

A
PRACTICAL METHOD
TO LEARN SESUTO

WITH EXERCISES
AND A
SHORT VOCABULARY

BY E. JACOTTET

MORIJA
SESUTO BOOK DEPOT

1905

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PREFACE

The wish has been often expressed that a practical Sesuto Grammar should be written for the benefit of the numerous Europeans who desire to learn the language. It is this want which the writer endeavours to supply in this little treatise, comprising practical rules of grammar as simply stated as possible, graduated Sesuto-English Exercises, and a Vocabulary of the most useful words.

Working upon a plan which has proved acceptable for other languages, the author has tried to introduce the reader to a gradual knowledge of Sesuto, beginning with what is simple and easy, and going on step by step to the more difficult and complicated forms. He hopes that his attempt may meet with some success and be useful to the students of the language. Although looking rather complicated and forbidding to the beginner, Sesuto is not difficult at all, as soon as one understands its special system of grammatical concord.

In order to avoid introducing the student at once to the full number of pronominal forms, in which Sesuto is so rich, and which would only confuse him, it has been considered advisable to begin the study of the verb by

giving only the forms for the 1st and 2nd persons, and for the 3rd person only such as are used in connection with human beings (corresponding to the English pronouns *he, she, they*). It is only after the most important Tenses have been mastered, that the reader will begin the study of the Nouns and learn the rest of the pronominal forms used in the conjugation of the Simple Tenses. By this time he will already be acquainted with much which will help him to master without undue difficulty the great wealth of Sesuto pronominal forms.

He will then proceed to the study of the adjectives, the possessive construction, the demonstrative pronouns, etc. When he has done it, he may go on with the study of the verbs *to be* and *to have* (which in Sesuto present special difficulties) and of the other Tenses of the regular verbs, and get acquainted with the special auxiliaries which play such an important part in Sesuto speech. The last Lessons endeavour to give him a few useful hints as to the right uses of the different conjunctions, so that he may be able to frame complex sentences without too great difficulty. In so far this Practical Method gives what is most necessary to a knowledge of the language.

But it must be distinctly understood by everybody wishing to learn Sesuto, that he must be prepared to spend some time and trouble upon this study, especially if he wants, as he ought, to speak the language decently. The many phonetic changes, which are one of the most remarkable characteristics of Sesuto, present a special difficulty at the very beginning of his studies; he must overcome it before going further.

Any student wishing to get a real help from this

Grammar is earnestly requested to study closely and to work out conscientiously the Graduated Exercises, which form perhaps its most important part, and to commit to memory the words given for each Lesson.

A vocabulary containing all words used in the Exercises (with the exception of pronouns) will be found useful.

As a living knowledge of any language cannot be acquired in a mere empiric manner, the author has felt it necessary to give occasionally some more scientific explanations, always endeavouring to use as simple grammatical terms as possible. He hopes such paragraphs may be studied as well as what would seem to be more practical. They will help the student to a better understanding of Sesuto.

As the same time the author is well aware that this is not a scientific Grammar at all, and that it does not present a complete survey of Sesuto speech. He has not even tried to do it; his only aim was to present to the practical student the most important facts of the language. Students who may be desirous to gain a better and more scientific knowledge of this extremely interesting language, are referred to other grammars already existing. The author hopes to publish next year a more complete grammar of Sesuto on a completely different plan; it will enable the student to understand many things which could not be explained in this book.

The four synoptical tables given at the end of this book will enable the student to gain a better knowledge of the Pronouns, the Adjectives and the Verbs. A perusal of the two last tables will show how the Sesuto verb is, on the whole, easy; in order to acquire it com-

pletely one has only to learn the 5 Simple Tenses, both affirmative and negative, and the 3 regular auxiliaries.

Thaba-Bosiu, Basutoland

25 June 1906.

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A PRACTICAL METHOD

TO

LEARN SESUTO



INTRODUCTORY LESSON

I. ORTHOGRAPHY

a) The Vowels. The vowels *a, i, u* have their full sound as in Italian; e. g.: *ho babu*, to be bitter; *ho sila*, to grind; *ho fula*, to graze.

e is pronounced mostly as a slightly closed *e* (as in *able*); e. g.: *sefate*, tree; *leseli*, light. But in many words it has an open sound (as in *spare*); e. g.: *ho ema*, to stand; *ho laela*, to give orders to.

o is likewise pronounced mostly as a slightly closed *o* (as in *no*); e. g.: *motse*, village; *bosun*, night. But in many words it has an open sound (as *ou* in *ought*); e. g.: *ho boua*, to see; *poho*, bull. Sometimes it represents a sound similar to *u* (as in *put*); e. g.: *pelo*, heart; *bohloko*, pain.

In printed books the different *e* and *o* are written exactly in the same way; one has therefore to learn the true pro-

nunciation by the ear. It is only in some cases, when it is necessary to mark the difference between two otherwise homophonous words, that the different *e* and *o* are distinguished in print.

In such cases *close o* is written *ō*, and *open e*, *è*. E. g.: *ho bōpa*, to mould, *ho bopa*, to sulk; *ho tšèla*, to pour (water); *ho tšela*, to cross, etc.

b) The Consonants. The Sesuto consonantal sounds are 31.

They are written so :

<i>b</i>	pronounced as in English :	<i>ho bona</i> , to see
<i>p</i>	“ “ “	<i>ho pata</i> , to hide
<i>f</i>	“ “ “	<i>ho fepa</i> , to feed
<i>ph</i>	is an aspirated <i>p</i> (not <i>f</i>) :	<i>ho phela</i> , to live
<i>m</i>	pronounced as in English :	<i>ho mamela</i> , to listen to
<i>l</i>	“ “ “	before <i>a, e, o</i> : <i>ho lala</i> , to lie down; <i>leleme</i> , tongue
<i>l</i>	pronounced nearly as <i>d</i> before <i>i</i> and <i>u</i> :	<i>ho lila</i> , to plaster; <i>ho lula</i> , to sit down
<i>t</i>	pronounced as in English :	<i>ho tata</i> , to hurry on
<i>r</i>	“ “ “	<i>ho ruta</i> , to teach
<i>th</i>	is an aspirated <i>t</i> (not English <i>th</i>) :	<i>ho thaba</i> , to rejoice
<i>n</i>	pronounced as in English :	<i>ho nea</i> , to give
<i>k</i>	“ “ “	<i>ho kata</i> , to fill (a hole)
<i>h</i>	“ “ “	<i>ho haha</i> , to build
<i>kh</i>	is a <i>k</i> followed by <i>ch</i> as in <i>loch</i> :	<i>khomo</i> , ox
<i>ng</i>	pronounced as in <i>singing</i> :	<i>ho ngola</i> , to write
<i>ts</i>	“ “ “	<i>cats</i> : <i>ho tseba</i> , to know
<i>s</i>	“ “ “	English: <i>ho sesa</i> , to swim
<i>tš</i>	is an aspirated <i>ts</i> :	<i>ho tšoha</i> , to be frightened
<i>j</i>	pronounced as a very slight English <i>j</i> :	<i>ho ja</i> , to eat
<i>tj</i>	is the strong sound of <i>j</i> :	<i>sefatjana</i> , a little tree
<i>sh</i>	pronounced as in English :	<i>ho shapa</i> , to beat
<i>ch</i>	“ “ “	<i>ho chaba</i> , to rise (of the sun)

- ny* is *n* followed by *y* (as in *union*): *ho nyala*, to marry
hj is *h* followed by French *j* (very rare): *ho hjahjaretsa*, to break completely
pj is *p* followed by French *j*: *ppjempjete*, a kind of bird
lsh is *l* followed by *sh*: *ho lsho*, to be inspanned
psh is *p* followed by *sh*: *ho pshalla*, to break to pieces
hl pronounced like Welsh *ll*: *ho hluba*, to stab
tl is *t* followed by *l*: *ho tla*, to come
tlh is an aspirated *tl*: *ho illhaba*, to stab oneself
q is a click (the so-called cerebral click): *ho qala*, to begin
qh is an aspirated *q*: *ho qhala*, to scatter
ng is the nasal pronunciation of the same click: *ho ngosa*, to accuse

Two *ll* are pronounced as *l + l*; e. g.: *ho lla*, to cry; if the two *ll* stand before an *i* or *u*, the second *l* is pronounced often nearly as *l*, the first one keeping its full *ll* sound. E. g.: *Molopalli*, Redeemer; *'melli*, advocate

Double *m* and *n* are written *mm* or *nn* in the middle of a word; both *m* or *n* are to be sounded; e. g.: *monna*, man; *hamnoko*, together. At the beginning of a word they are written *'m*, *'n* (*m* or *n* preceded by an apostrophe), but pronounced *mm*, *nn*; e. g.: *kea 'mona*, (= *munna*), I see him; *na 'nea* (= *nnea*), you give me.

Before other consonants *m* (which can only stand before the labials *p* and *ph*) and *n* are vocalised, that is they form syllables by themselves, as if they were followed by a vowel. E. g.: *mpho*, gift; *utoa*, war.

o (and in a very few cases *u*) before *a*, *e*, *i*, has often the same sound as the English *w*, forming but one syllable with the following vowel. E. g.: *ho ooa*, to drink; *ho shoo*, to die.

In a very few words initial *v* before a vowel has a semi-consonantal sound, like a very slight *y*; e. g.: *ho va*, to go; *vena*, he, etc.

Obs. As may be seen, Sesuto orthography is not always consistent and it is easy to criticise it. It is nevertheless able to distinguish all sounds (at least consonantal), all that is really required in any orthographical system.

A conference of the delegates of the different missions, including educated natives, has lately agreed upon a uniform orthography, which is followed in this book. As it has received the official sanction of Government, no more changes will be henceforth introduced.

In books printed before May 1906, the sound now written *j* (*ho ja*, to eat) was written *y* (*ho ya*); and *u* and *o* were used to represent the English *u*, whereas now *o* alone is used in this case (*ho shoa*, to die, was written *ho shua*; *ho tšoana*, to be like, was written *ho tšwana* etc.)

A simplification has thus been introduced which ought to be welcomed.

c) Syllables and Accent. All syllables end in a vowel, or in the nasal sound *ng* (at the end of a word), never in any consonantal sound.

E. g. : *mo-e-ti*, traveller; *ke noe-le*, I have drunk; *tsa-ma-eang*, go away!

m or *n* before a consonant forms a syllable by itself. E. g. : *n-toa*, war; *le m-po-ne*, you have seen me.

The accent rests always on the penult, or on the last syllable when it ends in *ng*. E. g. : *ho rata*, to love; *ratang*, let you love; *n-toa* war; *ntoeng*, in the war.

II. THE GRAMMATICAL CONCORD

The whole grammatical structure of Sesuto is, in reality, very simple; but as it is very different from all that Europeans are accustomed to, it seems exceedingly difficult and complicated at first sight.

A short explanation of it will likely be found useful and

convenient at the very beginning. It will allow the student to understand much which would otherwise appear very puzzling.

All the grammatical concord of Sesuto (called by some Grammarians the *Euphonic Concord*) is based upon the structure of the Nouns.

All Sesuto nouns are divided into 7 different classes, according to the **prefix** each of them assumes. There is a special plural prefix corresponding to each singular prefix.

It will be seen thus that nouns do not change at the end, or assume *suffixes* (as in European languages), to form their plural; it is the beginning of the word (the prefix) which is changed.

E. g. : in the noun *sefate*, a tree, the syllable *se*, is the prefix; *sefate*, forms the plural *lifate*, trees, in replacing the singular prefix *se*, by the plural prefix *li*. Now, all words (pronouns, adjectives, verbs) entering into grammatical concord with *sefate*, or *lifate*, must be preceded by prefixes (or pronouns) which reproduce more or less closely the nominal prefixes *se* or *li*.

So in the sentence : *sefate sa ka se setle se remiloe*, my fine tree has been cut (lit. : tree that of me the fine one it has been cut), the prefix *se* of the noun *sefate* reappears before the possessive pronoun *ka*, mine (*sa ka*), before the adjective *tle*, fine (*se setle*), and before the verb *remiloe*, has been cut (*se remiloe*).

If we put the same sentence in the plural : *lifate tsa ka tse ntle li remiloe*, my fine trees have been cut, we note that likewise the prefix *li* of the noun *lifate*, or its modified form *tse*, reappears before all the words in grammatical concord with the noun *lifate*.

This principle of grammatical concord, strange as it may appear at first sight, is very simple, and only some atten-

tion is required from the student to enable him to master it quickly.

We must always remember that, whereas in English as in other European languages grammatical inflections are marked by *suffixes*, they are in Sesuto marked by *prefixes*; the words change not at the end but at the beginning.

Attention will have to be paid to this fact in using a dictionary; so, e. g., the word *lijate*, trees, will not be found under *l*, but under *s*, as its form in the singular is *sefate*, a tree.

For the sake of convenience, we subjoin a table of the different classes of the nouns, both singular and plural, with their respective nominal prefixes.

	Sing. :		Plur. :	
	Pref.	Nouns.	Pref.	Nouns.
1st cl.	mo	monna , man	ba	banana , men
2nd cl.	mo	motse , village	me	metse , villages
3rd cl.	le	letsutsi , day	ma	matutsi , days
4th cl.	se	sefate , tree	li	lijate , trees
5th cl.	n	nku , sheep	lin	linku , sheep
6th cl.	bo	bosiu , night	ma	masiu , nights
7th cl.	ho	ho ja , to eat food		no plural

The *pronominal prefixes*, used to connect the verb with its subject, or to form pronouns, are a little different for some of the classes. As they will be found later on, it has not been deemed necessary to give them here.



LESSON 1

kea u bona	ba mo rata	ua re bona na ?
I see you (thee)	they like him	do you(thou) see us ?

§1. The **Present Indicative** is for the 3 persons sing. and plur. :

Sing. :	1st pers.	<i>kea rata</i> ,	I love
	2nd	„ <i>ua rata</i> ,	you (thou) love
	3rd	„ <i>oa rata</i> ,	he, she loves
Plur. :	1st	„ <i>rea rata</i> ,	we love
	2nd	„ <i>lea rata</i> ,	you love
	3rd	„ <i>ba rata</i> ,	they love

The forms given for the 3rd person (*oa rata*, *ba rata*) are only used when the subject is a *personal noun*, beginning with the prefix *mo*. When the subject is a non-personal or neuter noun (or even a personal noun beginning with another prefix) other forms are used; they will be given later on (see Lessons 11, 12, 13).

It must be noted that at the 2nd person, when addressing only one person, the singular must be used (contrary to the English use); the plural is only used when addressing two or more persons.

§2. As may be seen from the paradigm, the verb is formed of two parts, viz: 1^o a pronominal prefix (1) (or *connective pronoun*) indicating the person and number and

(1) Strictly speaking the pronominal prefix is a part of the verb and might be written as one word with it, as it is done in Kaffir. It is however for practical reasons, much better to write it as a separate word.

(in the case of the 3rd person) connecting the noun subject with the verb, and 2^o the verbal form itself, which is the same for all persons and numbers.

The usual forms of the pronominal prefixes (or connective pronouns) are the following:

Sing.:	Plur.:
1st pers. <i>ke</i> , I	1st pers. <i>re</i> , we
2nd „ <i>u</i> , (I) you (thou)	2nd „ <i>le</i> , you
3rd „ <i>o</i> , he, she	3rd „ <i>ba</i> , they

The longer forms given above (*kea*, *ua*, *oa*, *rea*, *lea*, *ba* or better *baa*, which are dissyllabic) are produced by the coalescence of the pronominal prefix and an auxiliary verb, *ho ea*, to go. E. g. : *kea rata* is = *ke ea rata*, though it is generally pronounced a little shorter than the last form.

§3. At the 3rd pers. there is no difference between masculine and feminine ; *oa rata*, signifies as well : *he* loves, as : *she* loves. As a matter of fact there are in Sesuto no masculine or feminine genders, the nouns being classified in quite different ways.

§4. If a noun is used as a *subject*, it is placed *before* the pronominal prefix. The pronominal prefix (or connective pronoun) must *always* be expressed to connect the subject with the verb ; this is one of the fundamental principles of Sesuto grammar

exactly as it is done in French in the case of the pronouns *je*, *tu*, *il*, etc. As the pronominal prefix is used to *connect* the subject with the verb, we will call it the *connective pronoun*.

(1) The pronominal prefix *u* of the 2nd person, though written *u* for the sake of distinction, is pronounced exactly in the same way as the pronoun *o* of the 3rd person (as a close *o*). Basutos will however never fail to distinguish between them, *o* of the 3rd pers. having a *higher tone* or *intonation* than *u* of the 2nd pers. Europeans very rarely succeed in imitating it.

E. g. : *morena oa rata*, the chief (he) loves ; *mosali oa bona*, the woman (she) sees ; *bauna ba bona*, the men (they) see.

§5. When the pronoun is the *object* of the verb, the following forms of the connective pronoun are used (for the sake of brevity we may call them the *objective pronouns*).

Sing. 1st pers. *u* (*u* before labials) me Plur. 1st pers. *re*, us
2nd „ *u*, you (thee) 2nd „ *le*, you
3rd „ *mo*, him, her 3rd „ *ba*, then

They are placed between the connective pronoun and the verbal form itself (just as the French objective pronouns : *me, te, le, la*).

E. g. : *morena oa mo rata*, the chief (he) loves him (lit. : he him loves) ; *rea ba bona*, we see them (lit. : we them see).

Obs. It may be useful to note that only for the 1st and 3rd pers. sing. do the objective pronouns differ from the usual forms of the pronominal prefixes.

§6. The longer forms of the connective pronoun (*kea, ua, oa*, etc.) are used only in the Present of the Indicative, and even then only when the verb is followed neither by an object nor by any other adjunct. But, as we have seen, the objective pronouns may precede the verbal form itself.

§7. When a question is asked, the verb does not change at all and the connective pronoun retains its place before it. The interrogative particle *na* (which is always accented) is then usually placed at the end of the sentence. E. g. : *ua mo rata na?* do you (sing.) like him ? *Na* may as well be put at the beginning of the sentence, or even at the beginning and at the end of it. E. g. : **Na** *ua mo rata?* or : **na** *ua mo rata na?*

The particle *na* may also be dropped, the interrogation being then merely expressed by the inflection of the voice. E. g. : *ba u bonu?* do they see you (sing.) ? (lit. : they you see ?)

VOCABULARY 1 (1)

morena (1) marena, <i>chief</i>	ho rata, <i>to love</i>
monna (1) banna, <i>man</i>	ho bona, <i>to see</i>
motho (1) batho, <i>man (people)</i>	bo bitsa, <i>to call</i>
mosali (1) basali, <i>woman</i>	ho tseba, <i>to know</i>
mohlankana (1) bahlankana, <i>young man</i>	ho araba, <i>to answer</i>
molisana (1) balisana, <i>herd boy</i>	ho alosa, <i>to herd</i>
ngoana (1) bana, <i>child</i>	ho ea, <i>to go</i>
ntate (1) bo-ntate, <i>father</i>	ho tla, <i>to come</i>

EXERCISE 1

Kea bona. Oa tseba. Banna ba mo araba. Ua ba bitsa. Ntate oa u rata. Balisana ba alosa. Lea ea. Kea tla. Mosali oa ba tseba. Ua ntseba na? Kea u bitsa. Mohlankana oa tla. Motho oa u bona. Bana ba tla. Morena oa u bona. Ua mo rata na? Kea araba. Lea mo tseba na? Ntate oa u araba.

I see. He knows. The men answer him. You (sing.) call them. My father loves you (sing.). The herd boys are herding. You go. I am coming. The woman knows them. Do you (sing.) know me? I call you (sing.). The young man is coming. The man sees you (sing.). The children are coming. The chief sees you (sing.). Do you (sing.) love him? I am answering. Do you know him? My father answers you (sing.).

(1) The numbers in brackets (1) indicate the various classes.



LESSON 2

ke bona ntate
I see my father

ba ea hole
they go far

o mo rata haholo
he loves him much

§1. When the verb, in the **Present Indicative**, is followed either by an object or by any other adjunct, the usual forms of the connective pronouns are used :

Sing. :

Plur. :

1st pers. *ke rata*, I love

re rata, we love

2nd „ *u rata*, you love

le rata, you love

3rd „ *o rata*, he, she loves

ba rata, they love

E. g. : *Ke rata ntate*, I love my father ; *le mo rata haholo* you love him much.

§2. The usual order of the words is this : 1° the subject ; 2° the connective pronoun, which must never be omitted (followed by the objective pronoun if there is any) ; 3° the verb ; 4° the object or adjunct.

E. g. : *Mosali o bona likhomo*, the woman sees the oxen ; *morena o bitsa bana*, the chief calls the men ; *balisana ba ea hole*, the herd boys go far.

If there is, besides the object, any adjunct of time, place or manner, it is placed regularly after the object.

E. g. : *Ke rata ntate haholo*, I love my father much ; *balisana ba isa likhomo naheng*, the herd boys take the cattle to the veldt, etc.

§3. After the conjunction *ha* (if, when), and in most cases where the sentence is dependent or subordinate, the *dependent* form of the Indicative must be used. It is the same as the regular form, except in the 3rd pers. sing. where the connective pronoun is *a* (instead of *o*).

E. g. : *Kea mo utloa ha a bua*, I hear him when he speaks ; *rea tla ha a re bitsa*, we come when he calls us.

§4. When the objective pronoun *mo* of the 3rd pers. sing. is placed before a verb beginning with *b*, it is usually contracted so as to form, together with the initial consonant *b*, the sound written 'm (= *mm*), pronounced as a lengthened or double *m*.

E. g. : *Kea 'moma* = (*kea mo bona*) I see him ; *ba 'mitsa* (= *ba mo bitsa*), they call him. (1)

VOCABULARY 2

moroetsana (1) baroetsana, <i>girl</i>	ho bolela, <i>to say, to speak</i>
ngoan'eso (1) banab'eso, <i>my brother, my sister</i>	ho ruta, <i>to teach</i>
lebone (3) mabone, <i>candle</i>	ho laela, <i>to order</i>
se-sotho (4) <i>Sesuto</i>	ho pheha, <i>to cook</i>
khomo (5) likhomo, <i>ox, cow, cattle</i>	ho reka, <i>to buy</i>
pere (5) lipere, <i>horse</i>	ho sila, <i>to grind</i>
nama (5) linama, <i>meat</i>	ho tima, <i>to extinguish</i>
bohobe (6) , <i>bread</i>	ho ja, <i>to eat</i>
hole, <i>adv. far</i>	ho mamela, <i>to listen to</i>
hanyenyane, <i>adv. a little</i>	ho ngola, <i>to write</i>
haholo, <i>adv. much</i>	
hantle, <i>adv. well</i>	
ho utloa, <i>to hear</i>	
ho bua, <i>to speak</i>	

EXERCISE 2

Ke bona likhomo. Moroetsana oa ngola. Ba mo ruta. Morena o reka lipere. Basali ba sila hantle. Ba le utloa. Ngoan'eso o ja bohobe haholo. Baroetsana ba tseba ho sila. Ua bolela, morena. Ngoan'eso

(1) The uncontracted form *kea mo bona, ba mo bitsa*, is however heard occasionally ; but it is certainly better to use the contracted form.

o mamela morena. Ba u ruta hantle. Kea mo mamela. Ke u ruta se-sotho. Ua 'mona. Lea ba laela. Le rata ho ja nama na? Ntate o bi-tsa balisana. Le tima lebone. Ke mo tseba hanyenyane. Balisana ba alosa lipere. Le sila hantle. Bana ba reka nama. Re ea hole.

I see the oxen. The girl writes. They teach her. The chief buys horses. The women grind well. They hear you. My brother eats much bread. The girls know to grind. You speak (well), Sir. My brother listens to the chief. They teach you (sing.) well. I listen to him. I teach you (sing.) Sesuto. You (sing.) see him. You give orders to them. Do you like to eat meat? My father calls the herd boys. You extinguish the candle. I know him a little. The herd boys are herding the horses. You grind well. The children buy meat. We go far.

LESSON 3

morena oa mpona ua nthata banna ba nkotla
the chief sees me you (sing.) love me the men beat me

§1. The *objective pronoun n* (me) of the 1st pers. sing. causes the initial consonant of the verb to which it is prefixed to undergo some rather remarkable changes (permutations). As these permutations are of a very common occurrence, it is necessary to master them at once.

They consist of a strengthening of the initial consonant which when weak is changed into its corresponding strong, resp. aspirate consonant, according to the table given below. Those changes may be called the *nasal permutations*, as they are caused by the presence of the *nasal consonant u*.

It must be noted that before a labial, viz. *p* and *ph*, *n* always becomes *m*.

§2. An initial vowel takes *k* before it,

e. g. *ho araba*, to answer; *ba nkaraba*, they answer me

h becomes *kh* e. g. *ho hana*, to refuse; *ba nkhana*, they refuse me

l „ *t* „ *ho laela*, to order; *ba ntaela*, they order me

r „ *th* „ *ho rata*, to love; *ba nthata*, they love me

b „ *p* „ *ho bona*, to see; *ba mpora*, they see me

f „ *ph* „ *ho fepa*, to feed; *ba mphepa*, they feed me

s „ *tš* „ *ho siea*, to leave; *ba ntšiea*, they leave me

j „ *tj* „ *ho ja*, to eat; *ba ntja*, they eat me

sh „ *ch* „ *ho shapa*, to beat; *ba uchapa*, they beat me

hl „ *tlh* „ *ho hloea*, to hate; *ba ntlhoea*, they hate me

§3. With verbs beginning with *n*, *ny*, *ny*, we have 'n, 'ng, 'ny (= nn, nng, nny). E. g.: *ho nyala*, to marry, *ca 'nyala* he marries me; *ho ngolla*, to write to, *oa 'ngolla*, he writes to me; *ho nea*, to give, *oa 'nea*, he gives me.

With verbs beginning with *m* we have 'm (= mm). E. g.: *ho mamela*, to listen to, *ba 'mamela*, they listen to me.

§4. Strong and aspirate consonants (viz; *k*, *t*, *p*, *ts*, *tj*, *pj*, *tl*, *q*, and *kh*, *th*, *ph*, *tš*, *ch*, *psh*, *tlh*, *qh*) never change after a prefixed *n*.

E. g.: *ho tšaba*, to fear, *ba ntšaba*, they fear me; *ho talima* to look at, *ba ntalima*, they look at me; *ho tseba*, to know, *ba ntseba*, they know me.

§5. Other cases in which the nasal permutations appear will be noticed later on (see Lessons 9, 17 and 38).

VOCABULARY 3

'mè (1) bo-'mè, my mother
metsi (3) (no sing.) water

nku (5) linku, sheep
h^o tšaba, to be afraid of

ho talima, *to look at*
 ho hana, *to refuse*
 ho fepa, *to feed*
 ho siea, *to leave behind*
 ho shapa, *to beat*
 ho hloea, *to hate*
 ho ngolla, *to write to*
 ho nyala, *to marry*

ho fa, *to give*
 ho noa, *to drink*
 ho noesa, *to give water to*
 ho bolaea, *to kill*
 ho jara, *to carry*
 ho latela, *to follow*
 ho hlaba, *to stab, to slaughter*
 ho hata, *to tread upon.*

EXERCISE 3

Ngoan'cso o mpha nama. 'Mè oa nkaraba. Morena oa mpolaea. Ua nkhatla. Ba hana ho nkutloa. Ke u rata haholo. Kea u siea. Balisana ba alosa linku. Moroetsana oa 'ngolla. Re ba tšaba haholo. Lea mpona. U 'noesa metsi. Ba talima lipere le likhomo. Ba mpitsa. Ntate oa nchapa. Banna ba jara nama. Mohlankana o rata ho nyala moroetsana. Bana ba ntatela. Ke noa metsi. Mosali o sila haholo. Ba phcha bohobe le nama. Ba nthoca. Rea 'mona. Balisana ba fepa lipere. Monna o hlaba nku. Ua mpolaea.

My brother gives me meat. My mother answers me. The chief kills me. You tread upon me. They refuse to hear me. I love you much. I leave you behind. The herd boys are herding the sheep. The girl writes to me. We fear them much. You see me. You give me water to drink. They look at the horses and the oxen. They call me. My father strikes me. The men are carrying meat. The young man wants to marry a girl. The children are following me. I drink water. The woman grinds much. They cook bread and meat. They are hating me. We see him. The herd boys are feeding the horses. The man slaughters a sheep. You kill me.

LESSON 4

ha ke u bone **ha ba je nama**
I do not see you (sing.) they do not eat meat

ha ke sa ba bitse
if I do not call them

§1. The **Negative** of the *Present of the Indicative* is expressed thus :

Sing. :	Plur. :
1 p. <i>ha ke rate</i> , I do not like	<i>ha re rate</i> , we do not like
2 p. <i>ha u rate</i> , you do not like	<i>ha le rate</i> , you do not like
3 p. <i>ha a rate</i> , he, she does not like	<i>ha ba rate</i> , they do not like

As may be seen from the paradigm, the negative particle *ha* is placed *before* the connective pronoun ; the verbal form ends in *e*.

At the 3rd pers. sing. the connective pronoun is *a* (not *o*) ; this holds good throughout the whole negative conjugation.

§2. After the conjunction *ha* (if, when) (1), and always when the sentence is *dependent* or *subordinate*, the negative particle becomes *sa* and is then placed *after* the connective pronoun.

(1) The conjunction *ha* is distinguished in the pronunciation from the negative particle *ha*, the former being pronounced with a higher intonation (pitch) of the voice.

- Sing. : 1st pers. (*ha*) *ke sa rate*, if I do not like
 2nd „ (*ha*) *u sa rate*, if you do not like
 3rd „ (*ha*) *a sa rate*, if he does not like
 Plur. : 1st „ (*ha*) *re sa rate*, if we do not like
 2nd „ (*ha*) *le sa rate*, if you do not like
 3rd „ (*ha*) *ba sa rate*, if they do not like

If there is any objective pronoun, its place is after the negative particle *sa*, just before the verbal form itself. E. g. : *ha ke sa ba rate*, if I do not like them.

§3. In Sesuto there is *no article*, nor anything which takes its place. *Monna* signifies : *u man* or *the man* ; *banna*, *men* or *the men*.

VOCABULARY 4

mofumahali (1) mafumahali, <i>queen, lady</i>	ho tšela, <i>to cross</i>
moshanyana (1) bashanyana, <i>boy</i>	ho titima, <i>to run</i>
mollo (2) mello, <i>fire</i>	ho hotetsa, <i>to kindle (a fire)</i>
lerumo (3) marumo, <i>assegai, spear.</i>	ho tsoa, <i>to go out</i>
nōka (5) linōka, <i>river</i>	ho botsa, <i>to ask</i>
ntja (5) lintja, <i>dog</i>	ho lula, <i>to sit down</i>
ntlo (5) matlo, <i>hut, house.</i>	ho aha, ho haha, <i>to build,</i> <i>to dwell</i>
fatše, <i>adv. on the ground</i>	ho rapela, <i>to pray.</i>
koano, <i>adv. here</i>	ho nka, <i>to take</i>
ho, <i>prep. to, from, by.</i>	kae? <i>adv. when?</i>
le, <i>prep. with, and.</i>	ke'ng? <i>adv. why?</i>

EXERCISE 4

Mofumahali ha a je nama. Moshanyana oa titima. Ha ke tle koano. Ha ba hotetse mollo. Ntate ha a rate ho alosa likhomo. Ha u reke linku na? Molisana o tsoa le linku. Banna ba tšela nōka. Ha ke 'mone. Re botsa bashanyana. Ke bua le ntate, Re ea ho morena. Ngoan'eso o rapela morena, O lula fatše. Ha ba fepe lintja. Ha u nke bohobe

na? Banab'eso ba haha ntlo. Ha a tšabe lerumo. U ea kac ha u sa tle koano? U tla ke'ng ha ke sa u bitse?

The queen does not eat meat. The boy is running. I am not coming here. They do not kindle a fire. My father does not like to herd the cattle. Do you not buy sheep? The herd boy goes out with the sheep. The men cross the river. I do not see him. We ask the boys. I speak with my father. We go to the chief. My brother prays the chief. He sits down. They do not feed the dogs. Do you not take bread? My brothers are building a hut. He does not fear the assegai. Where do you go if you do not come here? Why do you come, when I do'n't call you?

LESSON 5

ke mo ratile

I have loved him

re bitsitse batho

we have called the people

ha lea re bona

you have not seen us.

§1. To form the **Perfect** we must change in *ile* the ending *a* of the verb :

Sing. : 1st pers. *Ke ratile*, I have loved

2nd „ *u ratile*, you (sing.) have loved

3rd „ *o ratile*, (I) he, she has loved

(1) After *ha* (if, when) and all dependent sentences, the pronoun *o* of the 3rd pers. sing. becomes *a* ; e. g. : *ha a ratile*, if he has loved. It is the case throughout the verb ; so we need not to notice it again.

- Plu. : 1st pers. *re ratile*, we have loved
2nd „ *le ratile*, you have loved
3rd „ *ba ratile*, they have loved

Other examples are : *ho bua*, to speak, *ke buile*, I have spoken ; *ho utloa*, to hear, *ke utloile*, I have heard ; *ho hahu*, to build, *ke hahile*, I have built, I dwell, etc.

§2. For phonetic reasons which we cannot explain here, a large number of verbs form their Perfect a little differently, as per ex. :

a) Most verbs ending in *sa*, *tsoa*, *ntša* take *itse* instead of *ile*. E. g. : *ho bitsa*, to call, *ke bitsitse* ; *ho alosa*, to herd, *ke alositse* ; *ho hlatsoa*, to wash, *ke hlatsoitse*.

b) Most verbs in *la* make *tse* instead of *ile*. E. g. : *ho lula*, to sit down, *ke lutse* ; *ho makala*, to be astonished, *ke maketse* ; *ho sila*, to grind, *ke sitse*, etc. More special rules will be given later on (see Lessons 27 and 28) ; in the meanwhile we shall always note the Perfect in the vocabularies whenever it is irregular.

§3. The Perfect has exactly the same meaning as in English ; it expresses an action which is finished at the present time and has been done in the past, or a state which has been entered in in the past. In fact it generally expresses rather the result of an action than that action itself.

But, in contradistinction with English grammar, it may be followed by an adjunct of time. E. g. : *Ke buile le nta-te maobane*, I spoke with my father yesterday (lit. I have spoken with my father yesterday).

§4. The Perfect of a very large number of intransitive or neuter verbs has fully the meaning of a Present, and must be rendered in English by the Present Tense. Such verbs mostly express in the Present Tense the *entrance* into a certain state ; the Perfect means that they *are* now in it, having entered it previously.

E. g. : *kea lula*, I make the action of sitting down, *ke lutse*, I am sitting down ; *kea hatsela*, I am getting cold, *ke hatsetse*, I am cold (lit. I have become cold) ; *kea ema*, I stand up, *ke eme*, I am standing.

§5. The **Negative Perfect** has the following form :

Sing. : 1st pers. *ha kea rata*, I have not loved
2nd „ *ha ua rata*, you (sing.) have not loved
3rd „ *ha a rata*, he, she has not loved
Plur. : 1st „ *ha rea rata*, we have not loved
2nd „ *ha lea rata*, you have not loved
3rd „ *ha ba rata*, they have not loved

As will be noticed from this paradigm, the negative particle is *ha* (as always in the independent form of the Indicative); the pronouns have the same lengthened form as in the Present of the Indicative given in the 1st Lesson (with the exception of the 3rd pers. sing. where we have *a* instead of *oa*), and the verb itself ends in *a*.

§6. In the *dependent form* (as per ex. after *ha*, if, when) the negative particle becomes *sa* (as is always the case in the dependent form of the Indicative), and is placed after the pronoun (1), which then assumes its usual shorter form (2); the verb itself does not change.

Sing. : 1st pers. (*ha*) *ke sa rata*, (if) I have not loved
2nd „ (*ha*) *u sa rata*, (if) you have not loved
3rd „ (*ha*) *a sa rata*, (if) he has not loved
Plur. : 1st „ (*ha*) *re sa rata*, (if) we have not loved
2nd „ (*ha*) *le sa rata*, (if) you have not loved
3rd „ (*ha*) *ba sa rata*, (if) they have not loved

(1) cf. Lesson 4.

(2) cf. Lessons 1 and 2.

VOCABULARY 5

mo-Sotho (1) ba-Sotho, <i>Mosuto</i>	ho hlatsoa, (ke hlatsoitse) <i>to wash.</i>
mohlanka (1) bahlanka, <i>servant</i>	ho lula (ke lutse) <i>to sit down</i>
mophoso (2) mephoso, <i>woollen blanket</i>	ho bona (ke bone) <i>to see</i>
moruti (1) baruti, <i>teacher, missionary</i>	ho hatsela (ke hatsetse) <i>to get cold</i>
letho (3) <i>anything, nothing (1)</i>	ho ema (ke eme) <i>to stand up</i>
koloi (5) makoloi, <i>waggon</i>	ho rua <i>to possess, to become rich</i>
poli (5) lipoli, <i>goat</i>	ho senya (ke sentse) <i>to damage, to spoil</i>
maobane, <i>adv. yesterday</i>	ho kena (ke kene) <i>to enter, to come in</i>
kajeno, <i>adv. to-day</i>	ho lla (ke llile) <i>to cry, to resound</i>
kantle, <i>adv. outside</i>	ho halefa <i>to become angry</i>
leha, <i>conj. although</i>	ho tlisa (ke tlisitse) <i>to bring</i>
ho robala (Pft. ke robotse) <i>to go to sleep</i>	ho makala (ke maketse) <i>to wonder.</i>

EXERCISE 5

Morena o hlabile poli maobane. Basali ba rekile mephoso. Ke bone koloi kajeno. Ntate o ruile linku le likhomo. Le titimile haholo. Ha a robala. Ha rea bona lipere. Mohlankana o sentse mophoso. Ba-Sotho ba tseba ho haha mallo. Moruti o rekile likhomo ho ntate. Ha ua rua letho. Re maketse ha re u bona koano. Ba hatsetse haholo. Basali ba eme kantle. Ba kene koano. Ke utloile motho ha a lla. Ha ba halefa. Morena o halefile haholo. Ha kea ba tseba. Ke mo tšabile leha a sa halefa. Mosali o hlatsoitse nama. Ba tlisitse nku ho ntate. Ha ba tsebe letho.

The chief slaughtered (lit. has slaughtered) a goat yesterday. The women have bought blankets. We saw (lit. have seen) a waggon to-day. My father possesses sheep and cattle. You have run much. He is not asleep. We have not seen the horses. The servant has damaged the blanket. The Basutos know to build houses. The missionary has bought oxen from my father. You do not

(1) After a verb in the negative.

possess anything. We are astonished to see you here (lit. when we see). They are very cold. The women are standing outside. They entered here. I heard a man crying (lit. when he cries). (1) They are not angry. The chief is very angry. I have not recognized them. I was afraid of him although he was not angry. The woman has washed the meat. They brought a sheep to my father. They know nothing (lit. they do not know anything).

LESSON 6

morena o ile a 'mitsa
the chief did call him

ka ea levenkeleng
I went to the shop

ntate ha a ka a le bona
my father did not see you

§1. The simplest form of the **Past Tense** is :

Sing.:	1st pers.	<i>ka rata</i> , I did love
	2nd „	<i>na rata</i> , you did love
	3rd „	<i>a rata</i> , he, she did love
Plur.:	1st „	<i>ra rata</i> , we did love
	2nd „	<i>la rata</i> , you did love
	3rd „	<i>ba rata</i> , they did love

The form of the pronouns (*ka, na, ra, etc.*) is produced by the coalescence of the connective pronoun with an auxiliary verb *a*.

Note that the pronoun *na* of the 2nd pers. sing. is monosyllabic (*n = w*).

(1) As may be seen from this sentence, Sesuto uses often in subordinate sentences the Present where we should use another Tense.

Obs. There is no dependent form of this Tense, as it can never be put in a dependent sentence or follow a conjunction.

§2. This simple form of the Past is generally used in the course of the discourse; it is the Historic Tense *par excellence*. At the beginning of the sentence, one uses more generally a *compound* form of the Past, viz :

Sing. :	1st pers.	ke ile ka rata , I did love
	2nd „	u ile ua rata , you did love
	3rd „	o ile a rata , he did love
Plur. :	1st „	re ile ra rata , we did love
	2nd „	le ile la rata , you did love
	3rd „	ba ile ba rata , they did love

This form is always used when the Past has to be put in the dependent mood. E. g. : *ha a ile a rata*, when he did like. The student will notice that we have here (as in all compound Tenses) two pronouns, because as a matter of fact we have *two* verbs. The auxiliary verb *ke ile, u ile*, etc. is the Perfect of *ho ea*, to go, meaning : I have gone, you have gone etc. ; it is put before the simple form of the Past : *ka rata, ua rata*, etc. ; I did love, you did love, etc.

The compound form *ke ile ka rata*, means literally : I have gone, (and) I did love = I did love. The student must be very careful to put always the two pronouns.

§3. The Sesuto Past has exactly the same value as the English Past : I did love (not : I was loving). It is a Past not an Imperfect. The difference of meaning between the Perfect and the Past must always be kept in mind very carefully ; it is most noticeable in the verbs (mostly intransitive) which have in the Perfect the value of a Present. (1)

E. g. : *ho lula*, to sit down, *ke lutse*, I am sitting (I have sat down and am still sitting), *ke ile ka lula*, I sat down

(1). Cf Lesson 5, §4.

(I did the act of sitting down); *ho hatsela*, to get cold, *ke hatselse*, I am cold, *ke ile ka hatsela*, I did get cold, etc.

§4. **The Negative of the Past** is also a compound Tense, formed with the help of the Negative Perfect of the auxiliary verb *ka*: *ha kea ka*, *ha ua ka*, etc. (1) followed by the simple form of the Past: *ka rata*, *ua rata*, etc.

Sing.:	1st pers.	<i>ha kea ka ka rata</i> , I did not love
	2nd „	<i>ha ua ka ua rata</i> , you did not love
	3rd „	<i>ha a ka a rata</i> , he did not love
Plur.:	1st „	<i>ha rea ka ra rata</i> , we did not love
	2nd „	<i>hu lea ka la rata</i> , you did not love
	3rd „	<i>ha ba ka ba rata</i> , they did not love

Ha kea ka ka rata, means literally; I have not been able (and) I loved = I was not able to love = I did not love.

Obs. Note that in this Tense, it is the auxiliary verb *ka* which is put in the Negative, not the principal verb itself.

§5. The dependent mood of the Negative Past, is formed in the way explained before (cf Lesson 4. §6.), i. e. the negative particle takes the form *sa* and is placed after the pronoun, which assumes its short form.

Sing.:	1st pers.	ke sa ka ka rata , Plur.:	re sa ka ra rata
	2nd „	u sa ka ua rata , „	le sa ka la rata
	3rd „	a sa ka a rata , „	ba sa ka ba rata

E. g.: *Ieha ba sa ka ba rata*, although they did not like

§6. By suffixing *ng* to the nouns, a **locative case** is formed, meaning: in, at, to, from. E. g.: *levenkele*, shop, *levenkeleneng*, at, to, in, from the shop; *mollo*, fire, *mollong*, in, at, to, from the fire. A noun in *a* takes *eng* (not *ang*) as its locative ending; e. g.: *nōka*, river, *nōkeng*, at, to in, from the river; *tsela*, path, *tseleng*, in, to from, on the path, etc.

(1). Formed exactly like the Negative Perfect: *ha kea rata*; cf Lesson 5. §5.

Personal nouns take the preposition *ho* instead of the locative suffix *ng*; e. g.: *ke ea ho nate*, I go to my father; *ke tsoa ho nate*, I come from my father.

VOCABULARY 6

rangoane (1) borangoane, <i>paternal uncle</i>	ho isa (ke isitse), <i>to take to</i>
levenkele (3) mavenkele, <i>shop</i>	ho sala (ke setse), <i>to stay, to remain</i>
kobo (5) likobo, <i>blanket, rug, clothes</i>	ho lapa, <i>to become hungry</i>
tšimo (5) masimo, <i>garden, ploughed field</i>	ho sebetsa (ke sebelitse), <i>to work</i>
kamore (5) likamore, <i>room</i>	ho etsa (ke entse), <i>to do</i>
eng? ng? pron. <i>what?</i>	ho fihla, <i>to arrive</i>
hampe, adv. <i>badly</i>	ho futhumala (ke futhumetse), <i>to get warm</i>
haufi, adv. <i>near</i>	ho fiela (ke fietse), <i>to sweep</i>
haufi le, prep. <i>near to</i>	ho thaba, <i>to become glad</i>
neng? adv. <i>when?</i>	ho bolella (ke boleletse), <i>to say to</i>
ho tsamaea (ke tsamaile), <i>to walk, to go away</i>	ho lefa, <i>to pay</i>
	ho lefisa (ke lefisitse), <i>to fine</i>

EXERCISE 6

Ntate o ile a fihla maobane. Balisana ba isitse linku masimong. Morena o ile a reka kobo levenkeleng. Ka ba bona maobane. 'Mè ha a ka a mpha letho. Morena o ile a re lefisa hampe. Ke 'mone haufi le tšimo. Banab'eso ba tsamaile. Moroetsana o ile a hotetsa mollo. Re fietse kamore. U tlile neng koano? Re ile ra fihla maobane. Ntate o re neile nku. U ile ua etsa eng maobane? Ha lea ka la re bona. Ba sebelitse haholo. Morena o entse'ng ha a sa ka a le lefisa? Ha rea reka letho levenkeleng. Rangoane o hahile Morija. 'Mè o setse masimong. Maobane re ile ra hatsela haholo; kajeno re futhumetse. O ile a thaba haholo ha a re bona. Ha ba rate ho ja letho, ha ba lapa. Ngoana o robe-tse kamoreng. Ha rea lefa letho.

