenses with the help of the auxiliary verb *hõ ba*, to be, and its accessory form *ne*. We call tenses formed thus **secondary tenses**, as they have a double time meaning, resulting from the combination of the tense of the auxiliary with that of the verb itself. We shall now study the three principal groups of secondary tenses (for other groups, see Less. 23, par. 9), adding to them the compound tenses formed with the help of the auxiliaries *se, sa, tsõa*.

A. IMPERFECT TENSES

2. By adding in front of dependent tenses of the verb the auxiliary *kẽ ne, u ne, õ ne*, etc., we obtain **imperfect tenses**. The auxiliary *kẽ ne*, etc., places the whole verb at a past moment. The action is thus meant to have been present, perfect, past, future, or possible at a definite moment in the past :

<i>kẽ ne | kẽ ruta</i>	I was teaching
<i>u ne | u ruta</i>	thou wast teaching, etc.
<i>kẽ ne | kẽ rutile</i>	I had taught (with idea of result emphasized)
<i>kẽ ne | kẽ ile | ka ruta</i>	I had taught
<i>kẽ ne | nka ruta</i>	I was able to teach
<i>kẽ ne | kẽ tla ruta</i>	I was about to teach

When *ne* is followed by the pronoun *a*, it can be modified into *na* ; if followed by the pronouns *u, õ, or hõ*, it

can be modified into *no* ; or *ne a*, *ne u*, *ne ō*, *ne hō* can be abbreviated into *n'a*, *n'u*, *n'ō* : *ō ne a ruta* or *ō na a ruta*, or *ō n'a ruta*, he was teaching.

The tense *kē ne nka ruta* has yet another meaning : it is used to render the English conditional “I could teach”.

B. SECONDARY FUTURE TENSES

3. By adding in front of dependent tenses of the verb the future auxiliary verb *kē tla be*, *u tla be*, etc., we obtain **secondary future tenses**. The future auxiliary *kē tla be* places the whole compound tense at a future moment. The action will be present, perfect, past, future, possible at a definite moment in the future :

<i>kē tla be</i> | <i>kē ruta</i>	I shall be teaching
<i>kē tla be</i> | <i>kē rutilē</i>	I shall have taught
<i>kē tla be</i> | <i>kē ile</i> | <i>ka ruta</i>	I shall have taught
<i>kē tla be</i> | <i>nka ruta</i>	I shall be able to teach

The double future *kē tla be kē tla ruta*, I shall be about to teach, although quite possible grammatically, is not commonly used.

C. CONDITIONALS

4. By adding in front of dependent tenses of the verb the potential auxiliary *nka be*, *u ka be*, etc., one obtains **conditional tenses** ; the action is conditionally present, perfect, past, future, or possible :

<i>nka be</i> | <i>kē ruta</i>	I would teach
<i>nka be</i> | <i>kē rutilē</i>	I would have taught
<i>nka be</i> | <i>kē ile</i> | <i>ka ruta</i>	I would have taught
<i>nka be</i> | <i>kē tla ruta</i>	I would be about to teach
<i>nka be</i> | <i>nka ruta</i>	I would be able to teach

This last tense is uncommon, usually replaced by *kē ne* | *nka ruta* (see par. 2).

5. The negative counterparts of these secondary tenses are simply formed by putting the main verb in its dependent negative tenses :

<i>kē ne</i> | <i>kē sa rutē</i>	I was not teaching
<i>kē ne</i> | <i>kē sa ka</i> | <i>ka ruta</i>	I had not taught
<i>kē tla be</i> | <i>kē sa ruta</i>	I shall not have taught
<i>nka be</i> | <i>nkē kē</i> | <i>ka ruta</i>	I would not be about to teach, etc.

In the relative, the suffix *-ng* is appended to the auxiliary *ne* or *be*. In the secondary future tenses, no suffix is needed : *ba neng ba ruta*, those who were teaching ; *ēa tla be a rutile*, the one who shall have taught.

D. AUXILIARY VERB *se*

6. The auxiliary *se* can well be learned at the same time as the tenses above, as it behaves much in the same way as the auxiliary *ne*. It can be added in front of dependent tenses of the verb, and imparts to them the secondary meaning of "already, presently". It can be considered as another secondary tense of the verb.

<i>kē se</i> | <i>kē ruta</i>	I already teach
<i>kē se</i> | <i>kē rutile</i>	I have already taught
<i>kē se</i> | <i>kē ile</i> | <i>ka ruta</i>	I already taught
<i>kē se</i> | <i>kē tla ruta</i>	I shall presently teach
<i>kē se</i> | <i>nka ruta</i>	I can already teach

With a negative verb, its meaning is "no more" :

<i>kē se</i> | <i>kē sa rutē</i>	I teach no more
----------------------------------	-----------------

In relative clauses, the suffix *-ng* is appended to the auxiliary *se* : *ba seng* | *ba rutilōe*, those who have already been taught.

E. AUXILIARY VERB *sa*

7. Although the **auxiliary verb** *sa* also gives to the verb a secondary time meaning, it is no longer similar in construction to the preceding tenses. It is joined to the present, perfect, compound past, future, potential tenses of the verb, between the pronoun and the verb itself, without reduplication of the pronoun ; it adds to the tense of the verb the meaning "still" :

<i>kē sa ruta</i>	I still teach
<i>kē sa rutile</i>	I still have taught
<i>kē sa ile | ka ruta</i>	I still have taught
<i>kē sa tla ruta</i>	I shall still teach
<i>kē sa ka ruta</i>	I can still teach

In the negative, it behaves peculiarly. Itself and the verb stay unchanged, as in the affirmative forms, and are preceded by the negative particle *ha* ; its meaning is about the same as the negative tenses with the auxiliary *se* : "no more" :

<i>ha kē sa ruta</i>	I do not teach any more
<i>ha kē sa rutile</i>	I have not taught any more
<i>ha kē sa tla ruta</i>	I shall not teach any more

The auxiliary *sa* cannot be used in a dependent or relative clause.

F. AUXILIARY VERB *tsōa*

8. The verb *hō tsōa*, to go out, to come from, can be used as an auxiliary much as the auxiliary *ho tla* of the future. In this way we obtain a very recent past : *kē tsōa ruta*, I have just taught. As in the case of the future, it takes no suffix in the relative : *ba tsōa ruta*, those who have just taught. There is no negative use of this auxiliary.

The auxiliaries *sa* and *tsōa* can be used together, thus

emphasizing the recentness of the action : *kē sa tsōa ruta*,
I have just taught.

9. A verb with the auxiliaries *se, sa, tsōa* can be used in conjunction with an imperfect, future, or conditional auxiliary ; then *se, sa, tsōa* is placed second, *ne, tla be, ka be* being placed first :

<i>kē ne | kē se | kē ruta</i>	I was already teaching
<i>kē tla be | kē sa ruta</i>	I shall still be teaching
<i>nka be | kē tsōa ruta</i>	I would just have taught, etc.

VOCABULARY

<i>mōfērē-fērē</i> 2	trouble, tumult
<i>lēqheku</i> 3	old person
<i>lēhaha</i> 3	cave
<i>lifaqanē</i> 5	wars, troubles
<i>lēlimō</i> 3	cannibal
<i>lēsapō</i> 3	bone
<i>qhoboshēanē</i> 5	fortress, natural stronghold
<i>sētšōantšō</i> 4	picture, parable
<i>'nētē</i> 5	truth
<i>Mōrōa</i> 1	Bushman
<i>'ngá</i> 5	side
<i>mōkhōa</i> 2	manner, custom
<i>tōkèlò</i> 5	right, privilege
<i>sēkolo</i> 4	school
<i>tichèrè</i> 5	teacher
<i>'mōleli, babōleli</i> 1	evangelist, catechist
<i>'ngá hō, 'ng'a, ka 'ngá hō,</i> <i>ka 'ng'a, prep.</i>	on the side of, in the direction of
<i>ēfēla, adv.</i>	indeed
<i>ka 'nētē, adv.</i>	indeed
<i>hō tšabèha</i>	to be frightful ; rel. frightful
<i>hō qōbèlla</i>	to gather, to force
<i>hō hapa</i>	to capture, to loot
<i>hō phōlōha</i>	to be saved, to escape
<i>hō phōlōsa</i>	to save, to deliver
<i>hō khòlōa (no perf.)</i>	to get persuaded, to believe.
<i>sa, aux. v.</i>	still

EXERCISE

Translate :

Khale batho ba batšo ba ne ba phela har'a mefere-fere e tsabehang. Lintoa tse mali li ne li qōbella batho hore ba balehe. Metse e ne e chesoa, ho ne ho bolaoa bana, magheku, ho ne ho hapjoo liphoofole. Sechaba sa Basotho se ile sa kopana mehleng eo, e bitsoang ea lifaqane.

Morena Moshoeshoe a tloha Botha-Bothe, a fallela Thaba-Bosiu. O ne a tšepa hore, teng o tla tseba ho pholosa sechabanyana sa hae matsohong a lira tsa sona. A kholoa hore Thaba-Bosiu ke qhobosheane ea 'nete, ka baka la lilomo tse e potileng ka 'nga tsohle. 'Me efela a se ke a thetsoa ke qhobosheane eo ea hae¹.

Baruti ba pele, ha ba fihla Lesotho², ba ile ba fuoa sebaka sa Morija ke Morena Moshoeshoe, ea ba bitsitseng². Kapele baruti bao ba ile ba fa Basotho ba bang tokelo ea ho ruta sekolong le kerekeng. Kajeno, likolo tsa metse li matsohong a litichere tsa Basotho. Baboleli le baruti ba Basotho le bona ba bangata. Ba bangata sechabeng ba lahlile mekhoha e mebe ea khale, 'me ba latetse lithuto tse tlisitsoeng ke baruti.

Motho³ ea tsamaeang likhohlong tsa Lesotho a ka fumana lintho tse ngata tse mo hopotsang mehla e fetileng. Mahaheng a malimo a ka fumana masapo a batho ba jeloeng ke 'ona. A ka fumana litšoantšo tse entsoeng ke Baroa ba neng ba phela naheng ea Basotho. Joale khotso e hlahile Lesotho. Ba bangata ha ba sa hopola tsane tse fetileng.

Long ago the black people were living among frightful troubles. Bloody wars were compelling people to flee. Villages were burnt, children and old people were killed, cattle were looted. The Basotho people came together at those times, called [the times] of wars (*lifaqane*).

Chief Moshoeshoe left Botha-Bothe; he emigrated to Thaba-Bosiu. He hoped that he would be able there to save his small tribe from the hands of its enemies. He believed that Thaba-Bosiu was a real fortress, because of the cliffs which surround it on all sides. And indeed he was not deceived by that fortress of his¹.

The first missionaries, when they arrived in Basutoland², were given the place of Morija by Chief Moshoeshoe, who had called them². Soon, these missionaries gave certain Basotho the right to teach in school and [preach] in church. Today, the village schools are in the hands of Basotho teachers. Basotho catechists and ministers (preachers) are many also. Many of the tribe have abandoned the old bad customs, and have followed the teachings brought by the missionaries.

Anyone³ who travels in the valleys of Basutoland can find many things which remind him of former times. In the cannibal caves he can find bones of people who were eaten by them. He can find pictures which were drawn (made) by Bushmen, who lived in the country of the Basotho. Now, peace has come to Basutoland. Many do not remember those past [events] any more.

Notes on Exercise

¹ Adjuncts to the noun can be added without limitation: here we have a demonstrative adjective followed by a genitive. A good rule for their order is to put the shortest first, and so on.

² Subordinate clauses are usually put in the tense they require in relation to the main clause. Here we have a main clause in the past, and two subordinate clauses, of which the first is in the present, the second in the perfect, because the action of the first was present at the time of the action of the main clause, whereas the action of the second was perfected.

³ "One, somebody" is rendered by "a person", *mōthō*. "Nobody, none" is the same, the verb being negative: *ha kē bonē mōthō*, I do not see anybody; "something" is *nthō*; "nothing", *lēthō*, with negative verb: *kē bōna nthō*, I see something; *ha kē bonē lēthō*, I do not see anything.

RELATIONSHIP NOUNS

1. We have mentioned the nouns of class 1 which make their plural in *bo-*, and describe a blood relationship (Less. 6, par. 3). In their primitive form, i.e. without any genitive adjunct, they describe the person who is in a definite relationship with the speaker : *ntate*, my father ; *'mè*, my mother ; *malômè*, my maternal uncle.

The 2nd and 3rd pers. sing. cl. 1 possessive adjectives *hao*, *hae*, when added to one of these nouns, are shortened into *ao*, *ae*, joined to it directly, with elision of the last vowel of the noun : *ntat'ao*, your father, *'m'ae*, his mother ; there is no elision but a shortening of the last vowel in *nkhônô* : *nkhônô'ao*, your grandmother.

Mōēna, younger brother (of a man), younger sister (of a woman), and *mōtsōala*, cousin, are sometimes treated in the same way : *mōēn'ae*, his younger brother ; *mōtsōal'ao*, your cousin.

2. The plural of relationship nouns usually describes a person and his family or his companions. For instance *bo-'mè* is not “my mothers”, but “my mother and the people who are with her” ; *bo-malômè* is not only “my maternal uncles”, but “my maternal uncle and his family”. The same plural is applicable to proper names of persons, with the same meaning : *bo-Tšelisò*, Tšeliso and his people.

3. Some other nouns of class 1 can shorten their genitive construction in the singular by eliding their last vowel and the semi-vowel *õ* of the genitive pronoun : thus *mōra*, son ; *ngōana*, child ; *mōrēna*, chief ; *mōhatsa*, husband, wife : *mōr'a ka*, my son ; *ngōan'a hao*, your child ; *mōrèn'a rōna*, our chief ; *mōhats'a Johanne*, John's wife.

Mōng, master, is treated similarly : *mōng 'a ka*, my master.

4. *Ntate-mōhōlō*, my grandfather, plur. *bo-ntate-mōhōlō*, makes *ntat'ao-mōhōlō*, your grandfather, *bo-ntat'a bōna-mōhōlō*, their grandfathers ; with a noun as possessor, we have the intricate construction : *ntat'ae-mōhōlō 'a Mōlisē*, Molise's grandfather.

COLLECTIVE GENITIVE

5. Beside the usual genitive (Less. 16), we have other **genitive pronoun-adjectives**, which describe a collective possession either of the family or of the village.

Family possession is rendered by the adjective suffixes *-eso*, my family's ; *-eno*, your family's ; *-abò*, his (her) family's ; the adjectives are contracted with the short form of the pronoun (relative) of the class and number required ; cl. 1 sing. pronoun is replaced by *ō* :

pers.	sing.			plur.		
	1st	2nd	3rd	1st	2nd	3rd
cl. 1	<i>ōeso</i>	<i>ōeno</i>	<i>ōabò</i>	<i>beso</i>	<i>beno</i>	<i>babò</i>
cl. 2	<i>ōeso</i>	<i>ōeno</i>	<i>ōabò</i>	<i>eso</i>	<i>eno</i>	<i>ēabò</i>
cl. 3	<i>leso</i>	<i>leno</i>	<i>labò</i>	<i>'eso</i>	<i>'eno</i>	<i>abò</i>
cl. 4	<i>seso</i>	<i>seno</i>	<i>sabò</i>	<i>tseso</i>	<i>tseno</i>	<i>tsabò</i>
cl. 5	<i>eso</i>	<i>eno</i>	<i>ēabò</i>	<i>tseso</i>	<i>tseno</i>	<i>tsabò</i>
cl. 5	<i>beso</i>	<i>beno</i>	<i>babò</i>	<i>'eso</i>	<i>'eno</i>	<i>abò</i>
cl. 7	<i>heso</i>	<i>heno</i>	<i>habò</i>	—	—	—

The above adjectives follow the noun they qualify without any connecting pronoun : *likhomō tseso*, our family's cattle.

Ngōan'eso (for *ngōana ōeso*), our family's child, means "my brother (of a man), my sister (of a woman)" ; *ngōan'eno*, your brother, your sister ; *ngōan'abò*, his brother, her sister ; *bana beso*, my brothers, my sisters, etc.

6. Village possession is rendered by the same set of adjectives, contracted with the preposition *ha* into *heso*, *heno*, *habó*. This set of adjectives has to be joined to the noun by means of the genitive pronoun : *likhomō tsa heso*, the cattle of our village.

7. If the possessor is represented by a noun or a proper name, one uses the 3rd pers. pronoun *abó* or *habó* (respectively), followed by the noun-possessor or the pronoun which takes its place : *likhomō tsabó Lētsiè*, Letsie's family's cattle ; this construction is used consistently when the possessor is a plural pronoun, as in *likhomō tsa habó rōna*, the cattle of our village ; *ngōan'abó Mōfōló*, Mofolo's brother.

8. Beside the diminutive suffix *-nyana*, there is a shorter diminutive in *-ana*, which has to be used with care, as it implies the elision of the last vowel and in many cases a modification of the last consonant of the noun. Thus

<i>ng</i> becomes <i>ny</i> :	<i>nong</i> , <i>nonyana</i> , bird
<i>le</i> becomes <i>j</i> :	<i>hōlè</i> , <i>hōjana</i> , some distance away
<i>te</i> becomes <i>tj</i> :	<i>sēfatè</i> , <i>sēfatjana</i> , small tree
<i>bo</i> becomes <i>jō</i> :	<i>kōbò</i> , <i>kōjōana</i> , small blanket, etc.

These diminutives being limited in number and often slightly different in meaning from the word they derive from, they are better learnt individually.

9. Colour adjectives used for cattle have a peculiarity which may be mentioned here. When the adjective is in the diminutive form (with suffix above, and sometimes still more extensive changes in the adjective stem), the animal is then female : *-sōeu* makes *-sōōana* ; *-tšō*, *-tšōana* ; *-putsōa*, *-pulutsōana* ; *-sēhla*, *-sēhlana* ; *-khunong*, *-khunōana* ; etc. : *khomō e tšoeu*, a white ox ; *khomō e tsōōana*, a white cow.

10. The adjectives *-tōnana*, huge, and *-tōna*, when it has the same meaning, have a peculiar way of concord : they are prefixed like all adjectives, but are joined to the noun they qualify by means of the genitive pronoun and not the relative pronoun : *sēfatè sa sētōnana*, a huge tree.

VOCABULARY

<i>ngata (ma-)</i> 5-3	sheaf, bundle
<i>'musò (mēbusò)</i> 2	government, kingdom
<i>lēhōlīmō</i> 3	heaven, sky
<i>mōfōka</i> 2	weed, tares
<i>lēkhaba</i> 3	cereal plant
<i>mōhlanka</i> 1	man-servant
<i>mōng (bēng)</i> 1 ¹	master, proprietor
<i>mōnghali (bēnghali)</i> 1 ¹	master, lord
<i>kotulò</i> 5	harvest
<i>mōlikò</i> 2	granary, barn
<i>bahōlò, (plur.)</i> 1	ancestors, parents
<i>bōbē</i> 6	badness, ugliness, harm, sin
<i>bōngōē</i> 6	unity
<i>hammòhò, adv.</i>	together
<i>mōhlomōng, adv.</i>	perhaps
<i>hōsasa, adv.</i>	to-morrow
<i>hō ikèla</i>	to get away
<i>hō hlahisa</i>	to let appear, to bring forward
<i>hō fōthōla</i>	to pluck off, to unroot
<i>hō lēsa</i>	to leave, to let go
<i>hō hōla (hōlile, hōtse)</i>	to grow, to get old
<i>hō fihlèla</i>	to arrive at, to reach ; conj. until
<i>hō bōkèlla</i>	to gather
<i>hō ahlama</i>	to be wide open, to open the mouth
<i>hō ala (alile)</i>	to spread (mat, clothes)
<i>se, aux. v.</i>	already

EXERCISE

Translate :

'Muso oa Maholimo o tšōana le motho ea jalileng peō e ntle tšimong ea hae. Empa ha batho ba robetse, sera sa hae sa tla, sa jala mofoka har'a koro, 'me sa ikela.

Empa ha koro e se e hlahisitse lekhaba, mofoka le oona oa bonahala. Bahlanka ba mong a ntlo ba tla, ba re ho eena : "Morena, na u ne u sa jala peō e ntle tšimong ea hao? Na mofoka oo e o nkile kae?"

A re ho bona : "Sera se entse hoo." Bahlanka ba re ho eena : "Na u rata ha re ea kha ² mofoka oo na?"

A re : "Che, mohlomong ha le kha mofoka, le ka fothola le eona koro. Li leseng tse peli, li hōle hanmoho, ho fihlela kotulo. 'Me ha ho kotuloa ke tla re ho bakotuli : Helang mofoka pele, le o tlame mangata³, le o chese ; empa le bōkelle koro molikong oa ka. (Mattheu)

The Kingdom of Heaven is like a man which sowed good seed in his field. But when men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, then appeared the tares also. The servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather ² those tares up?

He said, Nay, lest while ye gather up the tares, ye root up also the wheat. Let both grow together until the harvest : and in the time of the harvest, I will say to the reapers, Cut ye first the tares, and bind them in bundles³, and burn them ; but gather the wheat into my barn. (Matthew)

Note on Vocabulary

¹ *Mōng*, plur. *bēng*, is usually followed by a genitive adjunct : *mong 'a ka*, my master ; *bēng ba mōtsē*, the authorities of the village.

Mōnghali is used chiefly alone, or with other adjuncts than the genitive: *mōnghali ōa tla*, the master comes; *lumèla, mōnghali!* good day, sir!

Notes on Exercise

² The verbs *hō tla*, to come, and *hō ěa*, to go, can be followed by another verb without any intervening pronoun or particle: *kē tla tla sebetsa*, I shall come and work; *kē ěa rēka*, I go to buy.

³ Two imperatives cannot be co-ordinated in the same sentence. If the first verb is in the imperative, the verbs following it must be in the subjunctive: *ēma u tsamažè!* rise and go away!

NUMERALS

A. CARDINAL NUMBERS

1. Up to and including “five”, Sotho has special numeral adjectives, which have been mentioned in Less. 13. They are: *-ngōē*, one; *-beli*, two; *-rarō*, three; *-nè*, four; *-hlanō*, five.

In order to impress the oneness of something, we have to use the adjective *-ngōē* in combination with the dependent present of the verb “to be”: *mōthō a le mōng*, one man; *sēfatè se le sēng*, one single tree; etc.

From “six” to “nine”, one uses verbs in the relative perfect, “six” being rendered by the verb *hō tšēlēla*, to cross toward; seven, *hō supa*, to point; eight, *hō rōba mēnō e ’meli*, to break two fingers; nine, *hō rōba mōnō ō le mōng*, to break one finger.

This is explained by the fact that the Basotho used to count on their fingers, usually beginning on the little finger of the left hand, raising it, and continuing on the fingers of that hand, up to five. For six, they crossed over to the right hand (thumb); for seven, they raised the index finger, thus making the gesture of pointing to something; for eight, there remained only two fingers bent (broken); for nine, only one.

2. “Ten” is a noun used adjectively: *lēshōmè*, plur. *mashōmè*. “A unit” is *mōtsō*, plur. *mētsō* (root); “a hundred” is *lēkhōlō*, *makhōlō*; “a thousand” is *sēkētē*, *likētē*; “a million” is *milione*.

In recent times, to meet the needs of science, the awkward locutions used for “eight” and “nine” have been contracted into *robeli* and *robōng*, and it seems that more and more such introduced words will come into general use.

3. As seen above, numerical words can be divided according to whether they are : (a) adjectives, (b) verbs, (c) nouns.

When used as adjuncts to the noun, adjective-numbers are added to it like all other adjectives ; verb-numbers are added to it in the relative form, noun-numbers as noun-adjectives : *libuka tse 'né*, four books ; *libuka tse tšēletsēng*, six books ; *libuka tse lēkhōlō*, hundred books.

For tens, hundreds, etc., the words *lēshōmè*, *lēkhōlō*, are in the plural, and treated as any nouns. They are then qualified by their own number in the form of an adjective or a relative clause, as the case requires : *lifatè tse mashōmè a mabeli*, twenty trees ; *lifatè tse likētè tse lēshōmè*, ten thousand trees.

A lower following a higher denomination is considered as qualifying it ; thus the words *lēshōmè*, *mashōmè*, *lēkhōlō*, etc., besides qualifying a noun or a higher noun number as seen above, can also qualify it by adding to it a number of a lower denomination : *likētè tse lēkhōlō*, *tse lēkhōlō*, 100, 100. *Mōtsō*, unit, is always treated in that way.

The ideal number running into hundreds of thousands would thus be :

(*lifatè*) *tse likētè tse makhōlō a . . . a mashōmè a . . . a*
 hundreds of thousands tens of thousands
mētšō e . . . , tse makhōlō a . . . a mashōmè a . . . a mētšō e . . .
 thousands hundreds tens units

Likētè tse makhōlō a mahlanō a lēshōmè le mētšō e `meli,
tse makhōlō a robōng a mashōmè a tšēletsēng a mōtsō o mōng,
 512,961.

4. When used predicatively, after the verb “to be”, there is no difference between numerical and other adjectives ; verbal numbers (six to nine) only lose their relative suffix *-ng*.

B. ORDINAL NUMBERS

5. Ordinal numbers are joined to the noun they qualify by means of the genitive pronoun. "First" is *pēlē*; from "second" on, the numeral adjective is preceded by the class 6 prefix *bō-*: *mōthō ōa pēlē*, the first person; *mōthō oa bōbeli*, the second person. The verbal numbers are then no more in the perfect, and take the same prefix *bō-*: *ōa bōtšēlēla*, the sixth; *ōa bōrōba mōnō ō le mōng*, the ninth. From "ten" on, no prefix is added to the number, which is a noun-adjective: *ōa lēshōmè*, the tenth.

6. The table below will give the Sotho numbers with nouns of class 1; but it must be remembered that, as with all adjectives and other adjuncts to the noun, they have to agree in class and number with the noun they qualify:

cardinal number	predicate	ordinal number
1 ... <i>a le mōng</i>	<i>ō mōng</i>	... <i>ōa pēlē</i>
2 ... <i>ba babeli</i>	<i>ba babeli</i>	... <i>ōa bōbeli</i>
3 ... <i>ba bararō</i>	<i>ba bararō</i>	... <i>ōa bōrarō</i>
4 ... <i>ba banè</i>	<i>ba banè</i>	... <i>ōa bōnè</i>
5 ... <i>ba bahlanō</i>	<i>ba bahlanō</i>	... <i>ōa bōhlanō</i>
6 ... <i>ba tšēletsēng</i>	<i>ba tšēletsē</i>	... <i>ōa bōtšēlēla</i>
7 ... <i>ba supileng</i>	<i>ba supile</i>	... <i>ōa bōsupa</i>
8 ... <i>ba robileng mēnō</i> <i>e 'meli</i>	<i>ba robile mēnō</i> <i>e 'meli</i>	... <i>ōa bōrōba mēnō</i> <i>e 'meli</i>
9 ... <i>ba robileng mōnō</i> <i>ō le mōng</i>	<i>ba robile mōnō</i> <i>ō le mōng</i>	... <i>ōa bōrōba mōnō</i> <i>ō le mōng</i>
10 ... <i>ba lēshōmè</i>	<i>ba lēshōmè</i>	... <i>ōa lēshōmè</i>
11 ... <i>bā lēshōmè le</i> <i>mōtsō o mōng</i>	<i>ba lēshōmè le</i> <i>mōtsō o mōng</i>	... <i>ōa lēshōmè le</i> <i>mōtsō o mōng</i>

From ten onwards, the three types of numbers are identical, except for the pronoun which connects them to the noun they qualify:

- 12 ... *ba (... òa) lēshōmè lē metsō e 'meli*
 20 ... *ba mashōmè a mabeli*
 21 ... *ba mashōmè a mabeli a mōtsō o mōng*
 60 ... *ba mashōmè a tšēletsēng*
 100 ... *ba lēkhōlō*
 101 ... *ba lēkhōlō le mōtsō o mōng*
 111 ... *ba lēkhōlō le lēshōmè le mōtsō o mōng*
 222 ... *ba makhōlō a mabeli a mashōmè a mabeli a mētsō e 'meli*
 236 ... *ba makhōlō a mabeli a mashōmè a mararō a mētsō e tšēletsēng*
 1378 ... *ba sekētē se makhōlō a mararō a mashōmè a supileng a mētsō e robeli*
 2691 ... *ba likētē tse pēli tse makhōlō a tšēletsēng a mashōmè a robōng a mōtsō o mōng*

7. Numerical adverbs are formed with the help of the adverbial prefix *ha* joined to the adjective, verb, or noun expressing the number: *hang*, once; *hararō*, thrice; *hasupa*, seven times; *halēkhōlō*, hundred times.

One can also use the noun *lēkhētłō*, time, and form the following adverbial locutions: (*lēkhētłō*) *la pelē*, the first time; *la bōtšēlēla*, the sixth time, etc.; *makhētłō a mabeli*, twice; *makhētłō a mashōmè a robeli*, eighty times.

The distributive “one by one, two by two”, etc., can be rendered by *ka bōnngōē*, *ka bōbeli*, etc.

VOCABULARY

<i>lēinò (meno)</i> 3	tooth
<i>sēhlōpha</i> 4	troop
<i>pēla</i> 5	rock-rabbit
<i>mōlamu</i> 2	stick
<i>khang</i> 5	dispute, contest
<i>sékōla</i> 4	tuft of feathers worn on the head as an ornament
<i>lētsa</i> 3	antelope, springbok
<i>mpshè</i> 5	ostrich
<i>mōkhōnyana</i> 1	son-in-law
<i>bōhlanya</i> 6	madness

<i>bōikètlò</i> 6	prosperity, well-being
<i>bōrōa</i> 6	south
<i>lēbōëa</i> 3	north
<i>habeli</i> , adv.	twice
<i>hō lələka</i>	to chase, to drive away
<i>hō arōla</i> (<i>arōtse</i>)	to divide, to part
<i>hō lōana</i>	to fight
<i>hō thabēla</i>	to enjoy
<i>hō kallana</i> (<i>kallanē</i>)	to beat each other (with sticks)
<i>hō khaōha</i>	to get broken
<i>hō khaōla</i>	to break, to cut, to decide
<i>hō bata</i>	to beat
<i>hō rōësa</i>	to put upon somebody's head
<i>hō lata</i>	to fetch
<i>hō ana</i>	to swear
<i>hō èmèla</i>	to support, to defend

EXERCISE

Translate :

Naheng ea Moeta, ha Morena Semonka, ho ile ha fihla ka tsatsi le leng mohlankana ea sa tsejoeng, ea bitsoang Phamola.

Morena Semonka le batho ba hae ba mo amohela, ba se ke ba mo leleka, ba mo fa lijo, 'me a lula hamonate har'a bona.

Ka tsatsi le leng, morena a arola bahlankana ba hae, a ba etsa hlopha tse peli; 'me a ba laela hore ba kallane ka melamu. A re, mohlankana ea tla hlōla ka molamu o tla neoa morali oa morena, Tšeiso.

Bahlankana ba thabela taba eo, hobane e mong le e mong o ne a rata Tšeiso, ngoana e motle.

Phamola a kena khang eo. Ba kallana, molamu oa lla, oa khaoha, 'me bahlankana ba bangata ba batoa. Empa har'a bona kaofela, Phamola a hlōla, a batile ba bangata¹.

Phamola a roesoa sekola sa masiba a mpshe, 'me a neoa morali oa morena, Tšeiso.

Ka mora' tsena, ha fihla batho ho Phamola, ba tšileng ho mo lata hore a ee hae, a ee ho busa sechaba sa hae.

Morena Semonka, hammoho le sechaba, ba qala ho tseba² hore mokhoenyana oa morena le eena ke morena.

(Paliso ea Bana)

In the country of Moeta, at Chief Semonka's place, there arrived one day a young unknown man, named Phamola.

Chief Semonka and his people received him well: they did not chase him away, but gave him food, and he remained among them in peace (agreeably).

One day, the chief divided his young men, made them into two troops, and he ordered them to beat one another with sticks. He said the young man who wins with the stick will be given the chief's daughter, Tšeiso.

The young men enjoyed that, because every one of them liked Tšeiso, the pretty child.

Phamola entered the contest. They beat each other, the sticks resounded, [until] they got broken, and many young men were beaten. But among them all, Phamola won, having beaten many.

Phamola was adorned on the head with a tuft of ostrich feathers, and he was given the chief's daughter, Tšeiso.

After that, there came people to Phamola, to fetch him home, to govern his people.

Chief Semonka, together with his people knew for the first time² that the chief's son-in-law was a chief also.

(Sotho Primer)

Notes on Exercise

¹ A clause in a dependent tense is often the equivalent to a clause with an absolute participle in English, as here.

² Note the very common construction: *kē qala hō tsēba*, I know for the first time.

INDIRECT RELATIVE CLAUSE

1. All kinds of **indirect relative clauses** can be constructed in Sotho. Their verb is in a dependent form, with the relative suffix *-ng* appended to it regularly (no suffix with future tenses). Such clauses are never introduced by a relative pronoun: the antecedent is represented in them by a set of two pronouns agreeing with it in class and number: (a) a demonstrative pronoun, preferably of the neutral position (in *-ō*); (b) another pronoun of the same class and number, placed where it would be if the clause were not a relative one, either genitive, or object, or preceded by a preposition.

2. Here are the three main types of indirect relative clauses:

(a) Objective relative clause (the antecedent is the object of its verb): *sēfatē seō kē sē bōnang*, the tree which I see; *ngōana eō rē tla mō nēa bōhōbē*, the child to whom we shall give bread.

(b) Genitive relative clause (the antecedent is in genitive relation to a noun in the relative clause): *mōtsē oō u tsēbang mōrēna ōa òōna*, the village whose chief you know.

(c) Prepositional relative clause (the antecedent, if present in the relative sentence, would be preceded there by a preposition): *tsēla eō rē tlileng ka ēōna*, the path by which we came; *bathō baō lē kōpanēng lē bōna*, the people (with) whom you have met.

Once the principle is grasped, the construction of the indirect relative clause is most simple and regular. The English relative pronoun is decomposed into a demonstrative pronoun introducing the clause and another

pronoun which may be either object, genitive, or preceded by a preposition.

3. Other indirect relative clauses are those formed with the help of the conjunction *moō*, taking the place of the demonstrative pronoun, and the adverb *tēng*, placed at the end of the clause, the verb carrying the relative suffix. They are relative clauses of place : *moō nka u fumanang tēng*, where I can find you.

The conjunction *kamoō*, introducing a relative clause, with its counterpart *katēng* placed at the end of the clause, forms a relative clause of manner : *ha rē tsēbē kamoō rē ka mō tsēbisang katēng*, we do not know how we can inform him.

A relative clause of time is preceded by the conjunction *mōhla*, the verb carrying the relative suffix : *mōhla ba tlang*, when they come.

4. When a direct relative clause depends on an antecedent which is one of the 1st or 2nd pers. pronouns, we have three ways of rendering it :

(a) The relative clause is simply introduced by the relative pronoun of cl. 1 sing. or plur., as the case may be : *rōna ba sebelitseng*, we who have worked.

(b) The pronoun-subject is used as relative pronoun, the rest being regular : *rōna rē sebelitseng*, we who have worked.

(c) The relative clause is introduced by a demonstrative pronoun, and treated as an indirect clause, the rest being regular : *rōna, baō rē sebelitseng*, we who have worked.

5. When no antecedent is expressed, and its class cannot be ascertained from the context, one uses the cl. 1 sing. pronoun, in the case of a person, class 4 pronoun for a concrete thing, class 7 pronoun for an abstract action :

rē tla amohèla ěa ka itlhahisang, we shall receive anyone who presents himself ; *mphè seō u ka mphang sōna*, give me whatever you can give me ; *ba entse hō sa lumellōēng* they have done what is not allowed.

LESS COMMON TENSES OF THE VERB

6. We have stated in Less. 5, pars. 1 and 2, that the Sotho verb is extremely complex, with a great number of possible combinations which European languages do not possess. An exhaustive study of it is quite outside the scope of this book. In addition to the tenses already studied, we still wish to give some indications of a few less common tenses, which, however, are met frequently enough to need a few paragraphs of explanation.

First, we have a kind of **historic present tense** ending in *-ě*, *kē rutě*, *u rutě*, *a rutě*, etc., which we never find used alone, but always following a present or an imperfect in a sequence of verbs making a narrative ; its cl. 1 sing. pronoun is *a* : *ba ne ba hěla koro*, *ba ě tlamě mangata*, *ba ě bōkellě*, *ba ě isě mōtsěng*, they were mowing the wheat, binding it into sheaves, gathering it, taking it to the village. The beginner is not advised to use this tense without much practice ; but as he certainly will meet it if he reads anything in Sotho, it must be known.

7. More frequently in practical conversation this tense is used preceded by the auxiliary *kě ěě*, *u ěě*, *ō ěě*, or *kě bě*, etc., to form an **occasional tense** (inaccurately named habitual) : *ō ěě | a rutě*, *ō bě | a rutě*, he sometimes teaches, he happens to teach.

This compound occasional tense can be combined again with the imperfect auxiliary *kě ne* : *kě ne | kě ěě | kě rutě*, I used to teach.

The negative of the occasional tense is *ha nkē | kē ruta*, *ha u kē | u ruta*, or *ha nkē bē | kē rutē*, *ha u kē bē | u rutē*, etc., I am not in the habit of teaching.

In dependent positions, the negative particle is either *sē* or *sa*: *lēha kē sē kē | kē ruta*, *lēha kē sa kē | kē ruta*, *lēha kē sē kē bē | kē rutē*, or *lēha kē sa kē bē | kē rutē*.

8. Past tenses are formed with the help of an auxiliary *ne* or *na*. It is extremely difficult to detect in what nuance they differ from the usual compound past *kē ile | ka ruta*; they may be more remote, and also give an idea of finality, "once and for all"; they are: *kē ne | kē rutē*, *ka na | ka ruta*, *kē nile | ka ruta*, I taught.

