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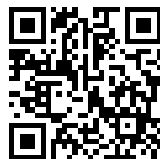
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No. T. P.

E. JACOTTET.

AN ELEMENTARY SKETCH
OF

~~SE-SUTO~~ GRAMMAR

Bantu Family
South Africa

KHATISO EA MORIA

1892

L. London

Luzac & Co., (Opposite the British Museum)

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X E. Jacottet. An Elementary Sketch of
Se-Suto Grammar. Khatiso sa Moria
1892. 8° (8), iii-iv, 5-71 pp. - 1

For the convenience of students desirous of becoming better acquainted with these languages [Se-Chuana and Se-Suto], we give a list of some books of reference which will be very useful to them. Numerous grammars, vocabularies and Bible translations exist also for kindred dialects; but as they would only be useful for a comparative study of the Bantu languages, there is no need to give a list of them here. People who may be interested in this most attractive study will easily know where such books are to be found.

For the Bantu languages in general, the reader may consult: Bleek: A comparative grammar of South African languages, London, 1859 (very rare), and Gust: Modern languages of Africa, London, 1884.

For the Western se-Chuana, Crisp: Notes towards a Seerana grammar (se-Rolong dialect), London, 1886, and Brown: English and se-Chuana vocabulary (se-Flaxing dialect), London, 1886.

For the Eastern se-Chuana (or se-Suto) Endemann (in German): Versuch einer Grammatik des Sotho (se-Peli), Berlin, 1876, and Kruger: Steps to learn the se-Suto language (se-Suto proper), Moria, 1883.

We especially refer the student to the last named grammar of which it may be said this Sketch, in a certain sense, is but a resume; this sketch does not aim to supersede Kruger's Grammar, although it completes and corrects it in some particulars. No person wishing to know se-Suto well can do without Kruger's Grammar. In it will be found a fully developed exposition of the Syntax, which I have been obliged to ignore almost entirely in this elementary Sketch. -

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PREFACE.

The compiler of this new and enlarged edition of the se-Suto-English Vocabulary has considered it advisable, in order to complete its usefulness, to have it prefaced by a short grammatical sketch of the se-Suto language and has entrusted to me the task of making the desired "Sketch."

I am sorry that I could not make it a little shorter; but it is preferable to run the risk of being thought too verbose than to give an altogether insufficient exposition of the language.

I have only given what I consider the most elementary rudiments of se-Suto—the least one must know in order to speak it correctly.

It has been my aim throughout to be as simple as possible, making the least possible use of grammatical terms which might prove puzzling to the general reader.

Those, to whom some of the contents, more especially the observations printed in small type, appear as of more scientific than practical importance, may omit such parts. Nevertheless, I believe them to be of great value in forming a correct knowledge of the language.

Of the fact that there are many imperfections in this "Sketch" no one is more aware than the author. It must be remembered that it does not profess to be a complete grammar, but merely a short and elementary exposition of a very interesting language.

Though elementary, this Sketch could not have been written without the great help received from colleagues and from grammatical treatises which have previously appeared, and of which Eudemann's Versuch and Kruger's Steps are by far the most important.

I strongly recommend Kruger's treatise to every student who desires to obtain a thorough knowledge of se-Suto. Any one who takes the trouble to compare it with my Sketch will see how greatly I am indebted to it.

Although the grammatical facts mentioned in the following pages are far from giving a complete view of se-Suto Grammar, still they are correct as far as they go. Both the rules and the examples have been submitted to educated and competent natives, as well as to other se-Suto scholars. I am responsible for any mistakes which may be detected in this Sketch and I shall feel grateful if they are pointed out to me.

Philology, like any other science, can only progress by co-operation.

E. J.

Thaba Bosiu,
Basutoland.
12 June, 1892.

ERRATA :

| | Instead of | read |
|--|--|--|
| p. IV line 12 (from below) | 1886 | 1876 |
| p. 8 2½ (from above) | p. 5. | p. 6 |
| p. 9 line 1 ought to go the bottom of the page | | |
| p. 9 line 5 (from above) | <i>ntsenyetsa</i> <i>itsenya,</i> <i>tsenyo,</i> | <i>ntšenyetsa</i> <i>itšenya</i> <i>tšenyo</i> |
| p. 9 line 20 (from above) after: (becomes <i>khubelu</i>) | add.... <i>f</i> | |
| p. 9 to the bottom of the page, add: | <i>m</i> becomes <i>ng...</i> <i>khòmò</i> ox, <i>khongwana</i> a little ox, | |
| p. 10 line 4 (from below) | affected | effected |
| p. 15 line 15 (from above) | Where | where |
| “ line 16 (do) | - <i>aba</i> | - <i>anyana</i> |
| “ line 18 (do) | <i>ntlung</i> | <i>tlung</i> |
| “ line 23 (do) | <i>h, s</i> | <i>h, l, s</i> |
| “ line 25 (do) | p. 8 | p. 9 |
| p. 22 line 4 (from below) | own | our |
| p. 23 line 5 (from above) | this | his |
| p. 32 line 1 (from above) | <i>kha</i> | <i>ōha</i> |



INTRODUCTION

The *se-Suto* language which this Sketch illustrates is a member of a most important family of languages, generally known as the *Bantu languages*, which are spoken over nearly the whole of Africa, South of the Equator. They present strongly-marked and numerous affinities of grammar and vocabulary; they are very closely allied to each other and form a rich and compact family. Their most peculiar feature is the *Prefix-pronominal Concord*, which will be explained below. They are therefore to be classed among the *Prefix pronominal* group of languages. Most European languages belong to the *Suffix-pronominal* group.

It is impossible at the present time to define and class the different subdivisions of the Bantu family, as by far the greater number of these languages are still utterly unknown to us. It will be sufficient for our purpose to say that in *South Africa proper* (South of the Zambesi) they may be (as far as our knowledge goes) reduced to three Sub-classes:

1. *The Kafir* or *Zulu* Sub-class, 2. *the se-Chuana* or *se-Suto* Sub-class, and 3. *the Herero and otj-Ambo* Sub-class.

The *Kafir* dialects are spoken by tribes residing on the East Coast, East and South of the Lebombo Mountains and the Drakensberg as far South as Port Elizabeth, the *se-Chuana* or *se-Suto* dialects are spoken in the interior, from the Orange River to the Zambesi; the *Herero* and *otj-Ambo* dialects are spoken by tribes residing on the West Coast, from the Cunene River as far South as Namaqualand.

The dialects of the *se-Chuana* Sub-class to which *se-Suto* belongs are rather numerous. They may be divided into two principal branches: the *Western Branch* and the *Eastern Branch*. The *Western Branch* or *se-Chuana proper* consists of dialects spoken all over Bechuanaland, the Western half of the Transvaal and the Orange Free State; *se-Rolong* and *se-Tlaping* are the most important dialects of this Branch. Both are reduced to writing, possessing grammars and vocabularies and a rather important missionary literature. The Western dialects are distinguished from the Eastern dialects in being more rough and guttural. They seem more primitive in many of their forms and have retained a distinct prefix (*lo*) which has been lost in the Eastern dialects. They may be admitted to present an older form of the language.

The *Eastern* or *se-Suto Branch* consists of dialects spoken all over the Eastern part of the Transvaal, the Orange Free State, and outland (also, through immigration, a large part of Griqualand and many towns of the Colony)

This Branch is subdivided into a *Northern* (in the Transvaal) and

a *Southern Sub-branch* (in Basutoland and the Free State). The leading dialect of the *Northern Sub-branch* is the *se-Peli*, and of the *Southern Sub-branch* the leading dialect is *se-Suto proper*. Both are reduced to writing. They differ from each other much more than *se-Rolong* differs from *se-Tlaping*. The *se-Peli* is undoubtedly more primitive and pure than the *se-Suto*. The contact with Zulu-speaking tribes has exercised a marked influence over *se-Suto*, making it softer and less guttural, and introducing into it the *click* Sound, which is unknown to all other *se-Chuana* dialects.

The *se-Suto* is spoken by at least 400,000 souls either in Basutoland or outside of it, but it is understood by many more, even by tribes so far North as the *ba-Botse* kingdom on the Upper Zambesi. It possesses a comparatively very extensive missionary literature which is used also by other *se-Chuana* speaking tribes. Altogether, the people speaking the *se-Chuana* and *se-Suto* dialect may be about 1,500,000 or 2,000,000.

For the convenience of students desirous of becoming better acquainted with these languages, we give a list of some books of reference which will be very useful to them. Numerous grammars, vocabularies and Bible translations exist also for kindred dialects; but as they would only be useful for a comparative study of the Bantu languages, there is no need to give a list of them here. People who may be interested in this most attractive study will easily know where such books are to be found.

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We especially refer the student to the last named grammar of which it may be said this Sketch, in a certain sense, is but a resume; this sketch does not aim to supersede *Kruger's Grammar*, although it completes and corrects it in some particulars. No person wishing to know *se-Suto* well can do without *Kruger's Grammar*. In it will be found a fully developed exposition of the Syntax, which I have been obliged to ignore almost entirely in this elementary Sketch.

PART I.

PHONOLOGY

I. VOWELS.

The Vowels are *a, e, i, o, u*, which have the same sounds as in Italian.

â represents a broad and open pronunciation of *e*; ex: *mâma*; *ê* represents a very acute pronunciation of *e*, which in some words comes very near to *i*, and before a vowel generally resembles a consonantal *i*, ex: *îspé, éa*, etc.

ô represents a pronunciation like that of *o* in English *no, go*. Of *o* which is very open (as often in Italian), it is difficult to give a true English equivalent. The nearest would be the sound of *ow* in *law*.

Obs.—In the new editions of all se-Suto books it has been decided to do away, more or less, with the accents over *e* and *o*, which will only be kept where an error is not to be avoided.

The vowels may be *short or long*. They are long when the accent rests over them; short when not accentuated.

There are no *diphthongs*. All vowels are pronounced separately. But it must be noticed that, before other vowels (with only a very few exceptions, and never when in a prefix) *o* and *u* assume a sound very near to the English *w*, and form consequently but *one* syllable with following vowels. Ex: *tsua, sitoa, hlatsua*, etc. Before other vowels, *ê* or *e* has also a half consonantal sound (like the English *y*, but not at all so strong). Ex: *éa, éna*, etc.

When the same vowel is repeated, it forms similarly but *one* syllable, which is then pronounced a little longer. Ex: *phoufou*, etc.

m, n and *l* before other consonants may be considered as half-vowels, in so far as they are pronounced in an articulated manner, as if followed by a very short mute French *e* (like the Hebrew *Sheva*). Ex: *atsa, mpha, lla*. They are the remnants of a primitive syllable which has dropped its vowels.

'*u* and '*n* represent the same half-vowel sound before *m* and *n* (or *ng*). Ex: *ua 'mona (=ua mmona)*.

II. CONSONANTS.

There are thirty-two simple or compound consonant sounds, which we give below.

Obs. In the new orthography which has been but lately adopted, a certain number of signs have taken the place of others which were more or less objectionable. We employ here the new orthography, although till now all se-Suto books have been printed in the old one.

It will be seen that on the whole the changes are few, and will certainly be very acceptable; *h* has been accepted instead of *y* to represent the aspiration;

q has taken the place of *k* to indicate the guttural click, according to the Kafir orthography; *hl* represents the soft lateral (as in Kafir) till now written *ll*; and the very inconvenient *thl* has been replaced by the simpler *ll*.

| | | | | | |
|----------------|---|-----|-------|-----|----|
| | 1 | 2 | 3 | 4 | 5 |
| Gutturals | — | h | k | kh | ng |
| Dentals | l | r | t | th | n |
| Sibilants | — | s | ts | tš | — |
| Palatals | y | sh | j, tj | ch | ny |
| Comp. Palatals | — | fsh | pj | psh | — |
| Labials | b | f | p | ph | m |
| Laterals | — | hl | tl | tlh | — |
| Cheeks | — | — | q | qh | ng |

The two first rows may be considered as *Continuous sounds*, the two following give the *Explosive sounds*; the last one gives the *Nasal sounds*.

Of these 32 signs, 13 [*b, ch, f, h, k, m, n, p, r, s, sh, t, ts*] are pronounced as in English and therefore do not require any explanation.

The other signs require some explanation as to their proper use: *g* (which is no more to be found in the new orthography, but is very common in the printed books) was used to represent, together with *h* (which has now superseded it altogether) the ordinary aspiration which in English is always written *h*. In se-Chuana it uses to represent the hard guttural *ch* of the German, as in *Macht*, and *g* of the Dutch as in *goed*, which always takes in that language the place of the simple se-Suto aspiration. It will now only be found in a few words taken from the Dutch, like *Mandaya*, Monday, etc.

kh represents the sound of *k* followed by the hard guttural, of which we have already spoken. Ex: *khômô*.

ng is a simple nasal guttural sign, the same as in the English *singing* (not at all a *n* followed by *g*). Ex: *ngola*.

l before *a, e* and *o* is pronounced as in English, before *i* and *u* it has always the sound of a very soft cerebral *d*. Ex: *lopa, leseli, lumela*. The double *ll*, as stated above, must be sounded as two *l*, the first being articulated (as if followed by a very short mute *e*); it never represents a palatal sound as in the French *bataille*, or the Spanish *llanos*.

th is the *t* followed by the aspiration, not the lisping sibilant sound of the English *th* in father. Ex: *bothata*.

tš is the *ts* followed by the aspiration. Ex: *tšaba*.

y represents a sound very near the English *j* in *joy*, but more palatal and not at all aspirated. Ex: *lyo, kayeno*.

j or *tj* (it is pretty well the same sound) is like the French *j* (in *jour*) preceded by an unaspirated *t*. Ex: *ntja*.

ny has the same sound as *n* in *onion*, or the Spanish *ñ* in *señor*, or the *gn* in the French *Seigneur*. Ex: *nyenyane*.

psh and *fsh* are sounded like *p* and *f* followed by *sh*. *pj* is *p* follower

by the French *j* (in *jour*). These sounds (especially the last) are very rare. Ex: *photta*, *phatta*, *bofshoa*.

ph is *p* followed by the aspiration, and has never the sound of *f* as in English or French. Ex: *bophelo*.

hl, *tl* and *llh* represent sounds more difficult for European lips or ears. They are called *laterals*, because they are formed by the sound passing on the side (*latus*) of the tongue. *Tl* (till now written *thl*) and *llh* are the most easy; *tl* nearly resembles the sound of *tl* in *battle*; *llh* is the same sound followed by an aspiration. *lll* represents a sound which is said to be like the Welsh *ll*. Till now it was written *ll*, but according to the Kafir orthography it has been now decided to write it *hl*. It represents the soft German *ch* (as in *ich*, *Milch*) followed by an *l*, but is also rather different from it. Its true pronunciation must be learned on the spot. Ex: *hlaba*, *hlala*, *llhahisa*.

q, *qh*, *ng* represent the cerebral click, as in Kafir (till now it was written, *k*, *kh*, *ng*). *q* is the simple click sound; *qh* is the same followed by the aspiration; *ng* (which would be more scientifically written *ngq*) is the nasal sound followed by the click. Ex: *qala*, *qhalana*, *nga*. The clicks are not primitive in *se-Suto*, as all the older primitive dialects do not possess them. They have certainly come into *se-Suto* by the influence of the Zulu and Kafir languages, which derived them from the Hottentots. Zulu-Kafir and *se-Suto* are the only Bantu languages, as yet known, which present that remarkable phonetical feature. The pronunciation of the clicks can only be learnt by practice.

III. SYLLABLES AND ACCENTS.

Every syllable ends either in a *vowel* or in the *nasal* sound *ny*.

Two consonants cannot follow each other, but a consonant must always be followed by a vowel (compound consonants like *ts*, *tš*, are to be considered as forming but one consonantal sound). *m*, *n*, *l* form an apparent exception, as they can be followed by other consonants; but, as has been already explained, they are then articulated and form syllables by themselves. Ex: *lla*, *ntho*, *mpho* (which are not monosyllabic but dissyllabic).

When a word ends in a vowel, the penultimate is always accentuated. Ex: *ra:ta*, *ra:i:le*, *mofomaha:li*. When it ends in the nasal sound *ny*, the last syllable is then accentuated. Ex: *ratsang*, *ratile:ny*. The accent is in *se-Suto*, as in other languages, never written.

Monosyllabic words are generally *enclitic*, i.e. they throw their accent back on to a former syllable; a few only are accentuated.

IV. PHONETIC CHANGES.

We treat here only of such changes as are the consequences of grammatical inflexions, which affect either the *initial consonant* (when letters or syllables are *prefixed* to it) or the *last consonant* of the stem (when there are syllables *suffixed* to it); the first series is by far the most important.

1. *Changes which affect the initial consonant of the stem.*

a). The most important is the *strengthening* (or permutation) of the initial consonant of the verb or verbal stem, which takes place under peculiar circumstances. That strengthening is one of the most striking features of the se-Suto grammar, and must be well mastered if it is desired to speak the language well.

It always takes place in certain well-determined and constant cases: 1. after the prefixed objective pronoun of the 1st person singular (*n* or *m*); 2. after the reflexive pronoun *i* (the so-called reflexive voice or species); 3. in nouns (most of them of verbal origin) of the Vth (no prefix) Class, singular and plural (also in forming the irregular *li* plural of some nouns of the IIIrd Class); 4. in the proper adjectives, when in concord with the Vth class singular and plural and the IVth Class plural.

These changes are constant, and consist in the strengthening of the *weak* initial consonant. Such stems as begin with a vowel are also strengthened, the *spiritus lenis* ['] (which in se-Suto, as in other languages, is never written) being understood as replacing the wanting consonant. That peculiar *strengthening* (or permutation) is caused certainly by the *nasalization* of the initial consonant, which *nasalization* is still evident in the case under 1, whilst in the case under 2, 3 and 4 it may be proved to have been there originally, though all vestiges of it have now disappeared.

A look at our *table of consonants* (cf. p. 5) will easily show and explain the range and the nature of that strengthening. Taking the letters, as they are placed there in vertical rows, it has been said that the 2 first rows contain *continuous consonants*, whilst the 2 following contain *explosive consonants*. Now it will be seen that the first continua (1st row) becomes strengthened into the first explosive (3rd row) and that the second continua (2nd row) becomes strengthened into the second explosive (4th row). Naturally we keep the horizontal rows as they are given there. Labials change into labials, gutturals into gutturals, etc. The mechanism is the same with all Classes, only *fsh* and *psh* forming an exception in so far as they never change into each other. In the guttural Class, the *spiritus lenis* (inherent to every initial vowel) may be assumed to supply the need in the first vertical row. All consonants in the 3rd and 4th rows (the so called *explosive*) may be called *strong* as they never change. All consonants in the 1st and 2nd rows (the so-called *continuous*) are called *weak*, because they are strengthened into others.

In a table below we give a synoptical view of these permutations, together with a few examples to show more clearly the manner in which they are used.

| Ex. | Verb. | With the obj. Pronoun. | With the refl. Pronoun. | Verbal Noun of the Vth Class. |
|------------------------------------|--------|---------------------------|----------------------------|----------------------------------|
| An initial vowel takes k | ho òma | na nkèmèla | ko ikèmèla | kèmo |

| | | | | | |
|----|---------|----------------|---------------|---------------|----------|
| p | " | ts selèpè, axe | seletsuana, | a little axe | |
| h | becomes | kh ho haha | ua nkhalahela | ho ikhalahela | khaho |
| f | " | f ho lisa | ua ntisetsa | ho itisetsa | fiso |
| r | " | th ho rata | ua nthata | ho ithata | thato |
| s | " | ts ho senya | ua ntsenyetsa | ho itsenya | tsenyo |
| y | " | j (tj) ho ya | ua nja | ho ija | |
| sh | " | ch ho shapa | ua uchapa | ho uchapa | chapo |
| b | " | p ho bona | ua mpona | ho ipona | pono |
| f | " | ph ho fupunya | ua mphapanya | ho iphapanya | phapanyo |
| hl | " | th ho hlutsua | ua nthlutsua | ho ithlutsua | hlutsvo |

n and *m* before *n*, *m* and *ng* disappear, the last *n*, *m*, and *ng* being then articulated sounds: 'n, 'm, 'ng (=nn, mm, nng).

In the table given above, *hl* only may be said to form an exception, in so far as it does not change into *th* in the verbal nouns of the Vth Class. So we have *hlutsvo* instead of *thlutsvo*. In *se-Peli*, which is certainly more primitive, the regular change is maintained; the fact that it has been lost in *se-Sato* shows that this dialect is already losing some of its primitive formative power.

Obs.—In one case at least (the adjective stem *subulu*, red, which in the Vth Class becomes *khubula*) is strengthened into *kh* (in *se-Chuana* this change of *f* into *kh* is to be met often).

b. When the prefix *mo* (Ist and IInd Classés) is placed before a stem beginning with *b*, the *o* is dropped, and the *m* combines with *b* so as to form an articulate 'm. The same is generally the case with the objective pronoun *mo* of the 3rd pers. sing. Ist Class, when prefixed to a verb beginning with *b*.

Ex: 'môpi, creator (for *mobopi*, from *ho bôpa*); 'musa, government (for *mobusa* from *ho busa*); o 'meile, he has placed him (for *o mo beile*); *kea muisa*, I speak to him (for *kea mo buisa*), etc.

But there are some exceptions. Ex: *mohabi*, a sick person; *mohali*, a reader; *moba*, soil; etc.

2. Changes which affect the last consonant of the stem.

a) When the diminution ending *-ana* (or *-anyane*) is suffixed to some nouns and adjectives, a *palatization* of certain consonants may then take place. But such changes are far from being as constant and sure as the strengthening of the initial consonant observed above.

The following are some of the most important:

| | | | |
|----|-----------|-------------------------------|--|
| | Ex: Noun. | diminutive. | |
| ng | becomes | ny yoany, grass | yoanyana, little grass |
| l | " | y khale, long ago | khayana, not so long ago |
| li | " | y mosali, woman | mosayana, a little stupid woman |
| or | | ts pōli, goat | pōtsanyane, a kid |
| t | " | ij (or ty) sefute tree, plank | sejātjana (or sefatyana), a little [plank] |
| r | " | ts pèrè horse | petsana, foal |
| or | | tš phiri, hyena | phitšana, the cub of a hyena |
| nc | becomes | ny moshémane, boy | moshémanyana, a little boy |
| b | " | y kōbo, blanket | kōyoana, a little blanket |
| f | " | fsh or sh phōfō, meal | phōfshoana (or phōshoana), a little meal |

But one may also say *yoangnyana*, *khai-nnyana*, *phōfōnyana*, *kōbonyana*, *selēpōnyana*; and in many cases the palatization cannot take place. Use only will show where it is allowed.

b). When the passive ending *oa* is *suffixed* to verbal stems ending in *b*, *f*, *p*, *m*, *ny*, it causes also the palatization of these consonants.

| | | <i>Active.</i> | | <i>Passive.</i> | | |
|---------------------------|-----|-----------------|------------------|------------------|-------------------------------|----------------|
| <i>ū</i> becomes <i>y</i> | Ex. | <i>ho baba,</i> | to be bitter | <i>ho bayoa,</i> | to be bitten [by the frost | |
| <i>f</i> | " | <i>fsh</i> | <i>ho hofa,</i> | to tie | <i>ho hofshoa,</i> | to be tied |
| <i>p</i> | " | <i>psh</i> | <i>ho bōpa,</i> | to mould | <i>ho bōpshoa,</i> | to be moulded |
| <i>m</i> | " | <i>ng</i> | <i>ho rōma,</i> | to send | <i>ho rōngoa,</i> | to be sent |
| <i>ny</i> | " | <i>ng</i> | <i>ho senya,</i> | to spoil | <i>ho sengoa,</i> | to be spoiled. |

The changes are constant and necessary, and can only be avoided when the passive ending *oa* is lengthened into *uoa*, in which case the passive forms would be: *ho hofuoa*, *ho bōpuoa*, *ho rōnuoa*, etc.

To be complete we ought also to speak here of the changes affected by the stem upon certain particles and syllables suffixed to them. But they will be treated more fully later on, especially when speaking of the formation of the verbal species and of the Simple Perfect.

PART II.

WORDS AND WORD FORMATION

I. THE CONCORD.

All the grammatical structure of se-Suto, as of all other Bantu languages, is based upon a principle called the *Concord* or the *Euphonic Concord*. The nouns are divided into a certain number of classes (or genders), according to the different syllables (or remnants of syllables) which are *prefixed* to them. Such syllables are called *Prefixes*. Every word in the sentence which enters into grammatical connection with a noun takes a distinctive particle (or pronoun) agreeing with the distinctive prefix of the noun, and having the same, or a similar, sound. The Concord is found in that way to govern the structure of the Noun, the Adjective, the Pronoun, the Verb, and in fact that of the whole language.

The language becomes in that way, to a very large extent, *euphonic* and *alliterative*, the same (or a related) syllable or letter recurring everywhere when a noun has to be grammatically connected with an adjective, a verb, or another noun. As an example we may take the following sentence: **Selepè sã ka se setle se lahlehile, empa sa hao se ntse se le teng** (my fine axe is lost, but yours is still there). It may be seen at a glance that the syllable **se** (which is the distinctive prefix of the singular noun **selepè**) recurs before every word which is in relation with the noun **selepè**. Putting the same sentence in the plural, we have: **Lilipè tsã ka tse ntle li lahlehile, empa tsa hao li ntse li le teng**. The syllable **li** (which is the distinctive prefix of the plural noun **lilipè**), or a modified form of it, **tse**, recurs in the same manner before every word grammatically connected to the noun **lilipè**.

It is easy to conceive how that *Concord-principle* helps to give precision to the sentence; but on the other hand it cannot be denied that it is far more cumbersome and unwieldy than the *Gender-principle* (masculine, feminine and neuter) which is found in most European languages. There are no genders in se-Suto, their places being taken by the prefixes. In se-Suto an adjective does not agree in gender with the noun which it qualifies, as it does in Greek, Latin or German, but its connection is shown by its taking the same, or a similar, prefix.

At first one may find concord-principle a little difficult and puzzling, but as soon as it has been well understood and the different prefixes and concord-indicating particles are mastered, se-Suto will be acquired very easily, in fact much more easily than any European language.

Of the 18 (or 19) different prefixes which are now known to exist

in the Bantu languages, *se-Suto* possesses only 12 (7 for the singular and 5 for the plural). In a scheme embracing all the Bantu languages it is more scientific and indeed absolutely necessary for the sake of comparison, to consider those prefixes as having *of themselves* no singular or plural value and to assign to each of them a distinct class. (Some express in one language a plural meaning and in another a singular). But it will be better for practical purposes as far as *se-Suto* is concerned to divide them into *classes*, with corresponding singular and plural numbers (the VIIth class only has no plural).