My father arrived yesterday. The herd boys have taken the cattle to the fields. The chief bought a rug at the shop. I saw them yesterday. My mother did not give me anything. The chief fined us heavily (lit. badly). I have seen him near the garden. My brothers have gone away. The girl kindled the fire. We have swept the room. When did you come here (lit. have you come)? We arrived yesterday. My father has given us a sheep. What did you do yesterday? You did not see us. They have worked much. What did the chief do, as he did not fine you? We have bought nothing at the shop. My paternal uncle lives (lit. has built) at Morija. My mother has remained in the fields. Yesterday we were very cold; to day we are warm. He was very glad when he saw us (lit. when he sees us). They do not desire to eat anything, they are not hungry. The child is sleeping in the room. We have not paid anything.

LESSON 7

re tla bitsa bana
we will call the children

u ka ea mane
you (sing.) may go there

a ke ke a ba bona
he will not see them

§1. The **Future** is formed with the help of the auxiliary verb *ho tla*, to come, followed by the simple verbal form in *a*.

Sing. : 1st pers. *ke tla rata*, I will love

2nd „ *u tla rata*, you shall love

3rd „ *o tla rata*, he, she shall love

Plur. :	1st	„	<i>re tla rata</i> , we will love
	2nd	„	<i>le tla rata</i> , you shall love
	3rd	„	<i>ba tla rata</i> , they shall love

Instead of the auxiliary verb *ho tla*, one may use also the auxiliary *ho ea*, to go. E. g.: *Ke ea tla*, I will come. But the form with *tla* is far more usual.

§2. The **Potential** is formed (exactly like the Future) with the help of the auxiliary *ka* (may, can). It has exactly the same value as the Potential of former English Grammars: I may love.

Sing. :	1st pers.	<i>nka rata</i> , I may love
	2nd	„ <i>u ka rata</i> , you may love
	3rd	„ <i>a ka rata</i> , he, she may love
Plur. :	1st	„ <i>re ka rata</i> , we may love
	2nd	„ <i>le ka rata</i> , you may love
	3rd	„ <i>ba ka rata</i> , they may love

Two things ought to be carefully noticed in connexion with this Tense: 1° in the first person singular the pronoun is *n* instead of *ke*: *nka rata*, not *ke ka rata* (1); 2° in the 3rd pers. sing. the pronoun is always *a* instead of *o*.

§3. There is but *one Negative form*, for both Tenses. It is originally a Potential form, but has acquired the value of the Future.

It is formed with the help of the Negative Potential of the auxiliary verb *ka*, *ha nka ke*, followed by the simple form of the Past

Sing :	1st pers.	<i>ha nka ke ka rata</i> , I will not love
	2nd	„ <i>ha u ka ke ua rata</i> , you shall not love
	3rd	„ <i>ha a ka ke a rata</i> , he shall not love
Plur. :	1st pers.	<i>ha re ka ke ra rata</i> , we will not love
	2nd	„ <i>ha le ka ke la rata</i> , you shall not love
	3rd	„ <i>ha ba ka ke ba rata</i> , they shall not love

(1) The form *ke ka rata* is however heard occasionally.

This Tense is again a compound Tense, and has two pronouns: *ha nka ke ka rata* means literally: I cannot (and) I loved = I cannot love = I shall not love.

§4. The dependent form of this Tense is :

	Sing.:	Plur.:
1st pers.	nke ke ka rata	re ke ke ra rata
2nd „	u ke ke ua rata	le ke ke la rata
3rd „	a ke ke a rata	ba ke ke ba rata

E. g. : *Leha le ke ke la rata*, although you shall not like.

Obs. *A ke ke a rata*, is probably a contraction from a fuller form: *a ke se ke a rata*, which is still heard occasionally.

§5. The dependent form: *nke ke ka rata* can be used as well in independent sentences; e. g. : *Morena a ke ke a tla*, the chief will not come. As a matter of fact it is of a far more general use than the 1st form: *ha nka ke ka rata*, and may be considered as being the most usual Future of the Negative

VOCABULARY 7

nkhono (1) bo-nkhono, <i>grandmother</i>	ho khathala (ke khathetse), <i>to become tired</i>
monyako (2) menyako, <i>door</i>	ho koala (ke koetse), <i>to close, to shut</i>
molato (2) melato, <i>fault, debt</i>	ho khora (ke khotše), <i>to eat enough</i>
motse (2) metse, <i>town, village</i>	ho bofa, <i>to inspan</i>
letsatsi (3) matsatsi, <i>sun, day</i>	ho bofolla (ke bofotse), <i>to outspan</i>
selepe (4) lilepe, <i>axe</i>	ho ithuta, <i>to learn</i>
sechaba (4) lichaba, <i>tribe, nation</i>	ho tsoha, <i>to rise</i>
hosasane, <i>adv. to-morrow</i>	ho tsohela (ke tsohetse), <i>to rise early</i>
ka moso, <i>adv. the day after to-morrow, by and by</i>	
mane, <i>adv. there, (far off)</i>	
ho bula (ke butse), <i>to open</i>	
ho busa (ke busitse), <i>to govern</i>	

EXERCISE 7

Ke tla le bitsa ka moso. Hosasane re tla tsohela. Nkhono a ke ke a pheha bohobe. Nka ea mane ho bona likhomo. Mosali o tla hotetsa mollo. U ka nthuta se-Sotho. Jakobo o halefile haholo. Re ke ke ra ithuta hantle kajeno, re khathetse. Re ka khathala ha re sebetsa haholo. Nkhono o ile motseng. U tla ja nama le bohobe. Ke tla u lefa ha u ka sebetsa hantle. Re tla bula monyako. Mohlankana o rekile selepe levenkeleng. Le ke ke la sala koano halelele. Re rata ho bona letsatsi. A ke ke a lefa molato. Ba ile ba bofa likhomo koloing. Banna ba khotše. Morena a ka busa sechaba hantle. Re bofolotse likhomo. Hosasane ha le tsoha le tla fepa lipere. Ha a ka ke a etsa hantle. Ba tla ea mane ka moso.

I shall call you by and by. To-morrow we shall rise early. My grandmother will not cook bread. I may go there to see the cattle. The woman shall kindle the fire. You can teach me Sesuto. Jacob is very angry. We won't learn well to day, we are tired. We may get tired if we work much. My grandmother has gone to the village. You shall eat meat and bread. I shall pay you if you work well. We will open the door. The young man has bought an axe at the shop. You will not stay here a long time. We like to see the sun. He will not pay the debt. They inspanned the oxen to the waggon. The men have eaten their fill. The chief can govern the tribe well. We outspanned the oxen. To-morrow when you rise you will feed the horses. He will not do well. They will go there after a time.

LESSON 8

e ka khona u ee mane
you must go there

tsohang le sebetse
rise and work

u se ke ua ba bitsa
do not call them

u tsoanetse ho sebetša
you (sing.) ought to work

ke rata hore u ithute se-Sotho
I want you (sing.) to learn Sesuto

§1. The **Subjunctive** has always the ending *e* (open *e*). In the 3rd person singular the pronoun is *a*, as in all dependent moods.

Sing.: 1st pers. (*hore*) *ke rate*, (that) I love
2nd „ (*hore*) *u rate*, (that) you love
3rd „ (*hore*) *a rate*, (that) he, she love
Plur.: 1st „ (*hore*) *re rate*, (that) we love
2nd „ (*hore*) *le rate*, (that) you love
3rd „ (*hore*) *ba rate*, (that) they love

The Subjunctive is mostly used to express an order or a finality; it is often preceded by the conjunction *hore*, that, in order that. E. g.: *Ke rata hore u tle koano*, I want that you (sing.) come here; *ke ba bitsitse hore ba sebetse*, I have called them in order that they do work

§2. Preceded by the hortative particle *a* or *ha*, the Subjunctive becomes a kind of *Optative*, expressing a wish or

an encouragement. E. g.: *ha a tle!* let him come! *ha re utloa!* let us hear!

In the plural the verb is then often lengthened by the suffix *ng*. E. g.: *ha re eeng!* let us go! *ha ba tsamaeeng!* let them go away! But if the plural consists only of two persons, the suffix *ng* is generally dropped. E. g.: *ha re tsamae!* let us go (you and I)! *ha re tsamaeeng!* let us go (I and many others)!

§3. The **Imperative** exists only for the 2nd pers. sing. and plur.; it ends in *a* in the sing., in *ang* in the plural. E. g.: *tsamaea!* go away! (thou); *tsamaeang!* go away! (you).

But if there is an *objective pronoun* placed *before* it, *a* and *ang* of the ending become *e* and *eng*. E. g.: *utloa*, hear! (thou); *mo utloa!* hear him! *utloang!* hear! (you); *mo utloeng!* hear him! For the 1st and 3rd persons, one uses the optative forms just given.

Two Imperatives cannot follow each other as in English, but the second verb (if Imperative in English) must be put in the Subjunctive.

So if we had to translate in Sesuto the sentence: Go and work! we would not say: *Tsamaeang, sebetsang!* but: *tsamaeang le sebetse*, lit.: go that you do work.

Obs. The verb *ho tla*, to come, has for its Imperative: *tlo* (or better *tloo*) and *tlong*. The verb *ho ea*, to go, *ho ba*, to become, *ho re*, to say, form their Imperative thus: *e-ea*, *e-eang*; *e-ba*, *e-bang*; *e-re*, *e-reng* (with a so called euphonic *e*).

§4. The **Infinitive** takes always the prefix *ho*. E. g.: *ho rata*, to love.

In fact it is a noun rather than a verb. It can be, as in English, followed by an object. E. g.: *ke rata ho ja nama*, I desire to eat meat.

Obs. The verb *ho re* is the only one which does not end in *a* in the Infinitive.

§5. It is not always easy for a foreigner to know whether

we have to use, after another verb, the Infinitive or the Subjunctive, as Sesuto and English are so very different. We shall try to give here a few hints for the correct use of both forms.

a) The *Infinitive* is to be used if the action is to be performed by the subject of the principal verb. E. g.: *Ke rata ho tsumaea*, I want to go away; *ke hopotse ho ea mane*, I am thinking of going there; *ba tlile koano ho re bona*, they have come here to see us.

b) When the action is to be performed by another, we must use the *Subjunctive* preceded by the conjunction *hore*, that. E. g.: *Ke rata hore u tsamaee*, I want you to go (lit. that you go); *u lakatsa hore ba tle koano*, you desire them to come here (lit. that they come here).

But if the person who would have to perform the action expressed by the second verb is already the object of the principal verb, we may, as in English, use the Infinitive. E. g.: *Ke ba rutile ho sebetsa*, I have taught them to work; *ke ba laetse ho tsamaea*, I have ordered them to go away.

c) The verbal phrase: *e ka khona*, it must be, is always followed by the *Subjunctive* (without *hore*). E. g.: *E ka khona u tle koano*, you must come here (lit. it must be that you come here). The verb *ke tšoanetse*, I ought, I must (it is meet for me) is followed by the *Infinitive*. E. g.: *Ke tšoanetse ho sebetsa*, I ought to work, I must work.

Obs. Young Basuto will often say: *Ke tšoanetse ke tsamaee*, using the *Subjunctive* instead of the *Infinitive*; but such a construction is certainly not right and ought to be avoided.

§6. The **Negative** forms of the moods given in this lesson are the following:

a) For the *Subjunctive* (with negative particle *se*):

Sing.: 1st pers (hore) *ke se rate*, (that) I do not like
2nd „ (hore) *u se rate*, (that) you do not like
3rd „ (hore) *a se rate*, (that) he do not like

- Plur : 1st „ (hore) *re se rate*, (that) we do not like
 2nd „ (hore) *le se rate*, (that) you do not like
 3rd „ (hore) *ba se rate*, (that) they do not like

Another Negative Subjunctive, which has a stronger prohibitive meaning, is formed with the negative auxiliary *ke se ke* (from the auxiliary verb *ka*), followed by the simple form of the Past (cf. Lesson 6).

Sing. :	Plur. :
1st pers. ke se ke ka rata	re se ke ra rata
2nd „ u se ke ua rata	le se ke la rata
3rd „ a se ke a rata	ba se ke ba rata

It is again a compound form with *two* pronouns : *Ke se ke ka rata* means lit. : (that) I may not I did like = that I may not like.

Obs. This form may also in some cases be used as an Indicative.

b) For the *Optative*, we use, as in the affirmative conjugation, the Subjunctive preceded by the hortative particle *a* or *ha*.

E. g. : *ha ba se rateng!* let them not love!

c) For the *Imperative* (with negative particle *se* and the verbal ending *e*) : *se rate!* do not love! (sing.) *se rateng!* do do not love! (plural).

d) For the *Infinitive* (with negative particle *se* and the verbal ending *e*) : *ho se rate*, not to love ; *ho se bone*, not to see.

E. g. : *ke tšoanetse ho se etse letho*, I must not do anything.

VOCABULARY 8

moru (2) meru, <i>forest, bush.</i>	sefate (4) lifate, <i>trec, pole, plank</i>
lejoe (3) majoe, <i>stone</i>	namane (5) manamane, <i>calf</i>
lerako (3) marako, <i>wall (of stone)</i>	joang (6) majoang, <i>grass</i>

ke tšoanetse, <i>I ought</i>	ho qhaqholla (ke qhaqholotse), <i>to pull down</i>
e ka khona, <i>it must be</i>	ho luba, <i>to knead</i>
ho hopola (ke hopotse), <i>to re- member, to think</i>	ho eta, <i>to travel</i>
ho roma, <i>to send</i>	ho chesa (ke chesitse), <i>to burn (tr.)</i>
ho re (ke itse), <i>to say</i>	ho tlosa (ke tlositse), <i>to remove</i>
ho ahlola (ke ahlotse), <i>to judge, to decide</i>	ho tšeha, <i>to laugh</i>
ho rema, <i>to hew, to cut (a tree)</i>	ho tšoara (ke tšoere), <i>to seize, to take hold of</i>
ho hela (ke hetse), <i>to mow, to cut (grass)</i>	ho kōpa, <i>to ask, to beg</i>

EXERCISE 8

E-eang le reme sefate. Mosali o tšoanetse ho pheha bohobe. Ke rata hore le se ke la ea morung. Tlosang lejoe. U se ke ua qhaqholla ntlo. Haha lerako hantle. Bona hore ba se ke ba hela joang. Isang namane masimong. Mosali o ile a luba bohobe. Banna ba buile hantle. Morena oa mo hopola. Ha ua ka ua ahlola hantle. Ba rata ho eta haholo. Se bue le 'mè. Balisana ba chesitse moru. Ntate o eme haufi le ntlo. Ha ba ka ba mo roma. U itse'ng? Le se ke la bua hampe. Banna tlong koano. Ha ba tle! E ka khona morena a buse hantle. Batho ba tšoanetse ho utloa morena. Ha ke tsebe hore nka re'ng? Mo tšoareng. Ba kōpile'ng?

Go and cut the tree. The woman ought to bake bread. I desire you not to go to the bush (lit. that you go not). Remove the stone. Do not pull down the hut. Build the wall well. See that they do not cut the grass. Take the calf to the fields. The woman kneaded bread. The men have spoken well. The chief is thinking of him. You did not judge well. They like to travel much. Do not speak to my mother. The herd boys have burned the bush. My father is standing near the hut. They did not send him. What did you say? Do not speak badly. You men, come here. Let them come! A chief must govern well. The people ought to obey the chief. I do not know what I can say. Seize him. What did they beg?

LESSON 9

§1. The **Nouns** are divided into seven different *classes* according to their *prefixes*.

In order to form the plural number of any noun, one has to replace the singular prefix of this noun by its corresponding plural prefix, according to the table given below

	Sing. :		Plur. :	
	Pref.	Nouns.	Pref.	Nouns.
1st cl.	mo	moumu , man	ba	banna , men
2nd cl.	mo	motse , village	me	metse , villages
3rd cl.	le	letsatsi , day	ma	maletsatsi , days
4th cl.	se	sefate , tree	li	lifate , trees
5th cl.	n	nku , sheep	lin	linku , sheep
6th cl.	bo	bosiu , night	ma	masiu , nights
7th cl.	ho	hoja , to eat, food		no plural

The most important exceptions will be given in the next Lesson.

Obs. It is exceedingly important to master at once the regular changes of the singular and plural prefixes, as the whole structure of the language rests upon the prefixes.

§2. The 1st and 2nd classes have in the singular the same prefix *mo*; but it is easy to know at once whether the plural of any noun has to be formed with the *ba* or the *me* prefix. All the *personal* nouns in *mo* (i. e. nouns which designate *human beings*) belong to the *1st class* and form their plural in *ba*; whereas all nouns in *mo* which form their plural in *me* are *neuter* and (with a few exceptions) designate *things*. E. g. : **molisa**, shepherd, plur. **balisa**; **mosali**, woman, plur. **basali**; **moru**, wood, forest, plur. **meru**; **monyako**, doorway, plur. **menyako**

§3. Most nouns designating animals are found in the 5th (*n*) class, as: *nku*, sheep; *nkoe*, leopard; *khomo*, ox, cow; pere, horse; *tau*, lion; *thuhlo*, giraffe; *tlou*, elephant; *nonnyana*, bird, etc.

Although *n* is the regular prefix of this class, it is only found now before monosyllabic roots, as; **nku**, sheep; **mpshe**, ostrich; **ntoa**, war; **mpa**, belly; **mpho**, gift (1) etc.

But before polysyllabic roots *n* is dropped both in the singular and the plural. E. g.: *khomo*, ox *likhomo*; *tšukulu*, rhinoceros, *litšukulu*; *thapo*, grass rope, *lithapo*, etc.

Obs. The influence of *n* (though dropped) is still to be detected, as in all nouns of this class it has been the means of strengthening the first consonant of the root, according to the laws of nasal permutation given in Lesson 3.

So from the verb *ho rata*, to love, to will, has been formed the noun *thato*, will (= *n* + *rato*); from *ho araba*, to answer, has been formed the noun *karabo*, answer (= *n* + *arabo*), etc.

It is for this reason that all nouns belonging to this class will be found to begin either with a strong letter or an aspirate.

The only exceptions are the nouns beginning in *hl* (as *hlatsuo*, a washing, from *ho hlatsoa*, to wash), and many foreign words introduced in Sesuto, as *botoro*, butter; *fereko*, fork, etc.

§4. In the 6th (*bo*) class, we have mostly abstract and collective words, which do not form any plural; very few nouns of this class have a plural number.

§5. As has been already stated, Sesuto does not possess any article; *monna*, means: *a man or the man*; *litun*, lions or *the lions*.

There is also no distinction of sexual gender; the nouns are neither masculine, nor feminine, nor neuter, as far as grammar is concerned.

The distinction of *classes* takes in Sesuto the place of the distinction of *genders*.

(1) Before a labial (*p, ph*) *n* always becomes *m*, as already stated (cf. Lesson 3. §1.)

VOCABULARY 9

mohale (1) bahale, <i>courageous man, hero</i>	noha (5) linoha, <i>snake</i>
mofu (1) bafu, <i>a dead man</i>	thuhlo (5) lithuhlo, <i>giraffe</i>
letahoa (3) matahoa, <i>drunkard</i>	tau (5) litau, <i>lion</i>
le-Tebele (3) ma-Tebele, <i>a red Kafir</i>	tlou (5) litlou, <i>elephant</i>
lehe (3) mahe, <i>egg</i>	mpshe (5) limpshe, <i>ostrich</i>
leleme (3) maleme, <i>tongue</i>	tšukulu (5) litšukulu, <i>rhinoceros</i>
lesaka (3) masaka, <i>cattle kraal</i>	ntoa (5) lintoa, <i>war</i>
setulo (4) litulo, <i>chair</i>	mpho (5) limpho, <i>gift</i>
seaparo (4) liaparo, <i>clothes</i>	mpa (5) limpa, <i>belly</i>
botoro (5) butter	thapo (5) lithapo, <i>grass rope</i>
khoeli (5) likhoeli, <i>month, moon</i>	thato (5) will, <i>desire</i>
taba (5) litaba, <i>affairs, news</i>	ho loana (ke loanne), <i>to fight</i>
nonyana (5) linonyana, <i>bird</i>	ho epela (ke epetse), <i>to bury</i>
karabo (5) likarabo, <i>answer</i>	ho ntša (ke ntšitse), <i>to pull out, to draw out</i>
bosiu (6) masiu, <i>night</i>	ho loha, <i>to weave, to plait.</i>

EXERCISE 9

Bahale ba loana hantle. Banna ba epela bafu. Bafu ba tla tsoha. Re tšaba linoha haholo. Bashanyana ba bone litau le litleu morung. Ha ke rate matahoa. Mofumahali o rekile mahe ho 'mè. Tlisa setulo koano. Na u ke ke ua reka liaparo? Re bone khoeli maobane. Ba-Sotho ba ile ba loana le ma-Tebele. Ntša leleme. Ke ntšitse likhomo lesakeng. U hahile lesaka hampe. Maobane banna ba ile ba bua litaba haholo. Nakasi o tseba litšukulu le lithuhlo. Morena o ruile limpshe. Ke tla reka botoro levenkeleng. Balisana ba tseba ho loha lithapo hantle. Ha re rate ntoa. Re tla tsoha bosiu. 'Nee karabo. Bashanyana ba bolaila linonyana. Ha ke rate limpho.

Courageous men fight well. The men are burying the dead. The dead will rise. We are very much afraid of snakes. The boys have seen lions and elephants in the forest. I do not like drunkards. The lady has bought eggs from my mother. Bring the

chair here. Will you not buy clothes? We saw (lit. have seen) the moon yesterday. The Basuto fought with the red Kafirs. Draw your tongue. I have taken the cattle out of the kraal. You have built the kraal badly. Yesterday the people discussed the affairs very much. Nakasi knows rhinoceroses and giraffes. The chief possesses ostriches. I will buy butter at the shop. The herd boys know to plait grass ropes well. We do not like war. We shall rise at night. Give me an answer. The boys have killed birds. I do not like presents.

LESSON 10

§1. We must give now a list of the most important *irregularities* in the formation of the plural of nouns:

a) *1st class*. — Three nouns, viz. *morena*, chief; *mofumahali*, queen, lady; *mofutsana*, a poor man, have in the plural the prefix *ma*, instead of *ba*, viz. **ma***rena*, **ma***fumahali*, **ma***futsana*. *Motsoalle*, friend, has in the plural the prefix *me*: **me***tsoalle*.

Mong and *monghali*, master, chief have as plural *benj*, *benghali*.

The nouns *ngoana* (1), child; *ngoanana*, little girl; *ngoale*, girl undergoing the rites of initiation, belong also to the 1st class, and form their plural so: *bana*, *banana*, *bale*.

b) The nouns of the 1st and 2nd classes (prefix *mo*), whose radical begins with a *b*, contract the prefix *mo* and the consonant *b* into 'm (= mm) cf. Lesson 2. §4.

(1) *Ngoana* is a contraction for *moana*.

E. g.: 'moleli, evangelist (= mboleli); 'muelli, intercessor (= mobuelli); 'muso, government (= mobuso). In the plural the *b* reappears, viz: baboleli, babuelli, mebuso.

c) In the 3rd (*le*) class, the two words *leihlo*, eye; *leino*, tooth, have as plural *mahlo*, resp. *meno* (= *maino*).

The word *metsi*, water, belongs also to this class and not to the 2nd cl. (as the *me* in *metsi* is the result of a contraction from *maitsi*).

We may note in connection with this word that most nouns designating liquids are plurals of this class and have no singular. E. g.: *mali*, blood; *mathe*, spittle; *mafura*, oil, fat, etc.

d) In the 3rd (*le*) and 4th (*se*) classes are found a large number of words designating human beings, as *letahoa*, drunkard, plur. *natahoa*; *lehehle*, a chatter-box, plur. *mahehle*; *semumu*, a dumb man, plur. *limumu*; *sethoto*, a stupid man, plur. *lithoto*. Such words generally designate habits, often of a bad character.

e) Some nouns of the 3rd (*le*) class take the prefix *lin* (5th cl.) in the plural. E. g.: *lenaka*, horn, plur. **linaka**, and **manaka**; *leqala*, bamboo, plur. **liqala**; *lesiba*, feather, plur. **litsiba** (1) and **masiba**.

f) Some nouns of the 5th (*n*) class have their plural in *ma*. E. g.: *namane*, calf, plur. **manamane**; *koloi*, waggon, plur. **makoloi**; *ntlo*, hut, plur. **matlo**; *tšimo*, garden, ploughed field, plur. **masimo** (1); *ngata*, sheaf, bundle, plur. **mangata**.

g) The two nouns *joang*, grass, and *joala*, strong beer (contracted from *boang* and *boala*) belong to the 6th (*bo*)

(1) In *litsiba* the *s* of the root *siba* becomes *tš* on account of the presence of *n* in the prefix *lin* (cf. Lesson 9. §3). It is for the same reason that, on the other hand, the root consonant *s* reappears in *masimo*, from the singular *tšimo*, and that the *n* of *ntlo* is dropped in *matlo* (*n* being the prefix of the 5th cl.).

class, and form their plural so : *majoang*, grasses ; *majoala*, beer gatherings.

§2 A certain number of *personal nouns*, mostly designating *relationship*, though belonging to the 1st cl, do not assume the prefix *mo*. Such are *ntate*, my father ; 'mè, my mother ; *ntate moholo*, my grandfather ; *ukhono*, my grandmother ; *rangoane*, my paternal uncle ; *malome*, my maternal uncle ; *rakhali*, my paternal aunt ; 'mangoane, my maternal aunt ; *matsale*, mother (or father) in-law (to a woman) ; 'nake, my pet ; 'nyeo, so and so. In the plural they take a special prefix *bo* ; viz : *bo-ntate*, *bo-'mè*, *bo ntate moholo*, *bo-nkhono*, *bo-rangoane*, *bo-malome*, *bo-rakhali*, *bo-'mangoane*, *bo-matsale*, *bo-'nake*, *bo-'nyeo*.

A few names of animals formed with the word 'mu, mother of, belong to the same class, and take likewise the plural prefix *bo*. E. g. : 'mamolangoane, the secretary bird, plur. *bo-'mamolangoane* ; 'mankhane, bat, plur. *bo 'mankhane*.

Obs. The same plural prefix *bo* is also used to form the plural of proper names. E. g. : *bo-Nakasi*, will mean Nakasi and his companions, as if we said : Nakasi & Co.

VOCABULARY 10

motsoalle (1) metsoalle, <i>friend</i>	rakhali (1) bo-rakhali, <i>paternal aunt</i>
mofutsana (1) mafutsana, <i>poor man</i>	malome (1) bo-malome, <i>maternal uncle</i>
mong (1) beng, <i>master</i>	matsale (1) bo-matsale, <i>mother-in-law</i>
monghali (1) bengahali, <i>chief, master</i>	'nake (1) bo-'nake, <i>my pet</i>
'moleli (1) baboleli, <i>evangelist</i>	'nyeo (1) bo-'nyeo, <i>so and so</i>
'muelli (1) babuelli, <i>advocate, intercessor</i>	'mankhane (1) bo-'mankhane, <i>bat</i>
ntate moholo (1) bo-ntate moholo, <i>grandfather</i>	'mamolangoane (1) bo-'mamolangoane, <i>secretary bird</i>
'mangoane (1) bo-'mangoane, <i>maternal aunt</i>	'muso (2) mebuso, <i>government, kingdom</i>

leino (3) meno, *tooth*
 leihlo (3) mahlo, *eye*
 lehehle (3) mahehle, *a talkative man, chatter-box*
 mali (3) (no sing.), *blood*
 mafura (3) (no sing.), *fat, oil*
 lenaka (3) manaka, linaka, *horn*
 leqala (3) liqala, *bamboo*
 lesiba (3) masiba, litšiba, *feather*

semumu (4) limumu, *a dumb man*
 sethoto (4) lithoto, *stupid man*
 joala (6) majoala, *strong beer*
 koro (5) likoro, *wheat*
 pula (5) lipula, *rain*
 ho shoa (ke shoele), *to die*
 ho phela (ke phetse), *to live*
 ho lema, *to plough, to grow (grain)*

EXERCISE 10

Bo-nkhono le malome ba ja nama. Rakhali o bitsitse banana. Ke loanne le ntate moholo. Re noele metsi. Re jele mafura le mali. 'Mangoane o lemile koro. Matsale o shoele maobane. Bitsa 'nyeo. 'Nake, tlo koano. Baboleli ba tlile ho re ruta. Ke ile ka bona bale mane, Banana ba tla pheha bohobe. Morena o fepile mafutsana. Monghali, mphe kobo. Bu rata ho bona metsoalle ea bona. Ntute ha a phele hantle. Ke tla u nša leino. Re utloile 'muelli ha a bua. E-ea u bitse semumu, ke se fe ho ja. Ha ke rate lithoto le mahehle. Ba noele joala motseng. Ke rekile masiba le manaka. O tšoare leqala. Re tšaba 'muso. Re tla bona pula neng? Bashanyana ba bolaea bo-'mankhane. Ke bone ba-'mamolangoane masimong.

My grandmother and my maternal uncle eat meat. My paternal aunt has called the girls. I have quarrelled with my grandfather. We have drunk water. We have eaten fat and blood. My maternal aunt has grown wheat. My mother-in-law died (lit. is dead) yesterday. Call so and so. Deary, come here. The evangelists have come to preach to us. I saw girls of the initiation there yonder. The girls will cook bread. The chief has fed the poor people. Sir, give me a blanket. They like to see their friends (lit. friends of them). My father does not enjoy a good health (lit. live well). I will draw your tooth (lit. I will draw you the tooth). We have heard the advocate speak (lit. when he speaks). Go and call the dumb man that I give him to eat. I do not like stupid fellows

and chatter-boxes. They have drunk strong beer in the village. I have bought feathers and horns. He holds a bamboo (in his hand). We fear the government. When shall we see rain? The boys kill the bats. I have seen secretary birds in the fields.

LESSON 11

sefate se hola hantle
the tree grows well

tau ea puruma
the lion roars

letsatsi lea chaba
the sun rises

§1. In order not to oblige the student to encounter too many difficulties at the very beginning of his studies, we have so far given only the forms of the 1st and 2nd persons of the verb, and for the 3rd pers. sing. and plur. only the forms used in connection with *personal nouns* of the 1st (*mo-ba*) class.

But, as we have seen, there are in fact 7 different classes of nouns, each of them having its own connective pronouns for the singular and plural numbers. Instead of having as in English, 3 pronouns only (*viz: he, she, it*) for the sing. of the 3rd pers., and one (*viz: they*) for the plural, we have in Sesuto 7 for the sing., and 4 for the plural, each corresponding to the class to which the noun subject belongs. It may seem very complicated at first; but in reality, the difficulty is very easily mastered, and with a little application the student will learn very quickly to use the right pronouns.

§2. In the table given below, we supply the different *connective pronouns* (or pronominal prefixes) corresponding to the different classes. We give at the same time the nominal prefixes, so that the student may see at a glance the similarity of both forms.

		Connective		Connective
	Prefixes	pronoun	Prefixes	Pronoun.
1st cl.	<i>mo</i>	<i>o, a</i>	<i>ba</i>	<i>ba</i>
2nd cl.	<i>mo</i>	<i>o</i>	<i>me</i>	<i>e</i>
3rd cl.	<i>le</i>	<i>le</i>	<i>ma</i>	<i>a</i>
4th cl.	<i>se</i>	<i>se</i>	<i>li</i>	<i>li</i>
5th cl.	<i>n</i>	<i>e</i>	<i>lin</i>	<i>li</i>
6th cl.	<i>bo</i>	<i>bo</i>	<i>ma</i>	<i>a</i>
7th cl.	<i>ho</i>	<i>ho</i>	no plural	

It will be seen that the connective pronoun has in most cases exactly the same form as the prefix of the noun, the only exception being that, when the prefix has a nasal consonant (*m* or *n*), this nasal is dropped to form the connective pronoun (viz. in the 1st, 2nd, and 5th cl. sing., and the 2nd, 3rd, 5th and 6th cl. plur.).

§3. With the exception, already noticed (cf. Lesson 1) of the 1st cl. sing. where the *objective pronoun* is *mo*, the connective pronouns of all classes, sing and plur., have exactly the same form whether they are objects or subjects of the verb. So we can see that the *objective pronouns*, are exactly the same as the connective pronouns.

§4. Keeping all this in mind, it will now be easy for the student to use nouns of all classes as subjects of the verb; every noun has to be connected to the verbal form by the *connective pronoun* of its own class. This is the most important and all pervading rule of Sesuto grammar.

So, per ex., if we want to connect the word *sefate* of the 4th (*se*) class with the verb *ho mela*, to grow, we must take its connective pronoun *se*, and we frame the sentence *sefate*

se mela hantle, the tree grows well. Again with the noun **leseli**, of the 3rd (*le*) class, we will say, **leseli le hlahile**, the light has appeared, *le* being the connective pronoun of this class.

§5. Applying at once this principle to the full form of the Present of the Indicative as given in Lesson 1 (viz. with the long form of the pronoun), we have for the 3rd person the following paradigm. To make it better understood we supply a noun subject for every class.

- Sing. : 1st cl. **monna oa tla**, the man (he) comes
 2nd cl. **motse oa hola**, the village (it) grows
 3rd cl. **leleme lea bua**, the tongue (it) speaks
 4th cl. **sefate sea mela**, the tree (it) grows
 5th cl. **tau ea puruma**, the lion (it) roars
 6th cl. **bosiu boa tla**, the night (it) comes
 7th cl. **ho ja hoa rateha**, to eat (it) is pleasant
- Plur. : 1st cl. **banna ba tla**, the men (they) come
 2nd cl. **metse ea hola**, the villages (they) grow
 3rd cl. **maleme a bua**, the tongues (they) speak
 4th cl. **lifate lia mela**, the trees (they) grow
 5th cl. **litau lia puruma**, the lions (they) roar
 6th cl. **masiu a tla**, the nights (they) come
 7th cl. no plural.

VOCABULARY 11

- | | |
|---|--|
| leseli (3) maseli, <i>light</i> | ho likela (le liketse), <i>to set down (the sun)</i> |
| ho rateha, <i>to be lovable, loved</i> | ho chaba, <i>to rise (the sun)</i> |
| ho mela, <i>to grow (trees, vegetables)</i> | ho butsoa (ke butsoitse), <i>to be ripe, to be well cooked</i> |
| ho hlaha, <i>to appear</i> | ho bela (e belile), <i>to boil</i> |
| ho puruma, <i>to roar</i> | |
| ho fofa, <i>to fly</i> | |

ho baleha, <i>to flee</i>	ho hola (ke holile, ke hotse), <i>to grow, to increase</i>
ho bokana (li bokane), <i>to gather</i>	ho koloba, <i>to get wet</i>
ho sa (le sele, bo sele), (1) <i>to clear off, (night, rain)</i>	ho anyesa (ke anyesitse), <i>to suckle</i>
ho nona (ke nonne), <i>to get fat</i>	ho hlahloba, <i>to examine</i>
ho phakisa (ke phakisitse), <i>to hurry on</i>	ho fula, (ke futse), <i>to graze</i>

EXERCISE 11

Likhomo lia fula. Letsatsi lea chaba. Nama ea bulsoa. Metsi a balela. Lipere lia baleha. Batho ba bokane. Letsatsi lea likela. Ntate oa phakisa. Linonyana lia fofa. Tau ea puruma. Bosiu boa sa. Nku ea nona. Sefate sea hola. Pere ea tšaba. Kobo ea koloba. O tla mo ntša leino. Khomo ea anyesa. Ke hlahlobile bana. Ma-Tebele a loana. Linku li kene masimong. Koro ea mela. Ba isitse likhomo hole. Leseli lea hlaha. U se ke ua bula monyako. Letahoa le rata joala haholo. Bosiu boa tla. Sethoto sea bua. Re ke ke ra alosa manamane kajeno. Pula ea sa.

The oxen are grazing. The sun is rising. The meat is getting ready. The water is boiling. The horses are running. The people are assembled. The sun goes down. My father is in a hurry. The birds fly. The lion roars. Night is clearing off. The sheep is getting fat. The tree is growing large. The horse is afraid. The blanket is getting wet. He will draw his tooth (lit. he will draw him a tooth). The cow is suckling. I have examined the children. The red Kaffirs are fighting. The sheep have gone into the fields. The wheat grows. They took the oxen far. Light appears. Do not open the door. The drunkard likes strong beer very much. Night is coming. The stupid man speaks. We will not herd the calves to-day. Rain is clearing off.

(1) Used with the connective pronoun *bo*, the verb *ho sa* is used of the night breaking off. E. g. : *Boa sa* (i. e. *bosiu*), it is soon morning; with the pronoun *e* (referring to *pula*, rain) or *le*, it is used of the rain clearing off. E. g. : *Lea sa*, it is going to be fair weather.

LESSON 12

likhomo lia fula, kea li bona **tau e bolaea lipoli**
the oxen graze, I see them the lion kills the goats

letsatsi le chabile **ho tlike ntate le 'me kajeno**
the sun has risen my father and mother came to-day

sefate ha sea bea litholoana
the tree has not borne any fruit

§1. The **Present** followed either by an object, or any other adjunct, is, as we have seen preceded by the usual (short) forms of the connective pronoun (cf. Lesson 2). To connect any noun subject with the verb, we have only, as has been explained in last lesson, to supply *the connective pronoun of its class and number*.

E. g.: **tau e bolaea lipoli**, the lion (it) kills the goats; **sefate se bea litholoana**, the tree (it) bears fruit; **matsa a fula lithabeng**, the bucks (they) graze in the mountains; or, for the *Negative*; **likhomo ha li ee naheng**, the oxen do not go to the veldt; **sefate ha se hole**, the tree (it) does not grow.

After the conjunction *ha* (if, when), and in all dependent negative sentences, we have, as seen before, to put the negative particle *sa* after the connective pronoun. E. g.: **ha likhomo li sa ee naheng**, **lebese lea hlokahala**, if the cows do not go to the veldt, there is no milk.

§2. The **Perfect** takes, as we have seen (Lesson 5) the suffix *ile*. We have only to supply the right connective pronouns to connect the nouns with the verbs.

E. g.: **likhomo li ile masimong**, the cows have gone to

the fields; **letsatsi le chabile**, the sun has risen. In the *Negative*, we must put (cf. Lesson 5) the long forms of the pronouns; the verb itself ends in *a*. E. g.: **likhomo ha lia ea masimong**, the cows have not gone to the fields; **letsatsi ha lea chaba**, the sun has not risen; **sefate ha sea bea litholoana**, the tree has not borne fruits;

or, after *ha* or *leha* (in a dependent sentence): **leha sefate se sa bea litholoana**, although the tree has not borne fruits.

The student must always be very careful, we cannot repeat it two often, to supply the right pronoun, i. e. the pronoun of the same class and number as the subject.

§3. We have already seen that in all classes (with the exception of the 1st cl. sing. where the objective pronoun is *mo*) the **objective pronouns** are the same as the connective pronouns. They are placed (cf. Lesson 1) between the connective pronoun and the verb itself. The student must, of course, be very careful to use the right pronoun, i. e. the pronoun of the same class and number as the noun it has to represent.

So, if we want to say: *I have seen them*, meaning the oxen (**likhomo**), we have to use, to represent the pronoun *them*, the objective pronoun **li**, which is of the same class and number as the word **likhomo**, oxen. We would then say: **Ke li bone**. If we spoke of a tree, **sefate**, and desired to say: *we have seen it*, we would then use the objective pronoun **se**, and say: **re se bone**.

As the pronoun is in most cases exactly similar to the prefix of the noun, it is easy to know at once which form to use. Some more examples are: **batho ba tlile**, **re ba bone**, people have come, we have seen them; **khomo e ile ho fula**, **re e bone teng**, the ox has gone to graze, we have seen it there.

§4. As we have seen so far, the usual construction is to

put the subject first and to connect it to the verb by its connective pronoun. When, for some reasons, it may be desirable to put the verb first, we can place the noun subject *after* the verb, which is then always preceded by the indefinite connective pronoun *ho*, of the 7th cl., whatever may be the class and number of the subject. It is a kind of unpersonal construction. E. g.: **ho tšile morena**, there came the chief (lit. it has come the chief); **ho buile ntate**, my father has spoken (lit. it has spoken my father); **ho fihlile ntate le 'mè**, my father and mother have arrived (lit. it has arrived my father and mother).

Where there are, as in the last sentence, two or more subjects to the verb, this particular construction is very useful, as it is rather awkward in Sesuto to have more than one subject to the same verb, especially if the subjects happen to belong to different classes.

VOCABULARY 12

letsoho (3) matsoho, <i>arm</i>	ho hlokahala (ke hlokahetse), <i>to be wanting</i>
lebese (3) mabese, <i>milk</i>	ho roba, <i>to break</i> ,
letsa (3) matsa, <i>reebuck (kind of antelope)</i>	ho robeha, <i>to get broken</i>
lerapo (3) marapo, <i>leather thong</i>	ho tšola (ke tšotse), <i>to jump over</i>
seliba (4) liliba, <i>fountain</i>	ho matha, <i>to run</i>
setsomi (4) litsomi, <i>hunter</i>	ho tsamaea, <i>to walk, to go away</i>
thaba (5) lithaba, <i>mountain</i>	ho tsoala (ke tsoetse), <i>to beget, to give birth to</i>
tholoana (5) litholoana, <i>fruit</i>	ho kha, <i>to draw (water)</i>
chelete (5) lichelete, <i>money</i>	ho tsoma, <i>to hunt</i>
tšepe (5) litšepe, <i>iron, bell</i>	ka, prep., <i>by means of, with, at</i>
teng, adv. <i>there, here</i>	

EXERCISE 12

Likhomo li mathile haholo, ke li bone ha li matha. Ke robehile letsoho. Nku e shoele, na u e bone? Letsa le tlile haufi le motse, setsomi se le bolaile. Baroetsana ba ile ho kha metsi selibeng. Lipere li tlotse lesaka bosiu. Tlou o ja joang le lifate. Re bone litau morung, litsomi li ile ho li bolaea. Lintlou li robile lifate. Ke utloile litau ha li rora; ntate o li utloile ha a tsamaea masimong. Banna ba tsoma matsa lithabeng. Letsatsi le futhumetse haholo kajeno. Ka bona lerapo lecnkeleng, ka le reka ka chelete. Ho hatsetse haholo. U tla ea kae? Ho tlile ntate le 'mō maobane. Ba rema sefate ka selepe. Tšepe e hlokahala koano. Bana ba ja lebese. Ngoan'eso o lemile lifate haholo, o tla ja litholoana. Ho fihlile morena.

The oxen have run very hard, I saw them as they were running. I have broken my arm (lit. I am broken the arm). A sheep is dead, have you seen it? A buck has come near the village, the hunter has killed it. The girls went to draw water from the fountain. The horses have jumped over the kraal during the night. The elephant eats grass and trees. We have seen lions in the forest, the hunters have gone to kill them. The elephants have broken the trees. I have heard lions roaring (lit. when they roar); my father heard them as he was walking in the fields. The men are hunting bucks in the mountains. The sun is very warm to-day. I saw a thong at the shop, I bought it with money. It is very cold. Where wilt thou go? There came my father and mother yesterday. They cut the tree with an axe. There is no iron here (lit. iron is wanting here). Children eat milk. My brother has planted many trees (lit. has planted trees much); he will eat fruit. The chief has arrived (lit. there has arrived the chief).



LESSON 13

lipere li tla fula
the horses shall graze

sefate se ka mela hantle
the tree may grow well

litau li ke ke tsa re bolaea
the lions shall not kill us

khomo e hlabiloe ke ntate
an ox has been slaughtered by my father.

§1. The student being now able to use in some Tenses the right connective pronouns for the different classes of nouns, it will be easy for him to do so in all the other Tenses, viz. **Past**, **Potential** and **Future**, as well as for the **Subjunctive**, both affirmative and negative (for these Tenses see Lessons 6-8).