The same auxiliary *ne* forms a **subjunctive**, (*hōrē*) *kē n'ō ruta*, (that) I teach, contracted from *kē ne | hō ruta*, and its negative counterpart (*hōrē*) *ke sē n'ō ruta*, (that) I teach not. Thereof derives the imperative *sē n'ō ruta!* teach not!

9. Another not unfrequent tense is a **secondary past**, which is of the same category as the tenses described in Less. 20, pars. 1-5. Its auxiliary is *ka be*, *ūa be*, *a be*, etc. It is used in a past narrative, in order to transpose into the past another tense, like a present or a perfect, or a verb with the auxiliary *se*, etc. :

ka be | kē ruta, I happened to be teaching

ka be | kē rutile, I happened to have taught

ka be | kē se | kē ruta, I happened to be already teaching

A **secondary subjunctive** is formed similarly, with the help of the auxiliary *kē be*, *u be*, *a be*, etc. It is used to transpose a perfect, a past, or a verb with the auxiliary *se* into the subjunctive :

(*hōrē*) *kē be* | *kē rutile*, (that) I may have taught
 (*hōrē*) *kē be* | *kē ile* | *ka ruta*, (that) I may have taught
 (*hōrē*) *kē be* | *kē se* | *kē ruta*, (that) I already teach

Monosyllabic verbs used as auxiliaries make their subjunctive in *-e*, not *-é*.

10. The imperfect auxiliary can be different from *kē ne*, etc. (Less. 20, par. 2). It is sometimes *kē be*, *u be*, etc., *kē na be*, *u na be*, etc. There is no noticeable difference of meaning between the alternative *kē ne* | *kē ruta*, *kē be kē ruta*, *kē na be* | *kē ruta*, I was teaching.

11. The negative future which we have indicated in Less. 19, par. 8, is really a dependent future, although it is used consistently in independent clauses. The real *independent future* is *ha nka kē* | *ka ruta*, I shall not teach; one also says *ha kē tl'ō ruta* (for *ha kē tlē* | *hō ruta*); the dependent forms of the preceding futures are (*lēha*) *kē sa ka kē* | *ka ruta*, and (*lēha*) *kē sa tl'ō ruta* respectively.

VOCABULARY

<i>phōkōjōè</i> 5	jackal
<i>notši</i> 5	bee; pl. honey
<i>'mutlanyana</i> (<i>mēbutlanyana</i>) 2	hare, rabbit
<i>sēthòtò</i> 4	stupid person
<i>gauḍa</i> 5	gold
<i>hoja</i> , <i>hojanē</i> , conj.	if
<i>kamoō</i> . . . <i>katēng</i>	as, how
<i>hōsasa</i> , adv.	in the morning
<i>hang</i> , adv.	once, at once
<i>hanè</i> , adv.	four times
<i>hahlanō</i> , adv.	five times
<i>hakhutšōanyanē</i> , adv.	shortly
<i>kōana</i> , adv.	there yonder
<i>hè</i> , adv.	so, therefore, consistently
<i>hela!</i> interj.	hallo!
<i>hō rera</i>	to plan, to decide

<i>hō anyēsa</i>	to suckle
<i>hō khètha</i>	to choose
<i>hō lēbèla</i>	to watch, to guard
<i>hō utlōisa</i>	to let feel, taste, smell
<i>hō eketsa</i> ¹	to add, to increase
<i>hō lumèla</i>	to accept, to believe
<i>hō tlamèlla</i>	to bind fast
<i>hō arōha</i>	to get divided
<i>hō ata</i> ¹	to increase, to get common
<i>hō baba</i>	to be bitter

EXERCISE

Translate :

Ka tsatsi le leng liphoofole kaofela tsa rera ho cheka seliba, moo li tla noa teng. Empa Phokojoe eena a hana ho cheka, a ikela thabeng. Seliba ha se se se chekiloe, liphoofole tsa khetha Pela ho lebela, hore Phokojoe a se ke a tla noa metsi ao.

Motšehare Phokojoe a fihla a nkile linotši tse monate. A re : "Hela Pela! Tlooe ke u fe ntho e monate." Pela a tla. Phokojoe a mo utloisa linotši hanyenyane. Ha Pela a li utloa a re : "Ak'u nkeketse hape, motsoalle!"

Phokojoe a re : "Ha u tla utloa monate, u lumele ke u tlamelle matsoho² kamorao. Pela a lumela. Phokojoe a mo tlamella, a noa metsi kaofela a ka selibeng, 'me a ikela.

Liphoofole ha li fihla, tsa re : "Pela, metsi a ile kae?" Pela a hlalosa kamoo Phokojoe a entseng kateng. Joale liphoofole tsa rera ho khetha 'Mutlanyana, tsa re Pela ke sethoto. 'Mutlanyana a sala a lebetse he.
(Li sa tla)

One day all the animals decided to dig a fountain where they would drink. But the Jackal refused to dig, and went away to the mountain. When the fountain was (already) dug, the animals chose the Rock-rabbit to watch that the Jackal did not come and drink water.

At noon, the Jackal arrived, having taken [with him] nice honey. He said : "Hallo, Rock-rabbit! Come, let me give you something nice." The Rock-rabbit came. The Jackal let him taste a little honey. When the Rock-rabbit had

tasted [it], he said : “Give me a little more (increase again), friend!”

The Jackal said : “If you will taste its sweetness, permit that I bind your hands behind your back.” The Rock-rabbit permitted [him]. The Jackal bound him, drank all the water which was in the fountain, and went away.

The animals, when they arrived, said : “Rock-rabbit, where has the water gone ?” The Rock-rabbit explained what the Jackal had done. Now the animals decided to choose the Hare ; they said the Rock-rabbit was a stupid one. So the Hare stayed watching. (To be continued)

Note on Vocabulary

¹ *hō eketsa* is transitive, whereas *hō ata* is not.

Note on Exercise

² *kē u tlamèllè matsòhò*, *u* is the object ; *matsòhò* is a partitive object, quite frequent in Sotho : *kē robehile lēōtō*, I have broken my leg (*hō ròbèha* is otherwise intransitive).

VERBAL DERIVATIVE SPECIES

1. From most verbal roots a number of verbs can be formed by derivation, each of which has its special meaning, derived from that of the original verb. This derivation is obtained by means of suffixes, which are appended to the verbal root, taking the place of the ending *-a*, which is placed behind the suffix. Thus *hō ruta*, to teach, makes by derivation *hō rutèla*, to teach for ; *hō rutisa*, to cause to teach, or to help to teach ; *hō rutèha*, to get taught ; *hō rutana*, to teach one another.

The categories of derived verbs are called **species**.

A. DIRECTIVE SPECIES

2. This species has been called also the **relative species**. Both terms are equally correct, as it has two distinct meanings, one directive, one relative ; however, the name "relative species" might cause confusion with relative pronouns or clauses ; therefore it has been abandoned. The suffix of this species is *-èla*. It imparts to the verb the additional meaning of "for, in relation to" (relative idea), or "in the direction of" (directive idea).

Thus *hō ruta*, to teach, *hō rutèla*, to teach for ; *hō rōma*, to send, *hō rōmèla*, to send to ; *hō fihla*, to arrive, *hō fihlèla*, to arrive at, to reach ; *hō khutla*, to return from, *hō khutlèla*, to return to.

3. Many verbs do not take the regular directive suffix. They are first of all verbs ending in *-sa*, *-tša*, *-tsōa*, *-nya*, which take *-etsa* instead of *-èla* : *hō busa*, to restitute, *hō busetsa*, to restitute to ; *hō sēnya*, to spoil, *hō sēnyetsa*, to spoil for.

Hō sa, to stop raining ; *hō tsōa*, to go out ; *hō tsōa*, to condemn, are exceptions and make *hō sēla*, *hō tsōēla*, *hō tsōēla* respectively.

Disyllabic verbs in *-tsa* follow the same rule, whereas polysyllabic verbs in *-tsa* change their ending into *-letsa* : *hō bōtsa*, to ask, *hō bōtsetsa*, to ask for ; *hō sebeta*, to work, *hō sebebeta*, to work for.

Verbs ending in *-ēla*, *-ala*, *-ōla* make their directive species in *-ēlla*, *-alla*, *-ōlla* : *hō qala*, to start, *hō qalla*, to start for ; *hō tēla*, to renounce, *hō tēlla*, to renounce for ; *hō ngōla*, to write, *hō ngōlla*, to write to.

Verbs in *-ēa* unite the semi-consonant with the *é* of the suffix : *hō bōlaēa*, to kill, *hō bōlaēla*, to kill for.

Ho supa, to point, makes its directive species in *hō supisa*, to point to.

4. Transitive verbs when becoming directive usually become doubly transitive, one object being the object of the verb itself, another the object of the suffix : *kē u ngōlla lēngōlō*, I write you a letter ; intransitive verbs similarly become transitive : *lētsatsi lēa nchabēla*, the sun rises for me.

B. CAUSATIVE SPECIES

5. Here again we have two different meanings : the most frequent imparts to the verb the idea of "to cause to" ; sometimes the additional idea is "to help to". The suffix is *-isa* : *hō lulisa*, to cause to sit, *hō balisa*, to help to read.

6. Verbs ending in *-na* or *-nya* often make their causative species irregularly. Verbs in *-nya* and disyllabic verbs in *-na* make it in *-ntša* : *hō bina*, to sing, *hō bintša*, to let sing ; *hō nyanya*, to suck, *hō nyantša*, to suckle.

Hō kèna, to enter, makes *hō kenya*, to introduce.

Polysyllabic verbs in *-na* make their causative species in *-nya* : *hō lekana*, to be sufficient, equal, *hō lekanya*, to measure.

Hō fumana, to find, makes *hō fumantša* or *hō fumanisa*.

Many polysyllabic verbs and a few disyllabic verbs in *-la* make their causative species in *-tsa*, as *hō khathala*, to get tired, *hō khathatsa*, to cause to get tired, to annoy ; *hō tlala*, to get filled, *hō tlatsa*, to fill.

Hō rōala, to carry on the head, makes *hō rōēsa*, to put on somebody's head.

In verbs in *-lla*, the vowel which has disappeared between the two *l*'s reappears : *hō falla*, to emigrate, *hō falatsa*, to cause to emigrate ; *hō bōlla*, to get initiated, *hō bōlōtsa*, to initiate, to circumcise.

Hō lla, to cry, to resound, makes *hō llisa*, to cause to cry, and *hō lētsa*, to cause to resound, to ring.

Some monosyllabic verbs make their causative species in *-ēsa* ; as *hō ja*, to eat, *hō jēsa*, to cause to eat.

Verbs ending in *-ēa* drop the *ě* : *hō bōlaēa*, to kill, *hō bōlaisa*, to cause to kill.

Some verbs in *-ōha* make their causative species in *-ōsa*, as *hō tlōha*, to depart, *hō tlōsa*, to take away.

The causative suffix, whatever its form, causes open vowels (*è* or *ò*) immediately preceding it to become medium (*e* or *o*) : *hō fèla*, to end, *hō felisa*, to finish ; *hō kèna*, to enter, *hō kenya*, to introduce ; *hō hlòkòmèla*, to be careful, *hō hlokomelisa*, to let be careful.

As for directive verbs, causative verbs derived from transitive verbs are usually doubly transitive ; when derived from intransitive verbs, they become transitive. For directive and causative suffixes, see Table V, p. 229.

C. STATIVE SPECIES

7. Its suffix is *-èha* or *-ahala*, often contracted into *-ala*. Verbs of this category describe a state corresponding to the action, i.e. the subject is susceptible of receiving the action of the verb, or is actually receiving it (in this case the stative species is different from the passive in that it does not describe or emphasize the doer of the action) : *hō rata*, to love, *hō ratèha*, to be lovable ; *hō ruta*, to teach, *hō rutèha*, to get taught, educated ; *hō bōna*, to see, *hō bōnahala*, *hō bōnala*, to be visible.

Stative verbs are intransitive.

D. RECIPROCAL SPECIES

8. The suffix of this species is *-ana*. It conveys reciprocal action. It is regular : *hō bōnana*, to see one another. This suffix can only be appended to transitive verbs, which become intransitive, whereas doubly transitive verbs become simply transitive.

E. INTENSIVE SPECIES

9. This species is obtained by reduplicating the directive or the causative suffixes *-èla* and *-isa* into *-èlla*, *-isisa* : *hō utlōa*, to hear, *hō utlōisisa*, to agree, to understand ; *hō tlama*, to bind, *hō tlamèlla*, to bind fast, to bandage. The intensive suffixes are subject to the irregularities of the suffixes *-èla* and *-isa* : *hō bontšisa*, to see quite well, *hō buseletsa*, to restitute completely, to avenge.

Another intensive species suffix, with a repetitive meaning, is *-aka*. It is perfectly regular : *hō rōbaka*, to break into pieces ; *hō tlōlaka*, to jump about.

F. INVERSIVE SPECIES

10. Its distinctive element is a closed *ō* in the suffix. The suffixes are *-ōlla*, *-ōlōha*, *-ōlōsa*. Verbs with the suffixes *-ōlla* or *-ōlōsa* are transitive, the latter with a causative idea ; *-ōlōha* forms stative, intransitive verbs : *hō etsa*, to do, *hō etsōlla*, to undo, *hō etsōlōha*, to get undone, to undo oneself ; *hō khathala*, to get tired, *hō khathōlla*, to refresh ; *hō khathōlōha*, to get refreshed, *hō khathōlōsa*, to cause to rest.

All the inversive suffixes cause open vowels immediately preceding them (*é* or *ó*) to become medium (*e* or *o*). (Less. 1, par. 5).

11. A category of verbs have alternately the two endings *-ōha* and *-ōla*, which seem to be ancient suffixes of an inversive species ; but none of these verbs any longer has a meaning without the suffix. They almost all convey an idea of separation, of parting. The forms in *-ōha* are intransitive, whereas the forms in *-ōla* are transitive ; it is difficult to tell whether the verbs in *-ōla* are the causative of the verbs in *-ōha*, or whether the verbs in *-ōha* are the stative of the verbs in *-ōla* ; *hō khaōha*, to get separated, *hō khaōla*, to break, to cut ; *hō pētsōha*, to get split, *hō pētsōla*, to split ; *hō nyōlōha*, to ascend from, *hō nyōlla*, for *hō nyōlōla*, to raise.

12. Verbal roots can add several suffixes : *hō phēla*, to live, *hō phēlisana*, to help one another to live, to live together in peace ; *hō qhala*, to scatter, *hō qhalanēla*, to be scattered toward.

VOCABULARY

<i>ngōan'eso</i> (<i>eno, abò</i>)	my (your, his) brother ; my
plur. <i>bana beso</i> 1	(your, her) sister
<i>khaitsele</i> 1 or 5	sister (of a man) ; brother (of a woman)
<i>fereko</i> 5	fork
<i>mōhatla</i> 2	tail
<i>mōlomō</i> 2	lip, mouth
<i>qalò</i> 5	beginning
<i>qètèllò</i> 5	end
<i>jōala</i> (<i>majōala</i>) 6	strong beer
<i>thusò</i> 5	help
<i>tšōmò</i> 5	tale
<i>khulu</i> 5	tortoise
<i>tlasē, katlasē</i> , adv.	underneath, below
<i>tlasē hō, tlas'a, ka tlasē hō,</i> <i>ka tlas'a</i> , prep.	under, below
<i>ka santhaō</i> , adv.	backwards
<i>kale ka</i> , adj.	as big as
<i>hlaha</i> , adj.	wild
<i>hōsēlē, kahōsēlē</i> , adv.	somewhere else, another way
<i>thōkò, kathōkò</i> , adv.	aside
<i>ka thōkò hō</i> , prep.	beside
<i>hō sèla</i> (<i>setsē</i>)	to look for food
<i>hō sutumetsa</i>	to push
<i>hō tlōla</i> (<i>tlōtse</i>)	to jump
<i>hō bēla</i> (<i>bēlile</i>)	to boil
<i>hō bēlaèla</i>	to doubt, to be dissatisfied
<i>hō khutla</i>	to return from
<i>hō sireletsa</i>	to defend

EXERCISE

Translate :

Motšehare, Phokojoe a fihla : "Hela, 'Mutlanyana! U etsa'ng moo?" 'Mutlanyana : "Ke lebetse seliba." Phokojoe : "A ke u fe ntho e monate!" 'Mutlanyana : "E, mphe, ngoan'eso!" Phokojoe a mo utloisa hanyenyane molomong.

'Mutlanyana a re : "Li monate hakakang! Ak'u eketse, Phokojoe!" Phokojoe a mo thetsa joale ka Pela ; a mo tlamella matsoho kamorao, a ea selibeng, a noa metsi kaofela, 'me a ikela.

Ha liphoofole li khutla, tsa re : "Metsi a kae, 'Mutlanyane?" 'Mutlanyane a hlalosa seo Phokojoe a se entseng. Joale ha khethoa Khulu ho lebeli.

Motšehare, ha liphoofole li ile ho sela, Phokojoe a tla, a fumana Khulu a lebetse. A re : "Kajeno ho lebetse sethoto ; ke tla inoela habonolo."

Phokojoe a tla pel'a seliba, a fihla a sutumeletsa Khulu thōko. Khulu a mo tsoara ka leoto. Phokojoe a leka ho tlōla, a leka ho rapela! Khulu a hana ho mo lesa, ho fihlela liphoofole li fihla.

Ha li fihla, tsa bata Phokojoe haholo. Qetellong Phokojoe a pholoha, 'me a balehela hole.

(Paliso ea Bana, e nkiloe ho Litšōmo I)

At noon, the Jackal arrived : "Hallo, Hare! What are you doing there?" The Hare : "I am guarding the fountain." The Jackal : "Let me give you something nice!" The Hare : "Yes, give me [it], brother!" The Jackal let him taste a little on the lip.

The Hare said : "How nice it is! Add a little more, Jackal!" The Jackal deceived him like the Rock-rabbit ; he tied his hands behind [his back], went to the fountain, drank all the water, and went.

When the animals arrived, they said : "Where is the water, Hare?" The Hare explained what the Jackal had done. Presently the Tortoise was chosen to watch.

At noon, when the animals had gone to look for food, the Jackal came, and found the Tortoise watching. He thought : "To-day, a stupid one is watching, I shall drink easily."

The Jackal came in front of the fountain, arrived, and pushed the Tortoise aside. The Tortoise seized him by the paw. The Jackal tried to jump, and tried to implore! The Tortoise refused to let him go, until the animals arrived.

When they arrived, they beat the Jackal heavily ; in the end, the Jackal escaped and fled far away.

(Sotho Primer, adapted from Tales I)

Lesson 25

VERBS “TO BE”, “TO HAVE”

1. These two verbs have been left until now because they are somewhat more difficult than others. We have seen that in the independent present, when its predicate is an adjective, the verb “to be” is left out altogether (Less. 14, par. 7). In all other instances, we use the verb *hō ba*, to become, except in the dependent present, where the particle *le* is used in the affirmative, and *sē* in the negative.

2. Thus we have the following table of the usual tenses of the verb “to be” in the 1st pers. sing. :

	affirmative	negative
independent present :	<i>kē</i> , I am	<i>ha kē</i> , I am not
dependent present :	(<i>ha</i>) <i>kē le</i>	(<i>ha</i>) <i>kē sē</i>
perfect :	<i>kē bile</i>	<i>ha kēa ba</i>
short past :	<i>ka ba</i>	<i>ka sē kē | ka ba</i>
compound past :	<i>kē ilē | ka ba</i>	<i>ha kēa ka | ka ba</i>
future	<i>kē tla ba</i>	<i>nkē kē | ka ba</i>
potential :	<i>nka ba</i>	
subjunctive :	<i>kē bè</i>	<i>kē sē kē | ka ba</i>
imperative	<i>e-ba!</i>	<i>sē bē!</i>
occasional :	<i>kē ēē | kē bē</i>	<i>ha nkē | kē e-ba</i>

Other compound or secondary tenses can be inferred from the table above : imperfect *kē ne | kē le*, I was ; *kē se | kē le*, I already am ; *kē sa le*, I still am ; *kē tsōa ba*, I have just been ; *kē ne | kē bē*, I was (past) ; *ka na | ka ba*, I was ; *kē n’ō ba*, that I be, etc.

3. In the 3rd pers. sing. or plur., when the predicate of the verb “to be” is a noun not used as an adjective, or a pronoun, or a pronominal structure which could be used without modification as a subject, or one of the adverbs

hantlè, hampè, the pronoun used for the verb “to be” is invariably *ē*, whatever the class and number of the subject. In the independent present, in such cases, one uses the invariable particles *kē*, it is, *ha sē*, it is not : *kē mōruti*, he is a preacher ; *ha sē mōrèna*, he is not a chief ; *lēha ē le sēfofu*, although he is blind ; *lēha ē sē sēthótó*, although he is not stupid ; *ē tla ba tsa ka*, they (the cattle) will be mine ; *mōnna eō ē ile ěa e-ba ’mōleli*, that man has been a catechist.

On the other hand, when the predicate is an adjective or a noun, an adverb used as adjective, an adverb (except *hantlè, hampè*), or a locative or a noun preceded by a preposition, the verb “to be” is conjugated as shown in par. 2, for all persons, classes, and numbers.

Kōbó ē metsi, the blanket is wet ; *nthó ena kē metsi*, this thing is water ; *mōrèna ō tla ba bōhalē*, the chief will be angry ; *sēō rē sē tšabang, kē bōhalē ba hae*, what we are afraid of is his anger ; *hō bile jǎalo*, it has been so ; *ē tla ba hantlè*, it will be well ; *ē kē kē ěa e-ba ba bangata*, it will not be many people ; *ba kē kē ba e-ba bangata*, they will not be many.

4. In the past (and all tenses formed with it), in the 3rd pers. sing. and plur. (with the exception of cl. 1 sing.), the verb *hō ba* takes a euphonic *e-* : *sēfatè sa e-ba . . .*, the tree was . . . ; *sē kē kē sa e-ba . . .*, it will not be Most monosyllabic verbs do the same ; such are : *hō cha*, to burn ; *hō fa*, to give ; *hō hlǎa*, to climb ; *hō ja*, to eat ; *hō kha*, to draw (water), to pluck ; *hō khǎa*, to get weaned ; *hō nǎa*, to drink ; *hō psha*, to dry up ; *hō sa*, to clear off ; *hō shǎa*, to die. Verbs which do not take the euphonic *e-* are *hō ěa*, to go ; *hō na*, to rain ; *hō ōa*, to fall ; *hō tla*, to come ; *hō tsǎa*, to go out.

Ba ile ba e-ja bōhòbè, they ate bread ; *ō ile a ja bōhòbè*, he ate bread ; *kē ile ka ja bōhòbè*, I ate bread.

The same euphonic *e-* is found in all persons, numbers, and classes of the dependent present (and tenses formed with it) of all monosyllabic verbs. But in this case it is not compulsory : *pula ē ne ē e-na*, it rained ; *rē se rē e-kha metsi*, we already draw water.

When there is a pronoun-object between the pronoun-subject and the verb, the euphonic *e-* disappears : *ba ne ba bō ja*, they were eating it (the bread). There is no euphonic *e-* after the auxiliary *sa* : *kē sa ja*, I still eat (see Less. 8, par. 5, for other instances where a euphonic *e-* is necessary).

5. The verb “to have” is regularly rendered by “to be with”, *hō ba lē*, in all tenses, except the present, where it is as follows :

	affirmative	negative
independent present :	<i>kē na lē</i> , I have	<i>ha kē na</i> , I have not
dependent present :	<i>(ha) kē e-na lē</i>	<i>(ha) kē sē na</i>

Note that the preposition *lē* is dropped in the negative present.

The verb “to have”, preceded by the neutral pronoun *hō*, is used to express the idea of “there is”, “there is not” : *hō na lē litau*, there are lions ; *ha hō na litau*, there are no lions.

To express the same idea, one could use also *hō* alone : *hō litau*, there are lions ; *ha hō litau*, there are no lions. In such clauses *litau* is used adjectively, and *hō* represents the verb “to be” ; in a dependent clause we would have : *lēha hō le litau*, although there are lions ; *lēha hō sē litau*, although there are no lions.

“To be with” is translated by *hō ba lē*, in the present *hō na lē*, as “to have” ; *u na lē 'na*, thou art with me.

6. To emphasize the presence of something or somebody at a certain place, one uses the verb "to be" followed by the adverb *tēng* : *ō tēng*, he is present ; *kē tla ba tēng pitsong*, I shall be present at the assembly. In the negative independent present we use the adverb *ěó* : *ha a ěó*, he is not there. In all other tenses we use the adverb *siěó*, which, as it comprises a negative part in itself, is always used in conjunction with an affirmative tense of the verb : *lēha a le siěó*, although he is not there ; *rē tla ba siěó sēkolong*, we shall not be present at school.

7. Another use of the verb "to be" is with the adjective *-ngōē*, to express the idea of "one only". The adjective, while agreeing with the noun it qualifies in class and number, is preceded by the dependent present of the verb "to be" : *mōnna a le mōng*, one man ; *sēliba sē le sēng*, one fountain.

When used predicatively, the same adjective means "alone" : *ō mōng hae*, he is alone at home ; *rē ne rē le bang*, we were alone.

VOCABULARY

<i>mōriri</i> 2	hair
<i>mōhlapē</i> 2	herd
<i>mōhlala</i> 2	trace, footstep
<i>moriti</i> 2	shadow, shade
<i>lērē</i> 3	stick
<i>sēikòkòtlèlò</i> 4	stick
<i>tafole</i> 5	table
<i>olí</i> 5 ¹	oil
<i>mōhòpè</i> 2	drinking-calabash, cup
<i>lēhlòhònlò</i> 3	blessing, luck
<i>mōhau</i> 2	grace, pity
<i>nyēnē</i> , adv.	at midday
<i>pontšeng ăa</i> , prep.	in the presence of

<i>hō khutsa</i>	to become silent, to stop talking
<i>hō khathōlla</i>	to comfort
<i>hō lōka</i>	to become right, straight, just
<i>hō tšēliša</i>	to console, to comfort
<i>hō tēka (tafole)</i>	to lay (a table)
<i>hō tlōla (tlotsē, tloile)</i>	to anoint oneself (with fat)
<i>hō tlotsa</i>	to anoint
<i>hō khaphatsēha</i>	to overflow
<i>hō hlōla (hloile, hlotsē)</i>	to remain; aux. continuously, always (see Less. 26)
<i>hō khōpisa</i>	to cause to stumble, to scandalize
<i>hō ōtsēla</i>	to slumber
<i>hō ngala (ngalile)</i>	to sulk, to run away
<i>hō paka</i>	to testify

EXERCISE

Translate :

Jehova ke molisa oa ka, nke ke ka hloka letho. O mphomotsa² makhulong a matala, o ntsamaisa pel'a metsi a khutsitseng. O khatholla moea oa ka; o ntsamaisa mehlaleng ea ho loka, ka baka la lebitso la hae.

Leha nka tsamaea khohlong ea moriti oa lefu, nke ke ka tšoha bobē, leha bo le bong³, hobane u na le 'na; lere la hao le seikokotlelo sa hao ke tsona tse ntšelisang. U teka tafole pel'a ka, pontšeng ea lira tsa ka; u tlotitse hloho ea ka ka oli, mohope oa ka oa khaphatseha. Ruri, lehlohonolo le mohau li ntatela ka matsatsi 'ohle a ho phela ha ka, 'me ke tla hlola ka tlung ea Jehova ka mehla. (Pesaleme 23)

Ke isa mahlo a ka lithabeng; thuso ea ka e tla tsoa kae? Thuso ea ka e tsoa ho Jehova, ea entseng maholimo le lefatše.

A ke ke a leseletsa² leoto la hao ho khopiseha; molebeli oa hao a ke ke a otsela. Bona, ha a otsele, ha a robale, molebeli oa Iseraele.

Jehova ke molebeli oa hao; Jehova ke moriti oa hao tsohong la hao le letona. U ke ke ua batoa ke letsatsi ka nyene, leha e le ke khoeli ka bosiu.

Jehova o tla u sireletsa bobeng bohle; o tla boloka moea oa hao. Leha u ka tloha, leha u ka khutla, Jehova o tla u baballa, joale le ho isa ho sa feleng⁴. (Pesaleme 121)

The Lord is my shepherd ; I shall not want. He maketh me to lie down in green pastures : he leadeth me beside the still waters. He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil ; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever. (Psalm 23)

I lift up mine eyes unto the hills ; from whence cometh my help ? My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved : he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper : the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil : he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

(Psalm 121)

Note on Vocabulary

¹ *oli*, being a word of foreign origin, is pronounced with a real *l* ; similar instances are *line*, flax, *libano*, incense.

Notes on Exercise

² *hō phōmōtsa* is the causative of *hō phōmōla*, to rest : to cause to rest ; *hō lēseletsa* is the intensive of *hō lēsa*, to abandon. From now on, derivative verbs whose meaning is easily derived from verbs we have already mentioned will no longer appear in the Vocabulary.

³ *bōbē lēha bō le bōng*, evil even if it is one, i.e. no evil at all.

⁴ *hō isa hō sa felēng*, or *ka hō sa felēng*, is an idiom which means "eternally". The adjective "eternal" is the relative *e sa felēng* ; "life eternal" is *bōphēlò bo sa felēng*, life which does not end.

AUXILIARY VERBS

A. THE AUXILIARY *e-so*

1. In Lesson 20, we have studied three auxiliaries, *se*, *sa*, and *tsōa*. We now go further into the study of this most important feature of the Sotho language, by explaining the auxiliary *e-so*, not yet. In an independent position it is preceded by the negative particle *ha*, and followed by the verb ending in *-ē*, with the infinitive pronoun *hō* : *ha kē e-so | hō rutē*, I do not teach yet, or I have not taught yet, usually contracted into *ha kē e-s'ō rutē*.

The past aspect is more stressed in *ha kē e-so | hō ka | kē ruta*, usually contracted into *ha kē e-s'ō ka | kē ruta*, I have not (never) yet taught.

In a dependent clause, or in conjunction with an auxiliary which is followed by the dependent present, the negative particle *ha* simply disappears : *lēha kē e-s'ō rutē*, although I have not taught yet ; *kē ne | kē e-s'ō ka | kē ruta*, I had never taught yet.

In a relative clause, only the complete unabbreviated form is used, and the regular relative suffix *-ng* is appended to the auxiliary verb : *ba e-song | hō tsamaēē*, those who have not departed yet. No relative suffix in *ba e-s'ō ka ba ruta*, those who never taught yet.

B. THE AUXILIARY *nte*, *ntanē*

2. Its meaning is "afterwards, then". It is followed by the infinitive, whose pronoun *hō* is contracted with it. So its form is usually *nt'ō*, *ntan'ō*. The auxiliary can be used in the past tense : *kē tla qeta lēngolō, kē nt'ō mamela mantsōē a hae*, I shall finish the letter, and then I shall

listen to his words ; *ka bula mōnyakó, ka ntan'ō kēna*, I opened the door, and then entered.

C. THE AUXILIARY *tsōe*

3. This auxiliary, probably not the same as the auxiliary *hō tsōa* (Less. 20, par. 8), means "then, afterwards", sometimes "even". It is followed by the dependent present or perfect, with repetition of the pronoun. It can itself be in the present, *kē tsōe* ; past, *ka tsōe* ; potential, *nka tsōe* ; subjunctive, *kē tsōe* ; imperative, *tsoo* : *kē qēta mōsebeti ōa ka, kē tsōe ke e-tla ho ūēna*, I finish my work, and then I come to you ; *tsoong lē lutse*, remain sitting.

D. AUXILIARIES OF THE *hō batla* TYPE

4. The auxiliaries we have studied up to now have no meaning of their own, as separate verbs, except *hō tla*, *hō ēa*, and *hō tsōa*, to go out. The group of auxiliaries we shall now study have a meaning of their own, which is modified more or less when they become auxiliaries.

They are invariably followed by the verb in its dependent present or perfect, with often very little or no difference of meaning between both tenses.

The most important auxiliaries of this group are : *hō batla*, to look for, as an auxiliary "almost", is used most frequently in the present, perfect, and past tenses, followed by the dependent affirmative or negative present or perfect : *kē batlile kē e-shōa*, I nearly died ; *kē batla kē sa utlōē*, I almost do not hear.

ho tšōha, to be afraid, as an auxiliary "perhaps, it happens that", used most frequently in the potential

and past, followed by the dependent affirmative, negative present, or perfect : *nka tšōha kē ōēla*, I might happen to fall ; *ra tšōha rē tšēla nōka*, we happened to cross a river.

hō tlōha, to depart, has the same uses and meanings as *hō tšōha*.

hō hlōla, to remain, as an auxiliary “always, repeatedly”, is used most frequently in the potential, present, and past tenses, followed by a dependent affirmative or negative present or perfect : *kē hlōla kē u bōleletsē*, I always tell you ; *ka hlōla kē kula*, I was always ill (repeatedly) ; one also uses the negative future *rē kē kē ra hlōla rē u eletsa*, or *ha rē sa tla hlōla rē u eletsa*, we shall no longer advise you ; the negative past *a sē kē a hlōla a bōtsa*, he did no longer ask (he fled).

hō tsōatsōa, used only as an auxiliary, means “in vain” ; it is used in the present, perfect, and past tenses, followed by the dependent present : *ka tsōatsōa kē batla*, I searched in vain ; its perfect is *kē tsōatsōile*.

hō sala, to remain, as an auxiliary “continuously” : *ba setsē ba jēle*, they have eaten continuously.

hō lala, to spend the night, as an auxiliary “throughout the night” : *ka lala kē kula*, I was sick all night.

hō tsōha, to stand up, as an auxiliary “in the morning” : *ō.tshōhile a shōēle*, he was dead in the morning.

hō bōēla, to return, as an auxiliary “again”, is sometimes used according to this type of auxiliary : *ba tla bōēla ba rē chakēla*, they will visit us again. Sometimes, however, it behaves as another type of auxiliary, to be explained in next lesson.

Hō batla, *hō tšōha*, *hō hlōla*, *hō bōēla*, are the most commonly used auxiliaries of this list.

VOCABULARY

<i>sēthòlè</i> 4	heifer
<i>lēbala</i> 3	yard, place in front of a hut
<i>lēkhōtla</i> 3	court
<i>sērōbē</i> 4	nest (on the ground)
<i>kahlōlò</i> 5 ¹	judgement
<i>mōahlōli</i> 1	judge
<i>mōlēkò</i> 2	trial, temptation
<i>lētālò</i> 3	skin, leather
<i>ketso</i> 5	deed, action
<i>khabanē</i> 5	fine person ; adj. virtuous
<i>monō</i> , adv.	there
<i>'notsi</i> , adj.	alone
<i>ētsōe</i> , conj.	as, since
<i>khōtla</i> , locat.	at court
<i>oho!</i> interj.	o!
<i>hō tiša</i>	to become firm
<i>hō tiisa</i>	to consolidate, to affirm, to confirm, to insist
<i>hō ōa (ōēle)</i>	to fall
<i>hō phallēla</i>	to go to help, to run towards, to pursue
<i>hō apēsa</i>	to clothe (somebody)
<i>hō ba</i>	to be, to become ; aux., then, moreover
<i>hō ba lē</i>	to be with, to have
<i>hō baka</i>	to repent
<i>hō bēnya</i>	to shine, to be bright
<i>hō bōēa</i>	to return
<i>hō bōfa</i>	to inspan, to bind

EXERCISE

Translate :

Monna e mong o ne a ruile likhōhō tse ngata. Likhōhō tsa hae li ne li baballoa hantle, li fepuoahaholo, li nonne. Monna eo o ne a ahile pel'a thaba eo linku li fulelang ho eona ; 'me le phokojoe e ne e ahile sebakana le eena.

Ka bosiu bo bong, khōhō tse peli tsa Ralikhoho² tsa utsuoa. Mong a tsona ha a utloa mofere-fere, a phallela, a se ke a hlola a bona le mohlala ; empa a fumana Nku lebaleng la hae. A be a se a tsoara Nku, a re ke eena lesholu.

Hosasa Ralikhoho a ea le Nku khotla, ha Phokojoje. Ha a se a le khotla, Nku a ema a ikarabela ka ho re : "Ke 'nete, Ralikhoho o mphumane lebaleng la hae. Empa ea utsoitseng likhōhō ha ke mo tsebe, ha se 'na, etsoe le ho li ja³ ha ke e-s'o ka ke li ja likhōhō. Le tseba hantle le lōna, benghali, hore nama ha nke ke e ja.

Ralikhoho le eena a tuisa, a re : "Che, ke sitoa ho lumela taba tsa Nku, hobane ha ke utloa likhōhō li lla, ka tsoa, 'me ka fumana Nku feela a le mono pel'a lrobe tsa likhōhō tsa ka. Ha ke tiise le teng⁴, hore ke Nku ea utsoitseng. Ke belaela ka eena feela, 'me ke moahloli ea tla khaola litaba."

Phokojoje a ema, a re : "Kamoo ke bonang kateng, bosiuung boo Nku o ne a e-na le likhōhō a 'notsi⁵. 'Na ke re, nama ea likhōhō e monate ; Nku o ile a oela molekong oa ho ja likhōhō. Kahlolo ea ka ke ena : Nku a bolaoe, nama e ee ho moahloli, letlalo e be la mong a likhōhō. (Paliso II)

A certain man possessed many fowls. They were well cared for, well fed, and fat. The man lived near a mountain on which sheep used to graze ; and a jackal lived some way from him.

One night, two of Ralikhoho's fowls were stolen. Their owner, when he heard the tumult, went to help, and no longer saw any trace ; but he found a Sheep in his yard. He captured the Sheep, and said it is he who is the thief.