Obs.—The plurals of the IIIrd and Vth are in reality but *one* prefix-class (they have both the same prefix *ma*, with corresponding *concording* forms). The same may seem to be the case with the ISt and IIrd class in the singular number (both having the same prefix *mo*), and with the IVth and Vth in the plural number (both having the same prefix *li*); but a closer study of their concord-indicating particles, or a comparison with kindred dialects, show them to be different prefix-classes (p. ex. the more primitive form of the plural prefix was in the IVth class *li*, in the Vth *li*).

We give below a table of the *Prefixes* arranged according to *classes*, together with their most usual pronoun-forms, as may be gathered from it, the prefixes beginning with *m* (*mo, mo, me, ma*) drop the *m* to form their pronouns, whereas the others keep every where their initial consonant (or at least a slightly modified form of it).

| Classes. | | Prefixes. | | Pronoun-forms. | |
|----------|-----|-----------|-----------|------------------------------|--------------------------|
| | | Sing. | Plur. | Sing. | Plur. |
| Ist | cl. | <i>mo</i> | <i>ba</i> | <i>o</i> (<i>a, e, ea</i>) | <i>ba</i> |
| IIrd | cl. | <i>mo</i> | <i>me</i> | <i>o</i> | <i>e</i> |
| IIIrd | cl. | <i>le</i> | <i>ma</i> | <i>le</i> | <i>a</i> |
| IVth | cl. | <i>se</i> | <i>li</i> | <i>se</i> | <i>li</i> (<i>ise</i>) |
| Vth | cl. | no prefix | <i>li</i> | <i>e</i> | <i>li</i> (<i>ise</i>) |
| VIth | cl. | <i>bo</i> | <i>ma</i> | <i>bo</i> | <i>a</i> |
| VIIth | cl. | <i>ho</i> | no plural | <i>ho</i> | no plural |

II. THE NOUN.

1. The nouns are composed of two parts, the *radical* and the *prefix*, or concord-indicating particle. The prefix gives the radical a modified meaning, as may best be seen from such cases as the following in which the same radical has assumed different prefixes.

Ex: *Mo-Sôthô*, is a member of the *ba-Suto* tribe; *ba-Sôthô* is the plural of the same noun. *Le-Sôthô* is the name of the country, *Basutoland*; *se-Sôthô* is the language, the way of living, all what pertains to the quality of being a *mo-Suto*. It may be seen from such examples that the same radical *Sôthô* being modified by different prefixes forms a certain number of nouns expressing modified relations of it.

It is impossible *now* to recognize the primitive distinctive value of the prefixes, and to define the special meaning they impart to the radical. Only a general and complete survey of all cognate languages enables the student to do so. But

there is at least (in se-Suto as in nearly all the Bantu languages, although in some of them that class includes also other living beings) one class of prefixes which has a very distinct value. It is the 1st class (sing. *mo*, pl. *ba*) which comprises only nouns of persons. As a *personal class* it may be opposed to all other classes, which mostly contain nouns of things. Some nouns of persons are found with other prefixes, but there is not a single noun of things belonging to the 1st class. It is for this reason very easy to know at once whether a noun with the prefix *mo* belongs to the 1st (personal) class, or to the 11th class. Besides that interesting and suggestive distinction, we may say that most names of trees belong to the 11th (*mo* pl. *me*) class, and most names of animals to the Vth (*no* prefix) class, and that the singular nouns of the VIth (*bo*) class are generally abstract.

II. In se-Suto there is *no article*, nor anything which takes its place. One has to judge by the sense only whether a noun is definite or indefinite. P. ex: *monna* means *a man*, as well as *the man*; *banna*, *men* as well as *the men*.

III. It may be well to repeat here that there is not to be found in se-Suto anything like the Gender of the European language. There are no masculine, feminine or neuter nouns. They are only to be classified according to the prefixes they assume.

IV. As has already been seen, the nouns are divided, according to their prefixes, into 7 classes.

To form their *plurals* they have merely to change their prefixes according to the following table.

| | Prefixes. | | Ex: | Nouns. | |
|-----------|-----------|-----------|-------------------------|--------------------------|-------|
| | sing. | plur. | | sing. | plur. |
| Ist cl. | mo | ba | <i>moothā</i> , person | <i>baathō</i> , persons | |
| 11th cl. | mo | me | <i>moatse</i> , village | <i>meatse</i> , villages | |
| 11th cl. | le | ma | <i>letscho</i> , arm | <i>metsoho</i> , arms | |
| IVth cl. | se | li | <i>sefate</i> , tree | <i>lifate</i> , trees | |
| Vth cl. | no prefix | ii | <i>tau</i> , lion | <i>litau</i> , lions | |
| VIth cl. | bo | ma | <i>bošiu</i> , night | <i>masiu</i> , nights | |
| VIIth cl. | ho | no plural | <i>hophele</i> , life | | |

V. On the whole there are very few *exceptions* to the regular formation of the plural, and even such as appear may generally be proved to be only apparent exceptions. The most numerous are cases in which a singular prefix takes as its corresponding plural another prefix than the one which usually corresponds to it. They are *anomalies* rather than *irregularities*, and are easily explained when we remember that, in the former stage of the Bantu languages, a certain prefix did not necessarily correspond to another prefix as its singular or its plural.

We give in the following lines a list of the most important exceptions, and add a few considerations upon the different classes of nouns.

1st Class—*Mong* and *moghali* (master, chief) have in the plural *benj* and *benghali* (probably contractions from *mo-mng*, *bu-eng*, etc.).

Nguana, child, *nyuanana*, little girl and *nguale*, girl undergoing the rites of puberty, have in the plural: *bāna*, *banana*, *bāle* (the form *ngu* of the singular prefix is certainly but a phonetic modification of the regular prefix *na*, if we remember what is said in the section on *Phonology*, p. 9, on the influence of the diminutive suffix *ana* on a preceding *n*).

Morena chief, *mofunahali*, queen, lady, *mofutsana*, poor person, take in the plural the prefix *ma* of the 11th class: *marēna*, *majumahali*, *mofutsana*. The best way to put it is to say that they belong to the 1st class in the singular, to the 11th in the plural.

Likewise the noun *mo'sualle*, friend, takes in the plural the prefix *me* of the 11th class: *metsoalle*.

Nouns formed with a verbal radical beginning with *b* contract the prefix *na* and the initial *b* into an articulate 'm (cf. *Phonology*, p. 9). Ex: 'm^usisi, governor (for *mobusisi*). There are however some exceptions, like *mobabi* a sick person, *mobali*, reader, etc. In the plural the regular form reappears. Ex: *bubusisi*, governors, etc.

11th Class—The same contraction takes place in this class in nouns whose radical begins with *b*. In the plural the regular form *re* reappears. Ex: 'm^uso government (for *mobuso*), plural *m^uso*; 'mole body, keeps in the plural the contracted form; *mobu* soil, and a few others remain uncontracted.

11th Class—Several nouns of this class take in the plural the prefix *li* of the Vth class, instead of the regular *ma* (sometimes also besides it). In that case, if the initial consonant of the stem is a weak one, it is then strengthened according to the rules given in the *Phonology* (p. 9). Ex: *lesiba* feather, pl. *litsiba* (and *masiba*); *leqala* bamboo, pl. *liqala*; *laaka* horn, pl. *liaka* (and *manaka*). Where there are two different plurals, they may have a slightly different meaning.

Obs.—A comparison with *se-Chuana* shows the origin of that irregularity; such nouns belonged originally to another class, now extinct in *se-Suto*, but still extant in *se-Chuana*. That class had in the singular the prefix *lo* which in the plural was changed in *li* (with strengthening of the initial consonant of the stem). In *se-Suto* the two prefixes *lo* and *le* have become fused and thus one class has been lost, but some plural forms have nevertheless been retained.

The plurals *meno*, teeth and *mahlo*, eyes (from *leino*, tooth and *leihlo*, eye) are but apparently irregular, as they are contracted forms of *ma^uino*, *ma^uihlo*-forms which are still found in some dialects. A similar contraction has taken place in the singular word *lōnya*, malice (for *leōnya*) which forms no plural. Many nouns with the plural prefix *ma* have no corresponding singular, but have of themselves a singular meaning. They mostly designate liquids. Ex: *metsi* water, (for *maetsi*), *mali* blood, *mafura* oil, fat, etc.

1Vth Class.—*sehlabelo*, sacrifice to the ancestors, takes in the plural the prefix *ma* of the 11th class: *mahlabelo*.

Vth Class.—Some nouns of this class take *ma* as their plural prefix. In that case the initial consonant of the radical may be weakened by a process exactly the reverse of the one noticed (cf. *Phonology* p. 9). Ex: *utlō* house, plural *mutlō*; *tšinō* garden, pl. *masimō*; *namane* calf, pl. *namamane*.

With some nouns of animals the plural in *ma* (used concurrently with the regular plural *li*) indicates a very large number. Ex: *lipirē* horses, *mapirē* many horses; *makhomō* many oxen; *manku* many sheep, etc.

Obs.—Although it is generally said that this class has no prefix in the singular, a more attentive study shows there the remnants of an ancient prefix *n* or *in* (still extant in Zulu and in most other Bantu languages). In se-Suto that *n* (or *in* before a labial) has only been retained before monosyllabic stems; ex: *n/ho*, house; *n/ku*, sheep; *n/ona*, war; *n/ua*, leopard (*n/pha*, present; *n/ho*, thing, etc. Before polysyllabic stems the *n* has been dropped (cf. *bonwua* lamb, from *nku* sheep. Where the adding of the diminutive suffix *-a'ua* has had in making the stem polysyllabic, the effect of doing away with the initial *n*; cf. also the plural *mutlō*, houses, where the initial *n* has also disappeared for the same reason, as it also has in the locative *nt'ang*, in the house etc.), but not without having left an unmistakable sign of its former presence in the strengthening of the initial consonant of the stem, according to the phonetical law given above (p. 9).

For that very reason it will be found that there are no nouns of the Vth class beginning with any of the weak consonants (*b, f, h, s, sh, r, g, ho*) or a vowel. The weak lateral *h* is the only exception as it is not regularly permuted into *lh* in forming nouns of that class, but keeps still its original form *h* in most cases (cf. p. 8). All nouns beginning with any other of the weak consonants or a vowel, are of foreign origin and not formed according to the phonetic laws of the se Suto. Such is certainly the case with *fo'ho*, a blacksmith's shop, and a few other nouns beginning with *f*, which are of Zulu origin. It is more difficult to dispose of the two nouns *shu'ane*, evening, and *shu'hla*, bundle, which seem to be true se-Suto words, and must be for the present considered as the only real exceptions to that phonetical law).

VIth Class.—Some nouns of this class, which have *y* as the initial letter of the stem, drop altogether the prefix *bo* in the singular. Ex: *yauy*, grass, pl. *mayoang*; *yoala*, strong native beer, pl. *mayoala*. The largest number of nouns in *bo*, being abstract, do not form any plural.

VIIth Class.—It is formed exclusively by the *Initives* of verbs taken substantively. There is no plural.

VIII Some personal nouns (mostly indicating *parental relationship*) though belonging to the Ist class and taking both in the singular and the plural the distinctive pronouns of that class, have no prefix in the singular. The following is a pretty complete list of them

Ntate my father, *ntate mohotō* my grand father, *'mè* my mother, *ranguane* my paternal uncle, *malōme* my maternal uncle, *rakhali* my paternal aunt, *'manguane* my maternal aunt, *nkhonō* my grand mother, *matsale* my mother-or father-in-law (of a woman), *'nake* my dear friend, *'nyeo* a certain person.

To form their plural all these nouns assume the special prefix *bo*, which in the Concord is treated just like the regular prefix *ba* of the Ist class, so making in the plural: *bontate*, *bontate moholō*, *bo'mè*, *boranguane*, *bomalōme*, *borakhali*, *bo'manguane*, *bonkhonō*, *bomatsale*, *bo'nake*,

bu'nye. But the prefix *bo* (though treated in the Concord as an ordinary prefix) is not at all so closely joined to the radical as the other prefixes, as will be seen in the special way in which these names are connected with the possessive pronoun (cf. also here the very remarkable form: *bontate mohilō*, instead of the regular adjectival construction, *bontate ba bahilō*). It is much more loosely inserted, and implies a collective rather than a plural meaning; *bonkhōnō* means my grand-mothers, as well as my grand mother and her people.

Obs.—Such a collective meaning is very apparent in such locutions as *bo-Mamoretō*, which means Mamoretō and her people, her companions. It is in that sense that *bo* may even be placed before a singular noun still keeping its prefix *mo*. Ex: *bo-mohōna mohilō*, the old man and his people.

Some nouns of animals are treated in the same way, but it will be noticed that they are all formed with the name 'ma (mother of). Ex: 'mankhane bat, pl. *bo'mankhane*; 'mampharoane lizard, pl. *bo'mampharoane*; 'mamolangwane the secretary bird, pl. *bo'mamolangwane*; etc.

Khuitseli brother of a sister, or sister of a brother, belongs both to that special form of the 1st class and to the Vth class, having in the plural the two forms *bokhuitseli* and *likhuitseli*, and being constructed with the pronouns of either class, both in the singular and in the plural.

Motsuala my cousin, and *mohālō* (in the sense of elder brother), make their plurals in the same way: *bonotsuala* my cousins, *bomohālō* elder brothers, thus putting the plural prefix *bo* before their singular prefix *mo*.

Obs.—It will have to be noticed here that all these names of relationship have always a very concrete sense. So *nōte*, 'mē, etc., do not mean *father*, *mother* in an abstract sense; but very strongly *my father*, *my mother*, etc. There is no word to express in se Suto, in a general way, father, mother, etc.; all such parental relationship is always considered in relation to a distinct person. More will be said about these nouns when treating of the Possessive Pronoun and of the possessive construction.

VII. *Foreign nouns* introduced into se-Suto belong generally to the Vth Class irrespective of their initial syllables. Ex: *leve* ladder (from the Dutch) is of the Vth (*no prefix*) Class, not of the IIIrd (*le*) Class; *botoro* butter, is of the Vth not of the VIth (*bo*) Class.

But a certain number of foreign nouns, mostly beginning in *se*, introduced into the language in the very beginning of the intercourse of the ba-Suto with the Europeans, are treated as if belonging to the class to which the form of their initial syllables would show them to belong; that means that their initial syllables, which were originally no prefixes, are treated as if they were such. Ex: *setulo* chair (from the Dutch *stool*), pl. *litulo*; *sekolo* school, pl. *likolo*; *seterata* street, pl. *literata*; *bolekana* a little tin pan, pl. *malekana*; *borije* letter, pl. *marife*, etc.

Others again may assume a regular se-Suto prefix (generally *le*), and form their plural accordingly. Ex: *lesole* a soldier, pl. *niasole*; *lenyeloi* an angel, pl. *mangeloi*, etc.

VIII. The ending *-ana* or *-anyana* suffixed to some nouns gives them a diminutive meaning. The phonetic changes which happen in that case have been explained above (cf. *Phonology*, p. 9). Ex: *ngwāna* child, *ngwanana* little child (=girl); *khanō* ox, *khangwana* little ox (calf of two years), etc. Sometimes the diminutive may have a derisive meaning. One must take care in using it. Ex: *mosali* woman, *mosayana* (or *mosalinyana*) a bad little woman; *mothō* a person, *mothōnyana* a little person of no consequence; etc.

III. CASES OF THE NOUN.

They may be said to be Nominative, Objective, Locative and Genitive. The form of the Noun does not change to form any of the cases, except the Locative.

I. The Nominative and the Objective cases have just the same form. They are only to be distinguished by the position they occupy in the sentence.

The Nominative is always placed before the verb, and stands absolute, that is, must always be connected with the verb by a pronoun, which becomes the real subject. Ex: *mothō oa tsama-a* the man (he) walks, *sefate sea mela* the tree (it) grows.

The Objective case (when a noun) is always placed after the verb. Ex: *Molinō o rata lefatše* God loves the world.

Obs.—In some sentences, when the impersonal pronoun *ho* of the VIIIth Class is placed before the verb as its direct subject, the Noun in the Nominative may stand after the verb. Ex: *ho rata morōna* the chief likes (lit: it likes, that is the chief); *ho bula nute* my father has spoken, etc.

II. The Locative case generally designates the locality or place; but it may also, like the Latin ablative, have an instrumental meaning.

To form it, *-ng* is suffixed to the noun; the last vowel does not change with the only exception of *a* which always becomes *e*. Ex: *tsela* the road, *tseleng* on the road; *lehlaka* the reed, *lehlakeng* in, to, or by, the reed; *sefate* the tree, *sefateng* in, under, the tree; *letsatsi* the day, *letsatsing* in the day; *molomo* the mouth, *molomong* in the mouth; *moru* the bush, *morung* in the bush.

Exceptions: *ntlō* house, makes *tlung* in the house; *mohla* time, epoch, makes *mohlang* at the time (but the plural is regular: *mehlang* at the times).

It must be noticed that the suffix *ng* indicates merely the locality without any particular meaning. It is the verb only which will show whether it must be translated: *to*, *at*, *from*, or *by*, etc. Ex: *ke e-a morung* I go to the bush, *ke tsama-a morung* I walk in the bush, *ke tsua morung* I come from the bush.

Even Infinitives taken substantively may take the locative ending. Ex: *ho shueng ha rōna* in our dying, *ho pheleng hā ka* in my life, etc.

Sometimes a preposition may be placed before the locative (in se-Chuana it seems to be always the case). Ex: *ka tlung* in the house, *ka sehlabang* on the plateau, etc.

Some nouns have a locative sense without taking the locative form. Ex: *monyako* at the door, *bosiu* in the night, *motšeara* during the day. Others again express it by means of a preposition. Ex: *ka shualane* in the evening, *ka meso* in the early morning.

Proper nouns, when names of places, never take neither the locative suffix nor any preposition. Ex: *Thaba-Bosiu* at Thaba-Bosiu, *le-Sôthô* in Basutoland, *Qeme* at Qeme, etc.

Proper nouns, when names of people, and the (prefix-less) nouns expressing parental relationship do not take the locative form, but are then preceded by a preposition (generally *ho* or *ha*). Ex: *ke éa ho nlate* I go to my father, *ke hahile ha Masôpha* I live at Masôpha's, etc. But nouns of persons may take it, provided they are not proper names. Ex: *ke éa baweng bû ha* I go to my children, *o tsua moreneng*, he is coming from the chief (but especially meaning the chief's place). Practice will soon teach which personal nouns take or do not take the locative ending.

Obs.—The names of tribes or nations are treated in a rather peculiar way.

1. Some take the locative ending, and besides drop their prefix, when put in the locative case. Ex: *ke éa Rolong* I go to the ba-Rolong's country, *ke tsua Tlokung* I come from the country of the ba-Tlokua, *ke ne ke le Tauug* I was in the country (or village) of the ba-Tauug, etc. The names treated in that way designate all the smaller clans, or *seboko* (see the word in the vocabulary).

2. Other names of tribes, designating the larger tribe or nation, take also the locative ending, but do not drop the prefix. Ex: *ke éa ma-Tebeleng* I go to the red Kafirs' place, *ke tsua ba-Borung* I come from the Bushmen's village or country. But there often exists also a special word to designate the country, formed generally with the prefix *ha* (sometimes *le*). It is treated as a proper noun of place and does not take neither the locative ending, nor a preposition. Ex: *ke hahile le-Sôthô* I live in Basutoland, *ke éa ba-Peli* I go to the country of the ba-Peli, *o tsua ba-Kone* he is coming from Kafirland, etc.

III. The *Genitive* or *possessive* case, being formed with the help of the relative pronoun, should be explained later on; but for convenience's sake we prefer to speak of it now.

1. It is formed by the possessive particle *a* (probably *ha* in older times), combined with the relative pronoun of the class to which the possessed object (*nomen regens*) belongs. The *nomen regens* precedes the possessive particle and the *nomen rectum* (possessing person or object), follows it as in English in the Genitive construction as: the father of Peter. Ex: *molao oa Moréna* the law of the Lord (lit. the law which (is) of the Lord).

We append a list of the different genitive particles according to classes.

| | Sing. | Pl. | | Sing. | Pl. | |
|---------|-------|-----------|-----|--------------------------|-------------------------|-------------------------|
| Ist cl. | oa | ba | Ex: | <i>mosali oa moréna</i> | the wife of the chief | <i>lasali ba moréna</i> |
| II " | oa | ea | | <i>molao oa Molindô</i> | the law of God | <i>molao oa Molindô</i> |
| III " | la | a | | <i>letsatsi la thabo</i> | a day of joy | <i>letsatsi a thabo</i> |
| IV " | sa | tsa | | <i>sefate sa moru</i> | the trees of the forest | <i>sefate tsa moru</i> |
| V " | ea | tsa | | <i>nku ea moréna</i> | the sheep of the chief | <i>links tsa moréna</i> |
| VI " | ba | (yoa) a | | <i>bohl'êkô ba pelô</i> | the pain of the heart | <i>mahl'êkô a pelô</i> |
| VII " | ha | no plural | | <i>ho shua ha bathô</i> | the death of men | |

The VIth class, besides the regular form *ba*, has also another form *yoa* as its possessive particle. Ex: *bohlökô yoa pelô*; but it is not so extensively used as the form in *ba*, and seems to become more or less obsolete.

2. The prefix-less nouns of the 1st class, expressing parental relationship, as well as a certain number of regular nouns of the same class, mostly expressing relationship or domestic dependence, do not take *oa* as their possessive particle, but a simpler form *a*. If the last vowel of that noun is an *a* or *e*, it is omitted. The apostrophe is generally employed to join a noun to that shorter possessive particle. Ex: *morî'a ñ ka* my chief, *mor'a Molimô* Son of God, *wohets'a 'nyco* the wife of so and so, *mông a rîna* our chief, *ntat'a Petrose* Peter's father, *nkhônô'a rîna* our grand mother, etc. But the nouns with a prefix *may* (with the exception of *m'ing*) take the regular particle *oa*. Ex: *mora oa Molimô* Son of God, etc.

The same prefix-less nouns of relationship (which, as has been seen, form their plural with the help of the prefix *bo*) are in the plural constructed with the same possessive particle *a* as in the singular. Ex: *bontat'a rîna* our fathers, *bo'm'a lîna* your mothers, *banotsual'ao* thy cousins, *hamalom'a Kefuse* Kefas' maternal uncles (not *bo mat'me ba Kefuse*), etc.

Obs.—As has already been noticed above (p. 16), that seemingly incorrect construction is only to be understood if we consider that the prefix *bo* is not a true prefix like the others. It must be considered as being prefixed not only to the nouns *mat'me*, *mê*, *mat'me*, etc., but to the whole: *ntat'a rîna*, *'m'a lîna*, *mat'ma Kefuse*, etc.

3. The genitive particle may also be followed by the locative case, or by a noun with a preposition (locative clause). Ex: *bathô ha moreny* the people of the chief's village (lit. of at the chief's), *liphojolo tsa nahang* game of the veldt (lit. of in the veldt), *bathô ba ha Mas'pha* the people of Masupha's village, etc. It may even, under circumstances, be followed by a conjunction and a whole subordinate sentence. Ex: *morîna o nile tuelo ea hore bathô bunô na bôlae* the chief has given the order (of) that those people should be killed.

Obs.—When followed by the possessive construction, an adjective or a pronoun, the singular prefixes *le* and *se* of the IIIrd and IVth classes may be dropped, as also the plural prefix *li* of the IVth and Vth classes. Ex: *batsi la thaba* a day of joy, *sauti lena* this day, *fat. sa ba* my tree, *Lhoah tsa morîna* the cattle of the chief, etc. Sometimes (but very rarely) the prefix *bo* of the VIth class may likewise be dropped. Ex: *siung hana* this night, etc. In such constructions only the concord-indicating particles or pronouns show whether a noun is singular or plural and to which class it belongs. All other prefixes are immovable.

IV. THE PRONOUN.

The pronoun is in se-Suto a most important part of speech, as it is with its help that all the Grammatical concord is formed. In order to speak se-Suto tolerably well, one must begin by mastering the pronoun completely.

An appended table of pronouns gives a synoptical view of all

their forms. It will be seen that, with exception of the 1st and 2nd persons, singular and plural, the pronouns are modified forms of the prefixes. The pronouns of the 3rd person have as many different forms as there are different prefixes. The prefixes beginning with *m* generally lose that *m* in forming the pronouns, whereas the other prefixes retain their initial consonants.

I. The Primitive (or Personal) Pronoun.

It corresponds to the English personal pronoun: *I, thou, he, she, it*, etc. When *nominative*, it connects the noun with its verb of which it becomes the real subject, and is always placed *before* it. Ex: *mothō oa tsana'a* the man *he* walks. When *objective*, its place is *between* the nominative pronoun and the verb. Ex: *tau e tli'e kuanō, ba e bone*, a lion came here, they saw it (lit. they *it* saw).

The forms for the *nominative* and the *objective* are the same except in the 1st person sing. and the 3rd pers. sing. 1st Class, where a different form exists for the objective.

Obs.—In *se-Suto* books the objective pronoun of the 2nd pers. sing. has till now been written *yu* (*hu*), whereas *u* was only used as a nominative. But that form is certainly mistaken. It is *se-Chuana*, not *se-Suto*. In the mouth of true *ba Suto* *hu* is never heard, *u* being the only form used for the objective as well as the nominative. It is therefore better to do away altogether with *hu*.

For the different forms of the primitive pronoun, see the table. A few words only may be useful to explain the use of some of them.

The *objective* pronoun of the 1st pers. sing., *n* or *m*, is always prefixed to the verb; the initial consonant of the verb is then strengthened according to the law given above (cf. *Phonology*, p. 9). When it is prefixed to a verb beginning in *n*, *m* or *ng*, those nasals become articulated: '*n*', '*m*', '*ng*'. The form *m* is used before labials (*p* and *ph*); *n* before all other consonants. Before gutturals (*k*, *kh*), the *n* is in reality an *ng*, although it is not necessary to write it so.

The form *o* of the *nominative* pronoun of the 3rd pers. sing. 1st Class is used when the verb is in an absolute or independent sentence, *a* when it is dependent or negative and in the Potential mood.

The objective form *mo* of the same person, when placed before a verb beginning with *b*, is generally contracted with it so as to form an articulated '*m*' (cf. *Phonology* p. 9). Ex: *kea 'mana*, I see him; but one sometimes hears: *kea mo bona*.

Obs.—As regards the three different forms in which the *nominative* pronoun presents itself, the *lengthened form* (*kea, aa, oo*, etc.) is used with the Present of the Indicative, when the verb is followed by no adjunct at all (also with a special negative form of the Periphrasis); the *contracted long form* (*ba, aa, a*, etc.) is used in some Past tenses. The *short or usual form* (*ke, u, o*, etc.) is used in all other tenses.