So for the *Future*: **mosali o tla tla**, the woman will come; **lipere li tla fula**, the horses shall graze; **letsatsi le tla chaba**, the sun will rise.

For the *Potential*: **lipere li ka mutha**, the horses may run; **sefate se ka mela hantle**, the tree may grow well.

In these two Tenses, we use the usual or short forms of the pronouns.

§2. As we use in the *Past Tense* a broader form of the pronouns (cf. Lesson 6), it will be better to give for this Tense a full paradigm, showing the right form of each pronoun.

Sing. :

- 1st cl. **mosali a tla**, the woman did come
 2nd cl. **motse oa hola**, the village did grow
 3rd cl. **letsu la baleha**, the buck did run away
 4th cl. **sefate sa mela**, the tree did grow
 5th cl. **nku ea fula**, the sheep did graze
 6th cl. **bohobe ba butsoa**, the bread was well cooked
 7th cl. **ho ja ha e-ba teng** (1), food was there

The *Compound Past* is formed easily ; e. g. : **mosali o ile a tla**, the woman did come ; **sefate se ile sa mela**, the tree did grow ; **linku li ile tsa baleha**, the sheep did run away, etc.

Plur. :

- 1st cl. **basali ba tla**, the women did come
 2nd cl. **metse ea hola**, the villages did grow
 3rd cl. **ma'tsa a baleha**, the bucks did run away
 4th cl. **lifate tsa mela**, the trees did grow
 5th cl. **linku tsa fula**, the sheep did graze
 6th cl. **mahobe a butson**, the loaves (of bread) were well cooked
 7th cl. no plural.

§3. The *Negative Past* and *Future* are formed as we have seen (cf. Lessons 6 and 7) with the help of the *Negative Perfect* and *Potential* of the auxiliary verb *ka*, followed by the simple form of the *Past*.

Past : **likhomo ha lia ka tsa baleha**, the oxen did not run away ; **molumo ha oa ku oa utloahala**, the noise was not heard ; and in the dependent form : **leha likhomo li sa ka tsa baleha**, although the oxen did not run away.

Future : **likhomo ha li ku ke tsa baleha**, or : **likhomo li ke ke tsa baleha**, the oxen will not run away ; **molumo ha o ka**

(1) A few monosyllabic verbs, as *ho ha*, to be ; *ho shoa*, to die ; *ho ja*, to eat ; *ho noa*, to drink, etc., take in the 3rd pers. of the *Past* (with the exception of the 1st cl. sing.) a so-called euphonic *e*, as seen in the form *ha e-ha*.

ke oa utloahala, or: *molumo o ke ke oa utloahala*, the noise will not be heard; or in the dependent form: *leha likhomo li ke ke tsa utloahala*, although the oxen will not run away.

§4. As the *Subjunctive* forms have already been noted (cf. Lesson 8), we will only give a few examples to show the use of the pronouns. E. g.: *ke rata hore lixhomo li ee masimong*, I wish that the oxen go to the fields; *e ka khona khomo e se ke ea tla koano*, the ox must not come here (lit. it must not be that the ox come here).

§5. The *Passive* is of very easy formation; one has only to put an *o* (= *w*) before the final vowel of the verb in all Tenses and Moods.

E. g.: *Ntate o bone*, my father has seen; *ntate o bonoe*, my father has been seen; *ke remile sefate*, I have cut a tree; *sefate se remiloe*, a tree has been cut; *ke bitsa Nakasi*, I call Nakasi; *Nakasi oa bitsoa*, Nakasi is called; *ke rata hore u bitse Lerata*, I desire that you call Lerata; *ke rata hore Lerata a bitsoe*, I desire that Lerata be called, etc.

When a transitive verb is put in the *Passive* voice, its object becomes, as in English, the *Subject of the Passive*; the noun which designates the agent or doer of the action is then put after the verb to which it is connected by means of the preposition *ke*, by. E. g.: *ntate o hlabile khomo*, my father has slaughtered an ox; *khomo e hlabiloe ke ntate*, an ox has been killed by my father; *morena o bitsa Lerata*, the chief calls Lerata; *Lerata o bitsoa ke morena*, Lerata is called by the chief.

Obs. A certain number of verbs form their *Passive* voice a little differently; they will be noticed later on (Lesson 28).

VOCABULARY 13

mobabi (1) bababi, *sick person*
moeti (1) baeti, *traveller*

moluoane (2) meluoane, *willow tree*

mafi (3) (no sing.), *thick milk*
 lebele (3) mabele, *kaffir corn*
 seroto (4) liroto, *grass basket*
 naha (5) linaha, *country, veldt*
 nkoe (5) linkoe, *leopard*
 poone (5) lipoone, *mealies*
 toeba (5) litoeba, *mouse*
 pitsa (5) lipitsa, *pot*
 molumo (2) melumo, *noise*
 ho utloahala (ke utloahetse), *to*
be heard, to be comprehen-
sible
 ho kotula (ke kotutse), *to reap,*
to harvest

ho baba, *to be bitter, to be sick*
 ho bajoa (pass. of ho baba), *to be*
frost bitten
 ho rekisa ka (ke rekisitse), *to sell*
 ho fola, *to get well, to recover*
 ho ota, *to beat, to strike*
 monongoaha, *adv. this year*
 ngoahola, *adv. last year*
 isao, *adv. next year*
 kapele, *adv. quickly, soon*
 empa, *conj. but*

EXERCISE 13

Litoeba li ke ke tsa e-ja mabele. Linkoe ha lia ka tsa boluca manamane monongoaha. Baeti ba jele mafu. Poone e tla kotuloa kapele monongoaha. Ngoahola ha hoa ka ha bajoa. Ntate o rekisitse ka pere; morena o e rekile. Ho ke ke ha kotuloa letho isao. Moluoane o remiloe ke rangoane. Seroto se lohiloa ke ngoan'eso. Ba-Sotho ba lema mabele le poone. Likhomo ha lia ka tsa ea naheng kajeno; hosasane balisa ba tla li isa teng. Setsomi se folile. Ha ba sa ka ba reka lipere koano, ba tla li reka kae! Kajeno ho tsoetsoe namane. Bohobe boa baba. Mobabi a ke ke a fola. Ma-Tebele a ile a nkolla hampe. Pitsa e bolailoe ke moshanyana. Baroetsana ba hotelitse mollo. Re ile ra u bitsa, empa ha ua ka ua tla. Taba tsa morena lia utloahala. Balisana ba utloile molumo morung.

The mice will not eat the kaffir corn. The leopards did not kill calves this year. The travellers have eaten thick milk. This year mealies will be reaped early. Last year there was no frost. My father has sold a horse; the chief bought it. Next year there will be no harvest (lit. there will be reaped nothing). The willow tree has been cut by my paternal uncle. The basket has been made (lit. woven) by my brother. Basuto grow kaffir corn and mealies. The oxen did not go to the veldt to-day; to-morrow the herd boys will take them there. The hunter has recovered. As

they did not buy horses here, where will they buy them? To-day a calf was born. The bread is bitter. The sick man will not recover. The red Kaffirs have beaten me badly. The pot has been broken (lit. killed) by the boy. The girls have kindled a fire. We called you, but you did not come. The words of the chief are self evident. The herd boys have heard a noise in the forest.

LESSON 14

ba tlile ho rona
they have come to us

ke uena
it is you

ha ke rate ho tsamaea le bona
I do not like to go with them.

§1. The connective pronouns, which we have seen so far, are never used alone; they only serve to connect the noun with its verb, or are used as objective pronouns placed before the verb. They have no really independent existence.

If we have to use a pronoun in the predicate or after a preposition, where it will stand by itself, as in the sentence: *it is I; I speak to you*, we must use other pronominal forms, viz. the **Substantive Pronouns** (1). They exist, as shown in the table below, for all persons, numbers, and classes. They are formed by suffixing *ena* or *ona* to the connective pronouns.

(1) So called because they are used exactly like Nouns (Substantives)

§2. Sing. :		Plur. :
1st pers.	'na	rōna
2nd pers.	uena	lōna
3rd pers. 1st cl.	eena	bona
2nd cl.	oona	eona
3rd cl.	lona	'ona
4th cl.	sona	tsona
5th cl.	eona	tsona
6th cl.	bona	'ona
7th cl.	hona	no plural

As may be seen from a glance at this table, these Pronouns take the suffix *ena* (with an open *e*) in the 1st and 2nd pers. sing. and the 3rd pers. sing. 1st cl.; the suffix *ōna* (with a close *o*) in the 1st and 2nd pers. plur.; and the suffix *ona* (with an open *o*) in all the other classes sing. and plur. of the 3rd pers.

§3. These pronouns are used after the different prepositions, as: *ke ea ho uena*, I go to you (sing.); *ke bua le bona*, I speak with them; *o bua ka rōna*, he speaks about us; *ke bolaoa ke eena*, I am killed by him; *lihomo li ea naheng*, *re tla ea le tsona*, the oxen go to the veldt, we will go with them.

In this last example the pronoun *tsona* is used because it represents the noun *lihomo* of the 5th cl. plur. If we spoke of a wood, *moru*, which is a noun of the 2nd cl. sing., we would then use the pronoun *oona*, of this class, and say: *re tla ea ho oona*, we will go to it.

§4. The Substantive Pronouns are also used in the Predicate after the copulative verb *to be*. In the Present of the Indicative, the copula is, in this case, expressed by the invariable particle *ke*, it is.

E. g.: *ke uena*, it is you (sing.); *ke rōna*, it is we; *ke tsona*, it is they (viz. *lihomo* the oxen).

§5. The Substantive Pronoun may also be used just like

a noun, either as Subject or Object of the verb. It has then often a somewhat emphatic value. When Subject, it is connected to the verb, exactly like the noun, by the connective pronoun of its class and number.

E. g. : *lōna lea tsumaea, empa rōna re setse hae*, as for you you go away, but we do stay at home ; *uena u tla tla neng ?* when will you come ? 'na, *ha ke tsebe*, as for me, I do not know ; *ha rea bona morena, empa re bone uena*, we have not seen the chief, but we have seen you (we could also say ; *empa uena re u bone*, but as for you we saw you).

When a transitive verb happens to have two pronominal objects, one of them must be put in the form of the Substantive Pronoun and follow the verb, and the other takes the form of the Objective Pronoun and is put according to rule before the verb (cf. Lesson 1).

In this case the Substantive Pronoun has no emphatic value.

E. g. : *ke rekile linku, 'me ke tla u nea tsona*, I have bought sheep, and I will give them to you (lit. I will you give them) ; *manamane a fhlile, ba tla re bontša 'ona*, the calves have arrived, they will show them to us (lit. they will us show them).

VOCABULARY 14

mofaho (2) mefaho, *provisions for the road*

molamu (2) melamu, *stick, knob-kerric*

mohoma (2) mehoma, *plough, hoe*

masoabi (3) (no sing.), *sadness*

sejo (4) lijo, *food*

phofo (5) liphofu, *meal*

nkho (5) linkho, *waterpot, pitcher*

hlapi (5) lihlapu, *fish*

hae, adv. *at home*

ke, verb. part. *it is*

ho bontša (ke bontšitse), *to show*

ho roala (ke roetse), *to carry on the head*

ho utsoa (ke utsoitse), *to steal*

ho phela (ke phetse), <i>to live</i>	ho qala, <i>to begin</i>
ho putsa (ke putsitse), <i>to pay, to reward</i>	ho qeta, <i>to finish</i>
ho tšoasa (ke tšoasitse), <i>to catch (fish)</i>	ho lila (ke litse), <i>to plaster</i>
	ho bea, <i>to put, to bear (fruit)</i>

EXERCISE 14

Ke eena. O shoele ke masoabi. Re ile ra lema ka mehoma. Moroe-tsana o roetse nkho. Basali ba sila phofo; ka eona ba tla pheha bohobe. Bashanyana ba tšoasitse lihlahi, ba tla re nea tsona. Mafi a jeoa ke ba-Sotho. Litoeba li sentse lijo. Tšimo e beile lijo haholo. Letsatsi le chabile; re tla tsamaca ha le futhumetse. Ba tlile ho rōna. Ba nihomile ho uena. Bashanyana ba tšoere melamu, ba tla u otla ka eona. 'Nee mofaho. Morena o kae? re bontše eena. Le se ke la utsoa mabele. Bahlankana ba tla putsoa ke 'na, ha ba sebetsa hantle. Ba qalile ho lila ntlo, ba tla e qeta hosasane. Setsomi se setse hae kajeno. Ba-Sotho ba lema mabele, ba phela ka 'ona. Ke eena utate.

It is he. He died of sadness. We ploughed with hoes. The girl carries a water pot. The women grind meal; with it they will cook bread. The boys have caught fishes, they will give them to us. Thick milk is eaten by the Basutos. The mice have damaged the food. The field has borne much food. The sun has risen; we shall go when it is hot. They have come to us. They have sent me to you. The boys are holding sticks, they will beat you with them. Give me provisions for the road. Where is the chief? show him to us. Do not steal kaffir corn. The young men shall be rewarded by me if they work well. They have begun to plaster the hut, they will finish it to-morrow. The hunter remained at home to-day. The Basuto grow kaffir corn; they live upon it. There is my father (lit. it is he my father).



LESSON 15

ke alosa likhomo tsa ntate

I am herding the cattle of my father

ba bitsitse mora oa ka
they have called my son

koloi ea hao e robehile
your waggon is broken

§1. Sesuto has no possessive case. The **Possessive construction** is formed in the same manner as in the English phrase: *the wife of Peter*, by means of a preposition connecting the noun indicating the thing possessed (which is always placed first) with the noun indicating the possessor of this thing. E. g.: *mosali oa Petrose*, the wife of Peter.

The possessive particle or preposition is *a*; it must always be preceded by the connective pronoun of the same class and number as the noun indicating possession. We have in this way, a special *possessive particle* for each class of nouns both singular and plural. These possessive particles are given in the table below with examples of the way in which they are used.

Sing.:

Poss. Part.	Examples
1st cl. oa	mosali oa <i>Petrose</i> , Peter's wife
2nd cl. oa	motse oa <i>Masopha</i> , Masopha's village
3rd cl. la	lenaka la <i>khomo</i> , the horn of the ox
4th cl. sa	sefate sa <i>moru</i> , the tree of the forest
5th cl. ea	khomo ea <i>ntate</i> , my father's ox
6th cl. ba	bohobe ba <i>'mè</i> , my mother's bread
7th cl. ha	ho ja ha <i>batho</i> , the food of the people

Plur. :

1st cl. ba	basali ba <i>Petrose</i> , Peter's wives
2nd cl. ea	metse ea <i>Musopha</i> , Masopha's villages
3rd cl. a	manaka a <i>khomo</i> , the horns of the ox
4th cl. tša	lifate tša <i>moru</i> , the trees of the forest
5th cl. tša	likhomo tša <i>ntate</i> , the oxen of my father
6th cl. a	mahobe a 'mè, the loaves (of bread) of my mother.

7th cl. no plur.

§2 Occasionally, in the case of personal nouns, the possessive case has rather the meaning of an apposition.

E. g. : *mosali oa mo-Sotho*, a Basuto woman ; *ngoana oa le-Tebele*, a red Kaffir child. In this case the two nouns must be of the same number, but not necessarily of the same class. E. g. : *basali ba ba-Sotho*, Basuto women ; *banu ba ma-Tebele*, red Kaffir children.

§3. The possessive adjectives, which do not exist in Sesuto, are supplied in the same way by means of **Possessive Pronouns**, which are joined to the name indicating possession by the possessive particles. E. g. : *mosali oa ka*, my wife (lit. the wife of me).

There are special forms of the Possessive Pronoun only for the 1st and 2nd pers. sing 1st cl. They are : for the 1st pers. *ka*, 'me ; for the 2nd pers. *hao*, you (thee), for the 3rd pers. *hae*, him, her.

E. g. : *mosali oa ka*, my wife (wife of me) ; *likhomo tša ku*, my oxen (oxen of me) ; *mosali oa hao*, your (thy) wife (wife of thee) ; *likhomo tša hao*, your (thy) oxen (oxen of thee) ; *mosali oa hae*, his wife (wife of him) ; *likhomo tša hae*, his or her oxen (oxen of him or her).

For all the other classes of the singular, and for all persons and classes of the plural, we use the Substantive Pronouns to supply the deficiency of the Possessive Pronouns.

E. g.: *linku tsa rōna*, our sheep (sheep of us), *khomo ea bona*, their ox (ox of them); *manaka a tsōna*, (i. e. *likhomo*), their horns (horns of them).

§4. Nouns of the 3rd (*le*) and 4th (*se*) cl. sing., and of the 4th and 5th (*li*) cl. plur., may drop their prefixes when followed by the possessive construction, as their concord is then sufficiently indicated by the possessive particle.

E. g.: *fate sa ka*, my tree; *bitla la ntate*, my father's grave; *khomo tsa morena*, the oxen of the chief (for: *sefate sa ku*, *lebitla la ntate*, *likhomo tsa morena*).

The same prefixes may likewise be dropped whenever the nouns of these classes are followed by any adjective or pronoun showing the concord; e. g.: *khomo lia fula*, the oxen are grazing (fuller form: *likhomo lia fula*).

VOCABULARY 15

mohope (2) mehope, <i>drinking cup</i>	ho phekola (ke phekotse), <i>to heal, to doctor</i>
mokopu (2) mekopu, <i>pumpkin</i>	ho boloka, <i>to keep, to save, to protect</i>
lebitla (3) mabitla, <i>grave</i>	ho amohela (ke amohetse), <i>to receive</i>
lemati (3) mamati, <i>door, plank</i>	ho lumelisa (ke lumelisitse), <i>to salute</i>
lehe (3) mahe, <i>egg</i>	ho hana (ke hanne), <i>to refuse</i>
sefenstere (4) lifenstere, <i>window</i>	ho khanna, <i>to drive (oxen, etc.)</i>
seipone (4) liipone, <i>glass, window pane</i>	lumela, lumelang (1), <i>good day, good bye</i>
buka (5) libuka, <i>book</i>	ka phirimana, <i>at early night</i>
fariki (5) lifariki, <i>pig</i>	hole le, <i>far from</i>
khofo (5) likhofo, <i>hen, fowl</i>	
pholo (5) lipholo, <i>bullock, trek ox</i>	
ho phomola (ke phomotse), <i>to rest</i>	
ho thusa (ke thusitse), <i>to help</i>	

(1) Lit. rejoice! *lumela* is sing., *lumelang*, plur.

EXERCISE 15

Mosali oa morena o rekile lifariki. Likhoho tsa ka li beile mahe : ke tla rekisa ka 'ona. Koloji ea hae e robehile. Ntate o remile lifate tsa hae. Pere tsa rōna li hanne ho tsamaea. Bahlanka ba lōna ba tla phomola hosasane. Letsatsi ha le chaba re tla bua litaba tsa rōna. Likhomo li anyesa manamane a tsona. Ke bone lebitla la morena. Ha u ka phekola mosali oa ka, ke tla u lefa haholo. Nthuse ka mabele. Ba robile liipone tsa lifenstere tsa ntlo ea ka. Ba utsoitse mekopu ea mosali. Lumela, morena ; ke tlile ho uena ka litaba. Bashanyana ba tla robala ka phirimana. Le se ke la ea hote le motse. Lemati la ntlo ea ka le robiloe ke ngoana oa hao ; e ka khona u le lefe. Marena a tšoanetse ho boloka batho ha 'ona. Ke amohetse baeti. Lumelisang baruti ba lōna. Molisana o khanna lipholo tsa ka. U se ke ua senya buka ea hao. Mphe mohope oa metsi ke noe. Baroetsana ba ile ho kha metsi, ba a tlisa hae ka linakho tsa bona.

The wife of the chief has bought pigs. My hens have laid eggs ; I will sell them. His waggon is broken. My father has cut down his trees. Our horses refused to go. Your servants will rest tomorrow. When the sun rises we shall speak about our affairs. The cows are suckling their calves. I have seen the grave of the chief. If you can heal my wife, I will pay you much. Give me some kaffir corn (lit. help me with kaffir corn). They have broken the panes of the windows of my house. They have stolen the pumpkins of the woman. Good day, chief ; I have come to you for some affairs. The boys will sleep at early night. Do not go far from the village. The door of my hut has been broken by your child, you must pay it. Chiefs ought to protect their people. I have received travellers. Salute your teachers. The herd boy drives my bullocks. Do not spoil your book. Give me a cup of water to drink (lit. that I drink). The girls went to draw water, they bring it home in their pitchers.



LESSON 16

ntat'a rona o fihile
our father has arrived

re rata bo-'m'a rona
we love our mothers

ke alosa likhomo tsa heso
I am herding the cattle of our village

§1. With the *prefixless nouns of the 1st cl.*, mostly expressing relationship, which form their plural with the prefix *bo* (cf. Lesson 10. §2), the possessive construction is a little different.

a) The possessive particle used in this case is *a* (not *oa*); the same form is used in the plural as well as in the singular.

E. g. : *ntat'a rōna*, our father; *bo-ntat'a rōna*, (1) our fathers; *nkhono'a bona*, their grandmother; *bo-nkhono'a bona*, their grandmothers; *malom'a Nakasi*, Nakasi's maternal uncle; *bo-malom'a Nakasi*, Nakasi's maternal uncles. With the word *ntate moholo*, my grandfather (lit. my father great), the possessive particle is put after *ntate*. E. g. : *ntat'a rōna moholo*, our grandfather (lit. father of us great), *bo-ntat'a rōna moholo*, our grandfathers (2).

(1) The prefix *bo* has, as may be seen, no influence upon the form of the possessive particle. This comes from the fact that it is far more closely connected to the nouns than the usual prefixes.

(2) If, in this case, a *noun* follows the possessive particle, we express ourselves thus: *ntat'ae moholo a Nakasi*; Nakasi's grandfather (lit. his grandfather of Nakasi).

b) For the 2nd and 3rd pers. sing. 1st cl. we use shorter or *enclitic* forms of the Possessive Pronoun, viz.: 2nd pers. *o*, you (thee); 3rd pers.: *e*, him, her. E. g.: *ntat'ao*, *ntat'ae*, your, his father (father of you, of him); *bo-ntat'ao*, *bo-ntat'ae*, your, his fathers; *nkhono'ao*, *nkhono'ae*, your, his grandmother; *bo-nkhono'ao*, *bo-nkhono'ae*, your, his grandmothers.

The pronoun of the 1st pers. sing. is never used with these nouns, as they already contain it; *ntate*, 'mò, *nkhono*, etc. do not mean: father, mother, grandmother but: *my* father, *my* mother, *my* grandmother (1).

§2. There is for the 1st and 2nd pers. sing. and for the 3rd pers. sing. 1st cl., another Possessive Pronoun, which expresses the meaning that a thing is possessed in common by some persons.

Originally a plural form it is now used as a singular. We have for each of the 3 persons a double form of this pronoun:

1st pers.	<i>eso</i> ,	<i>heso</i> ,	my, our
2nd pers.	<i>eno</i> ,	<i>heno</i> ,	your (sing. and plur.)
3rd pers.	<i>abo</i> ,	<i>habo</i> ,	his, her, their

a) The first forms: *eso*, *eno*, *abo*, express the familiar possession. They are as all Possessive pronouns preceded by the possessive particle, but in this case the *a* of this particle is always elided (as it is as a matter of fact already contained in the forms *eso*, *eno*, *abo*). E. g.: *khomo eso*, our ox (the ox of my family, of my home); *selepe seso*, our axe (the axe of my home); *mohlanka oeso*, our servant (the servant of my home).

The words *ngoan'eso*, *ngoan'eno*, *ngoan'abo*, my, your, his brother (plur. *banab'eso*, *banab'eno*, *banab'abo*), are formed

(1) It is not possible in Sesuto to express the abstract idea: father, mother, grandmother, etc., we can only say *my*, *your*, *our* mother, father, etc.

in this way and mean literally : the child of our home, etc.

b) The second forms : *heso, heno, habo*, express the tribal or village possession. In this case the full form of the possessive particle is used. E. g. : *khomo ea heso*, the ox of our village or our community ; *batho ba heso*, (or simply *baheso*) my companions, the people of our village or tribe.

§3. For the plural and the other classes of the singular, one uses the forms of the 3rd pers. *abo, habo*, with the appropriate Substantive Pronouns appended to them without any intervening particle. E. g. : *khomo eabo rōna*, the ox of our home (when two or more persons are considered as speaking of it) ; *likhomo tsa habo bona*, the oxen of their village, etc.

The same construction is used with an appended noun ; e. g. : *khomo eabo Masike*, the ox of Masike's family ; *khomo ea habo Masike*, the ox of Masike's village or people.

§4. In reality *heso, heno, habo*, are adverbs, formed with the locative preposition *ha*, at, and the pronouns *eso, eno, abo*. They signify : at my, at your, at his home, etc. E. g. : *ke ea heso*, I go to the house of my family.

The longer adverbial forms : *ha eso, ha eno, ha habo*, signify : at our, at your, at his village or country.

§5. If this same locative preposition *ha*, at, is followed by a personal pronoun, this pronoun must be a Possessive Pronoun (*ha* being as a matter of fact the possessive particle of an obsolete locative class).

E. g. : *ha ka*, at my house ; *ha hao*, at your house or village, etc.

Ha can naturally be followed by a proper noun. E. g. : *ha Masopha*, at Masopha's (whereas *habo Masopha*, would mean : at Masopha's mother's house).

VOCABULARY 16

mořa (1) bara, <i>son</i>	ho beleha, <i>to be confined of</i>
moralı (1) baralı, <i>daughter</i>	ho lahla, <i>to throw away</i>
letona (3) matona, <i>councillor,</i> <i>headman</i>	ho betla, <i>to chisel, to carve</i>
lengolo (3) mańgolo, <i>letter</i>	ho khaola (ke khaotse), <i>to cut, to</i> <i>decide</i>
sehlare (4) lihlare, <i>medicine</i>	ho tsebisa (ke tsebisitse), <i>to cause</i> <i>to know, to inform</i>
sethunya (4) lithunya, <i>gun</i>	ho tseka, <i>to quarrel, to discuss</i>
kahlolo (5) likahlolo, <i>judgment</i>	feela, <i>adv. only, merely</i>
tsela (5) litsela, <i>road, path.</i>	e! <i>int. yes!</i>
khotla, <i>adv. at court</i>	che! <i>int. no!</i>
butle, <i>adv. gently, slowly</i>	
ho loka, <i>to be just, to be right</i>	

EXERCISE 16

Re ea khotla ha Letsie. 'Nee khomo tsa mora oa ka; ha u hana ka tsona ke tla u isa khotla. Na ntat'ao ha a ka a u tsebisa taba tsa ka? E, o ile a ntsebisa tsona. Morena o tla tla ha eso hosasane; re tla hlaba khomo le nku ho mo amohela ka tsona. Ntat'ao moholo o hanne ho re fa lijo. Ke utloile litaba tsa nkhou'a lona, 'na ke re li lokile hantle. Bana'abo Lineo ba re tsebisitse litaba tsa hae; li tla buoa ke Theko hosasane; re tla ea teng ho li mamela. Bana ba ka bu tsekile khomo ea malom'a bona. Mora oeso o phekošoc ke lihlare tsa rangoan'ao. Mpontše lengolo la hao; na le tsoa ho malom'ao! Likahlolo tsa morena oa heso ha lia loka; matona a hae le 'ona ha a tsebe ho khaola litaba hantle. Banna ba heso ba tšoare lithunya, ba rata ho loana le baheno; bu tseka masimo. Morali oa ka o behile ngoana maobane. Ngoan'aka, u se ke ua ea butle litabeng. Re sebelitse feela; ha rea ka ra nka letho ho mong a rona. Ngoana oa Lineo ha a loka; ntat'ao o mo lahle. Mpontše tsela ea ha eno, ke e'o (1) le chakela teng. Ngoan'abo Tumelo o tseba ho betla lifate hantle.

(1) Contracted from *ke ee ho*.

We go to court at Letsie's. Give me the cattle of my son; if you refuse to give them (lit. with them), I will take you to court. Did not your father inform you of my affairs? Yes, he informed me of them. The chief will come to our village to-morrow; we shall kill an ox and a sheep to receive him therewith. Your grandfather has refused to give us food. I have heard the case of your grandmother; as for me I say it is alright. Lineo's brothers informed us of his case; it will be judged by Theko to-morrow; we shall go there to listen to it. My children had a dispute on account of their maternal uncle's ox. Our young brother (lit. the son of our house) has been healed by the medicines of your paternal uncle. Show me your letter; does it come from your maternal uncle? The judgments of our chief are not right; his headmen also do not know how to decide cases well. The men of our village have taken their guns, they want to fight with (the people) of our village; they quarrel about fields. My daughter was delivered of a child yesterday. My child, do not be slow in affairs. We worked for nothing (lit. merely); we got nothing from our master. The child of Lineo is not good; his father has sent him away. Show me the road of your village, that I may go and visit you there. Tumelo's brother knows to cut planks well.



LESSON 17

ntate o rekile lipere tse peli
my father has bought two horses

morena o haha ntlo e kholo ke tla rema sefate se setle
the chief builds a large house I will cut a fine tree

§1. As the **Adjective** is connected to the noun it qualifies by means of the **Relative Pronoun**, we begin by giving a table of this Pronoun for the different classes :

	Sing. :	Plur. :
1st cl.	<i>e, ea</i>	<i>ba</i>
2nd cl.	<i>o</i>	<i>e</i>
3rd cl.	<i>le</i>	<i>a</i>
4th cl.	<i>se</i>	<i>tse</i>
5th cl.	<i>e</i>	<i>tse</i>
6th cl.	<i>bo</i>	<i>a</i>
7th cl.	<i>ho</i>	—

The student will notice at a glance that, with the exception of the 1st cl. sing. and the 4th and 5th cl. plur., the **Relative Pronouns** have exactly the same forms as the connective pronouns.

Of the two forms given for the 1st cl., the first, viz. *e* is used with the proper adjectives, the second, viz. *ea* is used with the noun-adjectives (or improper adjectives) and in the relative sentences.

§2. The *Adjective* takes the *prefix* of the noun it qualifies, the only exception being that in the 4th and 5th cl. plur.,

the prefix *li* is dropped. The adjective must always be connected to the noun it qualifies by means of the relative pronoun, when used as an epithet.

In the table below we give for the different classes the agreement of the adjective stems —*be*, *bad*; —*tle*, *fine*; —*holo*, *great*, *old*, with the nouns they qualify.

Sing. :

- 1st cl. **motho e mobe, e motle, e moholo**, a bad, fine, old man
 2nd cl. **motse o mobe, o motle, o moholo**, a bad, fine, large village
 3rd cl. **leseli le lebe, le letle, le leholo**, a bad, fine, great light
 4th cl. **sefate se sebe, se setle, se seholo**, a bad, fine, large tree
 5th cl. **nku e mpe, e ntle, e kholo**, a bad, fine, large sheep
 6th cl. **bosiu bo bobbe, bo botle, bo boholo**, a bad, fine, dark night
 7th cl. **ho ja ho hobbe, ho hotle, ho hoholo**, bad, fine, much food

Plur. :

- 1st cl. **batho ba babe, ba batle, ba baholo**, bad, fine, old men
 2nd cl. **metse e mebe, e metle, e meholo**, bad, fine, large villages
 3rd cl. **maseli a mabe, a matle, a maholo**, bad, fine, great lights
 4th cl. **lifate tse mpe, tse ntle, tse kholo**, bad, fine, large trees
 5th cl. **linku tse mpe, tse ntle, tse kholo**, bad, fine, large sheep
 6th cl. **masiu a mabe, a matle, a maholo**, bad, fine, dark nights

We must point out that in the 5th cl. sing. and the 4th and 5th cl. plur., the adjective takes the prefix *n* (*m* before a labial) only when the stem is monosyllabic (as in the case

of *—be, —tle*); before a polysyllabic stem (as *—holo*) *n* is dropped (1).

Moreover, if the adjective begins with a weak letter (as in the case of *—be, —holo*), this letter is strengthened according to the table of nasal permutations given in Lesson 3.

Obs. The stem *—fubelu*, red, makes *khubelu* in the 5th class; this anomaly is due to etymological reasons.

§3. With the exception of the colour adjectives which are however very numerous, there are very few proper adjectives in Sesuto.

The most usual are *—be*, bad, ugly; *—cha*, new; *—chitja*, round; *—holo*, large, old; *—lelele*, long, tall, deep; *—ngata*, many, much; *—ngoe*, one, another; *—nyenyane*, small; *—khatšoanyane*, short; *—tona*, male; *—tšchali*, female; *—sesane*, or *sesanyane*, thin; *—kae* ? how much ? how many ? and the numeral adjectives *—beli*, two; *—raro*, three; *—ne*, four; *—hlano*, five.

E. g.: *mosali e mocha*, a young woman; *banna ba bane*, four men; *khomo e tona*, an ox (lit. a male cattle); *likhomo tse 'ne*, four oxen; *lifate tse hlano*, five trees; *batho ba bakae* ? how many persons ? *mohlape o mokae* ? (2) how large a drove ?

§4. The adjective *—ngoe* must be specially noticed, as it is rather puzzling at first. It keeps its full form only in the 5th cl. sing., where it is *'ngoe* (= *nngoe*); in all the other classes it drops its ending *oe* and becomes merely *ng*. It signifies: an, another, and in the plural: some, others. E. g.: *motho e mong*, a man, another man, *batho ba bang*, some

(1) Cf. Lesson 9, §2, where we saw the same rule applied to the nouns.

(2) With the negative of the verb *to be*, *—kae* means: few, very few. E. g.: *batho ba se bakae*, very few people (lit. people who are not how many).

people, other people; *khomo e 'ngoe*, an ox, another ox; *khomo tse ling* (1), some oxen, other oxen, etc.

Obs. When used with the dependent Indicative of the verb *to be*, 'ngoe signifies: one, only one. E. g.: *monna a le mong*, (or *monna ea mong*), one man; *khomo e le 'ngoe*, one ox, etc.

§5. For the sake of completeness we may add the adjective —*tonana*, very large, which is of a special construction; it takes, as the other adjectives the prefix of the noun (including even the *li* prefix of the 4th and 5th cl. plur.), but is joined to the noun by the *possessive particle* (not by the relative pronoun). E. g.: *mosali oa motonana*, a very large woman; *linku tsa litonana*, very large sheep, etc.

VOCABULARY 17

mohlape (2) mehlape, <i>flock, herd</i>	— soeu, adj. <i>white</i>
—be, adj. <i>bad, ugly</i>	—putšoa, adj. <i>grey, blue</i>
cha, adj. <i>young, new</i>	—tle, adj. <i>fine, good</i>
chitja, adj. <i>round</i>	tona, adj. <i>male</i>
holo, adj. <i>great, large, old</i>	—tonana, adj. <i>very large</i>
kae? adj. <i>how much? how many?</i>	tšehali, adj. <i>female</i>
fubelu, adj. <i>red</i>	tšo, adj. <i>black</i>
khutšoanyane, adj. <i>short</i>	—beli, adj. <i>two</i>
lelele, adj. <i>long, tall, deep</i>	—raro, adj. <i>three</i>
ngata, adj. <i>much, many</i>	—ne, adj. <i>four</i>
ngoe, adj. <i>an, another, some</i>	—hlano, adj. <i>five</i>
nyenyane, adj. <i>small, few</i>	ho apara, (ke apere), <i>to put on</i> <i>(clothes), to dress</i>
tenya, adj. <i>thick</i>	
—sesane, sesanyane, adj. <i>thin</i>	

(1) It shall be noticed that in this case the prefix *li* of the 4th and 5th cl. is *not* dropped.

EXERCISE 17

Ke rekile lipere tse peli tse kholo. Nku e tona e rekoa ka lichelete tse ngata. Balisana ba alosa likhomo tse ntšo tsa morena. Ke bone linku tsa litonana. Litsomi li bolaile litau tse tona tse peli. Morena o ruile lipere tse ngata tse tona le tse tšehali. Mora oa ka o qalile ho bala buka e ncha. Koano ha ho rekoe likobo tse ntle. U alosa likhomo tse kae? Tse hlano. Rangōane o isitse pere ea hae e tšoeu Maseru. Basali ba rata likobo tse khubelu. O mphile sehlare se sebe haholo. Khomo e chitja e tsoa kae? Setsomi se bolaile matsa a mararo. Moia oa ka o tšoaletse lihlapa tse 'ne nokeng. Ke remile sefate se selelele. U ruile linku tse khutšoanyane tse tšesanyane. Pere ea hao e putsoa e ile kae? Ke bone monna e motenya hampe. O ruile linku tse nyenyane feela. Re bolaile matsa a se makae thabeng. Ke ruile likhomo tse ling. Monna e mong o tlile koano. O apere likobo tse n'le. Ke alosa moh'ape o moholo.

I have bought two big horses. A hamel (lit. male sheep) is bought with much money. The herd boys are herding the black oxen of the chief. I have seen very large sheep. The hunters have killed two male lions. The chief possesses many horses and mares (lit. male and female horses). My son has begun to read a new book. Fine blankets are not bought here. How many cows do you herd? Five. My paternal uncle has taken his white horse to Maseru. Women like red blankets. He has given me very bad medicine. Where does the hornless (lit. round) ox come from? The hunter has killed three bucks. My son has caught four fishes in the river. I have cut down a tall tree. You have got short and thin sheep. Where has your grey horse gone? I have seen an exceedingly stout man (lit. badly stout). He has got few sheep only. We have killed a few bucks in the mountain. I possess some oxen. A man has come here. He has put on nice clothes. I am herding a large flock.



LESSON 18

ha ke rate bana ba botsoa

I do not like lazy children

morena o bohale

the chief is angry

ke rekile khomo e tšoana

I have bought a black cow

§1. To supply the want of proper adjectives, a large number of nouns may be used as adjectives. We might call them **noun-adjectives** or *improper adjectives*. A few of them are now only used as adjectives; such are: *hlaha*, wild; *thata*, hard; *nolo*, soft (also *bonolo*, which as a noun signifies softness); *tala*, old etc.

But most of them may be indifferently used as nouns or adjectives, as; *botsoa*, lazy, laziness; *molemo*, good, goodness; *monate*, nice, niceness, etc.

These noun-adjectives are joined to the noun they qualify by means of the relative pronoun, but they *do not* take the prefix of the noun, as they have already a prefix of their own. In the 1st cl. sing. the relative pronoun used with them is *ea* (not *e*). E. g.: *motho ea botsoa*, *batho ba botsoa*, a lazy person, lazy persons (lit. people who [are] laziness); *mosali ea molemo*, a good woman (lit. a woman who [is] goodness); *nama e monate*, nice meat (lit. meat which [is] niceness); *pere e hlaha*, a wild horse; *likhomo tse bonolo*, oxen easy to manage; *sefate se thata*, a hard tree, etc.

Obs. In our vocabularies, proper adjectives are preceded by a hyphen, as *-be*, bad; improper adjectives are written without a hyphen, as: *thata*, hard; *nolo*, soft, easy.

§2. A very large number of nouns may be, so to say, *adjectived* in the same way. E. g.: *kobo e metsi*, a wet blanket (lit. a blanket which [is] water, a watery blanket); *letsoho le mali*, a bloody arm (lit. an arm which [is] blood). A noun used in this way as an adjective may be occasionally qualified by an adjective of its own. E. g.: *monna ea leihlo le lebe*, a man with a bad eye (lit. a man which [is] bad eye, a bad eyed man).

§3. The adjective *kalo*, so great, and *kakang!* how great! are treated either as proper or as improper adjectives. E. g.: *monna e mokalo* or *monna ea kalo*, so great a man; *sefate se sekakang!* or *sefate se kakang!* what a big tree!

But *kale* followed by the prep. *ka*, meaning: as big as, is always treated as an improper adjective. E. g.: *motho ea kale ka uena*, a person as big as you.

§4. Many adverbs may be treated in the same way, and become adjectives. E. g.: *motho ea joang?* what kind of a man? (lit. a man who [is] how?); *lifate tse pele*, the front trees (lit. the trees which [are] in front); *motho ea kantle*, the man outside (lit. the man who [is] outside).

§5. When used as *predicates*, adjectives, whether proper or improper, are never preceded by the relative pronouns, but merely follow the copulative verb *to be*. Proper adjectives naturally take the prefix of the noun with which they agree; nouns used as adjectives keep, naturally too, their own prefix.

In the Present of the Indicative, in principal sentences, the copulative verb is never expressed; the *connective pronoun* alone is used to connect the noun-subject with the adjective. E. g.: *mosali oa ka o motle, o matla*, my wife (is) fine, she (is) strong; *lijate tsa hao li utle*, your trees are fine; *khomo ea hae e mpe*, his ox is bad; *pere ea ka e botsoa*, my horse is lazy.

Obs. — In many cases it is difficult, in books at least, to see at once if the adjective is used as an epithet or as a predicate; the context alone can help one to decide. *Khomo e mpe*, may mean either: the ox is bad, or a bad ox. But when speaking their own language the Basutos will never feel any difficulty to distinguish between both forms. *Khomo e mpe*, a bad ox, is distinguished from: *khomo e mpe*, the ox is bad, by a higher intonation (or pitch) of the voice on the pronoun *e*; in *bohobe bo monate*, good bread, the pronoun *bo* has a higher intonation, than in *bohobe bo monate*, the bread is good. But it is very difficult for Europeans, without a long training, to notice such a difference, and more difficult even to reproduce it in speaking.

§6. The *colour-adjectives* (which are mostly proper adjectives) present a very interesting peculiarity; they assume the diminutive suffix —*ana*, when they qualify a noun designating a woman or the female of an animal.

E. g.: *khomo e ntšo*, a black ox; *khomo e tšoana* (1), a black cow; *pere e khunong*, a brown horse; *pere e khunoana*, a brown mare; *monna e motšo*, a black man; *mosali e motšoana*, a black woman.

Other colour-adjectives are: —*tala*, —*talana*, green; —*fubelu*, —*fubetsoana*, red; —*soeu*, —*suoana*, white; —*putsoa*, —*pulutsoana*, grey.

VOCABULARY 18

'meri (2) limmeri, mare	matla (3) (nosing.), strength; strong
mokoti (3) mekoti, hole	botsoa (6) (no plur.), laziness;
moraka (2) meraka, summer pastures	lazy
molemo (2) melemo, goodness; good	katse (5) likatse, cat
mokete (2) mekete, feast	thata adj. hard, strong
	hlaha adj. wild
	nolo, bonolo, adj. soft, gentle

(1) As *tšoana* is dissyllabic, the *n* of *ntšo* is dropped. Note the difference between: *khomo e tšoana* (dissyllabic), a black cow, and *khomo e tšuoana* (trisyllabic), a white cow (from *soeu*, —*suoana*, white).

khunong, adj. *bronze*
 - tala, adj. *green*
 - kalo, adj. *so great*
 - kakang, adj. *how great!*
 - kale ka, adj. *as great as*
 joang? adv. *how*

pele ho, prep. *before, in front of*
 holim'a, prep. *above, upon*
 ho ahlama, *to be open, to have the*
 mouth open
 ho cheka, *to dig*
 ho hama, *to milk*

EXERCISE 18

Batho ba motse oa heso ba botsoa. Kobo ea mora oa hao e ntle. Ke rekile pere e tšoana le linku tse ntšo. Ha ba ka ba lema mabele a mangata ngoahola. Koro ea ngoan'abo Lerata e mpe. Litlou li malla haholo, Ke bone mohlape oa likhomo tse khunoana. Manamane a hao a manyenyane. Pere ea ntate e hlaha, e hana ho khannoa ke balisana. Khomo ea ngoan'eso e tsoetse namane e tšoana. Ke sefate se sekakang! U bone kae motho ea kalo? Tšimo ea hao e joang kajeno? Bashanyana ba chekile mokoti o molelele. Katse ea ka e tšoana. Bahlankana ba tla hama khomo ea ka. 'Meri oa hao o motle. Moroetsana o apere kobo tse thata tse ntle. Re betla majoe a bouolo. U se ke ua etsa mokete o moholo. Ba, lisana ba isitse likhomo meraka. Ngoana oa moruti o molemo. Ahlama u ntše leleme. Re lutse holim'a joang ho botala. Likhomo li fula pel'a motse. Kobo ea ka e metsi. Ntate o kale ka uena.

The people of our village are lazy. The blanket of your son is fine. I have bought a black mare and black sheep. They did not grow much kaffir corn last year. The wheat of Lerata's brother is bad. Elephants are very strong. I have seen a flock of brown cows. Your calves are few. The horse of my father is wild; it refuses to be driven by the herd boys. The cow of my brother has borne a white female calf. What a big tree! Where did you see such a big man? How is your field to day? The boys have dug a deep hole. My cat (female) is black. The young men will milk my cow. Your mare is fine. The girl is clothed in strong and fine blankets. We are cutting soft stones. Do not make a big feast. The herd boys have taken the cattle to the summer pastures. The child of the teacher is good. Open your mouth, and draw your tongue. We are sitting on the green grass. The cattle are grazing before the village. My blanket is wet. My father is as big as you.