On the morrow, Ralikhoho went with the Sheep to court, at the Jackal's place. When he was in court, the Sheep stood and answered for himself, saying : It is true, Ralikhoho has found me in his yard. But who has stolen the fowls I do not know. It is not I, since I have never yet eaten fowls. You know well yourselves, sirs, that I am not used to eating meat."

Ralikhoho insisted and said : "No, I cannot believe the Sheep's words, because when I heard the fowls' noise I went out and found the Sheep there alone, in front of my fowls' nests. Neither do I affirm⁴ that it is the Sheep who

has stolen. I am suspicious about him only, and it is the judge who will decide [on] the matter.

The Jackal stood up and said : "As I see [it], that night the Sheep was with the fowls alone⁵. I think, fowls' meat is good to eat, and the Sheep has fallen into the temptation to eat fowls. My judgement is this : Let the Sheep be killed, his meat be given to the judge, and the skin be [the property] of the owner of the fowls. (Sotho Reader II)

Note on Vocabulary

¹ *Kahlōlō* and *mōahlōli* are both verbal nouns derived from *hō ahlōla* (Less. 11). From now on, nouns of this kind whose meaning is obvious will no longer appear in the Vocabulary.

Notes on Exercise

² The two words '*Ma* and '*Ra* can be combined with almost any word, to form proper names or nicknames of persons. Here, *Ralikhoho* is named after his peculiarity, breeding fowls.

³ *lē hō li ja ha kē e-s'ō ka kē li ja : lē hō li ja* intensifies the negation which follows.

⁴ *ha kē tiisē lē tēng, lē tēng* is the equivalent of "either" or "again".

⁵ "alone" used adverbially is '*notsi* preceded by the pronoun-subject of the person, class, and number required : I stood alone, *ka ɛma kē 'notsi, nku ē ne ē le tēng, e 'notsi*, a sheep was there, alone.

Lesson 27

AUXILIARY VERBS

THE *hō hla* TYPE

1. Now we approach the last group of auxiliary verbs, which are more difficult to use than the ones we have studied so far. The most important of this group are : *hō hla*, indeed, really ; *hō mpa*, but, however ; *hō ba*, then, moreover ; *hō 'na*, still, continuously ; *hō fèla*, indeed ; *hō phakisa*, quickly ; *hō ka*, possibly, occasionally ; *hō bōèla*, again.

Much of the difficulty of these auxiliaries will be removed if we first lay down the principle that most of them have two different conjugations, with sometimes a slightly different meaning, especially for *hō 'na* and *hō ba*.

A. FIRST CONJUGATION

2. In this conjugation, the verb follows the auxiliary in a tense which is determined by that of the auxiliary. Tenses follow each other according to a definite set of rules, called the **laws of sequence of tenses** :

affirmative present	is followed by a	dependent present
negative present	. . . .	short past
affirmative perfect	. . . .	short past
affirmative past	. . . .	short past
affirmative potential	. . . .	short past
affirmative future	. . . .	subjunctive
affirmative subjunctive	. . . .	subjunctive
negative subjunctive	. . . .	short past
affirmative imperative	. . . .	subjunctive
negative imperative	. . . .	short past
historic present in -ē (occasional)		historic present in -ē
affirmative infinitive		dependent present
negative infinitive		short past

When the auxiliary is in a compound tense, its last element governs the tense of the verb which follows ; thus a negative perfect, having as its last element a short past, is followed by a short past ; a negative future, for the same reason, is followed by a short past, etc.

When an auxiliary is in the infinitive, it is followed by a present or a past, in the person which is required by the sentence : *rē tšōanetsē hō 'na re lula kōanō*, we must continue to stay here.

In the affirmative future, the auxiliary ends in *-e*, except in *hō bōèla*, *hō phakisa*, and sometimes *hō fèla*.

3. If we take as a model the auxiliary *hō hla*, indeed, really, we have the following tenses :

affirmative present :	<i>kē hla | kē ruta</i> I indeed teach
negative present :	<i>ha kē hlē | ka ruta</i> I indeed do not teach
affirmative perfect :	<i>kē hlile | ka ruta</i> I indeed have taught
negative perfect :	<i>ha kēa hla | ka ruta</i> I indeed have not taught
short past and tenses formed with it :	<i>ka hla | ka ruta</i> I indeed taught
potential :	<i>nka hla | ka ruta</i> , I indeed can teach
affirmative future :	<i>kē tla hle | kē rutè</i> I shall indeed teach
negative future :	<i>nkē kē | ka hla | ka ruta</i> I shall indeed not teach
affirmative subjunctive :	<i>(hōrē) kē hle | ke rutè</i> (that) I indeed teach
negative subjunctive :	<i>(hōrē) kē sē hlē | ka ruta</i> (that) I indeed teach not
affirmative imperative :	<i>hle | u rutè!</i> indeed teach, please teach!

negative imperative :	<i>sē hlē | ūa ruta</i> please do not teach!
affirmative occasional :	<i>kē hlē | kē rutē</i> I indeed happen to teach
negative occasional :	<i>ha nkē | kē hla | kē ruta</i> I indeed do not happen to teach <i>ha nkē bē | kē hlē | kē rutē</i> I indeed do not happen to teach
affirmative infinitive :	<i>hō hla | kē ruta</i> to teach (1st pers.)
negative infinitive :	<i>hō sē hlē | ka ruta</i> not to teach (1st pers.)

Other compound tenses are followed according to their last element : negative future *ha ke tl'ō hla | kē ruta*, I shall indeed not teach, subjunctive *kē n'ō hla | kē ruta*, that I indeed teach. The past *kē ne | kē hlē* is followed by a short past : *kē ne | kē hlē | ka ruta*, I indeed taught.

We have given a full list of tenses, to serve as an example. It is obvious that not all these tenses are equally common ; we could mention as in common use the following : affirmative perfect, short past, potential, affirmative and negative future, affirmative subjunctive, affirmative imperative (usually modified into *hlo | u rutē !*), affirmative occasional, affirmative infinitive. Other tenses, although most of them can be found in literature, are not common in current conversation.

4. The above example gives us the conjugation of all the other auxiliaries mentioned in par. 1.

Hō ka deserves special mention, as several of its tenses have been mentioned before :

Its (irregular) negative present, *ha nkē | kē ruta*, is used as a negative occasional (Less. 23, par. 7). In combination with the auxiliary *hō ba*, it makes the other negative occasional *ha nkē | kē bē | kē rute*, which is often shortened

into *ha nkē bē | kē rutē*, I am not accustomed to teach.

Its affirmative perfect, *nkile | ka ruta*, is used extensively as a compound past, with an idea of casualty, I sometimes taught ; its negative perfect, *ha kēa ka | ka ruta*, is the usual negative counterpart of the compound past, I have not taught (Less. 19, par. 6).

Its occasional, future, and subjunctive, *nkē | kē rutē*, *kē tlu ke | kē rutè*, *nke | kē rutè*, are used extensively instead of the usual tenses, giving a more casual meaning : *nkē | kē rutē*, I sometimes happen to teach ; *kē tlu ke | kē rutè*, I shall perhaps teach ; *nke | kē rutè*, that I teach (used as an optative).

Its negative subjunctive and imperative, *kē sē kē | ka ruta*, *sē kē | ũa ruta*, are the most usual negative subjunctive and imperative of the verb (Less. 19, par. 9).

In this conjugation, *hō ba* has always the temporal meaning “then” ; *hō 'na* means “continuously”.

The auxiliary verb *hō tla* behaves like the auxiliaries of this class in the subjunctive : *rēa atamēla*, *rē tle rē bònè*, we approach, that we may see.

Monosyllabic auxiliary verbs make their subjunctive in *-e*, not *-é*.

B. SECOND CONJUGATION

5. In this conjugation, the auxiliary is invariable, and followed by any tense of the verb. With the exception of *hō ka* and *hō phakisa*, all the auxiliaries mentioned in par. 1 can be conjugated in this way. This conjugation has no subjunctives, imperatives, or infinitives.

The auxiliaries can be divided in two classes, according to whether they are used invariably in their present or their perfect form.

6. Used in their present form, we have *hō mpa*, but, rather ; *hō fèla*, indeed ; *hō 'na*, which takes the form *kē ntse*, sometimes *kē ntsane*, still. They are followed by the verb in any of its dependent active tenses, much as *se*, or the imperfect auxiliary *ne*.

present :	<i>kē ntse</i> | <i>kē ruta</i> ,	I still teach
	<i>kē ntse</i> | <i>kē sa rutē</i> ,	I still do not teach
perfect :	<i>kē ntse</i> | <i>kē rutile</i> ,	I still have taught
	<i>kē ntse</i> | <i>kē sa ruta</i> ,	I still have not taught
past :	<i>kē ntse</i> | <i>kē ile</i> | <i>ka ruta</i> ,	I still have taught
	<i>kē ntse</i> | <i>kē sa ka</i> | <i>ka ruta</i> ,	I still have not taught
future :	<i>kē ntse</i> | <i>kē tla ruta</i> ,	I still shall teach
	<i>kē ntse</i> | <i>nkē kē</i> | <i>ka ruta</i> ,	I still shall not teach
potential :	<i>kē ntse</i> | <i>nka ruta</i> ,	I still can teach
occasional :	<i>kē ntse</i> | <i>kē ēē</i> | <i>kē rutē</i> ,	I still happen to teach
	<i>kē ntse</i> | <i>kē sa kē</i> | <i>kē ruta</i> ,	I still am not accustomed to teach

The auxiliary cannot be in the negative.

7. Used in their perfect form, we have *hō hla*, indeed ; *hō ba*, moreover ; *hō bōèla*, again, *hō fèla*, indeed.

In any independent clause or position, they are followed by the verb in one of its independent tenses. In the negative, they behave strangely : they take the negative particle *ha*, but remain invariably in their affirmative perfect form, the verb itself being in an independent negative tense.

In dependent positions, the auxiliary loses its negative particle *ha*, remains invariable, and the verb itself is in a dependent negative tense :

indep. aff. present :	<i>kē bile</i> | <i>kēa ruta</i> ,	moreover I teach
indep. neg. present :	<i>ha kē bile</i> | <i>ha kē rutē</i>	moreover I do not teach

dep. aff. present :	(lēha) <i>kē bile</i> | <i>kē ruta</i>
dep. neg. present :	(lēha) <i>kē bile</i> | <i>kē sa rutē</i>
indep. & dep. aff. perfect :	<i>kē bile</i> | <i>kē rutile</i>
indep. neg. perfect :	<i>ha kē bile</i> | <i>ha kēa ruta</i>
dep. neg. perfect :	(lēha) <i>kē bile</i> | <i>kē sa ruta</i>
indep. & dep. aff. past :	<i>kē bile</i> | <i>kē ile</i> | <i>ka ruta</i>
indep. neg. past :	<i>ha kē bile</i> | <i>ha kēa ka</i> | <i>ka ruta</i>
dep. neg. past :	(lēha) <i>kē bile</i> | <i>kē sa ka</i> | <i>ka ruta</i>
indep. & dep. aff. future :	<i>kē bile</i> | <i>kē tla ruta</i>
indep. neg. future :	<i>ha kē bile</i> | <i>ha nka kē</i> | <i>ka ruta</i>
dep. neg. future :	(lēha) <i>kē bile</i> | <i>nkē kē</i> | <i>ka ruta</i>
potential :	<i>kē bile</i> | <i>nka ruta</i>
indep. & dep. aff. occasional :	<i>kē bile</i> | <i>kē ēē</i> | <i>kē rutē</i>
indep. neg. occasional :	<i>ha kē bile</i> | <i>ha nkē</i> | <i>kē ruta</i>
dep. neg. occasional :	(lēha) <i>kē bile</i> | <i>kē sa kē</i> | <i>kē ruta</i>

8. Like any verb, the verb “to be” can be preceded by an auxiliary of any kind. In the case of auxiliaries of this class and conjugation, there is an irregularity in the negative independent present 3rd pers. sing. and plur., when the verb “to be” is followed by a noun or pronoun, etc. (Less. 25, par. 3) :

independent aff. present :	<i>ē bile</i> | <i>kē Mōsōthō</i> , moreover he is a Mosotho
dependent aff. present :	(lēha) <i>ē bile</i> | <i>ē le Mōsōthō</i>
independent neg. present :	ha sē bile | <i>ha sē Mōsōthō</i>
dependent neg. present :	(lēha) <i>ē bile</i> | <i>ē sē Mōsōthō</i>

VOCABULARY

<i>malōmè</i> (bo-) 1	my maternal uncle
<i>mōtsōala</i> (bo-) 1	cousin
<i>lēbitsō</i> 3	name
<i>mōsi</i> 2	smoke
<i>le-Buru</i> 3	Afrikander
<i>phafa</i> 5	whip
<i>mantsibōēa</i> , adv.	in the lat : afternoon .

<i>lē ka mōhla o le mōng</i> , adv.	never
<i>hō 'na</i> , v. aux.	still
<i>e-so</i> , v. aux.	not yet
<i>hō lisa</i>	to herd
<i>hō makala</i>	to be surprised, amazed
<i>hō ikēta</i>	to be well, ..t ease
<i>hō tīma</i>	to refuse to give (food)
<i>hō hlōlōhèlōa</i>	to long for
<i>hō thōba</i>	to escape, to slip away
<i>hō phēta</i>	to repeat, to tell
<i>hō lumèllana (lumèllanē)</i>	to agree
<i>hō qhōba</i>	to drive
<i>hō alōha</i>	to go to the grazing-grounds
<i>hō amōha</i>	to deprive
<i>hō bōla (bolile)</i>	to rot, to mould
<i>hō bōlla</i>	to be initiated, to get circum- cised
<i>hō bua</i>	to skin
<i>hō busa</i>	to send back
<i>hō èllōa (eleletsōe)</i>	to notice, to observe

EXERCISE

Translate :

Mehleng ea lintoa, bashanyana ba bararo ba ne ba lisa likhomo tsa habo bona, pel'a nōka ea Mohokare¹. E ne e le bashanyana ba lisang hantle. Ba babeli. Mahlo le Sello, e ne e le bana ba motho², e mong e le motsoal'a bona, lebitso la hae e le Phomolo. Bashanyana bao ba ne ba ratana haholo, ba e-s'o ka ba loana le ka mōhla o le mong.

Ka tsatsi le leng, ha ba ntse³ ba lisa, ba utloa lithunya li se li lla ka hae, ba bona mosi o nyoloha hona motseng oa habo bona. Ba sa³ maketse, ba bile ba tsohile, ba bona ma-Buru a mararo a se a hlaha ho bona a palame, a bile a le lithunya⁴. Ba leka ho balehā, empa ba tšoaroa ke ma-Buru, a ba qhōba le likhomo tsa bona ho ea habo 'ona, pel'a Nōka e Tšehla.

Teng ba etsoa balisana ke ma-Buru ao a ba tšoereng. Ba ne ba baballoa hantle ka lijo, ba fepuoa nama le bohobe. Phomolo o ne a sa iketle joale ka ba bang. O ne a lula ha le-Buru le

bohale, le hlolang le mo shapile ka phafa, le mo tima le lijo. Ba ne ba hloloheloa hae ka mehla, ba mpa ba tšaba ho thoba, hobane ba sa tsebe⁵ tsela e eang⁶ Lesotho. Hape mohlomong babo bona ba ne ba se ba shoele.

Ha ba ntse ba lisa joalo, ka tsatsi le leng Mahlo a kopana le batho ba tsoang Lesotho. Ba 'molella hore babo ba sa le teng, leha nta'tae a ne a bolaoe ntoeng. Ba 'molella hore 'm'ae o ntse a le teng, o ahile ha malom'ae, nta'ta Phomolo. Mahlo a thaba haholo ke taba tseo.

Mantsiboea, ha a fihla hae, a phetela Sello le Phomolo taba tseo a tsoa li utloa ho baeti. Ba rera, ba lumellana ho thoba hona bosiuung boo. Ha ba se³ ba fumane lijo tsa bona, ba kena tseleng⁶, leha tsela e eang habo bona ba sa e tsebe.

(Li sa tla)

In the times of wars, three boys were herding the cattle of their village near the Mohokare (Caledon) river¹. They were boys who herded well. Two [of them], Mahlo and Sello, were brothers², and the other was their cousin, named Phomolo. The boys liked one another much, and they had never quarrelled with each other.

One day, while they were herding³, they heard guns resounding at home and saw smoke rising there in the village. While they were still amazed, and moreover frightened, they saw three Boers appearing near them on horseback, with guns. They tried to flee, but they were caught by the Boers, who, drove them with their cattle towards their home, far away near the Yellow River.

There they were made herdboys by the Boers who had caught them. They were well cared for with food, and fed meat and bread. Phomolo was not as well as the others. He stayed at the place of a violent Boer, who was always beating him with the whip, and refused to give him food. They always longed for home, but they were afraid of slipping away, for they did not know the way which leads to Basutoland. Again, perhaps their people were all dead.

While they were herding so, one day Mahlo met people from Basutoland. They told him that his people were still alive (there), although his father had been killed in the war.

They told him that his mother was still there, and lived with his uncle, Phomolo's father. Mahlo was very pleased with this news.

In the late afternoon, when they arrived home, he told Sello and Phomolo the news he had just heard from the travellers. They planned and agreed to slip away that very night. When they had received their food, they began the journey, although they did not know the way to their country.

(To be continued)

Notes on Exercise

¹ *nōka* *ša Mōhokarē*; the proper name following the common noun of a place, river, etc., is always in the genitive.

² *ngōan'eso* is "my brother"; in order to express the idea contained in "brothers", one has to use the periphrase *bana ba mōthō*, the children of one person.

³ *ha ba ntse, ha ba sa . . .*, while. The Sotho auxiliaries are often used to render the idea contained in a conjunction in English. See in the same paragraph *ma-Buru a se a hlaha*, the auxiliary *se* gives an idea of rapidity to the verb.

⁴ *a le lithunya, lithunya* is used adjectivally, "gunned".

⁵ *hōbanē*, conj., can be followed either by an independent or a dependent tense of the verb.

⁶ *tsēla e ēang . . .*, note the idiom: a way goes somewhere; *ho kēna tsēleng*, to begin a journey.

IDEOPHONES—INTERJECTIONS

1. The verb *hō rē*, to say, to think, can be followed by a great number of peculiar adverbs, called **ideophones**. They express colours, forms, positions, movements, emotions, sounds, deeds, etc., and, with their basic verb *hō rē*, form a great number of verbal locutions, which are far from having all been listed in dictionaries. Most of them are of ancient origin, and have served to construct many of the present Sotho verbs by derivation. They are especially numerous in old texts, as *lithókó* (praise songs) and *litšómò* (folk tales).

Many of these words are stressed on the last syllable, in contrast to the regular Sotho stress, on the last syllable but one : *hō rē qa*, to stare at ; *kē itse khēfu*, I have rested a little ; *hō rē khèkhènèné*, to stand up at once.

Many are monosyllabic, most of them being onomatopoeic : *hō rē qhu*, to sound like a gun.

The verb *hō rē*, when followed by an ideophone, can be conjugated in all tenses, although negative tenses are rare. It can be transitive. An adjunct can be placed between *hō rē* and the ideophone, except the pronoun-object, which is placed regularly between the subject and the verb : *a mō rē qa*, he stared at him ; *ka rē ka nōkanēng qapu*, I plunged into the brook ; *a nthē qhau*, he seized me with strength.

2. In current speech, or to give the narrative more life and rapidity, *hō rē* may be left out. Then we have strange elliptical exclamatory sentences without verbs, the subject being followed by an adverb : *lēkala phukhu*, *mōnna tsuu*, *fatšē khatla*, *mōmò bjatla*, *lēsapò hlahi*, the branch broke, the man lost his grip, fell to the ground, his shin-bone was broken, the bone appeared outside.

3. Interjections are many and varied in Sotho. Some are used independently, some only in the course of a sentence. Often their meaning is modified with the intonation used in pronouncing them.

Here is a list of the most common interjections, with their approximate use or meaning :

ē! yes!

chè! no! often used as an attenuated affirmation ;
Na u tla ěa Maseru?—Chè, mōhloṁōng nka ěa! Will you go to Maseru?— Yes, perhaps I may go!

The real negation used in conversation is difficult to render in writing : it would be *é-é*, but with a slight nasalization of the two vowels, and a glottal stop before each vowel.

jo! jo 'na 'na! jo 'na 'na ōēē! alas! according to degree of intensity of emotion.

ichuu! interjection of pain.

khèlè! khili! khèlèlè! khilili! may express all kinds of strong emotions, from great joy to sorrow, surprise, anger, fright. The intonation gives the meaning.

oho! interjection of joy.

oho! interjection of supplication

ao! interjection of wonder, amazement.

eu! interjection of surprise at becoming aware of a mistake.

be, pe! surprise at becoming aware of having overlooked something.

èké! right!

ahēē! thank you!

ōēē! reproach, disagreement, supplication.

ōē? what?

a! usually followed by a noun, *a mōhlóló!* amazement, wonder.

aa! disgust, disdain, fie!

achē! disgust, giving up.

hèlèlè! joy, salutation to a chief.

hela! hallo!

As interjection of surprise, men use *banna!* women *basali!*

In the course of a sentence, we may have :

ōēē when calling somebody : *ntate ōēē!* Father!

bo, impatience, insistence : *chè bo!* No, never!

hlè, after an imperative, please ; in other cases, indeed.

tōèè, plur. *ting*, used when addressing somebody with a blame : *bana ting*, you (naughty) children.

When calling somebody, the proper name is often followed by *eō* or *eē* : *hela, Mōlisē eē!* or *Mōlisē eō!* hallo Molise!

4. The past tense is often used exclamatorily, without any past meaning. Sometimes it is combined with the auxiliary *hō tla*, both being in the past : *ra thaba!* how glad we are! *ka tla ka sōaba!* how sorry I am! The negative perfect is used similarly, without any negative or perfect meaning : *ha kēa sōaba!* how sad I am!

The negative present of the verb "to be" and all theses formed with it, followed by the preposition *lē* (and sometimes *ka*), forms another exclamatory construction : *ha sē lē hō balèha*, what a flight! *ē ne ē sē lē ka hō ratana*, how they liked one another!

5. The most common form of greeting is *lumèla!* plur. *lumèlang!* from the verb *hō lumèla*, to be glad, to accept, to agree. Especially in the singular, it is almost always followed by a noun of title : *lumèla, ntate!* good day, sir! *lumèla, 'mè!* good day, madam! *lumèla, mōrèna!* good day, chief!

The old greetings *ahee ! hèlelè ! khomō tseō !* are now almost obsolete.

Another greeting, used especially on parting, is *khòtsò !* peace!

6. The interjection *hela !* and many other exclamatory words, adverbs, or verbs, have a plural suffix *-ng* : *helang !* hallo ! *butleng !* slowly, gently ! *khotsong !* peace ! (when addressing several persons).

This suffix is present in the plural of the imperative (Less. 8, par. 4), and in the 1st and 2nd pers. plur. of the subjunctive when used as an optative. In the 1st pers., it is added only when the “we” means more than two persons : *a rē binè*, let us sing (I and another) ; *a rē bineng*, let us sing (more than two of us).

The same plur. exclamatory suffix is found in plural imperatives like *ak'u mameleng !* listen !

VOCABULARY

<i>mōfahò</i> 2	provisions (for a journey)
<i>sēhōètè</i> 4	edible root, carrot
<i>lēhōātata</i> 3	plain
<i>nyamatsanē</i> 5	wild beast (herbivorous)
<i>tau</i> 5	lion
<i>mōlisana</i> 1	small herdboyc
<i>sēbata</i> 4	wild beast (carnivorous)
<i>lēsālē</i> 3	ring
<i>sièò</i> , adv.	not there
<i>ka mōhломōng</i> , adv.	at one time
<i>khèlè !</i> interj.	what !
<i>qa, hō rē . . .</i>	to look
<i>hō buisa</i>	to talk to
<i>hō nahana (nahanne)</i>	to think, to meditate, to imagine
<i>hō qèla (qetsē)</i>	to ask, to beg
<i>hō lemōha</i>	to observe

<i>hō bōèla</i>	to return to ; aux. again
<i>hō atamèla</i>	to approach
<i>hō sèha</i>	to cut
<i>hō hlōma</i>	to plant
<i>hō rōalla</i>	to gather firewood
<i>hō lēbala</i>	to forget
<i>hō khōthala</i>	to take courage
<i>hō khōthatsa</i>	to encourage
<i>hō chaba</i>	to rise (sun)
<i>hō likèla</i>	to set (sun), to disappear

EXERCISE

Translate :

Le ka nahana kamoo ba tsamaileng ka thata kateng! E, hobane ba ne ba tšohile ho phalleloa le ho tšoaroa hape ke beng ba bona! Empa ba ne ba itemohetse¹, ba tsamaea bosiu, motšehare ba ipate, ba robale. Ba etsa joalo ho fihlela ba e-ba hole, ba se ba kholoa hore ha ho sa le ea ba phalletseng. Ntho e neng e ba bolaea ke tlala, hobane mofahonyana o hlile oa fela tsatsing le latelang leo ba tlohileng ka lona.

Ka mohlomong, ha ba nise ba tsamaea joalo, har'a mahoatata a naha eo, ba lapile, ba khathetse, ba tšoha ba bona tau e nise e e-ja nyamatsane. Mahlo a re : "A re eeng, re hle re qele nama ho tau, banna." Ba bang ba re : "Khele, ha u re balehe, u hlile u re ee ho qela nama ho tau? E tla re bolaea!"—"Che, banna, tlala le eona e se e tla re bolaea ; a re eeng feela, mohlomong tau e tla re fa, 'me re tla phela."

Ba fela ba ea ; ha ba atamela, Sello a re : "Oho, morena, re fe nama, re je!" Tau ea ba re qa ka mahlo a mafubelu. Sello a boela a re : "Re lapile, morena, re fe nama!" Tau ea tloha nyamatsaneng, ba ba ba atamela, ba seha nama, ba e hloma melamung ea bona, ba tsamaea. Ha e le tau, ea boela nyamatsaneng ea eona, ea e-ja.

Ba ea leralleng le leng, ba roalla, ba besa nama ea bona. Ka mora' matsatsi a mabeli, ba be ba fihla ha habo bona.

(Paliso III)

You can imagine with what difficulty they have travelled. Yes, because they were afraid of being pursued and caught again by their masters. But they were on the watch¹, walking at night, hiding themselves and sleeping in the day-time. They did so until they were far away, and believed that there was no more [anybody] who pursued them. What hurt them was hunger, because their little provisions were indeed finished the day after that on which they had slipped away.

At one time, while they were walking thus, amid the plains of that country, hungry, tired, they saw a lion eating a wild beast. Mahlo said: "Let us go and ask for meat from the lion, men." The others said: "What, you do not say that we should flee, you say that we should go and ask for meat from the lion? It will kill us."—"No, men, hunger will kill us soon also; let us go only, and perhaps the lion will give us, and we shall live."

Indeed they went, and when they approached, Sello said: "O chief, give us meat, that we may eat!" The lion stared at them with red eyes. Sello said again: "We are hungry, chief, give us meat!" The lion went away from the beast, and they approached. They cut meat, planted it upon their sticks, and went. As for the lion, it returned to its beast and ate.

They went to another hill, gathered firewood, and roasted their meat. After two days they arrived at their home.

(Sotho Reader III)

Note on Exercise

¹ *hō itemōhèla*, to observe for oneself, to be on the watch.

VERBAL CONJUNCTIONS

1. Most conjunctions of Sotho are of verbal origin. The only ones which have not been discussed before, and are easy to use : they are *ha*, if ; *lēha*, although ; *kapa*, or ; *athē*, *kanthē*, whereas ; adverbs used as conjunctions : *jōale*, now ; *fēla*, only ; nouns used as conjunctions ; *mōhla*, etc.
2. 'Mē, and, stands for *hōmmē* (sometimes *hēmmē*, or *hōmmēng*), and is the only remnant of an obsolete auxiliary verb *hō 'mē*. It joins two otherwise independent and equal verbs or clauses, whereas the preposition *lē* is used only to join two nouns, infinitives (verbal nouns), or adverbs : *sēfatē sē tla nosetsōa*, 'mē sē tla *phēla*, the tree will be watered and will live ; *kēa utlōa*, 'mē *kēa utlōisisa*, I hear, and I understand ; *ē ka khōna mōthō a jē*, 'mē *a nōē*, man must eat and drink ; but *ntate lē 'mē*, father and mother ; *mōthō ō tšōanetsē hō ja lē hō nōa*, man must eat and drink.
3. Instead of using the auxiliary *hō mpa* in conjugation, as seen in Less. 27, par. 6, one can use the invariable conjunction *ēmpa*, but, derived from it ; it is then followed by any independent tense of the verb : *rēa ba eletsa*, *ēmpa hā ba utlōē*, we advise them, but they do not listen. The conjunction *ēfēla*, indeed, from the auxiliary *hō fēla* (Less. 27, par. 6), is used in the same way : *ēfēla hōa bata*, indeed it is cold ; *ēfēla!* is often used as an exclamation, indeed!
4. *Etsōe*, since, as, because, from the auxiliary *tsōe* (Less. 26, par. 3), is followed by an independent or dependent tense of the verb : *ētsōe a utlōile*, as he has heard ; *ētsōe mamēla!* for, listen!

5. *Esita, ēkasita, ēsitile*, from the verb *hō sita*, to be too difficult for, mean “even if”, and are followed by a dependent tense of the verb. Followed by the preposition *lē*, they are used as prepositions, with the meaning “even” : *ēsita ba ēa Maseru, ba kē kē ba fumana lēthō*. even if they go to Maseru, they won’t find anything ; *ēkasita lē ’na, kēa rēka*, even I buy.

6. *Hōba, hōbanē*, followed by an independent or dependent tense of the verb (not a subjunctive), mean “because” : *ō nthabisitse hōbanē a utlōile mantsōe a ka*, he has rejoiced me, because he has listened to my advice.

Hōba, hōbanē, followed by an independent tense of the verb, may also mean “that” and serve to introduce the statement of a fact : *kē tsēba hōba ōa kula*, I know he is ill.

Hōba, hōbanē, followed by a subjunctive, mean “after” : *hōbanē kē tēané lē ēēna*, after I had met him.

Hōrē, followed by an independent tense of the verb (not a subjunctive), means “that”, and serves to introduce a statement of fact : *kē tsēba hōrē ōa kula*, I know he is ill.

Hōrē, followed by a verb in the subjunctive, means “that”, and serves to introduce the statement of a wish, a finality ; *mō laèlè hōrē a tlōhèlè mōsebetsi*, order him to leave the work.

7. Of uncertain origin are :

Hola, holanē, if only, followed by a dependent or independent tense of the verb : *hola ka hōpōla*, if only I had thought of it!

Hoja, hojanē, if, is the typical hypothetical conjunction, followed by an independent or a dependent tense of the verb. It is sometimes used instead of *hōba*, meaning “that”.

8. From the verbs *hō ba*, *hō rē*, are derived a group of verbal conjunctions which can be conjugated into almost all tenses and with many auxiliaries. They are all in the 3rd pers. sing. cl. 5 form.

The conjunctions deriving from *hō ba* give the whole sentence a definite tense, and are followed immediately by the independent present (short or long); then the rest of the sentence is usually in concord with the conjunction, according to the law of sequence of tenses (Less. 27, par. 2). They usually can be translated by "then".

Thus we have the following conjunctions :

Present, *ēba* ; perfect, *ēbile* ; past, *ēaba*, *ē nē ēbē*, *ēa na ēaba* ; future, *ētlaba* ; potential, *ēkaba* ; subjunctive, *ēbe*, *ēnōba* ; negative subjunctive, *ēsēbē* ; occasional, *ēbē* ; imperfect, *ē nē ē-ba* ; conditional, *ē ka be ēba*, etc.

Eaba ōa mō laēla, *a rē* : Then he ordered him, saying : *ē ne ēba ō tsōha ka mēsó*, *a hamē likhomō tsabó*, then he used to rise at dawn and milk his father's cattle.

9. Conjunctions derived from *hō rē* are immediately followed by a subordinate clause, or an adverb, and refer to the tense of the main clause, which is placed after them. Like the conjunctions in *hō ba*, they can be conjugated in all kinds of tenses, and with many auxiliaries. The subordinate clause which follows is not affected by them, whereas the main clause is often modified according to the law of sequence of tenses. This, however, is not absolutely binding, as especially conjunctions like *ētlarē*, *ēkarē*, are often followed by different tenses.

We have the conjunctions :

Present, *ērē* ; perfect, *ēitse* ; past ; *ēarē*, *ē ne ērē*, *ēa na ēarē* ; future, *ētlarē* ; potential, *ēkarē* ; subjunctive *ērē* ;

negative subjunctive, *ēsērē* ; occasional, *ērē* ; imperfect, *ē ne ērē* ; conditional, *ē ka be ērē* ; etc.

Etlarē ha u bóna mōthō, u mpōlèllè, when you see somebody, you shall tell me ; *ēsērē mōhlomōng ũa nketselletsa*, for fear that you make slanderous remarks about me.

It happens that the conjunction derived from *hō rē* is combined with one derived from *hō ba*, the former being at the beginning of the subordinate clause, the latter at the beginning of the main clause : *ērē mōhla a fihlang, ēbē ōa mō khalēmèla*, when he arrives, he usually scolds him.

10. *Hō ka*, to be like, makes the four conjunctions *ēka, ěaka, ěke, ěkē*, present, past, subjunctive, and occasional, respectively. Their meaning is “seemingly”. The verb following them is in an independent tense : *ēka ōa mamèla*, he seems to listen.

11. *Ha ěsale*, or *ēsale*, ever since, is used adverbially, or as a conjunction, followed by a dependent tense of the verb : *ha ěsale ha kē e-s'ō ka kē 'mōna*, ever since, I have not seen him ; *ēsale u tlōha kōanō*, ever since you left here.

Ěsale can be used with secondary tenses of the verb, being placed between the auxiliary *kē ne, kē tla be*, etc., and the verb itself : *rē tla be ěsale rē bua nthò ē le 'ngōē*, we shall all the time speak of one single thing.

12. Indirect relative clauses may be introduced by one of the verbal conjunctions derived from *hō ba, hō rē, hō ka*, or *ēsale* ; it is then the conjunction which takes the relative suffix *-ng* : *baō ěkabang rē ba tlatlapile*, those whom we may have oppressed ; *tseō ěsaleng kē li hlalōsa*, the things which I explain you from the beginning.

13. *E sēng*, not : this relative locution is used quite frequently in sentences like the following : *ē bèè fatšē, e*

sēng tafoleng, put it on the ground, not on the table ;
e sēng ō ne a halēfile ? is it not that he was angry ?

VOCABULARY

<i>mōra</i> 1	son
<i>karōlò</i> 5	part
<i>lētłòtlò</i> 3	riches, treasure
<i>bōhlòla</i> 6	adultery
<i>mōraka</i> 2	summer pastures
<i>kōlòbè</i> 5	pig
<i>mpa</i> 5	belly
<i>lēkhapēta</i> 3	peel, pod
<i>mōlala</i> 2	neck
<i>bōhlòkōa</i> 6	value ; adj. precious
<i>ēba, ēaba, etc., conj.</i>	then (see par. 8)
<i>ērē, ēarē, etc., conj.</i>	when (see par. 9)
<i>hōbanē, conj.</i>	after (followed by subjunctive)
<i>e sēng kaē, adj.</i> 1	some, little
<i>hō qhalanya</i>	to disperse, to scatter
<i>hō thòla (thotsē)</i>	to pick up, to take for work
<i>hō lakatsa</i>	to wish, to desire
<i>hō sitèlōa (sitetsōē)</i>	to sin against
<i>hō tšōanèla</i>	to become, to be fit
<i>hō titima</i>	to run
<i>hō aka</i>	to kiss
<i>hō phakisa</i>	to hasten ; aux. quickly
<i>hō kenya</i>	to introduce, to put in
<i>hō nyakalla</i>	to rejoice
<i>hō khasa</i>	to crawl
<i>hō tšōasa</i>	to catch (fish, birds, etc.)

EXERCISE

Translate :

Motho e mong o ne a e-na le bara ba babeli. E monyenyane ho bona a re ho ntat'ae : "Ntate, mphe karolo ea letlotlo ee e tla ba ea ka." 'Me a ba arolela lintho tsa hae. Ha feta matsatsi a seng makae, mora oa hae e monyenyane a bōkella tsohle, a fallala naheng e hole, a qhalanya letlotlo la hae teng ka ho phela ka bohloa.

Eitse hobane a qete tsohle, ha oa tlala e kholo lefatšeng leo ; 'me a qala ho hloka. A ea tholoa ke e mong oa baahi ba naha eo ; eo a mo romela merakeng ea hae ho alosa likolobe. O ne a lakatsa ho khorisa mpa ea hae ka makhapetla a jeoang ke likolobe ; empa o ne a sa fuoe ke motho.

Ea ba moo a ikhopolang, a re : "Bahlanka ba bangata hakakang ha ntate ba hlōlang ke bohobe ; 'me 'na ke bolaoa ke tlala ! Ke tla tsoha, ke ee ho ntate ; 'me ke tla re ho eena : 'Ntate, ke sitetsoe leholimo le uena ; ha ke sa tšoanela ho bitsoa moru oa hao.' "

Eaba oa tloha, a ea ho ntat'ae. Eare ha a sa le hole, ntat'ae a 'mona, a mo utloela bohloko², a titima, a itihela molaleng oa hae, a mo aka. Empa mora a re ho eena : "Ntate, ke sitetsoe leholimo le uena, 'me ha ke sa tšoanela ho bitsoa mora oa hao." Empa ntat'ae a re ho bahlanka ba hae :

"Phakisang, le tlise seaparo se selelele sa bohlokoa, le mo apese sona ; le mo kenye lesale monoaneng, le be le mo roese lieta maotong ; 'me le tlise namane e nontšitsoeng, le e hlabe, re tle re je, re nyakalle. Hobane mora enoa oa ka o ne a shoele, 'me joale o boetse o pholohile ; o ne a lahlehile, me o boetse o fumanoe." (Luka)

A certain man had two sons : And the younger of them said to his father : "Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land, and he began to want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and I am not worthy to be called thy son. Make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants,

Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fattened calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. (Luke)

Note on Vocabulary

¹ "some" is usually translated by the adjective *-kaē*, preceded by the verb "to be" in the negative present, in the relative form: *bathō ba sēng bakaē*, some people; *bōhòbè bo sēng bōkaē*, some bread, a little bread.