II. The Relative Pronoun

It is in form but a modification of the primitive pronoun, differing from it only in the 1st Class sing. and the IVth and Vth Class plural. But it must be noted that it has no 1st and 2nd persons.

It helps to form, as shown above, the possessive particles. Its other uses are to connect the Adjective with the Noun, and to form, when placed before the Participle, the relative sentence. Ex: *mothō*

e mohôlô an important person (lit. a person which (is) important), *lîlûte tse melang hantle trees growing well* (lit. trees which (are) growing well).

There are two different forms for the 1st Class sing.; *e* is only used with regular adjectives; *ea* (or sometimes *a*) is used before the Participles and in a peculiar (improper) adjective construction.

III. The Substantive (or Emphatic) Pronoun.

It takes in all purposes the place of the noun, and may be considered as such. When *nominative* it is therefore absolute, and must, just like a noun, be joined to the verb by the primitive pronoun. When *objective*, it is always, like a noun, placed after the verb. Ex: *Fenu o tla tla* as for him he will come, *'na ke tla ña* as for me I shall go, *u hita 'na?* you call me? As may be seen from the examples it has often an emphatic sense.

As the table will show, it is formed by suffixing *-eni* or *-ona* to the relative pronoun. The *o* is everywhere open, with the exception of the 1st and 2nd pers. plural where it has a very dark pronunciation (*rôna, lûna*).

IV. The Demonstrative Pronoun.

It is also a demonstrative adjective, being used as well with a noun, as without it. When used as an adjective, it nearly always follows the noun. Ex: *mohô enoa* this man, *bathô bau* those people, *fate senô* that tree.

It is formed by the relative pronoun either by the reduplication of its vowel, or by the addition of the suffixes *o, na, nô, la (le), aue*. But it will be seen that the forms of the 1st Class sing. are more or less irregular.

The forms *e, enoa; bau, bana*, etc., express objects very near, and correspond to the English *this, these; eo, enô, hao, banô*, etc., correspond to the English *that, those*, etc.; *eloa, eane, bale, hane*, etc., indicate objects still more remote, and may be translated: *that yonder*, etc. By prolonging the sounds of the last mentioned forms and raising the voice into a falsetto, and by accentuating them (or also by reduplicating the last syllable), a still much greater distance is expressed. Ex: *thaba ea...a...a...ne* that mountain yonder..., or *thaba eane...ne...e...e*. But such forms are only used in the conversation and are not to be found in printed books.

V. The Possessive Pronoun.

1. It is always placed after the noun and is connected with it by means of the possessive particle, as in the English locution: *a friend of mine*. In some cases it is merely suffixed to the noun.

It has special forms only for the 1st and 2nd pers. sing. and the 3rd pers. sing. 1st Class. These forms are *ka* (perhaps *-âka*) mine; *hao* (or *o*) thine; *hae* (or *e*) his, her. Ex: *bathô bâ ka* my people before the possessive pronoun *ka* the *a* of the possessive particle is always long, probably because the accent rests over it, *ka* being an enclitic; *motse oa hao* thy village, *selépè sa hae* his (or her) axe. etc.

Obs. 1.—The form *me* of the 1st person (instead of *ka*) is very rare in the mouth of men, *me* being more especially used by children and women. Ex : *bihālō bā me* my parents. *bohobe bā me* my bread. *ke* is only known to me in the locutions : *n'guan'a n'guan'ake* child of my child (my grand child), and *'nake*, my dear.

Obs. 2.—'Nake would be better written *'n'a ke*, as it is a noun followed by the possessive pronoun of the 1st person. From one of the dialects of the se-Peli (where it has conserved its original form) we see that it was originally *monn'a ke* (lit. my man, my husband) ; it has there the sense of : my younger brother. In se-Chuana, although the fuller form *monn'a ke* has been replaced as in se-Suto by the contracted *'nake*, we still find for the 2d and 3d persons : *monn'ao*, *monn'ae*, (thy, his or her younger brother).

In all the other classes of the 3rd pers. sing., and in all persons and classes of the plural, the respective forms of the substantive pronoun are used after the possessive particle, as possessive pronouns. Ex : *bathō ba rōna* our people, *metse ea lōna* your villages, *selēpē sa bona* their axe, etc.

Obs.—It ought to be kept in mind clearly that every possessive pronoun must take the form corresponding to the prefix of the noun to which it refers. It is a most important remark, as a mistake could lead to gross errors, and it is a point on which a foreigner is more liable to make himself misunderstood. Ex : *ke bona sefate le lithōluana tsa sona* I see a tree and its fruits (*sona* is used here because it corresponds to the prefix *se* of the noun *sefate*) ; *phahōla linku sakeng la tsona* put the sheep into their kraal (*tsona* refers to the noun *linku*) ; etc.

2. The prefix-less nouns of the 1st Class, and a few others indicating parental relationship, take generally a shorter form (*o* and *e*) of the 2nd pers. sing. and 3rd pers. sing. 1st Class. These pronouns *o* and *e* are either simply suffixed to the nouns, or joined to it by means of the shorter possessive particle *a* (cf. p. 19). Ex : *ntat'ao* thy father, *'n'ae* his (or her) mother, *nkhōnō'ae* her grand mother, *rakhaliē* his aunt, *motsual'ao* thy cousin, *mohōlō'e* his elder brother, *moen'ao* thy younger brother, etc.

The possessive pronoun of the 1st pers. sing. is *never* used with such nouns, as they possess in themselves the idea of the 1st person ; *ntate*, *'mē*, *motsuala*, etc., meaning : *my* father, *my* mother, *my* cousin, not : the father, the mother, the cousin, etc. (cf. what has been said of that very peculiar class of nouns p. 16 and the way they are treated in the possessive construction, as has already been shown p. 19).

Obs.—The only words of that category which take the pronoun of the 1st person are *moen'a ka* my younger brother, and *mohōlō oā ka* my elder brother. But it must be noticed that they are not prefix-less nouns, although one of them (*mohōlō*) takes the prefix *bo* in the plural (*bomohōlō oā ka*) ; in the plural *moena* takes the regular prefix *ba* (*baena*) ; it is then treated as any other noun of the 1st class. Ex : *baena bā ka*, *baena ba hao*, etc. The form *bomoen'a ka* which is sometimes heard has rather a collective meaning : my younger brother and his people (cf. p. 16). ♣

Khaitseti (sister or brother) makes either : *khaitseti* my sister, *khaitsetio* thy sister, *khaitsetie* his or her sister ; or *khaitseti eā ka*, *khaitseti ea hao*, *khaitseti ea hao*. In the plural : *bokhaitseti*, *bokhaitsetio*, *bokhaitsetie*, *bokhaitseti'a rōna*, etc., my, thy, his, own sister ; or : *likhaitseti tsā ka*, *tsa hao*, *tsa hao*, *tsa rōna*, etc.

3. *Appendix to the Possessive Pronoun.* We must mention here the suffix forms *-esō*, *-enō*, *-abo* (resp. *hesō*, *henō*, *habo*), which are used in a very idiomatic manner and are to be considered as possessive pronouns.

Formerly they were the *plural* forms of the possessive pronouns of the 1st, 2nd and 3rd pers. 1st Class, but they have now acquired a sort of corresponding *singular* meaning, though traces of their first plural origin are still visible.

-esò, -enò, -abo mean: of my, of thy, of this (or her) family (something which I possess in common with my people; cf. in English: our home, our house, even when one person only is speaking), *hesò, henò, habo* (probably contracted from *ha esò*, etc., *ha* being a preposition meaning *at*) mean: of my, of thy, of his (or her) village, district or country. The shorter forms express the family relationship of the most intimate kind (nearly always the relationship between parents and children, or children of the same father or mother). The longer forms express the relationship of race, or country, or village, and also the remoter family.

The shorter forms *-esò*, etc., are joined to the noun merely by the *relative pronoun* which coalesces with them (or, as would be perhaps more exact, by the possessive particle, the *a* being lost by contraction). Ex: *mora o'esò* (or *mora'esò*) the son of our house, my brother; *bura b'esò* my brothers, *selèpè s'esò* the axe of our house (of my parents), etc. The best known words are *nguan'esò* and *bunah'esò* which mean my brother and my brethren (lit. the children of our home).

The longer forms, *hesò*, etc., are joined to the noun by the full forms of the genitive particle. Ex: *mothò oa h'esò* a person of my family, village or country, *lefatše la henò* thy native country, *puo va habo* his native language (it is easy to see that in a certain sense all these forms are still plural. One may even say in speaking to *some* persons: *lefatše la henò* your country), etc.

Obs.—The plural is formed by placing the respective substantive pronouns after the singular of the 3rd pers. *-abo* or *habo*, without any connecting particle. Ex: *nguan'abo rina* our brother, *bunah'abo lona* your brethren, *bathò bu habo lona* people of their country, or village, or (remoter) family.

The same construction is used for all the other classes of the 3rd pers. both singular and plural (and also with nouns in the possessive relation). Ex: *lesholu le ile ho ba-haba lona* the thief has gone to his people (*lona* refers to *lesholu*), *bu habo mothò eo* the people (relatives or countrymen) of that man, *ke bunah'abo Moshe* they are Moses' brethren, *Lerata ke nguan'abo Lindò* Lerata is the brother of Lindo. It is not possible at the present moment to give a satisfactory explanation of that really strange construction.

VI. The Reflective Pronoun.

It is always *i* in all persons, classes and numbers. It is prefixed to the verbs (which assume then the strengthening of the initial consonant, according to the laws given above, cf. *Phonology*, p 9), and imparts to them a reflective sense, expressing that the action done by the subject is directed towards itself. Ex: *Kea ipòlawa* I kill myself, I commit suicide.

Obs.—In most grammars that construction is considered as forming a particular verbal voice (the so-called reflective voice), but as *i* keeps in the syntax all the characters of a real pronoun, it must still be considered as such. It is only in that manner that some forms which would otherwise be irregularities of syntax are to be explained (cf. Kruger's Grammar, §155).

VII. The Interrogative Pronoun.

The most usual forms of it are: *mang* (sing.), *bomang* (plural), and *eng* or *-ng* (neuter).

Mang and *bomang* are always personal; they may be used just as nouns, either as a nominative, or an objective, or after a preposition.

They signify: who? whom? whose? They are always used alone, never as adjectives. Ex: *mothō enou ke mang?* who is this man? *U bona mang?* whom do you see? *nīlō eo ke ea mang?* whose house is it?

Eng (-*ng*) is the neuter interrogative corresponding to the personal *mang* and *bomang*. It is very general in sense, and is suffixed to the verbs, prepositions and other particles, in its shorter form -*ng*. It may be translated; what? what for? etc. Ex: *U hātā'ng?* what dost thou want? *ntho ena ke'ng?* what is this thing? *kjale tsena ke tsā'ng?* what for are these planks? *ke tla sebetsa ka'ng?* with what shall I work? etc.

Another interrogative pronoun, which at the same time is also an interrogative adjective (being used with the noun as well as alone), is formed in suffixing -*fe* or -*feng* to the different forms of the primitive pronoun. It means: what? which? etc. Ex: *U buile le mothō ofe?* with which person have you spoken? *litaba ke life?* what are the news? etc. For its different forms see the Synoptical Table.

Obs.—There is another interrogative, which for convenience's sake may be noticed here, although it is always an adjective and cannot be reckoned among the pronouns, as it is never used alone. It is *mang?* *bang?* *ngue?* etc. (its formation will be explained in the chapter of the adjective). It means: what sort of? and always follows the noun. Ex: *Ke nguana mang?* what sort of child is it (a male or female)? *Ke no. ana ngue?* what sort of bird is it (of what species)?

A few examples may explain the range of meaning of these different interrogative pronouns or adjectives: *Nguana enoa ke mang?* who is this child? As answer the name of the child is expected. *Nguana oa hao ke ofe?* which is your child (among others which are present)? As answer is expected: It is this or that one (pointing to him). *Nguana oa hao ke nguana mang?* of what kind is your child? As answer is expected: It is a boy or a girl.

VIII. The Indefinite Pronoun.

Mang le mang (sing.) *bomang le bomang* (pl.) mean: whoever; *eng le eno*, whatever.

Ofe le ofe, *bafe le bafe*, *efe le efe*, etc., of whatever kind.

The stem -*sele*, another, different, must be reckoned among the pronouns, as it is constructed in the same manner, but it has generally an adjectival meaning. It is like -*fe*, suffixed to the primitive pronoun (although illogically enough the pronoun and the stem *sele* are generally written as two separate words; ex: *o sele*, whereas *ofe* is written in one word). Ex: *mothō o sele* another man, *fate li sele* other trees, etc.

The stem -*ohle* (whole, all) ought also to be entered here. It is suffixed to the relative pronoun, and treated in the same way as the demonstrative pronouns. But for practical purposes it will be better to dispose of it when speaking of the adjectives.

V. THE ADJECTIVE.

1. *Proper adjectives.*—The adjectives have no prefixes of their own, but they take the prefixes of the nouns they qualify. When an *attribute* the adjective is joined to the noun by the relative pronoun of the class corresponding to that of the noun it qualifies or limits, and moreover takes the prefix of that noun. As has been already noticed, the relative pronoun of the 1st Class used here is always *e*. In the plural of the IVth and Vth Classes the prefix is dropped before the adjective, which is merely connected to its noun by the relative pronoun.

If the adjective begins with a consonant which is susceptible of being *strengthened*, according to the law given above (cf. p. 9), it assumes that strengthening of its initial consonant in the IVth Class pl. and the Vth Class sing. and plur. Moreover if its stem is *monosyllabic*, it also takes an *n* (*m* before a labial) before the strengthened initial consonant (with the exception of *-sueu*, white, which makes *t̄sueu*). The stem *-fubelu* red, becomes *khubelu* when strengthened (not *phubelu*, as would be regular). Ex: *kābo e khubelu* a red blanket. Adjectives with an initial *hl* (like *hlanò* five) do not strengthen it in *lhl* (the same exception has been noticed in the formation of nouns of the Vth Class, p. 9).

Here follow some examples of adjective construction.

| | with <i>-hólò</i> , large. | with <i>-be</i> , bad. | with <i>-t̄le</i> , fine, or <i>-sueu</i> white |
|---------------|----------------------------|-------------------------|---|
| Sing. 1st cl. | <i>mothò e mohólò</i> | <i>mothò e mōbe</i> | <i>mothò e mōsueu</i> |
| IIrd " | <i>motse o mohólò</i> | <i>motse o mōbe</i> | <i>motse o mot̄se</i> |
| IIIrd " | <i>les̄s̄e le lehólò</i> | <i>les̄s̄e le lob̄e</i> | <i>les̄s̄e le lēte</i> |
| IVth " | <i>sefate se sehólò</i> | <i>sefate se sēbe</i> | <i>sefate se sēte</i> |
| Vth " | <i>khomò e khólò</i> | <i>khomò e mpe</i> | <i>khomò e t̄sueu</i> |
| VIIth " | <i>bosiu bo bohólò</i> | <i>bosiu bo bōbe</i> | <i>bosiu bo bōte</i> |
| VIIIth " | <i>ho phela ho hohólò</i> | <i>ho phela ho hōbe</i> | <i>ho phela ho hot̄te</i> |
| Plur. 1st cl. | <i>bathò ba bahólò</i> | <i>bathò ba bābe</i> | <i>bathò ba bāsueu</i> |
| IIrd " | <i>met̄e e menólò</i> | <i>met̄se e mēbe</i> | <i>met̄se e met̄te</i> |
| IIIrd " | <i>mas̄s̄e a mahólò</i> | <i>mas̄s̄e a maba</i> | <i>mas̄s̄e a māte</i> |
| IVth " | <i>līfate t̄se khólò</i> | <i>līfate t̄se mpe</i> | <i>līfate t̄se n̄te</i> |
| Vth " | <i>likhomò t̄se khólò</i> | <i>likhomò t̄se mpe</i> | <i>likhomò t̄se t̄sueu</i> |
| VIIth " | <i>mas̄s̄u a mahólò</i> | <i>mas̄s̄u a maba</i> | <i>mas̄s̄u a māte</i> |

Literally translated *mothò e mohólò*, etc., means: a man who (is) large. Sometimes the pronoun may be dropped, but the sense is then a little different. Ex: *monna mohólò* an old man.

There are on the whole very few *proper adjectives* in se-Suto, the most numerous being such as indicate the colour of cattle and other animals.

An interesting peculiarity may be mentioned here in connection with the colour adjectives applied to domestic animals: the diminutive form in *-ana* is used with females, the ordinary form being kept for males. It is the only attempt to any grammatical distinction of gender in se-Suto. Ex: *khomò e t̄sueu* a white ox, *khomò e t̄suōana* a white cow, *pèrè e n̄t̄sō* a black horse, *pèrè e t̄soana* (not *n̄t̄soana*, because here the adjective is no more monosyllabic) a black mare, *khomò e khunong* a brown ox, *khomò e khunoana* a brown cow, etc.

When the diminutive is employed in connection with other nouns, it means: a little black, a little white, whitish, etc. Ex: *mothō e motšoana* a man nearly black, *e mosušana* nearly white, inclining to white. All adjectives may form diminutives in the same way; sometimes the sense is derisive. Ex: *mothō e mobenyana* a man which is rather bad, etc.

Obs.—The irregular plural *bonate mahōlō* my grand fathers (instead of *bonate ba bahōlō* which would seem to be more regular) is to be explained in the same manner as the irregular genitive construction of the prefix-less nouns of the 1st Class; that is, the *ba* of the plural must be considered as being prefixed to the whole construction, *natate mahōlō* being taken as but *one* word (cf. what has been said upon that interesting class of nouns pp. 16, 19, 22).

II. Some *inlejiante* adjectives are treated in the same way as the regular adjectives.

The stem *-ny*, which in the Vth (no-prefix) Class recovers its primitive form *ngue*, means in the singular: one, a certain, another, and in the plural: some or others. It takes the prefixes of the nouns it limits, just as proper adjectives, and is likewise joined to the noun by the relative pronoun (but it must be noticed that in the plural of the IVth and Vth Classes it takes regularly the prefix *li* of the noun, which other adjectives always drop). Ex: *mothō e mong* a man, another man, *bathō ba bang* some men, *ntho e ngue* a certain thing, *lintho tse ling* some things, etc.

When repeated, both parts being connected by the preposition *le* (and), it means: every, each. Ex: *mothō e mong le e mong* every body, *fate se seng le se seng* every tree, etc. The same sense is obtained, but only in the singular, by putting the preposition *ka* before it, and dropping the pronoun. Ex: *mothō ka mong*, *fate ka seng*, etc.

The same adjective stem, still preceded by the prefixes, but without any pronoun or preposition at all, becomes an interrogative adjective, meaning: of what kind? It has been already disposed of p. 24, in connection with the interrogative pronouns.

The stem *-kae*, which as an interrogative means: how many? how much? or (with the negative) few, is also treated in the same way as a regular adjective. Ex: *ke bathō ba bakae?* how many people are they? *ke bathō ba séng bakae* they are only a few people, etc.

The adjectival stems *-kālo*, *-kōle*, as great as, and *-kākang!* how much! how many! are generally treated in the same way. Ex: *ke sefate se sekūkang!* how large a tree! *ha ke e-so ho bone lerako le le-kālo* I have not yet seen so large a wall, *ke mothō e mokūkang!* how big a man!

Obs.—Sometimes *-kālo* and *-kākang* may be treated in the same manner as improper adjectives (vide below).

Finally the numeral stems expressing two, three, four and five (*-beli*, *-rarō*, *-ne*, *-hlanō*) are also treated as proper adjectives. The only remark to be made here is that *-ne* being a monosyllable is

preceded of another *n* in the classes in which, according to rule, it does not take any prefix, making then '*ne* (= *me*). Ex: *lathō ba babeli* two persons, *fate tse tharō* three trees, *likhomō tse 'ne* four oxen, *metse e mekhanō* five villages, etc.

III. The proper adjectives being very few in se-Suto, there is another way of expressing the quality of a noun, by what may be called the *improper adjective* construction.

A very large number of nouns, mostly abstract, which have either lost or retained their original prefixes and have sometimes lost their primitive value as nouns, are employed as adjectives and are joined to the noun by means of the relative pronoun, but *without taking the prefix* of that noun. The relative pronoun of the 1st Class used with them is *ea*. Ex: *mothō ea molemo* a good man (lit. a man which (is) goodness), *bathō ba molemo* good people, *lintho tse molemo* good things, *mothō ea bonolo* (or *eu nolo*) a tender, kind man; *pele e bonolo* a tender heart, *leyos le thata* a hard stone, *liyo tse monate* nice food, etc.

The *participles* (which are in fact verbal adjectives) are treated in the same way, when used in a direct relative sentence. Ex: *mothō ea ratoang ke 'na* a person loved by me, *pèrè e khathetseng* a tired horse, *sefate se melang hantle* a tree growing well, etc.

IV. The stems *-kikang*, *-kāto*, *-kāle* (always when in the lengthened form *kalōka*), sometimes follow that particular construction. Ex: *ha ke e-so ho bone sefate se kalōka sena* I have not yet seen a tree so large as this one.

Some *adverbs* like *yuang?* how? may also follow the same construction, and become in that way improper adjectives. Ex: *Ke mothō ea yuang?* what sort of a man is he? *Ke ntho e yuang?* what sort of a thing is it? etc.

The stem *-ohle*, meaning whole (in the singular) and all (in the plural) follows the same construction. It is generally written as one word, the relative pronouns coalescing with the stem. There is no form for the 1st pers. sing. Ex: *motse oohle* the whole town, *bathō bohle* all people, *lifate tsohle* all trees, *masiu 'ohle* (for *oohle*) all nights, *letsatsi lohle* all day, etc.

Obs.—Scientifically speaking *-ohle* ought rather to be considered as a pronoun. In se-Chuana it is still so certainly, as it has special forms for the 1st and 2nd pers. plur. But, for practical purposes, it is better to consider it, in se-Suto at least, as an adjective.

V. Another way of expressing the adjective is to connect two nouns by the *possessive* or *genitive* particle. That construction is mostly used with nouns of tribes or countries. Ex: *nguana oa mo-Sōthō* a ba-Suto child, *puo ea se-Sōthō* the se-Suto language, *mesebetsi ea sekhoaa* European tools, etc. The two nouns do not necessarily agree in class, but they very often (at least when both are personal) agree in number. Ex: *bāna ba ba-Sōthō* ba-Suto children, *mothō oa mohedene* a heathen person.

VI. One adjective at least combines both this and the regular construction. It is the adjective *-tōnana* very large, (closely allied to *tōna*,

a proper adjective meaning: large, male). It is joined to the noun by means of the Genitive particle, and moreover takes its prefix. In contradistinction to the regular adjectives, the plural of the IVth and Vth prefixes takes the prefix *li* (which in other adjectives is always dropped). Ex: *mothō oa natōnana* a very large person, *sifate sa setōnana* a very large tree, *nku ea tōnana* a very large sheep, *bathō ba batōnana* very large persons, *likhomō tsa litōnana* very large oxen, etc.

Obs.—That adjective, as far as is now known, is the only one which follows that peculiar construction. In some other Bantu languages (the *Yao* especially) it seems to be the regular construction of all adjectives.

VII. When used in forming a *predicate* the adjective naturally loses the relative pronoun, but retains the prefix of its noun (if it has one); and is joined to the noun by means of the *copula* (vide below). Ex: *mothō enō o motle* that person is handsome, *ke ne ke le molemo* I was good, *ba ne ba le babe* they were bad, etc.

VIII. Degrees of *comparison* do not exist in se-Suto. To express them one must use circumlocutions. Ex: *ke mobe* I am bad, *ke mobe ho e-na le uēna* or *ho feta uēna* I am worse than you (lit. I am bad to have you, or to surpass you); *ke mobe hahōlō* I am very bad, *ke mobe ho fetisa bohle*, I am worse than all, *ke mobe-mobe* I am very bad. *Ho khomō tseo tse peli e khōlō ke efe?* which is the larger of those two oxen? etc.

Obs.—It will have been noticed that the adjectives always *follow* the noun, and never precede it. A full view of their different forms is given in the synoptical table No. II.

VI. THE VERB.

The verb is, in se-Suto, a most important part of the speech perhaps even more so than in other languages. It is exceedingly developed. But on the whole its conjugation is very simple and can be easily mastered.

The simplest form of the verb is found in the 2nd pers. sing. of the Present of the Imperative. It, as well as the Infinitive, ends always in *-a* (with the almost solitary exception of the verb *ho re* to say). To find the radical of the verb, the terminative *-a* must be dropped. Ex: *rat-a* love, *tsamaé-a* walk, *ets-a* do, etc.

Obs.—The two verbs *ho tla* to come, and *ho hla* take the ending *-o* in the Imperative (although their infinitives are regular): *tlo*, *hlo*. *Ho rialo* to say so, and its passive *ho thualo* are contractions for *ho re qualo* and *ho thoe qualo* (also the form *ho cho* to say so, which comes from the *Kafir*).

I. Verbal derivative Species.

The se-Suto verb has not only *voices* (active and passive) as in English, but by the adjunction of special *suffixes* it may form a very large number of *verbal derivative species*, which impart to it a diversely modified meaning. As in the conjugation they are treated just like an ordinary verb, it is better to speak of them at once. Some of the derivative species may still be formed from all verbs at the will of the speaker; others are no more liquid enough to

admit of that, and some of the verbs so formed have now acquired by long use an idiomatic meaning which must be learned by practice.

1. *The relative or directive Species.*—The ending *-ela* suffixed to the verbal stem or radical imparts to it a *relative* or *directive* meaning. It indicates that the state or action expressed by the verb has a relation to a certain object, or a direction towards it. Ex: *kea halefa* I am angry, *kea mo halefela* I am angry against him (in relation to him), *ou theoha* he goes down, *o theohela nokony* he goes down to the river (in the direction of the river), etc.

As may be seen from the first example an intransitive verb becomes transitive in taking the relative suffix; likewise a transitive verb may have two objects, when in the relative species. Ex: *ke alima chelete* I borrow money, *ke u alimela chelete* I borrow money for you.

In being suffixed to some verbs the ending *-ela* undergoes some changes, caused by the last consonant of the verbal stem.

a) When suffixed to verbal stems ending in *s* or *tš* and to *monosyllabic* stems ending in *ts*, *-ela* becomes *-etsa*. Ex: *go khusa* to crawl on the ground, *ho khasetsa* to crawl in the direction of, *ho tšantsa* to compare, *ho tšuantsetsa* to compare for, to explain, *ho etsa* to do, *ho etsetsa* to do for. Even *ho utsua* to steal, and *ho hlatsua* to wash, make *ho utsuetsa* and *ho hlatsuetsa*.