LESSON 19

batho bao ba tlile ho 'na
those people have come to me

na u bona likhomo tsane ?
do you see those oxen yonder ?

ke rata ngoana enoa
I like this child

§1. Besides the *Substantive Pronouns*, which we have seen already, Sesuto has also **Demonstrative Pronouns**, corresponding to the English distinguishing adjectives: *this, that, yonder*, and used exactly in the same manner.

There are special forms of them for the seven classes sing. and plur.; they are formed by the relative pronouns followed by various suffixes. The five most important of these pronouns will be found in the table below. The pronouns of the 1st position correspond to the English: *this, these*, and designate the thing nearest to the speaker; the pronouns of the 2nd position corresponding to the English forms: *that, those*, designate things a little farther (the form in *—o*, as *eo, bao*, etc. being mostly used to designate the thing of which mention has just been made); the pronouns of the 3rd position, corresponding to the English form: *yonder*, designate objects still farther.

§2.	1st position	2nd position	3rd position
Sing. 1st cl.	<i>enoa</i>	<i>eo, eno</i>	<i>eane, eloa</i>
2nd cl.	<i>ona</i>	<i>oo, ono</i>	<i>oane, ola</i>
3rd cl.	<i>lena</i>	<i>leo, leno</i>	<i>lane, lela</i>
4th cl.	<i>sena</i>	<i>seo, seno</i>	<i>sane, sela</i>
5th cl.	<i>ena</i>	<i>eo, eno</i>	<i>eane, ela</i>
6th cl.	<i>bona</i>	<i>boo, bono</i>	<i>bane, bola</i>
7th cl.	<i>hona</i>	<i>hoo, hono</i>	<i>hane, hola</i>
Plur. 1st cl.	<i>bana</i>	<i>buo, bano</i>	<i>bane, bale</i>
2nd cl.	<i>ena</i>	<i>eo, eno</i>	<i>eane, ela</i>
3rd & 6th cl.	<i>ana</i>	<i>ao, ano</i>	<i>ane, ale</i>
4th & 5th cl.	<i>tsena</i>	<i>tseo, tseno</i>	<i>tsane, tsela</i>

It will be easy to remember them, if we remark that to form them we have merely to suffix to the relative pronouns the syllables *na, o, no, ane, la* (the only exception worth noticing being the special forms *eloa, enoa* of the 1st class).

§3. The Demonstrative Pronoun is, like the adjective, placed after the noun it distinguishes. E. g.: *monna eo*, that man; *basali bana*, these women; *fate seno*, that tree; *tšimo eane*, yonder field.

If any adjective is added, the demonstrative pronoun is generally (but not necessarily) placed before it. E. g.: *mosali eo ea molemo*, that good woman.

The demonstrative value of this pronoun is reinforced by the adjunction of the Substantive Pronoun (which is placed either before or after the noun). E. g.: *sefate sona seo*, that very tree; *bona batho bao* or *batho bona bao*, those very people.

VOCABULARY 19

leshome (3) mashome, *ten*
 lentsoe (3) mantsoe, *voice, word*
 leoto (3) maoto, *leg*

selemo (4) lilemo, *spring, year*
 khaba (5) likhaba, *spoon*
 noto (5) linoto, *hammer*

petsana (5) lipetsana, foal	ho cha (ke chele), to burn, n.
theko (5) (no plur.), price	ho elelloa (ke eleetsoe), to re- member, to notice
thipa (5) lithipa, knife	ho fela, to end, n.
ho palama, to ride	ho fumana (ke fumane), to find
ho fosa (ke fositse), to err, to do wrong	ho hlōla (ke hlōtse), to conquer, to win
ho alama, to brood, to lie on (eggs)	ho emara (ke emere), to become pregnant
ho ata, to increase	
ho bola, to mould, to rot	

EXERCISE 19

Sefate seo se robehile. Batho ba leshome ba tlile ho 'na maobane. Theko ea lithipa tseo e thata haholo. Morena o rekile likhaba le lithipa leve ukeleng lena. Pere eno e matla, ena e botsoa. Monna cano o fositse haholo. Ha u hana ho lefa molato oa hao, morena o tla u lefisa hampe. Petsana eo e tsoa kae? Pere eo e palamiloe ke 'na maobane. Noto ena e tseba ho otla hantle. Re fihlile ka sona selemo sena. Ntlo ea nkho e ile ea e-cha (1) ngoahola. U se ke ua elelloa molato oa ka. 'Meri oo o emere. Ha kea ka ka fumana pere ea ka. Khofo eo e alamile mahe o leshome. Linku tsa ka ha li ate. Motho eo o tla palama, empa enoa o tsamaea ka maoto. Ha ba ka ba tseba lentsoe la ka ha ke bua le bona. Nama eo e bolile. Pere ena e matla, e ile ea hlōla ea ka maobane. Li-chelete tsa monna eno ha li fele.

That tree is broken. Ten men came to me yesterday. The price of those knives is very hard. The chief has bought knives and spoons in this shop. That horse is strong, this one is lazy. That person has done much wrong. If you refuse to pay your debt, the chief will fine you badly. Where does that foal come from? That horse was ridden by me yesterday. This hammer strikes well (lit. knows to strike well.) We arrived this very year. The hut of my grandmother was burned last year. Do not take notice of my fault. That mare is in foal. I did not find my horse. That hen is hatching ten eggs. My sheep do not increase. That man will ride, but this one walks on foot. They did not recog-

(1) Most monosyllabic verbs take a euphonic *e* in the 3rd pers. of the Past Tense (with the exception of the 1st cl. sing.)

nise my voice, when I spoke (lit. I speak) with them. That meat is rotten. This horse is strong, it ran quicker (lit. it conquered) than mine yesterday. The money of that man has no end (lit. ends not).



LESSON 20

ke bona batho ba tlang koano

I see the people who are coming here

mpontše tau eo u e bolaileng

show me the lion you have killed

§1. The Relative Pronouns having been already noticed (cf. Lesson 17. §1), we do not need to repeat their forms when speaking of the **relative sentence**.

When the *relative pronoun* is the subject of the sentence, it is used instead of the *connective pronoun*. The verb itself takes, in nearly all tenses, the relative suffix *ng*, and is of course (the relative sentence being always dependent) in the dependent form of the Indicative (cf. Lesson 2. §3).

E. g. : *motho ea (1) ratang ho tsamaea*, the person who wishes to go ; *lijate tse senyehileng*, damaged trees (lit. trees which are damaged) ; *letsatsi le tlang*, the next day (lit. the day which is coming) ; *likhomo tse ka sebetsang*, oxen able to

(1) In the 1st cl. the relative pronoun has in this case always the form *ea* (never *e*).

work (lit. which can work); *batho ba sa sebetseug*, people who do not work; *batho ba sa lokang* (1), unrighteous persons (lit. who are not just).

The Future Tense does *not* take the suffix *ug*. E. g.: *motho ea tla tsamaea*, a man who will go away; *pere e tla matha hantle* (2), a horse which will run well.

In all the *Compound Tenses* (i. e. Tenses with two pronouns) it is the *auxiliary verb* which takes the suffix *ug*.

E. g.: *motho ea ileng a tsamaea* (3), the person who went away; *lijate tse ke keng tsa robeha*, trees which will not break; *batho ba sa kang ba re bona*, people who did not see us.

§2. There are no relative pronouns for the 1st and 2nd persons; we can supply this deficiency in three different ways.

a) Either we use the *connective pronoun* as a relative. E. g.: *ke 'na ke tlileng*, (it is I who have come; *ke lōna le re boneng*), it is you who saw us.

b) or make use of the *relative pronouns* of the 3rd pers. 1st cl. E. g.: *ke 'na ea tlileng*, *ke lōna bu re boneng*.

c) or put the *demonstrative pronouns* of the 3rd pers. 1st cl. after the antecedent, and then use the *connective pronouns* of the 1st or 2nd pers. E. g.: *ke 'na eo ke tlileng*, (lit. it is I that one I came); *ke lōna bao le re boneng*, (lit. it is you those ones you saw us).

§3. The construction is different when the antecedent of the noun represents either *the object of the relative sentence*,

(1) *Ba sa lokang* is a Perfect; the affirmative would be: *ba lokileng* (cf. Lesson 5. §§4 and 6).

(2) Distinguished by the higher intonation on the pronoun *e* from *pere e tla matha hantle*, the horse will run well (cf. Lesson 18, §5. obs.)

(3) As the Simple Past (*ku rata*) has no dependent form, we must always use the *Compound Past* in relative sentences.

or is dependent upon a *preposition* or on the *possessive particle* in this sentence.

In this case, we use as pronoun subject the *connective pronoun* (not the relative pronoun); the antecedent is then represented by a *demonstrative pronoun* (mostly in *o*) put just before the connective pronoun (and which must naturally be of the same number or class as its antecedent). This pronoun must be *repeated* again in the relative sentence, not as a demonstrative, but in the form required by the syntactical construction, viz. 1° when *object*, either as an objective pronoun before the verb, or a substantive pronoun after it; 2° when dependent upon a *preposition*, as a substantive pronoun after it; 3° when governed by the *possessive particle* as a possessive pronoun.

E. g. : *motho eo ke mo utloileng*, the man whom I heard (lit. the man that one I him heard); *litaba tseo u mpoleletseng tsona*, the news which you told me (lit. the news those you me told them); *batho bao ke tsamaeang le bona*, the people with whom I am travelling (lit. the persons those I travel with them); *mosali eo ke boueng bava bu hae*, the woman whose children I saw (lit. the woman that one I see the children of her).

Sometimes two relative sentences are dependent upon one another; in this case the construction is naturally far more complicated, and we must be very careful to use in each case the right pronoun. E. g. : *mouna eo mohoma oo ke lemang ka oona o alimiloeng ho eena*, the mau from whom has been borrowed the pick I am digging with (lit. the man that one the pick that one I am digging with it has been borrowed from him). In this complex sentence *eena* represents *mouna eo*; *oona* represents *mohoma*.

VOCABULARY 20

moriri (2) meriri, <i>hair</i>	ho bolella (ke boleetse), <i>to speak to</i>
sefela (4) lifela, <i>hymn, song</i>	ho hula (ke hutse), <i>to draw (a waggon)</i>
kariki (5) likariki, <i>cart</i>	ho kuta, <i>to shear, to cut (hair)</i>
tomo (5) litomo, <i>bridle, bit</i>	ho laela (ke laetse), <i>to order</i>
phiri (5) liphiri, <i>hyena</i>	ho lieha, <i>to delay</i>
boea (6) no plur., <i>wool</i>	ho oa (ke oele), <i>to fall from</i>
maoba, adv. <i>the day before yesterday</i>	ho senyeha, <i>to get damaged, spoilt</i>
tlase, adv. <i>below</i>	ho qhaneha, <i>to saddle</i>
tlas'a, prep. <i>under</i>	ho qhanolla, <i>to off saddle</i>
ho bina (ke binne), <i>to sing</i>	
ho batla, <i>to look for, to search</i>	

EXERCISE 20

Lipere tse hulang kariki ea hao li ntle. Batho bao ke ba bonang ba tsoa kae? Sefela seo u ileng ua se bina se setle haholo. Qhancha pere eo ke tla e palama. Ke rekile boea ba linku tseo ba ileng ba li kuta maobane. Monna eo u mpoletseeng litaba tsa hae o ahlotsoe ke 'muso kajeno. Ke litaba tseo ba sa kang ba re tsebisa tsona. Ntate o 'neile likhomo tse nonneng. U lichile ke'ng ho qhanolla pere ea ka? Ke uena u batlang nku eo. Re tsoa ho motho eo u ilseng re ee ho eena. Koro eo u 'neileng eona e senyehile. Kuta moriri oa ka. Motho eo o bolaila phiri tse peli morung. Mpontše tomo eo u e rekileng maobaue. Ha ke tsebe ho etsa seo u ntaetseng sona. Pere eo morena a e palamang e oele hampe. Ke sona sefate seo ba ileng ba lula ka tlas'a sona. Khomo e oele selomong seo re ileng ra lula tlas'a sona maoba.

The horses which draw your cart are fine. Where do the men I see come from? The hymn you did sing is very beautiful. Saddle up the horse I am going to ride. I have bought the wool of the sheep they shored yesterday. The man about whose affairs you spoke to me was judged by Government yesterday. They are matters which they did not inform us about. My father has given me fat oxen. Why did you delay to off saddle my horse? It is you who look for that sheep. We come from the man you told us

to go to. The wheat you have given me is damaged. Cut my hair. That person has killed two hyenas in the bush. Show me the bridle you did buy yesterday. I do not know how to do what you ordered. The horse which the chief is riding has had a bad fall (lit. has fallen badly). It is the very tree under which they sat down. The cow has fallen from the cliff under which we sat down the day before yesterday.

LESSON 21

ke ea masimong

I go to the fields

o hahile ha Masopha

he dwells at Masopha's

re tsoa thabeng

we come from the mountain

ba tsoa ho ntate

they come from my father

§1. The **Locative case** is formed by means of the suffix *ng*. E. g. : *pelo*, heart, *pelong*, in, to the heart; *leseli*, light, *leseling*, in, to from the light; *hloho*, head, *hlohong*, in, at, on the head; *sefate*, tree, *sefateng*, in, at on, to the tree. Nouns ending in *a* make their locative in *eng*. E. g. : *tsela* path, road, *tseleng*, in, to, from the path; *pina*, song, *pineng*, at the song. *Mohla*, epoch, makes *mohlang*, at the epoch (the plur. *mehleng*, at the epochs, is however regular). Another irregular locative is *tlung*, to, in, at, from the house, from *ntlo*, house.

§2. The locative case merely indicates the *locality* where something takes place; it is only the verb which gives it a

more special meaning and indicates whether it has to be translated: *from, to, at, in, by, etc.*

E. g.: *ke tsoa tlung*, I come *from* the house; *ke ea tlung*, I go *into* the house; *ke lutse tlung*, I am *in* the house; *ke theoha thabeng*, I descend *from* the mountain; *ke theohela nōkeng*, I descend *to* the river; *ke itllhatsoa nōkeng*, I wash myself *in* the river.

§3. *Proper Nouns* of persons and the prefixless nouns of the 1st cl. expressing relationship which are assimilated to them (as *ntate*, my father; *mè*, my mother), as well as all pronouns, adjective clauses, etc. never take the locative ending, but are preceded instead by the locative preposition *ho* (in, at, to, from) which has exactly the same power.

E. g.: *ke ea ho eena*, I go to him; *ba tsoa ho ntate*, they come from my father; *ke tsoa ho Letsie*, I come from Letsie; *re ea ho bano*, we go to those (people), etc.

With *personal* (not proper) nouns we may use either the locative case in *ng* or the preposition *ho*.

E. g.: *ke ea bathong bao* or *ho batho bao*, I go to those people; *re tsoa ma-Tebeleng* or *ho ma-Tebele*, we come from the red Kaffirs.

§4. Another locative preposition is *ha*, which means: at, at the house of. E. g.: *ke ea ha Letsie*, I go to Letsie's; *re tsoa ha Masopha*, we come from Masopha's; *ba ahile ha Seeiso*, they live (lit. have built) at Seciso's.

A personal pronoun following *ha* must be put in the form of the possessive pronoun. E. g.: *ke tsoa ha hao*, I come from your place; *ba ea ha ka*, they go to my house; *ba tsoa ha eso*, they come from my (our) village.

§5. *Proper names of place* never take the locative ending nor the prepositions *ho* or *ha*. E. g.: *ke ea Morija*, I go to Morija; *re ahile Thaba-Bosiu*, we live at Thaba-Bosiu; *ba tsoa le-Sotho*, they come from Basutoland.

§6. A few common nouns follow the same rule, viz :

a) Most nouns indicating seasons, divisions of the day and the night, as: *selemo*, in the spring; *maria*, in the winter; *motšearo*, at midday; *bosiu*, at night; *maobane*, yesterday; *hosasa*, in the morning; *hosasane*, to-morrow, etc.

b) Nouns indicating duration of time, e. g. : *ke tla lula teng selemo sohle*, I will stay there the whole year

c) A certain number of nouns designating place as: *hae*, at home; *monyako*, at the door; *khotla*, at court; *bochabela*, in the East; *boroa*, in the South, etc.

But when such nouns (except those under *b*) are followed by a qualification they are very often either put in the locative or preceded by the preposition *ka*. E. g. : *ka bosiu bo tlang* (1), next night (lit. the night which comes); *khotleng la Theko*, at Theko's court. One may also say: *khotla ha Theko*, (lit. at court, at Theko's). Likewise when *hae*, at home, is followed by a nearer designation, we use the preposition *ha*; e. g. : *hae ha hao*, at your own home (at home at yours); *ba ea hae ha bona*, they go to their own home (home at theirs).

§7. Locatives, whether expressed by the locative case with or without *ng*, or expressed by means of the prepositions *ho* or *ha*, may be again preceded by the preposition *ka*, which gives them a more precise or pregnant meaning.

E. g. : *ke ea ka ha Masopha*, I go to the very town of Masopha; *ba lutse ka thabeng*, they stay on the mountain; *o ahile ka Thaba-Bosiu*, he lives on Thaba-Bosiu, etc.

Ka followed by the ordinary form of the noun has often a temporal meaning. E. g. : *ka meso*, at day break; *ka phiri-mana*, at night fall; *ka shoalane*, at the beginning of night, etc.

(1) But: *bosiu bo boholo*, at midnight (lit. at the great night); *motšearo o moholo*, in the very midst of the day.

It also designates the time *when* a thing is done. E. g.: *ke tla tla ka selemo se tlang*, I shall come next year.

§8. Locatives are generally placed after the verb and its object. E. g.: *ba ile ba fumana linku tsa rōna thabeng*, they found our sheep in the mountain; *morena o rekile likhomo levenkeleng*, the chief has bought cattle at the shop.

VOCABULARY 21

motšeaere (2), <i>midday</i>	ka shoalane, <i>adv. after night fall</i>
mohla (2) mehla, <i>epoch, time</i>	maobeng, <i>adv. days ago</i>
lerōle (3) lithōle, <i>dust</i>	ho falla (ke faletse), <i>to emigrate from</i>
maria (3) (no sing.), <i>winter</i>	ho fallela, (ke falletse), <i>to emigrate to</i>
hloho (5) lihloho, <i>head</i>	ho mema, <i>to call, to invite</i>
khohlo (5) likhohlo, <i>kloof, glen</i>	ho nyoloha, <i>to ascend from</i>
nare (5) linare, <i>buffalo</i>	ho nyolohela, <i>to ascend to</i>
pelo (5) lipelo, <i>heart</i>	ho theoha, <i>to descend from</i>
pina (5) lipina, <i>song</i>	ho theohela, <i>to descend to</i>
pitso (5) lipitso, <i>assembly</i>	ho suha, <i>to make (a skin) supple</i>
lengope (3) mangope, <i>ditch</i>	ho thunya, <i>to fire (with a gun)</i>
tsebe (5) litsebe, <i>ear</i>	ho tšolla, <i>to pour</i>
hosasa (7) <i>morning</i>	
ka meso, <i>adv. in the early morning</i>	

EXERCISE 21

Mafutsana ao a tsoa Thaha-Bosiu. Ke tla fallela ha Molapo. Likhomo li theohela nōkeng. Mohlankana o nyoloha nōkeng. Lipoli li theoha thabeng. U tla ea neng khohlong? Ke nyolohela thabeng. Ntate o tla falla koano isao, a ee ha Seciso. Ba tla mema pitso e kholo Matsieng. Molisana oa ka o ile pineng ha Motloang. Re bone lerōle le lehlo tseleng. Litsomi li bolaila linkoe tse peli morung. Ba mo otlile hlohong hampe. Re ile ra thunya linare pel'a nōka, empa ha rea ka ra li bolaea. Bashemane ba tšolotse metsi. Re tla suha kobo hosasane. Ba tsoile hae ka meso. O jeoa ke litsebe. Ba ile ba tla ho rōna hosasa. U

*tla ea kae mohlang oo? Le tla phomola molšcare ha le qetile ho sebetsa-
Ho loanne ntoa e kholo maria. Taba tsa hao ke tla li boloka pelong. Ba
ile ba fihla ho rōna ka shoalane. Ke nyoloha lengopeng.*

Those poor people come from Thaba-Bosiu. I shall emigrate to Molapo's country. The cattle go down to the river. The young man goes up from the river. The goats come down from the mountain. When will you go to the kloof? I go up to the mountain. My father will emigrate from here next year and go to Seeiso's. They will call a big assembly at Matsieng. My herd boy has gone to a singing gathering (lit. to a song) at Motloang's. We have seen a big dust on the road. The hunters have killed two leopards in the forest. They did strike him badly on the head. We shot at two buffaloes near the river, but did not kill them. The boys have poured out the water. We will make the skin supple tomorrow. They went from home in the early morning. He has sore ears (lit. he is eaten by the ears). They came to us in the morning. Where will you go at that time? You shall rest at midday when you shall have finished working (lit. when you have finished to work). A big battle was fought in winter. Your words I will keep at heart. They arrived to us after night fall. I go up from the ditch.

LESSON 22

re tla tla hosasane **ba tlile koano**
we will come to-morrow they have come here

ke sebetsa ka matla
I work steadily

§1. **Adverbs**, like locatives, are mostly put at the end of

the sentence; it is always so with adverbs of place and with most adverbs of manner.

E. g.: *ke ea teng*, I go there; *re tla fumana morena khotla*, we shall find the chief at court; *ba buile le rōna koano*, they have spoken with us here.

But adverbs of time may sometimes be placed first. E. g.: *hosasane re tla ea Maseru*, to-morrow we shall go to Maseru, or: *re tla ea Maseru hosasane*; *re ba bone maobane*, or *maobane re ba bone*, we saw them yesterday.

An adjunct of time begining with *ka* can however never be put at the beginning of the sentence. E. g.: *re tla tla ka phirimana*, we shall come at nightfall (never: *ka phirimana re tla tla*).

Most adverbs of manner are placed at the end of the sentence; e. g.: *re tla sebetsa ka matla*, we will work steadily; *ba tla etsa hantle*, they will do well. But interjectional adverbs like *ruri*, indeed, really! *ka 'nete*, in truth; may be put first. E. g.: *ruri ba tla tla*, indeed they shall come; *ka 'nete ke eena*, indeed it is he.

§2. Adverbs of *place* are, among others: *mona*, here; *moo*, *mono*, there; *mane*, *mola*, there, yonder; *kouno*, here; *koana*, *koaa*, there, yonder; *holimo*, above; *hole*, far; *haufi*, near; *have*, in the middle; *pele*, in front, before, *morao*, behind, etc.; also some locative nouns (without *ng*) as *hae*, at home; *khotla*, at court, etc.

§3. Adverbs of *time* are, among others: *kapele*, soon, quickly; *morao* or *kamorao*, afterwards; *kajeno*, to-day; *hosasane*, to-morrow; *maobane*, yesterday; *maoba*, the day before yesterday; *khale*, long ago; *ka meso*, in the early morning; *joale*, now. Most of them are nouns with a locative meaning.

§4. Adverbs of *manner* are mostly formed with the prefix *ha* and adjective stems, or are nouns preceded by the

preposition *ka*, with, by means of. E. g.: *hampe*, badly; *hantle*, well; *haholo*, much, very; *hangata*, often; *hakalo*, so much; *hakakang*, how much! *hathata*, in a hard manner; *habonolo*, gently, softly; *hamonate*, nicely, *ka matla*, strongly; *ka boomo*, wilfully, etc.

Others are: *butle*, gently, slowly; *hape*, again; *joalo*, so; *joang* ? how ? *hape*, again; *ruri*, truly, etc.

§5. Some adverbs of place (having sometimes also a temporal meaning) may be followed by the prepositions *ho* or *le* or by the possessive particle *a*, and form compound prepositions. Such are: *pele ho*, before (time); *pel'a*, before, in front of (place); *morao ho*, after (time); *ka mora'*, behind (place); *tlase ho*, or *tlas'a*, under; *holimo ho*, above; *holim'a*, upon; *hare ho* or *har'a*, in the middle of; *ka nga ho* (or *ka nga*, followed by a locative), in the direction of; *hole ho* or *hole le*, far from; *haufi le* or *haufi ho*, near; *ka utle ho*, outside of; *mabapa le*, alongside of; *ka baka la*, because of (lit. for the reason of); *mahreng a*, between etc. Most of them, as *pele*, *tlase*, *holimo*, etc., may also be preceded by *ka*, as *ka pele ho*, *ka holimo ho*, *ka tlas'a* etc.

We may add the preposition *joale ka* (wrongly written as one word in books), as, like. E. g.: *ba sebetsa joale ka nena*, they work like you.

Obs. When compound prepositions formed with the help of the possessive particle *a* are followed by a personal pronoun, this pronoun must naturally be put in the form of the possessive pronoun. E. g.: *pel'a ka*, in front of me; *holim'a hao*, upon you; *ka tlas'a hae*, under him, etc.

VOCABULARY 22

mona, koano, adv. *here*

moo, mono, adv. *there*

mola, mane, koana, koaa, adv.
there, yonder

hare, kahare, adv. *in the middle*

morao, kamorao, adv. *afterwards,*
behind

hape, adv. *again*

joalo, adv. <i>so</i>	habeli, adv. <i>twice</i>
joale, adv. <i>now</i>	hangata, adv. <i>often</i>
joale ka, prep. <i>as</i>	mohlomong, adv. <i>sometimes, perhaps</i>
mabapa le, prep. <i>opposite to</i>	le ka mohlala o le mong (1) (with neg. verb), <i>never</i>
kamehla, adv. <i>always</i>	ka baka la, prep. <i>because of</i>
hathata, adv. <i>hardly, heavily</i>	ka nga ho (2), prep. <i>in the direction of</i>
ka boomo, adv. <i>wilfully</i>	ka morao ho, ka mora', prep. <i>after</i>
hakakang! adv. <i>how much!</i>	
hakalo, adv. <i>so much</i>	
hammoho, adv. <i>together</i>	
hang, adv. <i>at once, once</i>	

EXERCISE 22

Re tla ea Europe ka selemo se tlang. Ba tllile mona. Ke tla sebetsa hape. Taba tseo li mpe ruri. Batho bao ba entse joang? Re ke ke ra ea teng le ka mohlala o le mong. Morena o mo lefisitse hathata. Hosasane likhomo li tla fula nga masimong. Mohlomong a ka tla, mohlomong u ke ke a tla. Re ahile hammoho. Batho bao ba tsamaca butle haholo. U cutse ka boomo. U se ke na fosa habeli. Lipere tseo u li boneng koana li ruiloe ke Letsie. U tsoanetse ho ithuta ka mehla. U se ke na bua joalo. Ba babe hakakang! Morena o mpolaile ka baka la hao. Sebetsa hantle joale ka Linc. Re tla khutla ka mora' lemo tse peli. Ke ahile mabapa le eena. Ngoan'eso o tla koano hangata. O tla ntefa kamorao. O tllile hang feela. Ha ke e-so ho bone motho e mobe hakalo. Khomo tsa ka li ile mane har'a Muloti.

We will go to Europe next year. They have come here. I will work again. Those affairs are bad indeed. What have those people done (lit. how have they done)? We shall never go there (lit. we shall not go there even once). The chief has fined him heavily. To-morrow the cattle shall graze in the direction of the gardens. Perhaps he may come, perhaps he may not (lit. he will not come). We dwell together. Those persons are walking very slowly. You have done wilfully. Do not make a mistake twice. The horses

(1) Lit. not even at one time.

(2) *Ka nga* is followed either by *ho* with a personal noun (or a pronoun) or by a neuter noun in the locative.

you have seen there yonder belong to Letsie. You ought to learn always. Do not speak so. How bad they are! The chief has scolded me (lit. has killed me) on account of you. Work well like Lineo. We shall come back after two years. I dwell opposite to him. My brother is coming here often. He will pay me afterwards. He came once only. I have not yet seen such an ugly person. My oxen are gone there yonder right into (lit. in the midst of) the Maluti mountains.



LESSON 23

mosali eo o motle **u tla ba teng hosasane**
that woman is handsome you shall be there to-morrow

bana ba hao ba bile molemo
your children have been good

§1. The verb **to be**, being of a rather complicated construction, it has not been deemed advisable to study it earlier.

In the *Present* of the *Indicative*, in a principal sentence, the verb to be is never expressed; but the subject must always be connected to the predicate (either adjective or adverb) by the *connective pronouns*. E. g.: *ke mobe*, I (am) bad; *u mobe*, you (are) bad; *monna eo o mobe*, that man (is) bad; *le babe*, you (are) bad; *hanna bao ba babe*, those men (are) bad.

In the Negative Conjugation, the connective pronoun is preceded by the negative particle *ha* (the pronoun of the 3rd pers. sing. 1st cl. being of course *a*, as always in negative Tenses). E. g.: *ha ke mobe*, I (am) not bad; *monna eo ha a mobe*, that man (is) not bad; *khomo tseo ha li mpe*, those oxen (are) not bad.

If the adjective in the Predicate is a proper adjective, it must, of course, always take the prefix of the noun subject with which it is in agreement (cf. Lesson 17).

§2. When the Present of the Indicative is in a dependent sentence (as, per ex., after the conjunction *ha*, if, when), the verb is then expressed, the verbal stem being *le*.

E. g.: *leha ke le mobe*, *leha u le mobe*, *leha a le mobe*, although I am, you are, he is bad; *leha re le babe*, *leha le le babe*, *leha ba le babe*, although we, you, they are bad; *khomo tseo leha li le mpe*, although those oxen are bad.

In the Negative, *se* is substituted to *le* (1).

E. g.: *leha ke se mobe*, *leha u se mobe*, *leha a se mobe*, although I am not, you are not, he is not bad; *batho bao leha ba se babe*, although those people are not bad; *khomo tseo leha li se mpe*, although those oxen are not bad.

In relative sentences, *le* and *se* take the regular suffix *ng* (cf. Lesson 20, §1). E. g.: *motho ea leng mobe*, a person who is bad; *batho ba seng babe*, persons who are not bad; *khomo tse seng mpe*, oxen which are not bad.

§3. In all the other Tenses, the verb *ho ba*, to become, to be, is used as the copulative verb and conjugated quite regularly, as may be seen from the following table :

(1) *Leha ke se*, is probably a contraction for *leha ke sa le*, *sa* being the regular negative particle in the dependent moods.

Perfect.		Past
Sing. :	1st pers. <i>ke bile</i>	<i>ka ba</i> or <i>ke ile ka ba</i>
	2nd „ <i>u bile</i>	<i>na ba</i> or <i>u ile ua ba</i>
	3rd „ <i>o bile</i>	<i>a ba</i> or <i>o ile a ba</i>
Plur. :	1st pers. <i>re bile</i>	<i>ra ba</i> or <i>re ile ra ba</i>
	2nd „ <i>le bile</i>	<i>la ba</i> or <i>le ile lu ba</i>
	3rd „ <i>ba bile</i>	<i>ba e-ba</i> or <i>ba ile ba e-ba</i> (1)
Potential		Future
Sing. :	1st pers. <i>nka ba</i>	<i>ke tla ba</i>
	2nd „ <i>u ka ba</i>	<i>u tla ba</i>
	3rd „ <i>a ku ba</i>	<i>a tla ba</i>
Plur. :	1st pers. <i>re ka ba</i>	<i>re tla ba</i>
	2nd „ <i>le ka ba</i>	<i>le tla ba</i>
	3rd „ <i>ba ka ba</i>	<i>ba tla ba</i>

The *Negative Conjugation* also is regular, viz. :

Perfect		Past
Sing. :	1st pers. <i>ha kea ba</i>	<i>ha kea ka ka ba</i>
	2nd „ <i>ha ua ba</i>	<i>ha ua ku ua ba</i>
	3rd „ <i>ha a ba</i>	<i>ha a ka a ba</i>
Plur. :	3rd „ <i>ha ba ba</i>	<i>ha ba ka ba e-ba</i>

Future

Sing. :	1st pers. <i>ha nka ke ka ba</i>	or <i>nke ke ka ba</i>
	2nd „ <i>ha u ku ke ua ba</i>	or <i>u ke ke ua ba</i>
	3rd „ <i>ha a ku ke a ba</i>	or <i>a ke ke a ba</i>
Plur. :	3rd pers. <i>ha ba ka ke ba e-ba</i>	or <i>ba ke ke ba e-ba</i>

(1) In the Past, and all Tenses formed with it, the verb *ho ba* (as well as certain monosyllabic verb as: *ho ja*, to eat; *ho nou*, to drink; *ho shoa*, to die, etc.) takes in the 3rd pers. sing. and plur. of all classes (with the exception of the 1st cl. sing.) a so-called euphonic *e*. E. g. : *a ba mobe*, he was bad; *ba e-ba babe*, they were bad; *khonio e ile ea e-ba mpe*, the ox was bad; *ha ba ka ba e-ba babe*, they were not bad. The student will do well to follow this rule carefully.

and in the dependent form:

<i>ke sa ba</i>	<i>ke sa ka ka ba</i>	<i>nke ke ka ba</i>
<i>u sa ba</i>	<i>u sa ka ua ba</i>	<i>u ke he ua ba</i>
<i>a sa ba, etc.</i>	<i>a sa ka a ba, etc.</i>	<i>a ke ke a ba, etc.</i>

E. g. : *ke tla ba mobe*, I shall be bad ; *motho eo o bile mobe*, that man has been bad ; *likhomo li ile tsa e ba mpe*, the oxen were bad ; *ha lia ka tsa e-ba mpe*, they were not bad.

And in relative sentences : *batho ba ileng ha e-ba babe*, people who were bad ; *batho ba ke keng ha e-ba babe*, people who will not be bad.

§3. The *Imperative* is *e-ba*, be ! (sing.) ; *e-bang*, be (plur.).
Negative form : *se be* ; *se beng*.

The *Subjunctive* is : *ke be*, *u be*, *a be*, (that) I be, you be, he be, etc. Negative forms : *ke se be*, *u se be*, *a se be* and *ke se ke ka ba*, *u se ke ua ba*, *a se ke a ba*, *ba se ke ba e-ba*, etc.

The *Infinitive* is *ho ha*, to be ; Negative : *ho se be*, not to be.

§4. The construction indicated above, i. e. the connective pronouns being used to connect the subject to the verb *ho ba*, is employed only when the predicate is an adjective, (whether proper or not), a locative or an adverb. When the predicate is a noun another construction has to be followed (see Lesson 24).

E. g. : *motse oo o motle*, that town (is) fine ; *khomo eo e tla ha kholo*, that ox will be great ; *ba bile teng*, they have been there ; *ba masimong*, they (are) in the fields.

The student must be very careful to let the adjective (if a proper adjective) agree with its noun (by letting it take the prefix of its class and number). E. g. : **se**fate seo se **se**tle, that tree (is) fine ; **li**fate tseo li **ntle**, those trees (are) fine ; **mo**tse oo o tla ba **mo**holo, that town will be large, etc. But, as we have seen (cf. Lesson 18, §1.) improper adjectives or nouns used as adjectives, always keep their own prefixes, whatever may be the class and number of the noun. E. g. :

motho eo o matla, that person is strong ; *batho bao ba matla*, those persons are strong ; *khomo eo e matla*, that ox is strong.

VOCABULARY 23

bonolo, (6) <i>softness ; soft</i>	lefifi, (3) <i>darkness ; dark</i>
bohale, (6) <i>anger ; angry, courageous</i>	lekote (3) <i>makote, sod, brick</i>
bohlale, (6) <i>wisdom ; wise</i>	konyana (5) <i>likonyana, lamb</i>
bohloko, (6) <i>sickness, pain ; sick, painful</i>	khoeli (5) <i>likhoeli, moon, month</i>
boima, (6) <i>weight ; heavy</i>	puo (5) <i>lipuo, speech, word</i>
karabo, (5) <i>likarabo, answer</i>	molato (2) <i>melato, fault ; guilty</i>
moutla (2) <i>meutla, hare</i>	ketso (5) <i>liketso, deed, act</i>
lehlaka (3) <i>mahlaka, seed</i>	pholo (5) <i>lipholo, bullock, trek ox</i>
le-Khooa (3) <i>ma-Khooa, white men, European</i>	mantsiboea, (3) <i>afternoon</i>
lengope (3) <i>mangope, ditch, donga</i>	ho bōpa, <i>to mould, to form</i>
	ho qela (ke qetse), <i>to ask, to beg</i>
	ho senyeha, <i>to become spoilt</i>

EXERCISE 23

Morena o bohale haholo. Likonyana tsa ka li ngata. Makote ao u a bōpileng ha a thata, Leha u le bohlale, u ke ke ua tseba ho sebetsa taba tseo hantle. Mosali oa ka a ba bohloko haholo. Karabo ea hao ha e ntle. Ba ile ba e-ba teng Maseru ka khoeli e shoeleng. Lefifi le tla ba leholo ka bosiu bona. Theko ea kobo ena e nyenyane. Lengope le leholo le teng Berea. Moutla oo o moholo. Ke rekile lipholo tse seng matlu. Ma-Khooa ha a makae le-Sotho. U boima hakakang ! Lehlaka le lengata Korokoro ; re tla qela le leng ho Letsie. Bohloko ba 'mè bo boholo. U molato ruri. Re tla tla mantsiboea ha u le teng hae. Pere ea ka e bonolo. Puo tsa hao li ntle, empa ketso tsa hao li mpe. Mabele a ka a senyehile. Ke tla ba bohale haholo ha u sa sebetsa hantle.

The chief is very angry. My lambs are numerous. The bricks you have made (lit. moulded) are not strong (lit. hard). Although you are intelligent, you will not know how to manage those affairs well. My wife was very ill. Your answer is not good. They were

in Maseru last month (lit. in the month which is dead). It will be very dark to-night (lit. darkness will be great this night). The price of this blanket is small. There is a large ditch at Berea. That hare is large. I bought bullocks which are not strong. There are few Europeans in Basutoland. How heavy you are! There are many reeds (lit. there is much reed) at Korokoro; we shall beg some from Letsie. The illness of my mother is bad (lit. great). You are guilty indeed. We will come in the afternoon if you are at home. My horse is gentle. Your words are fine, but your acts are bad. My kaffir corn is spoiled. I will be very angry if you do not work well.



LESSON 24

Letsie ke morena oa le-Sotho

Letsie is the chief of Basutoland

Lerata ke mohlanka oa ka

Lerata is my servant

ngoana eo e tla ba morena

that child will be a chief

§1. When the predicate following the verb *to be* is a *noun*, a *pronoun*, or anything which takes the place of a noun, the construction is the same as we have just seen, when the subject is of the 1st and 2nd persons.

E. g.: 'na ke morena, as for me I (am) a chief; u mo-Sotho, you are a Mosuto; re marena, we (are) chiefs; le mafutsana, you (are) poor people; ke tla ba moruti, I will be a teacher; u ke ke na ba lepolesa, you shall not be a policeman; le ile la ba masole, you were soldiers.

The predicate is then generally of the same number as the subject; but when it designates a collectivity it is put in the sing. even if the subject is plural. E. g.: re seàtshaba se sehōlo, we are a large company.

§2 At the 3rd person, both sing. and plur., the construction is different, viz:

a) In the Present of the Indicative in principal sentences we use, instead of the connective pronouns, the invariable particle *ke*, it is, whatever may be the number or class of the subject. E. g.: motha eo ke morena, that man is (lit. it is) a chief; batho bao ke marena, those people are (lit. it is) chiefs; sefate sena ke moluane, this tree is a willow; kho mo ena ke ea ka, this ox is mine (lit. the one of me); ke bona, it is they.

The corresponding negative particle is *hase*, it is not. E. g.: motha eo hase morena, that man is not a chief; batho bao hase marena, those people are not chiefs; sefate sena hase moluane, this tree is not a willow; hase bona, it is not they.

b) In the dependent form of the Present of the Indicative and in all other Tenses and Moods, the connective pronoun *e* of the 5th cl. is used as the general connective of all classes of nouns, whether sing. or plur. E. g.: batho bao ba e le marena, if those people are chiefs; batho bao ba e se marena, although those people are not chiefs; likhoana tseo e ke ke ea e-ba tsa hao, those oxen will not be yours (lit. the ones of you); bara ba ka e tla ba napolesa, my sons shall be policemen.

c) The relative sentence, is formed in placing the demons-

trative pronoun before the connective pronoun *e*. E. g.: *batho bao e leng metsoalle ea hao*, people who are your friends (lit people those it being your friends); *matho eo e bileng morena*, a man who was a chief.

§3. The verb *hoba* is never used alone, as it sometimes is in English when it has the sense of: to exist (as in the sentence: God is), but must always be followed by a predicate. If we desire to say that somebody or something exists, we must use the adverb *teng*. E. g.: *Molimo o teng*, there is a God; *batho ba teng moo*, there are people there (cf. Lesson 25, §3.).

VOCABULARY 24

moimana (1) baimana, a pregnant woman	lesholu (3) masholu, thief
motsoala (1) bo-motsoala, cousin	le-Sotho (3) Basutoland.
mofu (1) bafu, servant, subject	leru (3) maru, cloud
moluoaane (2) meluoaane, willow-tree	sefufu (4) lifufu, blind man
morara (2) merara, vine	sehlopha (4) lihlopha, troop
morifi (2) merifi, dish, plate	patsi (5) lipatsi, fire wood
moriti (2) meriti, shade	phoofolo (5) liphoofofo, animal, (game)
mokoko (2) mekoko, cock	phofu (5) liphofu, eland
lepolesa (3) mapolesa, policeman	khama (5) likhama, hartebeest
lesole (3) masole, soldier	thipa (5) lithipa, knife
lelimo (3) malimo, cannibal	sefuba (5) lifuba breast, chest

EXERCISE 24

Motho eo ke sefufu. Mosali oa ka ke moimana, Batho bana ke bafu. Lifate tseo u li bonang ke merara. Ke Molimo o entseng lefatše le ntho tsohle tse ho lona. Khale malimo a ile a e-ba teng le-Sotho. Leratu ke motsoalle oa Linco. Matse nane ke oa Masopha. Ngoan'abo Stefane ke lesholu. Ntho eo ke 'ng? Ke patsi. Liphoofofo li teng ka Maloting; ke matsa, le liphofu. le likhama le tse ling tse ngata. Ke boluo ke sefuba.

Maru a teng kajeno. Re tla phomola moriting oa mohoane ono. Ba beile nama morifung. Ke'ng e llang moo? Ke mokoko. Lerotholi e ile ea e-ba morena e moholo oa le-Sotho ka lilema tse ngatanyani. Ke rata ha ba lepolesa. Masole a mangata haholo England. Pitso e kholo e bile teng Maseru. Ke rekile thipa e ntle ho motsaalle oa hao. Banna ba hao ke sehlopha se seholo. Ho shoale batho ba seng bakae monongaba.

That person is blind (lit. a blind man). My wife is pregnant (lit. a pregnant woman). These people are common people. The trees you see are vines. It is God who made the earth and all things on it. Long ago there were cannibals in Basutoland. Lerata is the cousin of Lineo. That village yonder is Masopha's. The brother of Stephen is a thief. What is this thing? It is firewood. There are animals in the Maluti mountains, bucks, elands, hartebeests and many others. I am suffering from the chest (lit. I am killed by the chest). There are clouds to-day. We will rest under the shade of that willow. They have put meat in the dish. What is it which cries there? It is a cock. Lerotholi was the paramount chief of Basutoland for rather many years. I desire to be a policeman. There are very many soldiers in England. There has been a big public assembly at Maseru. I have bought a fine knife from your friend. Your men form (lit. it is) a large troop. Very few people died this year.



LESSON 25

ke na le ngoana

I have a child

ha u na likhomo

you have no cattle

koano ha ho batho

there is nobody here

ha ba eo

they are not there

§1. In Sesuto the verb **to have** is rendered by *ho ba le*, to be with, i. e. the verb *ho ba* followed by the preposition *le*, with.

The conjugation is quite regular for all the Tenses formed with the stem *ho ba*, viz: Perfect: *ke bile le*; Past: *ka ba le* or *ke ile ka ba le*; Potential: *nka ba le*; Future: *ke tla ba le*, (I have had, I had, I may have, I will have).

The negative: Perfect: *ha kea ba le*; Past: *ha kea ka ka ba le*; Future: *ha nka ke ka ba le* or *nke ke ka ba le*, (I have not had, I had not, I will not have).

E. g.: *ngoana eo o bile le thipa*, that child has had a knife; *mosali oa ka ha a ka a ba le bana*, my wife had no children; *ba ke ke ba e-ba le chelete*, they wo'nt have any money, etc.