Note on Exercise

² *hō utlōèla (mōthō) bōhlōkō*, to feel pain for somebody, to have pity upon.

A. REDUPLICATIONS

1. When the first two syllables of a verb are reduplicated, its meaning is attenuated : *kēa sebe-sebetsa*, I work a little.

There is no difficulty with polysyllabic verbs, or in the active present or past tenses of verbs which have no derivative suffix. When, in disyllabic verbs, the ending is altered in any way, we have three possibilities :

(a) The first two syllables are repeated as they are, together with the modifications they have undergone : *a hlōjōa-hlōjōa*, he was plucked off (like a fowl), robbed.

(b) The first two syllables are as they were originally in the verb in the infinitive form, without any derivative suffix : *hōba a lula-lulè*, after he had sat a little ; *kē batlabatlisisa*, I look for with some insistence ; *a sala-salla*, he stayed a little.

(c) The first two syllables are different from the following ones, without reverting completely to the form of the suffixless infinitive : *nōka ē tletsa-tletsē*, the river is rather full ; *ē 'nē ē nkōa-nkōē*, it is often taken.

When the verb is in its reflexive form, only the radical is reduplicated, not the reflexive pronoun *i-* ; usually the repetition of the two first syllables keeps the nasal permutation change : *rēa ikètla-kètla*, we are rather at ease ; *ba nkhula-khula*, they pull me about.

2. When the radical of a noun or an adjective is reduplicated, its meaning in contrast to what happens with verbs, is accentuated : *mēfuta-futa*, all kinds ; *ba bahōlō-hōlō*, the very big ones.

Here too an eventual nasal permutation change is kept in the reduplication, as well as the palatal change before the diminutive suffix *-ana* : *nōha e telele-telele*, a very long snake ; *lihlotšōa-hlotšōana*, many small troops. In

the case of monosyllabic adjectival roots, the adjective is reduplicated together with its prefix : *bathō ba bacha-bacha*, very young people ; *libata tse mpē-mpē*, very bad beasts.

No monosyllabic part of a noun, adjective, adverb, or verb can be reduplicated. But a noun derived from a monosyllabic root can have a reduplication if it has a diminutive suffix ; *mētsana-tsana*, many small villages.

A great number of Sotho nouns and verbs have a reduplicated stem ; they may have been derived from primitive words which have disappeared ; such are : *mōfērē-fērē*, tumult ; *mafōlō-fōlō*, zeal ; *hō phanya-phanya* to roam.

B. ABBREVIATIONS

3. In addition to the fact we have stated in Less. 13, par. 5, that, when the adjuncts to the noun give sufficient indications of its class and number, the prefixes *lē-*, *sē-*, *bō-*, *li-* can be dropped, there are other abbreviations, some of which we have already mentioned :

When a noun is followed by an adjective, the relative pronoun is sometimes elided. This happens in some stabilized locutions, as *mōnna-mōhōlō*, old man, and in a great number of idioms and proverbs : *ntsōē-lēng*, one voice ; *ntja-pēli*, a group of two dogs.

Nouns describing relationship, when followed by a genitive pronoun, are often elided (see Less. 21, pars. 1-4).

When a preposition is formed of an adverb followed by the genitive particle *a*, the last vowel of the adverb is elided : *pēl'a*, in front of ; *hōlim'a*, on, above ; *ka mora'*, after (Less. 18, par. 7).

The noun 'ngá, side, is abbreviated in 'ng'a Maseru, in the direction of Maseru ; ka 'ng'anē, on the far side ; ka 'ng'ena, on this side.

The noun mōhla, when followed by a genitive pronoun, is also usually elided, to form the preposition mōhl'a, at the time of.

4. In verbs, abbreviations are especially numerous. Here are the most important :

(a) **Elisions**

The imperfect, *ō n'a ruta, u n'u ruta*, etc., for *ō ne a ruta, u ne u ruta*, he was teaching, you were teaching.

The future *kē ěa ruta* is sometimes abbreviated into *kē'a ruta*, I shall teach.

The negative compound imperative *sē kē ũa ruta*, is abbreviated into *sē k'a ruta*, do not teach.

The occasional *ō ěē a rutē*, becomes *ō ě'a rutē*, he happens to teach.

The auxiliaries 'na, ntse, hla, ba, be, etc., when followed by a pronoun without consonant, sometimes lose their vowel by elision : *ō nts'a ruta* he still teaches ; *u n'u rutē*, go on teaching ; *a hl'a sebetsa*, he indeed worked.

The verbs *hō ěa, hō tla*, when followed by a pronoun, without consonant, or *hō : a tl'a utlōē*, in order that he hear ; *rē ě'ō mōlëlla*, let us go and tell him.

In very fluent speech it happens that several vowels, semi-vowels, and h's are elided and the verb takes a very strange aspect : *tsam'ō sebetsa*, for *tsamaěa, u ěē ho sebetsa*, go and work ; *ō'a rutē*, for *ō ěē a rutē*, he happens to teach.

5. (b) **Aphesis**

When a pronoun occurs between two auxiliaries, it may sometimes be left out. This is called the apheresis

of the pronoun : *kē ne ntse kē mō tsēba*, for *kē ne kē ntse kē mō tsēba*, I still knew him ; *ō tla be se a utlōile*, for *ō tla be a se a utlōile*, he will already have heard.

It is difficult to say exactly when the apheresis is possible and when not. Practice will give the student accuracy. As far as we have observed, apheresis is frequent only between the auxiliaries ending in *e* (*se, ntse, be, bē, ne, ke*, etc.). It only occurs after a monosyllabic auxiliary.

6. In auxiliary verbs ending in *-e*, *-e*, or *-ē*, the vowel is often modified by assimilation to the vowel of the pronoun without consonant or *hō* which follows it. *U* and *ō* transform it into *o*, even when there is a relative suffix *-ng* between the vowel of the auxiliary and the pronoun : *baō u 'nong u ba amōhelē*, those you usually receive. The pronoun *a* modifies the imperfect auxiliary *ne* into *na* : *ō na a ruta*, he was teaching. These modifications are optional.

VOCABULARY

<i>lēele</i> 3	proverb, wisdom
<i>sēfofu</i> 4	blind person
<i>tjee</i> , adv.	so ; adj. such
<i>ēka, ēaka</i> , conj.	it seems that
<i>tu, hō rē</i> . . .	to be silent
<i>hō latōla</i>	to deny
<i>hō phahama</i> (<i>phahamē</i>)	to be high
<i>hō kōkōna</i> (<i>kōkōnne, kōkōnile</i>)	to nibble, to chew (meat)
<i>hō khalēmèla</i>	to scold
<i>hō eletsa</i>	to advise
<i>hō èmara</i> (<i>emerē</i>)	to get pregnant, to conceive
<i>hō èpèla</i>	to bury
<i>hō etselletsa</i>	to calumniate
<i>hō fapana</i> (<i>fapanē</i>)	to differ, to quarrel
<i>hō fetōha</i>	to change

<i>hō fōla (folile)</i>	to recover
<i>hō fōfa</i>	to fly
<i>hō fōkòla (fokotsē)</i>	to be weak, to be few
<i>hō halēfa</i>	to become angry
<i>hō hama</i>	to milk
<i>hō hauhèla</i>	to have mercy upon
<i>hō hōèba</i>	to trade
<i>hō hula (hutse)</i>	to draw, to pull
<i>hō hla, aux.</i>	indeed
<i>hō tšèla (tšetsē)</i>	to pour
<i>hō bókòlla</i>	to weep loudly, to bellow

EXERCISE

Translate :

Masholu a ne a utsoitse khomo ; eitse ha a ntse a e-ja, beng ba khomo eo ba hlaha ; eaba masholu a pata nama ka tlung. Beng ba khomo ha ba fihlile, ba botsa, ba re : "Re thuseng, re ntse re batla khomo e lahlehileng, na ha le e-s'o e bone?" Masholu a e latola ; beng ba khomo ba khutsa ba re tu. Ba makala.

Monna oa sefoku o ne a le teng har'a masholu. Ha a utloa hore ho khutsitse, a hopola eka beng ba khomo ba tlohile ; eaba o s'a bua ka ntsoe le phahameng, a re : "Beng ba khomo ba ile, ntšang masapo, re kokone!"

Eitse ha ba habo ba leka ho mo khalemela, beng ba khomo ba hana, ba re : "Le mo khalemella'ng? Ntšang masapo, le kokone!" Ba ne ba tšoaroe ka mokhoa o tjee. (Mekhoa le Maele)

Thieves had stolen a cow : while they were eating it, the owners of the cow appeared ; the thieves hid the meat in the house. When the owners arrived, they asked them : "Help us, we are looking for a cow which has got lost, have you not seen it?" The thieves denied it ; the owners of the cow remained silent, surprised.

A blind man was present among the thieves. When he heard that there was no sound, he thought that the owners of the cow had left ; he spoke in a loud voice, saying : "The masters of the cow have gone, take out the bones, let us chew!"

As his people tried to scold him, the owners refused, saying : "What do you scold him for? Take out the bones, and chew!" They were caught in that way. (Customs and Proverbs)

ORDER OF WORDS IN SENTENCE

1. Sotho sentences can be complex, i.e. composed of several clauses related in different ways. In the most regular sentence, the main clause is placed first in the sentence, and is followed by the subordinate clauses: *kē tla u alima mōhōma ōa ka ha u ō hlōka*, I shall lend you my plough when you need it.

The relative subordinate clause is usually placed after its antecedent: *rē rekile khomō tseō rē li bonēng ha Thēkō, ka chēlētē e ngata*, we have bought the cows, which we saw at Theko's, with much money.

It happens that a subordinate clause takes first place in the sentence. The Sotho language only seems to tolerate such a construction.

In such cases, the conjunction which introduces the subordinate clause is often placed after the noun-subject, and before the pronoun which represents the latter: *mōeti ha a qēta hō èma, a bōna ngōana a mō khahlanyelitse*, just after the traveller had stood up, he saw a child that had come to meet him.

2. Moreover, and quite frequently, one avoids having a subordinate clause as the first element of the sentence by putting in front of it one of the conjunctions derived from the verb *hō rē* (Less. 29, par. 9). The conjunction is in the tense which the main clause would have, but the main clause itself is in a tense determined by the law of sequence of tenses: *ēarē hōbanē lētsatsi lē futhumalē, a tsōela pēlē lēetong*, after the sun had got warm, he went on his journey; *ēkarē ha kē tla u fa hahōlō, ka u tlama matsōhō kamōraō*, if I am going to give you much, I shall bind your hands behind your back. Sometimes,

especially with the potential and future conjunctions *ekarē* and *etlarē*, the main clause is in a tense which has no special correlation with that of the conjunction: *ekarē ha mōthō a rata hō ntatēla, a ke a itèlè*, if any man will come after me, let him deny himself.

3. Inside the clause itself, the regular order of words is as follows: subject, verb, object, adjuncts. When the object is represented by a pronoun, it is placed between the pronoun-subject and the verb itself, as seen in Less. 7, par. 5. When there are two objects represented by pronouns, one of them is placed as pronoun-object between the pronoun-subject and the verb, and the other after the verb, in the form of a substantive pronoun: *ha kē tsēbē sē-Fora; u tla nthuta sōna*, I do not know French; you will teach it to me.

Invariable adjuncts to the verb, as adverbs, locatives, etc., are placed at the very beginning or at the end of the clause: adjuncts of time are usually found at the beginning, whereas adjuncts of place or manner usually are at the end of a clause: *lēsatsi lē futhumetsē hamōnatē*, the sun is agreeably warm; *monōngōaha poōne ha ēa mēla hanlè*, this year maize has not grown well. Sometimes, however, this order may be upset: *tēng kē ile ka bōna lēkhulō le lētèlè*, there I have seen fine pasture ground; *ō hlahlō-bilōe maōbanē*, he was examined yesterday.

4. Adjuncts to the noun are placed after the noun they qualify, in order of length, the shortest being placed first. Thus a demonstrative or an indefinite adjective is usually placed immediately after the noun, then an adjective or a genitive—the latter preceding the adjective if pronominal, following it if nominal—then the relative clause: *rē bonē masimō anō a hao a matlè*, we have seen

those fine fields of yours ; *lipalēsa tseō tse ntlē tsa nkhhō-nō'ao*, these fine flowers of your grandmother's.

5. As seen in Less. 10, par. 7, the subject may be placed after the verb when it is to be emphasized. Then it is represented before the verb not by the pronoun of its class and number, but by the invariable neutral pronoun *hō* : *hō buile mōrēna*, it is the chief who has spoken. There is no emphasis on the subject when the noun placed after the verb is represented before it by the pronoun of its class and number ; all the emphasis is then on the action : *ō buile, mōrēna*, he has spoken, the chief.

The inversion of the subject is especially useful when the verb has two subjects belonging to different classes, as Sotho usually does not allow their combination into a pronoun of any class : *hō shōēle mōsali lē lēsēa*, a woman and a baby have died.

Again, it is used when the subject is followed by an interrogative adjective, as *ōfē?* or is itself an interrogative pronoun, as *mang?* neither of which, can be placed as subject before the verb : *hō ōetsē ngōana ōfē?* which child has fallen ? *hō buile mang?* who has spoken ?

To emphasize an object, one may place the noun-object before the pronoun-subject or after the verb, and repeat it in pronominal form at its usual place : *nōka rē ē tšētse*, or *rē ē tšētse nōka*, we have crossed it, the river.

6. When two or more nouns with different prefixes are subjects to the same verb, they can only be combined into a neutral pronoun when they represent persons ; then the pronoun-subject of the verb is of class 1 plur. : *ngaka lē lēhlahana la hae ba kēna*, the doctor and his aid entered.

In other cases, there are three ways of avoiding the difficulty :

(a) The one mentioned in par. 5 : both subjects are placed after the verb, and represented before it by the pronoun *hō* : *ha qhalana metsi lē lēbēsē*, water and milk were spilled.

(b) In some cases, the subjects are before the verb, which is in concord with the one nearest to it : *lithaba lē maralla a teetsē khòhlò harē*, mountains and hills surround the valley.

(c) One of the subjects is in front of the verb, which is in concord with it ; the other noun-subjects are placed after the verb : *mōēa ōa e-ba tēng, lē pula, lē sēramé*, there was wind, rain, and frost.

VOCABULARY

<i>hlapī</i> 5	fish
<i>kōaē</i> 5	tobacco
<i>lēngòlè</i> 3	knee
<i>lēnala</i> 3	nail, claw
<i>lēqēba</i> 3	wound
<i>sēbēlē</i> 4 ¹	self, truth
<i>phiri</i> 5	hyena
<i>mōkhosi</i> 2 ²	alarm
<i>lēlibòhò</i> 3	drift, passage
<i>thaka</i> 5	companion
<i>phirimana</i> 5	evening
<i>ka phirimana</i> , adv.	in the evening
<i>pakeng tsa, ka lipaka tsa</i> ,	
prep.	between
<i>hō tuka</i>	to burn
<i>hō bonēsa</i>	to light
<i>hō theōsa</i>	to go down along
<i>hō nyōlōsa</i>	to go up along
<i>hō hlahlōba</i>	to examine
<i>hō hlakōla</i>	to wipe away

<i>hō hlanya</i>	to be mad
<i>hō hlōa (hlōēle)</i>	to ascend, to climb
<i>hō ka</i>	to be like
<i>hō shēba</i>	to look
<i>hō rialo (itsalo)</i>	to say so
<i>hō puruma</i>	to roar (as a lion)
<i>hō tutubala</i>	to shut one's eyes

EXERCISE

Translate :

Taba ea hore mehleng ea khale phiri e ne e hle e nke motho, e tsamaee ka eena³, e ka hoja e le tšōmo ea maqheku. Athe ke taba ea sebele.

Re utloa hore batho ba mehleng eo, liphiri li ne li hle li ba ntše ka matlung, li ba jare, li tsamaee ka bona. Benghali ba ne ba ikoalla ka matlung a bona, ba hahela monyako ka majoe, mohlomong ka letlapa le leholo hona monyako. Hangata e ne e ere ba sa ntse ba lutse, ba e-s' o robale, ba utloe phiri e lla kantle ; kapa ba bone e hlaha ka lipaka tsa majoe a koetseng, e ntse e shebile ka lung, e sa tšabe leha mollo o ntse o tuka, o bonesitse.

Moholokoane, nta! a Samuele Koatja, ke e mong ea phonyohileng menong a phiri. Ha a sa le habo Bokone, o ne a robala le bahlankana ba bang. Ka phirimana e 'ngoe, eitse hoja a robetse —ha ke tsebe hore na ba ne ba koetse joang⁴,—phiri ea kena. Eitse ha ba re ba hlaba mokhosi⁵, ea be e se e ile ka eena.

O re ea mo nka, ea tsamaea ka eena, ea ba ea fihla holim'a lengope le se nang maliboho. Ea mo bea fatše ho batla tsela, ea theosa lengope, ea le nyolosa. Eitse hoja e sa ntse e nyolosa lengope, a baleha, a khutlela hae ho thaka tsa hae. Feela ea be e mo ntšitse maqeba a mabe³ ke meno le ka linala.

Eena o phetse ka tsela ena. (Mehla ea Malimo)

The story that in ancient times the hyena used to take somebody and to go away with him is as if it were an old people's tale. Whereas it is real.

We hear that the hyenas indeed did pull the people of those times out of their houses, and carry them, and go away with them. The people used to shut themselves in their houses, they piled stones against the door, and sometimes

they closed it with a big flat stone there at the door. Often while they were sitting, not yet asleep, they heard the hyena howl outside; or they saw it appearing between the closing stones, looking into the house, not afraid although the fire was burning and giving light.

Moholokoane, Samuel Koatja's father, is one who escaped from the hyena's teeth. When he was still at his home, in Bokone, he used to sleep with other young men. One evening, after they had gone to sleep—I do not know how they had closed—the hyena entered. When they were going to shout the alarm, it had gone away with him.

He says that it took him, went away with him, and then arrived above a donga which had no exits. It put him on the ground to look for a way through. It went down along the donga, and up along it. While it was still gone upwards along the donga, he fled, and returned home to his companions. But it had wounded him badly with its teeth and claws.

As for him, he escaped in that way.

(In the Days of the Cannibals)

Notes on Vocabulary

¹ *sēbēlē* is used especially in the genitive, to express the idea of "real": *mōru ōa sēbēlē*, a real forest; *ka sēbēlē*, of a truth.

² *hō hlaba mōkhosi*, to sound the alarm.

Notes on Exercise

³ idioms: *hō tsamaēa ka nthò*, to go away taking something; *hō ntša mōthō leqēba*, to wound somebody; *hō tsōa kotsi*, to have an accident.

⁴ indirect question, which will be discussed later.

⁵ *ba rē ba hlaba mōkhosi*, they intended to sound the alarm (see next lesson).

THE VERBS *hō rē*, *hō ka*, *hō tla*, *hō ěa*

1. The verb *hō rē* has very extensive uses and meanings.

We have stated its use as introducing the direct speech, with meaning "to say". Direct speech is almost always introduced by it, even after the verbs *hō bua*, to speak; *hō bōlēla*, to say; *hō bōtsa*, to ask; *hō araba*, to answer; *hō latōla*, to deny; etc.: *A mpōtsa, a rē*: "U tsōa kaē?" He asked me: "Where do you come from?" When quoting a saying, a proverb, etc., one uses the passive *hō thōē*: *Hō thōē*: "Ea sa sebetsēng a sē n'ō ja", The saying is: "Whoever does not work, let him not eat."

2. Indirect speech is introduced in the same manner by means of the verb *hō rē*; the quotation, although subordinated in meaning, is always in an independent tense. The passive *hō thōē* is used when the person who speaks is not known or mentioned: *Tsèkò ō rē ō bonē nōha*, Tseko says he has seen a snake; *hō thōē ba tsamaile*, it is said that they have left.

3. This indirect speech construction is very useful, and much wider in meaning and use than any European equivalent. *Hō rē*, while meaning "to say", also means "to think, to intend". Thus we obtain a great number of uses for indirect speech: *kē rē ō mōlatō*, I think he is guilty; *ba qala hō rē ba nyarēla kaharē*, they began to think of looking inside; *ba rē ba hlaba mōkhosi*, they intended to sound the alarm.

4. An indirect question is introduced by the conjunction *hōrē*, and usually the interrogative particle *na*. Sometimes, the conjunction *hōrē* is replaced by the conjunction *kapa*: *rē bōtsitse hōrē na pula ē tla na*, we have asked whether it

will rain ; *ha ba tsēbē kapa na mōrēna o tēng*, they do not know whether the chief is there.

5. Often the proper meaning of *hō rē* becomes so slight that it almost disappears, and the verb only retains its time value : *a rē a sa tsamaēa, a bōna mōthō a e-tla hō ēēna*, while he was still walking, he saw somebody coming to him. This is the foundation of the verbal conjunctions derived from *hō rē* (Less. 29, pars. 6 and 9).

6. We have seen the use of *hō rē* when introducing ideophones or interjectional adverbs : *sēthunya sa rē ghu*, the gun resounded ; *lipalēsa tseō li rē tlèrè*, those flowers are red ; *a rē phosu ka metsing*, he suddenly fell into the water (Less. 28, par. 1).

Ha kē rē is the exact equivalent of “isn’t it ?”

7. The verb *hō rē* can be followed immediately by a verb ending in *a*, joined to it by the invariable particle *ka*, with the meaning of “to vainly try to” ; *ē itse ka tlōlaka*, it vainly tried to jump about ; *a rē ka rē : oēē!* he vainly tried to say : pity! The verb *hō rē*, with the meaning of “to think, to intend”, is often used in conjunction with this locution : *ra rē ka rē rēa hōa*, we vainly tried to shout.

8. The verb *hō ka*, is another of these verbs with many uses :

(a) As an auxiliary of the *hō hla* type it means “occasionally, possibly” (Less. 27, par. 1) ; quite often, especially in negative forms, it is merely a help to the formation of a tense (Less. 27. par. 4) ; *ha ba ka ba mpōna*, they did not see me.

(b) Joined to the verb without reduplication of the pronoun, it is the potential auxiliary (Less. 18, par. 6) : *nka ruta*, I can teach. When used as an auxiliary, *ka* has

the peculiarity that it unites itself with the 1st pers. sing. pronoun, in *nka*.

(c) The verb *hō ka* can mean “to be like”, and is then conjugated either as any other verb, or as the verb “to be”, in which case it takes, in the 3rd pers. of all classes and numbers, the invariable pronoun *ē*; *sēfate seō ē ka mōluōanē*, that tree looks like a willow; *mūsali enōa ō ka ’mè*, or preferably *ē ka ’mè*, this woman looks like my mother.

(d) The verb *hō ka* forms a few verbal conjunctions, *ēka*, *ěaka*, etc. (see Less. 29, par. 10).

(e) *Hō ka rē* is often used instead of *hō ka*, to look like : *ēka rē lifatè*, it looks like trees; *ēkarē ō utlōile*, it seems that he has heard.

(f) The combination of the conjunction *ēka*, *ěaka*, with the potential gives the idea of a strong wish; *ēka a ka fōla*, I wish he may recover.

9. Besides being the auxiliaries serving to construct the regular future, the verbs *hō tla* and *hō ěa*, in the present, future, potential, and past tenses, can be used with a verb ending in *-a* following them without any intervening particle or pronoun, with the meaning of “to come and . . . , to go and . . . ”; the action is meant to be the reason for coming or going; *kē tla tla sebetsa*, I shall come and work; *nka ěa ’mōlèlla*, I can go and tell him.

VOCABULARY

<i>mōnna-mōhōlō</i> , <i>mōsali-</i>	old man, old woman, old (so-
<i>mōhōlō</i> 1	and-so)
<i>mōhōli</i> 2	fog, mist
<i>nkōè</i> 5	leopard
<i>potongōanē</i> 5	muscle of the arm; adj. well built

<i>sēphali</i> 4	whip
<i>Lētēbèlè</i> 3	Red Kaffir, Zulu
<i>sēlata</i> 4	sheath
<i>khaōlò</i> 5	chapter
<i>khōèlè</i> 5	string
<i>khutsana</i> 5	orphan
<i>lēēba</i> 3	pigeon, dove
<i>katsē</i> 5	cat
<i>lēfa</i> 3	inheritance
<i>khòpò</i> , adj.	crooked, bad
<i>hō hōeletsā</i>	to shout to
<i>hō khōrōha</i>	to attack
<i>hō otlōlla</i>	to stretch, to put straight
<i>hō tlōhèla</i>	to let go, to leave
<i>hō hlonēpha</i>	to respect
<i>hō hlomp̄ha</i>	to respect
<i>hō imèla</i>	to be too heavy for
<i>hō inama</i>	to stoop
<i>hō kata</i>	to fill up (a hole)
<i>hō khahla</i>	to please
<i>hō khahlana</i> (<i>khahlanē</i>)	to meet with
<i>hō khanna</i> (<i>khannile</i>)	to drive, to urge

EXERCISE

Translate :

Mosali-moholo 'Mamokitimi le eena o pheta tsa ntoa e mahlo-mafubelu eo ba kileng ba e bona, ha e le banana. O re ba ne ba ile ho roalla ka mohlomong, e sa le hosasa, e le holim'a leralla le leng. Meholi e ne e batla e thibile, ho sa bonahale hantle sebakana.

Eare ha ba nise ba e-ea le leralla ba roalla, ba tšoha ba oela nkoe e ntse e e-ja poli. Ba ea hoeletsā molisana oa lipoli ea leng ka tlase ho leralla.

Molisa e ne e le mohlankana oa Letebele ea bitsoang Koamane, e le ea lipotongane, ea matla. Ka ho se utloisise hantle seo banana ba se boelang, a tla a inketse sephali; eare ha a hlaha, a hla a hlaha hona ho eona hantle, ka pele ho eona le hona. Ea mo khorohela e se e ahlame e bile e otlolotse linala.

*Ea bofana, ea jarana*¹. *La e roala Letebele, la e tsietsa ka menong, leha ka linaleng e le hlabile*².

Ha a bona hore ho thata, a ntša thipa selateng, a e hlaba ka eona a ntse a e tšoare ka tsoho le le leng. Ea mo tlohela ea oa, eare e ea tsoha a b'a s'a le ho eona, a e hata a ba a e hlaba la bobeli.

Tsa fela tjee tsa nkoe ea Koaemane. (Har'a Libatana)

Old 'Mamokitimi also tells of a red-eyed battle they saw when they were girls. She says they had gone to gather fire-wood one day, in the early morning, on a certain hill. Mist (had) almost prevented [sight]; one could not see even at a small distance.

While they went along the hill gathering wood, they suddenly came upon a leopard eating a goat. They went and shouted to a herder of goats, who was under the hill.

The herdboycame was a young Zulu called Koaemane, well built and strong. Because of his not understanding well what the girls said, he came with (having taken) a whip. When he appeared, he appeared quite near it, in front of it. It attacked him with mouth open and claws outstretched.

They seized each other, and carried each other. The Zulu took it on his head, and prevented it from using its teeth, although it had wounded him where the claws had struck.

When he saw that it was [becoming] difficult, he pulled a knife out of its sheath, and stabbed it with it, while holding it with one hand. It let him go, fell, and then, as it tried to rise, (the young man) was already on it, tread upon it, and stabbed it again.

Thus ended the adventure about Koaemane's leopard.

(Among Wild Beasts)

Notes on Exercise

¹ Strange construction where the battle is personified, and the deeds of the combatants are attributed to it.

² *linaleng*, where the claws were, or had struck.

LAW OF SEQUENCE OF TENSES

1. The law of sequence of tenses has been mentioned already in connexion with other subjects. As it is a very important feature of Sotho, we shall discuss it more thoroughly.

In Less. 27, par. 2, we have given a list of tenses and their corresponding subordinate tenses. Thus we have seen that in certain cases :

an affirmative present or infinitive is followed by a dependent present ;

an affirmative occasional is followed by a present in *-ē* (occasional) ;

an affirmative future, subjunctive, imperative is followed by a subjunctive ;

a perfect, past, potential is followed by a short past ;

a negative tense (except occasional) is followed by a short past.

This is the case after a certain number of auxiliaries, some verbal conjunctions (Less. 27, par. 2 ; Less. 29, pars. 8 and 9), and often, although by no means consistently, in what would be in a European language a co-ordination of clauses. Thus the first clause of a series being in one of the governing tenses, the following ones, with or without conjunctions, conform to the law of sequence of tenses, subordinating themselves to the main clause.

2. Here are the most usual cases in which the law of sequence of tenses is applied :

(a) An affirmative present or infinitive is naturally followed by a dependent present : *kē ja bōhōbē, kē nōa metsi, kē khathōlōha*, I eat bread, I drink water, I get refreshed ; *kē sebetsa ka matla, 'mē kē.sa fumanē mōputsō*, I work hard

and do not get a reward ; *kē na lē tōkèlò éa hō bua kē bōlèla maikutlò a ka*, I have a right to speak and express my opinion.

(b) An affirmative occasional is consistently followed by a historic present in *-ē* (occasional) : *kē ēē kē utlōē litaba tsa heso, kē li thabelē*, I do hear from home, and I enjoy it ; *rē ēē rē mathē hahōlō, ēmpa rē sa kē rē fihla ka nakó*, we usually run fast but do not arrive in time.

(c) An affirmative future is consistently followed by a subjunctive : *rē tla batlisisa litaba, rē tšōarē masholu, rē a ahlōlè*, we shall inquire into the matter, catch the thieves, and judge them ; *ō tla phēla lē rōna, a sē kē a hlōka lēthó*, he shall live with us and want nothing.

(d) An affirmative subjunctive, optative, imperative is consistently followed by a subjunctive : *éma u sebetse!* rise and work!

(e) A past or a perfect is followed by a short past : *rē mō rutile lipaló, ra ba ra mō hlahlōba*, we taught him arithmetic and then examined him.

(f) A potential is followed by a short past : *nka palama, ka fihla lētsatsi lē e-s'ō likelē*, I could ride and arrive before sunset.

(g) A negative present, infinitive, or subjunctive is sometimes followed by a short past : *ha u mphē sēbaka ka bua ?* don't you give me an opportunity to speak ?

3. Compound tenses are usually followed by the tense required by their last element. Thus all tenses whose last constituent is a past are consistently followed by a short past : *nkē kē ka mamēla keletso éa hao, ka éa ngakeng*, I shall not listen to your advice and go to the doctor.

Exceptions are imperfect and conditional tenses, past tenses of the type *kē ne kē rutē*, which are usually followed

by a short past : *kē ne kē palamē, 'mē ka lihuōa kē pèrè*, I was riding, and I was thrown by the horse ; *u ka be u rekisa poone, ūa fumana thèkò e ntlè*, you should be selling maize and get a good price ; *kē ne kē u chakelē, 'mē ka u fumana u kula*, I visited you and found you ill.

The negative subjunctive *kē sē n'ō ruta* is usually followed by the historic present in *-ē* : *sē n'ō bua u fosē* do not speak and make a mistake.

Present and imperfect tenses can be followed by the historic present in *-ē* : *liphiri li ne li kèna mahae, li hlasingyē bathō ifò, li ēē ka bōna*, hyenas used to enter the houses, to seize people round the fire, to go away with them.

4. A very important rule in Sotho is that the tense of the main clause governs that of the whole sentence. So the subordinate clauses are not in tenses corresponding with the time of speaking, but in tenses corresponding with that of the main clause : *ēarē ha a tla tsamaēa, a lumelisa ba habò kaōfèla*, when he was about to leave, he greeted all his people ; at the time of the main clause (greeting), the act of the subordinate clause (departing) was future ; the verb in the subordinate clause therefore must be in the future tense. *Kē tla u bōna ha kē qetile*, I shall see you when I am finished.

VOCABULARY

<i>bōngata</i> 6	multitude
<i>takatso</i> 5	wish, desire
<i>lēruò</i> 3	riches
<i>mōrui</i> 1	rich person
<i>lēshala</i> 3	coal
<i>lēōatla</i> 3	stupid, careless person
<i>lēkapa</i> 3	sheet of iron

<i>lēkese</i> 3	case, box
<i>lēshōmè</i> 3	ten
<i>lēkhōlō</i> 3	hundred
<i>lēntsōē</i> 3	voice, word
<i>lēkunutu</i> 3	secret
<i>lēqōsa</i> 3	messenger
<i>lēnyalò</i> 3	marriage
<i>lērata</i> 3	noise
<i>lēšēli</i> 3	light
<i>lēšōba</i> 3	hole (right through).
<i>lētōna</i> 3	councillor
<i>mang</i> (plur. <i>bo-mang</i>) 1 pron.	who ?
<i>tōōè</i> (plur. <i>ting</i>), interj. ¹	you!
<i>hō hanèlla</i>	to stick fast
<i>hō khelōha</i>	to miss the road, to err
<i>hō kōahèla</i>	to cover
<i>hō ipònèla</i>	to take heed
<i>hō kòlòba</i>	to become wet
<i>hō lōkisa</i>	to arrange, to prepare

EXERCISE

Translate :

E mong har'a bongata a re ho eena : Moruti, bolella ngoan'eshore a arolelane lefa le 'na. Empa Jesu a re ho eena : Monna, ke mang ea mpeileng moahloli, leha e le moaroleli oa lōna? A eketsa a re ho bona : Iponeleng, le ipoloke bakeng sa takatso ea leruo, hobane bophelo ba motho bo ke ke ba tsoa bongateng ba lintho tseo a li ruileng, leha li mo atetse haholo.

A ba bolella setšoantšo, a re : Masimo a morui a ne a beile haholo. Eaba o nahana ka ho eena, a re : ke tla etsa joang, hobane ha ke na moo nka bōkellang lijo tsa ka teng? A re : Seo ke tla se etsa ke sena : Ke tla qhaqholla meliko ea ka, ke hahe e meng ; 'me ke tla re ho moea oa ka : Moea, u na le mesebetsi e mengata e bōkelletoeng lilemo tse ngata ; phomola, u je, u noe, u nyakalle. Empa Molimo oa re ho eena : Leoatla tooe! Ka bona bosiu bona, moea oa hao o tla latoa ho uena ; 'me lintho tseo u li lokisitseng, e tla ba tsa mang na? Ea ipōkellelang matlotlo, a mpa a sa ruele ho Molimo, o joalo. (Luka)

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you ? And he said unto them, Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully : And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ? And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow my fruits and my goods. And will I say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee : then whose shall those things be, which thou hast provided ? So is he that layeth up treasure for himself, and is not rich toward God.

(Luke)

Note on Vocabulary

¹ *tōōē*, plur. *ting*, see Less. 28, par. 3.

USES OF TENSES

A. LONG AND SHORT PRESENT

1. The **long independent present** tense is used in independent clauses, when the verb is followed by no adjunct, either adverb or object. It can be used in sequences of co-ordinated clauses.

The **short independent present** is used in the same cases whenever there is an adjunct after the verb, either object or adverb, or locative, etc.

Oa tsōha, ō nka liaparò tsa hae, ōa apara, ō itlhatsōa ka metsi a batang, ōa tsōa, ō ēa naheng ; he arises, takes his clothes, dresses, washes himself with cold water, goes out, and goes into the country.

2. When the verb is followed by a subordinate clause, it is in the long present if the clause is not closely related to it. If it is, then the verb must be in the short present. Thus one obtains slight shades of meaning which sometimes are not without importance : *kē utlōa ha u rē ua kula*, I hear you say you are ill ; *kēa utlōa, ha u rē ua kula*, I understand, when you say you are ill.

Thus it should be noted that the verb *hō rē* is never in the long present, as it is **always** followed by direct speech, which is considered closely related to it, or another adjunct : *ōa bua, ō rē* : “*Mamela!*” he speaks, and says : “Listen!”

When the adjunct of the verb is a noun preceded by a preposition, the same often applies as with a subordinate clause ; putting the verb in the short present results in the adjunct becoming much more closely related to the

verb : *kēa ahlōla, ka matla aō kē a neilōeng*, according to the authority I have been given, I decide ; *kē ahlōla ka matla aō kē a neilōeng*, I decide with the authority I have been given. In the last example, the adjunct, being more closely associated with the verb, limits its scope.

B. DEPENDENT TENSES

3. They are used first of all in **dependent clauses**, i.e. after conjunctions like *ha*, if, when, or *lēha*, although ; *hōba, hōbanē*, because, are sometimes followed by dependent tenses : *kēa utlōa, lēha kē sa utlōisisē*, I hear, although I do not understand. Dependent tenses are almost consistently used when following auxiliaries (see exception in Less. 27, par. 7) : *rē ne rē robetsē*, we were asleep ; *ō se a tla tsamaēa na?* is he going to leave already ? *ba batla ba sa utlōisisē*, they hesitate to accept.

4. Dependent tenses are used very extensively, to form what could be called **incidental** or circumstantial **clauses** which could be rendered in English by absolute participles. They usually have no conjunction to introduce them, but are simply inserted into the sentence at their appropriate place ; they often have an auxiliary which puts them into a definite time relation with the clause in or after which they are inserted : *ra tlōha rē khathōlōhile*, we left (being) refreshed ; *rē tla utlōa bana ba bina lipina tse ntlē*, we shall hear children singing beautiful songs ; *ēarē a sa ntse a bapala, a bōna nōha*, while he was still playing, he saw a snake ; *ra fihla rē sa emēlōa*, we arrived unexpected.