Exception: *ho lesa* to leave alone, makes *ho lesela* to leave to, to forgive.

b) But when suffixed to *polysyllabic* verbs in *-etsa* (which are mostly verbs in the causative species) the *l* of *-ela* and the *ts* of *-etsa* change places, producing the termination *-eletsa*. Ex: *ho eketsa* to add, *ho ekeletsa* to add to, *ho timetsa* to destroy, *ho timeletsa* to destroy completely.

Ho bitsa to call, though its stem is monosyllabic, makes *ho, bitetsa* to call for, as well as *ho bitsetsa*.

c) When suffixed to stems ending in *-ny*, *-ela* becomes *-etsa*. Ex: *ho lekanya* to suppose, *ho lekanyetsa* to make a supposition to some-body.

d) When suffixed to stems ending in *l*, the *e* of *-ela* is dropped. Ex: *ho ngola* to write, *ho ngolla* to write to somebody, *ho qola* to begin, *ho qolla* to begin for, etc.

2. *The causative Species.*—It is formed by the ending *-isa* suffixed to the verbal stem. That species indicates that the action or state expressed by the verbal stem is *caused* by its subject. Ex: *kea ema* I stand, *ke emisa sefate* I cause a pole to stand, I raise it; *ke tšela litaba* I know the news, *ke mo tšebisa litaba* I cause him to know the news (I let him know the news). As may be seen by these examples, intransitive verbs become transitive when in the causative species, and when already transitive they may then take a double object.

Sometimes the causative species indicates merely the help with which something is done. Ex: *kea haha* I build, *ke mo hahisa ntlo* I help him to build a hut. Sometimes its sense is completely idiomatic. Ex: *ho etsa* to do, *ho etsisa motho* to do like another one, to imitate him.

Like *-ela* the causative suffix *-isa* may undergo certain phonetic

changes caused by the last consonant of the stem to which it is appended.

a) *Polysyllabic* stems ending in *l* generally combine the *l* of the stem and the causative suffix *-isa* so as to form *lsa*. Ex: *ho hōpōla* to think, *ho hōpōlsa*; *ho tīmīla* to perish, *ho tīmēlsa*; *ho bōlla* to be circumcised, *ho bōlīlsa* to circumcise (*bōll-a* being a contraction from *bōlōla* is a polysyllabic stem).

Monosyllabic stems ending in *l* form their causative species in *-lisa*. Ex: *ho bala* to read, *ho balisa*; *ho fela* to end, *ho felisa*; etc.

But there are many exceptions to these two rules; a more minute investigation would perhaps explain the cause of the very many irregularities which exist here. We give a few examples: *ho bapala* to play, makes *ho bapalisa*; *ho hlōbōla* to be stripped, *ho hlōbōlisa*; *ho phalla* to run, *ho phallisa*; *ho tlala* to be full, *ho tlatsa*; *ho lla* (=lela) to cry, to make a noise, has the two forms: *ho llisa* to cause to cry, and *ho letsa* to ring a bell (to make it cry); etc.

b) *Dissyllabic* verbs ending in *-na* form their causative species in *-ntsa*, whilst *polysyllabic* verbs form it in *-nya*. Ex: *ho bona* to see, *ho bontsa* to show (there exist also an irregular form: *ho bonesa* to light); *ho kopana* to be assembled, *ho kopanya* to assemble; *ho lekana* to be like, to be sufficient, *ho lekanya* to suppose; etc.

Exceptions: *ho kēna* to enter, though dissyllabic, makes *ho kenya* to introduce: *ho fumana* to find, makes *ho fumanisa*.

c) All verbs ending in *-nya* form their causative species in *-ntsa*. Ex: *ho benya* to be bright, *ho bentsa*; *ho anya* to suckle, *ho antsa* (also: *ho anyesa*).

d) Some monosyllabic verbs have in the causative *-esa* or *-esa* instead of *-isa*. They are: *ho cha* to burn, *ho na* to rain, *ho nōa* to drink, *ho psha* to dry, *ho shua* to die, *ho kloa* to climb, *ho ya* to eat. Their causatives are: *ho chesa*, *ho nesa*, *ho nōesa*, *ho pshesa*, *ho shūesa*, *ho hloesa*, *ho yesa*.

e) Radicals ending in *é* drop it before the causative suffix. Ex: *ho éa* to go, *ho isa*; *ho tsamāéa* to walk, *ho tsamāisa*; etc.

f) *Ho apara* to clothe oneself, and *ho roula* to put on (hat or shoes), make: *ho apesa*, *ho roesa*.

g) Verbs in *-ōha* change it in *-ōsa* in the causative. Ex: *ho tsōha* to rise, *ho tsōsa*; *ho tsōha* to be frightened, *ho tsōsa*; etc.

Obs.—Those verbs in *-ōha* are mostly in the inversive species which is explained below.

3. *The reciprocal Species*.—It is formed in suffixing to the radical of the verb the ending *-ana*, which imports to it the idea of mutuality or reciprocity. Ex: *ho rata* to love, *ho ratana* to love each other; *ho hōuēato* to kill, *ho hōuēatana* to kill each other; etc. This form cannot only be appended to transitive verbs, but also to intransitive ones. Ex: *ho bapa* to be near, *ho bapana* to be opposite, parallel; *ho arōha* to be separated, *ho arōhana* to separate one from another, etc.

Obs.—The verb in the *reciprocal* species is generally constructed with the preposition *le*. Ex: *re ratana le atate* my father and I love each other (lit: we love another with my father). It may be also used without it. Ex: *ke bathō ba ratanany kahōha* they are people which love each other very much.

4. *The Intensive Species.*—It is formed in suffixing *-isisa* to the stem of the verb. It intensifies very strongly the meaning of the verbal stem. Ex: *ho utlua* to hear, to understand, *ho utluisisa* to understand very clearly. The last consonant of the verbal stem effects on this suffix the same changes as on the causative suffix *-isa*. Ex: *ho bona* to see, *ho bonāsisa* to see very clearly.

5. *The stative or neuter-passive Species.*—It indicates that the subject of the verb is already in a particular and habitual state which is not, as in the passive voice, referred to a particular agent. It is formed in suffixing *-aha* to the verbal stem. Ex: *ho thusa* to help, to cure, *ho thusaha* to get better; *ho tšaha* to be afraid of, *ho tšāhaha* to be frightful, to be terrible; *ho ruta* to teach, *ho rutcha* to be well taught (to have received a good education).

All stative verbs are naturally intransitive.

6. *The neuter-active Species.*—It is formed by suffixing *-ahala* to the verbal stem. It is closely related to the 5th species, and indicates that the subject is already entering into the state expressed by the neuter-passive species. Ex: *ho bona* to see, *ho bonāhala* to become visible; *ho utlua* to understand, *ho utluahala* to become intelligible; etc.

7. *The inceptive Species.*—It is formed with the help of the suffixes *-ōha*, *-ōsa*, *-ōla*, *-ōlla*, which impart to the verbs a sense quite the reverse of what it has in its simple form. Ex: *ho tlama* to tie, *ho tlamōla* to untie; *ho bofa* to inspan, *ho bofōlla* to outspan; *ho qhanca* to saddle, *ho qhanōlla*, to off-saddle. The suffix *-ōlla* alone seems to be used now as a current element of the language to produce new inceptive forms.

Of these suffixes *-ōha* is neuter; the others, *-ōsa*, *-ōla*, *-ōlla*, are mostly causative. Ex: *ho apōha* to be uncovered (from *ho apara* to clothe oneself), *ho apōla* to uncover; *ho tlōha* to leave (probably from *ho tla* to come), *ho tlōsa* to take away; *ho tšōha* to be afraid, *ho tšōsa* to frighten; etc. One must be very careful in using the inceptive forms, as only a relatively small number of verbs can take them.

Obs. 1.—As many of these species-indicating suffixes may be either reduplicated or appended to verbs which have already taken one or some of them, it will be easily seen how large a number of derivative species may be formed in that way, with meanings indefinitely diversified. It is a great source of richness to the language. Only a few verbs form all these species. Practice only and intercourse with people will teach the students which species a particular verb is able to form. We give here a few examples to show the variety of senses a verbal stem may present, when it takes the different suffixes. Ex: *ho bona* to see makes *ho bonesa* (caus.) to light, and *ho bonšsa* (caus.) to show; *ho bonela* (rel.) to see for, *ho boncha* (neut.-pass.) to be visible, *ho bonahala* (neut.-act.) to become visible, *ho bonšisa* (intens.) to see clearly, *ho bonana* (recip.) to see each other. *Ho bonesa* (caus.) may form again: *ho bonesetsa* (caus. and rel.) to light somebody, *ho bonesetsana* (caus. and rel. and recip.) to light each other. *Ho bonahala* (neut. act.) may form: *ho bonahatsa* (neut.-act. and caus.) to cause to appear. *Ho bonšisa* (intens.) may make *ho bonšisana* (intens. and recip.) to see each other very clearly. *Ho bonatsa* to be transparent, etc., etc., etc. As many of these forms may also form the passive voice or take the reflexive pronoun *i*, it will be seen that the number of possible varieties is still much larger.

Obs. 2.—Some verbs in *ela, éha, lha, ana* do not really belong to the derivative species (relative, stative, inersive, reciprocal) to which those suffixes would show them to belong, or at least they have *now* a sense quite independent of such a derivation. Ex: *ho manohi* to hear, to be attentive; *ho ritohi* (*leting*) to brew (beer), have the form of the *relative species*, but not its sense. *Ho hulleha* to put (food) in the pot to cook, *ho ancha* to spread out on the ground (as corn, mealies), *ho batoha* to plaster (a wall), *ho mancha* to glue on a wall (as paper), *ho héléha* (*agcama*), to be delivered of (a child), have the form of the *stative species*, but are nevertheless transitive verbs and take a direct object. *Ho anéha* to take away, to deprive (trans.); *ho phéleha* to be saved, *ho théha* to go down, *ho nathéha* to go up, *ho khéha* to be torn, rent, have the form of the *inversive species*, but do not seem to be inersive in sense. *Ho mahana* to think of (trans.) has the form of the *reciprocal species*, without having any reciprocal meaning.

It is probable that originally all those verbs (or at least most of them) belonged to the derivative species of which they assume the special suffixes, but they have in the course of time received a meaning of their own, and it is nearly impossible to trace to-day their true origin.

Obs. 3.—It may be safely admitted that in se Suto, as in all other Bantu languages, all root-verbs are disyllabic. Verbs of more than two syllables are derivative, and they are by far the most numerous. We have given above only such suffixes as are still current, and may be appended even now to other verbs to form special derivatives. There are however a large number of other suffixes, like *oka, ama, ara*, etc., which have been used in olden times to form derivatives, but which are now no more current enough to admit of being appended to other verbs than such as are now found with them. In order to study the language and to master its primitive formation, it will be necessary to trace those suffixes in all verbs which have still got them, and to define their special meaning. But it is a task which cannot be attempted in an elementary grammar like this one. It is enough to have directed the attention of the student to this point, as it may help to explain many anomalies which he may come across in his further studies.

Obs. 4.—All the suffixes spoken of above are appended only to verbs. There is besides a large number of *intransitive* and *neuter* verbs which are formed from nouns or adjectives with the help of the suffixes *fa* and *fa* (probably the same as *ho fa* to give). Ex: *ho fatofu* to become angry (from *lohale* anger), *ho hlabefa* to become intelligent (from *hohale* intelligence), *ho thatafala* to become hard (from *hohata* hardness), *ho sweswefala* to become white (from *swen* white), *ho wufufala* to become strong (from *mutla* strength), *ho wufufala* to become new, to be renewed (from *ncha* young, new), *ho tofufala* to become old, etc.

II Verbal Voices.

In se-Suto there are, as in English, two voices, active and passive. Even intransitive verbs may form a passive, when they are used impersonally. Ex: *ho re* to say, *ho thoe* it is said; *ho tsamafu* to walk, *ho tsamafu ke batho*, lit. it is walked by people (people walk); etc.

The passive voice is of a very easy formation; one has merely to insert a semi-consonantal *o* before the last vowel of the verb in all tenses and moods. Ex: *kea rata* I love, *kea ratoa* I am loved; *ke ratile* I have loved, *ke ratiloe* I have been loved; *ke ne ke rata* I was loving, *ke ne ke ratoa* I was being loved; etc.

As has been seen above (see *Phonology* p. 10), the *o* of the passive will in certain cases cause a *palatization* of the last consonant of the verbal stem:

| | | | | |
|------------------------|-------------------------|--------------------|-------------------------------------|---|
| <i>b</i> | changes into <i>y</i> . | Ex: <i>ho baba</i> | to be bitter, | <i>ho bayoa</i> |
| <i>f</i> | " " | <i>fof</i> | <i>ho bofa</i> | to tie, to ispan, |
| <i>p</i> | " " | <i>pfh</i> | <i>ho böpa</i> | to mould, |
| <i>m</i> and <i>ny</i> | " " | <i>ng</i> | { <i>ho röma</i> <i>ho seuya</i> | to send, to spoil, |
| | | | | <i>ho böpshoa</i> <i>ho röngoa</i> <i>ho seugoa</i> |

But when the passive ending is not directly suffixed to the verbal stem (as in the Perfect), that palatization does not take place. Ex: *kea röngoa* I am sent, *ke römiloe* I have been sent; *hoa böfshoa* the oxen are being ispanned, *ho böfloe* the oxen are already ispanned; *ho bayoa* to be frostbitten is an exception and keeps in the perfect palatal *y* (probably from the influence of the Zulu), *ho bayiloe*.

Sometimes the usual form *-oa* of the passive is lengthened into *-uoa*. Ex: *kea rutuoa*, or *kea rutoa*, I am taught. When that lengthened passive form is suffixed to verbs in *-ba*, *-fa*, *-pa* and *-ma*, no palatization takes place. Ex: *ho böfuoa*, *ho böpua*, *ho rönuoa*, etc.

Verbal stems ending in *é* drop it when assuming the passive form. Ex: *ho tsamaéa* to walk, pass. *ho tsamauoa*; *ho bölaéa* to kill, pass. *ho bölaoa*.

The three monosyllabic verbs, *ho éa* to go, *ho fa* to give, *ho kla* to draw water, take always in the passive the lengthened form *-uoa*: *ho uoa*, *ho fuwa*, *ho khua*. *Ho ya* to eat, has *ho yea*; the most irregular is *ho re* to say, which makes in the passive *ho thoe*.

Obs. 1.—There are some verbs which have a passive form, but an active sense, and are followed by a direct object. Ex: *ke hloloh-tsoe utate* I long for my father (from: *ho hlolohetsoe* to long for), etc. From the example of the Latin grammar, such verbs may be called *deponent*.

Obs. 2.—It must be noticed that when they are put in the Passive Voice the verbs which have two objects (espec. when in the relative and causative species) are constructed in a way rather different from what we are accustomed to in European languages. It is not the direct object of the verb which becomes its subject in the Passive, but it is its indirect object (that is not the object governed by the stem of the verb, but the object governed by its relative or causative suffix). Ex: the corresponding Passive of the sentence *re rekela häna bü ku liköbä* (I buy clothes for my children), is *büna bü ku bü rekela liköbä ke 'no*. As may be seen from that example, the indirect object of the Active becomes the subject of the Passive; the subject of the Active is, as in English, made to follow the verb and is preceded by a preposition *ke* (=by; in reality it is no preposition, but a verbal particle meaning *it is*); the direct object of the Active is still left in the same place in the Passive. Ex: Act. *utate a re ple lahobe* my father has given us bread, Pass. *re gänc lahobe ke utate*. In the case of verbs in the relative species, that way of forming the passive construction produces sentences which are exceedingly puzzling for the beginner, but which a little attention may very soon help to explain. Ex: *ke lahloh-tsoe ke päre* I have lost my horse (lit. I have been got lost to by my horse), *ke shuotsoe ke utate* I have lost my father, my father is dead (lit. I have been died to by my father), may seem very barbarous and indeed inexplicable at first, but one has only to replace them in the active form to understand them easily. In the Active those two sentences would be, *päre (vü va) e atahohetse* my horse has got lost to me, *utate e nichuetse* my father has died to me (in relation to me). The indirect (or directive) object of the Active has become the subject of the Passive. That shows that it is not the verb itself which is put in the Passive, but its suffix; the notion of the Passive affects only the special meaning given to the verb by its species, indicating suffix.

Obs. 3.—Some grammars speak of a 3rd voice called the *reflective* (which others again reckon among the derivative species) denoting that the subject of the action expressed by the verb is its object at the same time. In English that sense is expressed by the pronouns: myself, thyself, himself, etc. Ex: *kea hōa* I see, *kea ipōa* I see myself. That voice would be formed by prefixing to the verb the reflective pronoun *i*, and strengthening its initial consonant according to the laws given above (*Phonology* p. 9). Ex: *kea rata* I love, *kea ihata* I love myself; *kea fēpa* I feed, *kea ipāpa* I feed myself. But as the reflective *i* still keeps in the syntactical construction all the characters of a real objective pronoun, it is scientifically better to do away with the reflective voice, and to speak only of the reflective pronoun. It is nevertheless quite allowable to speak of a reflective voice, if people prefer to do so.

The reflective pronoun *i* may be used also with the passive, but then the verb is mostly impersonal. Ex: *hea ihahāneta* people are in a hurry (lit. it is being in a hurry by people).

III. The Conjugation of the Regular Verb.

In so-tuto there is but *one* conjugation, all verbs being conjugated in the same way, in all their voices and species. Only a few monosyllabic verbs are slightly irregular.

With the exception of the Simple Perfect, the Subjunctive mood and some negative forms the regular ending *-a* of the verb is everywhere conserved, the tenses and moods being mostly formed with the help of the auxiliary verbs. As already seen, the simplest form of the verb is found in the 2nd pers. sing. of the Imperative. Ex: *rata*, *etsa*, etc.

The verbal form remains unchanged in all persons, classes and numbers, the only part which has to be changed according to the person, class or number of the subject being the pronoun, which is always placed *before* the verb. One has therefore only to look to the pronoun to know to which person, class and number the verb belongs.

If the subject be a noun or a substantive pronoun, the verb must always be connected with it by the corresponding primitive pronoun (or in the participle by the relative pronoun). Ex: *mothō eo o rata hō ya* that man (he) wants to eat. *sefote se mela hānthe* the tree (it) grows well, *ēna o tla tsamaā* as for him he will walk, etc.

In tenses and moods, which are formed with the help of the auxiliaries *ne* and *ba* (and their forms *na be*, *tla be*, *ka be*) the pronoun must be placed both before the verb and the auxiliary. Ex: *ke ne ke tsamaā* I was walking (lit. I was I walk). But the auxiliaries *ka* and *tla* forming the Potential Mood and the Future Tense, do not require the double use of the pronoun. Ex: *u ke etsa* you may do; *ba tla hua*, they shall speak. Such Tenses may be called Simple Tenses, in contradistinction to the Compound Tenses, where the pronoun has to be repeated.

From what has been said above, it will be understood that we do not, in the Conjugation, require, as in English, only 4 forms of the pronoun of the 3rd person (*he, she, it, they*), but 11 in all (7 in the

singular and 4 in the plural), corresponding to the 11 different forms of the prefixes. It is most important to keep that in mind, and to remember that in so-Suto the pronouns agree with their nouns in *class* (or *prefix*), and not in *gender* as in English.

To make what is explained here better understood we give a few examples of the use of the *Present of the Indicative* in all persons and with all classes of prefixes. There follow also a full paradigm of the *Imperfect of the Indicative* designed to show the double use of the pronoun in compound tenses.

Present of the Indicative.

| | | |
|-------------------|----------------------------------|-----------------------------------|
| Sing. 1st pers. | ke <i>kuu-kuu-kuu-kuu</i> | I see that man |
| 2nd pers. | u <i>ku-ku-kuu-kuu</i> | thou seest that man |
| 3rd pers. 1st cl. | na <i>ku-ku-kuu-kuu</i> | the man sees a lion |
| 1st cl. | na <i>ku-ku-kuu-kuu</i> | the cock sees a hen |
| 3rd cl. | le <i>ku-ku-kuu-kuu</i> | the assegai pierces an ox |
| 4th cl. | so <i>ku-ku-kuu-kuu</i> | the tree grows well |
| 5th cl. | e <i>ku-ku-kuu-kuu</i> | the lion kills men |
| 6th cl. | bo <i>ku-ku-kuu-kuu</i> | bread satisfies people |
| 7th cl. | ho <i>ku-ku-kuu-kuu</i> | teaching people is very tire-some |
| Plur. 1st pers. | no <i>kuu-kuu-kuu-kuu</i> | we see that man |
| 2nd pers. | le <i>ku-ku-kuu-kuu</i> | you see that man |
| 3rd pers. 1st cl. | ba <i>ku-ku-kuu-kuu</i> | the people see a lion |
| 1st cl. | ba <i>ku-ku-kuu-kuu</i> | the cocks see a hen |
| 3rd cl. | le <i>ku-ku-kuu-kuu</i> | the assegais pierce an ox |
| 4th cl. | so <i>ku-ku-kuu-kuu</i> | the trees grow well |
| 5th cl. | e <i>ku-ku-kuu-kuu</i> | lions kill people |
| 6th cl. | bo <i>ku-ku-kuu-kuu</i> | loaves of bread satisfy people |

Imperfect of the Indicative.

| Singular. | | Plural. | |
|-------------------|---|---|--|
| 1st pers. | ke <i>ne ke</i> rata, I was loving | no <i>ke no</i> rata, we were loving | |
| 2nd pers. | u <i>ne u</i> rata, thou wast loving | le <i>ne le</i> rata, you were loving | |
| 3rd pers. 1st cl. | o <i>na a</i> rata, he was loving | ba <i>ne ba</i> rata, they were loving | |
| 1st cl. | o <i>no o</i> rata, it was loving | e <i>ne e</i> rata, " | |
| 3rd cl. | le <i>ne le</i> rata, " | a <i>na a</i> rata, " | |
| 4th cl. | so <i>ne se</i> rata, " | li <i>ne li</i> rata, " | |
| 5th cl. | e <i>ne e</i> rata, " | li <i>ne li</i> rata, " | |
| 6th cl. | bo <i>ne bo</i> rata, " | a <i>na a</i> rata, " | |
| 7th cl. | ho <i>no ho</i> rata, " | <i>na plural</i> | |

It will be seen from the paradigm that the auxiliary verb *ke ne, u no, etc.*, is merely placed before the Present of the Indicative in order to form the Imperfect. The only difference to be noticed is in the 3rd pers. sing. 1st Class, where the pronoun of the principal verb is not *o* but *a*, which is always the case when the verb is in a dependent form.

Obs.—In such forms as *u no u rata, o na a rata, etc.*, the vowel of the auxiliary *ne* has become assimilated to the following pronoun; sometimes one hears also *u ne u rata, o ne a rata, etc.* Very often, when speaking quickly, the vowel of the auxiliary *ne* becomes elided before a pronoun beginning with a vowel; it is then replaced by an apostrophe. Ex : *o n'a rata, u n'u rata, o n'o rata, e n'e rata, etc.*

Having these examples before his eyes, the student will easily know how to conjugate all the other tenses or moods. He ought always to keep in mind that the pronouns must be of the same class

as the nouns to which they refer, and that in Compound Tenses they must be repeated before the verb and the auxiliary. When there are two or more auxiliaries, the pronouns are repeated before all auxiliaries as well as before the principal verb itself. Ex: **ba ne ba il- ba lunela** they had believed, etc.

As in se-Suto the *Negative* of the verb presents forms of its own, which are rather different from the forms of the *Positive* (or *Affirmative*), we must distinguish between the *Positive* and the *Negative Conjugation*.

A. The Positive Conjugation.

Though the usual division into Moods, generally found in English Grammar, may be objected to in se-Suto, it will be better for practical purposes to follow it here. We shall therefore admit 6 Moods, the Indicative, Subjunctive, Imperative, Infinitive, Potential, and the Conditional, to which is to be added the Participle (which however cannot be called a mood in the same sense as the others).

1. The Indicative Mood.

The Indicative Mood has two different forms, viz. the *absolute* or *independent* form, and the *dependent* form. The *dependent* form is used when the verb is logically dependent upon certain conjunctions or other verbs (or else in the so-called circumstantial sentence, see Krüger §160); when it is not dependent upon anything, the *first* or *independent* form is used. The difference in form between the *dependent* and the *independent* Indicative is very small. In the *Positive Conjugation* it is only seen in the pronoun of the 3rd pers. sing. 1st Cl. which is *o* when the verb is independent, *a* when it is dependent; in the *Negative Conjugation*, the negative particle *lu* becomes *sa* in the dependent form. In the Present of the verbs *to be* and *to have* there are some more differences which will be noticed.

That distinction between the *independent* and *dependent* forms of the verb being one of the fundamental points of se-Suto grammar, and being referred to more than once in the course of this Sketch, it was necessary to allude to it at the very beginning of our study of the verb. We may as well say here that after the auxiliaries the verb is always in the dependent form.

Obs. 1.—It would be scientifically better to speak of the *dependent* form of the Indicative (Kafir Grammarians call it *participial*) as of a special Mood, which would then at best be called *Conjunctive* or *Subjunctive*, as it has nearly all the characteristics of the Greek *Conjunctive* or the Latin *Subjunctive*. But as there is already in se-Suto another mood called *Subjunctive*, which has a quite different meaning, it would be very inconvenient to have to change all our nomenclature.

Obs. 2.—The dependent and independent forms of the verbs are not only found in the tenses of the Indicative, but also in the tenses of the Potential and Conditional Mood formed with the help of the Indicative auxiliaries *ke ne*, *ke ha be*, *ke un be*, when they are first auxiliaries. The Present of the Potential and the tenses of the Conditional formed with the help of the Potential auxiliary *uka be* (when first auxiliary) exist only in the dependent form (at least in the *Positive Conjugation*), as the

pronoun *o* of the 3rd pers. sing. 1st Class is never employed in connection with them; but it would be probably better to say that they do not present any difference of form whether dependent or independent. The only tense of the Indicative which is always dependent is the Consecutive Perfect.

1. *Simple Tenses*.—There are 4 tenses which may be called *Simple*, as they require but *one* pronoun in their Conjugation: the *Present*, the *Simple Perfect*, the *Consecutive Perfect* and the *Future*. With the help of auxiliary verbs, these Simple tenses form a very large number (more than 40 or 50) of Compound moods or tenses which express the most minute shades of meaning. But in this elementary sketch we will only speak of a few of them.

a) The *Present* is the most simple of all in its formation. As seen above, the primitive pronoun is simply placed before the simple verbal form in *-a*. Ex: *ke rata mothō co* I like that man; *o bōlā'a tau* he kills a lion, etc.