§2. In the Present of the Indicative, we have the forms: *ke na le*, *u na le*, *o na le*, I have, you have, he has. E. g.: *ke na le ntja*, I have a dog; *khomo e na le namane*, the cow has a calf; *ke na le uena*, I am with you. The dependent form is (with a euphonic *e*): *ke e-na le*, *u e-na le*, *a e-na le*, etc. E. g.: *leha ke e-na le ntja*, although I have a dog.

In the Negative, the prep. *le* is dropped. E. g.: *ha ke na*

letho, I have nothing; *ha ba na bana*, they have no children.

The dependent form is: *ke se na*, *u se na*, *a se na*. E. g.: *leha u se na bana*, although you have no children.

Examples of relative sentences are: *bana bao ke nang le bona*, the children I have (lit. those I am with them); *kho-mo tseo u se nang tsona*, the oxen you have not (lit. those you are not with them), cf. Lesson 20, §3.

§3. To express: *there is*, *there are*, the verb *ho ba le*, to be with, to have, is very often used instead of *ho ba*, to be. The connective pronoun is always *ho*, whether *ho ba*, or *ho ba le*, be used. E. g.: *koano ho na le batho*, or *koano ho batho*, there are people here; *koano ha ho na batho*, or: *koano ha ho batho*, there are no people here.

§4. In the Negative conjugation, the adverb *eo* may be used in the Present of the Indicative, after the verb *ho ba*, to be, to express that a thing *is not there*. E. g.: *batho ha ba eo*, there are no people here; *ha ke eo*, I am not there; *likhomo ha li eo*, there are no oxen. The affirmative form would be: *batho ba teng*, *ke teng*, *likhomo li teng*.

In all the other Tenses and Moods one uses the affirmative form of the verb *to be* followed by the negative adverb *sieo*, not there.

E. g.: *ba tla ba sieo*, they won't be there; *re bile sieo*, we have not been there; *leha ke le sieo*, although I am not there.

Obs. — Sometimes *sieo* is even used in the Present of the Indicative. E. g.: *ba sieo*, they (are) not there; *likhomo li sieo*, the oxen (are) not there. But it is not really good Sesuto.

VOCABULARY 25

mohloare (2) mehloare, *olive tree* lehlabula, (3) *summer*
lehloa, (3) *snow* leboca, (3) *north*

sekolo (4) likolo, <i>school</i>	boroa, (6) <i>south</i>
sefako. (4) <i>hail</i>	bophirimela, (6) <i>west</i>
sebata (4) libata, <i>wild beast</i>	bochabela, (6) <i>east</i>
sejo (4) lijo, <i>food</i>	tlala (5) litlala, <i>famine, hunger</i>
khaitsetli, (1 and 5) <i>sister, brother</i> (1)	ho na (le nele), <i>to rain</i>
ngaka (5) lingaka, <i>doctor</i>	ho ota, <i>to get thin</i>
pula (5) lipula, <i>rain</i>	ho khetheha, <i>to fall (snow)</i>
gauda (5) gold	ho pata, <i>to hide, to bury</i>

EXERCISE 25

Lehloa le khethchile maobane ha re le naheng. Ke na le tlala hae. Ha ho ngaka molseng oa heso. Khaitsetli ea ka o na le bana ba bahlano. Ha ke na lijo tseo nka u fang tsona. Koano ho bile le sefako se sebe ka khoeli e shoeleng. Pula e ile ea na ka matsatsi a mabeli. Re tla ba sieo husasane. Ha ho molato leha u sa n'efe kajeno. Levenkeleng la Morija ho na le kobo tse ntle tseo u ka li rekang ha u e-na le chelete e ngata. Khomo ea ka e tsoana e na le manamane a mabeli. Moruti o na le bana ba bangata sekolong sa hae ; ke sekolo se setle ruri. Ho ke ke ha mela le'ho tšimong eo. Le-Sotho le ka nga bophirimela ho Natal le ka nga leboea ho Colony. Gauda e ngata Johannesburg. Tau ke motha ea otileng haholo. Re patile n'at'a rōna Thaba-Bosiu. Lehlabula ha hoa f'chumala haholo Maloting. Koano ha ho litaba. Mehloare e teng le-Sotho ka nga tse ling. Spain e ka nga boroa ho France. Bochabela ke ho kae ?

Snow fell yesterday when we were (lit. are) in the veldt. We have the famine at home. There is no doctor in our village. My sister has five children. I have no food which I can give you. There was a great hail storm here last month (lit. in the month which is dead). Rain fell for two days. We will be away to-mor-

(1) *Khaitsetli*, has two plurals: *likhaitsetli*, *bo-khaitsetli*. In the concord it is generally treated as a noun of the 1st cl.; but in the possessive construction it takes always the possessive particle of the 5th cl. E. g.: *khaitsetli ea hao o tlile*, your sister has come. It means either the sister of a man or the brother of a woman.

row. There is no harm if you do'nt pay me to-day. In the shop at Moriija there are fine blankets which you may buy, if you have got much money. My black cow has two calves. The teacher has got many children in his school; it is a good school indeed. There wo'nt grow anything in that field. Basutoland is to the West of Natal and to the North of Cape Colony. There is much gold in Johannesburg. Tau is a very thin person. We have buried our father at Thaba-Bosiu. The summer is not very hot in the Malutis (lit. in the summer it is not very hot). There are no wild beasts here. There are olive trees in some places in Basutoland. Spain is to the South of France. Where is the East?



LESSON 26

u bona mang?

whom do you see?

ba entse'ng?

what have they done?

batho bohle ba tla shoa

all men will die

§1. The **Substantive Interrogative Pronouns** are *mang?* who? plur. *bomang?* for persons, and *eng (ng after a vowel)?* what? for things.

E g.: *u bone mang?* whom have you seen (lit. you have seen whom?); *ke'ng?* what is it (lit. it is what?)

Interrogative pronouns can only be used as predicates after the copulative verb *to be*, or as objects after a verb, a preposition or the possessive particle. E. g.: *ke mang?*

who is it (lit. it is who)? *ke likhomo tsa mang?* whose oxen are they (lit. it is the oxen of whom)? *u ea ho mang?* to whom do you go?

When *mang* or *eng* should be subjects, it is necessary to use the construction with the indefinite pronoun *ho* (see Lesson 12. §4); *mang* or *eng* are then put *after* the verb. E. g.: *ho tlile mang?* who has come (lit. it has come who)? *ho entsoe'ng?* what has been done (lit. it has been done what)?

Or we may put *ke*: it is, before *mang*, *eng*; a relative sentence will then follow. E. g.: *ke mang ea tlileng?* who is it who has come? *ke'ng e entsoe'ng?* what is it which has been done?

§2. The **Adjective Interrogative Pronoun** is *ofe*, *bafe*, etc. It follows the noun it distinguishes exactly like the demonstrative pronouns. E. g.: *u bone mofho ofe?* which person have you seen? *taba ke life?* what are the news (lit. the news are which)? As *mang* and *eng*, it must always be put in the predicate.

For the forms which *ofe* assumes in the different classes, see §4.

Obs. There is also an *interrogative adjective*: —*ngoe?* —*ng?* meaning: *what kind of?* formed exactly like the adjective —*ngoe*, —*ng*, one, another (cf. Lesson 17. §4), but which is not, as other adjectives, connected to the noun it qualifies by means of the relative pronoun. E. g.: *ke ngoana mong?* what kind of child is it? the answer will be: *ke mosha-nyana*, or *ke ngoanana*, it is a boy, or: it is a girl; *ke sefate seng?* what kind of tree is it? (a willow or an olive tree, etc.); *ke nonyana 'ngoe?* what kind of bird is it? (a sparrow, a wren, etc.).

On the other hand, *ofe*, *bafe*, is used when we ask *which* person or thing is meant among others. E. g.: *ngoana oa huo ke ofe?* which is your child (among others who are there)? *mang*, *eng* are used when we want to know who has done such and such a thing, etc., as: *ngoana oa hao ke mang?* who is your child? (is it John, or Georges, etc.).

§3. When the interrogative pronouns *mang* and *eng* are

repeated and joined by *le*, and, they mean: whosoever, whatsoever.

E. g.: *mang le mang ea thung*, whosoever comes; *eng le eng e entsoeng*, whatsoever has been done.

ofe le ofe, bafe le bafe, etc. has the same meaning, but is used as an adjective (whereas *mang le mang* is used as a noun). E. g.: *khomo ofe le ofe*, whatever cow.

Obs. We may use in the same way the adjective —*ugoe*, one, another; with the meaning of: every; e. g.: *motho e mong le e mong*, every man; *fate se seng le se seng*, every tree; or with the preposition *ka*: *motho ka mong*, every man; *fate ka seng*, every tree.

§4. There are also two **Indefinite Pronouns**, —*sele*, another (of another kind), and —*ohle*, whole, all. They are formed a little differently.

The Indefinite Pronoun —*sele* is formed exactly like the interrogative pronoun —*fe* (cf. §2) with the help of the connective pronouns, as:

Siug.:	1st. cl. <i>asele, ofe?</i>	Plur.:	<i>basele, bafe?</i>
	2nd. cl. <i>asele, ofe?</i>		<i>esele, efe?</i>
	3rd. cl. <i>lesele, lefe?</i>		<i>asele, afe?</i>
	4th. cl. <i>sesele, sefe?</i>		<i>lisele, life?</i>
	5th. cl. <i>esele, efe?</i>		<i>lisele, life?</i>
	6th. cl. <i>bosele, bafe?</i>		<i>asele, afe?</i>
	7th. cl. <i>hosele, hoje?</i>		no plural.

E. g.: *hothile motho asele*, there has come another person; *taba tsoo ke lisele*, these affairs are different (lit. different ones).

Hosele of the 7th cl. is generally used as an adverb of place or manner meaning: at a different place, in a different way; e. g.: *ba ile hosele*, they went somewhere else; *motho eo o hosele ho ba bang*, that person is different from the others (lit. is of a kind different from others).

§5. The stem —*ohle*, whole, all, is preceded by the *relq-*

five pronouns to form the different classes. There is no form for the 1st cl. sing.

Sing. : 1st cl. —	Plur. : <i>bohle</i>
2nd cl. <i>oohle</i>	<i>eehle</i>
3rd cl. <i>lohle</i>	<i>'ohle</i>
4th cl. <i>sohle</i>	<i>tsohle</i>
5th cl. <i>eehle</i>	<i>tsohle</i>
6th cl. <i>bohle</i>	<i>'ohle</i>
7th cl. <i>hohle</i>	—

E. g. : *batho bohle*, all the people; *tsatsi lohle*, the whole day.

Hohle is generally used as a locative adverb with the meaning of: everywhere. E. g. : *ba ea hohle* (or *kahohle*), they go everywhere.

Obs. Instead of — *ohle* one can use the invariable form *kaofela* (= *ka ho fela*, to finish, to end); e. g. : *batho kaofela*, all the people. *Kaofela* may be followed by the possessive particle *ha* (of the 7th cl., agreeing with the Infinitive *ho fela*) and a possessive pronoun; e. g. : *kaofela ha bona*, all of them (= *ka ho fela ha bona*, the ending of them, the whole lot of them).

VOCABULARY 26

le-Buru (3) ma-Buru, a Boer	ho belaela (ke belaelse), to doubt,
letlapa (3) matlapa, flag, flat	to grumble
stone	ho besa (ke besitse), to burn, to
lejoe (3) majoe, stone	roast
letsoai (3) salt	ho boela, to go back to
lenyalo (3) manyalo, marriage	ho fapana (ke fapane), to differ
letlalo (3) matlalo, skin, hide	from, to quarrel
lemao (3) mamao, needle, pin	ho hauhela (ke hauhetse), to have
lesela (3) masela, clothes, linen	pity on
maria (3) 'no sing.), winter	ho hlatsoa (ke hlatsoitse), to
leruo (3) maruo, riches	wash
selemo (4) lilemo, spring, year	ho rōka, to sew
ngoahola-kola, adv. two years ago	ho thaba, to rejoice, to be glad

EXERCISE 26

Le fupane le mang? Ho tlike mang maobane? Taba ke tife tseo le li tsekang le ma-Buru ao! U ile ua etsa'ng ngoahola-kola ha u le koano Transvaal? Ba ile ba cheka matlapa lengopeng le pel'a utlo ea moruti. U hahile matlo a makae ha Molapo. Na u a hahile ka majoe kapa ka setene na? Ho tla hatsela haholo maria; re tla besa ma'lo ka'ng ha patsi e le sico? Batho bohle ba rata lijo tse monale le liaparo tse ntle, Kajeno ha hlahile taba e sele. U belaela ke'ng ka 'na? Ha keu ka etsa letho le lebe. Nkhanhele, monghali; u se ke ua nkotla haholo. Likhomo tsa e-shou kaofela ha eso ka selemo se fetileng. Lenyalo lena ke la mang? Banna ba heso ba tseba ha rōka matlalo a liphoofolo. Lemao la hao le bohale haholo. Ngoana oa hao ka ngonua mong? Ke moshanyana, Mosali ke ofe ea tsebang ha hlatsoa masela hantle? U tla boela neng koano? Batho bohle ba batla leruo; ba thabile ha ba e-na le lona. Le'soai le rekoa mavenkeleng kaofela; mang le mang ea ratang ho le fumana a ka le raka habonolo.

With whom have you a quarrel? Who came yesterday? Which affair is it about which you are disputing with those Boers? What did you do two years ago when you were there yonder in the Transvaal? They quarried flags in the ditch which is near the house of the missionary. How many houses have you built at Molapo's? Have you built with stones or with bricks (lit. brick)? It will be very cold in winter; with what shall we make (lit. burn) fire, as there is no firewood? All people like nice food and fine clothes. To-day a strange thing happened. Why are you dissatisfied with me? I did nothing bad. Have pity upon me, sir, do not beat me much. All the cattle died at our place last year (lit. the year which has passed). Whose marriage is it? The men of our country know how to sew skins of animals. Your needle is very sharp. Of which sex is your child? It is a boy. Which is the woman who knows to wash the linen well? When will you come back here? All people desire riches; they are glad when they have got them. Salt is sold in all shops; everybody who desires to get it can buy it cheaply.

LESSON 27

ke hlatsoitse likobo tsa ka **o kene tlung**
I have washed my clothes he has gone into the hut

ba mo tšoere
they have seized him

As we have seen in Lesson 5, the **Perfect** is formed regularly with the suffix *ile*. But for phonetic reasons which cannot be explained here, a large number of verbs form their Perfect differently. We will state as briefly as possible the rules we have to follow in order to use everywhere the correct form.

§1. The verbs ending in **sa**, **tsa**, **ntša** and *dissyllabic* verbs in **tsa** take the suffix *itse* instead of *ile*.

E. g.: *ho lesa*, to leave, *ke lesitse*; *ho hlatsoa*, to wash, *ke hlatsoitse*; *ho bitsa*, to call, *ke bitsitse*; *ho bontša*, to show, *ke bontšitse*, etc.

But *polysyllabic* verbs in **tsa** make *litse* instead of *tsitse*. E. g.: *ho eketsa*, to add, *ke ekelitse*; *ho bolotsa*, to circumcize, *ke bololitse*; *ho timeletsa*, to destroy completely, *ke timelelitse*, etc.

Exceptions are the two monosyllabic verbs: *ho tsoa*, to come out, and *ho sa*, to clear off (rain, night), and the auxiliary verb *ho tsoatsoa* (cf. Lesson 35, §2), which have in the Perfect the forms: *ke tsoile*, *le sele*, *ke tsoa tsoile*.

§2. The verbs ending in **nya** make the Perfect in *ntse*.

E. g. : *ho senya*, to spoil, to damage, *ke sentse*; *ho kenya*, to cause to enter, to put in, *ke kentse*.

§3. *Dissyllabic* verbs in **na** take *nne*, instead of *ile*. E. g. : *ho bina*, to sing, *ke binne*, *ho ena*, to become rich, *ke enne*, etc.

Exceptions are *ho kena*, to enter, *ke kene*; and *ho bona*, to see, *ke bone*.

But *polysyllabic* verbs in **na** make *ne*. E. g. : *ho fumana*, to find, *ke fumane*; *ho khahlana*, to meet, *ke khahlane*, etc.

There are a few exceptions as *ho khanna*, to drive (oxen), *ke khannile*.

§4. Some verbs ending in **ara** make their Perfect in *ere*. E. g. : *ho tšoara*, to seize, *ke tšoere*; *ho emara*, to become pregnant, *ke emere*; *ho jara*, to carry, *ke jere*; *ho apara*, to put on (a dress), *ke apere*, etc.

§5. Verbs in **ama** take either *me* or *mile*.

E. g. : *ho paqama*, to lie on one's stomach, *ke paqame* or *ke paqamile*; *ho khumama*, to kneel down, *ke khumame* or *ke khumamile*, etc.

Ho ema, to stand up, makes *ke ente*.

§6. Verbs in **ea** drop *e* before the suffix *ile*.

E. g. : *ho ea*, to go, *ke ile*; *ho bolaea*, to kill, *ke bolatile*; *ho loea*, to bewitch, *ke loile*.

§7. Nine *monosyllabic* verbs take *ele*, instead of *ile*, viz. : *ho cha*, to burn, *ke chele*; *ho ja*, to eat, *ke jele*; *ho na*, to rain, *ke nele*; *ho noa*, to drink, *ke noele*; *ho oa*, to fall, *ke uele*; *ho psha*, to dry up, *ke pshele*; *ho sa*, to clear of (night, rain), *ke sele*; *ho shoa*, to die, *ke shoole*; *ho hloa*, to ascend, *ke hloele*.

The other *monosyllabic* verbs are regular, as : *ho ba*, to be, *ke bile*; *ho ea*, to go, *ke ile*; *ho fa*, to give, *ke ille*; *ho kha*, to draw (water), *ke khile*; *ho tla*, to come, *ke tlile*; *ho tsoa*, to go out, *ke tsoile*.

§8. Completely irregular are the following : *ho khora*, to

become satisfied, to eat one's fill, *ke kholše*; *ho etsa*, to do, to make, *ke enlse*; *ho re*, to say, *ke itse*.

VOCABULARY 27

lesapo (3) masapo, *bone*
 lefa (3) mafa, *inheritance*
 leshala (3) mashala, *coats*
 letša (3) matša, *lake*
 khutsana (5) likhutsana, *orphan*
 jase (5) lijase, *over coat*
 peipi (5) lipēipi, *pipe, (smoking)*
 ho hloa, *to ascend*
 ho hlorisa, *to torment, to persecute*
 ho bolotsa, *to circumcize*
 ho alima, *to lend*
 ho alima ho, *to borrow from*
 ho khahlana, *to go to meet*
 ho khina, *to kneehal'er (a horse)*
 sora (4) lira, *enemy*
 koae, (5) *tobacco*
 bohlangya, (6) *madness*

borikhoe (6) marikhoe, *trousers*
 bobebe, (6) *lightness*; *adj. light*
 ho cha, *to burn (n)*
 ho eketsa, *to add*
 ho ena, *to get rich*
 ho emara, *to become pregnant*
 ho hlabana, *to fight*
 ho khumama, *to kneel down*
 ho lesa, *to let, to leave*
 ho omanya, *to scold*
 ho paqama, *to lie on one's stomach*
 ho psha, *to dry up*
 ho tena, *to put on (trousers, peti-
 coat)*
 ho timeletsa, *to destroy completely*
 ho tsuba, *to smoke (tobacco), to tu-
 ke snuff*

EXERCISE 27

Mohlankana eo o tenne borikhoe bo botle. Ba khinne lipere tsa bona. Morona o apere jase e futhumetseng hahalo. Ke ho'elitse mollo ka thung ea hao. Likhutsana tseo li shoelē ke tlala. Ntja ea Nakasi e jele masapo. Ke alimile chelete ho Lerata. Stefane o ukalimile mohoma. Letsie o jele lefa la ntat'ae Lerotholi. Motho eo o tšoerac ke bohlangya. Ke tsuba koue peiping ea hao. Ba besitse mollo ka mashala. Morona o bololitse bashemane ba hae. Ma-Khooa a re amantse hahalo. Taba tseo li ntšoane-tse hampe. Patsi e chele kaofela. Mosali oa Masike o emere. Le-Khooa leo le enne hakakang! Lira li re timeletitse ruri. Liliba tsa hesa li pshelē kaofela. Mora oa hao o hloetle sefate se seletlele. Likhomo li paqame pel'a kolot. Ntse ke isamace. Re khahlane le ena pel'a letša. Ba hlabanne hahalo, joale ba khathetse. Moshanyana eo o jere boima.

Sefate sena se bobebe haholo. Ba re hlorisitse hampe. Khumama pel'a Molimo. Eketsa patsi, mollo o be moholo. Bahlankana ba tšoasitse lilitlapi tse ngata nokeng.

That young man wears fine trousers. They have knee-haltered their horses. The chief wears a very warm overcoat. I have kindled a fire in your hut. Those orphans are dying (lit. are dead) from hunger. Nakasi's dog has eaten the bones. I have borrowed money from Lerata. Stephen has lent me a pick. Letsie has got (lit. eaten) the inheritance of his father Lerotholi. That man has been seized with madness. I am smoking tobacco in your pipe. They have made (lit. burned) a fire of coals (lit. with coals). The chief has circumcized his boys. The white men have scolded us severely. Those affairs have annoyed me much. All the firewood is burned. Masike's wife is pregnant. How rich is that white man! The enemies have indeed destroyed us completely. All our fountains have dried up. Your son has climbed a high tree. The oxen are laying down by the waggon. Let me go (lit. that I may go). We have met him near the lake. They have fought much, now they are tired. That boy carries a heavy load (lit. carries heaviness). This wood is very light. They have tormented us much. Kneel down before God. Add wood so that the fire may be great. The young men have caught many fishes in the river.



LESSON 28

morena o ahlotse litaba ba mo ngoletse lengolo
the chief has judged the case they have written him a letter

khomo e tla hlajoa hosasane
the ox shall be slaughtered to-morrow

§1. Most verbs in **la** form also their **Perfect** in an irregular manner :

a) *Polysyllabic* verbs in *la* take *tse* instead of *lile* ; in the verbs ending in *ala* the *a* of the penult becomes then *e*. E. g. : *ho makala*, to wonder, *be maketse* ; *ho rapela*, to pray, *ke rapetse* ; *ho ahlola*, to judge, *ke ahlotse* ; *ho lebala*, to forget, *ke lebetse*, etc.

b) The case of the verbs in *lla* is peculiar. In all of them there was originally a vowel (now dropped) between the two *l* ; in the Perfect *this vowel reappears*.

It is thus necessary for the correct formation of the Perfect to know which vowel has been dropped. This is, however, in most cases very easy, as the following rules will show :

If the vowel *before* the two *l* is either an *e* or an open *o* it is an *e* which has been dropped between the two *l*. E. g. : *ho rapella* (= *rapelela*), to pray for, *ke rapeletse* ; *ho ngolla* (= *ngolela*), to write to, *ke ngoletse*.

If the vowel *before* the two *l* is an *a*, it is an *a* or an *e* which has been dropped between the two *l*. E. g. : *ho lalla*

(= *lalela*), to eat supper, to wait in ambush for, *ke laletse* ;
ho rapalla (= *rapulala*), to lie down, *ke rapaletse*.

If the vowel before the two *l* is a close or dark *o*, it is an *o* which has been dropped between the two *l*, e. g.: *ho bolla* (= *ho bolola*), to be circumcized, *ke bolotse*.

So we may give the following empiric rule: verbs in *ella*, make their Perfect in *eletse*; verbs in *alla* make their Perfect in *aletse*; verbs in *olla* with dark or close *o*, in *olotse*; and verbs in *olla* with open *o* (which are very rare), in *oletse*.

c) Dissyllabic verbs in *la* form their Perfect either in *ile* or *tse*, or may occasionally take both forms. Only practice will enable the student to know which form is right for each particular verb. We will be content to give only a few hints.

The following verbs take only *ile*, viz: *ho ala*, to spread, *ke alile*; *ho tlala*, to jump, *ke tlalile*; *ho hlala*, to divorce, *ke hlalile*; *ho ngala*, to sulk, *ke ngulile*; *ha qala*, to begin, *ke qalile*; *ho qhalu*, to disperse, *ke qhalile*; *ho bala*, to read, *ke balile* (in fact most verbs in *ala*); *ho hola*, to rot, *ke bolile*; *ho lla*, to cry, to resound, *ke llile*, etc.

Most of the others take *tse*; e. g.: *ho lala*, to lie down, *ke letse*; *ho ngala*, to marry, *ke nyetse*; *ho tlala*, to get full, *ke tletse*; *ho tsoala*, to give birth to, *ke tsoetse*; *ho qela*, to beg, *ke qetse*; *ho hlola*, to conquer, *ke hlötse*, etc.

Many take both forms, as: *ho hola*, to grow, *ke hutse* and *ke holile*; *ho jala*, to sow, *ke jalile* and *ke jetse*; *ho phela*, to live, *ke phelile* and *ke phetse*, etc.

§2. We have seen (cf. Lesson 13 §4) that the **Passive** is formed by inserting *o* (= *a*) between the last consonant of the verb and the vowel ending.

The verbs ending with a labial (*b*, *p*, *f*, *ph*, *m*) or *ny* form their Passive a little differently, viz:

Verbs in *ba* make *joa*. E. g.: *ho hlaba*, to slaughter, Pass. *ho hlajoa*

Verbs in *pa* make *pjou*. E. g.: *ho b̄pa*, to mould, Pass. *ho b̄pjou*

Verbs in *ja* make *fshoa*. E. g.: *ho leja*, to pay, Pass. *ho lefshoa*

Verbs in *pha* make *pshou*. E. g.: *ho hl̄mepha*, to honour, Pass. *ho hl̄mepshou*

Verbs in *ma* make *ngoā*. E. g.: *ho roma*, to send, Pass. *ho rongoa*

Verbs in *nyu* make *nygoā* (1). E. g.: *ho senya*, to damage Pass. *ho senngōā*.

Verbs ending in *ea* drop the *e*. E. g.: *ho bolaea*, to kill, Pass.: *ho bolaoā*.

Ho ea, to go, makes *ho ŋoa*; *ho ja*, to eat, *ho jeoa* (2).

But in the Perfect (as the labial is no more close to the *o* of the Passive), these verbs are regular. E. g.: *ke hlabiloē*, I have been stabbed (from *ho hlajoa*, Pass. of *ho hlabā*); *ho lefiloe*, it has been paid (from *ho lefshoa*, Pass. of *ho lefa*).

Obs. Instead of *ho hlajoa*, *ho rongoa*, *ho b̄pjou*, etc. we may as well say (inserting *u* between the consonant and the Passive ending *oa*): *ho romuoa*, *ho hlabuoa*, *ho b̄puoa*.

This *u* is very often found also in the Passive of other verbs, as *ho uoa*, from *ho ea*, to go: *ho tsamzuoa*, from *ho tsam̄ea*, to walk; *ho hlat-suoa*, from, *ho hlatsoa*, to wash; *ho tsuoa*, from *ho tsoa*, to come from, to go out, etc.

(1) Wrongly written *ngoā* in books.

(2) Even intransitive verbs like *ho ea*, to go; *ho tlu*, to come; *ho tsoa*, to go out, to come from, have a Passive voice; but it is only used with the indefinite pronoun *ho* in sentences like the following: *ho ŋoa kae?* where do you go (lit. where is it going)? *ho tsoā kae?* where do you come from (lit. it is being come from where)?

VOCABULARY 28

lehata (3) mahata, <i>liar</i>	ho phoma, <i>to deceive</i>
lebollo (3) mabollo, <i>circumcision</i>	ho bapala, <i>to play</i>
letsopa, (3) <i>clay</i>	ho bolla, <i>to be circumcised</i>
lesoha (3) masoha, <i>bachelor</i>	ho baka, <i>to repent</i>
fariki (5) lifariki, <i>pig</i>	ho ala, <i>to spread (a mat)</i>
katiba (5) likatiba, <i>hat</i>	ho eletsa, <i>to advise</i>
keletso (5) likeletso, <i>advice</i>	ho hlala, <i>to divorce</i>
lihlong (5) (no sing.), <i>shame, bashfulness</i>	ho jala, <i>to sow</i>
maboella (5) (no sing.), <i>reserved pastures</i>	ho hlonepha, <i>to honour</i>
ho lala, <i>to lie down</i>	ho roala, <i>to carry on one's head, to put on (shoes)</i>
ho lalla, <i>to eat supper, to be in ambush</i>	ho tlala, <i>to jump</i>
ho loma, <i>to bite</i>	ho tlala, <i>to become filled</i>
ho ngala, <i>to sulk, to sneak away</i>	ho rapella, <i>to intercede for</i>
ho rafa, <i>to dig (clay)</i>	ho tsoala, <i>to beget</i>
ho phela, <i>to live</i>	ho khalemela, <i>to scold</i>
	fatše, <i>adv. on the ground, down</i>

EXERCISE 28

Gauda e chekoa Johannesburg. Letsopa le rafshoa ke basali Lifate tse khoho li rengoa ka lilepe. Fariki ea ka e ile ea longoa ke lintja tsa Lebuso. Ha eso ho phehloe nama e ngata. Ke u elelitse haholo, empa u hanne ho nkutloa. Lumelang banna, ho uoa kae? Re ka hlajoa ke lihlong ha a re tšoara. Basali ba alile likobo tlung eo u tla robala ho eona. Monna eo o robetse haholo. Ngoana oa hao o roetse katiba e ntle. U se ke ua lumela ho phongoa ke batho. Na u bolotse neng? Ke jelse koro? tšimong ea ka. Ngoana eo o tsoetsoe neng? Nkho ea hao e tletse metsi. Moshanyana eo o tlalile hantle kajeno. Likhomo li futse maboelleng kajeno. Ba ile ba re rapella ho morena. Bana ba hao ba bapalile tsatsi lohle. Ho ke ke ha e-ba le lebollo monongoaha. U tla lalla kae kajeno. Khalemela lehata leo, le ke le baka. Motho eo o phetse halelele. Lerata o hlalile mosali oa hao. Hlonephang baholo ba lona, le utloe likeletso tsa bona. O rapaletse futse. Masoha a mangata matseng oa heso. Ke tla tala holim'a likobo tseo. Mosali oa Tšiu o ngalile.

Gold is dug at Johannesburg. Clay is dug by the women. Large trees are cut down with axes. My pig was bitten by Lebuso's dogs. At our place they have cooked much meat (lit. there has been cooked much meat). I have given you much advice, but you refused to hear me. Good day, men, where are you going (lit. where is it being gone)? We shall be ashamed (lit. stabbed by shame) if he catches us. The women have spread blankets in the hut in which you shall sleep. That man sleeps much. Your child wears a fine hat. Do not allow yourself to be deceived by the people. When were you circumcized? I have sown wheat in my field. When was this child born (lit. when was he begotten)? Your pot is full of water. That boy has jumped (or danced) well to-day. The cattle did graze in the reserved pastures to-day. They interceded with the chief on our behalf. Your children have played the whole day. There will be no circumcision feast this year. Where will you eat supper to-day? Reprimand that liar, that he may repent. That person has lived long. Lerata has divorced his wife. Honour your parents and listen to their advice. He is laying down on the ground. There are many bachelors in our village. I will lie down upon these blankets. The wife of Tšiu has run away.

LESSON 29

ba ne ba reka khomo
they were buying an ox

ke ne ke ile Maseru
I had gone to Maseru

o na a sa nthate
he was not loving me

§1. Besides the 5 *Simple* or *Fundamental Tenses* which we have already seen (*viz.*, Present, Perfect, Past, Potential and Future), Sesuto forms a rather large number of **Compound Tenses**, with the help of the auxiliary Tenses of the verb *ho ba*, to be.

The three *auxiliary Tense* are: 1^o The *Imperfect*: *ke ne, u na, o na, etc.*: I was, you were, he was; 2^o the *Future*: *ke tla be, u tla be, o tla be, etc.*: I will be, you shall be, he shall be, 3^o the *Potential*: *uka be, u ka be, a ka be, etc.*, I may be, you may be, he may be.

These *auxiliary Tenses* are placed *before the five Simple Tenses*, in their *dependent* form, both affirmative and negative, the time value of the principal verb being combined with the time value of the auxiliary to give to the whole compound form its special time meaning. E g.: *ke ne ke rata, u na u rata, o na a rata, etc.*: I was loving, you were loving, he was loving, (lit I was I love, you were you love, he was he loves); *ke ne ke ratile, u na u ratile, etc.*, I had loved, you had loved (lit.: I was I have loved, you were you have loved).

It must be well understood and always kept in mind that

we have so two complete verbal forms following each other (viz.: the auxiliary verb and the principal verb), each having its connective pronoun. All *Compound Tenses* have so always *two pronouns* at least; e. g.: *ke ne ke rata*, means in fact: I was I love (not simply: I loved).

§2. To form the **Imperfect Tenses**, the *Imperfect* auxiliary *ke ne, u no, o na* is put before four Simple Tenses (viz. Present Perfect, Potential and Future). These Tenses express the idea that the action was taking place, or was having taken place, or was going to take place at a certain time.

a) The *Imperfect* (Present Imperfect) is formed with the help of the Present Tense; it means that the action of the verb was being done at a certain time

Sing.: 1st pers. *ke ne ke rata*, I was loving
 2nd „ *u no u rata*, you were loving
 3rd „ *o na a rata*, he was loving
 Plur.: 1st „ *re ne re rata*, we were loving
 2nd „ *le ne le rata*, you were loving
 3rd „ *ba ne ba rata*, they were loving

For the 3rd pers. we give only the forms for the sing. and plur. of the 1st cl.; it is easy for the student to supply the connective pronouns for the other classes.

E. g.: *sefate se ne se mela*, the tree was growing; *likhomo li ne li fula*, the cattle were grazing, etc.

b) The *Pluperfect* (Imperfect of the Perfect) is formed with the help of the Perfect Tense, it means that the action of the verb was having already been done at a certain time.

Sing.: 1st pers. *ke ne ke ratile*, I had loved
 2nd „ *u no u ratile*, you had loved
 3rd „ *o na a ratile*, he had loved
 Plur.: 1st „ *re ne re ratile*, we had loved
 2nd „ *le ne le ratile*, you had loved
 3rd „ *ba ne ba ratile*, they had loved

Ke ne ke ratile means lit.: I was I have loved = I was having loved.

c) The *Imperfect of the Potential*, is formed with the help of the Potential Tense; it means that the action was possible at a certain time.

Sing.: 1st pers. *ke ne nka rata*, I could love
2nd „ *u no u ka rata*, you could love
3rd „ *o na a ka rata*, he could love
Plur.: 1st „ *re ne re ka rata*, we could love
2nd „ *le ne le ka rata*, you could love
3rd „ *ba ne ba ka rata*, they could love

Lit.: *ke ne nka rata* means: I was I can love = I was able to love. It has very often the meaning of a Past Conditional: I might have loved (if something had not prevented me from so doing).

d) The *Imperfect of the Future* is formed with the help of the Future; it means that the action was future at a certain time.

Sing.: 1st pers. *ke ne ke tla etsa*, I was going to do
2nd „ *u no u tla etsa*, you were going to do
3rd „ *o na a tla etsa*, he was going to do
Plur.: 1st „ *re ne re tla etsa*, we were going to do
2nd „ *le ne le tla etsa*, you were going to do
3rd „ *ba ne ba tla etsa*, they were going to do

Lit.: *ke ne ke tla etsa*, means: I was I will do = I was going to do; as it generally implies that the action has been prevented from taking place, it has very often the value of a Conditional of the Past: I would have done.

§3. In the **Negative Conjugation**, the same auxiliaries are placed before the *negative Present, Past and Future* in their *dependent* forms, exactly as in the *Affirmative Conjugation*.

Note that it is the principal verb which is negative, not the auxiliary.

a) *Imperfect*

Sing.: 1st pers. *ke ne ke sa rate*, I was not loving

2nd „ *u no u sa rate*, you were not loving

3rd „ *o na a sa rate*, he was not loving

Plur.: 1st „ *re ne re sa rate*, we were not loving

2nd „ *le ne le sa rate*, you were not loving

3rd „ *ba ne ba sa rate*, they were not loving

Lit.: *ke ne ke sa rate* means: I was I do not love, I was
(a) not loving (person)

b) *Pluperfect*

Sing.: 1st pers. *ke ne ke sa ka ka rata* (1), I had not loved

2nd „ *u no u sa ka ua rata*, you had not loved

3rd „ *o na a sa ka a rata*, he had not loved

Plur.: 1st „ *re ne re sa ka ra rata*, we had not loved

2nd „ *le ne le sa ka la rata*, you had not loved

3rd „ *ba ne ba sa ka ba rata*, they had not loved

Lit.: *ke ne ke sa ka ka rata* means: I was I did not love

c). *Imperfect of the Future*

Sing.: 1 p. *ke ne nke ke ka rata*, I was not going to love

2 „ *u no u ke ke ua rata*, you were not going to love

3 „ *o na a ke ke a rata*, he was not going to love

Plur.: 1 p. *re ne re ke ke ra rata*, we were not going to love

2 „ *le ne le ke ke la rata*, you were not going to love

3 „ *ba ne ba ke ke ba rata*, they were not going to love

Lit.: *ke ne nke ke ka rata* means: I was I shall not love

These Tenses which seem exceedingly complicated at first sight are very simple indeed and easily remembered, if we note that they are formed by merely putting the auxiliary Imperfect *ke ne* before the Simple Tenses, and that

(1) There exists another Negative Pluperfect, formed with the help of the Negative Perfect, viz: *ke ne ke sa rata*. lit.: I was I have not loved; but it is rarely used.

their value is found by combining the time value of both the auxiliary and the principal verb.

It may be pointed out that the Sesuto conjugation is on the whole exceedingly simple and symmetrical. The tables of the Affirmative and Negative Conjugations which will be found at the end of this book will show it even better.

Obs. Note that in the Negative Pluperfect and Imperfect of the Future, viz: **re ne re sa ka ra rata** and **re ne re ke ke ra rata** we have three pronouns, the 1st with the Imperfect auxiliary *ne* (**re ne**), the 2nd with the Negative auxiliary *sa ka* (**re sa ka**), the 3rd with the principal verb itself (**ra rata**).

VOCABULARY 29

moahloli (1) baahloli, <i>judge</i>	ho chakela, <i>to visit</i>
mochana (1) bachana, <i>nephew</i>	ho kholoa ke, <i>to believe</i>
mohala (2) mehala, <i>rope</i>	ho ngatafala, <i>to increase in number</i>
moholu (2) meholu, <i>stomach, tripe</i>	ho phalla, <i>to run</i>
morero (2) merero, <i>plan, purpose</i>	ho roba, <i>to break</i>
lerata (3) marata, <i>noise</i>	ho rera, <i>to plan, to decide</i>
makhulo (3) (no sing.), <i>pastures</i>	ho sitoa, <i>to be unable</i>
letsoku, (3) <i>red ochre</i>	ho tlola, <i>to anoint oneself</i>
nyeoe (5) linyeoe, <i>process, case (in court)</i>	ho tlotsa, <i>to anoint somebody</i>
phapang (5) liphapang, <i>dispute, quarrel</i>	ho atisa, <i>to do frequently</i>
bobe, (6) <i>evil, wickedness</i>	ho supa, <i>to show</i>
	ho supisa, <i>to show to</i>
	ho khaola, <i>to cut, to decide (a case)</i>

EXERCISE 29

Moahloli o na a ahlola nyeoe ea mochana oa ka. Ba ne ba rekile mehala e thala levenkeleng. U no u sa ka ua rera morero oo hantle. Maobane ke ne ke tla lema tšimo ea 'mè, empa pula ea na, 'me ka sitoa ho e lema. Likhomo li ne li fula masimong maobane. Ba ne ba tlotsa marapo ka mafura, Ke ne ke mo supisitse linku tsa ka. U no u sa khloe ke'ng ke lipuo tsa ka? Lipoli tsa hao li ngatafetse haholo. Me-

hleng ea khale basali kaofela ba le-Sotho ba ne ba tlola letsoku. U no u le kac maobane ha ke tlile ho u chakela? Morena o na a khaola litaba tsa bona maobane. Ba ne ba e-ja (I) moholu oa khomo. Liphapang li ne li atisa ho hlaha ha eso. Metsi a nōka eo a phalla kapele. Re ne re etsa lerata le leholo. Supa khomo eo u ratang ho e reka. Le entse bohe ho boholo. Makhulo a heno a matle. Pele e mo robile leoto.

The judge was judging the case of my nephew. They had bought strong ropes in the shop. You had not planned that plan well. Yesterday I was going to plough the field of my mother, but rain did fall and I was prevented from ploughing it. The cattle were grazing in the fields yesterday. They were greasing the thongs with fat. I had shown him my sheep. Why did you not believe my words (lit. were you not satisfied by my words)? Your sheep have increased much. In old times all women in Basutoland smeared themselves with red ochre. Where were you yesterday when I had come (lit. have come) to visit you? The chief was deciding their cases yesterday. They were eating the stomach of an ox. Quarrels were occurring frequently in our place. The waters of that river are flowing quickly. We were making a big noise. Point out the cow you desire to buy. You have done a great evil. The pastures of your village are fine. The horse has broken his foot (lit. broken him the foot).

(1) Most monosyllabic verbs take a so-called *euphonic e* in the dependent form of the Present Indicative and the Tenses formed with it (Imperfect, etc.).



LESSON 30

hojane ua ba sieo nka be ke bolailoe

if you had not been there I would have been killed

ke bone batho ba neng ba le ha hao maobane

I have seen the persons who were at your place yesterday

§1. **Future Compound Tenses** are formed with the help of the *Future auxiliary*, *ke tla be*, *u tla be*, *o tla be*, I will be, you shall be, he shall be.

a) A *Compound Future* is formed with the help of the *Present Tense*.

Sing.: 1st pers. *ke tla be ke etsa*, I will be doing

2nd „ *u tla be u etsa*, you shall be doing

3rd „ *o tla be o etsa*, he shall be doing

Plur.: 1st „ *re tla be re etsa*, we will be doing

2nd „ *le tla be le etsa*, you shall be doing

3rd „ *ba tla be ba etsa*, they shall be doing

ke tla be ke etsa means lit. I will be I do. It has a slightly more emphatic value than the simple future: *ke tla etsa*.

The corresponding *negative* form is *ke tla be ke sa etse*, I will not do, lit. I will be I do not.

b) A *Future Perfect* is formed with the help of the *Perfect Tense*, having exactly the same value as the English: I will have done.

Sing.: 1st pers. *ke tla be ke entse*, I will have done

2nd „ *u tla be u entse*, you shall have done

3rd „ *o tla be o entse*, he shall have done

Plur.: 1st pers. *re tla ba re entse*, we will have done
2nd „ *le tla be le entse*, you shall have done
3rd „ *ba tla be ba entse*, they shall have done
ke tla be ke entse, means lit. I will be I have done.

The corresponding *negative* form is *ke tla be ke sa etsa* or *ke tla be ke sa ka ka etsa*, I will not have done or I will be I did not do.

§2. **Conditional Tenses** are formed with the help of the *Potential auxiliary*, *nka be*, *u ka be*, *a ka be*, and the Present or Perfect of the principal verb.

a) *Conditional Present* :

nka be ke etsa, *u ka be u etsa*, *a ka be a etsa*, I would do, you would do, he would do, etc. (lit. I may be I do)

The *negative* form is *nka be ke sa etse*, I would not do (lit. I may be I do not do).

b) *Conditional Perfect* : *nka be ke entse*, *u ka be u entse*, *a ka be a entse*, etc. I would have done, you would have done, he would have done, etc. (lit. I may be I have done).

The *negative* form is *nka be ke sa ka ka etsa*, I would not have done (lit. I may be I did not do).

§3. When a Compound Tense is used in a *relative sentence*, it is the *auxiliary* (*ke ne*, *ke tla be*, *nka be*) which takes the relative suffix *ng* (cf. Lesson 20).

E. g. : *batho ba neng ba reka lipere*, people who were buying horses ; *batho ba neng ba sa reke lipere*, people who were not buying horses ; *batho ba tla beng ba tlile koano*, people who will have come here ; *batho ba tla beng ba sa ka ba tla koano*, people who will not have come here ; *batho ba ka beng ba tlile koano*, people who would have come here, etc.

§4. The Compound Tenses of the verb *to be* and *to have* are formed exactly in the same way. So the *Imperfect* is : *ke ne ke le*, I was ; *ke ne ke se*, I was not ; *ke ne ke e-na le*.

I had ; *ke ne ke se na*, I had not ; the Pluperfect is : *ke ne ke bile*, I had been ; *ke ne ke sa ka hu ba*, I had not been ; *ke ne ke bile le*, I had got, etc.

Obs. — The student must always remember (cf. Lesson 21) that when the verb *to be* is followed by a noun as Predicate, the connective pronoun must always be *e*. This holds good also for the Compound Tenses. E. g. : *batho bao e ne e le marena*, those people were chiefs (lit. it was chiefs).