C. INFINITIVE

5. The **infinitive** is a verbal noun, indicating the action represented by the verb. As such, it has two aspects, and behaves alternately as a noun or as a verb. Thus it can be used as a noun of class 7, followed by any adjunct a noun can have, used as subject or object of a verb, be replaced by a pronoun, etc. On the other hand, it can have adjuncts as a verb (object, adverbs). It happens that the two aspects of the infinitive are combined, and an infinitive is at one and the same time noun and verb : *hō lisa likhomō ha hao hō u rutilē hō mamella litsietsi hoō u nang lē hōna*, your herding cattle has taught you the patience you have in adversity. *Hō lisa*, infinitive, has an object, *likhomō* ; is followed by the genitive *ha hao*, your, is subject to the verb *rutilē* ; *hō mamella*, infinitive, is object of the verb *rutilē*, has an object itself, *litsietsi*, and is followed by an indirect relative clause, of which it is the antecedent, *hoō u nang le hōna*.

6. When an infinitive follows a verb indicating a wish, the action indicated by the infinitive is always to be performed by the person who wishes : *kē rata hō bapala*, I wish to play ; a sentence like *kē u rata hō bapala*, I wish you to play, is utterly impossible in Sotho.

VOCABULARY

<i>sēthò</i> 4	limb, member
<i>lēphaō</i> 3	chasm, cleft
<i>papali</i> 5	game, play
<i>lētšōlō</i> 3	hunting party
<i>tšōenē</i> 5	baboon
<i>mōnyaka</i> 2	joy, rejoicing
<i>bōqheku</i> 6	old age

<i>l̄l̄inyanē</i> 3	young of an animal
<i>khòlò</i> 5	belief
<i>l̄tsōai</i> 3	salt
<i>l̄tsōpa</i> 3	pot clay
<i>lihlong</i> (plur.) 5	shame, bashfulness ; adj. shameful, bashful
<i>l̄tša</i> 3	lake, pool
<i>mali</i> (plur.) 3	blood
<i>masōabi</i> (plur.) 3	sadness
<i>mathè</i> (plur.) 3	saliva, spittle
<i>mabapa lē</i> , prep.	opposite to
<i>hō tsōma</i>	to hunt
<i>hō hlōtha</i>	to pluck the feathers, the hair
<i>hō khina</i> (<i>khinne</i>)	to knee-halter (a horse)
<i>hō khumama</i>	to kneel
<i>hō kolobetsa</i>	to baptize
<i>hō kuta</i>	to shear
<i>hō l̄tsa</i>	to ring (a bell)
<i>hō lōha</i>	to plait, to weave
<i>hō qōsa</i>	to accuse, to take to court

EXERCISE

Translate :

Bophelo ba balisana, koana likhohlong, bo hlaha, ke bophelo ba batho ba naheng. Ba tsamaea ka lintja le ka marumo ; ha e mong oa bona a khutla, u tla bona a se a hlaha a jere pela kapa 'mutlanyana, kapa letsa, kapa phoofolo e 'ngoe feela, 'me ka hona ba ne ba sa tsebe tlala.

Papali e kholo ea bahlankana e ne e le ho tsoma, 'me matšolong ao ho ne ho bolaoa liphoofole tsa mefuta-futa¹ ; empa e kang² e ne e ratoa haholo ke bona, ke tšoene. Ha ho bolailoe tšoene, e ne e e-ba monyaka o moholo, hobane eka phoofolo eo ha e bolaoe habonolo. Har'a balisana bana, ho ne ho thoe tšoene ha e bolaoe ke boqheku, hobane ho ne ho se ea kileng a e bona e shoele. Ho ne ho thoe ha e se e hōlile, e se e hlōloa ke litho³, tse ling li ee li e pate maphaong a mabe, 'me li 'ne li e fepe teng. E lule teng moo, e be e hlothehe boea, qetellong e tsoe teng e le lelinyane hape. Kholo e joalo e sa atile le har'a balisana ba kajeno.

(Pitseng)

The life of the herdboys yonder, in the valleys, is wild, it is the life of the wild (the country). They go with (*ka*) dogs and assegais; when one of them returns, you will see that he appears carrying a rock-rabbit or a hare, or an antelope, or another animal; for that reason they did not know famine.

A great game with the boys was hunting, and in these hunting parties all kinds of animals were killed; but the one which seemed² to be liked most by them was the baboon. When a baboon had been killed, it was a great feast, because it seems that this animal is not killed easily. Among the herdboys it was said that the baboon does not die of old age, for no one had ever seen it dead. It was said that when it is old, and can no longer move its limbs³, the others hide it in deep clefts, and go on feeding it there. It stays there, loses its hair, and in the end it gets out from there as a young one again. Such a belief is still common among many herdboys of to-day.

(Pitseng)

Notes on Exercise

¹ *lipòòfòlò tsa mēfuta-futa*, all kinds of animals.

² *hō ka*, to seem; *e kang ē ne ē ratōa*, literally "the one which seems it was liked".

³ *hō hlōlōa ke lithò*, to be vanquished by the limbs, to be unable to move them.

Lesson 35

USES OF TENSES, continued

D. PRESENT, FUTURE, POTENTIAL, OCCASIONAL

1. The **present tense** does not offer any difficulty as concerning its time value. It is the tense of present action, occurring at the time of speaking. It can be used in narratives, even of past events.

Particular uses of the present are the following :

(a) After auxiliaries of the *hō batla* type, one uses either the dependent present or the dependent perfect : *ka batla kē e-shōa*, I nearly died (Less. 26, par. 4).

(b) After a conjunction of the *ēba* type, whatever its tense, the independent present (short or long) is used : *ēba ha kē ēē*, then I did not go (Less. 29, par. 8).

(c) According to the law of sequence of tenses, after an affirmative infinitive : *kē tla ba lē tōkèlò ēa hō hla kē bua*, I shall have the right to speak (Less. 33, par. 2).

2. There is no difficulty concerning **future** and **potential tenses**, used when the action represented by the verb is to come or possible. The secondary potential tenses are used as conditional tenses.

3. In narratives, when a series of verbs follows a present or an imperfect, the following verbs are often in the **historic present** in *-ē* : *bahlabani ba ne ba kēna mētsēng, ba bōlaēē banna bohle, ba isē basali lē bana khōlehong*, warriors used to enter the villages, to kill all the men, to take the women and children into captivity.

The same present, when combined with the auxiliaries *hō ēa, hō ka, hō hla, hō 'na, hō ba*, is used as an **occasional tense** : *khalé phiri ē ne ē hlē ē nkē mōthō, ē tsamaēē ka*

ééna, long ago, the hyena did actually take somebody, and went away with him. (Less. 23, par. 6).

E. PAST, PERFECT, IMPERFECT

4. The **perfect** expresses a perfected or completed action, of which the present results are accentuated (Less. 19, par. 1) : *kē hatsetsē*, I am cold (I have become cold) ; *kē tsamaile hahōlō*, I have walked much (therefore I am tired).

5. The **long** (compound) **past** is used to express the idea of a past action, either isolated or introducing a narrative (Less. 19, par. 4) : *ba ile ba fumana mōpputsó*, they have had a reward.

6. The **short past** is the tense of the past narrative (Less. 19, par. 2) : *nkōé éa mō khōrōhēla, éa mō khaōla tsébé ka meno*, the leopard jumped on him, and cut his ear with its teeth.

It has other uses :

(a) It is used to form several compound tenses : negative future (Less. 19, par. 8), negative subjunctive (Less. 19, par. 9), etc.

(b) It is used in conjunction with auxiliaries of the *hō hla* type, after past, potential, negative tenses (Less. 27, par. 2).

(c) It is used after the same tenses when the law of sequence of tenses is applied (Less. 33, par. 2).

(d) It is used exclamatorily, without past idea : *úa tla úa népa*, how right you are ! (Less. 28, par. 4).

F. SUBJUNCTIVE

7. The **subjunctive** is used after the conjunction *hōrē*, when it introduces a wish, an order, i.e. when the action

is to be performed : *hō lakatsēha hōrē a bakè*, it is desirable that he repent.

It is also used as an **optative**, or polite imperative, in which case it is usually preceded by the optative particle *a* or *ha*, and sometimes the auxiliary *hō ka* or *hō tla* in the subjunctive : *u ke u sebetse*, work!

The subjunctive is used after a future, subjunctive, imperative auxiliary of the *hō hla* type, and in a succession of verbs of which the first is in the subjunctive, imperative, or future : *lōana, u hlōlè!* fight and win!

After the locution *ē ka khōna*, the subjunctive is used consistently : *ē ka khōna u sebetse*, you must work.

With the auxiliary *hō tla* in the subjunctive, it is used extensively to construct subordinate final clauses : *phakisa, u tle u fihlè ka nakò*, hasten, so that you arrive in time.

Another use of the subjunctive is after the conjunction *hōbanē, hōba*, when they mean "after" : *ēitse hōbanē ba phōmōlè, ba rē phētèla tsa lētò*, after they had rested, they told us about the journey.

VOCABULARY

<i>mōluōanē</i> 2	willow
<i>lēkala</i> 3	branch
<i>sēhlaha</i> 4	nest
<i>lēkōala</i> 3	coward
<i>thuṣa</i> 5	stick
<i>mōkētē</i> 2	feast
<i>mōkōkō</i> 2	cock
<i>mōkopu</i> 2	pumpkin
<i>mōlumò</i> 2	noise, sound
<i>mōna</i> 2	envy ; adj. envious
<i>qapu, hō rē . . .</i>	to jump into water, to plunge
<i>phosu, hō rē . . .</i>	to fall into water (splash)

<i>hō hōa</i>	to shout
<i>hō nyarèla</i>	to look into
<i>hō lēba</i>	to go toward
<i>hō akhèla</i>	to throw
<i>hō sèsa</i>	to swim
<i>hō qhotsa</i>	to hatch
<i>hō bēta</i>	to throw to the ground
<i>hō lèpèlla</i>	to hang down
<i>hō nyòrōa (nyorilōe)</i>	to become thirsty
<i>hō òma (omile, omme)</i>	to become dry
<i>hō òrōha</i>	to return home
<i>hō òtla</i>	to beat, to punish
<i>hō phèkōla</i>	to give medicine, to cure
<i>hō alama</i>	to brood, to sit on (eggs)

EXERCISE

Translate :

Letšaneng leo ho ne ho melile lifate tsa meluoane, tseo makala a tsona a lepellseng metsing. Makaleng a tsona ho ne ho ahile linonyana, tseo bashanyana ba li ntšetsang mahe kapa mali-nyane, ha li beetse kapa li qhotsitse. Ka tsatsi le leng ba theoaha joalo ho ea sesa, e le ha li khomo li tloaela makhulo¹. Ba fihla ba ikakhela har'a metsi, phosu! Ba sesa joalo e mong le e mong a lebile sehlahleng seo a ikhethetseng sona; eitse moo ba otlollelang matsoho ho tsona, ba qala ho re ba nyarela kahare, moshe-mane e mong ea bitsoang Tseko a hoa, a re: "Noha, noha!" Ba re qapu, qapu har'a metsi. Ba tsoela kantle, ba iketsa sehlopha, eaba moo ba qalang ho botsa Tseko lipotso, ba re: "E ne e le joang? E kae? Ha ua e tšoara na?" Empa ha fumaneha hore Tseko o sitoa ho araba lipotso tse ling; eaba moo ba reng ke lekoala, o ne a bone thupa, a be a se a re ke noha.

(*Khopotso ea Bongoana*)

In that little pool willow trees had grown whose branches hung toward the water. In their branches lived birds whose eggs or young the boys used to take out when they had been laid or hatched. One day they went down to swim, in the morning. They arrived and threw themselves into the water,

splash! They swam thus, each one going towards the nest he had chosen for himself; when they were just stretching their hands towards them, and were beginning to look inside, a boy called Tseko shouted: "A snake, a snake!" They threw themselves into the water. They went out, formed themselves into a group, and then began to ask Tseko questions: "How was it? Where is it? Did you not catch it?" But it was found that Tseko was unable to answer certain questions; they then said he was a coward, he had seen a stick and thought it was a snake. (Memories of Childhood)

Note on Exercise

¹ *ha likhomō li tlōaèla makhulò*, idiom meaning "in the late morning, when it begins to be comfortably warm, and cattle begin to feel comfortable on the grazing grounds".

SUBORDINATE CLAUSES

1. Relative clauses have been dealt with in Less. 15, pars. 1, 2, and Less. 23, pars. 1-5. There is no need to treat them again here.

Another type of subordinate clause (incidental) has been mentioned in Less. 34, par. 4.

We shall now study the other main types of subordinate clauses.

A. CAUSAL CLAUSES

2. **Causal clauses** give the cause or reason for the action of the main clause. In English they are introduced by the conjunctions "because, since, as".

The simplest causal clause in Sotho is introduced by the conjunctions *hōbanē, hōba, ka hōbanē, ka hōba, ka baka la hōbanē*, because, followed by an independent or dependent tense of the verb : *rēa u mamēla, hōbanē rēa u hlonēpha*, we listen to you, because we respect you.

The compound conjunction *ka ha*, more often *ērē ka ha*, means "as, since", and is followed by an independent or dependent tense of the verb : *ērē ka ha a sa u hlonēphē, a kē kē a mamēla keletso ēa hao*, as he does not respect you, he will not listen to your advice.

Another causal clause is introduced by the compound conjunction *ha ē le moō, ha ē le mona*, followed by a dependent tense of the verb ; the conjunction *ha* can be left out : *ha u nthusē, ē le moō kē khathetsē hakalo ?* won't you help me, seeing I am so tired ? *ha ē le moō a sebetsa, nkē kē ka mō hloliēa*, as he is working, I shall not bother him.

B. FINAL CLAUSES

3. **Final clauses** indicate the aim, the end of the action of the main clauses. In English they are rendered with the help of the conjunctions "so that, in order that, lest". In Sotho, they are introduced by the conjunctions *hōrē*, *hōba*, followed by a subjunctive. Often the verb is preceded by the auxiliary *hō tla*, in the subjunctive ; in such cases, the conjunction may be left out : *kēa u ótla, hōrē u ithutē bōitšóaró*, I punish you, that you may learn self-control ; *sebetsa, (hōrē) u tle u sē kē ũa fumanēha*, work, lest you become poor.

C. COMPARATIVE CLAUSES

4. There are no proper comparatives in Sotho. Whenever one has to render a **comparative clause**, one has to use a periphrase. Here follow a few ways to indicate comparisons ; they are based on the compound conjunctions *jǎale ka ha, kamoō . . . katēng*, or the verb *hō fēta* (see Less. 18, par. 8).

Expressing equality :

O nthata jǎale ka ha kē mō rata, or *ō nthata kamoō kē mō ratang katēng*, he likes me as I like him.

Expressing inferiority :

Ha a nthatē jǎale ka ha kē mō rata, he does not like me as I like him.

Expressing superiority :

O nthata hō fēta kamoō kē mō ratang katēng, he likes me more than I like him.

D. CONTRASTING CLAUSES

5. The basic element of such clauses is the conjunction *lēha*, although, followed by a dependent tense of the verb : *lēha kē sē na maruó*, although I have no riches ; *lēha kē khathetsē hakalo*, although I am so tired.

E. TEMPORAL CLAUSES

6. The **temporal clauses** are by far the most varied, as they make use of varied elements : the conjunctions *ha*, when, *hōbanē*, after, the auxiliaries *sa*, *se*, *e-so*, *hō 'na*, etc.

The simplest of all is constructed with the help of the conjunction *ha*, when, followed by the verb in a dependent tense : *ha kē le ha eso*, *kē ne kē palama hahōlō*, when I was at home, I used to ride much ; *ha u tla fihla kōanō*, *u ne u tsōa kaē?* When you arrived here, where did you come from ?

7. The conjunction “before” can be rendered by *ha*, followed by a future, as in the last example in the previous paragraph. More frequently it is rendered by means of the auxiliary *e-so*, with or without the conjunction *ha* : *e-ěa selibeng pula ē e-s'ō nē*, go to the fountain before it rains. The construction *e-ěa selibeng pēlē pula ē e-na*, is modern and copied from English ; although it is often used by modern Basotho, it is not considered good Sotho.

8. “While” has to be rendered similarly with the help of one of the auxiliaries *sa* or *ntse*, or both combined, with or without the conjunction *ha* : *nkēmèlè ha kē ntse kē bala lēngóló la ntat'ao*, wait for me while I read your father's letter ; *kē fihlile a sa ntse a tsamaile*, I arrived while he was still away.

9. "After" can be rendered by the conjunctions *hōbanē*, *hōba*, *ka mōra' hōba*, followed by the verb in the subjunctive : *hōba rē jē*, *rē ile ra bapala*, after we had eaten, we played.

Or it can be rendered with the help of the auxiliary *se*, with or without the conjunction *ha* : *rē ile ra bapala (ha) rē sē rē jēle*, we played after having had our food.

10. "Since" is rendered by the compound conjunctions *ēsale*, *ēsale ha*, *ha ēsale*, *hō tlōha ha : ēsale kē fihla*, *ēsale ha kē fihla*, *ha ēsale kē fihla*, *hō tlōha ha kē fihla*, ever since I arrived ; *ēsale lēfatšē lē thēōa*, ever since the world was created.

11. "Until" is rendered with the help of the auxiliary *hō ba*, in the subjunctive, or the compound conjunction *hō fihlèla ha : rē tla phēta litaba li le ling*, *rē be rē mamèlòé*, we shall speak the same things, until we are listened to ; *ba matha hō fihlèla (ha) ba òèla fatšē*, they ran until they fell to the ground.

F. HYPOTHETIC CLAUSES

12. The simplest **hypothetic clause** is introduced by the conjunction *ha*, meaning in this case "if", followed by the verb in a dependent tense. This construction is never used when the main clause is in a conditional tense. The condition implied is usually very probable : *ha u sa tlē sēkolong*, *u tla hlōlōa lihlahlōbong*, if you do not come to school, you will fail at the examination.

The same clause is often found with the potential tense : *ha u ka tla sekolong*, *u tla fēta hlahlōbó*; if you come to school, you will pass the examination.

More elaborately, we have the double conjunction *ēkarē ha*, the main clause being in the past, although not consistently : *ēkarē ha kē tla u fa hahōlō, ka u tlama matsóhó*, if I am going to give you much, I shall tie your hands ; *ekarē ha mōthō a rata hō ntatēla, a ke a itèlè*, if any man will come after me, let him deny himself.

The conjunction *ha* can be followed by the verbal conjunction *ēba*, *ē be ēba*, etc., which gives more improbability to the hypothesis. Then the verb which follows the compound conjunction *ha ēba* is in a dependent tense : *ha ēba u sa tlōhē, hē tla u lèlèka*, if you do not go away, I shall chase you away.

13. When the main clause is in one of the conditional tenses (Less. 20, par. 4), the conjunctions *hoja*, *hojanē*, usually introduce the hypothetic clause, whose verb is then in an independent tense. The condition, in such a case, is purely imaginary, or highly improbable : *hojanē kēa mō tsēba, nka be kē mō lumelisa*, if I knew him, I would greet him ; *hoja kē èèna, rē ka be rē le khótsó*, if it were he, we should be satisfied.

When the hypothetic clause is to be put in the past, it can use the short past tense : *hoja ra mamèla likeletso, rē ka be rē sē tsietsing e kalo*, if we had listened to advice, we would not be in such distress ; *hoja ra sē kē ra mamèla, rē ka be rē le tsietsing*, if we had not listened, we should be in distress.

When the hypothetic clause is negative and past, its verb is often in one of the negative subjunctives : *hoja kē sē u bonē, u ka be u òetsē*, if I had not seen you, you would have fallen ; *hojanē ba sē kē ba lēma hantlè, ba ka be ba sa kotula lēthó*, if they had not ploughed well, they would have reaped nothing.

14. A hypothetic clause can be used without any main clause, exclamatorily. Then the conjunction *hoja*, *hojanē*, is replaced by *hola*, *holanē*, if only : *hola ka mamēla*, if only I had listened!

VOCABULARY

<i>lēlapa</i> 3	reed enclosure before a hut, home
<i>lēntlōanē</i> 3	toy house
<i>lēngēta</i> 3	piece of a broken pot
<i>mōrifi</i> 2	dish
<i>mōòkhò</i> 2	tear
<i>mēsò</i> 2	dawn, early morning
<i>mēthē</i> (<i>mēbēthē</i>) 2	grain bag
<i>mōfumahali</i> 1	queen, lady
<i>mōhala</i> 2	rope
<i>mōhatsa</i> 1	husband, wife
<i>mōrèrò</i> 2	plan, purpose
<i>mōtsō</i> 2	root
<i>ka mōsò</i> , adv.	soon, later, after to-morrow
<i>hō lumelisa</i>	to greet
<i>hō phunya</i>	to pierce, to bore
<i>hō pshatla</i>	to break to pieces
<i>hō putsa</i>	to reward, to pay
<i>hō qènèhèla</i>	to have pity upon
<i>hō timèla</i>	to perish, to die
<i>hō ròba</i>	to break (a stick, a law)
<i>hō rōka</i>	to sew
<i>hō suha</i>	to make supple (a skin)
<i>hō supa</i>	to point, to show
<i>hō tata</i>	to be in a hurry
<i>hō taha</i>	to intoxicate
<i>hō thèa</i>	to lay foundations

EXERCISE

Translate :

Moshoeshoe o ne a rata ho bōpa sechaba, e be se mekhoha e metle. A hla a rata ho gala le ka banana ba banyenyane, bao e

tlang ho ba beng ba malapa ka moso. Ho thoe ka tsatsi le leng a hla a chakela mantloaneng a banana ba motse oa hae, a fihla a lumelisa ka mokhoa oa moeti. A fumana ho phehiloe, ka mokhoa oa banana, motoho le meroho ka mangetana; eaba oa kōpa, a re: "Ha le mphe lijo na, basali ba heso, ha e le moo ke shoele ke tlala¹?" Ba baholoanyane, ba seng ba e-na le kelellonyana, ba tšeha feela, ba latola lijo, ba tšaba ho fa motho ea kalo motoho kapa meroho; athe ba banyenyane bona ba mo fa, ba mo fepela mangetaneng, eaba oa ja. Eitse hoba a qete, eaba o bua le bona, a re: "Kea leboha; e ka khona le lōna le tle le nchakele ka tsatsi le leng, le tl'o bona moo ke lulang teng." Eare ka mohlomong a hlaba khomo, 'me a laela monna e mong ho hoa a re: "Banana ba banyenyane kaofela, ho morena!" Eare hobane ba fihle, a botsa hore na ke banana bafe ba kileng ba mo fepa mohla a chaketseng mantloaneng a bona; eaba ba ipolela ka bomong². Eaba o ntša nama ka morifi, a ba nea eona, a re: "Ke ratile ho le bontša hore le 'na ke motho; batho ba mphepang ha bona, le 'na ke tla ba fepa ha ba le ha ka." Ba thaba haholo, athe ba mo timileng, bona ba soaba. Eitse ha a lemoha hore kotsi eo ea bona e ba hlabisitse lihlong³, meokho e bile e se e le ka mahlong, le bona a ba fa. A ba ruta hore e ka khona ba n'o fana ka eng le eng eo ba ka thusang moeti ka eona.

(Morena Moshoeshe)

Moshesh liked to mould the nation, so that it might become well-mannered. He indeed began with the small girls, who were going to be the rulers of the homes later. One story says that one day he visited the toy houses of the girls of his village: he arrived and greeted them after the manner of a visitor. He found that they had cooked, as girls do, porridge and vegetables in broken pots, and he asked: "Won't you give me food, women of my village, seeing I am so hungry?" The bigger ones, who had some intelligence, only laughed, saying that they had no food; they were afraid to give such a person porridge or vegetables; whereas the small ones gave him [some food]. They fed him in their broken pots, and he ate. After he had finished, he spoke to them: "I thank you; you must come also and visit me some day, and come and see where I live." Some time later he slaughtered a beast, and ordered a man to shout: "All small girls to the chief!"

After they had arrived, he asked which girls had fed him when he had visited their toy houses ; each in turn told him. He took meat in a dish, and gave it to them, saying : "I have wished to show you that I also am a person [like others] ; people who feed me at their places I too shall feed when they are at my place." They were very glad ; whereas the ones who had refused to feed him were sorry. When he had noticed that this action of theirs had made them ashamed, and that tears were already in their eyes, he gave them food also. He taught them that they must give everything a visitor might need. (Chief Moshesh)

Notes on Exercise

¹ *hō shōa kē tlala*, to die of hunger, to be very hungry.

² *ka bōmōng*, one by one.

³ *hō hlabisa mōthō lihlong*, to make someone feel ashamed.

USES OF PASSIVE VOICE

TIME NOTIONS

1. The passive voice has been mentioned in Less. 10, pars. 4-6. So far we have only approached its simplest use, as the equivalent of the English passive. In Less. 10, par. 7, we mentioned its use in impersonal constructions, when one would use the pronoun "one" in English: *hō thōē*, one says.

So the first point we have to stress is this: the passive voice is by no means confined to transitive verbs; most Sotho verbs can be in the passive in such constructions as the above, when the subject of the verb is not determined: *hō uōa kaē?* where does one go (where do you go)?

2. There is a strong tendency in Sotho to make everything in a sentence depend on the speaker (1st person), or the person most closely related to the speaker in the sentence, i.e. the person addressed (second person) if the speaker does not say anything about himself; or the most important third person, if there is no 1st or 2nd person in the sentence. In order to obtain this, the passive voice of directive verbs (with relative meaning, Less. 24, par. 2) is very useful. The directive (relative) verb itself means approximately this: to . . . in relation to . . .", its passive means "to be . . .ed in relation to". Thus for a sentence like "my father has died", Sotho will usually try to have "I" as subject, and make it *kē shōetsōē kē nate*, I have been died-in-relation-to by my father (I have lost my father); *kē sēnyehetsōē kē ntlō*, my house is spoiled; *u lahlehetsōē kē'ng?* what have you lost? *ō kulélōa kē mōsali*, his wife is ill; *likhomō li feletsōē kē makhulō*, the pasture grounds are finished for the cattle.

In difficult instances of this construction, the best way to unravel them seems to turn them round, re-establishing them in their active form, putting the subject as object, the agent of the passive (introduced by the preposition *kē*) as subject, and then analysing the sentence, which will now prove much easier : *kē feliselitsōe likhomō kē masholu* would thus be changed into *masholu a mpheliselitse likhomō*, thieves have finished all my cattle.

B. TIME NOTIONS

3. The most important words used to indicate times of the day are : *mēsō*, dawn ; *hōsasa*, morning ; *mōtšēharē*, noon ; *mantsibōēa*, late afternoon ; *shōalanē*, after sunset ; *phirima*, evening ; *bōsiu*, night. When used adverbially, *mēsō*, *shōalanē*, and *phirima* are preceded by the preposition *ka*, whereas the others are used without any preposition : *ka mēsō*, at dawn ; *hōsasa*, in the morning ; *mōtšēharē*, at midday ; *mantsibōēa*, in the late afternoon ; *ka shōalanē*, just after sunset ; *ka phirima*, in the evening, *bōsiu*, at night.

The diminutive suffix *-ana* added to some of them makes for an earlier time ; whereas the adjective *-hōlō* makes for a later time : *ka mēsōana*, at day-break, i.e. before sunrise ; *ka phirimana*, in the evening, not very late ; *mōtšēharē o mōhōlō*, when it is very hot, at noon ; *bōsiu bo bōhōlō*, at midnight.

Mōtšēharē can be combined with *hōsasa* and *mantsibōēa*, to express the intermediate times : *mōtšēharē ōa mantsibōēa*, in middle afternoon.

4. It must be remembered that it is of no use to try and match Sotho time notions with precise European notions, as the former vary greatly according to seasons,

the mood of the speaker, and emphasis, and are therefore by no means precise. At 8 a.m., one could say *ē se ē le mōtšēharē*, to stress that it is late enough for a certain purpose ; whereas at 11 a.m., one could say *ē sa le hōsasa*, stressing that it is early enough for a definite purpose. Similarly at 4 p.m., one could say *ē se ē le bōsiu*, meaning that it is already late, or *ē sa le mōtšēharē*, meaning that it is still early. It can be noted that such modifications of time notions are produced with the help of auxiliaries (*se, sa*).

5. There are quite a number of additional and picturesque ways of indicating time, in idiomatic fashion, or by observing nature. Thus *malungōa-lungōana*, the early dawn, *ha lētsatsi lē chaba*, at sunrise ; *ha likhomō li tlōaēla makhulō*, when the cattle feel comfortable on the pasture grounds (perhaps about 10 a.m.) ; *ha lētsatsi lē le hloohong tsa mēngala*, when the sun is over the heads of lazy people (too hot for them to work) ; *ha tali ē anyēsa*, when the field mouse suckles (noon) ; *ha lētsatsi lē rapamē*, when the sun is on the slope (going to set), etc. The cocks' crows give the time of night : *ha likhōhō li lla la pēlē, la bōbeli, la bōrarō*, when cocks crow for the first, second, third time.

This list is by no means exhaustive, but might serve as a guide for further research.

6. Months are as follows : *Pherekhong*, January ; *Hlakōla*, February ; *Hlakubèlè*, March ; *'Mesa*, April ; *Mōtšēhanong*, May ; *Phupjanē*, June ; *Phupu*, July ; *Phatō*, August ; *Lōētsē*, September ; *Mphalanē*, October ; *Pulungōana*, November ; *Tšitōē*, December.

Days of the week obviously had no name in Sotho ; they have been named *Sontaha*, Sunday ; *Mantaha*,

Monday ; *Labōbeli*, Tuesday, *Labōrarō*, Wednesday ; *Labōnè*, Thursday ; *Labōhlanō*, Friday ; *Satertaha*, or *Mōqèbèlò*, Saturday.

Sontaha, *Mantaha*, *Satertaha* derive from the Afrikaans *Sondag*, *Mandag*, *Saterdag* ; *Labōbeli*, etc., imply *lètsatsi* in front of them.

Seasons are *sēlēmò*, spring ; *lēhlabula*, summer ; *lē-hōētla*, autumn ; *mariha*, winter.

7. "The year before last" is *ngōahōla-kōla* ; "last year", *ngōahōla* ; *monōngōaha*, this year ; *isaō*, next year.

Maōba, some days ago, the day before yesterday ; *maōbanē*, yesterday ; *kajenō*, to-day ; *hōsasanē*, to-morrow ; *ka mōsò*, the day after to-morrow, in some days' time, soon.

Veke e fētīleng, last week ; *khōeli e tlang*, next month.

VOCABULARY

' <i>Musisi</i> (<i>Babusisi</i>) 1	Resident Commissioner
<i>mōrara</i> 2	vine, creeper
<i>mōngala</i> 2	deserter, runaway, lazy one
<i>khanya</i> 5	brightness, glory
<i>lēhlaseli</i> 3	ray
<i>lērotholi</i> 3	drop
<i>mphò</i> 5	gift
<i>ntate-mōhōlō</i> (<i>bo-ntate-</i> <i>mōhōlō</i>) 1	my grandfather
<i>patsi</i> 5	firewood
<i>phahlò</i> 5	luggage, goods
<i>pina</i> 5	song
<i>pitsò</i> 5	call, assembly
<i>nēng?</i> adv.	when ?
- <i>tōnana</i> , adj.	huge, extraordinary
<i>tšō</i> , <i>hō rē</i> . . .	to be pitch-black
<i>hō rōtha</i>	to drip
<i>hō halika</i>	to roast
<i>hō tlèrèfala</i>	to become bright red

<i>hō òmana</i> (<i>òmanē</i>)	to grumble
<i>hō panya</i>	to twinkle
<i>hō paqama</i>	to lie on one's stomach
<i>hō kholisa</i>	to convince
<i>hō qamaka</i>	to look round
<i>hō etsahala</i>	to occur, to happen
<i>hō rafa</i>	to dig (clay, mineral, etc.)
<i>hō tabōla</i>	to tear

EXERCISE

Translate :

Letsatsi la phahama ; tsa tloaela makhulo. Eare ha le batla le atamela hlohong tsa mengala, ha etsahala taba ea tonana, e ileng ea mo kholisa eena hore letsatsi le tsoa ho Molimo, hore letsatsi ke mohlanka oa Molimo. Hang, ka ho panya ha leihlo, letsatsi la fetoha, la tlerefala, la e-ba joale ka mali. Khanya ea lona ea e-ba khubelu. Eare ha batho ba le talima, ba bona hore ha le na mahlaseli. Hape ea ka hojane marotholi a maholo a mali a tla rothela fatše. Ha bonahala e ka ntho e khubelu, e rata ho oela fatše. Empa kapele-pele, bofubelu boo ba tloha ; 'me kapele-pele la fetoha, la e-ba letšo, ea ka hoja le likella nthong e 'ngoe ; la e-ba lenyenyane, la 'na la ea joalo. Ha e-ba lefifi, ha re tšo!

Ha e-ba lefifi leo motho a sitoang ho bona seatla sa hae, kapa kobo ea hae ; lefifi le fetang la ha motho a tutubetse ; lefifi le reng tšo. Likhomo tsa bokolla, tsa ea oela. Balisana ba baleha. Ba bang ba lula fatše ke ho bona hore, leha ba ka re ba ea hae, ba ke ke ba ea fihla, ba ka lahleha. Ha e-ba hobe, ha senyeha, ha tšabeha.
(*Moeti oa Bochabela*)

The sun went up and up ; the cattle got accustomed to the pastures. Then, almost at noon time, there occurred an extraordinary thing, which convinced him that the sun comes from God, that the sun is a servant of God. At once, in the twinkling of an eye, the sun changed, became red, like blood. Its light turned red. When people looked at it, they saw that it had no rays. Moreover, it was as if big drops of blood were going to drip to the ground. It seemed like a red thing, which wants to fall to the ground. But quickly that redness

disappeared ; it changed quickly, it got black ; it seemed as if it had disappeared into another object ; it went small, it disappeared that way. It became dark, very dark.

It got so dark that one could not see one's hand, nor one's blanket ; a darkness worse than when one closes one's eyes ; a real darkness. The cattle bellowed, and fell [down cliffs]. Herdboys fled. Others sat on the ground, seeing that even if they wanted to go home, they could not arrive, they would get lost. It was bad, everything deteriorated, it was awful.

(Traveller of the East)

INTONATION

1. In Less. 4, par. 7, the fact has been mentioned that there is such a thing as **intonation** in Sotho, i.e. that every syllable has to be pronounced on a definite relative pitch, and that changing the pitch of a syllable often changes the meaning of a word or a sentence.

The field of intonation (tonetics) is still largely unexplored. It is known that every word has a fixed intonation of its own which can be modified under certain circumstances. The compiling of a list of all Sotho words with their correct intonation still remains to be done. It is known that different tenses of the verb have different intonations, but a list of all tenses, with their respective intonations marked, has not been compiled as far as our knowledge goes. It is known that tones react on each other, but precisely how and under what circumstances is still uncertain. This study is particularly beset with difficulties.

All this is, however, beyond our scope here. Very few English grammars indeed would care about the many ways in which such a simple word as "yes" can be pronounced, its variations of pitch giving it meanings as far apart as strong doubt or keen affirmation.

We shall limit our tentative study to a few essential facts about intonation in Sotho.

2. There are roughly three tones : high, medium, low. They may be variously high or low, ascending or descending, but we limit ourselves to the simple division into three different tones, which are sufficient for practical purposes. In the examples we shall quote, we shall mark the high tones by ' , the low tones by , , the medium tones not being specially marked.

3. Every noun, adverb, or verb stem has its own tonal disposition which ought to be known and remembered as a basis for correct intonation. A few examples will illustrate this : (*mō*)*thō*, human being ; (*mō*)*sa'li*, woman ; (*mō*)*n'na*, man ; *ngōa,na'*, child ; *khomō'*, cow ; *tau'*, lion ; (*n*)*ku'*, sheep ; *nta,te'*, my father ; (*Mō*)*li'mō*, God ; (*mō*)*la,mu*, stick ; (*mō*)*khōa'*, custom ; (*hō*) *sē'nya*, to spoil ; (*hō*) *lō,ka*, to get right ; (*hō*) *tlā'la*, to get filled ; (*hō*) *rē*, to say ; *jōa'lo*, so ; *tē,ng'*, there ; *pē'lē*, before (time) ; *mō'hō*, together, *si,ēō*, away.

Very often the right intonation serves to distinguish between otherwise similar words : *jōa,ng*, grass, *jōa'ng*, how ; *līphi'ri*, hyenas ; *līphi,ri*, secrets ; *lēkhala*, aloe, *lēkha'la*, crab ; (*hō*) *tlā'la*, to get full ; *tlā,la*, famine ; *kaē'?* where ? ; *-kaē,?* how much ?

When a stem has a definite intonation, it carries it into derived words, subject, however, to modifications : (*hō*) *a'ba*, to distribute, *sē'a'bi*, distributor ; *sē'a'bō*, part portion ; *ka'bē'lō*, contribution, portion, etc.

4. (a) The prefix of the noun has a slight high intonation, which remains in the pronouns derived from it (pronoun-subject, pronoun-object, relative pronoun, possessive pronouns, etc.), except the substantive pronoun (see par. 5) : *mō'thō*, human being ; *sē'fatē*, tree ; *sē'fatē se' kaē'?* where is the tree ? *li'khomō' tsa' mō'rē,na*, the chief's cattle.