Obs. 1.—When used absolutely, that is without any object or adjunct at all, or with only the objective pronoun (placed before the verb), the Present requires the full or lengthened form of the pronoun: *ka, ua, oa*, etc. (probably a contraction from *ka ēa, u ēa, o ēa*, etc., I go, thou goest, he goes, etc.). *sejate seā hā'a* the tree grows, *keā nā'ā'ā* I love him. *litau li tšobeha* lions are terrible, etc.

But when followed either by an object or another adjunct it takes the shorter form of the pronoun: *ke, u, etc.* Ex: *sejate se hō'a* huddle the tree grows well, *ke rata mothō co* I love that man. *litau li tšobeha hahō'ō* the lions are very terrible. The reason is probably euphonic.

Obs. 2.—Again when the Present is in a *dependent* form, the pronoun of the 3rd pers. sing. 1st Class is *a* not *o*, as noticed above.

Obs. 3.—The two verbs *ho re* to say and *ho hā* to be, to become, are the only ones which have never in the Present the lengthened form of the pronoun. P. ex. one never says: *keā re, oā re*, etc., I say, he says, etc., but always: *ke re, a re*, etc. The same holds good for the compound forms of *ho re*, viz. *ho riato*, and *ho cho*, to say so (= *ho re yuato*); and also for the passive: *hō thoe, hō thualo*.

b) The *Simple Perfect* is formed by adding to the stem of the verb the suffix *-ile*. Ex: *keā mo rōma* I send him. *ke mo rōmile* I have sent him; *keā shapa* I beat, *ke shapile* I have beaten.

Obs.—The phonetic changes which the suffix *-ile* may undergo, when appended to certain verbs, will be explained in an *Appendix*.

c) *The Consecutive Perfect*. It is another simple form of the Perfect, which is of very extensive use. It is so called because it is always employed after the Simple or the Compound Perfect, when there are two or more verbs with a past meaning. It may stand alone, but in that case a first regular Perfect may be taken as being implied. The Consecutive Perfect is the narrative tense *par excellence*. In the Consecutive Perfect, the verb itself has the same form as in the Present, but its pronoun is in the long contracted form: *ka, ua, a, la, sa, tsa*, etc. Ex: *ka rōma* I sent, *litau tsu hōlā'a bathō* the lions killed men, etc.

d) *The Future Tense* is formed with the help of the Indicative Present of the verb *ho tla* to come, followed by the Simple *-a* form

of the verb, without any repetition of the pronoun. Ex: *ke tla tsaméa* I shall go, *a tla bwa* he will speak, *wa tla wa Leribe* we will go to Leribe, etc.

2. *Compound Tense*.—With the help of the simple form and sundry auxiliaries (*ke wa, ka na, ke ile, ke na he, a tla he,* etc.) the other tenses are denoted.

Obs.—These auxiliaries are nothing else than Present, Perfect or Future Tenses of the Substantive verb *to be*. Instead of *ke wa, a na,* etc., one may also use *ke, a ho,* etc., without affecting the sense. The auxiliary *ke ilé* is the Perfect of the verb *to be to go*.

c) With the auxiliary Perfect *ke ilé, a ilé,* etc. (also *wa ilé, a ilé,* etc.), a much used *Compound Perfect* is formed. The auxiliary is followed by the Consecutive Perfect of the principal verb. Ex: *ke ilé ka bwa* I saw, *a ilé a bwa* he spoke, *likhomó a ilé tsa baka* the oxen ran away, etc.

Obs. 1.—There is an important difference of meaning between the Simple and the Compound Perfect (*ke ilé* and *ke ilé ka bwa*), but it is rather difficult to explain it in a few words. It may be said that the *Compound* form indicates the past more strongly than the Simple form, and also that it generally implies that the state or action expressed by the verb has already ceased, whereas the *Simple* form is more absolute and generally implies that the state or action expressed by the verb is still there in its effects. Ex: *a shúte* he is dead, *a ilé a shú* he died (and something happened afterwards), *a tsamé* he has gone away (and is still gone), *a ilé a tsamé* he went away yesterday (perhaps he came back, or went elsewhere, whereas the first form implies that he is still away), *ke bwa* I have spoken (and my word still holds good), *ke ilé ka bwa* I did speak, I did the action of speaking (but perhaps I will speak differently now). From these examples will be seen that the Simple Perfect expresses more a state produced by a past action (Ex: *ke ilé* I have gone, I am in the state of a man who has gone away), whereas the Compound Perfect indicates more the action itself.

Broadly speaking the Compound Perfect corresponds to the English Past Tense: *I did see, I saw*; the Simple Perfect corresponds to the English Perfect: *I have seen*. But there is this difference, that in English it is ungrammatical to have the Perfect followed by any definite indication of time, whereas in se-Suto it is quite allowable to do so. Per ex. in se-Suto we may very well say: *a shúte maabau*, but its English literal equivalent: *he has died yesterday*, would be grammatically incorrect.

The Consecutive Perfect has the same force as the Compound Perfect, which it generally follows; it may also very well, under circumstances, follow the Simple Perfect. Only long and constant intercourse with the natives will teach the exact use of both forms; when in doubt, one will be safer in using the Consecutive Perfect.

Obs. 2.—Many verbs (mostly intransitive) have in the simple Perfect form a *present* meaning. Ex: *ke eua* I am standing, *ke haleñle* I am angry, *ke hlaleñle* I am intelligent, *ke apere* I am clothed, *ke hlabóse* I am naked, *ke otúe* I am thin, *ho lokile* it is right, *ho hetsé* it is full, *ho fathumetsé* it is hot, *ha hetsotse*, it is cold, etc.

In the Present such verbs have the sense of becoming, of beginning to be. Ex: *ke eua* I stand up, *ke haleñle* I become angry, *ke hlaleñle* I am becoming intelligent, *ke apere* I am dressing, I put on clothes, *ke hlabala* I am undressing, *ke otúe* I become thin, *ho loka* to become right, *ho lala* to get full, etc.

From such verbs may at best be seen the real force of the Simple Perfect, explained in Obs. 1. To show it more fully, and for comparison's sake, we append the Compound Perfect of those verbs. Ex: *ke wa ka eua* I did stand up, *ke ilé ka haleñle* I did become angry, *ke ilé ka hlaleñle* I did become intelligent, *ke ilé ka apere* I did

dress, *ke ille ka ota* I did undress, *ke ille ka ota* I did become thin, *ho ille ka tulu* it did become right, *ho ille ka tulu* it did get full, etc.

f) With the auxiliary *ke ne*, *u na*, etc., and some of the Simple Tenses, to which it imparts a *past* meaning, the so-Suto forms the following Tenses: Imperfect, Pluperfect and Future Imperfect.

The *Imperfect* is formed with the auxiliary followed by the Present. Ex: *ke ne ke else* I was doing, *o na a rata* he was loving. It means that the action was *being done* in the past.

g) The *Pluperfect* is formed with the auxiliary and the Simple Perfect: *ke ne ke ratile* I had loved, *a na a ile* he had gone. It indicates that the action *had already been done* in the past.

Obs.—In the case of verbs which have in the Simple Perfect a present meaning (*o na be ota*, etc.), that Pluperfect form has the sense of an Imperfect. Ex: *ke ne ka tala* I was clothed, *ke ne ka tala* it is hot, *ho na ho faka tala* it was hot, etc.

h) A second *Pluperfect* is formed by the auxiliary and the Compound Perfect. Ex: *ke ne ke ile ka rata* I had loved. It indicates a time a little more remote than the first form of the Pluperfect.

i) The *Future Imperfect* is formed by the auxiliary and the Future tense. Ex: *ke ne ke tla rōma*, *o na u tla rōma*, etc. It may be translated: I was going to send, he was going to send, etc.; or the Latin: *amaturus eram*. This tense often implies that the action which *was to be done* has not taken place, something having prevented it. For that reason it may sometimes have the sense of a Conditional.

With the past auxiliary forms *ke na be*, *u na be*, etc., and the same tenses, other forms of the Imperfect, Pluperfect and Future Imperfect are formed.

j) *Imperfect*: *ke na be ke rata*, *o na be a rata*, etc.

k) *Pluperfect*: *ke na be ke ratile*, *o na be a ratile*, etc., and *ke na be ke ile ka rata*, *o na be a ile a rata*, etc.

l) *Future Imperfect*: *ke na be ke tla rata*, *o na be a tla rata*, etc.

These forms are more rare and indicate a more remote past than the usual Compound forms.

m) With the Consecutive auxiliary form *ka na*, *ua na*, *a na*, etc., and the Consecutive Perfect, another *Pluperfect* is formed which indicates a still more remote past; sometimes that form may have merely the sense of a very remote past. Ex: *ka na ka rata*, *ua na na rata*, *tsa na tsa rata*, etc.

With the auxiliary Future *ke tla be*, *u tla be*, etc., followed by the Present and other Simple tenses, some Compound Future tenses are formed.

n) A variation of the *Future* is formed by that auxiliary followed by the simple Present: *ke tla be ke rata*, *u tla be u rata*, etc. I will love, etc. It expresses a tense a little more emphatic than the ordinary Future.

o) A still more emphatic form of the *Future* is formed by the

auxiliary followed by the Subjunctive *ke rate*. Ex: *ke tla be ke rate, a tla be a rate, etc.*

p) When the same auxiliary Future is followed by the Simple Perfect, a *Past Future* is obtained. Ex: *ke tla be ke ratile* I shall have loved, *u tla be u ratile, etc.*

q) In using the Compound Perfect instead of the Simple Perfect, a variation of the *Past Future* is formed. Ex: *ke tla be ke ile ka rata, etc.*

2. The Subjunctive Mood.

In *se-Suto* the Subjunctive does not correspond exactly with the English Subjunctive. It always implies a wish or an order. It has but few tenses.

a) The *Present* of the Subjunctive is formed by changing the final *-a* of the Indicative into *-e*. Ex: *ke rate, u rate, etc.*, that I love, that thou love, etc. That mood being always dependent, the pronoun of the 3rd pers. sing. 1st Class, is *a* (not *o*). Ex: *E ka khona a tsama'e* it is necessary that he should go.

Preceded by the particle *ka* or *a* it forms a kind of *Optative*. It is in that way that it supplies the 1st and 3rd persons of the Imperative. When Optative, it often, in the plural, takes the suffix *-ny*. Ex: *ka re rate* (or *ka re rateng*) let us like, *a re tsama'eng* let us go.

Obs.—In the plural (especially in the 1st person) the form without *ny, a re tsama'e* (let us go) is generally employed when two persons only are included, whereas the form with *ny, a re tsama'eng*, is used when there is a larger number of people.

b) A *Future* of the Subjunctive is formed by the Subjunctive of the verb: *ke tla*, used as an auxiliary. Ex: *ke tle ke rate* (that) I shall like, etc.

c) There is also a Subjunctive of the *Potential*, formed in the same way. Ex: *nke ke rate* (for *ke ke ke rate*) *u ke u rate, etc.* (that) I may like, (that) thou mayest like, etc.

3. The Imperative Mood.

It only exists in the *Present* tense and 2nd person. It always ends in *-a*, and is used without any nominative pronoun at all. In the plural it takes the suffix *-ny*. Ex: *etsa do* (thou), *etsang do* (you).

When it has a primitive pronoun as its object (which then precedes it according to rule), the Imperative changes the final *-a* into *-e*, *-a* in the singular and in the plural. Ex: *ma shape* beat (thou) him, *ma shapeng* beat (you) him. But when it is followed by a Noun or a Substantive pronoun as its object, it keeps its regular form. Ex: *shay mothô enou* beat this man.

Obs. 1.—As an exception, the two verbs *ho ho* to come, and *ho hla* to do at once or completely, take *-o* in the Imperative: Sing. *ho, hlo*; pl. *tlong, hlong*. The two verbs *ho re* to say and *ho ba* to be are in the Imperative preceded by an euphonic *e*: *e-re, e-reng*; *e-ba, e-bang* (cf. the Appendix II on monosyllabic verbs).

Obs. 2.—As has been said before, the Present of the Subjunctive is used as an Imperative for the 1st and 3rd persons sing. and plural.

4. The Infinitive Mood.

It is formed by the simple verbal form in *-a* preceded by the verbal prefix *ho* (which has quite the same sense as the English *to*). Ex: *ho rata* to like, *ho tsama'a* to go. *Ho re* to say, is an almost solitary example of an Infinitive whose last vowel is not *-a*.

There is also a *Future* of the Infinitive: *ho tla tsama'a*.

5. The Potential Mood.

a) The Present is formed with the help of the defective verb *ka* (may, can), followed by the verbal form in *-a*. It is to be considered as a Simple tense, as its formation is quite the same as that of the Simple Future. Ex: *nka rata* (for *ke ka rata*) I may love, *a ka ratu* he may love. It will be seen from the last example that the pronoun of the 3rd person sing. 1st class is *a*.

b) With the help of the usual auxiliary forms (*ke ne, ke nu be, ke tla be*), the Potential may form a great number of *Compound Tenses*; but only the *Imperfect* is of general use. Its formation is just the same as for the Imperfect of the Indicative. Ex: *ke ne nka rata* I could love, *o na a ka rata* he could love, etc.

The *Future* would be: *ke tla be nka rata, etc., etc.*

c) There exists also, as seen before, a *Subjunctive* of the Potential: *nke ke rate, a ke a rate, etc.*

6. The Conditional Mood.

It is formed with the help of the Potential of the verb *to be* used as an auxiliary: *nka be, u ka be, etc.*, followed by the forms of the Indicative. All its tenses are Compound.

| | | |
|--------------------|--|--------------------|
| <i>Present.</i> | <i>nka be ke rata</i> | I should love |
| | <i>a ka be a rata, etc.</i> | he should love |
| <i>Imperfect.</i> | <i>nka be ke ne ke rata, or ke ne nka be ke rata</i> | I should |
| | <i>a ka be a na a rata, or o na a ka be a rata, etc.</i> | [have been loving] |
| <i>Perfect.</i> | <i>nka be ke ratile</i> | I should have |
| | <i>a ka be a ratile, etc.</i> | [loved] |
| <i>Pluperfect.</i> | <i>nka be ke ne ke ratile, or ke ne nka be ke ratile, etc.</i> | |

Many other forms are possible and may be heard sometimes, but they are very rare and cannot find their place in an elementary Sketch.

7. The Participle.

The Participle cannot be spoken of as a mood in the same sense as the other moods already noticed. As Participles may be formed from all tenses and moods, in all persons, numbers or classes, it would be perhaps better to speak of a special *participial* (or *relative*) *conjugation*. The only moods which do not form participles are the Subjunctive, the Infinitive and the Imperative.

The participles are of a very extensive use, especially in the relative sentence. In the *direct* relative sentence they are preceded

by the relative *pa-anang* in the *indefinite* relative sentence by the *participle presentis*.

Their formation is very simple. In the Simple Tenses one has only to suffix *-ile* to the verb to make of it a participle. In the Compound Tenses the suffix *-ang* is appended to the first auxiliary.

The following table shows the way in which they are to be formed.

| | <i>Indefinite.</i> | <i>Definite.</i> | <i>Conditional.</i> |
|----------------------|----------------------------|-------------------------------|-----------------------------------|
| Present 1st p. | <i>ke rabang</i> | <i>aka rabang</i> | <i>aka bang ke rata</i> |
| 2nd p. | <i>u rabang</i> | <i>u ka rabang</i> | <i>u ka bang u rata</i> |
| 3rd p. | <i>a (ca) rabang</i> | <i>a (ca) ka rabang</i> | <i>a (ca) ka bang a rata</i> |
| Imperfect 1st p. | <i>ke nang ke rata</i> | <i>ke nang aka rata</i> | <i>ke nang aka ke ke rata</i> |
| 2nd p. | <i>u nang u rata</i> | <i>u nang u ka rata</i> | <i>u nang u ka ke u rata</i> |
| 3rd p. | <i>a (ca) nang a rata</i> | <i>a (ca) nang a ka rata</i> | <i>a (ca) nang a ka ke a rata</i> |
| Simple Future 1st p. | <i>ke bang</i> | <i>aka bang</i> | <i>aka bang ke rata</i> |
| 2nd p. | <i>u bang</i> | <i>u ka bang</i> | <i>u ka bang u rata</i> |
| 3rd p. | <i>a (ca) bang</i> | <i>a (ca) ka bang</i> | <i>a (ca) ka bang a rata</i> |
| Comp. Perf. 1st p. | <i>ke dang ke rata</i> | | |
| 2nd p. | <i>u dang u rata</i> | | |
| 3rd p. | <i>a (ca) dang a rata</i> | | |
| Future 1st p. | <i>ke dang ho rata</i> | <i>or ke dang ho rata</i> | |
| 2nd p. | <i>u dang ho rata</i> | <i>or u dang ho rata</i> | |
| 3rd p. | <i>a (ca) dang ho rata</i> | <i>or a (ca) dang ho rata</i> | |

Obs.—It may be seen from the paradigm above that in the Simple Future the suffix *-ile* is occasionally dropped, or that a longer form is used instead. But in the Past Future the auxiliary *ho-rata*, etc., may very well assume the participial suffix *-ang*. Ex: *ke (ca) bang ke rata*, etc.

Here follow some examples of the use of the participle.

Mothō ca tsuanwang a man that walks (a walking man).

Mothō ca a-ta uéang le éca the man with whom he walks.

Sejate se rol hileng a broken tree.

Sejate ses ke se robileng the tree I have broken.

Ke linu tse bārbang bati they are lions who kill men.

Lentsu le lūsbē tsā ka li le utuileng the voice which my ears have heard, etc. (cf. Krüger's Grammar, §166—172).

For a full view of all the Tenses and Moods of the Verb, see the synoptical table III (where the participles have been omitted, and only such forms given as are of common use).

Appendix I. Formation of the Simple Perfect.

The regular way of forming the Simple Perfect is, as has already been seen, to suffix *-ile* to its stem or radical. Ex: *kea rōma* I send, *ke rōmile* I have sent, *kea bua* I speak, *ke buile* I have spoken.

A large number of verbs however form their Perfect in an apparently irregular manner, the suffix *-ile* undergoing some phonetic changes due to the influence of the last consonant of the stem.

1) All verbs ending in *-sa* and *-tša* change in the Perfect *-ile* into *-itse*. Ex: *kea thusa* I help, *ke thusitse*; *kea tsuaniša* I compare, *ke tsu-ntšitse*, etc.

2) The same is the case with *dissyllabic* verbs ending in *-tsa*: *kea*

bitsa I call, *ke bitsitse*; *ke tsisa* I blow an instrument, *ke tsitse*.
Exception: *Kea etsa* I do, has *ke entsa* in the Perfect.

But *polysyllabic* verbs ending in *-tsa* (mostly all in the relative and causative species) take *-itse* instead of *-tse* (*i* and *ts* change places, so to say). Ex: *ke nōsetsa* I water, *ke nōsetitse*; *ke tsetsa* I add, *ke tsetitse*; *ke tšōtsa* I diminish, *ke tšōtitse*, etc.

3) All verbs ending in *-nya* take *-ntse* in the Perfect. Ex: *ke tsanya* I spoil, *ke tsentse*; *ke tsanya* I suckle, *ke antse*, etc.

4) *Dissyllabic* verbs ending in *-na* form their Perfect in doubling the *n*. Ex: *ke tsana* I fight, *ke tsanne*; *ke tsana* I am rich, *ke tsanne*.

But *polysyllabic* verbs in *-na* merely change *-a* into *-e*, without doubling the *n*. Ex: *ke tsamana* I find, *ke tsamane*; *ke tsahlana* I meet, *ke tsahlane*; etc.

Exceptions: *ke tsana* I see, and *ke tsana* I enter, though dissyllabic, make *ke tsane*, *ke tsane*.

5) Verbs ending in *-ara* form their Perfect in *-ere*. Ex: *ke tsara* I take hold, *ke tsuere*; *ke tsara* I put on clothes, *ke tsere*; c.c.

6) *Polysyllabic* verbs ending in *-la* form their Perfect by changing *-la* into *-tse*. Ex: *ke tsapela* I pray, *ke tsapitse*; *ke tsilela* I say, *ke tsiletse*. If the last vowel of the stem is *a*, it then becomes *e*. Ex: *ke tsakala* I wonder, *ke tsaketse*.

But when verbs in *-la* are *dissyllabic*, many of them have the regular Perfect *-tse*, whilst others form it in *-tse*. It is by practice only that one may know which is the correct form in every particular case. The difference may be due to etymological causes. So we have: *ke tsala* I read, *ke tsalitse*; *ke tsala* I end, *ke tsalitse*; *ke tsala* I recover, *ke tsalitse*; *ke tsala* I cry, *ke tsalitse*; and on the other hand: *ke tsala* I remain, *ke tsalitse*; *ke tsala* I plaster, *ke tsalitse*; *ke tsala* I grow up, *ke tsalitse* (and *ke tsalitse*); *ke tsala* I conquer, *ke tsalitse*; *ke tsala* I am fall, *ke tsalitse*; *ke tsala* I put on (shoes or hat), *ke tsalitse*; *ke tsala* I sit down, *ke tsalitse*; *ke tsala* I grind, *ke tsalitse*; etc.

7) The nine *monosyllabic* verbs: *ho tsia* to burn, *ho tsia* to rain, *ho tsia* to drink, *ho tsia* to fall, *ho tsia* to dry, *ho tsia* to clear up, *ho tsia* to die, *ho tsia* to climb, *ho tsia* to eat, form their Perfect in *-ele* or *-ele*. Ex: *ke tsiele*, *ke tsiele*, *ke tsiele*, *ke tsiele*, *ke tsiele*, *ke tsiele*, *ke tsiele*, *ke tsiele*, *ke tsiele*.

8) Verbs in *-a* drop the *é* before the suffix *-ile*. Ex: *ke tsana* I walk, *ke tsanatile*; *ke tsana* I kill, *ke tsanatile*; etc.

9) *Kea tsana* I stand up, makes *ke tsane*. Some others are completely irregular: *ke tsana* I am satisfied, *ke tsanitse*; *ke tsana* I do, I make, *ke tsantse*; *ke tsana* I say, *ke tsitse*.

Obs.—Some verbs in *ma*, besides *ho tsana*, form also their Perfect in *-ne*. Ex: *ho tsana* to rise, to be high up, *ke tsanane*; *ho tsana* to lie down on the belly, *ke tsanane*; *ho tsana* to kneel, *ke tsanane*. But the regular forms: *ke tsanatile*, *ke tsanatile*, *ke tsanatile*, are also quite correct and one often hears them.

It is now the habit of many people, especially young people, to give the form *tsane* to the Perfect of the verbs in *ma*. Ex: *ke tsana* I plough, *ke tsanne*; *ke tsana* I

hew down, *ke renne*, etc. The verbs in *na* would then follow the example of the dissyllabic verbs in *na* which have *na* in the Perfect. But that formation of the Perfect is quite incorrect and ought to be avoided. It has crept into *se-Suto* from the dialect of the *ba-Tlokua*, and is not to be heard in the mouth of true *ba-Suto*.

Appendix II. The Monosyllabic verbs and the Euphonic e.

Some monosyllabic verbs present irregularities; in some tenses or moods they take an euphonic *e*, which is placed before their stem. The following list of them is probably complete: *ho ba* to be, to become, *ho cha* to burn, *ho éa* to go, *ho fa* to give, *ho kha* to draw water, *ho na* to rain, *ho ba le* (or *ho na le*) to have (lit. to be with), *ho nōa* to drink, *ho ōa* to fall, *ho psha* to dry up, *ho sa* to clear up, *ho shua* to die, *ho tla* to come, *ho hloa* to climb, *ho tsua* to go out, *ho ya*, to eat.

We can give the following rules for the use of the euphonic *e*.

1) All these verbs take the euphonic *e* in all persons, numbers and classes of the *dependent Present* of the Indicative and of the Tenses and Moods formed with it, especially the *Imperfect*. Ex: *ke ne ke e-ya* I was eating, *o na a e-nōa* he was drinking, *ba ba e-sa* when the night clears up, *ba ne ba e-shua* they were dying, *ba ntse ba e-ya* they are still eating, *ke se ke e-tsua* I just go out, etc.

2) Some of them (viz. *ho ba*, *ho cha*, *ho fa*, *ho kha*, *ho na*, *ho ba le*, *ho nōa*, *ho psha*, *ho sa*, *ho shua*, *ho hloa*, *ho ya*) take also the euphonic *e* in the *Consecutive Perfect* and the tenses formed with it, but *only* in the 3rd person singular and plural of all classes (with the exception of the 1st class sing). Ex: *ke ile ka kha metsi* I have drawn water, *ba ile ba e-kha metsi* they have drawn water, *bosiu ba ba ba e-sa* and the night did clear up, *nkile ka shua* I died, *o ile a shua* he died, *bathō ba ile ba e-shua* the men did die, *tau e ile ea e-shua* the lion did die.

3) The 4 other monosyllabic verbs (viz. *ho éa*, *ho ōa*, *ho tla*, *ho tsua*) never take the euphonic *e* in the *Consecutive Perfect*. Ex: *ba ile ba tla* they did come, *khomō e ile ea tsua* the ox went out.

Obs. 1.—The verbs *ho ba*, *ho ba le*, *ho na* (perhaps also *ho tsua*) may drop the euphonic *e*; the others never.

Obs. 2.—It is difficult to give any sufficient reason for that use of the euphonic *e*, which seems at first to be very arbitrary, but can nevertheless be reduced to firm and sure rules. It will probably be found to be based on a question of accentuation and of the longer and shorter quantities of the different pronouns, which (the monosyllabic verbs being enclitic) have to bear all the weight of the accent.

Obs. 3.—What gives some more weight to the above explanation is the fact that the euphonic *e* is never used when there is any particle or objective pronoun between the nominative pronoun and the verb. Ex: *ke ne ke sa éa* I was still continuing to go, *molimbō a na be a mo ya* the cannibals were eating him, *ke ne ke ntse ke a nōa* (i. e. *metsi* water) I was still drinking it, etc.

4) In the *Imperative* the four verbs *ho ba*, *ho ba le*, *ho éa* and *ho re* (to say) take also the euphonic *e*. Ex: *e-ba*, *e-bang*; *e-éa*, *e-éang*; *e-re*, *e-reng*.

5) The Infinitive *ho na le* takes it also in the Comparative construction. Ex: *mothō eroa o mohōlō ho e-na le enō* this man is larger than that one.

Appendix III. The Interrogative Verb.

When there is any interrogation, the pronoun and the verb do not change places as in English. Their respective position remains unchanged and the interrogative particle *na* is merely put at the beginning or at the end of the sentence, or at both places (in the beginning of the sentence *ha* may also be used, but never at the end). The interrogative pronouns and adverbs (*manq, eng, ofe, etc.*) may also be used with or without *na*, or the interrogation is only indicated by the tone of the voice. Ex: *na ua mo rata na?* do you like him? *u rōma manq?* whom do you send? *o entse'ng?* what has he done? *na ba re'ng?* what do they say? *u tsua kae?* where do you come from? *ba tlile yuang na?* how did they come? *ua hana?* you refuse? etc., etc.