VOCABULARY 30

mōna (2) <i>envy</i> , adj. <i>envious</i>	ho epela, <i>to bury</i>
lepae (3) <i>mapae</i> , <i>cotton blanket</i>	ho haka, <i>to escape one's memory</i>
senohe (4) <i>linohe</i> , <i>diviner</i>	ho tlama, <i>to bind, to tie</i>
sesepa (4) <i>soap</i>	ho hopola, <i>to think, to remember</i>
sesu (4) <i>lisu</i> , <i>dung used as combustible</i>	ho khahla, <i>to please</i>
kofi (5) <i>coffee</i>	ho koahela, <i>to cover</i>
khoele (5) <i>likhoele</i> , <i>string</i>	ho kula, <i>to be sick</i>
nako (5) <i>linako</i> , <i>time</i>	ho lebela, <i>to watch, to wait</i>
phahlo (5) <i>liphahlo</i> , <i>load, goods, luggage</i>	ho loana, <i>to fight</i>
tee, (5) <i>tea</i>	ho thiba, <i>to prevent, to stop</i>
hoja. hojane (1), conj. <i>if, if really</i>	ho tšoha, <i>to become startled, to become afraid</i>

EXERCISE 30

Batho bao ba ne ba le mōna ho 'na. Hojane ua ba sico ba ka be ba mpolatile. Morena o na a tla u lefisa hojane u sa ka ua mo rapela. Ke litaba tseo ke neng ke sa li hopole. Ha ua reka ke'ng lepae leo u nong u khahlola ke lona ! Ho no ho e-na le senohe motseng oa heso ; empa kajeno se shoele. Se kae sesepa seo u nong u itse u tla 'nea sona ! Ba ne ba koahetse lisu ha pula e tla na. Nka be ke rekile pere co hojane ke se ke ku utloa hobane ea kula. Taba tsa hao li nkakile. Letsie e ne e le mo-

(1) Followed by the *Indicative*, either dependent or independent ; sometimes when *negative* the verb may be in the *Subjunctive*.

rena oa le-Sotho ha ho tla loana ntoa ea Lithunya. Marena a le-Sotho a epeloa ka Thaba-Bosiu. Ba ne ba rekile tee le kofi. Phahlo tsa hae li ne li le ngata haholo. Balisana ba ne ba thiba likhomo. Ke tšohile haholo ha ke u bona. Hosasane ka nako eona ena ke tla be ke fihlile hac. Hojane ra ba tsebisa hantle, ba ka be ba entse kamoo re neng re rata kateng. Lebelang koano, ke tla khutla kapele. Li kae likhoele tseo ke neng ke re u li tlise koano? Ke rata ho tlama phahlo tsa ka ka tsona.

Those people were envious of me. If you had not been there, they would have killed me. The chief would have fined you if you had not prayed him. It is an affair (lit. affairs) which I was not remembering. Why have you not bought the blanket which pleased you (lit. by which you were pleased)? There was a diviner in our village, but to-day he is dead. Where is the soap which you said you were going to give me? They had covered the fuel when rain was about to fall (lit. will fall). Your case has escaped my memory (lit. escaped me). Letsie was the chief of Basutoland when the Gun War began (lit. when it shall be fought). The chiefs of Basutoland are buried on Thaba-Bosiu. They had bought tea and coffee. Your goods were very numerous. The herd boys were stopping the cattle. I was much afraid when I saw you. To-morrow, at this very time, I shall have arrived at home. If we had informed them correctly, they would have done as we wanted. Wait here, I will come back soon. Where are the strings which I told you to bring here (lit. which I said you must bring here)? I want to bind my luggage with them.

LESSON 31

batho ba leshome

ten men

khomo tse lekhohle le mashome a mabeli a motso o mong
hundred and twenty-one oxen

metse e supileng

seven villages

The **Numerals** being in Sesuto of a rather complicated construction, we had to wait thus far before giving an account of them.

§1 The *first five numbers* are *adjectives*, as we have already seen (cf. Lesson 17, §3). They are: —*ngoe*, one; —*beli*, two; —*raro*, three; —*ne*, four; —*hlano*, five. E. g.: *basali ba babeli*, two women; *lipere tse 'ne*, four horses; *lijate tse tharo*, three trees; *liuku tse peli*, two sheep, etc., or when used as predicates: *basali bao ba babeli*, those women are two; *khomo li tharo*, the oxen are three, etc.

As already pointed out (Lesson 17, §4 note), —*ngoe* means *one* only when used in connection with the dependent Indicative Present of the verb *to be*. E. g.: *monna a le mong*, one man (lit. a man he being one); *sefate se le seng*, one tree (a tree it being one). But as predicate —*ngoe* always means *one*. E. g.: *monna eo o mong*, that person is alone (is one). The same construction is very often used also with the other numeral adjectives. E. g.: *batho ba le ba-*

beli, two men (men being two); *khomo li le 'ne*, four oxen (oxen being four), etc.

Obs. In the 2nd cl. plur. the contracted form *'meli*, two; is used instead of *meli*. E. g.: *metse e 'meli*, two villages.

§2. From six to nine the numerals are verbs. Six is expressed by the verb *ho tšelela* (mostly used in the Perfect *ke tšeletse*) to cross over, because when counting on one's fingers, one passes (or crosses over) from one hand to the other to reach the number six. When the numeral is an attribute, the verb is in the relative mood. E. g.: *batho ba tšeletseng*, six men (lit. men who have crossed over); *likhomo tse tšeletseng*, six oxen. When the numeral is a predicate we use the Indicative. E. g.: *khomo tseo li tšeletse*, those oxen are six (lit. they have crossed over).

Seven is expressed by the verb *ho supa*, (mostly used in the Perfect *ke supile*) to point out, because when counting on one's fingers it is the *index* of the right hand which designates seven. E. g.: *batho ba supileng*, seven persons (lit. persons who have pointed out); *batho bao ba supile*, those persons are seven.

Eight and nine are expressed by the verb *ho roba*, (mostly used in the Perfect *ke robile*) to break, followed either by *meno e 'meli*, two fingers, or *mono o le mong*, one finger, because when we count 8 on our fingers, we bend (or break) two fingers, leaving eight fingers stretched out, and when we count 9 we bend (or break) only one finger. E. g.: *batho ba robileng meno e 'meli*, eight persons (lit. persons who break two fingers); *batho ba robileng mono o le mong*, nine persons (lit. persons who break one finger). Or, in the predicative construction: *batho bao ba robile meno e 'meli*, those persons are eight; *batho bao ba robile mono o le mong*, those persons are nine.

§3 Ten is a noun: *leshome*, plur. *mashome*, tens. It is connected to the noun it limits by a relative pronoun as all

improper or noun-adjectives (cf. Lesson 18). E. g.: *batho ba leshome*, ten men (lit. men who [are] ten); *khomo tse leshome*, ten oxen.

When ten is predicate the connective pronouns are naturally used. E. g.: *batho bao ba leshome*, those men are ten; *khomo tseo li leshome*, those oxen are ten.

Twenty, thirty, etc., are expressed so: *two tens, three tens, etc.* viz: *mashome a mabeli*, twenty; *mashome a mararo*, thirty; *mashome a supileng*, seventy; *mashome a robileng mono o le mong*, ninety.

§4 When we have to express: *eleven, twelve, fifteen, twenty-one, etc.* we say: ten having one unit, two units; twenty having one unit, two units, etc. The word unit is expressed by the noun *motso*, a root, plur. *metso*; it is joined to *leshome*, ten, by means of the relative pronoun *le* (the verb *ho ba le*, being understood) and to *mashome a mabeli, a mararo, etc.*, by the relative pronoun *a*. E. g.: *batho ba leshome le motso o mong*, eleven men (lit. ten men who [have] one root); *batho ba mashome a mararo a metso e tšeletseng*, thirty-six men (lit. thirty men who [have] six roots).

Obs. The verb *ho ba le*, to have, may also be expressed after the relative pronoun *le* or *a*. E. g.: *leshome le nang le motso o mong*, eleven; *mashome a mararo a nang le metso e tšeletseng*, thirty-six.

§5. *Hundred* is expressed by the noun *lekholo*, plur. *makholo*, hundreds. It is construed exactly like *leshome*. E. g.: *batho ba lekholo*, hundred persons; *khomo tse makholo a robileng meno e 'meli*, eight hundred oxen. The tens are joined to *lekholo* or *makholo* exactly in the same way as the units to *leshome* or *mashome*.

E. g.: *batho ba lekholo le mashome a mabeli a motso o mong*, one hundred and twenty-one persons; *likhomo tse makholo a mararo a mashome a mane*, three hundred and forty oxen.

§6. *Thousand* is expressed by the noun *sekete*, plur. *likete*, thousands. It is construed exactly like *leshome* or *lekholo*.

E. g.: *batho ba sekete*, thousand men; *likhomo tse likete tse tharo*, three thousand oxen.

The hundreds are joined to *sekete* or *likete* by the relative pronoun *se* or *tse*. E. g.: *batho ba sekete se makholo a mabeli* (or *se nang le makholo a mabeli*), one thousand two hundred men; *likhomo tse likete tse peli tse makholo a mararo a mashome a mabeli*, two thousand three hundred and twenty oxen.

Obs. This system of numeration is exceedingly awkward. To express a big number we must have recourse to a whole sentence, or rather to a succession of sentences. E. g.: 9999 oxen is expressed so: *likhomo tse likete tse robileng mono o le mong, tse (nang le) makholo a robileng mono o le mong, a (nang le) mashome a robileng mono o le mong, a (nang le) metso e robileng mono o le mong*, lit. oxen which (are) thousands which break one finger, which (have) hundreds which break one finger, which (have) tens which break one finger, which (have) roots which break one finger!

In schools, shops, etc., it is usual to count with English numbers. Sesuto numeration being, though very logical, exceedingly unwieldy.

VOCABULARY 31

mokotatsie (2) mekotatsie, <i>stork</i>	sepekere (4) lipckere, <i>nail</i>
lekholo (3) makholo, <i>hundred</i>	sekhurufu (4) likhurufu, <i>screw</i>
lekhoaba (3) makhoaba, <i>crow</i>	serefe (4) liserefe, <i>scarf</i>
lerole (3) marole, <i>one year's calf</i>	seroto (4) liroto, <i>grass basket</i>
mokotla (3) mekotla, <i>bag</i>	emere (5) liemere, <i>bucket</i>
'methé (2) mebethe, <i>muid</i>	kharafu (5) likharafu, <i>spade</i>
lekapa (3) makapa, <i>iron sheet</i>	kalakune (5) likalakune, <i>turkey</i>
lekese (3) makese, <i>box</i>	duku (5) liduku, <i>handkerchief</i>
sekete (4) likete, <i>thousand</i>	pene (5) lipene, <i>pen</i>
sekepele (4) likepele, <i>bushel</i>	boro (5) liboro, <i>gimlet, auger</i>
seeta (4) lieta, <i>shoe</i>	ho thoba, <i>to slip away, to run away</i>

EXERCISE 31

Ke bone mekotatsie e leshome le metso e 'meli le makhoaba a mararo, Marole a ka a tšeletse. Monna eo o lohile liroto tse supileng; ka li reka ka shilling tse mashome a mabeli a motso o mong. Nakasi o na le mekotla e leshome le motso o mong ea poone. Le-Khooa le rekile mebethe ea mabele e makholo a supileng a mashome a robileng mono o le mong a metso e 'meli. Sekepele sa koro se reka shilling tse hlano. Ba rekile makapa a mashome a mahlano a metso e supileng; le leng le le leng le ja shilling tse tšeletseng. Ba-Sotho ba likete tse makholo a mararo a mashome a mahlano. Ba rekile liemere tse feli le likharafu tse 'ne. Lieta tseo li ja shilling tse leshome le metso e robileng meno e le 'meli. O mphile lipekere tse lekhola le likharafu tse mashome a mahlano. Ke halla likalakune tse hlano. Lekese lena le na le lipene tsa mallapa tse lekhola. Duku tseo li rekoa ka theko e thata haholo. Serefe sena se ja shilling tse tharo feela. 'Nee boro tsa hao tse peli. Pere tsa ka li thabile li le tharo.

I have seen twelve storks and three crows. I have six calves (lit. my calves are six). That man has made (lit. woven) seven baskets; I bought them for twenty-one shillings. Nakasi has got eleven bags of mealies. The white man has bought seven hundred and ninety-two bags of kaffir corn. A bushel of wheat is worth (lit. buys) five shillings. They have bought fiftyseven iron sheets; the price of each one is six shilling (lit. each one eats six shillings). The Basutos are 350000. They have bought two buckets and four spades. The price of those shoes is eighteen shillings (lit. these shoes eat eighteen shillings). He gave me a hundred nails and fifty screws. I want five turkeys. This box contains (lit. has) hundred slate pencils. Those handkerchiefs are bought at a very big (lit. hard) price. The price of this scarf is only three shillings (lit. this scarf eats only three shillings). Give me your two gimlets. Three of my horses have run away.



LESSON 32

khomo ea bobeli
the second ox

re tla bina sefela sa lekholo le motso o mong
we shall sing the 101th hymn

ke tla tla ka la boraro
I will come on Wednesday

§1. There are **Ordinal Numbers** only for the first nine numbers. For *first* we use the adverb *pele*, in front, before. For the numbers from two to nine, we use nouns formed with the prefix *bo* of the 6th cl., viz: *bobeli*, second; *boraro*, third; *bone*, fourth; *bohano*, fifth; *botšelela*, sixth; *bosupa*, seventh; *boroba meno e 'meli*, eighth; *boroba mono o le mong*, ninth. There are connected to the noun they qualify by means of the *possessive particle*. E. g.: *motho oa pele*, the first man (lit. the man of in front); *khomo ea boraro*, the third ox; *sefela sa bosupa*, the seventh hymn, etc.

§2. For the ordinal numbers *above ten*, Sesuto uses the cardinal numbers, which are connected to the noun they qualify by means of the *possessive particle*.

E. g.: *khomo ea leshome*, the tenth ox; *monna oa mashome a mabeli a metso e meraro*, the twenty third man; *sefela sa lekholo le le leng le mashome a mahlano a metso e 'meli*, the hundred and fifty second hymn.

§3. Preceded by the preposition *ka* the ordinal numbers signify: *two by two, three by three*, etc. E. g.: *ba tsamaca ka bobeli*, they walk two by two. *One by one* is *houngoe*.

§4 With the adverbial prefix *ha*, we form numeral adverbs as: *hang*, once; *habeli*, twice; *hararo*, thrice; *hasupa*, seven times; *haboroba mono o le mong*, nine times; *haleshome*, ten times; *hamashome a mabeli a metso e mehlano*, twenty-five times.

§5. Preceded by the possessive particle *la* of the 3rd cl., the ordinal numbers signify: *the first time, the second time*, etc. E. g.: *la pele (1)*, the first time: *ke u holella la bobeli*, I tell you for the second time.

The names of *the days of the week*, are formed in the same way (2), viz: *la bobeli*, Tuesday; *la boraro*, Wednesday; *la bone*, Thursday; *la bohlogo*, Friday; *la botšelela*, Saturday (lit. the second, the third day, etc.). Monday is *Mandaga*; Sunday, *Sondaga* (from the Dutch).

E. g.: *ke tla tla ka la bobeli*, I will come on Tuesday; *ba ne ba le teng ka la bohlogo*, they were there on Friday; *kajeno ke la boraro*, to-day is Wednesday.

VOCABULARY 32

moputso (2) meputso, <i>reward, payment</i>	la bohlogo (3), <i>Friday</i>
mola (2) mela, <i>line</i>	la botšelela (3), <i>Saturday</i>
lelala (3) malala, <i>blacksmith</i>	Sondaga (4), <i>Sunday</i>
leqephe (3) maqephe, <i>page</i>	Mandaga (5), <i>Monday</i>
la bobeli (3), <i>Tuesday</i>	veke (5) liveke, <i>week</i>
la boraro (3), <i>Wednesday</i>	sefela (4) lifela, <i>song, hymn</i>
la bone (3), <i>Thursday</i>	khaolo (5) likhaolo, <i>chapter</i>
	tšepe (5) litšepe, <i>iron</i>

(1) The noun *lekhetho*, time, is understood.

(2) The noun *letsatsi*, day, is understood.

hora (5) lihora, <i>hour</i>	ho tea, <i>to strike, to forge</i>
buka (5) libuka, <i>book</i>	ho tloha, <i>to leave, to go away</i>
ka santhao adv. <i>backwards</i>	ho tlohela, <i>to leave (somebody)</i>
ho letsa adv. <i>to ring (a bell)</i>	ho tlosa, <i>to take away</i>
ho hlokomela, <i>to take care of</i>	

EXERCISE 32

Morena o mo lefisitse habeli. Re tla bina sefela sa lekholo le mashome a mabeli a metso e supileng. U tle ka hora ea leshome. Ba tla ba teng ka la bobeli. U tsoanetse ho fihla ka veke ea boraro. Balang leqepheng la leshome le metso e 'meli, ho qala ka mola oa boraro. Khaolo eo re e balang ke ea leshome le metso e robileng meno e le 'meli. Ntlisetse buka ea hao. Letlala le teile tšepe eo hangata. Kajeno ke la bohlano. U nkentsa hampe la bobeli. Moshanyana oa hao o nkile mputso hararo sekolong. Re ne re le teng ka la boraro, empa uenu u fihlile ka la bone feela. Letsa tšepe ea sekolo; ke hora ea boroba mono o le mong. Hlokomela bana ba ka han'le. Re tla tloha ka Mandaga; empa Sondaga re tla se lula koano. Ba tsamaca ka santhao. Tlosa phahlo tsa hao. Mo-ungoaha ke selemo sa sekete se le seng se makholo a robileng mono o le mong a metso e tšeletseug. U se ke ua ntlohela. Lipere li ne li tsamaca ka bobeli.

The chief has fined him twice. We will sing hymn one hundred and twenty-seven. Come at ten o'clock. They will be here on Tuesday. You ought to arrive in the third week. Read page twelve, beginning with the third line. The chapter we are reading is the eighteenth. Bring me my book. The blacksmith has forged that iron often. To-day is Friday. You do me harm for the second time. Your boy has taken prizes thrice in the school. We were there on Wednesday, but you arrived only on Thursday. Ring the school bell; it is nine o'clock. Take good care of my children. We will leave on Monday; but we shall stay Sunday over here. They walk backwards. Remove your belongings. This year is 1906. Do not leave me. The horses were walking two by two.

LESSON 33

ke se ke e-tla I am just coming	o na a e-so ho be teng he had not yet been there
ba sa ja they are still eating	ha ke sa tla I do not more come

There are in Sesuto a rather large number of **auxiliary verbs**, which help to give to the verb with which they are joined a special meaning, generally expressed in English by means of adverbs.

§1. **se**. The auxiliary verb *se* gives to the principal verb the sense of *already, now, soon*.

It is put before all *Tenses of the Indicative*, exactly like the auxiliaries *ke ne, nka be*, the principal verb itself being in its dependent form. E. g. : *ke se ke e-tla*, I am coming already ; *ke se ke fihlile*, I have arrived already ; *o se a tla tla*, he will come already ; *ba se ba ile ba e-ba teng*, they were here already.

In Compound Tenses *ke se* is put *after* the auxiliary. E. g. : *ke ne ke se ke tlile*, I had come already.

Ke se can also be used with *the negative* ; it has then the meaning of *no more*. E. g. : *ke se ke sa tle*, I no more come ; *ke ne ke se ke sa rate*, I no more liked.

§2. **e-so**. This verb (which ought to be written *e-s'a* = *e-se ho*) means *not yet*. It only exists in the Present Tense

and Compound Tenses formed with it. It is followed by the Infinitive with ending in *e*.

In *independent sentences* the negative particle *ha* must be used before it. E. g.: *ha ke e-s'o tle* (or *ha ke e-so ho tle*), I have not yet come.

In *dependent sentences* and the *Compound Tenses* (Imperfect, Conditional, etc.), the negative particle is not expressed. E. g.: *ke ne ke e-s'o tle*, I had not yet come; *nka he ke e s'o tle*, I could not have come yet; *leha u e-s'o tle*, although you have not yet come.

Sometimes it may be translated by *before*. E. g.: *o phlile ke e-s'o be teng*, he arrived before I was there (lit I being not yet there).

Obs. Instead of *ha ke e-s'o tle*, one may say: *ha ke e-s'o ka ke e-tla*.

§3. **sa.** This auxiliary gives to the principal verb the notion of *continuity* up to a given time; it may be translated by *still*, or in negative sentences by *no more*.

It is merely *inserted between* the connective pronoun and the verb (like the Future auxiliary *tla*). It can be used with the Present, the Perfect, the Future and their Compound forms. E. g.: *ke sa tla*, I am still coming; *ke sa le teng*, I am still here; *o na a sa ithuta*, he was still learning; *ke sa lokile*, I am still right; *ba sa ile*, they are still gone, still away; *ke ne ke sa ile*, I was still away; *ke sa tla ea*, I will still go, I am still to go; *o sa tla u etsa ha ntle*, he is still going to do good to you.

In the *Negative*, the negative particle *ha* is simply put before the affirmative forms, which do not undergo any change. E. g.: *ha ke sa rata*, I no more like; *ha ba sa loki-le*, they are no longer right; *ha a sa tla ithuta*, he will no longer learn.

Obs. There are no dependent forms for the *negative*. They are supplied by the negative forms of the auxiliary *se*. E. g.: *ha ke se ke sa rate*, if I do no more like.

§3. **ntoo.** This auxiliary means: *and then*. It is always followed by the Infinitive without *ho* (1). It exists, without any change in its form, in the Present, the Past and the Subjunctive. E. g.: *ke tla ea teng ke ntoo khutla*, I will go there, and then come back, *ka ea teng, ka ntoo khutla*, I went there and then came back, etc.

Ntano, may be used instead of *ntoo*. E. g.: *a ntano tla*, and then he came.

§5. As we have seen before (cf. Lesson 30, §3.), when the verb is in a *relative sentence* it is the auxiliary which takes the suffix *ng*. This holds good for all auxiliary verbs which have a pronoun of their own. E. g.: *batho bao ke seng ke ba bone*, the people I have just seen; *batho bao ke e-song ho ba bone*, the people I have not yet seen.

But as the auxiliary *sa* has no pronoun of its own, and is no more really a verbal form, it cannot take the suffix *ng*; the suffix is in this case assumed by the principal verb itself. E. g.: *batho bao ke sa ba ratang*, people whom I still like; *batho ba sa lokileng*, people who are still right.

Obs. *Ntoo* can never be put in a relative sentence.

VOCABULARY 33

mohatsa (1), <i>wife, husband</i>	Phupu, (5) <i>July</i>
motoho (2) <i>metoho, porridge</i>	hakhutšoanyane, adv. <i>shortly</i>
mokhoro (2) <i>mekhoro, outhouse,</i> <i>kitchen</i>	halelele, adv. <i>long, a long time</i>
leifo (3) <i>maifo, hearth</i>	ho khutla, <i>to go back</i>
leloala (3) <i>maloala, mill</i>	ho khutlela, <i>to go back to</i>
'Mesa (2) <i>April</i>	ho aloha, <i>to go to graze</i>
Phupjane, (5) <i>June</i>	ho fetoha, <i>to be changed</i>
	ho halika, <i>to roast</i>

(1) As a matter of fact *ntoo* is produced by the contraction of the regular verbal form *ntu* with the prefix *ho* of the Infinitive.

serapa (4) lirapa, *garden*

naleli (5) linaleli, *star*

ifo, *adv. on the fire*

ho oroaha, *to return home (cattle)*

ho nyoroa, *to become thirsty*

ho nyelisa, *to despise*

ho rialo (= re joalo), *to say so*

EXERCISE 33

E se e le khoeli ea 'Mesa. Re sa tla sebetsa kouno halelele Linaleli li se li qala ho bonahala; e se e tla bosiu kapete. Ha ke e-so ho nyoroa. Likhomo li sa fula, li tla oroaha tsatsi le e-so ho likele. Li alohile e sa le hosasa. Ntate ha a e-so ho khutle Maseru. Ke se ke tla isa mabele a ka leloaleng. U mphile motoho o sa butsoang hantle. Bana ba ka ba sa bapala kantle. Mohats'a Lerata ha a e-s'o kotule serapa sa hae. O sa rialo. Mokhorō oa hae o se o felile ho hahuoa. Ke tla ea ha Molapo, ke lule teng khveli tse peli, ke ntoo khutlela hae ka Phupu. Bashemane ba halika poone ka masimong. Bea pilsa ifo, mōllo o se o le moholo. Momma eo ha a sa tla fetoha. U se ke ua nyelisa mafutsana. Re tla ea Morija ka Phupjane, empa re tla sala teng hakhutšoanyane feela. Ho sa hatsetse haholo le ha selemo se se se le teng.

It is already the month of April. We will still work here a long time. The stars have already begun to appear; it will soon be night. I am not yet thirsty. The cattle are still grazing; they will go home before sunset. They went to graze early (lit. it still being morning). My father has not yet come back from Maseru. I will soon take my kaffir corn to the mill. You gave me porridge which was not well cooked. My children are still playing outside. Lerata's wife has not yet reaped her garden. He still says so. His kitchen is now completely finished (lit. is finished to be built). I will go to Molapo's and stay there two months, and then I will come back in July. The little boys are roasting mealies in the fields. Put the pot on the fire, the fire is already burning well (lit. is great). That man will no more change. Do not despise the poor. We will go to Morija in June, but we will stay there only for a short time. It is still very cold although it is already spring.

LESSON 34

ke ntse ke ithuta

I am studying on

masole a hlile a hapa likhomo tse ngata

the soldiers have indeed looted much cattle

ha ke bile ha ke u rate

I don't like you at all

The three auxiliaries *ho hla*, *ho ba*, *ho 'na*, which are very extensively used are construed rather differently from the auxiliaries already seen. As they all follow nearly the same rules, we may content ourselves with giving a full view of one of them; we shall then state any important differences which may occur in the two others.

Ho hla imparts to the principal verbs the notion of certainty; *ho ba* expresses the idea of: even, moreover; *ho 'na* expresses the notion of continuous duration: to go on doing.

§1. **ho hla.** The paradigm will show its special construction

Present is followed by *Present* (dep. form): *o hla a etsa*, he is certainly doing.

Perfect is followed by *Present* (indep. form): *o hlile ou etsa* he is certainly doing.

Perfect is followed by *Perfect* (indep. form): *o hlile o entse*, he has certainly done.

Perfect is followed by *Past*: *o hlile a etsa*, he certainly did.

Past is followed by *Past*: *a hla a etsa*, he certainly did.

Potential is followed by *Past*: *a ka hla a etsa*, he may certainly do.

Future is followed by *Subjunctive*: *o tla hle a etse*, he will certainly do.

Imperative is followed by *Subjunctive*: *hlo u etse*, do indeed.

Subjunctive is followed by *Subjunctive*: *a hle a etse*, (that) he certainly do.

Infinitive is followed by *Present* (dep. form): *ho hla a etsa*, to do certainly.

It will be seen from this paradigm that we have three different *Perfect* forms, viz: 1° *o hlile oa etsa*, which has the value of a *Present*: he certainly does; 2° *o hlile o entse*, which has the value of a *Perfect*: he has certainly done; 3° *o hlile a etsa*, which has the value of a *Past*: he certainly did. It must moreover be carefully noted that in the two forms sub 1° and 2° the principal verb is in the *independent form* of the *Indicative*, contrary to the common use of auxiliaries.

Obs. Examples of the use of the *Infinitive* are: *ke rata ho hla ke etsa*, I want to do certainly; *ba tsoanetse ho hla ba etsa*, they must do certainly. The verb following the *Infinitive* *ho hla* takes the same connective pronoun as the verb upon which *ho hla* is dependent.

§2. **ho ba** is construed exactly in the same way as *ho hla*, with the exception that there are no forms for the *Infinitive* and the *Imperative*.

In the *Perfect* and *Future* it may be often translated by: *even, moreover*. E. g.: *o bile o hlile*, he even has come; *o bile o teng*, and even he is there; *ke bile ka tla*, and I even came; *ke tla be ke etse*, I shall certainly do.

In the other *Tenses*, it means mostly: *and, moreover*, sometimes: *until*. E. g.: *ka fihla teng, ka ba ka tsoela pele*, I arrived there, and then went farther; *tsamaea u be u fihle*

hwe, go until you arrive home (lit. that moreover you arrive home); *sala mona ho fihlela re ba re khulla*, stay here until we come back (lit. until we moreover come back).

§3. **ho 'na**, to go on doing, is constructed exactly like *ho hla*, with this important exception that the Perfect 'nile can only be followed by the Past, as: *ke 'nile ka etsa*, I did go on doing, and never by the Present or the Perfect.

The Present is *ke ntse*; the Perfect: *ke 'nile*; the Past: *ka 'na*; the Future: *ke tla 'ne*; the Imperative: 'no; the Subjunctive: *ke 'ne*.

E. g.: *ke ntse ke ithuta*, I am going on learning; *ka 'na ka ithuta*, I went on learning; *nka 'na ka sebetsa*, I may go on working; *ke tla 'ne ke sebetse*, I will go on working; *u tsoanetse ho 'na u sebetsa*, you ought to go on working.

§4. There are some Negative forms of these three auxiliaries, but they are rather rare, with the exception of the Negative Past, Future, and Subjunctive, which are followed by the Past Tense of the principal verb.

E. g.: *ha na ka ua 'na na sebetsa*, you have not gone on working; *u se ke ua hla na bua*, do'nt speak please.

The negative of *ke bile kea rata*, I certainly do like, is (with two negative particles): *ha ke bile ha ke rate*; I do certainly not like, I do'nt like at all.

§5. In relative sentences it is of course the auxiliary which takes the suffix *ng*.

E. g.: *batho ba ntseng ba sebetsa*, people who go on working etc.

VOCABULARY 34

mosi (2) mesi, *smoke*

moea (2) meea, *wind, spirit, soul*

mohatla (2) mehatla, *tail*

lenala (3) linala, *nail*

thuto (5) lithuto, *lesson, teaching*

tšoene (5) litšoene, *baboon*

toeba (5) litoeba, <i>mouse</i>	ho hlōla, <i>to conquer, to win</i>
tsie (5) litsie, <i>locust</i>	ho hapa, <i>to loot</i>
tholoana (5) litholoana, <i>fruit</i>	ho hoeba, <i>to trade</i>
'nete (5) <i>truth</i>	ho fola, <i>to recover</i>
senotlolo (4) linotlolo, <i>key</i>	ho leka, <i>to try</i>
isao, <i>adv. next year</i>	ho phakisa, <i>to hasten</i>
ho fihlela, <i>until (lit. to arrive to).</i>	ho tsoela pele, <i>to go on</i>

EXERCISE 34

Linotlolo tsa ka li hokae? Hlo u 'nee tsona kapela. Nka 'na ka sebe-tsa. Sala moo u be u fole. Masole a hlile a hapa likhomo tse ngata. Re ntse re tsoela pele lithutong tsa rōna. Ntoa e ile ea 'na ea loana ka lilemo tse ngata. Morena o mo ahlotse hathata, o bile o mo lefisitse likhomo tse leshome. Litsie li ntse li le teng le-Sotho ka lilemo tsohle. Litoeba li senya haholo thung ea ka, li bile li qeta mabele kaofela. Litsie tsa e-ja koro ea ka, tsa ba tsa e qeta. Na u hlile u rialo? E, ka 'nete ke hlile ke rialo. Lifate tsa ntate li beile litholoana tse ngata monongoaha; ra 'na ra li ja ka matsatsi, tsa ba tsa re hlōla. U tsoanetse ho 'na u sebetsa ka matla ho fihlela u ba u qeta. Hlo u phakise ho tla ho 'na. Mosi oo re o bonang o tsoa kac? Moea o hlile o matla kajeno. Ma-khooa a ntse a rata ho hoeba le-Sotho. U se ke ua tsoara khomo ka mohatla. Litšoeni ha li sa le ngata le-Sotho. Isao re tla leka ho lema masimo a rōna hantle. Linala tsa hao li telele haholo. Ha ke bile ha ke rate batho bao.

Where are my keys? Give them quickly to me. I may go on working. Stay here till you recover. The soldiers have certainly looted much cattle. We are still progressing in our studies. The war went on continually (lit. was being fought on) for many years. The chief has condemned him severely, he has even fined him ten head of cattle. The locusts are still there every year in Basutoland. The mice do much damage in my house, they even finish all the kaffir corn. The locusts have eaten my wheat, they finished it completely. Do you really say so? Yes, I really say so. My father's trees did bear much fruit this year; we went on eating it for days; we could not finish it (lit. and even it conquered us). You must go on working hard till you have finished. I say, hasten to come to me. Where does the smoke we see come from? The

wind in really very strong to-day. The white men still like to trade in Basutoland. Do not take hold of the cow by its tail. Baboons are no more numerous in Basutoland. Next year we will try to plough our fields well. Your nails are very long. I do not like those people at all,

LESSON 35

o tla boela a tle
he will come again

nka tšoha ke lahleha
I may happen to be lost

ha a ke a tsamaea
he is not in the habit of walking

§1. Some other verbs *used sometimes as auxiliaries* are construed in the same way as : *ho hla*, *ho 'nu*, *ho ba*. They are : *ho phakisa*, to hasten (as an auxiliary : *quickly*) ; *ho boela*, to come back (as an auxiliary : *again*) ; *ho pheta*, to do a second time (as an auxiliary : *again*) ; *ho eketsa*, to add, (as an auxiliary : *moreover, again*).

E. g. : *ke tla phakisa ke fihle*, I will arrive quickly ; *o hoetse o tlile*, he has come again ; *nka eketsa ka bua*, I may speak more ; *ke tla pheta ke bua*, I will speak a second time.

Obs. The verb *ho mpa*, signifying : *but*, may be used in the same way. E. g. : *ke tla mpe ke tle*, but I will come. The invariable verbal conjunction *empa* is however used more generally. E. g. : *empa ke tla tla*, but I will come.

§2. With the following verbs used as auxiliaries the

construction is *different*; viz.: *ho hlola*, to remain (as an aux.: to do continually); *ho batla*, to search (as an aux.: nearly, but); *ho tšoha*, to start up, to be frightened (as an (auxiliary: to happen, perhaps); *ho tloha*, to go away (as an aux.: afterwards); *ho tsoatsoa*, to do uselessly.

These auxiliaries are in all Tenses and Moods followed by the *dependent Present Indicative* of the verb. E. g.: *ke hlola ke e-tla*, I come continually; *a batlile a e-shōa*, he nearly died; *ka tšoha ke fosa*, I happened to miss; *u tla tloha u e-tla*, you will then come; *ba tsoatsoile ba e-tla*, they came without any use.

§3. The verb *ho nyafa*, is used in all Tenses with a following *Subjunctive*, with the meaning of: to do a thing in the nick of time.

E. g.: *u nyafile u fihle*, you arrived in the nick of time.

Obs. It may be also followed by the Past. E. g.: *u nyafile ua fihla*.

§4. The Present of the verb *ho tsoa*, to go out, to come from, followed by an Infinitive without *ho* has the meaning of *having just done*. E. g.: *ke tsoa fihla*, I have just arrived.

In the *relative mood* the suffix *ng* is dropped. E. g.: *mo-tlo ea tsoa fihla*, a person who has just arrived.

§5. The auxiliary verb *ho ka* (may, can) is very extensively used. Besides its use in the *Negative Conjugation* (in the Past and Future Tenses), it helps to form a certain number of very useful Tenses.

E. g.: the forms *nke ke etse*, *u ke u etse*, *a ke a etse*, mean: I am, you are, he is in the habit of doing. This might be called the *Habitual Tense*.

The *Negative* form is: *ha nke ke etsa*, *ha u ke u etsa*, *ha a ke a etsa*, etc. I am not, you are not, he is not in the habit of doing.

Obs. The form *ak'u uphe!* give me please! from the same verb is a polite way of asking.

§6. Other forms of the *Habitual Tense* are: *ke ee ke etse*,

u ee u etse, o ee a etse (or: *o'a etse*), and: *ke 'ne ke etse, u 'ne u etse, o 'ne a etse* etc: I am, you are, he is in the habit of doing.

Obs. The Habitual Tense is very often used without any auxiliary, mostly after other sentences. It is formed so: *ke etse, u etse, a etse* (always with pronoun *a* in the 3rd pers. sing. 1st cl.): I am wont, you are wont, he is wont to do.

VOCABULARY 35

leeba (3) <i>maeba, pigeon</i>	hona joale, adv. <i>just now</i>
lefika (3) <i>mafika, rock</i>	ho bonahala, <i>to appear</i>
letlotlo (3) <i>matlotlo, treasure, riches</i>	ho buisa, <i>to speak to</i>
letolo (3), <i>thunder, lightning</i>	ho bolaisa, <i>to cause to kill, to kill by</i>
leting (3), <i>light beer</i>	ho hlola, <i>to remain</i>
mokhoa (2) <i>mekhoa, habit, custom</i>	ho loantša, <i>to fight against</i>
lenama (3), <i>laziness, adj. lazy</i>	ho hloka, <i>to want, to be in want of</i>
sekholopane (4), <i>smallpox</i>	ho tloaela, <i>to be accustomed to</i>
khotso (5), <i>peace</i>	ho tsietsa, <i>to embarrass</i>
khopo, adj. <i>crooked, bad</i>	ho tšelisa, <i>to console</i>
khabane, adj. <i>good, virtuous</i>	ho tsoa, <i>to condemn</i>

EXERCISE 35

U se ke ua lula ka thus'a sefate letolo ha le le teng, le ka tšoha le u otlā. Ba tla boela ba noe leting hosasane. Likhomo li tsoa aloha hona joale. O tsoatsoile a batla letlotlo, a le hloka ruri. Lerata leo le batla le mpolaisa hloho. Re hlotse teng letsatsi lohle. Maeba a ee a lle mafikeng motšoare. Motho eo o lenama haholo; ha a ke a ea masimong le hanyenyane. Na u 'ne u ithute? A ke ke u hlola a re tloaela. Banna bao ba mpuisitse hampe; ha nka boela ka bua le bona, ba ka tloha ba ntoantša ruri. Ha ke e-so ho bone likhomo tseo u tsoa li reka. U nyafile u fihle hantle, ngoan'eso; ke ne ke se ke tla tsamaca. Morena oa heso o batlile a e-shoa ke sekholopane; empa ngaka e 'ngoe ea tšoha e fihla, me ea mo phekola. Phakisa u tle koano. U se ke ua boela ua

ntsietsa. Baheso ba tlile ho re tšelisa kajeno. U se ke ua 'na ua tloaela motho eo; hase motho ea khabane, o khopo ruri. Morena o tsoile Sekholomi hampe. Re ke ke ra hlola re e-na le khotso le uena, ha u sa hake mekhoeng e: hao e mebe.

Do not sit under a tree when there is lightning, it may happen to strike you. They will drink beer again to-morrow. The oxen have gone out to graze just now. He vainly endeavoured to find riches, he did not find it at all (lit. he missed it indeed). That noise nearly gives me a headache (lit. causes my head to kill me). We stayed there the whole day. The pigeons are crying always in the rocks during the day. That man is very lazy, he never goes to the fields, not even for a short time. Are you wont to study? He wo'nt become accustomed to us anymore. Those people have spoken to me badly; if I speak again with them, they may then fight me. I have not yet seen the cattle you have just bought. You arrived in the nick of time, my friend; I was just about to go away. Our chief nearly died of small pox; but a doctor happened to come (here), and healed him. Make haste to come here. Do not embarass me again. My relations came to-day to condole with us. Do not go on making friends with that man; he is not a good man, he is very wicked. The chief has condemned Sekholomi very much. We wo'nt any more have any peace with you, if you do not repent from your bad habits.



LESSON 36

ke mo tsebitse litaba tsa ka

I informed him of my affairs

o bololitse mora oa hae

he has circumcized his son

tlosa khomo ea hao

remove your ox

Most Sesuto verbs can form a certain number of **Verbal derivative Species** by means of different *suffixes*, which give to the verbal root a specialized meaning. Some of these species being very important and of an extensive use, it is necessary to pass them in review so as to show the rules of their formation.

§1. The Causative Species.

It is regularly formed by means of the suffix **isa**. E. g. : *ho tseba*, to know, *ho tsebisa*, to cause to know. This species indicates that the action or state expressed by the verb is caused by its subject. E. g. : *ke u tsebisa litaba*, I cause you to know the news, I let you know the news.

Other examples are : *kea ema*, I stand up, *kea emisa*, I cause to stand, I raise ; *ho noa*, to drink, *ho noesa*, to cause to drink, to give water to, etc.

Sometimes the causative indicates merely the help with which something is done. E. g. : *ho haha*, to build, *ke mo hahisa ntlo*, I help him to build a hut ; *ho tsuba*, to smoke, *ho tsubisa*, to give tobacco to (to cause or to help somebody to smoke, etc.). The causative meaning is in some cases even more attenuated ; e. g. : *ho supa*, to point out, *ho supisa*, to point out to somebody.

Usage alone can teach in many cases the true value of the causative. E. g.: the sentence: *u mpolaisa motho eo*, (1) does not mean: you cause me to kill that man, but: you cause that man to kill me; *o ntlhōlisitse liva*, (2) may mean either: he helped me to conquer my enemies, or: he caused my enemies to conquer me.

§2. A large number of verbs, especially verbs ending in *na*, *nya*, *la* and *ha* form their causative differently.

a) All verbs in **nya**, and dissyllabic verbs in **na** form their causative in *ntša*. E. g.: *ho benya*, to be bright, *ho bentša*, to brighten; *ho bona*, to see, *ho bontša*, to show; *ho ana*, to swear, *ho antša*, to swear in.

Ho kena, to enter, forms an exception, its causative being *ho kenya*, to introduce.

b) Polysyllabic verbs in **ana** take *nya*, in the causative. E. g.: *ho kopana*, to meet, *ho kopanya*, to unite; *ho lekana*, to be equal, sufficient, *ho lekanya*, to compare, to estimate; *ho omana*, to scold, *ho omanya*, to scold somebody. Excep. *ho fumana*, to find, makes in the causative *ho fumantša*, or *ho fumanisa*.

c) Most polysyllabic verbs in **la** form their causative in *tsa*. E. g.: *ho hopola*, to remember, *ho hopotsa*, to remind; *ho timela*, to end, to die, *ho timetsa*, to kill, to destroy.

In the verbs in **lla**, the vowel dropped between the two *l* (cf. Lesson 28. §1.) reappears in the causative. E. g.: *ho holla* (= *bolola*), to be circumcized, *ho bolotsa*, to circumcize; *ho jalla* (= *falala*), to emigrate, *ho falatsa*, to remove, etc.

But a large number of polysyllabic verbs in *lu* form, on the other hand, their causative in *isa*. E. g.: *ho kotula*, to reap, *ho kotulisa*, to help to reap; *ho phalla*, to flee, *ho phallisa*, to pursue, etc.

(1) From *ho bulaea*, to kill

(2) From *ho hlōla*, to conquer

d) Most *dissyllabic* verbs in **la** form regularly their causative in *lisa*. E. g.: *ho bala*, to read, *ho balisa*, to teach to read; *ho fela*, to end, *ho felisa*, to cause to end.

There are a few exceptions, as: *ho tlala*, to get full, *ho tlatsa*, to fill; *ho tlola*, to anoint oneself, *ho tlotsa*, to anoint (somebody or something); *ho lla*, to cry, to resound, has two causatives, viz. *ho llisa*, to make (somebody) cry, and *ho letsa*, to ring (a bell, lit. to cause it to resound); *ho roala*, to carry (on the head) has as causative *ho roesa*, to put on (somebody's head).

e) Most verbs in **oha**, make their causative in *osa*.

E. g.: *ho tloha*, to leave, *ho tlosa*, to take away; *ho oroha*, to go home, *ho orosa*, to bring (the cattle) home; *ho lemoha*, to notice, *ho lemosa*, to advise, etc.

f) Nine **monosyllabic** verbs (cf. Lesson 27. §7.) have *esa* in the causative, viz. *ho cha*, to burn, *ho chesu*; *ho hloa*, to ascend, *ho hloesa*; *ho ja*, to eat, *ho jesu*; *ho oa*, to fall, *ho oesa*; *ho na*, to ruin, *ho nesa*; *ho noa*, to drink, *ho noesa*; *ho psha*, to dry up, *ho pshesa*; *ho shoa*, to die, *ho ichoesa*; *ho sa*, to clear of, *ho sesa*.

g) Verbs ending in **ea** drop the *e* before *isa*. E. g.: *ho ea*, to go, *ho isa*, to take to; *ho tsamaea*, to walk, *ho tsamaisa*, to drive, to lead on, etc.

h) *ho apara*, to put on (a dress), makes *ho apesa*, to clothe; *ho boea*, to go back, makes *ho busa*, to take back.