(b) The first and second person pronouns, whether subject or object, have a slightly higher intonation than the 3rd pers. pronouns. Thus *kē'*, I, is distinguished from *kē'*, it is ; *u'* (pronounce *ō'*), you, from *ō'*, he, she, by a slightly higher pitch. The usual possessive adjectives are *ka*, *ha'o*, *ha'e*, whereas the collective possessive

adjectives have a high tone when in combination with the relative pronouns : *tse'so*, *be'no*, *'a'bo*. When in combination with the locative preposition *ha*₁, they have a low tone : *he,so*. The reflexive pronoun *i'* has a high tone.

(c) The interrogative adjective *-fē'* has a high tone.

(d) The genitive particle *-a'* has a strong high tone : *mōkhōa' ōa' rō,na'*, our custom.

(e) The conjunction *ha'*, if, when, has a strong high tone, while the negative particles *ha*₁, *sa*₁, *sē*₁, have a low tone.

(f) The adverbial prefix *ha'*- has a high tone : *ha'lē'*-*shōmē*, ten times.

5. The suffix *-na'*, of substantive pronouns has a high tone ; the first syllable, representing the prefix, has a low tone, whereas in demonstrative adjectives the first syllable has a high tone : *bō,na'* (*bōhōbē*), it, the bread ; *bō'hōbē bo'na*, this bread.

The locative suffix *-ng*₁, has a low tone, as well as the relative suffix *-ng*₁. Interrogative *-ng'*? has a high tone. *U' bō'na'ng'*? what do you see? *li'khomō' tse'ō kē' li' bō'nang*₁, the cattle which I see ; *mō'tsēng*₁, in the village.

The ending *-ō'*, in nouns usually has a low tone : *puō'*, speech ; *ketso*₁, act.

6. The adjective usually has a low tone on the last syllable but one, even if, with a monosyllabic adjective stem, the last syllable but one happens to be the prefix : *ngōa,na' ēa' mō'lē,mō*, a good child ; *n'thō e' m,pē*, a bad thing ; *sē'fatē se' sē,tlē*, a nice tree.

7. Times of the verb have intonations of their own which are intricate and difficult to trace.

The infinitive and present have normally a high tone on the last syllable but one : *hō tla'la*, to get full, *kē' bō'na sē'fatè*, I see a tree.

The perfect and past have a high tone, the subjunctive and imperative a low tone on the last syllable but one : *ka, mamè'la*, I listened ; *kē' tli'le*, I have come ; *sebe,tsa!* work ! *hō'rē, rē' u,tloè*, that we hear.

The ending *-ē'* (negative present, occasional) bears a slight high tone.

The verbal particles *le, sē, ne, be*, to be, have a medium tone : *ha, sē n,na'*, it is not I .

The auxiliaries *tla, ěa, ka, kē, sa, tsōa*, and the amalgamated auxiliary *a* of the present, past, and negative perfect, have a low tone : *n'kē, kē, ka, u' sebele'tsa*, I shall not work for you ; *kē' i'le ka, i'thu'ta*, I have learned ; *kē' tla, be kē' sa, u'tlōē'*, I shall not be understanding ; *kēa, u'tlōa*, I hear ; *ha, kē' sa, mamè'la*, I listen no more ; *ha' kē' sa, mamè'la*, if I still listen ; *ha' kē' sa, mamè,la*, if I have not listened.

All the other auxiliaries are treated as independent verbs as far as tonetics are concerned.

8. The position in the sentence, and the kind of sentence, have an influence on the tone of words. In a statement of fact we usually have a raising of the tone on the last syllable but one, which also bears the accent. In a question the last syllable has a lowered tone, whereas in an exclamative or imperative sentence it is the last syllable but one which has the low tone : *kē tla, u sa'la mō'ra'ō*, I shall follow you ; *na' u ntšē'tsē mō'raō, ?* do you follow me ? *ntša,lè mō'ra,ō!* follow me!

9. It must be stressed again that tones are interwoven intimately, that often two different tones happen to fall

on one and the same syllable, and combine into an intermediate one, or an ascending or falling tone. The above indications are sketchy, and should serve as a guide only.

It must be remembered that every syllable can have a tone to itself (see Less. 4), therefore that a word like 'mè, my mother, can have a low tone on the first syllable: m₁, and a high tone on mè¹.

VOCABULARY

<i>lēfu</i> 3	death, disease
<i>taèlò</i> 5	order
<i>mōlào</i> 2	law
<i>lēfatšē</i> 3	earth, land
<i>paki</i> 5	witness
<i>thōhakò</i> 5	malediction
<i>sētlōhōlō</i> 4	grandchild
<i>bōlelele</i> 6	length
<i>sēfēla</i> 4	hymn
<i>sēfuba</i> 4	chest
<i>sētlharē</i> 4	medicine
<i>sēkētē</i> 4	thousand
<i>sēmumu</i> 4	mute
<i>sēnòtlòlò</i> 4	key
<i>sēsēpa</i> 4	soap
<i>thatò</i> 5	will
<i>thapò</i> 5	grass rope
<i>shōalanē</i> 5	dusk
<i>hō ngatafala</i>	to increase, to become numerous
<i>hō hlòhònòlòfala</i>	to get blessed
<i>hō khōmarèla</i>	to adhere to
<i>hō tsēka</i>	to dispute, to quarrel
<i>hō tsòèla pēlē</i>	to go on, to progress
<i>hō tsòala (tsòetsē)</i>	to beget, to give birth to
<i>hō tsuba</i>	to smoke
<i>hō tèa</i>	to hammer, to strike

EXERCISE

Translate :

Lemoha, kajeno ke beile pel'a hao bophelo le molemo, lefu le bohe. Hobane kea u laela kajeno hore u rate Jehova, Molimo oa hao, le ho tsamaea tseleng tsa hae, le ho boloka litaelo tsa hae, le melao ea hae, le likahlolo tsa hae, u tle u phele, u ngatafale, 'me Jehova, Molimo oa hao, a tle a u hlohonolofatse naheng eo u eang ho e rua. Empa ekare ha pelo ea hao e kheloha, 'me u hana ho utloa, 'me u huleloa ho khumamela melimo esele, le ho e sebeletsa, kea le bolella kajeno hore le tla timela ruri, 'me le ke ke la ngatafatsa matsatsi a lona lefatšeng leo u tla kena ho lona ho ea le rua, ka ho tšela Jordane. Kajeno, ke bitsa leholimo le lefatše hore e be lipaki ho lona. Ke beile pel'a hao bophelo le lefu, lehlohonolo le thohako. Ikhethele bophelo, u tle u phele, uena le litlohoto tsa hae; u tle u rate Jehova, Molimo oa hao, u utloe lentsoe la hae, 'me u mo khomarele; hobane ke eenu bophelo ba hao, le bolelele ba matsatsi a hao, u tle u ahe lefatšeng leo Jehova a anetseng bo-ntat'ao, Abrahama, Isaka le Jakob, hore o tla ba nea lona.
(Deuteronomy)

See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgements, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.
(Deuteronomy)

PROVERBS, POETRY, FOLKLORE, PROPER NAMES

1. There are a great many idioms and proverbs (*maele*) in Sotho. The book *Mekhoa le Maele*, by A. Sekese, contains a collection of more than 800 of them, and there are many more. Original poetry is confined to praise poems (*lithokó*), praising the deeds of chiefs, warriors, or animals, things, places, etc. It is only in modern times, and under European influence, that some Basotho poets have written poems of a different kind. Tales (*litšómó*), are numerous, some of them being, no doubt, of very old origin.

2. We shall not undertake here to give an idea of the contents and scope of these documents of Sotho tradition, but will mainly be concerned with some grammatical peculiarities which they present, and which may cause difficulty to the unaware student.

Most of these peculiarities are **archaisms**, old forms which have disappeared from current speech, and survived only in folklore or became crystallized in proverbs and idioms.

Then we find in them unusual **abbreviations** or elisions, especially in compound nouns, or contracted forms.

3. (a) Archaic words are common and will mostly be found by perusing a dictionary. Thus are *lēōa*, cave; *hō nauōa*, to be rained upon; *khong*, stick; *na*, with; etc. Some of these words are so obsolete that their original meaning is no longer known, and they have remained only in a definite proverb, phrase, or song; thus in the proverb *bana ba lēsafō ba jēla pitsaneng ē le 'ngōē*, people:

of the same kind eat together (are friends or alike), it is not known what *lēsafō* originally was.

In tales we often find elaborate verbal conjunctions which are no longer in current use : thus the common beginning of a tale : *ba rē ē ne ē rē ē le . . .*

(b) Nouns derived from verbs in a way which is no longer common in modern speech, as *mōnakalali ōa kebō-lēlōa*, eatable root peeled for one (other people's work's fruit) : *kebōlēlōa* is a noun derived from *hō ebōla*, to peel, *hō ebōlēla*, to peel for, *hō ebōlēlōa*, to have (something) peeled for ; *nonyan'a kahlamēla-'mōlai*, a bird which opens its beak in astonishment before its killer (instead of fleeing).

(c) Elaborate compound nouns, with sometimes an unusual prefix (class 4 or 5 when one would expect to find class 1) : *mō-hana-hō-jōetsōa*, one who refuses to be told ; *pha-balimō*, one who gives to ancestors (generous person) ; *sē-aka-ngōana kē sē-aka-'m'ae*, one who kisses a child kisses its mother (you can not like a child and hate its mother) ; *mōhalē ōa sē-hapa-likhomō-mahaeng-a-bathō*, a warrior who takes cattle from the homes of people.

(d) Frequently adjectives, whether proper or improper, are contracted with the noun they qualify, by elision of the relative pronoun : *ntja-pēli*, two dogs ; *ntlōana 'ngōē*, small lonely house, lone wolf ; *mafalō-mabē*, bad reputation.

(e) Adverbial forms constructed by means of the obsolete prefix *sē-* or the particle *sa* are frequent in proverbs, poetry, and tales : *mōnna ō shōa sē-nku*, a man dies as a sheep, without crying ; *nthō e phatsimang sē-naleli*, a thing which glitters like a star ; *sa phōōfōlō e shōetsōeng kē lēlinyanē*, as a beast which has lost its young.

4. Geographical and personal proper names often present some of the peculiarities named above : *Bitsó-Lēbē* (bad name), a mountain ; *Maōana-Masōōana* (small white caves), a place ; *Ntsōahōlē* (coming from afar), *Mōramang* (whose son ?), name of a person.

Feminine proper names are often composed with 'Ma-, mother of : 'Mamōható, Mohato's mother ; often a girl receives such a name, without any notion of maternity : 'Mamōkētē, a girl who was born at the time of a feast.

In the same way, but less often, a man bears a name beginning with Ra-, father of ; such names were usually primitive nicknames, which afterwards clung to a family : *Ramakau*, the father of the ducks, a duck breeder ; *Ralitapolé*, the father of the potatoes, a potato grower ; *Ramanéëlla*, Maneëlla's father.

Names derived from verbs, when they are constructed with the prefix *mō-* and end in *-i*, are usually masculine, as *Mōeti* (traveller), *Mōkhaōli* (one who cuts) ; but *Mōliehi* (one who is late), is often a girl, etc. In feminine names, the class 5 prefix often replaces the class 1 prefix *Ntsōaki* (mixer), *Mpēpuōa* (one who is carried on the back), etc.

5. A living language is a moving body, and changes with passing years. There are in Sotho signs of change ; forms appear in speech, which are sometimes considered as careless, but are probable signs of evolution.

Thus there is a tendency for the nasal permutation after the pronoun-object of the 1st pers. *n-* to disappear. One hears for instance : *ōa nrerisa*, he consults me ; *ua nsōma*, you laugh at me. Even tales and praise songs contain a few instances of such irregularities.

The adjective *-lelele* often takes its fifth class form even after the prefix of another class or the adverbial prefix *ha-*: *mōthō e mōtelele*, a long person; *hatelele*, a long time; *bōtelele*, length.

The singular negative optative is sometimes put into the plural by adding to its end the plural exclamatory suffix *-ng*, without changing the pronoun from singular to plural: *u sē kē ũa lulang*, abbreviated into *sē k'a lulang*, do not sit (plur.). The same applies to the imperative in *ak'u*: *ak'u mamēleng!* listen! (plur.).

Such colloquialisms are, however, not to be recommended.

VOCABULARY

<i>lētīng</i> 3	light beer
<i>bōitšepò</i> 6	self-confidence, pride
<i>lēhlaahlèla</i> 3	chain
<i>bōpaki</i> 6	witness, evidence
<i>lētšōlē</i> 3	crowd
<i>pòhò</i> 5	bull, stallion
<i>mōloi</i> 1	sorcerer, evil-doer
<i>konyana</i> 5	lamb
<i>tšepò</i> 5	hope
<i>veke</i> 5	week
<i>tsiè</i> 5	locust
<i>tšèba</i> 5	mouse
<i>bōomō</i> 6	wilfulness
<i>hòra</i> 5	hour
<i>keletso</i> 5	advice, counsel
<i>ka bōomō</i> , adv.	wilfully
<i>hòna, kē hòna</i> , adv.	just, presently
<i>hō lōantša</i>	to fight (somebody)
<i>hō utlōahala</i>	to be clear, understandable
<i>hō hlōkahala</i>	to be wanting, to die
<i>hō hlala</i>	to divorce
<i>hō lōkōlla</i>	to untie, to deliver

<i>hō fokotsa</i>	to lessen, to diminish
<i>hō tšoarèla</i>	to forgive
<i>hō tšōaëa</i>	to mark, to brand
<i>hō tšehetsa</i>	to support

EXERCISE

Translate :

Hlaahlela le lla ka le leng. Maele ana a kōpa motho oa bobeli, le oa boraro, le oa bone, le ho feta moo, ho e-na le¹ motho a le mong. A hana boitšepo. A emela molao o sa mameleeng bopaki ba motho a le mong. A bile a tlama motho le ba bang ho seo a itšepileng ho se phetha a le mong. • 'Me ke maele ao Basotho ba a setseng morao² haholo mesebetsing ea bona e boimanyana, hobane ho atile eo ba e phethang ka letšoele. Ke ka baka leo hape, ba nang le maele a reng, "re batho ka ba bang ; u se ke ua ithata u le mong." Hape-hape, ke ka bohlahe ba maele ana ho sa fumanoeng "ntloana-'ngoe" har'a Basotho. "Matsoho-mabeli a thusa. Poho e betoa ke letšoele. Letšoele le hanoa ke moloi. Moloi o fokotsa letšoele." Motho ea hahileng "ntloana-'ngoe" a le mong o talingoa joale ka lesholu le jang bosiu ha ho robetsoe ke batho ba bang, 'me seo a se jang e be niho ea hae le bana ba hae feela. 'Me le joale, tsena ke tsona liketso tsa "ntloana-'ngoe". Maele ana a "hlaahlela le llang ka le leng" a tšehelitsoe haholo ka a mang ho bonahatsa hore a utloisisoa.

(*Mekhoa le Maele*)

A chain rings when it meets another. This saying means that one, two, three, four, or more people are better than just one. It discourages self-confidence. It supports the rule that the testimony of one person only should not be listened to. Moreover it binds a man to others in things he self-confidently thinks he can do alone. It is the proverb which the Basotho have followed much in their difficult tasks, because those they do in a crowd are numerous. It is for that reason, again, that they have the proverbs : "We are men by others ; do not love yourself all alone." Again, it is by the wisdom of these proverbs that one does not find "lone houses" (lone wolves) among Basotho. "Two hands help. A bull is thrown to the ground by a crowd. A crowd is avoided by

an evil-doer. An evil-doer lessens a crowd." One who has built a "lone house" all by himself is likened with a thief who eats at night when other people are asleep, so that what he eats may be his thing and that of his family only. Even nowadays, these are the deeds of the lone wolf. The proverb "a chain rings when it meets another" is well supported by others to show that it is understood.

(Customs and Proverbs)

Notes on Exercise

¹ *hō e-na lē* is a periphrase for the comparative of superiority, "more than".

² *hō sala mōthō mōraō*, to follow somebody.

ORTHOGRAPHICAL RULES

1. The symbols which correspond to the various Sotho sounds have all been discussed in Less. 1-4 of this grammar. **Separation of words, hyphens, and apostrophes** obey the following rules :

2. (a) Compound nouns are to be written as one word when their meaning is very different from that of their components, or when they are in very common use : *tsöelòpèlè*, progress ; *lèhlabaphió*, traitor ; *masisapèlò*, distress. Compound animal and plant names are written with hyphens : *leta-la-phōfu*, agapanthus ; *sē-rōala-nkhōana*, mantis.

Proper names of persons are written as a rule in one word ; an exception is a noun which is an extract from praise songs : *Mōtsōahae*, *Lirahalibonōē* ; but *Sēnōkō-nōkō-sēa-bina-sēa-rethētha*.

(b) The possessive pronoun in *-a* is to be separated from the pronoun *ka*, *hao*, *hae*, whereas the collective possessive adjectives *-eso*, *-eno*, *-abò* are joined to the relative pronouns and contracted with them : *likhomō tseso*, our cattle ; *bana beno*, your brothers. The interrogative and indefinite adjectives *-fē?* *-sèlè*, *-ohle* are joined to the pronoun and form one single word with it : *ofē?* *lisèlè*, *bohle*.

(c) No pronoun is joined to the verbal stem except the 1st pers. sing. pronoun-object *n-*, the pronoun-subject *n-* with the verb *hō ka*, and the reflexive pronoun *i-*. No particle or auxiliary is joined to the verbal stem, nor to the pronoun, except *ka* with the 1st pers. sing. pron., the long present and negative perfect auxiliary *-a*, and the past auxiliary *-a*, the latter being

fused with the vowel of the pronoun : *kē tla ruta ngōana*, I shall teach the child ; *u tla nthuta*, you will teach me ; *nka mō ruta*, I can teach him ; *kēa ithuta*, I learn ; *kē sa ruta*, I still teach ; *kē ile ka ruta*, I have taught.

(d) When the adverbs *hōlimō*, *tlasē*, *mōraō*, *harē*, *thōkō*, *mōhō*, *moō* . . . *tēng*, are preceded by the preposition *ka*, they form one word with it : *kahōlimō*, above ; *kammōhō*, together. But when they are followed by a possessive pronoun, or a preposition (*hō* or *lē*), *ka* is separated from them ; *ka hōlim'a*, over ; *ka tlasē hō*, under. Always write *ka hohle*, everywhere ; *ka mēhla*, always ; *ka mona*, here ; *ka kōanō*, this side ; *ka hōbanē*, because ; but *kapēlē*, quickly, soon ; *ka pēlē*, in front.

When *ka* follows *kale*, *ka*, *jōale*, *tje*, it is separated from them : *kale ka*, equal to ; *jōale ka*, like.

(e) Verbal conjunctions are written as one word when they do not contain more than one pronoun ; when they contain more than one, their last part only is written as one word : *hōrē*, *ētlaba*, *ē ne ērē*. Avoid such abbreviations as *ē n'ērē* as much as possible, but write *ē ne ērē*. The pronoun *hō*, when abbreviated through elision, is not counted as a pronoun, and one writes *ēnōrē*, *ēllōbu*.

3. (a) The following should be hyphenated :

The names of nations of non-African origin : *lē-Buru*, an Afrikaner ; *sē-Fora*, French (language). Note the capital letter after the hyphen. There are a few exceptions with names which have been so deformed in the process of being integrated into the language, that even the first letter of their stem is no longer similar to what it was originally : *Manyēsemanē*, the English ; *Majeremanē*, the Germans ; *Lētaliana*, an Italian ; also *Makula*, Indians

The plural of relationship nouns of the first class and similar nouns : *bo-ntate*, sirs ; *bo-'mampharōanē*, lizzards.

Nouns composed with *ra-* and *'ma-*, when meaning “the one who possesses”, and not “the father of, the mother of”, are hyphenated : *'ma-litōró*, a woman dreamer. When such nouns are proper names, they are written as one word : *Ramakau*, the name of a man. Note *'m'a mōhlankana*, the young man's mother ; *r'a mōhlankana*, his father.

Words with reduplicated groups of syllables take a hyphen between the two similar groups : *mōfērē-fērē*, trouble ; *ntsī-ntsī*, fly ; *hō tsama-tsamaēa*, to walk a little. There is no hyphen when only one syllable is reduplicated : *mōrōērōē*, thing seen in the distance.

Compound nouns are separated by hyphens, except in the cases mentioned in par. 2, under (a) : *mō-hana-hō-jōetsōa*, one who will not be told. When an adjective is joined to a noun with elision of the relative pronoun, this is done by means of a hyphen : *ntsōē-lēng*, of one voice ; *ntate-mōhōlō*, my grandfather ; write *ntat'a rōna-mōhōlō*, our grandfather.

Compound place-names have hyphens all through, and capital letters at the beginning of nouns or adjectives which are adjuncts of the first noun : *Thabana-Tšōōana*, *Maōa-Mafubelu*, *Mōhlaka-ōa-tuka*, *Khōaba-la-e-ja-bōhōbē*, *Tsōili-tsōili*.

The euphonic *e-* is joined to the verb by a hyphen : *lēha kē e-ja*, although I eat ; *e-rē!* say!

4. The apostrophe is used between two words to indicate that a vowel, a vowel and a consonant, or a group of vowels has been elided. When in the middle of a word, it is always left out. The most important cases where apostrophes are needed are the following :

(a) When the possessive construction is shortened, and the pronoun or adjective is joined closely to the noun : *ngōan'a ka*, my child ; *ntat'ae*, his father ; *ngōan'eso*, my brother ; *hōlim'a ntlō*, above the house ; note the irregular *ka mōra'*, behind.

(b) In shortened verbal tenses or auxiliary forms : *ō n'a ruta* (for *ō ne a*) ; *kē n'ō ruta* (for *kē nē hō*) ; *ha kē e-s'ō rutē* (for *kē e-sō hō*) ; *rē nt'ō ruta* (for *nte hō*) ; *ō 'n'a rutē* (for *'nē a*), etc.

Cases where the apostrophe is left out are : proper names of persons : *Phiriahae* (*phiri 'a hae*) ; of places : *Thaba-Linōha* (*thab'a linōha*) ; conjunctions : *ēnōrē* (*ē n'ō rē*) ; adjectives : *hakakang!* (*haka ka'ng*) ; contracted words : *hō khōthala* (*khōtha'la*) ; *lēhlōnōlō* (*lēhlō'nōlō*).

When a double nasal consonant ('*n*', '*m*', etc.) passes from the beginning to the middle of a word, the apostrophe disappears, and the double consonant is written in full ; the apostrophe remains after a hyphen : '*nētē*, truth ; *linnētē*, truths ; '*mē*, and, *hōmmē*, and ; *bo-'mē*, my mother and the people with her.

5. Accents distinguish open *ē* and closed *ō* in spelling only in such cases as could cause confusion, there being two words with otherwise the same spelling. A list of such accented words has been drawn up and will be found at the end of this book (Table VI). It is composed of two parts : (a) verbal stems which must be accented wherever found ; (b) nouns or other words.

For simplicity's sake, accenting of very common verbs such as *hō lōka*, to get right ; *hō lōma*, to bite ; *hō rōma*, to send, has been avoided, although there exist uncommon verbs *hō lōka*, *hō lōma*, *hō rōma*.

Here are a few examples of how words are accented :

Ho bōkella, to gather, could in certain cases be confused with verbs derived from *ho boka* (*hō bōka*), to praise ; therefore it must be accented, together with all its related words : *ho bōkana*, to gather (intr.), *sebōka*, etc. *Ho bōpa*, to mould, is accented because of *ho bopa*, to sulk ; *lebōpo*, *sebōpi*, are derived from *ho bōpa*, and must keep the accent. *Ho hōla*, to grow, could in certain cases be confused with *ho hola*, to bolt, or *ho kholoa*, to believe ; ho *hōla* is accented, together with all derived words : *khōlo*, growth ; *kholo*, belief. *Tšōmo*, tale, could be confused with *tšomo*, mockery ; *'mèlè*, teat, with *'mele*, body. There is no particular reason to keep the accent on *rōna*, except by analogy with *lōna*, which can be confused with *lona*, class 3 sing. pronoun.

No accents are used on proper names of persons or places : *Thabana-li-'Mele*.

VOCABULARY

<i>mōkhòrò</i> 2	outhouse, kitchen
<i>lēkhōaba</i> 3	crow
<i>lēròlè</i> 3	one-year calf
<i>nòtò</i> 5	hammer
<i>lèfèèla</i> 3	nothing, vanity
<i>nyèèè</i> 5	case in court, quarrel
<i>mōshēmanē</i> 1	boy
<i>lēbèlò</i> 3	speed ; adj. quick
<i>lēbitla</i> 3	grave
<i>lēkhètìlò</i> 3	time, epoch
<i>Lēkhōōa</i> 3	European
<i>lēnaka (ma- li-)</i> 3-5	horn
<i>lēnama</i> 3	slowness ; adj. slow
<i>lēqèphè</i> 3	page
<i>lērapò</i> 3	leather thong
<i>pontšò</i> 5	sign
<i>mōhalē</i> 1	brave man, warrior

<i>maharēng a</i> , prep.	between
<i>mōhla</i> , conj.	when
<i>moō</i> , adv.	here, there
<i>hō tsōlla</i>	to pour out, to shed
<i>hō phalla</i>	to flow
<i>hō nyelisa</i>	to despise
<i>hō qōba</i>	to avoid
<i>hō hlōpha</i>	to torment
<i>hō tuba</i>	to oppress

EXERCISE

Translate :

Chaka ha a alosa marole, a hlōpheha ka mokhoa o tšabehang ; bashanyana ba bang ba mo tuba, ba hlola ba mo batile ka matsatsi 'ohle, 'me ba mo otlela lefeela. Ka tsatsi le leng ha ba alositse, ba mo khetha ho ea thiba marole ; ha a khutla, a utloa e mong oa bona a se a re : "Mo tšoareng !" Ba mo tšoara, ba mo shapa, a khathala, ba ba ba mo tlohela. O lekile ho botsisisa seo a se bolaeloang, empa a hloka hlalose, a bona feela hore ho botsisisa ha hae ho etsa hore ba mo otle haholo. Bashemane bana ba ne ba hlōpha Chaka ka hobane ba utloa batho ba re, eka Chaka a ka bolaoa. Mohlomong, Chaka, lintoeng tseo tsa ku mehla, a pshatla moshemane e mong leihlo ; hosasa ntat'u moshemane eo a tšoara Chaka, a mo otla humpo-mpe, a mo utla likotsi tse tšabehang. Ntoa eo ea ka mehla ea ruta Chaka ho qoba melamu e mengata e tlang e mo lebile, le ho itoanela ; hape ea mo ruta lebelo, ho matha ha a baleha. (Chaka)

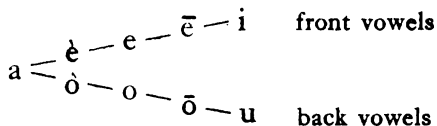
As Chaka herded calves, he was persecuted terribly and the other boys oppressed him. They did not stop beating him all day and every day, and they beat him for nothing. One day, when they were herding, they chose him to go and stop the calves, and when he returned, he heard one of them say : "Catch him!" They caught him, and beat him until he got tired ; then they left him. He tried to ask with persistence why he was beaten, but he did not get any explanation. He only noticed that his asking caused them to beat him all the more. Those boys tormented Chaka because they had heard

people say, if only Chaka could be killed. One day in these continuous battles Chaka crushed one boy's eye; next day, the boy's father caught Chaka, beat him awfully, and inflicted him with terrible wounds. That continuous battle taught Chaka to avoid many sticks which came against him, and to defend himself; moreover, it taught him speed, and to run in flight.

(Chaka)

TABLE I
THE SOUNDS OF SOUTHERN SOTHO

A. Vowels



B. Consonants

		labial	labio-dental	dental	alveolar	palatal	velar	guttural	lateral	click
Plosives	breathed	<i>p*</i>			<i>t*</i>		<i>k*</i>			<i>q</i>
	voiced	<i>b</i>			<i>l(d)</i> (before <i>i</i> & <i>u</i>)					
Affricates	breathed- aspirated	<i>ph</i>			<i>th</i>		<i>k'h¹</i>			<i>qh</i>
	breathed voiced			<i>ts*</i>	<i>ch*</i>	<i>tj*</i>	<i>kh</i>		<i>tl*</i>	
Fricatives	breathed- aspirated			<i>tš</i>	<i>ch²</i>	<i>tj²</i>	<i>kh²</i>		<i>tlh</i>	
	breathed voiced	<i>f</i>		<i>s</i>	<i>sh</i>		<i>g</i>	<i>h</i>	<i>hl</i>	
Rolled	voiced	<i>ɸ(w)</i>				<i>ǣ(y)</i>		<i>l</i>	(before <i>a, e, o</i>)	
Nasal	voiced	<i>m</i>		<i>n³</i>	<i>n</i>	<i>ny</i>	<i>ng</i>		<i>n³</i>	<i>ng</i>

*Ejective consonants are marked with an asterisk.

¹ Aspirated *k*, usually spelt *k'h*, only occurs in few words, most of which are of foreign (Nguni) origin.

² Aspirated *ch*, *tj*, *kh*, are only slightly different from their unaspirated counterparts and therefore not distinguished in spelling.

³ Dental and lateral nasal consonants only occur as syllabic nasals in front of *ts*, *tš*, *tl*, *tlh*. They are spelt *n*.

TABLE II

COMMON METHOD OF DERIVING NOUNS
FROM VERBAL STEMSClass 1 : *mō- ba-**mō . . . i*, one who . . . : *mōeti*, traveller*mō . . . ōa*, *mō . . . uōa*, one who is . . . ed : *mōratuōa*,
belovedClass 2 : *mō- mē-**mō . . . ò*, a way of . . . ing : *mōngòlò*, writingClass 3 : *lē- ma-**lē . . . a*, one who . . . , thing which . . . : *lēbòfa*,
pack animal ; *lēphutha*, fold in a skin*lē . . . ò*, act of . . . ing : *lēbòllò*, initiationClass 4 : *sē- lī-**sē . . . ò*, instrument used for . . . ing : *sēaparò*,
garment*sē . . . ò*, act of . . . ing : *sēabò*, portion*sē . . . i*, one keen on . . . ing : *sēngoli*, writerClass 5 : (*n*)- *lī(n)-**(n) . . . ò*, act of . . . ing ; result of that act : *mphò*,
giftClass 6 : *bō- ma-**bō . . . ò*, fact of . . . ing : *bōè mò*, standing*bō . . . i*, *bō . . . ōa*, *bō . . . uōa*, office of a . . . er
(derived in the 2nd degree from verbs, through
derived nouns belonging to other classes) :
bōahlōli, office of a judge, from *mōahlōli*, judgeClass 7 : *hō**hō . . . a*, gerund or infinitive, act of . . . ing : *hò*
ja, eating

TABLE III

THE PRIMARY TENSES OF THE SOTHO VERB

	Affirmative		Negative	
	Independent	Dependent	Independent	Dependent
Infinitive	hō ruta		hō sē rutē	
Present	kē(a) ruta ō(a) ruta	kē ruta a ruta	ha kē rutē ha a rutē	kē sa rutē a sa rutē
Perfect	kē rutile ō rutile	kē rutile a rutile	ha kēa ruta ha a ruta	kē sa ruta a sa ruta
Past (short)	ka ruta a ruta	—	ka sē kē ka ruta a sē kē a ruta	—
Past (long)	kē ile ka ruta ō ile a ruta	kē ile ka ruta a ile a ruta	ha kēa ka ka ruta ha a ka a ruta	kē sa ka ka ruta a sa ka a ruta
Future	kē tla ruta ō tla ruta	kē tla ruta a tla ruta	—	—
Potential	nka ruta a ka ruta		nkē kē ka ruta a kē kē a ruta	
Occasional	kē ēē kē rutē ō ēē a rutē	kē ēē kē rutē a ēē a rutē	ha nkē kē ruta ha a kē a ruta	kē sē kē kē ruta a sē kē a ruta
Subjunctive- Optative	kē rutē a rutē		kē sē rutē a se rutē kē sē kē ka ruta a sē kē a ruta	
Imperative	ruta! ak'u rutē!	—	sē rutē! u sē kē ūa ruta!	—

TABLE IV

SOTHO PREFIXES AND PRONOUNS

	prefix	pron. subj.	pron. obj.	rel. pron.	poss. part.	poss. pron.	subst. pron.	demonstr. pronouns			neut.	indef. pronouns all	other which?
								1	2	3			
1st pers. sing.		kē	n			ka, eso	'na						
1st pers. plur.		rē	rē			hao, eno	rōna						
2nd pers. sing.		u	u			hao, eno	ūēna						
2nd pers. plur.		lē	lē										
3rd, sing. cl. 1	mō	ō (a)	mō	ě(a)	óa	hae, abb	ūēna	enóa, eē	enō	éanē, eíā	eō	—	óšēlē
cl. 2	mō	ō	ō	o	óa		òōna	ona, oō	onō	òanē, ola	oō	oohle	óšēlē
cl. 3	lē	lē	lē	le	la		lōna	lena, leē	lenō	lanē, leía	leō	lohle	léšēlē
cl. 4	sē	sē	sē	se	sa		sōna	sena, seē	senō	sanē, seía	seō	sohle	sēsēlē
cl. 5 (n)	ē	ē	ē	e	éa		éōna	ena, eē	enō	éanē, eía	eō	éohle	éšēlē
cl. 6	bō	bō	bō	bo	ba		bōna	bona, boō	bonō	banē, balé	boō	bohle	bōšēlē
cl. 7	hō	hō	hō	ho	ha		hōna	hona, hoō	honō	hanē, hola	hoō	hohle	hōšēlē
3rd, plur. cl. 1	ba	ba	ba	ba	ba		bōna	banana, baa	banō	banē, balé	baō	bohle	basēlē
cl. 2	mē	ē	a	c	éa		éōna	ena, eē	enō	éanē, eía	eō	éohle	éšēlē
cl. 3	ma	a	a	a	a		'ōna	ana, aa	anō	anē, alé	aō	'ohle	asēlē
cl. 4	li	li	li	tse	tša		tsōna	tsena, tseē	tšenō	tsanē, tselá	tseō	tsohle	lisēlē
cl. 5	li(n)	li	li	tse	tša		tsōna	tsena, tseē	tšenō	tsanē, tselá	tseō	tsohle	lisēlē
cl. 6	ma	a	a	a	a		'ōna	ana, aa	anō	anē, alé	aō	'ohle	asēlē

TABLE V

THE VERBAL SUFFIXES *-ile*, *-èla*, *-isa*

	<i>Perfect tense</i>	<i>Directive species</i>	<i>Causative species</i>
stem ending in <i>b, ch, f, h, hl, j, k, kh, ng</i> ,			
stem ending in <i>tsò, tš, s</i> ...	<i>-ile</i> (reg.) ...	<i>-èla</i> (reg.) ...	<i>-isa</i> (reg.) ...
disyllabic verbs in <i>-tsa</i> ...	<i>-itse</i> ...	<i>-etsa</i> ...	reg. ...
polysyllabic verbs in <i>-tsa</i> ...	<i>-tsitse</i> ...	<i>-tsetsa</i> ...	reg. ...
polysyllabic verbs in <i>-ana</i> ...	<i>-litse</i> ...	<i>-letsa</i> ...	<i>-lisa</i> ...
other verbs in <i>-na</i> ...	<i>-anè...</i> ...	reg. ...	<i>-anya</i> ...
verbs ending in <i>-nya</i> ...	<i>-nne</i> ...	reg. ...	<i>-ntša</i> ...
verbs ending in <i>-èa</i> ...	<i>-ntse</i> ...	<i>-nyetsa</i> ...	<i>-ntša</i> ...
disyllabic verbs in <i>-ma</i> ...	<i>-ile</i> ...	<i>-èla</i> ...	<i>-isa</i> ...
polysyllabic verbs in <i>-ma</i> ...	<i>-mme</i> (or reg.) ...	reg. ...	reg. ...
polysyllabic verbs in <i>-èla, -òla</i> ...	<i>-mé</i> (or reg.) ...	reg. ...	reg. ...
polysyllabic verbs in <i>-ala</i> ...	<i>-tsè</i> ...	<i>-lla</i> ...	<i>-tsa</i> (or reg.) ...
polysyllabic verbs in <i>-èla, -òla, -ila, -ula</i> ...	<i>-etsè</i> ...	<i>-alla</i> ...	<i>-atsa</i> (or reg.) ...
polysyllabic verbs in <i>-alla</i> ...	<i>-tse</i> ...	reg. ...	reg. ...
polysyllabic verbs in <i>-èlla</i> ...	<i>-aletšè</i> ...	reg. ...	<i>-alatsa</i> ...
polysyllabic verbs in <i>-òlla</i> ...	<i>-eletšè</i> ...	reg. ...	<i>-eletsa</i> ...
polysyllabic verbs in <i>-òlla</i> ...	<i>-òletšè</i> ...	reg. ...	<i>-òletsa</i> ...
disyllabic verbs in <i>-èla, -òla</i> ...	<i>-òlòtse</i> ...	reg. ...	<i>-òlòtsa</i> ...
disyllabic verbs in <i>-ala</i> ...	<i>-tsè</i> (or reg.) ...	<i>-lla</i> ...	<i>-tsa</i> (or reg.) ...
disyllabic verbs in <i>-èla, -òla, -ila, -ula</i> ...	<i>-etsè</i> (or reg.) ...	<i>-alla</i> ...	<i>-atsa</i> (or reg.) ...
some monosyllabic verbs ...	<i>-tse</i> (or reg.) ...	reg. ...	reg. ...
some verbs in <i>-ara</i> ...	<i>-èle</i> ...	reg. ...	<i>-èsa</i> ...
some verbs in <i>-òha</i> ...	<i>-erè</i> ...	reg. ...	<i>-èsa</i> (or reg.) ...
	reg. ...	reg. ...	<i>-òsa</i> ...