B. The Negative Conjugation.

Whereas in English the verb becomes negative merely by the insertion of the negative particle *not*, it has in se-Suto negative forms of its own. They are less numerous than the forms of the Positive.

The different forms of the negative particle, which are made use of for the negative conjugation, are *ha, sa, sé*, besides which there are also idiomatic constructions.

1. The Negative Tenses of Simple formation.

They are the Present, the Imperfect and a compound form of the Future of the Indicative, the Present and the Imperfect of the Conditional, the Present of the Subjunctive, the Imperative and the Infinitive, that is, mostly such tenses as are formed with the help of Present of the Indicative.

Obs. 1.—What characterises these tenses and moods is the fact that in them the negative particle is joined to the *principal verb* itself. In absolute or independent forms the negation is *ha* and is placed *before* the pronoun; in dependent forms or after the auxiliary the negation is *sa*, which is then placed *after* the pronoun (before the objective pronoun if there is any). The final *-a* of the verb is throughout changed into *-e*.

Obs. 2.—In the Negative the pronoun of the 3rd pers. sing. 1st Class is always before the principal verb. But in Compound Tenses, formed with the usual auxiliaries, that pronoun is *o* before the first auxiliary as in the Positive Conjugation, when the verb is *not dependent* (except of course before the Conditional auxiliary *wa be*): it becomes *u* as soon as the verb becomes *dependent* upon a conjunction or another verb. The reason for that is that the auxiliary is *not* negative, but is merely put before the negative verb, quite in the same way as in the Positive Conjugation. Ex: *o ha u sa rate* he was not loving, means literally translated: he was he does not love. When dependent that tense would be *a na u sa rate*. Ex: *lehu a na a sa rate* although he was not loving. For the difference between *dependent* and *independent* Indicatives, see p. 36.

Obs. 3.—In the Subjunctive, Imperative and Infinitive, the negative particle takes the form *sé*.

a) *The Present of the Indicative*, when *independent*, takes the negative particle *ha* before the primitive pronoun, the last vowel

of the verb being then *-e*. Ex: *ha he rate, ha u rate, ha a rate*, etc., I do not like, thou dost not like, he does not like, etc.

When the Present is *dependent*, the negative particle is *sa*, which is inserted between the pronoun and the verb, which itself does not change. Ex: *ke sa rate, u sa rate, a sa rate*, (i) I do not like, (ii) thou dost not like, (if) he does not like, etc.

b) *The Imperfect of the Indicative* is formed (after the example of the Positive) by the auxiliary *ke ne, u no*, etc., followed by the *dependent* form of the Present. Ex: *ke ne ke sa rate, u no u sa rate, a no a sa rate*, I was not liking, or I did not like, etc. (Lit. I was I do not like).

A variation of it is *ke na be ke sa rate*, etc.

c) A negative form of the *Compound Future* is made in the same way. Ex: *ke tla be ke sa rate, a tla be a sa rate*, etc., I shall not like (iii), etc.

d) *The Present and the Imperfect of the Conditional* are also of a similar formation, the auxiliaries *nka be* and *nka be ke ne* (or *ke ne nka be*) being put before the dependent form of the Present of the Indicative.

Ex: Cond. Present: *nka be ke sa rate*, etc.

Cond. Imperfect: *nka be ke ne ke sa rate*, or *ke ne nka be ke sa rate*.

e) The *Subjunctive* is formed by the insertion of the negative particle *sé* between the pronoun and the verb. Ex: *ke sé rate, u sé rate*, etc.

f) The *Imperative* is likewise formed: *sé rate, sé rateng*.

g) The *Infinitive* is *ha sé rate*.

The Participles of all these tenses and moods are formed exactly in the same way as in the Positive conjugation, the dependent form of the Present of the Indicative being of course used to form the Participle of that tense:

| | Indicative. | Conditional. |
|------------|---------------------------------|--|
| Present. | <i>ke sa rateng</i> | <i>nka beng ke sa rate</i> |
| Imperfect. | <i>ke neng ke sa rate</i> | <i>ke neng nka be ke sa rate</i> or <i>nka beng ke ne ke sa rate</i> . |
| Future. | <i>ke tla beng ke sa rate</i> . | |

Obs. 1.—A *Negative Future* which is rather extensively used (especially in its dependent form), although it is perhaps not quite pure *se-Suto*, is *ha ke tla rate, ha u tla rate, ha a tla rate*, etc. It is formed with the help of the negative Present of the verb *ha*, followed by the Infinitive of the principal verb, *ha ke tla rate* being a contraction from *ha ke tie ha rate* I am not going to love. The *dependent* form is *ke u tla rate, u sa tla rate, a sa tla rate*, etc. In the *Participle* it does not take the suffix *-ng*. Ex: *ke mathā eo be sa tla mo rate* it is a man which I am not going to love.

Obs. 2.—With that dependent *Future*, and the usual auxiliaries (*ke ne, ke na be, nka be*, etc.), many *Compound* tenses may be formed, according to the rule given above when forming the Positive Conjugation. Ex: the *Future Imperfect* would be: *ke ne ke sa rate*, the *Future of the Conditional*: *nka be ke sa rate*, and other such *Compound* tenses are however very rare.

2. The Negative Tenses of Compound formation.

A. A simple form of the Negative Perfect must be treated first, as it is at the base of all those tenses, and gives the key to their formation.

a) That Negative Simple Perfect is formed by the simple verbal form in *a* preceded by the long uncontracted form of the primitive pronoun (*ka, na, li,* etc.), just as in the absolute Present of the Positive (see p. 37); but the exception must be noted that the pronoun of the 3rd per. sing. 1st Class is here *a* (not *o*). Ex: *ka ka rata, ha na rata, ha a rata, ha ba rata, ha li rata,* etc. I have, thou hast, he has, they have not loved, etc.

The dependent form of that simple Perfect is *ke sa loka, u sa loka, a sa loka,* etc., I am, thou art, he is not right, etc. Note that in that dependent form, as well as in the independent one, the dual *a* is not changed into *e*.

b) With the help of that dependent form, and the usual auxiliaries (*ke na, ke na be, ke tla be, nka be*) Compound Tenses are formed. But it must be noticed that they, as well as the dependent form given above, are generally only formed by verbs which have in the Simple Perfect the sense of a Present (like *ha tsara, ha loka,* etc., see p. 35). Some examples of such Compound Tenses are given in the

Pluperfect: *ke na ke sa loka,* etc. I was not right, etc.

or *ke na be ke sa loka,* etc. " " etc.

Past Future: *ke tla be ke sa loka,* etc. I shall not be right, etc.

Condit. Perfect: *nka be ke sa loka,* etc. I would not be right, etc.

c) *Participles* of the Simple Perfect Tense are also generally formed only by such verbs as stated above, as: *ke sa lokang, u sa lokang, a (sa) sa lokang,* etc.

Ex: *ke motho ea sa lokang* it is an unjust man, a man which is not right.

motho ea sa aparang a naked man, a man which is not clothed.

The *Participles* of the other Tenses are also given:

Pluperfect: *ke nang ke sa loka,* etc., or *ke na beng ke sa loka*

Past Future: *ke tla beng ke sa loka,* etc.

Condit. Perfect: *nka beng ke sa loka,* etc.

Obs. 1.—The Negative Simple Perfect *ha kea rata, ha ka u loka,* etc., corresponds exactly to the Positive Simple Perfect, *ke otlile, ke lile,* etc. It has the corresponding negative sense. The negative form which corresponds to the Compound Perfect, *ke na ka rata,* is *ha kea ka ka rata*; its formation will be explained below. We merely refer the reader to what is said p. 38, on the difference of sense between the Simple and the Compound Perfect, as in the negative it is exactly the same.

Obs. 2.—All verbs which have in the Positive Simple Perfect the sense of a Present have it also in the negative. Ex: *ke otere* I am clothed, *ha ka o aparang* I am not clothed, *ha hatsese* it is cold, *ha hwa hatsela* it is not cold, *ha loka* it is right, *ha hwa loka* it is not right.

Obs. 3.—If the dependent form (*ke sa loka,* etc.), of the Simple Negative Perfect, as well as the Compound Tenses formed with it, is generally used only with such verbs as the ones noticed in Obs. 2, the reason is obvious. Such tenses as *ke na ke sa rata, ke na be ke sa rata,* etc., I was not loving, could not well be

distinguished from *ke ne ke sa rata*, *ke na be ke sa rata* I was still loving (cf. what is said below on the auxiliary verbal particle *sa*). It is only in the case of such verbs as *ke apere*, *ke lókile*, etc., that a confusion of that kind can be avoided. Ex: *ke ne ke sa lókile* I was still right, *ke ne ke sa lóka* I was not right, *ke ne ke sa apere* I was still clothed, *ke ne ke sa apara* I was not clothed.

Obs. 4.—For the same reason (to avoid confusion with the forms with *sa* still) only such verbs as those noticed in Obs. 2 can generally form Participles of the Negative Simple Perfect, as *ke sa lówang*, etc. Such negative participles in *ang* may be at once recognised as participles of the Perfect, whereas the negative participles in *ing* are participles of the Present. So is explained a difficulty which seems to have puzzled till now all grammarians of the se-Chuana and of the se-Suto; they could not account for such differences (*ang* and *ing*) in the formation of the negative Participles of different verbs (perhaps even of the very same verb), and have sometimes looked for far fetched reasons, whereas the true explanation was very near at hand and almost evident.

Ex: *móthō ea sa lówang* an unrighteous man (not *ea sa lókwang*, as the positive is *móthō ea lókwang*); *ntho e sa hloekang* an unclean thing (not *e sa hloekeng*, as the positive is *ntho e hloekeng*); *bathō ba sa lumelang* unbelievers (not *ba sa lumeleng*, as the positive is *bathō ba lumeleng*); *pítsa e sa tšalang* a pot which is not full (not *e sa tšalang*, as the positive is *pítsa e tšalang*), etc.

In such cases no confusion can arise with the verbal forms with *sa* still, as the corresponding participles would be in the Simple Perfect. Ex: *móthō na sa lókweng*; a man which is still righteous, *ntho e sa hloekeng* a thing which is still clean, *bathō ba sa lumeleng* people who are still believers, *pítsa e sa tšalang* a pot which is still full.

B. The Negative Tenses of Compound formation are the different forms of the Perfect, the Pluperfect, the Future and the Past Future. Etymologically all of them are forms of the Potential.

What characterises these Tenses is that they are formed with the help of the auxiliary *ka* (can, may) and that the negative particles *ha* and *sa* are assumed by the auxiliary *ka*, and not by the principal verb itself. For that reason the final vowel of the verb is *-a*, as in the Positive, and not *-e* as in other Negative tenses. The principal verb itself is the form of the Consecutive Perfect.

Obs.—For the use of the negative particles *ha* and *sa* the same remarks may be made as for the Tenses of Simple formation; *ha* is used when the verb is in an independent state, *sa* when it is dependent or preceded by another auxiliary; again, *ha* is placed before the pronoun, *sa* after it.

a) With the help of the negative Simple Perfect of the auxiliary *ka*, are formed the Compound Perfect, the Pluperfect, the Past Future, and the Perfect and Pluperfect of the Conditional. The independent form of that auxiliary is *ha kea ka*, its dependent form being *ke sa ka*.

The Compound Perfect is formed by that auxiliary *ha kea ka*, followed by the Consecutive Perfect.

Ex: *ha kea ka ka rata* I did not like, *ha ua ka wa rata*, *hu a ka a rata*, *ha lia ka tsa rata*, etc.

A variation of it is (with a shorter pronoun): *ha nka ku rata*, *ha si ka ua rata*, *ha u ka a rata*, *ha li ka tsa rata*, etc. The sense is the same.

The dependent form is: *ke sa ka ka rata*, *u sa ka wa rata*, *a sa ka a rata*, etc.

With that dependent form of the Perfect and the usual auxiliaries

are formed the Pluperfect and Past Future (Indicative Mood) and the Perfect and Pluperfect of the Conditional.

- Pluperfect (Indicative):* *ke ue ke sa ka ka rata*, etc.
Past Future: *ke tha ke ke sa ka ka rata*, etc.
Conditional Perfect: *nka be ke sa ka ka rata*, etc.
 " *Pluperfect:* *nka be ke ue ke sa ka ka rata*, etc.

b) The *Perfect of the Subjunctive* (often used as a *Negative Consecutive Perfect*) is formed from the dependent Perfect in conjunction with *ke* in *ke*, and the negative *sa* in *se*. Ex: *ke se ke ka rata*, *u se ke ka rata*, etc. That form is often used as a very strong Impedive (or rather Prohibitive).

c) The *Future* is formed by a special form of the auxiliary *ka* (*ka ka, u ka ka*, etc.) preceded by the negative *ka*, and followed by the *Consecutive Particle*. Ex: *ka u ka ka rata*, *ka u ka ka rata*, etc. I shall not love, etc.

Obs.—The auxiliary *ke ke* (*ke ke ke*) is in reality the Potential of the verb *ke*, formed in the same manner as the auxiliary Potential of *ke* (meaning the verb *ke* to be).

d) The *Present of the Potential* (very often used as a *Future*) is formed with the help of the same auxiliary, a little modified (*ake ke, u ke ke*, etc.), without any apparent negative particle (but see Obs. below). Ex: *ake ke ka rata*, *u ke ke ka rata*, etc. I may not love or will not love, etc.

An *Imperfect of the Potential* (used generally as a *Future Imperfect*) is formed with the help of the auxiliary *to be, u to*, etc., placed before the Present of the Potential. Ex: *ke ue ake ke ka rata*, *u ue u ke ke ka rata*, etc. I could not love, or I was not going to love, etc.

e) The characteristics of all these tenses are easy to remember, according to the rules given above:

- Indicative:* *Compound Perfect:* *ke sa kang ka rata*, etc.
 Imperfect: *ke ue kang ka ka rata*, etc.
 Past Future: *ke tha kang ke sa ka ka rata*, etc.
Conditional: *Perfect:* *nka kang ke sa ka ka rata*, etc.
 Imperfect: *nka kang ke ue ke sa ka ka rata*, etc.
Potential: *Present (used as a Future):* *ake kang ka rata*, etc.
 Imperfect (sense of the Future Imperfect): *ke ue kang ka ka rata*, etc.

The *Future: ka u ka ke ka rata*, does not form any participle.

Obs.—The fact that the *Potential: ke ke ke ka rata*, does not form any participle (as it has no dependent form) as well as the other very suggestive fact that in *se-Peli* the dependent form of it is *se ka se ke ka rata* (in *se Chuana ke se ke ke ka rata*) leads us to believe that the *Potential: nka ke ka rata* (which corresponds to it) is but a contraction of the fuller form of the *se-Peli*. We would thus have in the Potential the dependent form of the Future, now used also in independent sentences. It is but a hypothesis, but a very probable one. In that case the negative particle which seems now to be absent from the Potential, would be found to be still there, *ake ke* being a contraction for *ake se ke*. That seems the more probable when we notice that some *ba-Suto* are sometimes using a very similar form *ake se ke ka rata* together with the more usual *ake ke ka rata*.

For a full view of Negative Conjugation see the Synoptical table IV.

IV. *The Verbs to be and to have.*

1. The *Substantive verb* (or logical copula) *to be*, being in se-Suto of a rather difficult formation, and having a great practical importance, it is necessary to treat it here.

Its conjugation is formed with the help of different *radicals* or *stems*: *ho ba* (to be, or rather to become), *na* and *le* (to be).

The paradigm given in the Synoptical Table V will show the manner in which the different kinds are made use of, either in the Positive or in the Negative. But it is necessary to explain more fully the peculiar way in which the se-Suto expresses the *Copula* in the *Present of the Indicative*. In the paradigm it will be noticed that there is *no absolute or independent form* of that tense, only a dependent form (*ke le, u le*, etc.) being extant. The independent form is expressed merely by the pronouns or the verbal particle *ke*.

The *Copula* is expressed in two different ways:

a) When the *predicate* is an *adjective* or an *adverb*, the primitive pronoun is simply put before it (of course, according to person, number or class), the *Copula* being understood. Ex: *linhomō tseba li aye* these oxen are bad (lit. these oxen they bad), *u mabe thon art ba*, *o teng* he is there, *o kae?* where is he? *o Maseru* he is at Maseru.

But as soon as the sentence becomes *dependent* (or after an auxiliary), the *Copula* reappears in its dependent form, *ke le, u le*, etc. Ex: *Phlho o tseba ha li le npe hahālo, nko ke ka li riko* if those oxen they so bad, I will not buy them; *ha u le teng, a ka lla ho 'na* if he is there, he may come to me, etc.

b) When the *predicate* is a *noun* (or any substitute for it), the *Copula* (*ke* (it is)) is used in the 3rd pers. sing. and plur. of all classes instead of the respective pronoun; but in the 1st and 2nd persons sing. and plur. the pronouns are used as when the predicate is an adjective or adverb. The copula is here also understood.

Ex: *le nuthā* it is a man (but when *le* is a pronoun of the 1st pers. sing. it signifies: I am a man); *nthā ena ke e ka* this house it is mine, *nana e ke nāte* that man it is my father.

But when the sentence becomes dependent, the *ke* of the 3rd pers. sing. and plur. resolves itself into the neuter pronoun *e* of the VIIth class, followed by the dependent Present *le*: *e le*. Ex: *nthā ena ha e le nāte ke tu kōat ho ena* since this house is mine, I will go (part. II); *taku lo u lu e le bakenō, ba ka lla kōatō*, since those men are (lit. it is) thy friends, they may come here. But in the 1st and 2nd persons sing. and plural, the primitive pronouns of the 1st and 2nd persons are used, as when the predicate is an adjective or an adverb. Ex: *ha u le marōna, ke lla u mamela*, if thou be a child, I will hear thee; etc.

Obv.—It must be observed here that, in all other tenses and moods of the verb *to be*, when the *predicate* is a *noun* (or any substitute for it), the 3rd pers. sing. and plur. of all classes takes away the neuter pronoun *e*. Ex: *bathō ba e ne e le batomeli*

these people were Christians (lit. it was Christians), etc. But when the *predicate* is an *adjective* or an *adverb*, the pronoun of the 3rd pers. must, as usual, agree in class and number with the noun it represents. Ex: *bathō banō ba na ba le tung* those people were there, etc.

We give here as an example a complete paradigm of the independent Present of the Indicative of the Substantive verb:

| <i>With an adjective or an adverb.</i> | | <i>With a noun.</i> | |
|--|------------------------------|--|------------------------------------|
| Sing. 1st pers. | <i>ke mabōna</i> (I am good) | <i>ke mabe</i> (I am bad), <i>ke marōna</i> (I am chief) | |
| 2nd pers. | <i>u mabōna</i> , etc. | <i>u mabe</i> , etc. <i>u marōna</i> , etc. | |
| 3rd pers. 1st cl. | <i>u mabōna</i> | <i>o mabe</i> | |
| | 1Ind cl. <i>u mabōna</i> | <i>a mabe</i> | |
| | 1IInd cl. <i>u mabōna</i> | <i>le mabe</i> | |
| | 1Vth cl. <i>e mabōna</i> | <i>se mabe</i> | } <i>ke marōna</i> |
| | 2Vth cl. <i>e mabōna</i> | <i>e mabe</i> | |
| | 3Vth cl. <i>le mabōna</i> | <i>ba mabe</i> | |
| 4Vth cl. <i>ha mabōna</i> | <i>hā mabe</i> | | |
| 5Vth cl. <i>u mabōna</i> | <i>u mabe</i> | | |
| 6Vth cl. <i>u mabōna</i> | <i>u mabe</i> | | |
| Plur. 1st pers. | <i>re mabōna</i> | <i>re mabe</i> | } <i>re marōna</i> (we are chiefs) |
| | 2nd pers. | <i>le mabōna</i> | |
| 3rd pers. 1st cl. | <i>ba mabōna</i> | <i>ba mabe</i> | } <i>ke marōna</i> |
| | 1Ind cl. <i>e mabōna</i> | <i>e mabe</i> | |
| | 1IInd cl. <i>a mabōna</i> | <i>a mabe</i> | |
| | 1Vth cl. <i>le mabōna</i> | <i>le mabe</i> | |
| | 2Vth cl. <i>e mabōna</i> | <i>e mabe</i> | |
| | 3Vth cl. <i>u mabōna</i> | <i>u mabe</i> | |

Obs.—Another variety of the *Present* in its dependent as well as in its independent form is found sometimes: *ke ba, u ba*, etc., but it is of a very limited and peculiar use, and signifies rather to become.

To form the *negative* of the Copula, it is only necessary to put the negative particle *ha* before the primitive pronoun, which is *independent*; the negative of the impersonal form *ke* is *sé*. Ex: *hasé bathō* they are not men, *ha u mabe* thou art not bad, *lu a mabōna* he is not good (a not o becomes) of the negative), *bathō banō hasé narōna* those people are not chiefs, etc.

When the verb is *dependent*, the forms *ke le, u le*, etc., become *ke sé, u sé*, etc., and the impersonal *e le* becomes *e sé* (in the Participle *ke séng, u séng, e séng*, etc.). Ex: *hōvāō enu ha e sé enu hao u etsāng ka enu?* since this ox is not thine, what art thou doing with it? etc.

Obs.—The negative forms *ke sé, u sé*, etc., are probably a contraction from *ke so le, u so le*, etc., which would be the regular negative form of the Positive *ke le, u le*, etc. (cf. what has been said above on the probable contraction of the Potential negative *uku e ke*, into *ake ke*).

The verb to *have* is *ha ba le* to be with. It is conjugated as the verb *to be*, followed by the preposition *le* (with). In the *Present* and the Tenses formed by it, the form is: *ke na le, u na le*, etc.; *ke ne ke e-na le, u no u e-na le*, etc. (for the use of the euphonic *e* in the verb *ha ba le*, see what has been said above). In the *negative conjugation* the verb *ha ba le* generally drops the preposition *le* in the Present of the Indicative and all Tenses formed with it (the so-called Tenses of Simple formation), but keeps in all others (the so-called Tenses of compound formation); or, as would be probably a better

expl. nation, the proposition *le* is dropped in all Tenses formed with the auxiliary *na* (*ke na le*, etc.), whereas it is kept in all Tenses formed with the radical *ke* (*le le*, etc.). The dependent form of the Present of the Indicative and of all Tenses formed by it is *ke sé na, a sé na*, etc. Ex: *ha ke na labé'na* I have no bread; *bo na ke sé na a sé na* I had no bread; *ha lea ka le na le labé'na* I did not have bread; *ahé ke ka le le labé'na* I shall not have bread, etc.

Obs.—When the imperatival construction is used with the verb *to be* (that is, when the main subject is placed after the verb, and the imperatival pronoun *bo* is put before the verb as its substrate), the verb *to be* takes then the form of: to have *le bo le*.

Ex: *ka sé bo na le bo sé'na* there are people here; *sé'na le bo sé'na* Likewise they are in this world there are many oxen, etc.

In the negative the proposition *le* is dropped agreeably to rule. Ex: *ka sé ha bo na sé'na* there are no people here; *ka sé ha le na sé'na* Likewise, *am* in this kind of case we do not say, etc.

On the verb *to be* may be dropped, the copula being, as shown above, expressed merely by the pronoun. Ex: *ka sé bo sé'na le na sé'na* there are no people here; *ka sé ha le na sé'na* in this world there are no oxen, etc.

In the other tenses, the verb *to be* is likewise used in the positive. Ex: *bo sé'na le ha sé'na le sé'na* there were people there; *ahé bo sé'na le ha sé'na le sé'na* in this kind of war will be oxen, etc.

In the negative of such tenses the verb *to be* is generally used instead of *bo sé'na le*. Ex: *ka sé'na le na sé'na le sé'na* there were no people here; *sé'na sé'na le bo sé'na le sé'na* Likewise *le sé'na* in this kind there will not be many oxen.

Obs. 2.—In the preceding Obs. we have given what may be called the most correct use of the language. But some small variations in a way a little different, which is not a vice however, though it is better not to imitate them. We give examples.

Instead of saying: *ka sé bo sé'na le na sé'na* there are many people here, some say: *ka sé bo sé'na le na le sé'na* or Likewise instead of saying: *ka sé ha le na sé'na* there were people here, they say: *ka sé ha na le na sé'na*. Instead of saying: *ka sé ha le na sé'na le sé'na* there were no people here, they say: *ka sé ha na le na sé'na*. Such constructions cannot be found upon any authority, but they are more so common than on Soto.

Obs. 3.—The particle *do* here, there, may be most conveniently entered here, although it is probably an adverb. It is used only in the narrative, always in connection with the verb *to be*. In the independent form of the Present (when the copula is not expressed) it is put after the personal pronoun just like an adjective or an adverb. Ex: *ahé sé'na do le na sé'na* that person is not there; *ahé sé'na do le na sé'na* the sheep is not there; *ahé sé'na do le na sé'na* the man are not there; *ahé sé'na do le na sé'na* the plate is not there, etc.

When employed in connection with the auxiliary verb *na* (which gives to the verb the meaning of being still there, see below), it means that it is no more there, that it is lost, gone away, in case of a man, it is a polite and euphemistic way of saying that he is dead. Ex: *ahé sé'na do le na sé'na* my father is no more there, he is dead; *ka sé'na do le na sé'na* the oxen are no more there, they are lost, or dead, or destroyed.

When the Present *bo* is used dependent, and in the Tenses formed with it, *do* precedes as well as in all others: *sé'na do sé'na*, and is placed after the verb, which does not take the negative form, the negative meaning being already contained in the form *sé'na*. Ex: *le ha ha le sé'na do sé'na* although they are not there; *ka sé'na do le sé'na* I was not there; *ahé sé'na do le na sé'na do sé'na* they had not been there, they did die; *ka sé'na do le sé'na* I shall not be there, etc.

The form *sé'na* is even used by some in connection with the independent form of

the Present. Ex: *močēna o sēto* the chief is not there. In the same manner some say *ke ne ke nēto* instead of *ke ne ke to sēto*. But such constructions are probably corrupt se-Suto and ought to be avoided (although the last mentioned *ke ne ke nēto* would be shown, by the example of other dialects, to be the etymologically correct one=*ke ne ke sēto*).

Obs. 4. — To explain better the diverse meanings of the different negative forms given in this chapter, we subjoin a few examples. *Močēna ha o do* the chief is not there, *močō o hočō no čin* that man is not a chief, *močēna ha a behale* the chief is not angry, *kuano ha ho močēna* there is no chief here.

In the positive those sentences would be *močēna o do* the chief is there, *močō no čin* that man is a chief, *močēna o behale* the chief is angry, *kuano ha na le močēna* there is the chief here.

V The Auxiliary Verbs and Verbal Particles.