VOCABULARY 36

seeta (4) lieta, shoe
moutla (2) meutla, hare
ho emisa, to raise, to stop
ho hahisa, to help, to build
ho tsubisa, to give tobacco to
ho benya, to be bright, to shine

ho bentša, to polish
ho ana, to swear
ho antša, to swear in
ho kopana, to be joined, to meet
ho kopanya, to unite, to join
ho lekana, to be sufficient, equal

ho lekanya, to estimate, to measure	ho lemoha, to observe, to consider
ho omana, to scold	ho lemosa, to advise
ho omanya, to scold (somebody)	ho tiea, to become firm, strong
ho timela, to perish	ho tiisa, to strengthen, to do something strongly
ho timetsa, to destroy	ho hloa, to climb
ho kotulisa, to help to reap	ho apesa, to clothe
ho roesa, to put on (somebody else's) head or foot	ho busa, to bring back

EXERCISE 36

Ak'u ntsubise koae, ngoan'eso. Magistrata o ile a mo antša, a re u bolele 'nete. Hlakola lieta tsa ka hantle, li ke li benye. Lichelete tsa hao ha lia lekana, u boele u eketse tse ling ha u rata ho reka pere ea ka. Kopanya lifate tseo, u tiise hantle li ke li tiee ruri. Kajeno balisana ba arositse likhomo e sa le motšcare. Lira tsa re phallisa hampc. Bo-'mangoane ba tlile ho kotulisa koano. Ak'u mpalise, monghali. Ke ne ke re u tlatsc nkho ca ka; ha ua ka ua e llatsa ke'ng? Ha u ka boela ua etsa joalo ke tla u omanya hampc. Mong a ka o omana kamehla. O mo roesitse lieta tse ntle. Tlo koano ke u lemose litaba. Lchlabula le ee le chese liliba. Ba nkapesitse kobo e ntle. Busa lipere, re se re ca tsa-maca. Ke sitoa ho hloa moo; kea u kōpa hle hore u ntlhoese. Nakasi o ile a nkhahisa ntlo. Ntoa e ile ea ba falutsa Transvaal. Lira li tla le timetsa ha le sa balehe. Emisang koano; ke moo re tla robala. Ra fumana nōka e tletse, empa monna e mong a re lšelisa cona.

Give me some tobacco, my friend. The magistrate swore him in, and told him to speak the truth. Clean my shoes well, so that they shine. Your money is not sufficient, add some more of it if you want to buy my horse. Join these planks, do it strongly that they may hold on well. To-day the herd boys have brought the cattle home when it was still day. The enemies have pursued us badly. Our aunts have come here to help us with our reaping. Teach me to read, sir. I told you to fill my pot; why did you not fill it up? If you do so again, I will scold you badly. My master is always scolding. He gave him fine shoes (lit. he made him put on fine shoes). Come here that I advise you (lit. that I make you consider the affairs). Summer dries up the fountains.

They clothed me with a fine blanket. Bring back the horses, we are going to start. I am unable to climb there; I beg you, please help me to climb. Nakasi helped me to build a hut. The war has removed them from the Transvaal. The enemies will destroy you if you do not flee away. Stop here; it is here we are going to sleep. We found the river full, but a man helped us to cross it.

LESSON 37

ke theoha thabeng

I descend from the mountain

na theohela nokeng

they descend to the river

re tla ngolla ntate

we will write to my father

1. The **Directive Species** (called *Relative* in some Grammars) indicates that the action of the verb is done in the *direction* of (or in *relation to*) something or somebody. E. g.: *ke utloa litaba*, I hear news, *ke u utloela litaba*, I hear news for you (on your behalf); *keu tšela*, I cross, *ke tšelela mane*, I cross over there; *kea ngola*, I write, *kea mo ngolla*, I write to him.

2. The directive suffix is **ela**. E. g.: *ho batla*, to search, *ho batlela*, to search for; *ho bina*, to sing, *ho binelela*, to sing for, etc.

When the suffix *ela* is appended to verbs ending in *ala*, *ela*, (with an open *e*) and *ola* (with an open *o*), the *e* of *ela* is dropped. E. g.: *ho ala*, to spread, *ho alla* (= *alela*),

to spread for; *ho qela*, to beg, *ho qella* (= *qeleta*), to beg for; *ho ngola* (= *ngolela*), to write to, etc.

But with verbs ending in *ela* (with a close *e*), in *ila*, in *ola* (with a close *o*) and in *ula*, the *e* of *ela* is never dropped.

E. g.: *ho tšela*, to cross, *ho tšelela*; *ho sila*, to grind, *ho silela*; *ho hlōla*, to conquer, *ho hlōlela*; *ho fula*, to graze, *ho fulela*.

3. With verbs in **sa**, **tsoa**, **ntša**, **nya**, and dissyllabic verbs in **tsa**, *ela* becomes *etsa* (1).

E. g.: *ho khasa*, to crawl, *ho khusetsa*; *ho utsoa*, to steal, *ho utsoetsa*; *ho tšoantša*, to compare, *ho tšoantšetsa*; *ho leka nya*, to estimate, *ho lekanyetsa*; *ho etsa*, to do, *ho etsetsa*.

But polysyllabic verbs in *tsa* make *eletsa* (instead of *etsetsa*) (2).

E. g.: *ho ekeetsa*, to add, *ho ekeletsa*; *ho fokotsa*, to reduce, *ho fokoletsa*.

Ho bitsa, to call, has both forms, *ho biletsa* and *ho bitsetsa*.

4. One ought to be very careful in using some verbs; when we want to indicate the direction *towards* something we must use the directive form, as in their simple form they generally express the coming out *from* something.

E. g.: *ke theoha thabeng*, I descend *from* the mountain, *ke theohela nōkeng*, I descend *to* the river; *ke nyolsha lengopeny*, I come up *from* the ditch, *ke nyolohela thabeng*, I go up the mountain; *ke tsoa ho rena*, I come *from* him, *ke tsoela ho ena*, I go out *to* him.

5. Transitive verbs when put in the causative or directive species become *doubly transitive*. E. g.: *ke tseba litaba*, I

(1) Cf. *itse* instead of *ite* in the Perfect of the same verbs; cf. Lesson 27. §1.

(2) Note that the same verbs make their Perfect in *litse* instead of *tsitse*; cf. Lesson 27. §1.

know the news, *ke n tsebisa litaba*, I let you know the news ; *ba bona khomo*, they see an ox ; *ba re bontša khomo*, they show us an ox ; *o utloa litaba*, he hears the news, *o nku-tloela litaba*, he hears the news for me.

In the same way *intransitive* verbs become generally *transitive* when put in the causative or directive species. E. g. : *kea ea*, I go, *ke isa pere ho ntate*, I take a horse to my father (lit. I cause a horse to go to my father) ; *kea tsamaea*, I walk, *ke tsamaisa likhomo*, I drive oxen (lit. I cause oxen to walk) ; *kea shoa*, I die, *kea mo shoela*, I die for him.

6. By reduplication of the *causative* suffix *isa* an **Intensive Species** is formed. E. g. : *ho bona*, to see, *ho bontšisa*, to see very clearly ; *ho tseba*, to know, *ho tsebisisa*, to know quite well.

Likewise reduplication of the *relative* suffix *ela* gives often to the verb an *intensive* value. E. g. : *ho oma*, to dry up, *ho omella*, to dry up completely ; *ho hana*, to refuse, *ho hanella*, to refuse absolutely, to be stuck completely ; *ho tlama*, to bind, *ho tlamella*, to bind very strongly.

Obs. The suffixes *eletsa* and *elletsa* have also an intensive value (often with a special meaning). E. g. : *ho etsa*, to do, *ho etselletsa*, to calumniate (to do one very badly).

VOCABULARY 37

monokotšoai (2), <i>wild raspberries</i>	ho tšoantša, <i>to compare, to suppose</i>
lebese (3) <i>mabese, milk</i>	ho fokola, <i>to become weak, to diminish</i>
tšómo (5) <i>litšómo, folk tale</i>	ho fokotsa, <i>to diminish, to lessen</i>
tefo (5) <i>litefo, fine</i>	ho tsoela, <i>to go out towards</i>
thuto (5) <i>lithuto, lesson, teaching</i>	ho khella, <i>to draw (water) for, to pluck for</i>
khamelo (5) <i>likhamelo, pail</i>	ho lokolla, <i>to untie, to free</i>
mose, adv., <i>on the other side (of a river)</i>	ho omella, <i>to dry up completely</i>
ho tšela, <i>to cross</i>	ho hanella, <i>to refuse to move</i>
ho khasa, <i>to crawl</i>	

ho tlamella, *to tie very strongly*
 ho etselletsa, *to calumniate*
 ho bala, *to read*
 ho hlalosa, *to explain*
 ho khetha, *to choose*

ho lebala, *to forget*
 ho leballa, *to forgive to*
 ho tšoeaea, *to mark, to seal*
 ho tšoarela, *to forgive to*

EXERCISE 37

*Re tla tšelela mose ho nōka. Bona ngoana oa hao, a se ke a khasetsa mollong. Nkeketse lijo, ke sa lapile. Khomo ea hao e fokotse hampe, u tšoanetse ho e fepa hantle. Ba re khethetse kobo e ntle. Nteballe molato hle, monghali. Morena o ile a re fokoletsa tefo. Maobane nkho-
 no o re boleetse litšōmo tse mouate. Nkhele metsi ke noe. Balisa ba hamela lebeso likhamclong. Kolo e hancetse lengopeng. Lefatše le omeletse haholo, re hloka pula hampe. Ue monna! u se ke ua nketsel-
 letsa hakalo. Re tšoarele hle, monghali, ha rea etsa ka boomo. U se ke ua nkhalafela leha ke lebetse ho u bolella taba tseo. Ke tla u ruta ho bala. Bulela manamane, a tsoele ntle. Ak'u ntšoantšetse litaba tse u hlahetseng. Bashanyana ba re tliselitse monokotšoa. Moruti o re hla-
 loselitse lithuto tsa rōna. Likhomo li theohetse ka nōkeng. Poli tsa ka li theoha thabeng. Tlama lifate tseo, u li tlamelle hantle. Ke rata mo-
 hlanka ea ntšebeletsang hantle. U tla tšoeaea khomo tsa hao neng!*

We will cross over to the other side of the river. Look at your child that he should not crawl into the fire. Give me more food (lit. add food for me), I am still hungry. Your cow is very weak, you must feed it well. They have chosen for us a fine blanket. Forgive me my fault, Sir. The chief has diminished our fine (lit. has diminished for us the fine). Yesterday my grandmother told us nice tales. Give me water to drink (lit. draw water for me that I may drink). The herd boys are milking the milk into their pails. The waggon is stuck in the ditch. The earth is quite dry, we want rain badly. For shame man! do not calumniate me so much! Forgive us, Sir, we did not do it purposely. Do not be angry with me, although I have forgotten to tell you these affairs. I will teach you to read. Let the calves go out (lit. open for the calves that they may go out). Give me some information about the affairs which have happened to you (lit. compare for me the affairs). The boys have brought us raspberries. The teacher has explained

to us our lessons. The oxen have gone down into the river. My goats are coming down from the mountain. Bind those sticks, bind them very strongly. I like a servant who works well for me. When shall you mark your cattle?

LESSON 38

re ratana le Lerata

I and Lerata love one another

ba bofototse likhomo

they have outspanned the oxen

kea itseba

I know myself

o robehile letsoho

he has broken his arm

1. The suffix **eha** forms a *Neuter* or **Stative Species**.
E. g. : *ho rata*, to love, *ho rateha*, to be lovable ; *ho roba*, to break, *ho robeha*, to be broken ; *ho lahla*, to throw away, *ho lahleha*, to be lost (in the state of one thrown away).

Although intransitive, these verbs may have an object, but it is then a *partitive object*, expressing the special part of the person or thing which the verb acts upon. E. g. : *o robehile letsoho*, he has broken his arm, (lit. he has been broken the arm).

Note that in this case we do not say: *letsoho la hae*, his arm, but only *letsoho*, the arm, the subject itself showing sufficiently whose arm is meant.

2. With the suffix **ana** is formed the **Reciprocal Species**, as: *ho bona*, to see, *ho bonana*, to see one another; *ho rata*, to love, *ho ratana*, to love one another.

E. g.: *ba bonana*, they see one another; *re ratana la Lerata*, I and Lerata love one another (lit. we love one another with Lerata).

3. The suffixes **oha**, **ohola**, **ola**, **olla** (= **olola**), **osa**, **olosa** form an **Inversive Species**, which indicates that the meaning of the root verb is reversed, as is the case with the English prefix *in* (in *untie*, *undo*, etc.).

E. g.: *ho bafa*, to inspan, *ho bafolla*, to outspan; *ho tlama*, to tie, *ho thumolla*, to untie; *ho etsa*, to do, *ho etsolla*, to undo.

Of these inversive suffixes, *oha* and *oloha* are mostly intransitive, as: *ho aroha*, to be divided, *ho khatholoha*, to be rested (from *ho khathala*, to be tired); *ola* and *olla* are transitive, as: *ho arola*, to divide, *ho khatholla*, to refresh, to rest; *osa* and *olosa* are the causative of *oha* and *oloha*, as: *ho khatholosa*, to cause to rest.

The suffix *olla* (and to a less extent *oloha*) is the only one which is still flexible enough to admit of new verbs being formed with it.

Obs. Many verbs in *oha*, *oloha*, etc., are *augmentative* not *inversive*, as: *ho ahlama*, to be open, *ho ahlamoloha*, to be wide open; *ho ata*, to increase, *ho atoloha*, to be much enlarged, etc.

4. Another verbal form, which is however quite different from the derivative species already reviewed, is what is called in some Grammars the *Reflexive Species*.

But it is not a derivative species at all, but only the simple verb to which is prefixed the *reflexive pronoun* **i**, which is the same for all classes, and is put before the verb just like all objective pronouns (cf Lesson I. §5.).

It causes (for a reason which is not yet apparent) the initial consonant of the verb to undergo the nasal permutations which have been reviewed in Lesson 3.

E. g. : *ho rata*, to love, *ho ithata*, to love oneself; *ho bona*, to see, *ho ipona*, to see oneself; *ho tseba*, to know, *ho itseba*, to know oneself.

Obs. It is useful to note that the words *ithata*, *ipona*, etc. though written as one word, are in fact two words, viz. the reflexive (objective) pronoun *i* and the verb *bona*; *ho ipona*, means lit. to oneself see.

It is only the knowledge of this fact which can explain to us why in the Imperative, we have the forms *ipone*, *itsebe*, see yourself, know yourself, and not *ipona*, *itseba* (cf. Lesson 8 §3, where we saw that the Imperative ends in *e* when preceded by an objective pronoun, as is the case here, *i* being an objective reflexive pronoun). But in verbs where the initial *i* belongs to the root, and is not the reflexive pronoun, the Imperative ends regularly in *a*. E. g. : *ho inama*, to bow: Imper. *inama*, bow down!

VOCABULARY 38

kariki (5) likariki, cart
tomo (5) litomo, bridle, bit
tšepo (5), hope, confidence
petsana (5), lipetsana, foal
teronko (5), literonko, prison
qhana (5) liqhana, saddle
ho robeha, to get broken
ho lahleha, to get lost
ho arohana, to be separated
ho khatholla, to refresh, to rest
ho lokoloha, to become free, loose

ho khatholoha, to rest, to be refreshed
ho amoha, to deprive of
ho etsolla, to undo
ho inama, to bow down
ho imela, to be too heavy for
ho tšepa, to hope to trust
ho iponela, to be careful
ho fepa, to feed
ho jara, to carry, to bear

EXERCISE 38

Pere ea ka e ile ea robeha leoto maoba. Re ne re khathetse maoban: kajeno re khatholohile. Bofa lipere kariking, re se re tla tsamaea. Re tla bofolla ha re tšetse nōka. Nku tse tharo li lahlehile; molisana ha u

ka a li alosa hantle. Phahto eo e boima haholo, e nkimela ruri. Monna ea neng a le tironkong o ile a lokoloha kajeno. Litaba tsa hao li mona-te, li khatholotse pelo ea ka. Inamang pel'a Molimo. Lokolla litomo, perc li tsebe ho ea nou. Batho bao ba ratana ruri, ba bile ba bolellana litaba tsohle. U se ke ua etsolla litaba tsa ka. Morena o nkamohile khomo. U se ke ua bea tšepo ea hao ho batho bao, ba ka tšoha ba u etsa hampe. E ka khona re arohane le uena; ke sitoa ho jara melato ea hao ka mehla. Iponele, u se ke ua hlaleloa ke tsietsi. Le se ke la tšepa. Nkalimele qhana ho Josefa. Petsana ea ka e lahlehile; ke tla ea e batla hosasane.

My horse broke his leg the day before yesterday. We were tired yesterday, to-day we are rested. Inspan the horses to the cart, we are going to start. We will outspan when we have crossed the river. Three sheep are lost; the herd boy did not herd them well. This load is very heavy; it is really too heavy for me. The man who was in prison was set free to-day. Your words are good, they have refreshed my heart. Bow before God. Take the bridles out that the horses may go to drink. These men verily love each other, they even tell everything to each other. Do not undo my affairs. The chief has deprived me of my ox. Do not put your trust in those men, they may perchance do you harm. I must part with you; I cannot bear always your misdeeds. Take care lest you should meet with an accident (lit. be happened with by an accident). Do not trust yourselves, Borrow a saddle for me from Joseph. My foal is lost; to-morrow I will go to look for it.



LESSON 39

ke tsebisitse ntate litaba o robile Nakasi letsoho
I told the news to my father he has broken Nakasi's arm

ke lahlehetsoe ke thipa
I have lost my knife

§1. A large number of transitive verbs are doubly transitive, i. e. they can take **two direct objects**. Such are *transitive root verbs* when put in the *Causative* or *Directive Species*. E. g.: *ho tseba*, to know, *ho tsebisa*, to cause (somebody) to know (something), to let know; *ho utloa*, to hear, *ho utloela*, to hear (something) on behalf (of somebody).

There are, besides these, a certain number of verbs which are doubly transitive, without being either causative or directive, as: *ho fa* and *ho uca*, to give; *ho alima*, to lend; *ho amohat*, to deprive of. A few rules will be sufficient to show the student the correct use of such verbs when followed by a double object.

§2. If the *two objects are pronouns*, one of them is to be put *before* the verb in the form of the *objective pronoun*. It is nearly always the object designating the *person*, and which in English is mostly an indirect object. The second object, which mostly designates a *thing*, is then put *after* the verb in the form of the *substantive pronoun*.

So, if we speak of a horse (*pere*) and say: I have given it to you, we have in Sesuto: *ke u neile eona* (= I you gave it). Again, if we want to say, speaking of news (*litaba*): I have let you know them, I told them to you, we will

translate so: *ke u tsebisitse tsona* (= I you have let know them).

When these sentences are put in the *Passive*, the *nearest object*, i. e. the one before the verb (the object of the person) becomes the subject of the sentence, and the other object remains *object* after the passive verb. E. g.: *u neiloe eona*, you have been given it; *u tsebisitsoe tsona*, you have been told them.

Obs. If we want to emphasize the object of the person, we may reverse the usual construction, and say: *ke li tsebisitse uena*, I have told them to you (not to another); and in the *Passive*: *li tsebisitsoe uena*, they have been told you.

It is a standing rule of Sesuto syntax that *two* objective pronouns cannot be placed before the verb. It is for this reason that in the case of the so-called *Reflexive* verbs (cf. Lesson 38. §5), which have already the reflexive pronoun *i* prefixed to them, we cannot put another objective pronoun before them, but must have recourse to the construction given above.

So, speaking of Sesuto (*se-Sotho*), we would say: *ke ithutile sona*, I have learnt it (lit. I to myself have taught it), and not: *ke se ithutile*, which would be a barbarism (as in *ho ithuta*, to learn = to teach myself, from *ho ruta*, to teach, *i* is already an objective pronoun).

§3. If the *two objects are nouns*, both are of course placed after the verb, the nearest object (of the person) coming first, the other object (of the thing) following it.

E. g.: *ke tsebisitse ntate litaba*, I have told the news to my father (lit. I have told my father the news); *ke neile ngoan'a ka pere*, I have given a horse to my child (lit. I have given my child a horse). Put in the *Passive*, these sentences would read so: *ntate o tsebisitsoe litaba ke 'na*, my father has been told the news by me; *ngoan'a ka o neiloe pere ke 'na*, my child has been given a horse by me.

§4. If *one of the two objects is a pronoun and the other a noun*, the *pronoun* must be put *before* the verb in the form of the *objective pronoun*, (whether it is or not the object of

the person) and the *noun* after the verb. So, speaking of a horse (*pere*) we would say: *ke e neile ntate*, I have given it to my father (lit. I it have given my father); or speaking of news (*litaba*) we would say: *ke li tsebisitse ngoan'a ku*, I have told them to my child (lit. I them have told my child).

§5. Besides the transitive object, a large number of Sesuto verbs have also a *partitive object*, which always designates a thing, and may be assumed by intransitive as well as by transitive verbs. The partitive object designates the part which is specially affected by the action.

E. g.: *ke mo robile letsoho*, I have broken his arm (lit. I have broken him the arm); *o robehile letsoho*, he has broken his arm (lit. he has got broken the arm); *ba mo jele likhomo*, they have eaten his cattle (lit. they have eaten him the cattle). Note that we say only *letsoho*, the arm, *likhomo*, the cattle, not *letsoho la hae*, his arm, *likhomo tsa hae*, his cattle, the personal object (him) showing sufficiently to whom the arm or the cattle do belong.

Put in the Passive the 1st and 3rd sentences would read so: *o robiloe letsoho ke 'na*, *o jeloe likhomo ke bona* (the 2nd sentence cannot be put in the Passive, as its verb is intransitive).

Obs. If we remember that in the Passive it is always the transitive object which becomes the subject of the verb, we can understand some strange Sesuto idioms which otherwise would appear exceedingly puzzling.

E. g.: a sentence like this one: *ke lahlehetsoe ke thipa*, I have lost my knife (lit. I have been lost-to by the knife), can only be well understood by us if we try to put it in an active form, *thipa*, knife, becoming the subject, and *ke*, I, the object: *thipa e ntahlehetse*, the knife has got lost for me.

Again, the sentence *ke shoetsoe ke ntate*, I have lost my father (lit. I have been dead-to by my father), would be, if put in the active: *ntate o nehoetse*, my father died to me.

Such sentences as *thipa e ntahlehetse, nlate o nchoetse* are only put here in order to help the student; as a matter of fact they would be very rarely, if ever, used by the Natives as the Basutos mostly aim at making personal beings the subject of the sentence. They say: *ke tahlehetsoe ke thipa*, I have been lost-to by my knife, I have suffered the loss of my knife, and not *thipa e ntahlehetse*, the knife has got lost to me, because what is important in their eyes is the loss *they* have suffered, and not what happened to *the knife* itself.

VOCABULARY 39

lemati (3) mamati, <i>door, plank</i>	mala (3), (<i>no sing.</i>) <i>bowels</i>
lekunutu (3) makunutu, <i>secret</i>	ho nona, <i>to get fat</i>
lesoba (3) masoba, <i>hole</i>	ho kolobetsa, <i>to baptize</i>
sefenstere (4) lifenstere, <i>window</i>	ho thusa, <i>to help</i>
notši (5) linotši, <i>bee, honey</i>	ho senyeha, <i>to get damaged</i>
tsebe (5) litsebe, <i>ear</i>	ho senyeheloa, <i>to sustain a loss</i>
tšoene (5) litšoene, <i>baboon</i>	ho phunya, <i>to bore, to pierce</i>
loti (5) maloti, <i>mountain, peak</i>	ho phehela, <i>to cook for</i>

EXERCISE 39

Morena o mphile khomo e ntle e nonneng. Ba ile ba jeoa likhomo ke Lerotholi. U tla 'nca'ng! Isa pere eo ho nlate. Mosali oa ka o tla kolobetsoa ka Soudaga se tlang. Nlate o nkamohile lichelete tseo ke neng ke hopola ho u thusa ka tsona. Joale ha ke shoetsoe ke mosali ha ke tsebe hobane he tla phehelou ke mang. U se ke ua hana ho ipona molato. Lerata o senyehetsoe haholo, linku tsa hae kaofela tsa hapjoa ke lira, ha a ka a salloa le ke e le 'ngoe feela. Mohlankana eo o rutiloe ho betla sekolong sa Lelotaleng; joale o tseba ho iketsetsa lifenstere le mamati. Ke mo ntšitse lekunutu. Monongoaha ke atetsoe ke linku haholo. Monna eo o tšoana le nlate. O phuntse kobo ea hae lesobu. Linotši tsa hao li beile haholo. Ngoan'eso o ntomile tsebe. Lintja tsa ka li bolaile tšoene e kholo ka Maloting. Pitsa tsa hao ha lia tlala hantle. Morena o ntlhabisitse khomo. Nthuse ka bohobe, monghali. Mosali oa ka o jeoa ke mala.

The chief has given me a fine fat ox. Their cattle have been eaten by Lerotholi (lit. they have been eaten the cattle by Lero-

tholi). What will you give me? Take that horse to my father. My wife shall be baptized next Sunday. My father has taken from me the money which I thought to give you (lit. with which I thought to help you). Now that my wife is dead (lit. I have been died-to by the wife), I do'nt know who will cook for me (lit. that I will be cooked-to by whom). Do not refuse to recognize your fault (lit. to see yourself guilty). Lerata has suffered a great loss (lit. has been damaged-to much), all his sheep have been looted by the enemies, not even one has remained (lit. he has not been remained-to by even one). That young man has been taught carpentry at Leloaleng's school; now he is able to make windows and doors for himself. I have told him a secret (lit. I have taken him out a secret). This year my sheep increased much (lit. I have been increased-to by my sheep). That man looks like my father. He has made a hole in his blanket (lit. he has pierced his blanket a hole). Your bees have produced much (honey). My brother has given me a hint (lit. has bitten me the ear). My dogs have killed a big baboon in the Malutis. Your pots are not quite full. The chief has killed an ox for me (lit. has caused me to kill an ox). Give me some bread, Sir (lit. help me with bread). My wife has a stomach ache (lit. is eaten by the bowels).



LESSON 40

morena o tla tla koano hosasane
the chief will come here to-morrow

o ntšenyelitse litaba
he has damaged my affairs

§1. As we have seen, the **regular construction** is to begin with the subject and then to follow with the predicate.

E. g.: *ntate oa nthata*, my father loves me; *motho eo o mobe*, that person is bad. In the predicate, the verb is followed: 1° by the object or objects in the order given in Lesson 39; 2° by the adjuncts. E. g.: *morena o tla bitsa batho bohle hosasane*, the chief will call all the people to-morrow; *ba ne-ile ntate pere ka selemo se fetileng*, they gave a horse last year to my father (lit. they gave my father a horse last year).

When there are *two adjuncts*, one of time and the other of place, the adjunct of place comes generally first. E. g.: *ke u bone Maseru maobane*, I saw you at Maseru yesterday; *re tla robala naheng hosasane*, we shall sleep in the veldt to-morrow.

Or, we may put the adjunct of time (very rarely that of place) in the beginning of the sentence, as: *maobane ke u bone Maseru*, *hosasane re tla robala naheng*.

When the object is followed by a relative sentence or any longer qualificative, it is put after the adjunct. E. g.: *ke bone Maseru batho ba bangata ba neng ba tlile pitsong*, I saw at Maseru many people who had come to the public assembly.

§2. This regular order of words in the sentence may be changed according to another rule of Sesuto speech, which requires that *the thing foremost in the mind of the speaker* should be, as much as possible, placed at the beginning of the sentence, or emphasized in another manner.

We may put the *subject after the verb*, making use of the *indefinite pronoun ho* as connective pronoun, according to the construction given Lesson 12, §4. E. g.: *ho tlile ntate*, my father has come, there came my father; *ho buile Masopha*, there spoke Masopha.

Or we may, whilst putting the subject after the verb as a kind of Nominative Absolute, use *the regular connective pronoun*. E. g.: *ba tlile koano banab'eno*, they have come here, your brothers.

The object may be put *at the beginning of the sentence*, but

its objective pronoun is then to be repeated before the verb. E. g. : *batho bao ke ba bone*, I have seen *those* persons (lit. those persons I have seen them) etc.

§3. A third principle, which we have already noticed when speaking of the partitive object, is that *personal beings* must be made as far as possible *the subject or the object* of the sentence.

Thus we must say : *ke robehile leoto*, I have broken my foot (lit. the foot), not : *leoto la ka le robehile*, my foot is broken ; *o ntšitsoe leino*, he had a tooth taken out (lit. he was taken out a tooth), and not : *leino la hae le ntšitsoe*, his tooth was taken out.

In the case of verbs which can take a partitive object, this construction is to be always followed. But with other verbs we may make either the person or the thing the subject or the object of the sentence, though it is always preferable to make the person the subject or the nearest object of the verb (which in this case is generally in the directive species).

E. g. : *o ntšenyelitse litaba*, lit. he has damaged for me the affairs, or *o sentse litaba tsa ka*, he has damaged my affairs ; *ke mo taboletse kobo* (1), lit. I have torn him the blanket, or *ke tšatse kobo ea hae*, I have torn his blanket ; *ke lahlehetsoe ke thipa*, I have lost my knife (cf. Lesson 39, §5. obs.) or : *thipa ea ka e lahlehile*, my knife is lost.

VOCABULARY 40

seno (4) lino, *drink, beverage*
pitso (5) lipitso, *public assembly*
kotsi (5) likotsi, *accident*

ho mema, *to invite, to call (a meeting)*
ho qeta, *to finish*

(1) In this sentence *kobo* is not a partitive object, but a transitive object of the directive verb *ho tabolela*, to tear for. It cannot be a partitive object, as a blanket is not an organic part of the person to whom it belongs.

ho senyetsa, to do damage to (somebody)	ho phirima, to become dark (the evening)
ho loantša, to fight (somebody)	ho phirimeloa, to be overtaken by the night
ho lieha, to delay	ho thea, to lay the foundation of
ho tabola, to tear (a garment)	ho taha, to intoxicate
ho tabolela, to tear (the garment of somebody)	ho tahoā, to be drunk

EXERCISE 40

Batho ba motse ba ntšenyelitse hampe, likhomo tsa bona li kene tšimong ea ka bosiu, tsa e-ja mabele, tsa ba tsa a qeta. Hosasane re tla ea kho-tla, ke moo banna ba tla re bonela litaba. Che, morena, efela ke molato; mabele a hao ke tla a lefa. Maobane re ne re le Maseru, re ile ho reka likobo levenkeleng; ha re khutla ra hlheloā ke tsietsi, pere ea ka ea robeha leoto. Pitso e tla ba teng ha eso hosasane, empa litaba ha ke tsehe hore e tla ba life. Na batho ba se ba fihlile hao ke ba memileng? Che, ho se ho fihlile Stefane le Moshe feela, ha bang ba sa le sieo. Monna eo o ntoantšitse feela, o bile o 'ntšitse kotsi; ke tla mo lefisa habohlolo. U tsoa reka eng levenkeleng? Ke rekile mephoso le mapae. Bana ba hao na re tla ba bona neng? Khomo ea hao e ile ea ntabolela kobo. Ha le licha ho tsamaea le ka tšoha le phirimeloa tseleng. Ntlo ea hao ha ua ka ua e thea hantle. Mohlankana oa ka o na a tahiloē hampe maobane; ke tla mo lahla ha a ka boela a noa joala. Le se ke la noa lino tse tahang, le ka tšoha le hlheloā ke kotsi. Hosasane ho tla uoa pitsong Maseru.

The people of the village have caused me a great damage, their cattle went into my field during the night, and ate all my kaffir corn (lit. they ate my kaffir corn and even they finished it). To-morrow we shall go to court, it is where the men will judge between us (lit. see the affairs for us). Oh, chief, I am guilty indeed; I will pay your kaffir corn. Yesterday we were at Maseru, having gone there to buy blankets in the shop; when we came back (lit. we come back) we met with an accident, my horse broke his leg. There will be a public assembly in our village to-morrow, but I do not know what it will be about (lit. that the matter it will be which). The people I have invited, have they yet arrived? No, only Stephen and Moses have arrived so far, the others are not yet there (lit. are

still away). That man has attacked me for no reason, he has even wounded me (lit. he has taken me out an accident); I will fine him badly. What have you just bought at the shop? I have bought woollen and cotton blankets. When shall we see your children? Your ox has torn my blanket (lit. has torn-for me the blanket). If you delay going away you may perchance be overtaken by night on the road. You did not lay a good foundation to your house. My servant was badly drunk yesterday; I will dismiss him if he drinks strong beer again. Don't drink intoxicating drinks, you may perchance meet with an accident. To-morrow there will be a public meeting at Maseru (lit. it will be going to a public meeting).

LESSON 41

re ile ra 'mone ha re le Maseru
we saw him when we were at Maseru

kea tseba hobane o teng ke ne ke re kea tla
I know that he is there I was thinking of coming

§1. We will now give a few hints and rules as to the proper use of the **Moods**, principally in subordinate sentences.

There are six different Moods viz: 1^o the Indicative proper (or Independent Indicative), which expresses merely the fact that the action is taking place, has taken place, will take place, etc. without reference to anything else; 2^o the Dependent Indicative, which places the action under the dependence of another action; 3^o the Relative mood; 4^o the Subjunctive, which in Sesuto expresses mostly a wish, a goal, a finality; 5^o the Imperative; 6^o the Infinitive.

The Imperative is only used in independent sentences, as: *tsamaca!* go! *bonang!* see.

The *Infinitive* is a noun rather than a verbal mood, and its use has already been seen (cf. Lesson 8, §5).

The use of the other four moods will be explained in this and in the following Lessons.

§2. An important syntactical rule must first be given as to the use of the proper **Tenses**, as English and Sesuto follow here quite different ways. Whereas in *English* the time of an action is generally judged *from the point of view of the person who speaks*, it is generally in *Sesuto*, especially in dependent sentences, looked upon *from the point of view of what has just been said*. In other words in *English* we use the Tense which expresses that the time of the action is present, past or future *at the moment we speak*; in *Sesuto* we use often the Tense which expresses that the time of the action is present, past or future *at the time expressed by the preceding sentence*.

Thus per ex. in *English* we would say: At the time of the gun war I was in the Colony, and it was then that I came here, using the Past Tense in the third sentence; but in *Sesuto* we say: *Mohl'a ntoa ea lithunya ke ne ke le Colony, joale ke ha ke tla tla koano*, lit. at the epoch of the gun war I was in the Colony, then it is when I will come here. We use in *Sesuto* the Future: *ke tla tla*, I will come, because the action of coming here was future *at the time I was in the Colony*; in *English* we use the Past Tenses in both sentences, as both actions are *now* past.

Another instance is the sentence: *ba ile ba mponu ha ke le Maseru*, lit. they saw me when I am at Maseru, which in *English* would be: they saw me when I was at Maseru; in *English* the two verbs are in the Past Tense as they express a past action or state; in *Sesuto* the 2nd verb is in the Present Tense, as it expresses a state which was exist-

ting (i. e. present) at the time they saw me.

§3. The **Indicative** is used in subordinate sentences in the following cases:

a) After the conjunctions *hoba*, *hobane*, *hore*, that, when they express a fact, a statement (not an order), as *quod* in Latin.

E. g.: *kea tseba hoba o teng*, I know that he is there; *ba utloile hobane oa tla*, they have heard that he was coming (lit. that he is coming); *ha ke tsebe hore na o kae?* I do not know where he is (lit. that he is where?).

The last sentence gives an instance of an indirect interrogation, which is introduced by *hoba* or *hore*, the verb itself being in the Indicative.

b) After the verb *ho re*, to say, in the sense of: to purpose, to be on the point of doing, the Indicative is used without any intervening conjunction. E. g.: *ke ne ke re kea tla*, I was on the point of coming (lit. I said I come).

If the two verbs have different subjects, the construction is the same, but then the verb *ho re* has the meaning of: to think, to believe. E. g.: *o na a re ke tla tla*, he thought (lit. said) that I was coming (lit. I shall come).

An idiomatic construction may be noticed here. The verb *ho re* followed by the invariable phrase *ka re* and a verb in the Indicative, signifies: to vainly endeavour to do.

E. g.: *ba itse ka re ba hula koloi*, *ba sitoa*, they vainly tried to draw the waggon (lit. they vainly said they draw the waggon), they could not.

Obs. We may observe here that the verb *ho re* must always be used to introduce the direct speech. E. g.: *ba boletse*, *ba re*: *Re ke ke ra ea Leribe*, they spoke, saying: We will not go to Leribe.

c) The verbal conjunctions (or adverbs) *eaba*, *ebile*, *eba eueba*, etc. meaning: and then, are always followed by the Indicative mostly in the Present Tense.

The different forms *eba*, *eaba*, *ebile*, etc. cannot be used

indifferently, as they have a different time value. But we cannot give here the rules which govern their use. The following sentences may, however, help the student to see which forms have to be chosen.

Ra fihla Maseru, eaba rea phomola, we arrived at Maseru, and then we rested ourselves (lit. we rest); *ke ba bone, eabu kea ba bitsa*, I saw them, and then I called them (lit. I call them); *ke tla en ha hao, ebe kea u bitsa*, I will go to your house, and then I will call you (lit. I call you).

In the two first sentences the form *eaba* is used as it has the value of a Past Tense, meaning: it happened; in the third sentence the form *ebe* is used, as it has the value of a Subjunctive, which follows a Future; translated literally, this last sentence means: I will go to your house, that it shall happen I call you.

VOCABULARY 41

pholo (5) lipholo, <i>trek ox</i>	ho busa, <i>to govern</i>
faqane (5) lifaqane, <i>the wars of old</i>	ho pheta, <i>to repeat, to tell</i>
boiketlo, <i>prosperity</i>	ho chakela, <i>to visit</i>
ho kholoa, <i>to believe</i>	ho thiba, <i>to stop</i>
ho thapisa, <i>to train, to tame</i>	ho thibella, <i>to besiege</i>
'musisi (1) babusisi, <i>the Resident Commissioner</i>	ho leba, <i>to go towards</i>

EXERCISE 41

Ha ke khloe hore o se a fihlile. Morena o utloile hore batho ba loanne ha Molapo. Ntate o na a hopola hore le tla ba teng kajeno. Ke ne ke re ke ea ha hao, empa litaba li ntšoere. Ba itse ka re ba thapisu pholo eo, empa ba hldloa. Ha ke tsebe hore na u re'ng? Johanne o na a re le tla mo chakela kajeno; o maketse ha a sa le bona. 'Musisi o tsebisitsoe hore ho bolailoe motho Leribe. Ha re e-so ho tsebe hore taba tseo li tla fella kae. Ba ne ba lekanya hore ho tla ba joalo. Mehlang ea khale ba-

Sotho ba ne ba phela ka boiketlo; joale ha tla Pakalitha le Matuoane ba e-soa koana Natala, 'me ha hlaha lintoa tse tšabehang tseo ho thoeng ke lifaqane. Ba-Tlokoa ba tlosoa ke Pakalitha naheng ea bona, ba leba ka nģa le-Sotho, eaba ba loantš'a ba-Sotho, ba ba thibella Botha-Bothe. Mosheshoe a sitoa ho ba hlōla; eaba o tloha moo, a tla aha Thaba-Bosiu le batho ba seng bakae. Joale batho ha ba bona hoba o tseba ho busa hantle, ba tla ho eena ba le bangata haholo, eaba eba morena e mohlolo ea busang le-Sotho kaofela. Re rata ho utloa litaba tsa khale, empa ha ho sa na batho ba ka re phetelang tsona. E ka khona le ithute ho bala, le tla li fumana libukeng.

I do'nt think that he has yet arrived. The chief has heard that some people had a fight at Molapo's. My father thought that you would be there (lit. will be there) to-day. I intended going to your place, but some affairs detained me (lit. have taken hold of me). They vainly tried to tame that ox, they could not (lit. they were conquered). I do'nt know what you say. John thought you were going to visit him to-day (lit. you will visit); he is surprised not to have seen you (lit. if he did not see you). The Resident Commissioner has been informed that a man had been killed at Leribe. We do not yet know how these affairs will end (lit. that they will end where). They thought that it would be so. In old times the Basutos were living in prosperity; now arrived Pakalitha and Matuwane coming from Natal, and then began (lit. happened) the frightful wars called *lifaqane* (lit. which it is said it is *lifaqane*). The Batlokoas were chased away from their country by Pakalitha, they went towards Basutoland; they fought the Basutos and besieged them on Botha-Bothe. Moshesh was unable to conquer them; then he went away from there and came to live on Thaba-Bosiu with a few people. Now when the people saw that he knew (lit. he knows) how to govern well, they came to him in very big numbers (lit. they being very numerous); then he became a great chief reigning over all Basutoland. We like to hear the events of old, but there are no more any people who can tell them to us. You must learn to read, you will find them in books.



LESSON 42

ke tlile foano hobane a mpitsitse

I have come here because he has called me

a boela hae ha a qetile ho bua

he returned home when he had finished speaking

eitse ha a e-tla, a re bolella litaba

when he had come he told us the news

ke le bone le sa le hole

I saw you when you were still far

§1. The following conjunctions govern *either the Independent or the Dependent Indicative* :

a) *hoba, hobane, kahobane* in the sense of : because.

E. g. : *ke tla ea teng hobane o mpitsitse*, or *hobane a mpitsitse*, I shall go there because he called me ; *ba mo lelekile hobane ba sa mo rate*, or *hobane ha ba mo rate*, they drove him away because they do not like him.

b) *hola, holane ; hoja, hojane* : if, if only.

E. g. : *hojane ha u shoa*, or *hojane a sa shoa*, if only he were not dead ! *hojane u sa ka ua ea teng*, or *hojane ha ua ka ua ea teng*, if you had not gone there ; *hojane ha ua etsa* (or : *u sa etsa*) *hampe, ekabeba ha ua lefisoa*, if you had not done wrong, you would not have been fined.

c) *etsoe* : as, because.

E. g. : *ke sitoa ho mo lefisa etsoe a le sieo* (or : *etsoe o sieo*), I cannot fine him as he is absent.

§2. The **Dependent Indicative** is always used after the conjunction *ha*, if, when, and all compound conjunctions formed with it, as *leha*, and if, although; *joale ka ha*, as *ka*; *hu*, as, since; *ho fihlela ha*, till, until, etc.

E. g.: *ha u rata ho ja, u tšoanetse ho sebetša*, if you want to eat you must work; *o entse hantle ha a tlile ho 'na*, he has done well to come to me (lit. when he came to me); *ke tla robala ha letsatsi le liketše*, I will sleep when the sun has set; *a boela hae ha a qetile ho bua le rōma*, he returned home when he had finished (lit. has finished) speaking to us.

Kea mo rata leha a le mobe, I love him although he is bad.

Leha ... leha ... means: whether ... or. E. g.: *leha a e-tla, leha a sa tle, ho ntse ho tšouna*, whether he comes or comes not, it is the same.

Ka ha, means: as, since (in a not temporal sense). E. g.: *ka ha u le morena re tla u tšepa*, as you are a chief we will trust you.

Joale ka ha, means: as, just as. E. g.: *ho joale ka ha u boletše*, it is just as you have said.

Ho fihlela ha (lit. to arrive when) means: until. E. g.: *sala mona ho fihlela ha ke e-tla* (or, without *ha*, *ho fihlela ke e-tla*), stay here till I come.

§3. The conjunction *ha* may be followed by all Tenses.

E. g.: *ha u e tla*, when you come; *ha a tlile*, when he came (lit. has come); *ha a tla tla*, when he shall come, etc.

But generally the temporal value is expressed by one of the verbal conjunctions formed with *ho re*, to say, to happen, placed before *ha*, as: *ere* (it happens), *eare* (it happened), *eitse* (it has happened), *etlare* (it shall happen), *enere* (it was happening), *etlere* (that it shall happen), etc. The verb following the conjunction *ha* is either in the Present or the Perfect, the nearer time value being already contained in the verbal conjunction.

E. g.: *eitse ha a e-tla, a re bolella litaba*, when he came

he told us the news (lit. it happened when he comes); *etla-re ha a e-tla, a re bolelle litaba*, when he comes he will tell us the news (lit. it shall happen when he comes that he will tell us the news).

As may be seen from these examples the verb which follows the sentence introduced by *ha*, is governed by the verbal particle *ere, eitse, etlare*, etc. according to rules which cannot be given here. In the first sentence, the verb *a re bolellu litaba*, is in the Past because it is depending upon the Perfect verbal conjunction *eitse*; in the second sentence, the verb *a re bolelle* is in the Subjunctive because it is dependent upon the Future verbal conjunction *etlare*.