TABLE VI

LIST OF WORDS WHICH NEED ACCENT \grave{a} OR δ

A. VERBS

(which have to be accented together with all words derived from them)

ho bèka, to cut meat
ho bōka, to fornicate
ho bōkella, to gather
ho bōpa, to mould
ho èku, to betray
ho fèfa, to scratch
ho fōhla, to take off the leaves
ho fōla, to eat avoiding waste
ho fōla, to taste
ho fōsa, to wean
ho hlōhla, to irritate
ho hlōka, to cover (of a bull)
ho hlōla, to win
ho hlōma, to believe
ho hlōma, to sprout
ho hlōpha, to torment
ho hlōphela, to fill
ho hōhla, to rub
ho hōkela, to tie
ho hōkella, to insist
ho hōla, to grow
ho hōlla, *ho hōleha*, to untie, to tie
hō hōllela, to gulp
ho khōba, to bark, to scold
ho khōbela, to gather
ho khōka, to try, to pull
ho khōla, to pluck
ho khōtsa, to laugh
ho khōtsa, to scold
ho kōlla, to wander away
ho kōma, to eat
ho kōpa, to ask
ho lēka, to lick

ho lēka-lēka, to run
ho lēma, to spoil (a child)
ho lēma, to grow horns in opposite directions
ho lēma-lēma, to speak ill
ho mētha, to speak badly
ho nōka, to season
ho ōka-ōka, to fly about
ho ōla, to remove the straw, to flatter
ho ōma, to threaten
ho ōmela, to hint at
ho ōmela, to add flour
ho ōtla, to leed
ho pōta, to be delirious
ho qēba, to calumniate
ho qhōba, to drive
ho qōbella, to urge
ho qōla, to choose
ho qōqa, to choose cattle
ho qōqa, to purify a man
ho rōba, to err
ho rōka, to sew
ho rōka, to decant
ho rōla, to remove from the head
ho sōla, to throw off the skin
ho sōla-sōla, to fret
ho sōla, to wash hands
ho sōlla, to err
ho tēta, to be soft
ho thēka, to amble
ho thētha, to scold
ho thōkōla, to choose
ho thōla, to be silent
ho tlōka, to boil over
ho tlōla, to jump
ho tōpa, to swell
ho tšēla, to pour

**B. ISOLATED ADDITIONAL
WORDS**

bofèfè, lightness
bohlahlō, diligence
bohōle, distance
bolèlè, algae
hlōkō, grass
hlōkō, nipple
hlārō, summit
khabō, flame
khabō, monkey
khoebō, bark
khōhō, hen
lefōqō, dust, mire
lehōhō, crowd
lehōhō, growing thing
lehōpō, bean
lehōpo, rib
lekōkō, love
leōma, wound
lephōtō, protuberance
lephōtō, plant
lerō, claw
lerōle, dust
letlōtlo, glory
letōlō, lightning
lōna, you
'mè, my mother
'mèlè, teat
mochatō, stripe
mofoōkōlo, grael
mohlōmo, grass
mohōma, plough
mokōkō, cock
mokōla, strong man
mokōtō, slanting place

mōna, envy
monōkō, germ, bud
moōkō, chaff
morōkō, dregs
motheō, slope
'mōtō, darkness
nōka, river
nōkō, porcupine
peō, seed
phōtō, tripe
pōlō, iguana
qōla, ornament
rōna, we
sebōkō, worm
sehlōhō, cruelty
sehōlō-hōlō, old thing
sehō, small field
sehōkō, smell of burnt food
sehōkō, abyss
sehōrō, fat container
selōta, lump of an ox
senōkō, ring on stalk, joint
seōli, bird of prey
sephōkō, owl
sephōko, calabash
sethō, humanity
sethōtō, basket
setōlō-tōlō, bowels, tripe
sōna, there he is
thēkō, handle, troop
thōbōlōkō, surprise
thōkō, grain of last year
thōko, side
thomō, musical instrument
tsèkè-tsèkè, glittering
tōèlè, moth
tōmō, tale, legend

TABLE VII

VOCABULARY

a, pron., he, she
aha (*ahile*) v.t., to dwell
ahlama (*ahlamile*) v.i., to be open, to open the mouth
ahlōla (*ahlōtse*) v.t., to judge
akhēla (*akhetsē*) v.t., to throw
aka (*akile*) v.t., to kiss
ala (*alile*) v.t., to spread (mat, clothes)
alama (*alamile*) v.i., to brood, to sit on (eggs)
alima (*alimile*) v.t., to lend to, to borrow from
alōha (*alōhile*) v.i., to go to grazing grounds
alōsa (*alōsitse*) v.t., to take to grazing grounds,
 to herd [from *hō alōha*]
amōha (*amōhile*) v.tt., to deprive (somebody) of (something)
amōhēla (*amohetsē*) v.t., to receive
ana (*anne*) v.i., to swear
anyēsa (*anyēsitse*) v.t., to suckle
apara (*apēre*) v.t., to wear (clothes), to put on
apēsa (*apēsitse*) v.tt., to clothe (somebody) [caus. of *hō apara*]
araba (*arabile*) v.t., to answer
arōha (*arōhile*) v.i., to get divided
arōla (*arōtsē*) v.t., to divide [caus. of *hō arōha*]
ata (*atile*) v.i., to increase
atamēla (*atametsē*) v.t., to come near, to approach
athē, conj., whereas
atlēha (*atlehile*) v.i., to succeed

ba, pron., they
ba (*bile*) v.i., to be, to become ; *hō ba lē*, to be with, to have
ba (*bile*) v.aux., even, moreover, then
baba (*babile*) v.i., to be bitter
baballa (*babaletsē*) v.t., to take care of, to provide with
bahōlō, n. plur. cl. 1, parents, ancestors [from *-hōlō*, great]
bajōa (*bajilōe* or *bajuōe*) v.i., to catch frost (of plants)
 [pass. of *hō baba*]
baka (*bakile*) v.i., to repent
baka, in *ka baka la*, prep., on account of [from *lēbaka*, reason]
baki (*li-*) n. cl.5, coat, jacket [A. baadjie]
bala (*balile*) v.t., to count, to read
balēha (*balehile*) v.t., to flee, to run away
bapala (*bapalile*) v.i., to play
bata, v.i., to be cold
bata (*batile*) v.t., to strike
batla (*batlile*) v.t., to search, to look for ; v.aux., almost

- bē*, adj., bad, ugly
bēa (*bēile*) v.t., to put, to place, to lay (eggs)
bēla (*bēlile*) v.i., to boil
bēlaèla (*bēlaetsē*) v.i., to doubt, to be dissatisfied
 -*bēli*, adj., two
bēnya (*bēntse*) v.i., to be bright, to shine
besa (*besitse*) v.t., to roast, to make a fire
bēta (*bētile*) v.t., to throw on the ground
bētla (*bētlile*) v.t., to chisel, to carve
Bibele (*li-*) n. cl.5, Bible [F. Bible]
bina (*binne*) v.t., to sing
hitsa (*bitsitse*) v.t., to call
bōbē (no plur), n. cl.6, badness, ugliness [from -*bē*, bad]
bōbēbē (no plur.) n. cl. 6, lightness ; adj. light
bōchabēla (no plur) n. cl.6, east [from *hō chaba*, to rise]
bōēa (*bōile*) v.i., to return, to come back
***bōēa* (no plur.) n. cl. 6, wool**
bōēla (*bōetsē*) v.i., to go back to ; v.aux., again [dir. of *hō bōēa*]
bōfa (*bōfile*) v.t., to inspan, to bind
bōhalē (*ma-*) n. cl.6, anger, violence, bravery, sharpness ; adj., angry, violent, brave, sharp
bōhlalē (*ma-*) n. cl.6, wisdom, cunning ; adj., wise, cunning
bōhlanya (no plur.) n. cl.6, madness [from *hō hlanya*, to be mad]
bōhlōkōa (no plur.) n. cl.6, preciousness ; adj., precious, valuable [from *hō hlōka*, to want, to need]
bōhlōkō (*ma-*) n. cl.6, pain, illness ; adj., painfull, ill
bōhlōla (no plur.) n. cl.6, adultery
bōhōbē (*ma-*) n. cl.6, bread
bōikētō (no plur.) n. cl.6, prosperity, happiness [from *hō ikētla*, to be well, at ease]
bōima (no plur.) n. cl.6, weight, heaviness ; adj., heavy
bōitšēpō (no plur.) n. cl.6, self-confidence, pride [from *hō tšēpa*, to trust]
***bōkēlla* (*bōkeletsē*) v.t., to gather**
bōkōlla (*bōkeletsē*) v.i., to weep loudly, to bellow
bōla (*bolile*) v.n., to mould, to rot
bōlaēa (*bōlaile*) v.t., to kill, to hurt
bōlēla (*bōletsē*) v.t., to say, to tell
bōlelele (no plur.) n. cl.6, length [from -*lelele*, long]
bōlēlla (*bōleletsē*) v.t., to tell to [dir. of *hō bōlēla*]
bōlla (*bōlōtse*) v.i., to be circumcised
bōlōka (*bōlōkile*) v.t., to keep, to save
bōna (*bonē*) v.t., to see
bōnahala (*bōnahetsē*) v.i., to appear, to be evident [stat. of *hō bōna*]
bōnēsa (*bōnēsitse*) v.t., to light [from *hō bōna*, to see]
bōngata (no plur.) n. cl.6, multitude
bōnōlō (no plur.) n. cl.6, softness ; adj., soft, tame
bōnngōē (no plur.) n. cl.6, oneness, unity ; *ka bōnngōē*, adv., one by one [from -*ngōē*, one]
bontšā (*bontšitse*) v.t., to show to [caus. of *hō bōna*]

- bōomō* (no plur.) n. cl.6, wilfulness ; *ka bōomō*, adv., wilfully
bōpa (*bōpile*) v.t., to form, to mould
bōpaki (*ma-*) n. cl.6, testimony [from *hō paka*, to testify]
bōphêlò (no plur.) n. cl.6, life [from *hō phêla*, to live]
bōphirimêla (no plur.) n. cl.6, west
bōqheku (no plur.) n. cl.6, old age
bōrōa (no plur.) n. cl.6, south [from *Mōrōa*, Bushman]
bōrikhōe (*ma-*) n. cl.6, trousers [A. broek ?]
bōròkò (*ma-*) n. cl.6, sleep
bōsiu (*ma-*) n. cl.6, night
bōtsa (*bōtsitse*) v.t., to ask, to inquire
bōtsōa (no plur.) n. cl.6, laziness ; adj. lazy
bua (*buile*) v.t., to speak, to say
bua (*buile*) v.t., to skin
buisa (*buisitse*) v.t., to talk to [caus. of *hō bua*]
buka (*li-*) n. cl.5, book [A. boek]
bula (*butsē*) v.t., to open
busa (*busitse*) v.t., to govern
busa (*busitse*) v.t., to send back [caus. of *hō bōēa*, to return]
butlè, adv., slowly, gently
butsōa (*butsōitse*) v.i., to ripen, to get well cooked
- cha* (*chêle*) v.i., to burn, to be burnt
 -*cha*, adj., new, young
chaba (*chabûle*) v.i., to rise (sun)
chakêla (*chaketsē*) v.t., to visit
chê! interj. no!
chêka (*chêkile*) v.t., to dig
chêlêtê (*li-*) n. cl.5, money [A. geld]
chêsa (*chêsitse*) v.t., to burn (something), to be hot [from *hō cha*,
 to burn]
 -*chitja*, adj., round
- ē!* interj., yes!
ēa (*ile*) v.i., to go
ēba, *ēaba*, *ēbile*, etc., verb. conj., and then [from *hō ba*, to be]
ēfêla, verb. conj., indeed [from *hō fêla*, to end]
ēka, *ēaka*, verb. conj., it seems that [from *hō ka*, to look like]
eketsa (*ekelitse*) v.t., to increase, to add
èlèlloa (*èleletsoē*) v.t., to pay attention to, to observe
eletsa (*eletitse*) v.t., to advise
ēma (*emē*) v.i., to stand up, to stop
ēmara (*emerē*) v.t., to become pregnant, to conceive
ēmèla (*emetsē*) v.t., to support, to defend [dir. of *hō èma*, to stand]
ēmpa, verb. conj., but
ēny? ? interr. pron., what ?
ēpêla (*epetsē*) v.t., to bury
erē, *ēarē*, *ēitse*, etc., verb. conj., when [from *hō rē*, to say]
erekisi (*li-*) n. cl.5, pea [A. ertjie]
e-so, v. aux., not yet

èta (*etile*) v.n., to travel
etsa (*entse*) v.t., to make, to do
etsahala (*etsahetsè*) v.i., to come to pass, to occur, to happen
etsellelsa (*etsellelitse*) v.t., to slander, to calumniate
ètsòe, verb.conj., as, since

fa (*file*) v.tt., to give to
falla (*faletsè*) v.n., to emigrate from
fallèla (*fallletsè*) v.n., to immigrate into
fapana (*fapanè*) v.i., to differ, to quarrel
faqanè (*li-*) n. cl.5, the wars of 1821-1825
fariki (*li-*) n. cl.5, pig [A. vark]
fata (*fatile*) v.t. to dig
fatšè, adv., on the ground, down
fèèla, adv., however, only, but
fèla (*felile*) v.i., to end, to finish
fèpa (*sepile*) v.t., to feed, to nourish
fereko (*li-*) n. cl.5, fork [E. fork]
fèta (*fètile*) v.t., to surpass; v.i., to pass
fetōha (*fetōhile*) v.i., to change
fièla (*fietsè*) v.t., to sweep
fiha (*fihlile*) v.i., to arrive
fihlèla (*fihletsè*) v.t., to arrive at, to reach [dir. of *hō fihla*]; conj., until
fōfa (*fōfile*) v.i., to fly
fòkòla (*fokotsè*) v.i., to be weak
fokotsa (*fokolitse*) v.t., to diminish, to lessen [caus. of *hō fòkòla*]
fòla (*folile*) v.i., to recover, to get well
fosa (*fositse*) v.t., to miss, to make a mistake
fòthōla (*fòthōtse*) v.t., to pluck off, to unroot
-fubelu, adj., red
fula (*futse*) v.t., to graze
fumana (*fumanè*) v.t., to find
futhumala (*futhumetsè*) v.i., to get hot, warm

gauda (*li-*) n. cl.5, gold [A. goud]

ha, conj., when, if
ha, prep., at (followed by a poss. pron.)
habeli, adv., twice [from *-beli*, two]
habòndò, adv. easily [from *bòndò*, easy]
hae, adv., at home
haha (*hahile*) v.t., to build
hahlanō, adv., five times [from *-hlanō*, five]
hahōlō, adv., much [from *-hōlō*, big]
hakakang! adv., how much! [from *-kakang!* how big!]
hakalo, adv., so much, as much [from *-kalo*, so big, as big]
hakhutšòanyanè, adv., shortly [from *-khutšòanyanè*, short]
halèfa (*halèfile*) v.i., to get angry [from *bòhalè*, anger]
halelele, adv., a long time, at length [from *-lelele*, long]
halika (*halikile*) v.t., to roast

- hama* (*hamile*) v.t., to milk
hammadhò, adv., together
hamōnate, adv., nicely [from *mōnatē*, sweet]
hampē, adv., badly [from *—bē*, bad]
hana (*hanne*) v.t., to refuse, to deny
hanè, adv., four times [from *—nè*, four]
hanèlla (*haneletsē*) v.i., to stick fast [intens. of *hō hana*, to refuse]
hang, adv., once, at once [from *—ngōē*, one]
hangata, adv., often, many times [from *—ngata*, many]
hantlè, adv., well [from *—tlè*, nice, good]
hanyēnyanē, adv., a little, little [from *—nyēnyanē*, small]
lè hanyēnyanē, adv., not at all
hapa (*hapile*) v.t., to capture, to loot
hapè, adv., again
hararō, adv., thrice [from *—rarō*, three]
harē, *kaharē*, adv., in the middle ; *har'a*, *ka har'a*, *ka harē hō*, prep.,
in the midst of, among
hata (*hatile*) v.t., to tread, to trample, to oppress
hatsèla (*hatsetsē*) v.i., to become cold
haufi, adv., near ; *haufi lè*, *haufi hō*, prep., near
hauhèla (*hauhetsē*) v.t., to have pity upon
hè, adv., then, therefore
hèla (*hetsē*) v.t., to mow (grass), to reap (wheat)
hela! interj., hallo!
hèlēha (*hèlēhile*) v.i., to fall down (wall)
hla (*hlile*) v.aux., indeed, certainly
hlaba (*hlabile*) v.t., to stab, to slaughter, to prick
hlaha (*hlahile*) v.i., to appear, to happen
hlaha, adj., wild
hlahisa (*hlahisitse*) v.t., to show, to offer [caus. of *hō hlaha*]
hlahlama (*hlahlamile*) v.t., to follow
hlahlōba (*hlahlōbile*) v.t., to examine
hlakōla (*hlakōtse*) v.t., to wipe, to clean
hlala (*hlahile*) v.t., to divorce
hlalēfa (*hlalēfile*) v.i., to get wise
hlalēfisa (*hlalēfisitse*) v.t., to render wise [caus. of *hō hlalēfa*]
hlalōsa (*hlalōsitse*) v.t., to explain
—hlanō, adj., five
hlanya (*hlantse*) v.i., to be mad
hlaōla (*hlaōtse*) v.t., to weed
hlapi (*li-*) n. cl.5, fish
hlatsōa (*hlatsōitse*) v.t., to wash
hlōa (*hlōèle*) v.t., to ascend, to climb
hlōēa (*hloile*) v.t., to hate
hlōhōnòlōfala (*hlōhōnolofetsē*) v.t., to receive a blessing [from *hlōdhò*,
head and *nòlò*, easy, soft ; *lèhlōhōnòlò*, luck, blessing]
hlōka (*hlokile*) v.t., to want, not to have, to lack
hlōkahala (*hlōkahetsē*) v.i., to be wanted, to die [stat. of *hō hlōka*]
hlōkòmèla (*hlokometse*) v.t., to take care of

- hlòla (hlotsē)* v.i., to remain ; v. aux., continually
hlòla (hlòtse) v.t., to conquer, to win
hlòlòhèlòa (hlòlòhètsòè) v.t., to long for
hlòma (hlomile) v.t., to plant
hlompha (hlomphile) v.t., to respect
hlonèpha (hlonèphile) v.t., to honour, to respect
hlòdòhò (li-) n. cl.5, head
hlòpha (hlòphile) v.t., to torment
hlòtha (hlòthile) v.t., to pluck off (hair, feathers)
hò, prep., to, from, by
hòa, v.i., to shout
hòba, conj., that ; *hòba, hòbanè,* conj., because, for ; *hòba, hòbanè* conj., after (with the subjunctive) [from *hò ba,* to be]
hòèba (hòèbile) v.i., to trade, to barter
hòeletsà (hòeelitse) v.t., to shout to [from *hò hòa*]
hòètla, see *lèhòètla*
hohle, ka hohle, adv., everywhere [from *-hle,* all]
hoja, hojanè, conj., if, if only
hòla (hòtse or hòlile) v.i., to grow, to get old
hòlè, adv., far ; *hòlè lè, hòlè hò,* prep., far from
hòlimò, kahòlimò, adv., above ; *hòlim'a, ka hòlim'a, hòlimò hò, ka hòlimò hò,* prep., above, upon
-hòlò, adj., big, old, great
hòna, adv., just
hòpòla (hòpòtse) v.t., to think of, to remember
hòpòtsa (hòpòlitse) v.t., to remind of [caus. of *hò hòpòla*]
hòra (li-) n. cl.5, hour [E. hour]
hòrè, verb. conj., that, in order that [from *hò rè,* to say]
hòsasa, adv., in the morning
hòsasanè, adv., to-morrow
hòsèlè, ka hòsèlè, adv., somewhere else
hotetsa (hotelitse) v.t., to light (a fire, a lamp)
hula (hutse) v.t., to pull

ikèla (iketse) v.i., to get away [pass. dir. of *hò ea,* to go]
ikètla (iketlile) v.t., to be at ease, to be happy
imèla (imetsè) v.t., to be too heavy for [from *bòima,* weight]
inama (inamè) v.i., to bow, to stoop
ipònèla (iponetsè) v.t., to see for oneself, to beware [ref. dir. of *hò bòna,* to see]
isa (isitse) v.t., to take to [caus. of *hò èa,* to go]
isaò, adv., next year
ithuta (ithutile) v.t., to learn [ref. of *hò ruta,* to teach]

ja (jèle) v.t., to eat
jala (jalile or jetsè) v.t., to sow
jara (jerè) v.t., to carry, to bear
jarete (li-) n. cl.5, garden [A. jaart]
jòala (majòala) n. cl.6, strong beer
jòale, adv., now

jǒale ka, prep., as, like

jǒalo, adv., thus, so

jǒang? adv., how? adj., of what kind?

jǒang (*majǒang*) n. cl.6, grass

ka, v.i., to be like

ka, prep., by means of, with

ka, prep., at, used to reinforce a locative

kaē? adv., where?

-kaē, adj., how much, how many; with neg. v. to be, few

kaharē, see *harē*

kahlōlō (*li-*) n. cl.5, judgement [from *hō ahlōla*, to judge]

kāhōlimō, see *hōlimō*

kajenō, adv., to-day

kakang! or *-kakang!* adj., how big!

kale ka or *-kale ka*, adj., as big as

kallana (*kallanē*) v.i., to beat each other in a contest

kalo or *-kalo*, adj., so great, such

kamoō . . . *katēng*, conj., as . . . as . . .

kamōraō, see *mōraō*

kantlē, adv., outside; *ka ntlē hō*, prep., outside of, without

kašfēla, adv., all, totality [from *hō fēla*, to end]

kapa, conj., or

kapēlē, see *pēlē*

karabō (*li-*) n. cl.5, answer [from *hō araba*, to answer]

karōlō (*li-*) n. cl.5, part, portion [from *hō arōla*, to divide, to share]

kata (*katile*) v.t., to fill up (a hole), to tread

katēng, see *kamoō*

katiba (*li-*) n. cl.5, hat

kathōkō, see *thōkō*

katlasē, see *tlasē*

katse (*li-*) n. cl.5, cat [A. *kats*]

kē, verb.part., it is; *kē'ng?* interr. adv., why?

kē, pron., I

keletsō (*li-*) n. cl.5, advice [from *hō eletsā*, to advise]

kēlēllō (*li-*) n. cl.5, intelligence, thinking [from *hō ēlēllōā*, to observe]

kēna (*kenē*) v.t., to enter, to go in

kenya (*kentse*) v.t., to put in, to introduce [caus. of *hō kēna*]

kērèkè (*li-*) n. cl.5, church [A. *kerèk*]

ketso (*li-*) n. cl.5, act, deed [from *hō etsā*, to do]

kha (*khile*) v.t., to draw water, to pick (fruit)

khabanē (*li-*) n. cl.5, a fine person; adj., good, virtuous

khahla (*khahlile*) v.t., to please

khahlana (*khahlanē*) v.i., to meet with

khaitseli (*bo-* or *li-*) n. cl.1 or 5, brother of a woman, sister of a man

khalè, adv., long ago

khalēmēla (*khalēmētse*) v.t., to scold

khang (*li-*) n. cl.5, dispute, contest [from *hō hana*, to refuse]

khanna (*khannile*) v.t., to drive, to urge

- khanya* (li-) n. cl.5, glory, brightness
khaōha (*khaōhile*) v.i., to get broken
khaōla (*khaōitse*) v.t., to divide, to cut, to decide [caus. of *hō khaōha*]
khaōlō (li-) n. cl.5, division, chapter [from *hō khaōla*]
khaphatsēha (*khaphatsēhile*) v.i., to overflow
khasa (*khasitse*) v.i., to crawl
khathala (*khathetsē*) v.i., to get tired
khathōlla (*khathōlōitse*) v.t., to comfort
khèlè! interj. of astonishment
khelōha (*khelōhile*) v.t., to miss (a road); v.i., to err
khètha (*khethile*) v.t., to choose
khina (*khinne*) v.t., to knee-halter (a horse)
khòlè (li-) n. cl.5, string
khòeli (li-) n. cl.5, moon, month
khōhō (li-) n. cl.5, hen, fowl
khōhlō (li-) n. cl.5, glen, gorge, valley
khōlisa (*khōlitsitse*) v.t., to convince [caus. of *hō khōlōa*, to believe]
khōlō (li-) n. cl.5, belief [from *hō khōlōa*, to believe]
khōlō, see -*hōlō*
khōlōa (*khōtsōē*) v.i., pass. to believe; usually followed by the prep. *kē*
khōmarēla (*khōmarēsē*) v.t., to adhere to
khōmō (li-) n. cl.5, ox, cow, cattle
khōna, in verb. loc. *ē ka khōna*, it must be (F. il faut que)
khōpisa (*khōpitsitse*) v.t., to cause to stumble; to scandalize
khōpō, adj. crooked, bad
khōra (*khōtsē*) v.t., to eat enough, to be full
khōrōha (*khōrōhile*) v.i., to attack
khōthala (*khōthetsē*) v.i., to take courage
khōthatsa (*khōthalitse*) v.t., to encourage, to exhort [caus. of *hō khōthala*]
khōtla, see *lēkhōtla*
khōtsō, n. cl.5, peace
khubelu, see -*fubelu*,
khulu (li-) n. cl.5, tortoise
khumama (*khumamile* or *khumamē*) v.i., to kneel
 -*khunong*, adj., brown
khutla (*khutlile*) v.i., to come back, to return
khutsa (*khutsitse*) v.i., to become silent, to stop talking
khutsana (li-) n. cl.5, orphan
 -*khutšānyanē*, adj., short, little
kōaē (li-) n. cl.5, tobacco
kōahēla (*kōahetsē*) v.t., to cover
kōala (*kōetsē*) v.t., to shut
kōana, adv., there yonder
kōanō, adv., here
kōbō (li-) n. cl.5, skin, coat, blanket
kōkōna (*kōkōnne* or *kōkōmile*) v.t., to chew, to masticate, to nibble
kōlōba (*kōlobile*) v.i., to get wet
kōlōbē (li-) n. cl.5, pig

kolobetsa (kolobelitse) v.t., to baptize [from *hō kòlòba*, to get wet]
koloi (ma-) n. cl.5 and 3, waggon
konyana (li-) n. cl.5, lamb [from *nku*, sheep]
kōpa (kōpile) v.t., to ask for, to beg
kōpana (kōpanē) v.i., to meet, to become joined, united
koro (li-) n. cl.5, wheat [E. corn, A. koring ?]
kotsi (li-) n. cl.5, accident ; adj. dangerous
kotula (kotutse) v.t., to reap, to harvest
kotulò (li-) n. cl.5, harvest [from *hō kotula*]
kula (kutse) v.i., to be ill
kuta (kutile) v.t., to shear

laèla (laetsē) v.t., to order, to command
lahla (lahlile) v.t., to throw away, to lose
lahlèha (lahlehile) v.i., to get lost, to go astray [stat. of *hō lahla*]
lakatsa (lakalitse) v.t., to desire, to wish
lapa (lapile) v.i., to become hungry
lata (latile) v.t., to fetch, to go for
latèla (latetsē) v.t., to follow
latòla (latòtse) v.t., to deny
lè, prep., with, and, along
lè, pron., you (plur.)
lèba (lèbile) v.i., to go towards
lèbaka (ma-) n. cl.3, reason
lèbala (lèbetsè) v.t., to forget
lèbala (ma-) n. cl.3, yard, place in front of a house
lèbèla (lèbetsè) v.t., to watch, to guard [dir. of *hō lèba*, to go towards]
lèbèlò (no plur.) n. cl.3, speed ; adj., quick, fast
lèbèsè (no plur.) n. cl.3, milk
lèbitla (ma-) n. cl.3, grave
lèbitsò (ma-) n. cl.3, name [from *hō bitsa*, to call]
lèbòèa (no plur.) n. cl.3, north [from *hō bòèa*, to return]
lèbòha (lèbòhile) v.t., to thank
lèbònè (ma-) n. cl.3, candle, lamp [from *hō bònà*, to see]
lè-Buru (ma-) n. cl.3, Boer, Afrikaner [A. Boer]
lèèba (ma-) n. cl.3, pigeon, dove
lèele (ma-) n. cl.3, proverb, wisdom
lèètò (ma-) n. cl.3, journey [from *hō èta*, to travel]
lèfa (lèfile) v.t., to pay
lèfa (ma-) n. cl.3, inheritance
lèfatšè (ma-) n. cl.3, earth [from *fatšè*, on the ground]
lèfèèla (ma-) n. cl.3, vanity, nothingness [from *fèèla*, only]
lèfifi (ma-) n. cl.3, darkness
lèfika (ma-) n. cl.3, rock
lèfu (ma-) n. cl.3, death, disease
lèha, conj., although, and if [*lè*, and, plus *ha*, if]
lèhaha (ma-) n. cl.3, cave
lèhapu (ma-) n. cl.3, water-melon
lèhè (ma-) n. cl.3, egg

- lèhlaahlèla* (ma-) n. cl.3, chain
lèhlabula (ma-) n. cl.3, summer
lèhlaka (ma-) n. cl.3, reed
lèhlasèli (ma-) n. cl.3, ray
lèhlóa (ma-) n. cl.3, snow
lèhlòhòndòlò (ma-) n. cl.3, blessing, luck [from *hlòdòhò*, head, and *nòlò*, soft]
lèhòatata (ma-) n. cl.3, plain
lèhòètila, n. cl.3, autumn ; *hòètila*, adv., in autumn
lèhòla (ma-) n. cl.3, weed
lèhòlimò (ma-) n. cl.3, heaven, sky, [from *hòlimò*, above]
lèihlò (mahlò) n. cl.3, eye
lèinò (meno) n. cl.3, tooth
lèjòè (ma-) n. cl.3, stone
lèka (lèkile) v.t., to try
lèkala (ma-) n. cl.3, branch
lekana (lekanè) v.i., to be equal, sufficient ; v.t., to be sufficient for
lèkapa (ma-) n. cl.3, sheet of iron
lèkese (ma-) n. cl.3, case, box [A. kis]
lèkhaba (ma-) n. cl.3, cereal plant
lèkhala (ma-) n. cl.3, aloe
lèkhapètila (ma-) n. cl.3, peel, bark, pod
lèkhhètìlò (ma-) n. cl.3, time, period
lèkhhòaba (ma-) n. cl.3, crow
lèkhhòlò (ma-) n. cl.3, hundred
Lèkhòòba (Ma-) n. cl.3, European
lèkhhòtla (ma-) n. cl.3, court, tribunal ; *khòtla*, adv., at court
lèkhulò (ma-) n. cl.3, pasture ground
lèkòala (ma-) n. cl.3, coward
lèkumutu (ma-) n. cl.3, secret
lèlapa (ma-) n. cl.3, reed enclosure before a hut, home
lèlèka (lelekile) v.t., to chase, to drive away
-lelele, adj., long, tall, high, deep
lèlèmè (ma-) n. cl.3, tongue
lèlibòhò (ma-) n. cl.3, drift
lèlimò (ma-) n. cl.3, cannibal
lèlinyanè (ma-) n. cl.3, young of an animal
lèlòala (ma-) n. cl.3, mill
lèma (lèmile) v.t., to plough, to grow
lèmati (ma-) n. cl.3, door, plank
lèmòha (lèmòhile) v.t., to observe, to pay attention to
lènaka (ma- or li-) n. cl.3 and 5, horn
lènala (ma- or li-) n. cl.3 and 5, nail, claw
lènama, n. cl.3, slowness ; adj. slow, lazy
lèngèta (ma-) n. cl.3, piece of broken pot
lèngòlè (ma-) n. cl.3, knee
lèngòlò (ma-) n. cl.3, letter
lèngòpè (ma-) n. cl.3, ditch, donga
lèntìòanè (ma-) n. cl.3, toy house

- lěntsōfē* (ma-) n. cl.3, voice, word
lěnyalō (ma-) n. cl.3, marriage [from *hō nyala*, to marry]
lěđatla (ma-) n. cl.3, stupid, careless person
lěđatlē (ma-) n. cl.3, sea, ocean
lěđōtō (ma-) n. cl.3, leg, foot
lěpella (*lepeletsē*) v.i., to hang down
lěphaō (ma-) n. cl.3, crack in rock, cleft
lěqēba (ma-) n. cl.3, wound
lěqēphē (ma-) n. cl.3, page
lěqheku (ma-) n. cl.3, old person
lěqōsa (ma-) n. cl.3, messenger
lěrakō (ma-) n. cl.3, wall
lěralla (ma-) n. cl.3, hill
lěrapō (ma-) n. cl.3, leather thong
lěrata (ma-) n. cl.3, noise
lěrē (ma-) n. cl.3, walking-stick
lěrōdlē (ma-) n. cl.3, last year's calf
lěrōlē (ma-) n. cl.3, dust; *lithōlē* n. plur. cl.5, sweepings
lěrōtholi (ma-) n. cl.3, drop [from *hō rōtha*, to drip]
lěru (ma-) n. cl.3, cloud
lěrurō (ma-) n. cl.3, spear, assegai
lěruō (ma-) n. cl.3, wealth, riches [from *hō rua*, to become rich]
lěsa (*lěsitse*) v.t., to leave, to let go
lěsaka (ma-) n. cl.3, cattle kraal
lěsalē (ma-) n. cl.3, ring
lěsapō (ma-) n. cl.3, bone
lěsēla (ma-) n. cl.3, linen, cloth
lěsēli (ma-) n. cl.3, light
lěshala (ma-) n. cl.3, coal
lěsholu (ma-) n. cl.3, thief
lěshōmē (ma-) n. cl.3, ten
lěsiba (ma- or *litšiba*) n. cl.3 and 4, feather, pen
lěsōba (ma-) n. cl.3, hole (through a thing)
lěsōlē (ma-) n. cl.3, soldier [E. soldier?]
Lěsōthō, n. cl.3, Basutoland
lětahōa (ma-) n. cl.3, drunkard [from *hō taha*, to intoxicate]
Lětēbēlē (Ma-) n. cl.3, red Kaffir
lětthō (no plur.) n. cl.3, something; generally used after a neg.v., with meaning of "nothing"
lětting (ma-) n. cl.3, light beer
lětllalō (ma-) n. cl.3, skin, leather
lětlapa (ma-) n. cl.3, flat stone, slate
lětłōtlō (ma-) n. cl.3, riches, treasure
lětōna (ma-) n. cl.3, headman, councillor [from *-tōna*, male, big]
lětisa (*lětisitse*) v.t., to ring (a bell) [caus. of *hō lla* to cry, to resound]
lětisa (ma-) n. cl.3, antelope, springbok
lětšfa (ma-) n. cl.3, lake, pool
lětšatsi (ma-) n. cl.3, sun, day
lětšōai (ma-) n. cl.3, salt

- lè.foë.ë* (*ma-*) n. cl.3, crowd
lètsòhò (*ma-*) n. cl.3, arm, hand
lètsòlò (*ma-*) n. cl.3, hunting party
lètsòpa (*ma-*) n. cl.3, pot clay
lèvenkele (*ma*) n. cl.3, shop, store [A. winkel]
lièha (*liehile*) v.i., to delay, to be late
liha (*lihile*) v.t., to throw down, to cause to fall
lihlóng, n. plur. cl.5, shame, bashfulness ; adj. shameful, bashful
likèla (*liketsè*) v.i., to disappear, to set (sun)
lila (*litse*) v.t., to smear, to plaster
lisa (*lisitse*) v.t., to herd
litšila n. plur. cl.5, dirt
lla (*llile*) v.i., to cry, to weep, to resound
lòana (*lòanne*) v.i., to fight
lòantša (*lòantšitse*) v.t., to cause to fight, to combat [caus. of *hò lòana*]
lòha (*lòhile*) v.t., to weave, to plait
lòka (*lòkile*) v.i., to become straight, just, right
lòkisa (*lòkisitse*) v.t., to put right, to prepare [caus. of *hò lòka*]
lòkòlla (*lòkòlotse*) v.t., to untie, to deliver
lòma (*lòmile*) v.t., to bite
lòti, see *malòti*
luba (*lubile*) v.t., to knead
lula (*lutse*) v.t., to sit down, to stay
lumèla (*lumetsè*) v.t., to be joyful ; v.t., to accept, to believe ; *Lumèla!*
 plur. *Lumèlang!* Good day!
lumèllana (*lumèllanè*) v.i., to agree [dir.rec. of *hò lumèla*]
lumelisa (*lumelisitse*) v.t., to greet [caus. of *hò lumèla*]
mabapa lè, prep., opposite to
mabèlè, n. plur. cl.3, kaffir corn
mafi, n. plur., cl.3, sour milk
mafòlò-fòlò, n. plur. cl.3, zeal, keenness ; adj., zealous, keen
maharèng, prep., between
makala (*maketsè*) v.i., to wonder
makhèthè, n. plur. cl.3, cleanliness, order ; adj., clean, tidy
mali, n. plur. cl.3, blood
malòmè (*bo-malòmè*) n. cl.1, maternal uncle
malòti, n. plur. cl.3, mountains ; *lòti*, loc., in the mountains
mamèla (*mametsè*) v.t., to listen to
manè, adv., there yonder
mang? pron., who ?
mantsibòèa, adv., in the afternoon
maòbanè, adv., yesterday
maruha, n. plur. cl.3, winter
masòabi n. plur. cl.3, sadness [from *hò sòaba*, to be sad]
matha (*mathile*) v.i., to run
mathè, n. plur. cl.3, spittle
matla, n. plur. cl.3, strength ; adj., strong ; *ka matla*, adv., strongly.
'mè (*bo-'mè*) n. cl.1, my mother, Madam
'mè, conj., and (joining two clauses, or two co-ordinated verbs)