Besides the regular Tenses and Moods which have been given above, there is a large number of verbal forms, formed with the help of special auxiliaries and verbal particles. These particles or auxiliaries may be connected with some of the regular tenses, to which they impart a peculiar meaning. It would be impossible to give them all in this sketch, but it is necessary to say a few words about some of the most important.

1. The stem *ba* (not to be confused with *ha la* to be, to become but certainly related to it) gives to the verb, when connected with it, an emphatic sense. It may best be rendered in English by the verb *even*.

It is used in that sense in the Present, *ke ba*. *Ke ha* and *ke bile* are followed by the Present or the Simple Perfect of the principal verb; *ka ha* by the Consecutive Perfect. The tense of the principal verb itself determines the tense of the combination. Ex: *ke bile ke tsumāca* I even go (Present), *ka ba ke tsumāca* and I went away, *ha bile ha tsumāca* they even went away, *o bile o tsumāca* he even went away, etc.

The Subjunctive *ke be*, followed by the Subjunctive of the principal verb, signifies *until*. Ex: *re tla tsumāca, re be re fihle hū* we will walk till we arrive home.

In the negative conjugation, either the principal verb alone takes the negative conjunction *ha*, or both verbs take it. The form of the auxiliary is not changed. Ex: *ke bile ha ke rate* and even I do not like, *ha ke bile ha ke rate* I do not like it at all.

Obs.— It must be noted that the negative of the principal verb *be* is used instead of *so*, which shows that the principal verb does not logically depend upon the special auxiliary *ba*, as it does upon other auxiliaries. The same may be said of the form: *o bile o tsumāca* (which would be *o bile o tsumāca* if the principal verb was in any way dependent upon its auxiliary). Such niceties, so to say, must be very carefully observed if one wants to speak decent se-zuto.

2. The verb *ho hla* has all its forms. The Present is *ke hla*, the Simple Perfect *ke hlile*, the Consecutive Perfect *ka hla*, the Future *ke tla hle*, the Potential *nka hla*, etc., the Subjunctive *ke hla*, the Imperative *hla, hlong*, the Infinitive *ho hla*, etc. It gives to the verb the idea of instantaneous execution or of completeness.

The Present and the Simple Perfect are followed by the

Present (the tense of the combination being the Present): Ex: *ke hla ke bua*, or *ke hlile ke bua* I speak at once.

The Simple Perfect and all other Perfect forms, as well as the Potential, are followed by the Consecutive Perfect (the sense being past except in the latter): *ke hlile ka tsamula*, *ka hla ka tsamula*, *ke ile ka hla ka tsamula* I went at once, *nku hla ka tsamula* I can go at once, etc.

The Future, the Imperative and Subjunctive are followed by the Subjunctive: Ex: *ke (la hle ke etse* I will do at once, *hla u etse* do at once, *ke hle ke etse* (that) I do at once.

The Infinitive is followed by the dependent Present of the Indicative of all persons, numbers or classes (according to the subject of the sentence). Ex: *ke tsamule ho hla ke tsamula* I must leave at once, *u tsamule ho hla u tsamula* thou must leave at once, etc.

Obs.—Note that the verb which follows the auxiliary *ho hla* is logically dependent upon it, as may be seen from the locution: *o hlile a tsamule* he went at once. The manner in which the Present is made to follow the Infinitive is very interesting, and must be noted, as the same construction is found in the verbs *ho 'na*, *ho hula*, *ho nqa* (vide. below). There are no negative forms of the verb *ho hla*.

3. The verb *ho 'na* possesses likewise all its forms, with the exception of the Imperative. It imparts to the verb the idea of continuity or progression (like the English: *I am doing*, but with more weight). Ex: *ke utse ke etsa* I go on doing, *e ka khona u 'no u tsamule* you must continue walking, etc. The Present and Imperfect are followed by the dependent Present of the principal verb; the different forms of the Perfect and of the Potential by the Consecutive Perfect; the Subjunctive and Future by the Subjunctive; the Infinitive by the dependent Present, in the same way as for the verb *ho hla*. There are also negative forms.

Here follows a short paradigm of it (the tenses in brackets are formed with the help of other verbs).

Indicative.

| | | |
|----------------|---|---------------------------|
| Present : | <i>Kontse ke sebetsa, o utse a sebetsa</i> , etc. | I go on working |
| neg. | <i>(hu ke sa sebetsa)</i> | I no longer work |
| Imperfect : | <i>ke ne ke utse ke sebetsa</i> | I went on working |
| neg. | <i>ke ne ke utse ke sa sebetsa</i> | I did not go on working |
| Perfect : | <i>ka 'nile ka sebetsa</i> | I did go on working |
| neg. | <i>ha kea ka ka 'na ka sebetsa</i> | I did not go on working |
| Consec. Perf : | <i>ka 'na ka sebetsa</i> | " |
| neg. | <i>ke sa ka ka 'na ka sebetsa</i> | " |
| Future : | <i>ke tlu 'ne ke sebetsa</i> | I shall go on working |
| neg. | <i>uke ke ka 'na ka sebetsa</i> | I shall not go on working |
| or | <i>la nka ke ka 'na ka sebetsa</i> | " |

and so on (the other tenses are formed in the same way).

Subjunctive.

| | | |
|-----------------------------------|--------|-------------------------|
| <i>ke 'ne ke sebetsa</i> | (that) | I go on working |
| <i>ke se ke ka 'na ka sebetsa</i> | (that) | I do not go on working. |

Infinitive.

ho 'na ke sebetse, ho 'na u sebetse, etc.

Potential.

aka 'na ka sebetse

I may go on working, etc., etc.

4. The invariable stem *se* denotes that the action is *soon* to take place, or has *already* taken place. It is combined with all Indicative forms, being placed before the principal verb, in the same manner as the auxiliary: *ke ne, u no, etc.* Ex: *ke se ke tsama'a* I am already going, *a se a tsamaile* he is already gone, *re se re yile* we have finished eating, *ba se ba tla tsama'a* they will soon go, *ke ne ke se ke e-éa* I was just going.

It may also be joined to the negative verb. Ex: *ke ne ke se ke sa sebetse* I had already begun not to work, etc.

Obs.—Note that the principal verb is placed in a logical dependence upon it, as may be seen from the example: *a se a tsamaile*. This is also the case with the verbs *ho hla, ho 'na*, and generally all auxiliary verbs.

5. The stem *e-so* (with the euphonic *e*), which is also invariable, imparts to the verb, when *positive*, the sense of *being before*, and is always in the dependent Present or in the Imperfect. It is generally connected with the verb by the particle *ho*, the verb itself being in the Subjunctive form. It is sometimes connected with it by means of the particle *ka*, the verb being then in the Present form (sometimes even in the Infinitive, but without *ho*).

Ex: *ke e-so ho tsama'e*, *a e-so ho tsama'e* before I go, before he goes; *a na a e-so ho tsama'e* before he had gone (or he had not yet gone), *ke e-s'o ka ke tsama'a* or even *ke e-s'o ka tsama'a* before I go, or before I went.

When in the Negative, *e-so* may be translated by *not yet*; it forms only the independent form of the Present of the Indicative (the positive form is its corresponding dependent form), *ha ke e-so ho bua* I have not yet spoken, *ha a e-so ka a e-éa* he has not yet gone, etc.

6. The verbal particle *sa* (not to be mistaken for the negative particle *sa*) gives to the verb the idea of continuation to a certain time; it may be rendered by the English *still*. It is always placed between the pronoun and the verb. It may be connected with all Indicative and Conditional forms (except the Consecutive Perfect and other tenses formed with it). Ex: *ke sa ya* I am still eating (I have not yet finished), *ke ne ke sa bua* I was still speaking, *a sa ile* he is still gone, *a sa tla bua* he shall still speak, *nka be ke sa sebetse* I should still work, *ho sa ikile* it is still right, etc.

In its negative Conjugation, the negative particle *ha* is merely placed before the positive without affecting its form at all (the compound tenses cannot have any negative). Ex: *ha ke sa ya* I do no longer eat, *ha a sa tla bua* he shall speak no more.

7. The stem *ntoo* (or *ntano*) imparts to the verb the notion of succession of time; it may be rendered by *then*. It is only joined to the Present (with a present or future meaning) and to the Consecutive Perfect (with a past meaning). Like *sa* it is inserted

between the pronoun and the verb. Ex: *ke ike la lua yoclo, ka ntoo ihā* I have spoken so, then I went away; *ke ihā aletsu ke utoo tōia* I shall work, then I (will) go away.

8 & 9. *Mpa* and *fela* (which are usually treated as conjunctions or adverbs in their usual form: *mpa* and *(f)la*), are in reality verbs and may be conjugated in all tenses and moods, and even form participles. For their sense see the examples. Ex: *ke mpa ke tsama'a* but I walk (or I only walk), *ke ne ke mpa ke lua* I only spoke, *ke ihā mpa ke hōe* nevertheless I will speak, *ke rata ho mpa ke lua* but I like to speak, *ke fela ke rialo* I certainly say so, *ke fōhē ka ēa* I certainly went, etc.

Obs.—*Hō mpa* has all its tenses, and is constructed exactly in the same way as *ho ihā* and *ho hōe*. *Hō mpa* is only found in the Present, Simple and Consecutive Perfect. Its construction may be seen from the examples given above.

10. The verb *ho re* to say, is frequently employed in the same way, as a special auxiliary, in the Present, the Imperfect and the Simple and the Consecutive Perfect of the Indicative. It then signifies *when, at the very moment that, etc.* Ex: *-ba re la sa lua, ho hāha methō* when they were still speaking, a man arrived (lit: they said they still speak, etc.); or *la itse ha sa lua, or la ne ba re ba sa lua, etc.*

When followed by the form *ka re*, it has a very idiomatic sense. Ex: *ha re ha re ba hāla loloi, la sitou* (or *la itse ka re ba hāla koloi*, etc.), they vainly tried to draw the waggon, they could not.

11. The defective verb *ka*, besides its use as an auxiliary in the formation of the Potential and Conditional Moods, helps to form in the negative a peculiar construction, indicating that it is not the habit or the custom, to do so and so. Ex: *ha ba ke la tsama'a* they do not use to walk, they generally do not walk; *monna ke nku, ha a ke a ihā* (see-Suto proverb) a man is like a sheep, he does not cry.

The corresponding Positive is *nke ke tsama'e, u ke u tsama'e, a ke a tsama'e*, I sometimes walk, I am more or less in the habit of walking.

Obs. 1.—Many other tenses are formed with the help of the same auxiliary *ka*. Ex: *o nū ke u etsu gualo* he certainly did so, *ka nū ka ka b'isa* I once asked, *u ka ka na ho hōe* wait a little, please, *ke ne ke ka hua gualo* I did certainly speak so, *mo'a ce hōhōe la sa'lo ka te o am'ihelo* the Spirit which will not receive, etc. There are also many other forms which would require further study to be well mastered and understood.

Obs. 2.—When used alone *ka* has the sense of: *to be like*. It forms but few tenses. Ex: *igane eno o ke st'at'at'oe* this child is like his father, *u en u ka at'at'oe* you were like your father.

12. Another peculiar construction must also be noticed. It is formed with the help of the verb *ho ēa*, as an auxiliary, and expresses that something is done habitually:

Ex: *ke ēe ke etse*, often contracted *k'e ke etse* I am in the habit
u ēe u etse *u' o u etse,* [of doing,
o ēe a etse *o' a etse,* etc.]

Sometimes people say in the same sense, *ke 'ue ke etse, o 'ne a etse*, etc., (the auxiliary verb being then *ho 'na* noticed above).

Obs.—Some of these special auxiliaries may be combined. Ex: *ke sa utse ka hua*, or *ke sa utsonse ke hua* I still go on speaking (combination of No 6 and 3); *nka hla ka 'n' ka hua* I may continue speaking (combination of No 2 and 3), etc. Most of them have participial forms.

In order to be complete we ought also to speak of verbs like *ho tsuntua* and *ho njeja*, which are never used alone, but are merely employed as auxiliaries, or of verbs like *ho bula*, *ho boela*, *ho hlola*, *ho tseha*, *ho tlola*, and *ho tsua*, which, though having a sense of their own when used alone, may also be employed as auxiliaries of other verbs, to which they impart a modified meaning. But it is impossible to be complete in this elementary sketch which many will already find far too developed. For the same reason we refrain from speaking of other idiomatic forms in which se-Suto is very rich.

Obs. 1.—The verb *ho nqafa* (never used alone) may best be rendered by the locution: in the nick of time, at the very best moment. It is generally forced in the Simple Perfect, and is followed by the Subjunctive. Ex: *ke nqafile ke y-fo* I have arrived in the nick of time. It may also be put, together with the following verb, in the Consecutive Perfect. Ex: *ke nqafile ka y-fida*. Some use it in a substantive form: *matsofifi ke y-fide*. All those forms have the same sense.

Obs. 2.—*Ho tsontsua* (never used alone) gives to the following verb the notion of: in vain; it forms the Present, the Simple and the Consecutive Perfect. *Ho bula* to look for, *ho hula* to stay, *ho tsoma* to be frightened, and *ho hlola* to leave, when employed as auxiliaries impart to the principal verb a special adverbial meaning. *Ho bula* imparts to it the notion of approximation (nearly); *ho hlola* of duration and continuity (always); *ho tseha* and *ho tshu* of contingency (haply) and abruptness. They are followed by the dependent form of the Indicative Present. Ex: *o tsa tshu a vknatshu* he will perhaps be angry with me. *Ho bula* may also be followed by the Infinitive. Ex: *a bula ho tshu* he has nearly died.

Obs. 3.—*Ho bula* to come back, when an auxiliary, imparts to the verb the notion of repetition (again). It is but rarely used in the Present. In the Simple Perfect *ke bula* (which has the sense of a Present) it is connected to the principal verb in the same way as *ke hile* even (see p. 53.), that is the principal verb is not to be put in the dependent form. Ex: *a bula e teng* he is again here, *a bula a tsontse* he has again gone away. In the other tense it is constructed like *ho hla* and *ho 'na*. Ex: *ke tsa bula ke hla* I shall speak again, *nka bula ka hla* I may come again, *ke tsontse ho bula ke tshu* I must come again, etc.

Obs. 4.—*Ho tsua* to go out, imparts to the verb the notion of *having just done* something. It is connected with the verb without any intervening particle or pronoun and is only used in the Present and the Imperfect. Ex: *ke tsua tsa* I have just come, *ke na ke tsua 'nana* I had just seen him. In the Participle it does not take the suffix *-ng*. Ex: *motso go ke tsua mona*, the person I have just seen.

VII. THE PARTICLES.

As they will all be found in the Vocabulary, we need only say a few words concerning them. They may be divided into *Prepositions*, *Conjunctions*, *Adverbs* and *Interjections*; but the three first divisions are more or less arbitrary, and it is in many cases impossible to decide with certainty to which of them a particular particle belongs. A great number of them may still be traced to a verbal origin, and probably all of them were formerly verbs.

I. The Adverbs.

They are either primitive (ex: *moa* there, *mona* there, *teng* there, here, *quang?* how? *ha* not, etc.), or formed from nouns or adjectives (by prefixing to them the particles *ha* or *ka*, like *hampe*

badly, *hahala* strongly, etc.), or are simple nouns in the nominative or locative cases (ex: *nyuhola* last year, *kanehla* always, etc.).

II. The Prepositions.

Primitive prepositions are very rare; the following are the most important: *le ka*, *ke ho*, *ha*.

le means *with* or *along*. Ex: *re lu le uena* I go with thee (lit. we go with thee), *ke tsamala le thaba* I go along (the side of) the mountain.

ka: *by the means of*. Ex: *ke rema sifate ka selipê* I fell the tree with (by the means of) an axe.

ke: *by* (the efficient cause). It is in reality a verb or verbal particle, the same as *ke*; it is (cf. the verb *to be*). Ex: *ke balaqa ke uena* I am killed by you (= I am killed, it is you). *Ke* always indicates the author or the cause of the action, *ka* the means of doing it. Ex: *ke otl'loe ke ntate ka phoja ea tsukula* I have been beaten by my father with a sjambok of phojeros.

The three locative prepositions: *ho*, *ha*, *ka* (as well as the locative case of the nouns) require a brief explanation. They may as well indicate the notion *to* or *from* a place, or the rest *in* a place. By themselves they merely indicate locality; the notion of rest or motion *to* or *from* or from a place is expressed by the verb itself.

So with *ke* too, (*from*, *at*, *by*). Ex: *ke ea ho uena* I go to you, *ke tsua ho moriri* I am coming from the chief, *ke nse ke le ho ena* I am still with (or by) him.

With *ka* (*from*, *to*, *at* somebody's). Ex: *ke ea ha Raphoka* I am going to Rapoka's, *ke tsua ha Raphoka* I am coming from Rapoka's, *ke hahile ha Raphoka* I am living at Rapoka's.

With *ha* (*on*, *to*, etc.). Ex: *ke ea ka sehlabeng* I am going to the plateau (or the top of it), *ke hahile ka Thaba Bosiu*, I am living on Thaba Bosiu, etc.

Compound prepositions are very numerous. They are formed by nouns, or adverbs followed by the prepositions *le*, *ho*, *ha*, or by the Genitive construction. Ex: *pele ho* in front of, *hole le* far from, *har'a* between, *ka hotimo ha*, etc.

III. The Conjunctions.

They are mostly of a verbal nature, and it is even difficult to know in some cases if they have still to be looked upon as verbs or conjunctions. Some may under certain circumstances be conjugated, like *empa*, *efela*, *etsue*, etc.; others are invariable like *hoba*, *hore*, *eaba*, *ho'ne*, etc.

Primitive conjunctions are rare; the most important are *ha*, *kapa*, *leha*, etc.

Some particles used as conjunctions were originally adverbs, like *mo*, or prepositions, like *le*, or even nouns, like *mohla*.

The most numerous are compound; we cannot possibly give a full list of them, but we give below some of the most important, together with the indication of the mood of the verb they govern.

Of course we do not aim at being complete, but the few hints on the correct use of many conjunctions which will be found in this chapter will prove very useful to the student, and enable him to prosecute his studies for himself if he chooses to do so.

A. Conjunctions which are not followed by Verbs (except in the Infinitive).

| | | |
|---|---------------------------|-----------------------|
| <i>le</i> and (lit. with), even | <i>ha e sé</i> except | <i>ha e le</i> as for |
| <i>esita le</i> and even | <i>yualaka</i> as | |
| <i>leha e le</i> nor, or | <i>ka</i> and (lit. with) | |
| <i>leha e le...leha e le</i> whether...or, neither...nor, | <i>ho isa</i> until | |

Obs. 1.—*Esita le* is a verbal form (*le sita*) followed by *le*. *Leha e le, ha e sé* are forms of the verb *lu ba* (positive or negative) preceded by the conjunction *lu* it. They are equal to: and if it were, if it be not. Ex: *hu lu lu ma ma ar, leha e le mo ar* you have the chief with come, or his son, *u sé ke na e sa mosohetsi ka tetsahé le ma, leha e le u sé, leha e le ma ar hu* thou must not work on this day, neither thou, nor thy son; *le e le batho batho, ho ke ba raba* as for those people I do not like them, *ba ha ho ba le ba e kwifiso, ha e sé Noa e' natsi* all people were bad, except Noah alone; *es ta le e na e lu lu* and even he will come.

Obs. 2.—*le* is in reality a preposition meaning *with*. In the sense of *and* it is used to connect nouns, pronouns and any substitute for them as Infinitives, noun clauses, and adjective clauses, when they refer to different nouns. To connect the sentences, the conjunctions *me, eba, uste* are used. Ex: *tyi sé le tikhaú le phiti* the horses and the oxen have arrived, *tey ho na le batho hu batho le ba hanganyane* there are people both big and small, *ke raba ho ya le ha na* I want to eat and to drink. But: *ba bona ntate, 'me ba na lautela* they see my father and they salute him, *batho bana ba raba khama on kesó, 'me ba lu e raba* those people like our ox and they will buy it.

Obs. 3.—But *le* cannot be employed to connect two adjectives limiting the same noun. Such adjectives follow each other without any connecting particle. Ex: *póó e atle, e khóó* a fine and large horse; whereas *póó e atle le e khóó* would mean a fine horse and a large one. As *le* means really *with*, and is a preposition, the reason of that construction is obvious, as prepositions can only connect nouns. Instead of *le*, the conjunction (or rather preposition) *ka*; with may be also employed. *le* sometimes signifies: even. Ex: *hu ba ka ka fanana matho le a moay* I did not find even one person. It is in that sense that it may be sometimes employed after the negative *hu ke na* I have not. Ex: *hu ke na le póó* I have not even a horse.

B. Conjunctions which are followed by Verbs.

For the convenience of the student which may often feel embarrassed we give below the indication of the mood of the verb required by the different conjunctions. But, of course, it is impossible, in the limited space at our disposal, to show the discriminating value of all of them, and the different sense they may take in connection with different tenses.

Obs.—For the difference between the *dependent* and the *independent* form of the Indicative, which is so important for the correct use of the Conjunctions, see p. 36, where it has been treated in full.

1. Conjunctions which do not require the use of a special mood of the Verbs.

| | |
|---|--|
| <i>'me</i> or <i>ho'me</i> and (connecting sentences) | <i>anthé, athé, kanthé,</i> [<i>kanthebo</i> but, whereas <i>eflu</i> indeed, in reality <i>mohl'omong</i> , perhaps |
| <i>kapa,</i> or | |
| <i>yuale,</i> now | |
| <i>empa,</i> but | |

Obs. 1.—*Kapa* is also used to connect nouns; *hapa*, *quai* and *athe*, are true conjunctions, and have no other sense besides the one given above. *Moh'omong* is = *nachto* many one time, and is used in the sense of *perhaps*. All the others are verbal forms.

Obs. 2.—The correct use of *wa* has been given above. It is 1st extensively used by the natives than in printed books, where European authors have been perhaps too much imitated. It is often a sort of interjection. Ex: *wa ahi k'ny ha a nyaha hama kabala?* and well! what is your reason for speaking to me in such a bad way?

Obs. 3.—For *empa* and *ofla* when conjugated see p. 56. They are also often used as invariable conjunctions. Ex: *ka va ha hao, empai he nyama a te s'ia.* I went to see you, but found you absent. *Ofla a nabe* you are bad indeed!

Obs. 4.—The difference of meaning between *va va* and *ka'ah'ongit* to be noticed. *Empa* means *but* in a general way; *ka'ah'ic* is much stronger, and indicates a complete opposition, much stronger than the English *whereas* by which we have rendered it. Its sense is in reality: it is not so, but... Ex: *a va va s'iaha, ka'ah'ic a not a te* you say you love me, whereas (in reality it is not so, but) you hate me; *a va va s'ia, ka'ah'ic a nabe* he says he is good, whereas he is bad.

Obs. 5.—All these conjunctions may be connected with the different moods. We give a few examples, besides those given in the preceding observations. *te va va va ma'ha va va va, ka'ah'ic a sa'ia* they said that man was coming, whereas he does not come. *K'ha nabe k'ny ke a nyama, wa a va va nyama?* Why do you see me and not salute me? *Ka' hana h'ana e'ia a te s'ia* (or *ofla a nabe*) I see that he is bad indeed. *Moh'omong a'ia te* perhaps he will come.

2. Conjunctions which require the use of the Indicative in its independent form.

ahle, eaba, eba, ebe, then, and, now *hore na* if, whether (indirect interrog.)

elala then (with a future meaning) *eka* perhaps

akab'aha then (after a supposition)

hoba, hobone that (indicating a fact, *le hona* and even, and now

[not an order])

hore that

"

leha ho le yualo nevertheless

ha ho le yualo however

Obs. 1.—With the exception of *le hona* (which is a pronoun of the VIth cl. preceded by the preposition *le*), all those conjunctions are neuter forms of the verbs *ho ha* to be, *ha va* to say, and *ka* may. Decomposed into their constitutive parts they would be: *a hle, ea ha, e ha, e he, a'ia ha, e ka he e ha, ha ha, ho va, a'ka*.

Obs. 2.—When constructed with the independent Indicative, *leha, hobone, hore* express always a fact or a supposition, never an order. Ex: *ka' elala hoba a' nyama* I know that you love me, *ka' akab'aha hoba ke e'ia* I have heard that it is he, *ka' hoba hore a'ia te* I see that he will come. *Hore na* (that is *hore* followed by the interrogative particle *na*) introduces the indirect interrogation. Ex: *na' ka' te' le hore na a'ia te nyama* I do not know when he will come (lit. that he will come when?).

Obs. 3.—*Eka* means: perhaps, it is as if: Ex: *eka a' h'ike* perhaps he is righteous. *Eka ha a' h'ke* it is as if he were not righteous.

Obs. 4.—*Elala, eaba, eba, ebe* are always followed by the Present Tense (but they may also be followed by the Simple Perfect when it is preceded by the special auxiliaries *ke' nse* and *ke' se*, as *ba nse ba' tuse* they are still staying, especially in the case of Verbs which have in the Simple Perfect the sense of the Present). Ex: *yualo' h'ama' e'ale' ke' t'ama' e'ia* and now the following day I went away; *ka' isama' e'ia' h'ama' e'aba' ke' lula* I journeyed long, and then sat down; *ha' va' ke'pa' h'ante, eba' va' va' ja* if we

ha e so le ke sa u lone where have you been since I last saw you (lit. since the time I do not see you). *Leha u to moko* although you are bad, *ka hore le moko wa ku*, just as it is my custom, *motlo enoa eka kopa a lokae* it is as if that man were good.

Obs. 5.—*Eitse*, etc. (but without *ha*) may be connected directly with a noun or adverb of time. Ex: *eitse hooana* when it was morning, *eitse moat-llana* when it was afternoon, etc.

4. Conjunctions which require the use of either the *Independent* or the *dependent* form of the *Indicative* (or Potential).

| | |
|-----------------------------|---|
| <i>hoba, hobane</i> | because. |
| <i>ke hobane, ke hobana</i> | <i>ke hoba le hobane</i> (or <i>sa hobane</i>) I because |
| <i>hoya, hoyane</i> | } if (in an improbable supposition, or in a wish) |
| <i>hida, hidane</i> | |
| <i>yuatka eka</i> | just as if. |
| <i>yuatleka hoye</i> | " |
| <i>ha eba</i> | if really |

Obs. 1.—These are in form verbal. *hoba, hobane* are the same as *ey* under 2, but with another meaning. *ke hobane* and *ke hobana* are the same, *ey* being (it is) and *wa* (by) *ke hoba le hobane* (or *ke sa hobane*) *saka tlo ke* (or *sa hobane*) for the reason that. They have all exactly the same sense. Ex: *hoba u se tse sa u tlo* because he has come, *ake ke ka le ka hobane u ke pole* I will not go because I do not like, *ke the hoba le eka ke bobane a ngele* I shall fight with him, because he attacked me first.

Obs. 2.—*Hoya, hoyane, hoba, hobane* (verbal forms of which it is difficult to trace the origin) are used to express wishes or suppositions, both thought to be more or less improbable. Ex: *ke hoya e le moroana* if only I were a king! *hoya lea u na tse, eka eba ke na hobane* if only you had asked me, I would have told you: *hoya u se ka na se na, u se na eba le hoba le hoba ke hoba* (or *hoya ha na ke na se na*) if you only had not gone there, you would not have met with an accident.

Obs. 3.—We just give one or two examples of the use of *yuatleka eka, yuatleka hoye, ke yuatleka eka a le tse* (or *a tse*), it is just as if he were there, *ha hoba u moroana hoya hoba le tse* they have spoken as if everything were right, *a le e le yuatleka hoya a le tse* (or *ha a tse*) it was just as if he were not there, *ha eba u le tse* if really you are there, *ha eba a se tse* if really you are a chief.

5. Conjunctions which require the use of the *Subjunctive* Mood, *hore* that, in order that (expressing a wish as the *Latin: ut*)

hoba, hobane after
eitse hobane, ere hobane, eare hobane, eitare hobane, etc., after

Obs. 1.—*Hore* followed by the Subjunctive always expresses a wish, an order, or a desire. It is used in many sentences where the English requires the use of the Infinitive. Ex: *ke ile ke ba laela hore ha uhlasele pae e ka* I gave them the order to bring me my horse *ke pita hore, u hoya* I want you to go (but when the two verbs have the same nominative, the Infinitive is used. Ex: *ke rata ha tse hore* I want to go).

Obs. 2.—*Hoba, hobane*, in the sense of *after*, may be used alone or in connection with *eitse, eare* (cf. *eitse ha*, etc., under no 3). All what has been said above on the special meaning of those verbal conjunctions is also applicable here. They are always followed by the Subjunctive. Ex: *eitare hobane ke eba ha tse, ke the tse hore* as soon as I shall have finished speaking, I will go away; *a ile a the koma hoba a hoba motseny onô* he came here after having left that village.

6. Conjunctions which require the use of the *Participle*.³¹
(relative sentence).

moo where *moo.....teng* where
ke moo, ebile moo, ebe moo, eba moo, eabu moo, etc. and then, it is
 [then that
ke hona, ebile hona, ebe hona, eba hona, eabu hona, etc. it is for that
 [reason that
kamoo.....kateng as
mohla when

Obs. 1.—With the exception of *mohla*, all those conjunctions are formed with the help of *moo* and *hona*. The origin of *hona* has been already explained. *Moo* was originally an adverb of place: there. As a conjunction it signifies *where*, and it, as well as its compound *kamoo*, is generally used in connection with *teng* (resp. *kateng*) at the end of the sentence. Ex: *ke éa moo u éang teng* I go where you go, *ke tsa eba kamoo u ratang kateng* I shall do as you like. But *teng* (resp. *kateng*) may also be omitted. Ex: *ke éa moo u éang*; *ke tsa eba kamoo u ratang*.

Obs. 2.—*ke moo, ebile moo*, etc., are never followed by *teng*. Ex: *ke moo ke teng* therefore I say, *ebile moo u tsomabang* it was then that he went away; *eba hona éa kateng* it was then that (or for that reason) they left.

Obs. 3.—*Mohla* is really a noun and signifies: time, epoch. When a conjunction it signifies: when, but implies a time rather far (at the time of). Ex: *mohla éa ba-Suto éa bonang ba ma-Bura* when the ba-Suto fought with the Boers. It may also be connected with nouns. Ex: *mohla utso éa ba-Suto éa ma-Bura* at the time of the war of the ba-Suto and the Boers. To indicate a near time *ha* is used. Ex: *ha ke jaha natang éa, ke tsa japaéla* when I reach that village, I will rest.

6. Conjunctions which require the use of the *Consecutive Perfect*
(or the Potential).

e sé re, e sé be, e sé re mohl'omong lest.

Obs.—The original verbal nature of those conjunctions is apparent; they are negative Subjunctive forms of the verbs *ho re* and *ho ba*. They signify: *lest*. Ex: *itsoa, e sé re mohl'omong na hlaketon ke tsietsi* go away lest you meet with an accident, *monch' hantle, e sé re u ka hahua ke tira* look well about, lest the enemies might kill you.

IV. The Interjections

The most usual are *yo! yo 'na! yo 'na 'na!* alas! denoting sorrow; *ichu!* denoting pain; *khele! be! ué! eu! ao!* denoting surprise; *oho!* when addressing an important person; *le*, after an Imperative, to ask politely (from the verb *ho lila*); *ahé!* thank you; *ué!* when calling somebody (ex: *Leraia ué!* Hallo, Lerata); *tōoe* (sing.) and *ting* (plur.), in pretty much the same way; *monna tōoe!* Hallo man! you man! *banna ting!* you men! etc.

A very idiomatic construction (which is likewise to be found in a very large number of Bantu languages) is formed with the help of the verb *ho re* to say, and some interjections (generally of a verbal nature). That construction expresses sudden feelings, states or activities, and gives a great liveliness to the discourse.

Such sentences may be formed almost indefinitely, from nearly all verbs. Ex: *ho re tuu* to be silent, *ho re there* to be red, *ho re shui* (from *ho shua*) to be all gone, *ho re keni* (from *ho kena*) to enter with precipitation, etc.

VIII. THE NUMERALS.

It is difficult to dispose of the Numerals in *se-Sato*, as some of them are nouns, others are adjectives, others again are verbal forms. In order to give a full view of them, we have been obliged to keep them for the end, so as to enable the student to form a correct idea of them.

Although the *se-Sato* system of numeration may now seem to be obsolete, it was not so primitively. It only went as far as five; and even now we have special words only for the five first numerals; they are *adjectives*. From six to nine the numerals are expressed by *verbs*; ten, twenty, thirty, hundred, etc. are *nouns*.

In order to make the reader understand the names of the numerals, as they will be given below, we must explain that the *he-Sato* generally count upon their fingers, beginning with the fifth finger of the left hand, then passing from the thumb of the left hand to the thumb of the right, till they reach the little finger of the right hand which means ten. The tens are treated in the same way, etc.

I. Cardinal Numbers.

1. The five first numbers are adjectives and treated just like the other proper adjectives. The stems are: *one*, *he* (*o*), *two*, *he* (*o*), *three*, *ne* (*o*), *four*, *he* (*o*), *five*, *ne* (*o*). *Ne* keeps its termination *-ne* only in the *Vahloa* (*pe*) class. In the classes which have a prefix it drops *ne* altogether (*see*, p. 37). The other numerals follow the phonetic rules after being given for the change of the initial consonant (*see* *he* does not change, and *-ne* is strengthened into *he* *pe* *ne* *o* *so*). Ex: *ma'he e mang* (or rather *mallo a le mang*) one man, *sefate se se o* (or *sefate se le mang*) one tree, *batho ba hehehe* (or *men*), *lifate tse pe* 4 trees, *batho ba hehehe* three men, *lifate tse* 4 trees, *batho ba hehehe* four men, *lifate tse* 4 trees, *batho ba hehehe* five men, *he tse hehehe* five trees.

Obs. 1.—In the plural of the *Ha* (*ne*) Class, *hehehe* is contracted into *hehe*. Ex: *mallo a le mang* two men.

Obs. 2.—For *one* it is better to employ the dependent form of the Present of the verb *to be*, followed by the adjective *ne*. Ex: *mallo a le mang, mallo a le mang, he tse o e mang*, *Mallo a mang*, etc. signifies rather a man, or another man. Cf. p. 26.

2. From six to nine the numerals are verbal tenses. Six is expressed by the verb *he tselele* (Perf. *he tselele*) to cross, to pass over (as in counting six one has to pass over from the left hand to the right as explained above). Seven is expressed by *he sepe* to show, to point at (because in counting upon his fingers one arrives to the index of the right hand when counting seven). For eight and nine the verb *he roba* is employed followed by an object; *he roba menoava e meli* (or *meno e meli*) to break two fingers, means eight; *he roba menoava o le mang* (or *meno o le mang*) to break one finger, means nine (because, when one arrives at eight, lifting his fingers as soon as they are counted, only two fingers remain bent or broken,

and when one arrives at nine, only one finger remains bent or broken).

These verbs are generally employed in the participle of the Simple Perfect and connected with the nouns by means of the relative pronoun. Ex: *bathō ba tselēng* six men, *bathō ba supilēng* seven men, *bathō ba robilēng* man a le 'meli eight men, *bathō ba robilēng mono o le mong* nine men, etc. When the numeral is a predicate, the Indicative form is employed. Ex: *bathō bathō ba tselēse* those men are six, etc.

3. Ten is a noun: *leshōme* or *leshōme*. Twenty, thirty, etc., are expressed so: *mashōme a mabēli*, *mashōme a mararō*, lit. two tens, three tens.

Hundred is *lekhōlō*; two hundred, three hundred are: *makhōlō a mabēli*, *makhōlō a mararō*, etc.

Thousand is expressed by a noun: *sekete*; two thousand, three thousand are *libete tse peli*, *libete tse tharō*, etc.

leshōme, *lekhōlō*, *sekete* and their multiples are joined to the noun they qualify by the relative pronoun (like the improper adjectives). Ex: *libete tse teshōme* ten trees (lit. trees which are ten), *bathō ba rubēli a mabēli* two hundred men, etc.

Or they may be taken as nouns and followed by the noun they qualify preceded by the genitive particle. Ex: *leshōme la bathō* ten men (lit. a ten of men), *mashōme a mararō a liaku* thirty sheep, *lekhōlō la likhōmō* hundred oxen, etc.

4. The units are joined to the tens by the word *motsō* (pl. *metsō*) root, by means of the Participle Present of the verb *ho ba le* to have. Ex: *leshōme le mong le motsō o le mong* eleven (lit. a ten which has one root), *mashōme a mabēli a mong le metsō e mohlānō* twenty-five (lit. two tens which have five roots), etc.

But it is more simple and more usual to employ only the relative pronoun (dropping the verb *ho ba le* altogether). Ex: *leshōme le motsō o mong* eleven, *mashōme a mabēli a metsō e mohlānō* twenty-five.

The hundreds are joined to the tens in the same manner; so also are the thousands to the hundreds. Ex: nine thousand nine hundred and ninety-nine would be: *libete tse robilēng mono o le mong tse makhōlō a robilēng mono o le mong a mashōme a robilēng mono o le mong a metsō e rubrāng mono o le mong* (lit. thousands which break one finger which have hundreds which break one finger, etc.).

5. In counting the following forms may be used: *ngre* 1, *gri* 2, *thōr* 3, *no* 4, *khōnō* 5, *chela* 6, *soya* 7, *robēli* (= *roba* man e 'noli) 8, *robong* (= *roba* mono o le mong) 9, *leshōme* 10, *leshōme le mabēli* 20, etc.

Obs.—As the system of numeration in se-Suto is so very awkward and cumbersome, it is a rather general custom in schools and for arithmetic to use the English numerals.

II. Ordinal Numbers.

1. They are *abstract nouns* and belong to the VIIth (7^o) Class. They are formed in prefixing *ho* to the stems of the Cardinal Numbers; special forms exist only for the ten first numbers. They

are joined to the noun they qualify by means of the possessive particle.

For *first*, the adverbial particle: *pele* in front of, is used; for the other numbers, till ten, the ordinal numbers are: *bobeli*, *borarō*, *bone*, *boklanō*, *botselela*, *bosapa*, *boroba meno e 'meli*, *boroba mono o le mony*; the second, the third, etc..

Ex: *mothō oa bobeli* the second person, *khomō ea bone* the fourth ox, *letsatsi la bosapa* the seventh day, *khueli ea pele* the first month, etc.

Obs.—When these ordinal forms, from *bobeli* upwards, are followed by a Noun or Substantive Pronoun preceded by the possessive particle, the sense is different. Ex: *bobeli ba bona* both of them, *borarō ba bona* all three persons, etc.

2. As there are no special ordinal numbers at hand to express the numbers from ten upwards, the cardinal numbers are used for them: they are connected with the noun they qualify by means of the possessive particle, just like the true ordinal. Ex: *sejela sa mashōme a moklanō a metsō e metlanō* the twenty-fifth hymn, *mothō oa lesōme* the tenth person, etc.

3. The names of the days of the week are generally formed by the help of the ordinal numbers. Ex: *la bobeli* (that is *letsatsi la bobeli*) the second day, means Tue-day; *la borarō* Wednesday, *la bone* Thursday, *la boklanō* Friday, *la botselela* Saturday. Sunday and Monday are rendered by Dutch forms: *sundaga* and *mandaga*.

Obs.—It may be useful to give here also the names of the months, which however do not exactly correspond to the months of the Gregorian Calendar, as the se-Suto months are lunar (though oddly enough they are only 12 instead of 13).

January is *Pherokhōra*, February *Hōkōla*, March *Hōkabele*, April *Mesa*, May *Mofomwaga*, June *Pthupshane*, July *Pthupa*, August *Pthato*, September *Loetse*, October *Mphelane*, November *Pabngwana*, December *Tsoto*.

The seasons are: *selimo* spring, *leklabula* summer, *hoetla* autumn, *maria* winter.

III. Numeral Adverbs.

1. Like all other adverbs, formed by nominal roots, they are preceded by the adverbial particle *ka*. That *ka* is prefixed to the cardinal numbers just in the same manner as *bo*.

Ex: *hang once*, *labeli twice*, *hatšela six times*, *haleshōme ten times*, *hamashōme a mabeli twenty times*, etc. But to express: eight and nine times, *ka* is placed before the ordinal form. Ex: *haboroba meno e 'meli eight times*, *haboroba mono o le mony nine times*.

2. In placing the adverb *ka* before the ordinal numbers, a kind of *distributive adverb* is formed. Ex: *ka bobeli two by two*, *ka borarō three by three*, etc. Ex: *re tla tsamāea ka bobeli* we will walk two by two.

By one, or one by one, is *ka bongue*, or *ka bomong*.

SYNOPTICAL TABLE I.

TABLE OF PRONOUNS TO SHOW THE CONCORD.

| Prefixes. | | Primitive Pronoun. | | Relat. Pron. | Subs. Pron. | Demonstrative Pronouns. | | | | | Poss. Pronouns. | Inter. Pron. | Indef. Pron. | | | |
|-----------|-----------------|--------------------|------|--------------|-------------|-------------------------|--------|---------------|------|-------|-----------------|--------------|--------------|------------|------|---------|
| | | Affirm. | Obj. | | | (this) | (that) | (that yonder) | | | | (which ?) | (an other) | | | |
| Sing | 1st p. — | ke | kea | ka | n. m. | 'na. | — | — | — | — | — | ka, me, (ke) | -esō, hesō | — | — | |
| | 2d p. — | u | ua | ua | u | uēna | — | — | — | — | — | hao, o | -enō, henō | — | — | |
| 3d p. | Ist cl. mo | o(a) | oa | a | mo | e ea (a) . ēna | ee | enoa | eo | enō | eloa | eane | hao, e | -abo, habō | ofe | o sele |
| | II cl. mo | o | oa | oa | o | oona | oo | ona | oo | onō | ola | oane | oona | -abo oona | ofe | o sele |
| | III cl. le | le | lea | la | le | lona | lee | lena | leo | lenō | lela | lane | lona | etc. | lefe | le sele |
| | IV cl. sē | sē | sa | sa | sē | sona | see | senā | seo | senō | sela | saue | sona | etc. | sefe | se sele |
| | V cl. (—) | e | ea | ea | e | eona | ee | ena | eo | enō | ela | eane | ona | | efe | e sele |
| | VI cl. bo | bo | hoa | ba | bo | bona | boo | bona | boo | bonō | hola | bane | bona | | bofe | bo sele |
| | VII cl. ho | ho | hoa | ha | ho | hona | hoo | hona | hoo | honō | hola | hane | hona | | hofe | ho sele |
| plur. | 1st p. — | re | rea | ra | re | — | — | — | — | — | — | — | — | — | — | — |
| | 2d p. — | le | lea | la | le | — | — | — | — | — | — | — | — | — | — | — |
| 3d p. | Ist cl. ba (ba) | ba | ba | ba | ba | bona | baa | baua | bao | banō | bale | bane | bona | | bafe | ba sele |
| | II cl. me | e | ea | ea | e | eona | ee | ena | eo | enō | ela | eane | eona | | efe | e sele |
| | III cl. ma | a | a | a | a | sona | aa | ana | ao | anō | ale | ane | 'ona | | afe | a sele |
| | IV cl. li | li | lia | tsa | li | tsona | t-ee | tsena | tseo | tšenō | tsela | tsane | tsona | | life | li sele |
| | V cl. li | li | lia | tsa | li | tsona | tsee | tsena | tseo | tšenō | tsela | tsane | tsona | | lifē | li sele |
| | VI cl. ma | a | a | a | a | 'ona | aa | ana | ao | anō | ale | ane | 'ona | | afe | a sele |

Interrogative Pronoun.
Singular.
Plural.

Personal.
mang ?
bomang ?

Neuter.
eng ? -ng ?

Reflective Pronoun.
i.

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SYNOPTICAL TABLE II.
TABLE OF ADJECTIVES, TO SHOW THE CONCORD.

| PRÆFIXES. | GENITIVE PARTICLES. | ADJECTIVE with Præfixes. | ADJECTIVE without Præf. | ADJECTIVE with Len. par. and Præfixes. | ESTRANGI-GATIVE Adjective. | INDEFINITE (some one) | GEN. | NUMERICAL TWOF. |
|-----------------------------|---------------------|--------------------------|-------------------------|--|----------------------------|-----------------------|--------|-----------------|
| 1 st cl. mo | ca | e nu 535 e mole | ca molemo | ca motōnana | mong ? | e mong | — | — |
| II ^d cl. mo | oa | o mohōlō o mole | o molemo | oa motōnana | meng ? | o mong | oohle | — |
| III ^d cl. le | la | le lehōlō le lebe | le molemo | la litōnana | leng ? | le leng | lele | — |
| IV th cl. se | sa | se sehōlō se sebe | se molemo | sa setōnana | seng ? | se seng | sele | — |
| V th cl. (—) | ca | e khōlō e npe | e molemo | ca tōnana | ngue ? | e gue | oohle | — |
| VI th cl. lo | ba (yaa) | ba bohōlō ba bobē | ba molemo | ba botōnana | long ? | ba hong | bohle | — |
| VII th cl. ho | ha | ho hobōlō ho hobe | ho molemo | | | ho hong | hohle | — |
| 1 st cl. ba (ba) | ba | ba bahōlō ba babe | ba molemo | ba batōnana | bang ? | ba bang | bohle | ba babeli |
| II ^d cl. me | ca | e mehōlō e mebe | e molemo | ca metōnana | meng ? | e meng | sohle | e meit |
| III ^d cl. ma | a | a mahōlō a mabe | a molemo | a matōnana | mang ? | a mang | 'ohle | a mabeli |
| IV th cl. fi | tca | tse khōlō tse npe | tse molemo | tca litōnana | ling ? | tse ling | tsohle | tse peli |
| V th cl. li | tca | tse khōlō tse npe | tse molemo | tca litōnana | ling ? | tse ling | tsohle | tse peli |
| VI cl. ma | a | a mahōlō a mabe | a molemo | a matōnana | mang ? | a mang | 'ohle | a mabeli |

SYNOPTICAL TABLE III.

The Positive Conjugation: *ho rōma* to send.
 Indicative. Subjunctive. Potential. Conditional.

| Ordinary form. | Variation. | | | | |
|--|--|---|--------------------------------|--|---|
| Present S. 1st p. ke rōma S. 3rd p. o rōma (a rōma) | kea rōma oa rōma | | ke rōme a rōme | nka rōma a ka rōma | nka be ke rōma a ka be a rōma |
| Imperf. S. 1st p. ke ne ke rōma 3rd p. o na a rōma | ke na be ke rōma o na be a rōma | | | ke ne nka rōma o na a ka rōma | ke ne nka be ke rōma o na a ka be a rōma |
| Simple S. 1st p. ke rōmile Perfect 3rd p. o rōmile | | | | | nka be ke rōmile a ka be a rōmile |
| Compound S. 1st p. ke ile ka rōma Perfect 3rd p. o ile a rōma | | | | | |
| Consecu. S. 1st p. ka rōma Perfect 3rd p. a rōma | | | | | |
| Pluperf. S. 1st p. ke ne ke rōmile 3rd p. o na a rōmile | ke na be ke rōmile o na be a rōmile | ka na ka rōma a na a rōme | | | ke ne nka be ke rōmile o na a ka be a rōmile |
| Future S. 1st p. ke tla rōma 3rd p. o tla rōma | ke tla be ke rōma o tla be a rōma | ke tla be ke rōma o tla be a rōme | ke tle ke rōme a tle a rōme | ke tla be nka rōma o tla be a ka rōma | |
| Future S. 1st p. ke ne ke tla rōma Imperfect 3rd p. o na a tla rōma | ke na be ke tla rōma o na be a tla rōma | | | | |
| Past. Fut. S. 1st p. ke tla be ke rōmile 3rd p. o tla be a rōmile | | | | | |
| Infinitive. | | Imperative. | | | |
| Present. ho rōma Future. ho tla rōma | | 2nd p. Sing. rōma pl. rōmang (mo) rōme (mo) rōmang | | | |

SYNOPTICAL TABLE IV.

The negative Conjugation *ho sé rōme* not to send.

| | Absol. form. | Indicative. Depend. form. | Subjunctive. | Potential. | Conditional. |
|------------------------|----------------------------|------------------------------|----------------------|--------------------------|-------------------------------|
| Présent S. 1st p. | ha ke rōme | ke sa rōme | ke sé rōme | nke ke ka rōma (2) | nka be ke sa rōme |
| S. 3rd p. | ha a rōme | a sa rōme | a sé rōme | a ke ke a rōma | a ka be a sa rōme |
| Imper. S. 1st p. | ke ne ke sa rōme | | | ke ne nke ke ka rōma (3) | ke ne nka be ke sa rōme |
| S. 3rd p. | o na a sa rōme | | | o na a ke ke a rōma | o na a ka be a sa rōme |
| Simple Per. S. 1st p. | ha kea rōma | ke sa rōma | | | |
| S. 3rd p. | ha ā rōma | a sa rōma | | | |
| Com. P. S. 1st p. | ha kea ka ka rōma | ke sa ka ka rōma | ke sé ke ka rōma (1) | | nka be ke sa ka ka rōma |
| S. 3rd p. | ha a ka a rōma | a sa ka a rōma | a sé ke a rōma | | a ka be a sa ka a rōma |
| Pluperf. S. 1st p. | ke ne ke sa ka ka rōma | | | | ke ne nka be ke sa ka ka rōma |
| S. 3rd p. | o na a sa ka a rōma | | | | o na a ka be a sa ka a rōma |
| Future S. 1st p. | ha nka ke ka rōma | | | | |
| S. 3rd p. | ha a ka ke a rōma | | | | |
| Future (var) S. 1st p. | ke tla be ke sa rōme | | | | |
| S. 1st p. | ha ke t'l'o rōma | ke sa t'l'o rōma | | | |
| P. Future S. 1st p. | ke tla be ke sa ka ka rōma | | | | |
| S. 3rd p. | o tla be a sa ka a rōma | | | | |

Infinitive.

Imperative.

PRESENT : ho sé rōme

2nd p. Sing. sé rōme pi. sé rōmeng

1. Often used as Consecutive Perfect of the Indicative.
2. Generally used as Future.
3. Generally used as Future Imperfect.

SYNOPTICAL TABLE V.

THE SUBSTANTIVE VERB *to be*: POSITIVE and NEGATIVE CONJUGATION.

| | Indicative. | | Dependent. | | Variat. | Subjunct. | Potent. | Condit. |
|------------------------------|--------------------------|---------------|---------------------|---------------|---|-----------|------------------------|---------------------------|
| | Absolute. | | | | | | | |
| | I. | II. | I. | II. | | | | |
| Present. <i>pos.</i> s.1t p. | ke (molemo) | ke (mothō) | ke le (molemo) | ke le (mothō) | ke ba | ke be | nka ba | nka be ke le |
| 3d p. | o (molemo) | ke (mothō) | a le (molemo) | e le (mothō) | o ba | a be | a ka ba | n ka be a le |
| <i>neg.</i> s.1t p. | ha ke (molemo) | ha ke (mothō) | ke sé (molemo) | ke sé (mothō) | — | ke sé be | nke ke ka ba | nka ba ke sé |
| 3d p. | ha a (molemo) | hasé (mothō) | a sé (molemo) | e sé (mothō) | — | a sé be | a ke ke a ba | a ka be a sé |
| Imperfect. <i>pos.</i> | ke ne ke le | | | | ke na be ke le (ke ne ke e-ba) ke na be ke sé | | ke ne nka ba | nka be ke ne [ke le |
| <i>neg.</i> | ke ne ke sé | | | | | | ke ne nke ke [ka ba | nka be ke ne [ke sé |
| Simple Perfect. <i>pos.</i> | ke bile | | | | | | | |
| <i>neg.</i> | ha kea ba | | ke sa ba | | | | | |
| Comp. Perfect. <i>pos.</i> | ke ile ka ba | | | | | | | nka be ke bile |
| <i>neg.</i> | ha kea ka ka ba | | ke sa ka ka ba | | | | | nka be ke sa [ka ka ba |
| Cons. Perfect. <i>pos.</i> | ka ba | | | | | | — | |
| <i>neg.</i> | — | | | | | | ke sé ke ka ba | |
| Pluperfect. <i>pos.</i> | ke ne ke bile | | | | ke na be ke bile | | | |
| <i>neg.</i> | ke ne ke sa ka ka ba | | | | ke na be ke sa ka [ka ba | | | |
| Future. <i>pos.</i> | ke tla ba | | | | ke tla be ke e-ba | | ke tle ke be | |
| <i>neg.</i> | ha nka ke ka ba | | | | ke tla be ke sé | | ka tle ke sé be | |
| Future Imper. <i>pos.</i> | ke ne ke tla ba | | | | | | | |
| <i>neg.</i> | — | | | | | | | |
| Past Future. <i>pos.</i> | ke tla be ke bile | | | | | | | |
| <i>neg.</i> | ke tla be ke sa ka ka ba | | | | | | | |
| | Infinitive. | | | | Imperative. | | | |
| | Present. <i>pos.</i> | ho ba | Future. <i>pos.</i> | ho tla ba | 2d p. sing. <i>pos.</i> | e-ba | pl. <i>pos.</i> | e-bang |
| | <i>neg.</i> | ho sé be | <i>neg.</i> | — | <i>neg.</i> | sé be | <i>neg.</i> | sé beng. |

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