- mēla* (*mētse*) v.i., to grow (plant)
'mēlē (*'mēlē*) n. cl.2, body
mēma (*memile*) v.t., to invite, to call
mēsò, n. plur. cl.2, early morning ; *ka mēsò*, adv., in the early morning
'mēthē (*mēbēthē*) n. cl.2, muid, grain bag [A. muid E. mud ?]
meti, n. plur. cl.3, water
mōahlōli (*ba-*) n. cl.1, judge [from *hō ahlōla*, to judge]
mōbu, n. cl.2, earth, ground
mōēa (*mē-*) n. cl.2, wind, spirit, soul
mōeti (*ba-*) n. cl.1, traveller, visitor [from *hō ēta*, to travel]
mōfahò (*mē-*) n. cl.2, travelling provisions
mōfērē-fērē (*mē-*) n. cl.2, trouble, tumult
mōfōka (*mē-*) n. cl.2, tares
mōfu (*ba-*) n. cl.1, dead person, deceased
mōfumahali (*ma-*) n. cl.1 and 3, queen, chieftainess, lady
mōfuta (*mē-*) n. cl.2, kind, sort
mōfutsana (*ma-*) n. cl.1 and 3, poor person
mōhala (*mē-*) n. cl.2, rope, cable
mōhalē (*ba-*) n. cl.1, brave man, hero
mōhatla (*mē-*) n. cl.2, tail
mōhatsa (*ba-*) n. cl.1, husband, wife
mōhau (*mē-*) n. cl.2, pity, grace
mōhla (*mē-*) n. cl.2, time, epoch ; *ka mēhla*, always ; *lē ka mōhla* *ò lē*
mōng, adv., never ; *mōhla*, conj., when
mōhlala (*mē-*) n. cl.2, trace, example
mōhlanka (*ba-*) n. cl.1, man servant
mōhlankana (*ba-*) n. cl.1, young man [from *mōhlanka*]
mōhlapē (*mē*) n. cl.1, herd
mōhloṁōng adv. perhaps ; *ka mōhloṁōng* adv. at one time [from
mōhla, time, epoch]
mōhōli (*mē-*) n. cl. 2, fog
mōhōma (*mē-*) n. cl.2, pick, plough
mōhòpè (*mē-*) n. cl.2, drinking calabash
mōkētē (*mē-*) n. cl.2, feast
mōkhōa (*mē-*) n. cl.2, custom, habit, manner
mōkhōenyana (*ba-*) n. cl.1, son-in-law
mōkhòrò (*mē-*) n. cl.2, outhouse, kitchen
mōkhosi (*mē-*) n. cl.2, alarm
mōkōkō (*mē-*) n. cl.2, cock
mōkòpu (*mē-*) n. cl.2, pumpkin
mōkotla (*mē-*) n. cl.2, bag
mōlala (*mē-*) n. cl.2, neck
mōlamu (*mē-*) n. cl.2, fighting stick
mōlào (*mē-*) n. cl.2, law [from *hō laēa*, to reprimand]
mōlatō (*mē-*) n. cl.2, debt, guilt, adj., guilty [from *hō lata*, to fetch]
mōlèkò (*me-*) n. cl.2, temptation [from *hō lēka*, to try]
'mōleli (*babōleli*) n. cl.1, evangelist, catechist [from *hō bōlèla*, to say]
mōlēmī (*ba-*) n. cl.1, ploughman, peasant [from *hō lēma*, to cultivate]
mōlēmò (*mē-*) n. cl. 2, goodness ; adj. good, kind

- mōlikò* (mē-) n. cl.2, granary [from *hō līka*, to surround]
Mōlimō (mē-) n. cl.2, God
mōlisa (ba-) n. cl.1, shepherd
mōlisana (ba-) n. cl.1, herdboy [dim. of *mōlisa*]
mōllò (mē-) n. cl.2, fire
mōloi (ba-) n. cl.1, sorcerer, evil-doer
mōlomō (mē-) n. cl.2, lip, mouth
mōlumò (mē-) n. cl.2, sound
mōluðanē (mē-) n. cl.2, willow tree
mona, adv., here
mōna, n. cl.2, envy; adj. envious
mōnatē (mē-) n. cl.2, sweetness; adj. good to eat, sweet, nice
mōng (bēng) n. cl.1, master
mōngala (mē-) n. cl.2, deserter, lazy person [from *hō ngala*, to sulk, to run away]
mōnghali (bēnghali) n. cl.1, master
mōnna (ba-) n. cl.1, man
mōnna-mōhōlò (*banna-bahōlò*) n. cl.1, old man [from *mōnna*, -*hōlò*, old]
monò, adv., here, there
mōnòana (mē-) n. cl.2, finger
monōngōaha, adv., this year [from *monò*, here, *ngōaha*, year]
mōnyaka (mē-) n. cl.2, joy, rejoicing
mōnyakò (mē-) n. cl.2, doorway
moō, adv., here
mōòkhò (mē-) n. cl.2, tear
mōòputsò (mē-) n. cl.2, reward, pay, salary [from *hō putsa*, to reward]
mōra (ba-) n. cl.1, son
mōraka (mē-) n. cl.2, summer pastures
mōrali (ba-) n. cl.1, daughter
mōraò, *kamōraò*, adv., behind, afterwards; *ka mōraò hō*, *ka mōra'*, prep., behind, after
mōrara (mē-) n. cl.2, vine, creeper
mōrèna (ma-) n. cl.1 and 3, chief, king
mōrèrò (mē-) n. cl.2, plan, purpose [from *hō rera*, to plan]
mōrifì (mē-) n. cl.2, dish
mōriri (mē-) n. cl.2, hair
mōriti (mē-) n. cl.2, shadow, shade
Mōrōa (Ba-) n. cl.1, Bushman
mōròetsana (ba-) n. cl.1, girl
mōròhò (mē-) n. cl.2, vegetable
mōru (mē-) n. cl.2, forest
mōrui (ba-) n. cl.1, rich person [from *hō rua*, to get rich]
mōruti (ba-) n. cl.1, teacher, preacher [from *hō ruta*, to teach]
mōsali (ba-) n. cl.1, woman
mōsali-mōhōlò (*basali-bahōlò*) n. cl.1, old woman [from *mōsali*, -*hōlò*, old]
mōsebeti (mē-) n. cl.2, work [from *hō sebeti*, to work]
mōshanyana (ba-) n. cl.1, boy
mōshēmanē (ba-) n. cl.1, boy

- mōsi* (mē-) n. cl.2, smoke
mōsò in *ka mōsò*, adv., soon, after to-morrow
Mōsōthō (Ba-) n. cl.1, Mosotho man or woman
mōthō (ba-) n. cl.1, human being
mōtòhò (mē-) n. cl.2, porridge, pap
mōtsē (mē-) n. cl.2, village, town
mōtsēharē (no plur.) n. cl.2, noon; adv., at midday, in day time
mōtsō (mē-) n. cl.2, root
mōtsōala (bo-mōtsōala) n. cl.1, cousin
mōtsōallè (mē-) n. cl.1 and 2, friend
mpa (li-) n. cl.5, belly
mpē, see *-bē*
mp'hò (li-) n. cl.5, gift [from *hō fa*, to give]
mpshē (li-) n. cl.5, ostrich
'musò (mēbusò) n. cl.2, government
'Musisi (*Babusisi*) n. cl.1, Resident Commissioner
'mutlanyana (mēbutlanyana) n. cl.2, rabbit, hare
na (nēle) v.i., to rain
'na ('nile) v.aux., still, continuously
naha (li-) n. cl.5, land, country
nahana (*nahanne*) v.i., to think, to meditate
nakò (li-) n. cl.5, time, hour
naleli (li-) n. cl.5, star
nama (li-) n. cl.5, flesh, meat
namanē (ma-) n. cl.5 and 3, calf
ncha, see *-cha*
-nē, adj. four
nèa (*nèile*) w.tt., to give to, to hand
nēng ? adv., when ?
nēpa (*nepile*) v.t., to hit right, to be correct, to suit
'nētē (li-) n. cl.5, truth; *ka 'nētē*, adv., truly, indeed
'ng ? see *ēng* ?
'ng'a (li-) n. cl.5, side; *'ng'a*, *'ng'a hō*, *ka 'ng'a*, prep., *ka 'ng'a hō*, in the direction of
ngaka (li-) n. cl.5, medical man, doctor
ngala (*ngalile*) v.i., to sulk, to run away
ngata (ma-) n. cl.5 and 3, sheaf, bundle [from *-ngata*, much]
-ngata, adj., much, many
ngatafala (*ngatafetsē*) v.i., to become numerous [from *-ngata*]
ng'ahòla, adv. last year [from *ng'aha*, year]
ng'ana (*bana*) n. cl.1, child
ng'anana (*banana*) n. cl.1, girl [from *ng'ana*]
ng'an'eso, *ng'an'eno*, *ng'an'abò* (*bana beso*, *bana beno*, *bana babò*)
n. cl.1, my, your, his brother, my, your, her sister
-ng'òē, adj., one, one . . . another . . .
ng'òla (*ngotsē*) v.t., to write
nka (*nkile*) v.t., to take
nkhò (li-) n. cl.5, water pot, pitcher [from *hō kha*, to draw water]
nkhonò (*bo-nkhonò*) n. cl.1, my grandmother

- nkò* (li-) n. cl.5, nose
nkòè (li-) n. cl.5, leopard
nku (li-) n. cl.5, sheep
nòá (*nòèlè*) v.t., to drink
nòhá (li-) n. cl.5, snake
nòká (li-) n. cl.5, river
nòná (*nonne*) v.i., to become fat
nonyana (li-) n. cl.5, bird
nòtò (li-) n. cl.5, hammer
nòtsi (li-) n. cl.5, bee; plur., honey
'notši, adj., alone
ntate (*bo-ntate*) n. cl.1, my father, sir
ntate-mòhòlò (*bo-ntate-mòhòlò*) n. cl.1, my grandfather [from *ntate*,
 -*hòlò*, old]
nthò (li-) n. cl.5, thing, beast
ntja (li-) n. cl.5, dog
nilè, see -*tlè*
nilò (*matlò*) n. cl.5 and 3, hut, house; *tlung*, locat., in the house
ntà (li-) n. cl.5, war, battle, dispute
niša (*ntšitše*) v.t., to take out
nyakalla (*nyakaletsè*) v.i., to rejoice
nyala (*nyetsè*) v.t., to marry (a woman); *hò nyalà*, v.pass., to be
 married (by a man)
nyamatsanè (li-) n. cl.5, wild beast
nyarèla (*nyaretsè*) v.i., to look into something
nyelisa (*nyelisitse*) v.t., to despise
nyēnè, adv., at midday
 -*nyēnyanè*, adj. small, young
nyèèè (li-) n. cl.5, case in court, quarrel
nyòlòhá (*nyòlòhile*) v.i., to ascend from
nyòlòsa (*nyòlòsitse*) v.t., to go up along [caus. of *hò nyòlòhá*]
nyòròá (*nyorilòe*) v.i. pass., to become thirsty
- ò*, pron., he, she
òá (*òèlè*) v.i., to fall
ohòl interj., o!
oli (li-) n. cl.5, oil [A. olie]
òma (*omme*) v.i., to dry
òmana (*òmanè*) v.i., to grumble
oròhá (*oròhile*) v.i., to return home (cattle)
òta (*otile*) to become lean
òtla (*otlile*) v.t., to strike, to beat
òtlòlla (*òtlòlòtsè*) v.t., to stretch, to put straight [invers. of *hò òtla*]
òtsèla (*òtsètsè*) v.i., to slumber
- paka* (*pakile*) v.t., to testify
pakèng tsa, prep., between
paki (li-) n. cl.5, witness [from *hò paka*, to testify]
palama (*palamè*) v.t., to ride
palèsa (li-) n. cl.5, flower

- palò* (li-) n. cl.5, number [from *hō bala*, to count]
panya (*pantse*) v.i., to twinkle
papali (li-) n. cl.5, play, game [from *hō bapala*, to play]
paqama (*paqamē*) v.i., to lie on one's stomach
pata (*patile*) v.t., to hide
patsi (li-) n. cl.5, firewood
pēla (li-) n. cl.5, rock-rabbit
pēlē, adv., in front, before ; *pēlē hō, pēl'a, ka pēlē hō, ka pēl'a*, prep., in front of, before ; *kapēlē*, adv., quickly, soon, early
peti, see *-beli*
pēlō (li-) n. cl.5, heart
peō (li-) n. cl.5, seed
pèrè (li-) n. cl.5, horse [A. perd]
perekisi (li-) n. cl.5, peach [A. perske]
phafa (li-) n. cl.5, whip
phahama (*phahamē*) v.i., to be high
phahlò (li-) n. cl.5, luggage, goods
phakisa (*phakisitse*) v.i., to hasten ; aux., quickly
phallèla (*phalletsē*) v.t., to go to help, to pursue
phèha (*phèhile*) v.t., to cook
phèkōla (*phèkōtse*) v.t., to cure
phēla (*phētse* or *phēlile*) v.i., to live
phēta (*phētile*) v.t., to repeat, to tell
phètha (*phèthile*) v.t., to finish, to complete
phiri (li-) n. cl.5, hyena
phirimana, n. cl.5, evening ; *ka phirimana*, adv., in the evening
phōfō (li-) n. cl.5, meal, flour
phōkōjōè (li-) n. cl.5, jackal
phōlō (li-) n. cl.5, trek ox
phōlōha (*phōlōhile*) v.i., to get saved, to escape
phōlōsa (*phōlōsitse*) v.t., to save [caus. of *hō phōlōha*]
phōmōla (*phōmōtse*) v.i., to rest
phòdòdò (li-) n. cl.5, animal, game
phosu, *hō rē* . . . , v.i., to fall into water
phunya (*phuntse*) v.t., to pierce, to bore
phutha (*phuthile*) v.t., to fold, to gather
pina (li-) n. cl.5, song [from *hō bina*, to sing]
pitsa (li-) n. cl.5, pot, jug, pan
pitsò (li-) n. cl.5, public assembly, call [from *hō bitsa*, to call]
pòhò (li-) n. cl.5, bull, stallion
pōlèlò (li-) n. cl.5, saying [from *hō bōlèla*, to say]
pōli (li-) n. cl.5, goat
pòndò (li-) n. cl.5, pound [A. pond]
pontšeng *ēa*, prep., in view of [from *hō bōna*, to see]
pontšò (li-) n. cl.5, sign [from *hō bōna*, to see]
poone (li-) n. cl.5, maize
pòta (*potile*) v.t., to surround
pōtlaka (*pōtlakile*) v.i., to hasten
pò òngōanē (li-) n. cl.5, muscle (of the arm)

pōtsò (li-) n. cl.5, question [from *hō bōtsa*, to ask]
psha (*pshēle*) v.i., to dry up
pshatla (*pshatlile*) v.t., to break to pieces, to crush
pula (li-) n. cl.5, rain
può (li-) n. cl.5, word, language [from *hō bua*, to speak]
puruma (*purumile*) v.i., to roar (lion)
putsa (*putsitse*) v.t., to reward, to pay
 -*putsōa*, adj., grey

qa, *hō rē* . . . v.t., to stare at
qala (*qalile*) v.t., to begin, to attack
qalò (li-) n. cl.5, beginning [from *hō qala*]
qamaka (*qamakile*) v.t., to look around
qapu, *hō rē* . . . , v.i., to jump into water, to plunge
qèla (*qetsē*) v.t., to ask for, to beg
qènhèla (*qènhetsē*) v.t., to have pity upon, to regret
qèta (*qetile*) v.t., to finish, to end, to destroy
qètèllò (li-) n. cl.5, end [from *hō qèta*]
qhala (*qhalile*) v.t., to disperse, to scatter
qhalanya (*qhalantse*) v.t., to disperse, to waste [from *hō qhala*, to disperse]
qhana (li-) n. cl.5, saddle
qhanèha (*qhanchile*) v.t., to saddle up [from *qhana*]
qhanòlla (*qhanòlōtse*) v.t., to off-saddle [from *qhana*]
qhaqhòlla (*qhaqhòlōtse*) v.t., to pull down (a house, etc.)
qhōba (*qhōbile*) v.t., to drive, to urge
qhoboshèanè (li-) n. cl.5, fortress, natural stronghold
qhotsa (*qhotsitse*) v.t., to hatch
qòba (*qobile*) v.t., to avoid
qòbèlla (*qòbeletsē*) v.t., to oblige, to urge
qōsa (*qōsitse*) v.t., to accuse, to take to court

rafa (*rafile*) v.t., to dig (clay, minerals)
raha (*rahile*) v.t., to kick
rapèla (*rapetsē*) v.t., to pray, to intercede
 -*rarō*, adj. three
rata (*ratile*) v.t., to love, to like, to will
ratèha (*ratehile*) v.i., to be lovable [stat. of *hō rata*]
rē (*itse*) v.i., to say, to think ; pass. *hō thōè*
rē, pron., we
rèka (*rekile*) v.t., to buy
rekisa (*rekisitse*) v.t., to sell [caus. of *hō rèka*]
rèma (*remile*) v.t., to cut (a tree)
rèra (*rerile*) v.t., to plan, to decide
rialo, v.i., to say so
ròala (*ròetsē*) v.t., to put (on the head or feet), to carry on the head
ròalla (*ròaletsē*) v.t., to gather firewood [from *hō ròala*]
ròba (*robile*) v.t., to break
ròbala (*robetsē*) v.i., to go to sleep

rõesa (*rõesitse*) v.t., to put upon somebody's head [from *hõ rdaa*, to carry on the head]
rõka (*rõkile*) v.t., to sew
rõma (*rõmile*) v.t., to send
rõtha (*rothile*) v.i., to drip
rua (*ruile*) v.t., to gain, to become rich
rulela (*rulesē*) v.t., to roof
ruri, adv., truly, certainly
ruta (*rutile*) v.t., to teach, to preach

sa, v.aux., still
sala (*setsē*) v.i., to stay, to remain
santhaõ, in *ka santhaõ*, adv., backwards
sē, v., not to be ; *ha sē*, v., it is not
se, v.aux., yet, already
sēaparo (*li-*) n. cl.4, dress, clothes [from *hõ apara*, to dress]
sēatla (*li-*) n. cl.4, palm of the hand, hand
sēbaka (*li-*) n. cl.4, place, space ; adv., some way off
sēbata (*li-*) n. cl.4, beast of prey
sēbēlē, n. cl.4, self, reality
sebelisa (*sebelisitse*) v.t., to use, to let work [from *hõ sebeta*, to work]
sebeta (*sebelitse*) v.t., to work
sēchaba (*li-*) n. cl.4, nation, people
sēēta (*li-*) n. cl.4, shoe
sēfakõ (*li-*) n. cl.4, hail
sēfatē (*li-*) n. cl.4, tree, pole, plank
sēfēla (*li-*) n. cl.4, hymn, song
sēfofu (*li-*) n. cl.4, blind person
sēfuba (*li-*) n. cl.4, chest
sēha (*sehile*) v.t., to cut
-sēhla, adj., yellow
sēhlaha (*li-*) n. cl.4, nest
sēhlõpha (*li-*) n. cl.4, troop, group [from *hõ hlõpha*, to arrange
sēhõdētē (*li-*) n. cl.4, edible root, carrot
sēikõkõtllēlõ (*li-*) n. cl.4, walking stick [from *hõ ikõkõtllēla*, to lean on a stick]
sējõ (*li-*) n. cl.4, food
sēkētē (*li-*) n. cl.4, thousand
sēkõla (*li-*) n. cl.4, tuft of feathers worn on the head as ornament
sēkolo (*li-*) n. cl.4, school [A. skool]
sēla (*selile* or *setsē*) v.t., to look for food
sēlata (*li-*) n. cl.4, sheath
sēlēmõ (*li-*) n. cl.4, spring, year [from *hõ lēma*, to cultivate]
sēlèpē (*li-*) n. cl.4, axe
sēlība (*li-*) n. cl.4, fountain, source
sēlomõ (*li-*) n. cl.4, cliff
sēndtlõlõ (*li-*) n. cl.4, key [A. sleutel]
sēnya (*sēntse*) v.t., to spoil, to damage
sēnyēha (*sēnyehile*) v.i., to get spoiled, damaged (stat. of *hõ sēnya*)

- sēphali* (li-) n. cl.4, long whip
sēra (li-) n. cl.4, enemy
sēramē (li-) n. cl.4, frost, cold weather
sērōbē (li-) n. cl.4, nest (on the ground)
sēsa (sesitse) v.i., to swim
 -sēsanē, -sēsanyanē, adj., thin
sēsēpa (li-) n. cl.4, soap [A. seep]
Sēsōthō, n. cl.4, Sotho language and customs
sētēnē (li-) n. cl.4, brick [A. steen]
sēthò (li-) n. cl.4, limb, member
sēthòlè (li-) n. cl.4, heifer
sēthòtò (li-) n. cl.4, stupid person
sēthunya (li-) n. cl.4, gun
sētlama (li-) n. cl.4, plant
sētlharē (li-) n. cl.4, medicine
sētlohōlō (li-) n. cl.4, grandchild
sētšantšo (li-) n. cl.4, picture, image, parable [from *hō tšōana*, to look alike]
sētulò (li-) n. cl.4, chair, bench [A. stoel]
shapa (shapile) v.t., to beat
shēba (shebile) v.t., to look at
shōa (shōēle) v.i., to die
shōalanē, n. cl.5, evening, dusk ; *ka shōalanē*, adv., at dusk
siēa (siile) v.t., to leave behind, to abandon
siēò, adv., not there
sila (sitse) v.t., to grind
sireletsa (sireletse) v.t., to protect, to defend
sitēlōa (sitetsōē) v.t., to sin against [dir. of *hō sitōa*, to be unable to]
sitōa (sitilōē) v.i., to be unable to
sōaba (sōabile) v.i., to be sad
 -sōeu, adj., white
Sontaha (lisontaha) n. cl.4, Sunday [A. Sondag]
suhā (suhile) v.t., to make supple (a skin), to tan
supa (supile) v.t., to show, to point at
sutumetsa (sutumelitse) v.t., to push

tāba (li-) n. cl.5, thing, matter, news
tabōha (tabōhile) v.i., to get torn
tabōla (tabōtse) v.t., to tear [caus. of *hō tabōha*]
tālò (li-) n. cl.5, order [from *hō laēla*, to give orders]
tafōle (li-) n. cl.5, table [A. tafel]
taha (tahile), v.t., to intoxicate
takatso (li-) n. cl.5, desire, wish [from *hō lakatsa*, to desire]
 -tala, adj., green
talima (talimile) v.t., to look at
tata (tatile) v.i., to be in a hurry
tau (li-) n. cl.5, lion
tēa (teile) v.t., to hammer, to strike
tēka (tekile) v.t., to lay (a table)

telele, see *-lelele*

tēmō (*li-*) n. cl.5, cultivation, agriculture [from *hō lēma*, to cultivate]

tēna (*tēnne*) v.t., to put on (trousers, petticoat, etc.)

tēng, adv., there

-tēnya, adj., thick, stout

thaba (*li-*) n. cl.5, mountain

thaba (*thabile*) v.i., to rejoice, to be glad

thabèla (*thabetsè*) v.t., to enjoy [dir. of *hō thaba*]

thabò (*li-*) n. cl.5, joy [from *hō thaba*]

thaka (*li-*) n. cl.5, companion

thapò (*li-*) n. cl.5, grass rope

tharō, see *-rarō*

thata, adj., hard, difficult

thatò n. cl.5, will [from *hō rata*, to like]

thèa (*theile*) v.t., to lay foundations

thèkò (*li-*) n. cl.5, price [from *hō rèka*, to buy]

thèlla (*theletsè*) v.i., to glide, to slip

thèōha (*thèōhile*) v.i., to come down from

thèōsa (*thèōsitse*) v.t., to go down along [caus. of *hō thèōha*]

thetsa (*thetsitse*) v.t., to deceive

thiba (*thibile*) v.t., to prevent, to stop

thīpa (*li-*) n. cl.5, knife

thōba (*thobile*) v.i., to slip away, to escape

thōē, see *hō rē*

thōkò (*ma-*) n. cl.5 and 3, side; *thōkò*, *kathōkò*, adv., aside; *thōkò hō*.

ka thōkò hō, prep., beside

thòla (*thotsè*) v.t., to pick up, to take for work

thòlòana (*li-*) n. cl.5, fruit

thupa (*li-*) n. cl.5, rod, stick

thusa (*thusitse*) v.t., to help

thusò (*li-*) n. cl.5, help [from *hō thusa*]

thutò (*li-*) n. cl.5, teaching, lesson, religion

tichèrè (*li-*) n. cl.5, teacher [E.]

tièa (*tiile*) v.i., to become firm, strong

tiisa (*tiisitse*) v.t., to strengthen [caus. of *hō tièa*]

tima (*timile*) v.tt., not to give, to refuse (food)

tima (*timile*) v.t., to extinguish

timèla (*timetsè*) v.t., to perish, to die

titima (*titimile*) v.i., to run

tjee, adv., so; adj., such

tla (*tlile*) v.i., to come; v.aux. indicating the future

tlala (*tletsè*) v.i., to get full

tlala (*li-*) n. cl.5, famine

tlama (*tlamile*) v.t., to bind

tlamèlla (*tlameletsè*) v.t., to bind, to tie [intens. of *hō tlama*]

tlasè, *katlasè*, adv., below; *tlasè hō*, *tlas'a*, *ka tlasè hō*, *ka tlas'a*, prep.,

under, below

-tlè, adj., fine, beautiful

tlèrèfala (*tlèrèfetsè*) v.i., to become red

- tlisa (tlisitse)* v.t., to bring [caus. of *hō tla*, to come]
tlōaèla (tlōaetsē) v.t., to become used to
tlōha (tlōhile) v.i., to depart, to leave [invers. of *hō tla*, to come]
tlōhēla (tlōhetsē) v.t., to let go, to leave [di. of *hō tlōha*]
tlōla (tlōtse) v.t., to anoint oneself with fat
tlōla (tlōtse) v.t., to jump, to jump over
tlōsa (tlōsitse) v.t., to take away, to remove [invers. caus. of *hō tla*, to come]
tlotsa (tlotsitse) v.t., to anoint with fat [caus. of *hō tlōla*, to anoint oneself]
tlung, see *ntlō*
tōèba (li-) n. cl.5, mouse
tōkèlò (li-) n. cl.5, right [from *hō lōka*, to become right]
tòmò (li-) n. cl.5, bridle, bit [A. toom]
-tōna, adj., masculine, male
-tōnana, very large, huge
tōdè, plur. *ting*, interj., you! (with blame)
tšaba (tšabile) v.t., to fear
tšabēha (tšabehile) v.i., to be fearful (stat. of *hō tšaba*)
tsamaèa (tsamaile) v.i., to walk, to go
tsēba (tsēbile) v.t., to know, to be able to
tsèbè (li-) n. cl.5, ear
tsèbò, n. cl.5, knowledge [from *hō tsēba*, to know]
tšēha (tšehile) v.i., to laugh; v.t., to mock
-tšēhali, adj., female
tšēhetsa (tšēhelitse) v.t., to support
tšēhla, see *-sēhla*
tsēka (tsekile) v.t., to dispute, to quarrel about
tšèla (tšetsē) v.t., to pour
tšēla (tšētse) v.t., to cross (a river)
tšēla (li-) n. cl.5, way; path, road
tšēlisa (tšēlisitse) v.t., to console
tšēpa (tšepile) v.t., to trust, to hope
tšēpè (li-) n. cl.5, iron, metal, bell
tšēpò, n. cl.5, trust, confidence, hope [from *hō tšēpa*, to hope, to trust]
tšēsanè, see *-sēsanè*
tsiè (li-) n. cl.5, locust
tsietsa (tsielitse) v.t., to embarrass, to puzzle, to annoy
tšimò (masimò) n. cl.5 and 3, field, garden
tšō, adj., black
tšō, hō vè . . ., v.i., to be black
tšōa (tšōile) v.i., to go out, to come from; v.aux., just
tšōaèa (tšōaile) v.t., to mark
tšōala (tšōletsē) v.t., to beget, to give birth to
tšōana (tšōanè) v.i., to look alike, to be similar
tšōanèla (tšōanetsè) v.t., to become, to be fit; perf. *kè tšōanetse*, I must [dir. of *hō tšōana*]
tšōara (tšōerè) v.t., to seize, to get hold; pf. to hold
tšōarèla (tšōarètsè) v.t., to forgive [dir. of *hō tšōara*]

- tšōasa* (*tšōasitse*) v.t., to catch (fish, birds)
tšòèla pèlè (*tšòetsè pèlè*) v.i., to progress, to go on [from *hō tsòa*, to go out]
tšōenē (*li-*) n. cl.5, baboon
tšōeu, see *-sōeu*
tšōha (*tšōhile*) v.i., to rise, to awake
tšōha (*tšōhile*) v.i., to get frightened, to be startled
tšōlla (*tšōlōtse*) v.t., to pour out, to shed [invers. of *hō tsèla*, to pour]
tšōma (*tšōmile*) v.t., to hunt
tšōmo (*li-*) n. cl.5, folktale, story
tsuba (*tsubile*) v.t., to smoke
tu, hō rē . . ., v.i., to be silent
tuba (*tubile*) v.t., to oppress
tuka (*tukile*) v.i., to burn
tutubala (*tutubetsè*) v.i., to shut one's eyes
- u*, pron., you (sing.)
utlōa (*utlōile*) v.t., to hear, to feel
utlōahala (*utlōahetsè*) v.i., to be heard, to be comprehensible [stat. of *hō utlōa*]
utlōisa (*utlōisitse*) v.tt., to cause to hear or feel [caus. of *hō utlōa*]
utlōisisa (*utlōisisitse*) v.t., to understand [intens. of *hō utlōa*]
utsōa (*utsōitse*) v.t., to steal
- veke* (*li-*) n. cl.5, week [A. week]

TABLE VIII

INDEX

(Arabic figures refer to lessons and paragraphs,
roman figures to tables)

- Abbreviations, 30 : 3-5 ; 39
 Accents, 40 : 5, VI
 Accentuation, 4 : 6
 Adjectives (proper), 13
 Adjectives (noun-), 14 : 1-2
 Adjectives (possessive), 16 : 1-4
 21 : 5-6
 Adjectives (demonstrative), 15 :
 3-8
 Adjectives (interrogative), 16 :
 6-7
 Adjectives (indefinite), 16 : 6-7
 Adjectives *-tōna*, *-tōnana*, 21 : 10
 Adjuncts to the noun, 13-16
 Adjuncts to the verb, 9
 Adverbs, 14 : 6
 Adverbs (numerical), 22 : 7
 Affirmative conjugation, 5, III
 Apheresis of pronoun, 30 : 5
 Apostrophe, 40 : 4
 Archaisms, 39
 Article, 5 : 8
 Assimilation of vowels, 30 : 6
 Augmentative suffix, 11 : 10
 Auxiliary verbs *hōtla*, *hōēa*, 10 : 3,
 19 : 4
 Auxiliary verb *hōka*, 19 : 3, 5, 6,
 8-10
 Auxiliary verbs *se*, *sa*, *tsōa*, 20 :
 6-9
 Auxiliary verb *hōba* (*ne*), 20 : 1-5
 Auxiliary verb *e-so*, 26 : 1
 Auxiliary verb *nte*, *ntanē*, 26 : 2
 Auxiliary verb *tsōa*, 20 : 8 ; 26 : 3
 Auxiliary verbs *hōbatla* type, 26 : 4
 Auxiliary verbs *hōhla* type, 27
 be (verb to . . .), 14 : 7 ; 25 : 1-6
 Causative species, 24 : 5-6
 Classes of nouns, 6 : 11
 Colloquialisms, 39 : 5
 Comparative, 18 : 8
 Compound words, 40 : 2
 Concord, 7
 Conditional tenses, 20 : 4-5
 Conjunctions, 29
 Consonants, 2-3, I
 Consonants (double), 3 : 3
 Consonants (foreign), 3 : 5
 Consonants (syllabic), 4 : 3-4
 Demonstrative adjectives, 15 :
 3-8
 Dependent tenses, 5 : 2, 4
 Dependent tenses (uses), 8 : 7 ;
 34 : 3-4
 Derivation of nouns, 11, II
 Derivation of verbs, 24
 Diminutive suffix, 11 : 10 ; 21 : 8
 Directive species, 24 : 2-4
ēa (verb *hō* . . .), 32 : 9
 Elision of prefixes, 13 : 5
 Elisions, 30 : 4
 Exclamative idioms, 28 : 4-6
 Euphonic *e-*, 8 : 5 ; 25 : 4
 Feminine of adjective, 21 : 9
 Folklore (peculiarities), 39
 Foreign nouns, 12 : 9
 Future tense (affirmative), 10 : 3
 Future tense (negative), 19 : 8 ;
 23 : 11
 Future tense (secondary), 20 : 3
 Future tense (uses), 35 : 2
 Genitive, 16 : 2-4 ; 21 : 1-4

- Genitive (collective), 21 : 5-7 $\frac{1}{2}$
 Gerund, 6 : 9
 Grammatical concord, 7
 Greetings, 28 : 5

 Habitual tense, 23 : 6
 have (verb to . . .), 25 : 5
 Hyphen, 40 : 3

 Ideophones, 28 : 1-2
 Imperative, 8 : 4
 Imperfect tenses, 20 : 1-2 ; 23 : 10
 Impersonal pronoun, 10 : 7
 Indefinitive adjective, 16 : 6-7
 Indirect speech, 32 : 2-4
 Infinitive, 5 : 3 ; 6 : 9
 Infinitive (noun), 6 : 9 ; 11 : note 1
 Infinitive (negative), 8 : 3
 Infinitive (uses), 34 : 5
 Intensive species, 24 : 9
 Interjections, 28 : 3, 6
 Interrogation, 5 : 7
 Interrogative adjective, 16 : 6-7
 Intonation, 4 : 7 ; 38
 Inversive species, 24 : 10
 Irregular nouns, 12
 Irregular perfects, 17

ka (verb *hō* . . .), 32 : 8

 Locative, 9

 Main clause, 31

 Nasal permutation, 7 : 6
 Names (proper), 12 : 10 ; 39 : 4
 Negative conjugation, 8, III
 Noun, 6
 Noun (derivation), 11
 Noun (irregular), 12
 Noun (foreign), 12 : 9
 Noun-adjectives, 14 : 1-2

 Numerals, 22
 Numerical adverbs, 22 : 7

 Object, 7 : 5-6
 Occasional tense, 23 : 6
 Occasional tense (use), 35 : 3
 one, 25 : 7
 Optative tense, 18 : 5 ; 28 : 6 ; 35 : 7
 Order of words, 31
 Orthographic rules, 40

 Palatalization, 10 : 4
 Passive voice, 10 : 4-6
 Past tense, 19 : 1-7
 Past tense (secondary), 23 : 8
 Past tense (use), 35 : 5-6
 Perfect tense (affirmative), 10 : 1-2
 Perfect tense (negative), 18 : 1-2
 Perfect tense (formation), 17
 Perfect tense (uses), 35 : 4
 Poetry (peculiarities), 39
 Possessive case, 16 : 1-5 ; 21 : 1-4
 Possessive case (collective), 21 : 5-7
 Potential tense, 18 : 6
 Potential tense (use), 35 : 2
 Predicate, 14 : 7
 Prefixes, 6, IV
 Prefixes (elision of), 13 : 5
 Prepositions, 9 : 2, 5, 6 ; 18 : 7
 Present tense (short), 5 : 4
 Present tense (long), 5 : 5
 Present tense (uses), 34 : 1-2 ; 35 : 1
 Present tense (negative), 8 : 1-2
 Present tense (historic), 23 : 6
 Present tense (historic, uses), 35 : 3
 Pronoun-subject, 7 : 2-3, IV
 Pronoun-object, 7 : 5-6, IV
 Pronouns (possessive), 16 : 1-5, IV
 Pronouns (relative), 13 : 1, IV
 Pronouns (substantive), 15 : 9-11, IV

- Pronoun *hōna*, 15 : 11
 Proper names, 12 : 10 ; 39 : 4
 Proverbs (peculiarities), 39
- rē* (verb *hō* . . .), 32 : 1-7
 Reciprocal species, 24 : 8
 Reduplications, 30 : 1-2
 Reflexive form, 8 : 6
 Relationship nouns, 21 : 1-4
 Relative pronoun, 13 : 1
 Relative clause (direct), 15 : 1-2 ;
 23 : 4-5
 Relative clause (indirect), 23 : 1-5
 Relative clause (time), 23 : 3
 Relative clause (place), 23 : 3
 Relative clause (manner), 23 : 3
 Relative species, 24 : 2-4
 Repetitive species, 24 : 9
- Secondary tenses, 20 : 1-5 ; 23 :
 9-10
 Semi-vowels, 3 : 1-2
 Separation of words, 40 : 2
 Sequence of tenses, 33
 Sounds, 1-3, 1
 Species (verbal), 24
 Stative species, 24 : 7
 Stress, 4 : 6
- Subject, 7 : 2
 Subjunctive tense (affirmative),
 18 : 3-5 ; 23 : 8
 Subjunctive tense (negative),
 19 : 8
 Subjunctive tense (secondary),
 23 : 9
 Subjunctive tense (uses), 35 : 7
 Subordinate clauses, 36
 Substantive pronoun, 15 : 9-11
 Suffixes, of nouns, 11 : 10
 Suffixes, of verbs, 24, V
 Superlative, 18 : 8
 Syllables, 4
 Syllabic consonants, 4 : 3-4
- Tales (peculiarities), 39
 Time notions, 37 : 3-7
tla (verb *hō* . . .), 32 : 9
 too, 15 : note 1
 Transitive (verbs doubly), 7 : 8
- Verb, 5 ; 8 ; 10 ; 17-20 : 24-27
 Verbs (monosyllabic), 8 : 5
 Verbal species, 24
 Vowels, 1, I
 Vowels (semi-), 3 : 1-2
 Vowels (modification), 1 : 5