§4. The *Dependent Indicative* is very often used *without any conjunction* in sentences which may be called *circumstantial*, or *participial sentences*, as they have the value of a circumstantial or participial adjunct

E. g. : *o tlile koano a le bohloko*, he came here being ill; *re ile ra 'mona a e-tla koano*, we saw him coming here; *ke ntloile litaba tseo le e-so ho tle koano*, I heard those news before you came here (lit. you having not yet come here); *re tla fihla hae tsatsi le se le liketse*, we shall arrive home after sunset (lit. the sun having already set). In most of these sentences the conjunction *ha* may be used as well.

VOCABULARY 42

taelo (5) litaelo, *order*
 moputso (2) meputso, *prize, reward*
 lihlong (5), *shame; ashamed, shameful*
 boroko (6), *sleep*
 ho halefela, *to be angry with*

ho tloaela, *to be accustomed to*
 ho pata, *to hide, to bury*
 ho phekola, *to heal*
 ho phetha, *to accomplish, to perfect*
 ho koalla, *to shut in*

EXERCISE 42

Ke tla thaba haholo ha u ka tla koana, na re bolella litaba tsa moo u tsoang. Ba mo halefetse hampe, hobane a sa ka a koalla likhomo hantle; eaba li tlula bosiu, tsa kena masimong a batho. E ka khona u etse joale ka ha ke u boleletse. Re ke ke ra thusa letho leha re ka ea khotla kajeno, etsoe morena a le sico. Eitse ha a qetile ho bua, a lula fatše. Na ha u lihlong ke'ng ha u entse hampe hakalo? Etlare ha u fihla hac u hle u phakise ho besa mollo, re ke re fumane lijo li se li butsoitse. Sebetsang ho fihlela letsatsi ha le likela. Leha u ka re u pata molato oa hao, u ke ke ua thusa letho. Ha ke tsebe hobane nka etsa'ng ha morena a fela a le sico. U tsoanetse ho phetha taelo tsa ka tsohle, leha ke le teng, leha ke le sico. Ka ha u sebelitse hampe nke ke ka ba ka u lefa. Morena citse ha a re bona a qala ho re omanya. Ha ke rate ho falla mona, hobane ke moo ke tloaetseng teng. Ha u ka 'na ua ihuta hantle u tla ba le moputso o molle. Ke batla molisana ea tla alosa likhomo tsa ka; ak'u nthuse ka moshemane oa hao; ha a nšebeletsa hantle ke tla mo nea tefo e ntle. Mosali oa ka o bohloko; na u ka mo phekola? E, nka 'na ka mo phekola, empa u tla 'nea'ng? Ekare ha a fola hantle ke tla u fa khomo. O na a tsumaea a khathetse, a imetsoe ke phahlo ea hac. Ba tla tloha e sa le hosasa, tsatsi le e-so ho chabe. Ka ba bohloko bosiu bohle, ke sa fumane le boroko.

I will be very glad if you can come here and tell me the news of the place you are coming from (lit. of where you come from). They are very angry with him because he did not shut the cattle well (in the kraal); they went out at night (lit. they jumped over), and went into the people's fields. You must do exactly as I told you. It wo'nt be of any use for us to go to court to-day (lit. we wo'nt help anything if we go), as the chief is not there. When he had finished speaking he sat down. Why are you not ashamed of having done so badly (lit. if you have done)? As soon as you arrive home make haste to kindle the fire, that we may find the food already cooked. Work till sunset (lit. until the sun sets). Although you may try to hide your fault, it wo'nt help you at all (lit. you wo'nt help anything). I do not know what I can do if the chief is really absent. You must obey all my orders whether I am here or I am absent. As you did work badly I wo'nt pay you. As soon as the chief saw he began scolding us. I do not like to leave here as it is where I am accustomed (to live). If you go on

learning well you will have a good prize. I want a herd boy to herd my cattle (lit. which will herd my cattle); give me your boy (lit. help me with your boy); if he serves me well I will give him a good payment. My wife is ill: can you heal her? Yes, I may heal her; but what will you give me? If she recovers well, I will give you an ox. He was going on very tired, his burden being too heavy for him. They will leave very early (lit. it being still early); before sunrise (lit. the sun having not yet risen). I was ill during all the night, being unable to find any sleep (lit. not finding any sleep).

LESSON 43

o ile a laela hore ho hlajoe khomo
he ordered to slaughter an ox

ha ke tsebe moo ba ileng teng
I do not know where they have gone

re tla tla hobane re qetelle ho ja
we will come after having finished to eat

re tla thaba mohla a tlang
we shall rejoice when he comes

§1. The **Subjunctive** is used in the following cases:

a) After the conjunction *hoba, hore* in the sense of: that, in order that (Latin *ut*), expressing an order or a finality. E. g.: *ke rata hore u ee mane*, I desire you to go there (lit. that you go there); *o ile a laela hore ho hlajoe khomo*, he

ordered to slaughter an ox (lit. that an ox be slaughtered); *o balehile hore a se ke u bolaoa*, he ran away in order that he should not be killed. (1)

b) The Subjunctive is very often used in the same sense without *hore*; but it is there mostly reinforced by an auxiliary (*tle, ke, etc.*). E. g.: *ngoana o filoe sehlae a tle u fole*, the child has been given a medicine in order that he should recover.

This construction is always used with the verb *ho re* when it expresses a wish or an order. E. g.: *ke re u tle koano*, I say that you must come here (lit. I say you come here); *o itse ba mo fe bohobe*, he ordered to give him bread (lit. he said they give him bread).

c) After the phrase *e ka khona*, it must be, the Subjunctive is always used. E. g.: *e ka khona u sehelse*, you must work (lit. it must be that you work).

d) The Subjunctive is always used after the conjunctions *hoba, hobane* when they mean: after.

E. g.: *hobane a tlohe, ra robalu*, after he had left, we went to sleep; *re tla tla hobane re qetelle ho ja*, we shall come after having finished to eat.

To supply a time qualification we must use the verbal conjunctions *ere, eitse, eare, etlare, etc.* (cf. Lesson 42, §3). E. g.: *eitse hobane a tlohe ka fihla*, I arrived after he had left (lit. it happened after he leaves I arrived)

e) When *hoja, hojane*, if, if only (cf. Lesson 42, §1), are followed by a Negative verb the Subjunctive is often used. E. g.: *hojane e se be uena*, if it were not you; *hoja u se ke ua inyatsa, nka be ke u lefisitse*, if you had not apologized, I would have fined you.

§2. The **Relative Mood** is used:

(1) cf. Lesson 8, §5, to see when we must use the Infinitive, or *hore* with the Subjunctive.

a) In all sentences introduced by a relative pronoun. E. g.: *batho ba sa tsebeng ho bala*, people who do not know how to read.

Also in all so-called indirect relative sentences (cf. Lesson 20 §3). E. g.: *batho bao ke sa ba tsebeng*, people whom I do not know.

The construction of such sentences has already been fully explained in Lesson 20; the student is referred to it.

b) If there are two dependent sentences following a relative pronoun (indirect relative construction), the suffix *ng* of the relative is always assumed by the nearest verb, even if it is not this which is logically dependent upon the relative. E. g.: *ke litaba tseo ke neng ke sa tsebe hobane u li utloile*, they are affairs that I did not know you had heard (lit. which I was not knowing that you had heard them).

c) The adverbial conjunctions: *moo*, where, and *kamoo*, how, are followed by a relative sentence; the correlatives *teng*, resp. *kateng*, are generally placed at the end of the sentence.

E. g.: *ha ke tsebe moo ba ileng teng*, I do't know where they have gone; *ha ke utloisise kamoo bu etsang kateng*, I do not understand what they are doing (lit. how they are doing).

d) The verbal phrases *ea e-ba hona* (or *moo*), it was then that; *ke hona* (or *moo*), it is now that; *e tla ba hona* (or *moo*), it shall be then that, are also followed by a relative sentence.

E. g.: *ea e-ba hona ba tsamaeany*, it was then that they went away; *ke hona a tla tsamaea*, it is now that he will go away.

e) The adverbial conjunction *mohla*, at the epoch that, when, is likewise followed by a relative sentence. E. g.: *ka 'mona khale, mohla a re chaketseng*, I saw him long ago when he was visiting us.

Mohla may be nearer qualified in point of time by the verbal conjunctions *ere*, *eitse*, *eare*, etc. (cf. Lesson 42, §3).

Obs. *Mohla* means: at the epoch that, and always refers to a rather far away time, either in the past or in the future; when a nearer time is meant, we must use *ha* with the depend. Indicative (cf. Lesson 42, §2). E g.: *kajeno ha ke e-tla koano ka khahlana le Nakasi*, to-day when coming here (lit. when I come here) I met Nakasi.

VOCABULARY 43

lerole (3) marole, <i>heifer</i>	ho qetella, <i>to finish completely</i>
Gaudeng (lit. at the gold), <i>Johannesburg</i>	ho bua, <i>to skin, to flay</i>
Daemaneng (lit. at the diamond)	ho hlanya, <i>to be mad</i>
<i>Kimberley</i>	ho hula, <i>to draw (a waggan)</i>
sehlare (4) lihlaré, <i>medecine</i>	ho qhala, <i>to disperse, to rout</i>
ho bereka, <i>to work (among Europeans)</i>	ho silila, <i>to iron</i>
	ho seha, <i>to cut</i>

EXERCISE 43

Morena o bitsitse batho hore ba tl'o kotula masimo a hac. Ke ne ke re u tle koano. Tsohang le bese mollo. Likhomo tseo ke li rekileng ha li e-so ho tsebe ho hula, kea u kōpa hore u nthapisetse tsona. Moo a lutseng ke hokae? Re bolelle moo u tsoang teng. Nthuse ka sehlare se malla, ke tle ke fole kapele. Eitse hobane a qetelle ho bua, a lla habohlolo. Etlare hoba u qetelle ho bua khomo u mpitse, ke tle ke u bolelle kamoo u tšoanetseng ho e seha kateng. O na a sa le monyenyane mohla ke qalileng ho 'mona. U no u le kae ngoahola ha ke tlile koano? Lemo tsa hao li kae? Ha ke tsebe hantle; 'mè o re ke tsoetsoe mohla Moshochshoe a qhalang ba-Tlokoa Joala-Boholo. Batho ba hanang ho sebetsa ha ba tšoanela ho fumana lijo. U entse'ng ka lichelete tseo u li berekileng Gaudeng? Ka tse ling ke itheketsé likobo, ka tse ling ke tla reka marole. Ka selemo se tlang ke tla lema ka liphohlo tseo nlate a 'neileng tsona. Le se ke la senya lichelete tsa lōna feela, le mpe le reke ntho tse ka le thusang. Bahlankana ba heso ha ba sa rata ho ea Daemaneng. Ke mang ea tsebang ho silila hantle? Motho eo oa hlanya; a ka etsa kotsi ha le

*sa iponele. Tlong koano le bone liphahlo tsa ka ; ke na le tsohle tseo ba-
Sotho ba ka ratang ho li reka.*

The chief has called the people to come and reap his fields (lit. that they come and reap). I told you to come here (lit. that you come here). Rise and kindle a fire. The oxen which I bought do not yet know to draw (a waggon), I beg you to tame them for me. Where is it he lives (lit. where he lives it is where)? Tell us where you come from. Give me (lit. help me with) a strong medicine that I may recover quickly. After he had finished speaking, he cried bitterly. Call me when you have finished to flay the ox (lit. it shall happen after you have finished to flay the ox that you call me), that I tell you how you must cut it. He was still young when I began to see him. Where were you last year when I came here? How old are you (lit. your years are how many)? I do not know well; my mother says that I was born when Moshesh routed the Batlokoas at Joala-Boholo. People who refuse to work ought not to get food. What have you done with the money you worked for at Johannesburg? With some of it I have bought blankets; with some of it I will buy heifers. Next year I will plough with the oxen my father gave me. Do not spend your money uselessly, but buy things that may help you. Our young men do no more like to go to Kimberley. Who knows to iron well (lit. it is who who knows to iron well)? That man is mad; he may do some harm if you do not take care. Come here and see my goods; I have everything that the Basutos may wish to buy.

LESSON 44

ha eba u entse hoo eba u molato

if you have really done this you are guilty

hojane eba u bolela 'nete, ekabeba re kholoa ke uena

if you really spoke the truth, we would believe you

hojane ke se ke ka bua le lona, le ka be le se molato

if I had not spoken with you, you would not be guilty

Some indications about the way in which **hypothetical Sentences** are to be rendered in Sesuto may be useful at the end of this Grammar.

Every complex hypothetical or conditional sentence is formed of two parts: 1^o the *protasis*, or sentence expressing the condition, which is always a subordinate sentence; 2^o the *apodosis*, or sentence expressing what will happen if the condition, is to be fulfilled, which is always the principal sentence.

§1. If the condition is considered as *certain*, or at any rate *very probable*, we use generally *ha* in the protasis; the verb of the apodosis is in the Tense required by the sense. E. g.: *ha u e-tla koano ho lokile*, if you come here it is allright; *ha ba n hitsa, u tla utloa*, if they call you you will hear.

§2. If the condition is merely considered as *possible*, the protasis is introduced by *ha* or *ha eba* (if really), followed by the dependent Indicative of the Present or the Past (according to the sense); the apodosis is then generally introduced by *eba* followed by the indep. Indicative of the Present (sometimes also of the Perfect).

E. g. : *ha eba u entse hoo, eba u molato*, if you have really done this, then you are guilty ; *taba ha li le joalo, eba ho lokile*, if the affairs are really so, then it is allright.

Or the protasis may be introduced either by *ekare ha*, followed by the Present or the Perfect, or by *ha* followed by the Potential ; the apodosis is then introduced either by *eba* and a verb in the Present Tense (if considered as happening in the present time) ; or is expressed by a verb in the Future Tense (if considered as happening in the future time), or by *etlaba* followed by a Present or a Perfect.

E. g. : *ekare ha u entse hoo, eba u molato*, if you have really done this, then you are guilty ; *ha u ka etsa hoo, u tla ba molato*, if you really do this, you will be guilty ; *ha u ka etsa hoo, etlaba u molato*, if you do this, then you will be guilty (lit. it shall happen you are guilty).

§3. The condition may be considered as being merely *imaginary* or even *impossible*. If it is thought to be so in the present time, the protasis is introduced by *hoja*, *hojane*, followed, if affirmative, by the Indicative, (either dependent or independent) of the Present, or, if negative, by the Indicative or the Subjunctive of the Present ; the apodosis is then introduced by *ekaba* or *ekabeba* followed by the indep. Indicative of the Present.

E. g. : *hojane eba u bolela 'nete, ekabeba ke kholoa ke uena*, if you really spoke the truth (which you do not), I would believe you (lit. it would be I believe you) ; *hojane ho se le joalo, ekabeba ha ke koano*, if it were not so, I would not believe.

If the imaginary or impossible condition is considered as having taken place in the past time, the verb of the protasis is then put in a Past Tense (viz. if affirmative, Perfect or Past of the Indic ; if negative, Perfect of the Indic. or of the Subjunctive) ; the verb of the apodosis is then generally in the Perfect.

E. g.: *hojane u se ke ua baka* (or: *hojane ha ua baka*), *ekabeba re u lefisitse*, if you had not repented (but you have), we would have fined you; *hojane u hanne ho baka*, *ekabeba re u lefisitse*, if you had refused to repent (but you have not), we would have fined you.

The verb of the apodosis can also be put in the Present or Past Conditional, without being then introduced by *ekabeba*.

E. g.: *hojane molisana u kentse numane ka sakeng, e ka be e ntse e le teng*, if the herd boy had put the calf into the kraal (what he did not do), it would still be there; *nku be ke sa ka ka boua tsela, hojane ho se be motho ea nkisang*, I would not have seen the path, if there had not been somebody to lead me; *hojane ke se ke ka bua le lōna, le ka be le se molato*, if I had not spoken with you, you would not be guilty.

Obs. The examples given above do not exhaust all the different ways in which hypothetical sentences may be formed, but they will be sufficient to carry the student over the first difficulties so as to enable him to pursue his studies for himself.

VOCABULARY 44

ra-mohlankana (1) <i>the father of the young man</i>	pontšo (5) <i>lipontšo, sign tje, joana, adv. so, thus</i>
ra-moroetsana (1), <i>the father of the girl</i>	ho balehisa, <i>to send (the cattle) away (in war time)</i>
moromuoa (1) <i>baromuoa, messenger</i>	ho itumela, <i>to be thankful</i>
baholo (1) <i>parents (father & mother)</i>	ho bulela, <i>to open to</i>
molomo (2) <i>melomo, mouth, lips</i>	ho qenehela, <i>to have pity upon</i>
mohope (2) <i>mehope, calabash for drinking</i>	ho qala, <i>to begin, to attack</i>
leeto (3) <i>maeto, journey</i>	ho thuseha, <i>to get well, to recover</i>
lenyalo (3) <i>manyalo, marriage</i>	ho kheloha, <i>to miss (the road)</i>
leqosa (3) <i>maqosa, messenger</i>	ho qosa, <i>to ask, to beg</i>
sethole (4) <i>lithole, heifer</i>	ho leleka, <i>to drive</i>
	ho hlokeha, <i>to be wanted</i>
	ho boea, <i>to come back</i>

EXERCISE 44

Ke tla tla ha u mpitsa. Hu efela ho le joalo ke tla itumela. Ha eba ke uena ea buletsebg manamane, eba u molato. Hojane ke sa ka ka u genehela, u ka be u lefisitsoe habohlolo. Ba ke ke ba re etsa hampe ha re sa ba qale. Ekare ha u e-ea moo ke reng u se ke ua ea teng, ellaba u molato. Hojane ua etsa kamoo ke neng ke u boletse kateng, ekabeba ha ua hlalhoa ke kotsi. Hojane batho ba se ke ba tlōla molao oa Molimo, ekabeba ha ba na ho shoa. Ha le sa hane litaelo tsa ka, nke ke ka le etsa hampe. Hojane u noele sehlare seo ngaka e neng e u neile sona, ekabeba u se u thuschile. Ha le ka 'na la tsoela pele leetong la lōna le tla fihla hantle moo le hopotseng. Ha u ka kheloha tsela ena, ellaba u lahlehile. Hojane likhomo li sa ka tsa balehisoa, li ka be li hapiloe ke lira.

I will come if you call me. If indeed it is so, I will be thankful. If it is really you who opened (the gate of the kraal) for the calves, then you are faulty. If I had not had pity upon you, you would have been fined heavily. They wo'nt do us any harm if we do not attack them. If you go where I tell you you should not go, then you shall be guilty. If you had done as I told you, you would not have met with an accident. If men had not transgressed God's law, they would not have to die. If you do not disobey my orders, I will not do you any harm. If you had drunk the medicine which the doctor gave you, you would already be well. If you go on with your journey, you will arrive safely to your destination (lit. where you intend). If you turn away from this road, you will be lost. If the cattle had not been sent away, they would have been looted by the enemies.

Mohlankana (1) ha a qosa leuyalo ho baholo ba hae, o tsoha e sa le hosasa, o bulela likhomo, o li nea manamane a tsona, bohle ba sa robotse. athe mehla ha a etse joalo.

Baholo ba mohlankana ha ba 'mona a etsa hoo, ha rera ka ntle ho eena ho mo batlela mosali. Ba botsa motseng oa habo le metseng e ka thōkō

(1) In order to give to the student a connected text in really good Sesuto, we reprint the following lines from a very interesting Sesuto book on Sesuto Customs and Proverbs, written by Azariel Sekese, an educated Native of Basutoland. The translation is quite literal.

ho banna kapa basali, hore: Na morali oa 'nyeo ke motho ea joang? Joale he, ha ba se ba utloile hore o tje, o joana, kapa ka mokhoa o ba khanglang, ere hoba ra-mohlankana le cena a mo bone, o roma motho ea kang ho ra-moroetsana, a leleka ka pele ho eena khomo e sethole, eo a kang ho kōpa moroetsana ka eona ho baholo ba hae.

Ea romiloeng hoba a fihle, o ntša ra-moroetsana lekunutu, o re: Ha ke tlile joalo ho uena, mo-Koena, etc.. Ra-'Nyeo o itse, ke tl'o mo kōpela mohope oa metsi; molomo oo a buang ka oona ke khomo ena. Joale eba ra-moroetsana eba o ea le moromuoa ho 'ma-moroetsana ka lapeng, ho mo phetela tsa leqosa lena, le lona le le teng. Ha eba ba lumela le morali oa bona, eba ba tlu tlotsa leqosa ka mafura, e be pontšo ea hore ba mo amohetse, le pontšo eo ba mo romileng ba tlang ho bona ka eona hore taba li lokile, leha a na a e-so ho ba phetele tsona; le bona ba motse, leha ho sa hlokehe hore ba phetloe letho ke leqosa, ba tla tseba tsohle ka oona mokhoa oo a o entsoeng moo a neng a romiloe teng. 'Me leha en'eba a hanna, le teng bohle ba mo bona ha a boea a le joale ka ha a e-ea.

When a young man wants to ask his parents to allow him to marry (lit. asks marriage from his parents), he rises very early, opens (the kraal) for the cows, gives them their calves (to suckle), whilst all people are still asleep, whereas usually he does not do so.

When the parents of the young man see him doing so, they decide without (consulting) him to seek a wife for him. They ask, in their village and in the villages of the neighbourhood, the men or the women in this way: what sort of a person is the daughter of so and so? Then, when they have heard that she is so and so, or such as to please them, and after the father also of the young man has seen her, he sends a man who goes to the father of the girl driving a heifer before him, to ask her from her parents.

When the messenger arrives, he speaks in secret to the father of the girl, saying: If I have come so to you, mo-Kwena, etc. the father of so and so told me to come and ask for him a calabash of water; the mouth with which he speaks is this cow. Now the father of the girl goes with the messenger to the mother of the girl in the court yard, to tell her what the messenger (said), the messenger himself being present. If they consent (to give) their daughter, they smear the messenger with fat, as a sign that they have received him (well), and as a sign by which the people who sent him shall see that the affairs are in a good way, even before he tells them so; the people also of the village, although it is not necessary

that they should be told anything by the messenger, will know everything by the very nanner he has been treated (by the people of the place) where he had been sent to. And in case he had been refused, all people know it as they see him coming back being exactly as when he went away (i. e. without being smeared with fat).



SYNOPTICAL TABLES

TABLE I. — THE PRONOUNS

TABLE II. — THE ADJECTIVES

TABLE III. — THE AFFIRMATIVE CONJUGATION

TABLE IV. — THE NEGATIVE CONJUGATION



THE

A. THE PERSONAL PRONOUNS

	1° CONNECTIVE	2° RELATIVE	3° SUBSTANTIVE	4° POSSESSIVE
	Subj. Obj.			
Sing. 1st pers.	<i>ke (n) n</i>	<i>(ke)</i>	<i>'ua</i>	<i>ka (me)</i>
2nd pers.	<i>u u</i>	<i>(u)</i>	<i>uena</i>	<i>hao, o</i>
3rd pers. I cl.	<i>o, u mo</i>	<i>e ea</i>	<i>eena</i>	<i>hae, e</i>
„ II cl.	<i>o</i>	<i>o</i>	<i>oona</i>	<i>oona</i>
„ III cl.	<i>le</i>	<i>le</i>	<i>lona</i>	<i>lona</i>
„ IV cl.	<i>se</i>	<i>se</i>	<i>sona</i>	<i>sona</i>
„ V cl.	<i>e</i>	<i>e</i>	<i>eona</i>	<i>eona</i>
„ VI cl.	<i>bo</i>	<i>bo</i>	<i>bona</i>	<i>bona</i>
„ VII cl.	<i>ho</i>	<i>ho</i>	<i>hona</i>	<i>hona</i>
Plur. 1st pers.	<i>re</i>	<i>(re)</i>	<i>rōna</i>	<i>rōna</i>
2nd pers.	<i>le</i>	<i>(le)</i>	<i>lōna</i>	<i>lōna</i>
3rd pers. I cl.	<i>ba</i>	<i>ba</i>	<i>bona</i>	<i>bona</i>
„ II cl.	<i>e</i>	<i>e</i>	<i>eona</i>	<i>eona</i>
„ III & VI cl.	<i>a</i>	<i>a</i>	<i>'ona</i>	<i>'ona</i>
„ IV & V cl.	<i>li</i>	<i>tse</i>	<i>tsona</i>	<i>tsona</i>

Interr. Subst. Pronoun: Sing.: *mang?* who? Plur. *homang?* who? neuter: *eng (-ng)?* what?

I

PRONOUNS

**B. THE DEMONSTRATIVE
PRONOUNS**

**C. THE INDEFINITE AND
INTERROGATIVE PRONOUNS**

this	that	that yonder	which ?	other	all
—	—	—	—	—	—
<i>enou</i>	<i>eo</i>	<i>eane</i>	<i>ofe ?</i>	<i>osele</i>	—
<i>ouu</i>	<i>oo</i>	<i>oune</i>	<i>ofe ?</i>	<i>osele</i>	<i>oohle</i>
<i>lena</i>	<i>leo</i>	<i>lane</i>	<i>lefe ?</i>	<i>lesele</i>	<i>lohle</i>
<i>sena</i>	<i>seo</i>	<i>sane</i>	<i>sefe ?</i>	<i>sesele</i>	<i>sohle</i>
<i>ena</i>	<i>eo</i>	<i>eane</i>	<i>efe ?</i>	<i>esele</i>	<i>ehle</i>
<i>boua</i>	<i>boo</i>	<i>bane</i>	<i>bofe ?</i>	<i>bosel-</i>	<i>bohle</i>
<i>houa</i>	<i>hoo</i>	<i>hane</i>	<i>hofo ?</i>	<i>hosel-</i>	<i>hohle</i>
—	—	—	—	—	—
—	—	—	—	—	—
<i>bana</i>	<i>bao</i>	<i>bane</i>	<i>bafe ?</i>	<i>basele</i>	<i>bohle</i>
<i>ena</i>	<i>eo</i>	<i>eane</i>	<i>efe ?</i>	<i>esele</i>	<i>ehle</i>
<i>una</i>	<i>ao</i>	<i>ane</i>	<i>ufe ?</i>	<i>usele</i>	<i>'ohle</i>
<i>tsena</i>	<i>tseo</i>	<i>tsane</i>	<i>lifo ?</i>	<i>lisele</i>	<i>tsohle</i>

Reflexive Pronoun (objective) : *i*, myself, yours-elf, him-
self, etc.

TABLE

THE

PREFIXES

PROPER ADJECTIVES

		— - <i>lle</i> , fine —	— - <i>be</i> , bad —	— - <i>hoho</i> , great —	— - <i>ngwe</i> , one, another —
Sing.:					
1st cl.	mo	e mottle	e mobe	e moholo	e mong
2nd cl.	mo	o mottle	o mobe	o moholo	o mong
3rd cl.	le	le lottle	le lebe	le leholo	le leng
4th cl.	se	se setle	se sebe	se seholo	se seng
5th cl.	n	e ntle	e mpe	e kholo	e 'ngor
6th cl.	bo	bo bottle	bo bobbe	bo boholo	bo bong
7th cl.	ho	ho hotle	ho hobbe	ho hoholo	ho hong
Plur.:					
1st cl.	ba	ba batle	ba babe	ba baholo	ba bang
2nd cl.	me	e metle	e mebe	e meholo	e meng
3rd cl.	ma	a matle	a mabe	a maholo	a mang
4th cl.	li	tse ntle	tse mpe	tse kholo	tse ling
5th cl.	lin	tse ntle	tse mpe	tse kholo	tse ling
6th cl.	ma	a matle	a mabe	a maholo	a mang

ADJECTIVES

NOU'X ADJECTIVES

POSSESS.
PARTICLES

		ADJECT: <i>tonana</i> very large	
<i>thata</i> , hard	<i>molemo</i> , good		
<i>ea thata</i>	<i>ea molemo</i>	<i>oa motonana</i>	<i>oa</i>
<i>o thata</i>	<i>o molemo</i>	<i>oa motonana</i>	<i>oa</i>
<i>le thata</i>	<i>le molemo</i>	<i>la letonana</i>	<i>la</i>
<i>se thata</i>	<i>se molemo</i>	<i>sa setonana</i>	<i>sa</i>
<i>e thata</i>	<i>e molemo</i>	<i>ea tonana</i>	<i>ea</i>
<i>bo thata</i>	<i>bo molemo</i>	<i>ba botonana</i>	<i>ba</i>
<i>ho thata</i>	<i>ho molemo</i>	—	<i>ha</i>
<i>ba thata</i>	<i>ba molemo</i>	<i>ba batonana</i>	<i>ba</i>
<i>e thata</i>	<i>e molemo</i>	<i>ea metonana</i>	<i>ea</i>
<i>a thata</i>	<i>a molemo</i>	<i>a matonana</i>	<i>a</i>
<i>tse thata</i>	<i>tse molemo</i>	<i>tse litonana</i>	<i>tse</i>
<i>tse thata</i>	<i>tse molemo</i>	<i>tse litonana</i>	<i>tse</i>
<i>a thata</i>	<i>a molemo</i>	<i>a matonana</i>	<i>a</i>

TABLE
THE AFFIRMATIVE

INDICA	
SIMPLE	
PRESENT	PERFECT
<i>o rata</i> he loves	<i>o ratile</i> he has loved
COMPOUND	
a) <i>Imperfect Tenses with Imperfect auxiliary :</i>	
IMPERFECT	PLUPERFECT
<i>o na a rata</i> he was he loves = he was loving	<i>o na a ratile</i> he was he has loved = he had loved
b) <i>Future Tenses with Future auxiliary :</i>	
FUTURE	FUTURE PERFECT
<i>o tla be a rata</i> he shall be loving	<i>o tla be a ratile</i> he shall have loved
c) <i>Conditional Tenses with Potential auxiliary :</i>	
CONDIT. PRESENT	CONDIT. PERFECT
<i>a ka be a rata</i> he would love	<i>a ka be a ratile</i> he would have loved
SUBJUNCTIVE	
PRESENT <i>a rate</i> (that) he love	
IMPERATIVE : <i>rata, ratang, love !</i>	

III CONJUGATION

TIVE

TENSES

PAST	POTENTIAL	FUTURE
<i>a rata</i>	<i>a ka rata</i>	<i>o tla rata</i>
or: <i>o ile a rata</i>	he can love	he shall love
he did love		

TENSES

o na, he was

PLUPERFECT	IMPERF. OF THE POTENT.	IMPERF. OF THE FUTURE
o na <i>a ile a rata</i>	o na <i>a ka rata</i>	o na <i>a tla rata</i>
he had loved	he was able to love	he was going to love

o tla be, he shall be

a ka be, he may be

INFINITIVE: *ho rata*, to love

TABLE
THE NEGATIVE

INDICA

SIMPLE

PRESENT

indep. form : *ha a rate*
depend. form : *a sa rate*
he does not love

PERFECT

ha a rata
a sa rata
he has not loved

COMPOUND

a) *Imperfect Tenses with Imperfect auxiliary*

IMPERFECT

o na *a sa rate*
he was he does not love =
he was not loving

PLUPERFECT

o na *a sa rata*
he was he has not loved =
he had not loved

b) *Future Tenses with Future auxiliary :*

FUTURE

o tla be *a sa rate*
he shall not be loving

c) *Conditional Tenses with Potential auxiliary :*

CONDIT. PRESENT

a ka be *a sa rate*
he would not love

SUBJUNC

PRESENT

a se rate, (that) he do not love

IMPERATIVE

se rate, se rateng ! do not love !

IV

CONJUGATION

TIVE

TENSES

PAST

hu a ka a rata
a sa ka a rata
he did not love

FUTURE

hu a ka ke a rata
a ke ke a rata
he shall not love

TENSES

o na, he was

PLUPERFECT

o na *a sa ka a rata*
he was he did not love =
he had not loved

IMPERF. OF THE FUTURE

o na *a ke ke a rata*
he was he shall not love =
he was not going to love

o tla be, he shall be

FUTURE PERFECT

o tla be *a sa ka a rata*
he shall not have loved

a ka be, he may be

CONDIT. PAST

a ka be *a sa ka a rata*
he would not have loved

TIVE

PAST

a se ke a rata, (that) he should not love

INFINITIVE

ho se rate, not to love

VOCABULARY

This Vocabulary contains only the words which appear in the Lessons and the Exercises, to the number of about 1000. Pronouns and other grammatical forms are not to be found here, as they would only make the Vocabulary too bulky. For the sake of convenience we have divided the Vocabulary in two parts, giving 1^o, the Nouns, Adjectives, Adverbs, etc., 2^o, the Verbs.

In using this Vocabulary the student must remember that the words, especially the nouns, change in the beginning, not in the end as in English. As we have throughout given the singular of the nouns (whenever existing), if the student wants to find the meaning of a plural noun, he will have to look for the corresponding singular prefix; e. g.: *banna*, men, will be found under the letter *m*, as the sing. is *monna*, man; *munamane*, calves, under the letter *n*, the sing. being *namane*, calf; *lifate*, trees, under the letter *s*, the sing. being *sefate*, tree, etc.

The *Proper adjectives* are preceded by a hyphen (as —*be*, bad). As we give in the Vocabulary their simple or non-nasalized form, the student will remember that in the 5th cl. sing. and the 4th and 5th cl. plur., the *nasal permutations* (cf. Lessons 3 and 17) cause a number of them to undergo some important changes; so in looking for the meaning of *mpe* or *kholo*, he will have to look for the adjectives —*be*, resp. —*holo*, the forms *mpe* and *kholo* being due to nasalization (1). The *improper (or noun) adjectives* are given in the Vocabulary without a hyphen.

The *nouns* are distinguished by a number indicating *the*

(1) The same caution has to be given in the case of the verbs when they are preceded by the *objective pronoun* *n* or *m* of the 1st pers. sing. (cf. Lesson 3), or by the *reflexive pronoun* *i* (cf. Less. 38. §4).

class to which they belong; the plural form is always given, whenever extant. If a noun is used also as an *adjective*, or an *adverb*, its meaning as an adjective or an adverb will always be given, after the abbreviation: *adj.* resp. *adv.* When the number of the class is followed directly by the designation *adj.*, or *adv.*, it means that the noun has altogether lost its value as a noun, and is now used only as an adjective or an adverb.

For the *verbs* the form of the *Perfect* is always given between brackets, as it is often very irregular. The prefix *ho* of the verbs has been omitted throughout for the sake of brevity.

The order of the letters is the same as in English, with these two exceptions: 1° the words beginning with *hl* are found after all the words beginning with *h* have been given; 2° the words beginning with *tš* (aspirated *ts*) are found after the words beginning with *ts* (unaspirated).

The following abbreviations are used:

1°. For the nouns, adjectives, adverbs, etc., *adj.* (adjective); *adv.* (adverb); *conj.* (conjunction); *fem.* (feminine form of colour adjectives); *for.* (foreign word introduced in Sesuto from Dutch or English); *int.* (interjection); *loc.* (locative); *pl.* (plural); *prep.* (preposition); *sing.* (singular); *verb. conj.* (verbal conjunction); *verb. part.* (verbal particle).

2°. For the verbs, *t.* (transitive); *tt.* (doubly transitive); *n* (neuter or intransitive); *pass.* (passive); *aux.* (auxiliary verb); *caus.* (causative species); *dir.* (directive sp.); *int.* (intensive sp.); *stat.* (stative or neuter sp.) *rec.* (reciprocal sp.); *inv.* (inversive sp.); *aug.* (augmentative sp.); *ref.* (verb with a reflexive pronoun). When a verb happens to belong to two or more species, the species are noticed in the order in which they appear in the verbal form; e. g.: *ho tšoantšetsa*, *caus. dir.* (*ho tšoantša* being the causative of *ho tšoana*, and *ho tšoantšetsa*, the directive of *ho tšoantša*).

1. — NOUNS, ADJECTIVES, ADVERBS, ETC.

- baholo* (1) plur., parents
baka — *ka baka la*, prep., on account of
 — *be*, *adj.*, bad, ugly
 — *beli*, *adj.*, two
bobe (6), badness, ugliness
bobebe (6), lightness; *adj.*, light
bobeli (6), second; *la bobeli*, Tuesday; *ka bobeli*, *adv.*, two by two
bochabela (6), East
boea (6), wool
bohale (6), anger, bravery; *adj.*, angry, brave
bohobe (6) *mahobe*, bread
bohlale (6), wisdom, cunning; *adj.*, wise, cunning
bohlano (6), fifth; *la bohlano*, Friday
bohlanya (6), madness
bohloko (6), pain, illness; *adj.*, painful, ill
boiketlo (6), prosperity, happiness
boima (6), weight, heaviness; *adj.*, heavy
bone (6), sixth; *la bone*, Thursday
bonolo (6), softness; *adj.*, soft, tame
bonngoe (6), oneness; *ka bonngoe*, *adv.*, one by one
boommo (6), wilfulness; *ka boommo*, *adv.*, wilfully
bophirimela (6), West
boraro (6), third; *la boraro*, Wednesday; *ka boraro*, *adv.*, three by three
boro (5) *liboro*, for., gimlet, auger
boroa (6), South
boroba meno e le 'meli (6), eighth
boroba mono o le mong (6), ninth
borikhoe (6) *marikhoe*, for., trousers
boroko (6), sleep
bosiu (6) *masiu*, night; *bosiu bo boholo*, midnight
bosupa (6), seventh
botoro (5), for., butter
botsoa (6), laziness; *adj.*, lazy
botselela (6), sixth; *la botselela*, Saturday
buka (5) *libuka*, for., book

butle, adv., slowly, gently

—*cha*, adj., new, young

—*chitja*, (fem., —*chiljana*)
adj.; round, hornless
(ox)

che, int., no

chelete (5) *lichelete*, for. mo-
ney

Daemancug, loc., Kimberley

duku (5) *liduku*, for., hand-
kerchief

e, int., yes

eba, *eaba*, *ebile ekaba*, *etluba*,
ekababa, etc., verb conj.,
and then (see L. 41, §3)

emere (5) *liemere*, for., bu-
cket

empa, conj. but

eo, adv. (with negative verb
to be) not there (see
L. 25, §4)

ere, *eare*, *eitse*, *ewere*, *etlare*,
etlere, etc., verb. conj.,
when (see L. 42 §3)

etsae, conj. as, since. (see L.
42. §1)

fayane (5) *lifayane* (from the

kaffir), the wais of 1821-
1825

fariki (5) *lifariki*, for., pig,
pork

fatše, adv., on the ground,
down

feela, adv., however, only, but

jereko (5) *lifereko*, for., fork
—*fubelu*, (fem., —*fubetsou-*
na), adj. red

gauda (5) *ligauda*, for., gold
Gandeng, loc., Johannesburg

ha, conj., when, if, as (see L.
42. §1)

het, prep. at (followed by a
possessive pronoun: see
L. 16 §5)

habeli, adv., twice

habo, adv., at his parents'
house

habonolo, adv., softly

haboroba mena e le 'meli, adv.,
eight times

haboroba wana e le mong,
adv., nine times

hae, adv., at home

ha em, adv., in your village
or country

ha eso, adv., in our village
or country

ha habo, adv., in his village
or country

haholo, adv., much

hahlano, adv., five times

kakalo, adv., so much, as
much

hakakang! adv., how much!

hakhutšoanyane, adv., shortly

himmoho, adv., together

hamonate, adv., nicely

hamppe, adv., badly

halelele, adv., long, at length

haleshome, adv., ten times

hane, adv., four times

hang, adv., once, at once

hangata, adv., often

hantle, adv., well, rightly

hanyenyane, adv., a little

hape, adv., again

hararo, adv., thrice

hare, *kahare*, adv., in the
middle

har'a, *ka har'a*, prep., in the
midst of, between

hare ho, *ka hare ho*, prep., in
the midst of, between

hasupa, adv., seven times

hathata, adv., with strength,
roughly

hutselela, adv., six times

haufi, adv., near

haufi le, *haufi ho*, prep., near

heno, adv., at your parents'
house

heso, adv., at my parents'
house

ho, prep., to, from

hoba, conj., that (expressing

a fact, see L. 41, §3)

hoba, *hobane* (and *kahoba*,
kahobane), conj., because,
for, (see L. 42. §1)

hoba, *hobane*, conj., after
(with the subjunctive,
see L. 43. §1)

hola, *holane*, conj., (see *hoja*
hojane)

hohle, *kahohle*, adv., every-
where

hoja, *hojane*, conj., if, if only
(see L. 42. §1)

hole, adv., far

hole le, *hole ho*, prep., far
from

holimo, adv., above

holimo ho, prep., above; *ho-*
lim'a, upon, on

— *holo*, adj., great, big, old

hona, adv., here; *ke hona*, it
is then

hona joale, adv., just now

hora (5) *lihora*, for., hour

hore, conj., that (expressing
a fact, see L. 41, §3)

hore, conj., that, in order
that (with the subj.
see L. 43. §1)

hosasa (7), adv., to-morrow

hosasane (7), adv., in the
morning

hosele, *kahosele*, adv., some-
where else, of a different
kind

hlaha, adj., wild
 —*hlano*, adj., five
hlapi (5) *lihlapí*, fish
hloho (5) *lihloho*, head

isao (3), adv., next year

jase (5) *lijase*, for., overcoat
joala (6) *majoala*, strong
 beer

joale, adv., now

joale ka, prep., as, just as

joale ka ha, conj., as

joalo, adv., thus

joana, adv., thus, so

joang? adv., how?

joang (6) *majoang*, grass

ka, prep., by, with, in, according to (see L. 21, §7; L. 22, §4)

ka baka la, see *baka*

kae? adv., where?

—*kae?* adj., how many?
 with negat. verb to be:
 few (see L. 17 §3)

ka ha, conj., as, inasmuch as

kahlolo (5) *likahlolo*, judgment

kajeno, adv., to-day

ka ... ka, adj. with prep. as
 big as

kakang! adj., how big!

kalakune (5) *likalakune*, for.,
 turkey

kale ka, adj. with prep., such
 as

kalo, adj., as great, so great

kamoo ... kateng, conj., as ...
 as (see L. 43. §2)

kamorao, adv., afterwards

ha morao ho, ka mora', prep.,
 after

kamore (5) *likamore*, for., room

ka mehla, adv., always

kantle, adv., outside

ka ntle ho, prep., outside of

ka nga ho, prep., in the direc-
 tion of (*ka nga* is also
 followed by the locative)

kuofela, adv., all, the totality

kapele, adv., quickly

ka pele ho, prep., in front of,
 before

karabo (5) *likarabo*, answer

ka re, verb. part. signifying
 vainly (see L. 41, §3)

kariki (5) *likariki*, for., cart,
 carriage

kasanthao, adv., backwards

kateng, see *kamoo*

katiba (5) *likatiba*, hat

katlase, adv., underneath,
 below

ka tlase ho, ka tlas'a, prep.
 under, below

katshi (5) *likatshi*, for., cat

- ke*, verb. part., it is (see I 24, §2); also used as a prep.: by
- keletso* (5) *likeletso*, advice
- ke'ng?* verb. part. with int. pron.: what? why? (lit. it is what?)
- ketso* (5) *liketso*, act, deed
- khaba* (5) *likhaba*, spoon
- khabane* (5) *likhabane*, a fine person; adj., good, virtuous
- khaitseli* (1 and 5) *likhaitseli* and *ba-khaitseli*, brother of a woman, sister of a man
- khale*, adv., long ago
- khama* (5) *likhama*, hartebeest
- khaalo* (5) *likhaalo*, division, chapter
- kharafu* (5) *likharafu*, for., spade
- khoele* (5) *likhoele*, string
- khoeli* (5) *likhoeli*, moon, month
- khoho* (5) *likhoho*, hen, fowl
- khohlo* (5) *likhohlo*, glen, kloof, gorge
- khomo* (5) *likhomo*, ox, cow, cattle
- khopo*, adj., crooked, bad
- khotla*, adv., (from *lekhotla*), in the public court, before the tribunal
- khotso* (5), peace
- khunong*, (fem., —*khunona*), adj., brown
- khutsana* (5) *likhutsana*, orphan
- khutsoanyane*, adj., short, little
- koaa*, adv., there yonder
- koae* (5), tobacco
- koana*, adv., there yonder; (*ka*) *koana ho*, prep., on the farther side of
- koano*, adv., here; (*ka*) *koano ho*, prep., on this side of
- kobo* (5) *likobo*, skin, coat, blanket
- koji*, (5), for., coffee
- koloi* (5) *makoloi*, waggon
- konyana* (5) *likonyana*, lamb
- koro* (5) *likoro*, wheat
- kotsi* (5) *likotsi*, accident
- le*, prep., with, and, along
- lebele* (3) *mabele*, kuffir corn
- lebese* (3), milk
- lebitla* (3) *mabitla*, grave
- leboea* (3), North
- lehollo* (3) *mabollo*, feast of circumcision
- lebone* (3) *mabone*, candle
- le-Buru* (3) *ma-Buru*, Boer
- leeba* (3) *maeba*, pigeon, dove
- leeto*, (3) *maeto*, journey
- lefa* (3) *mafa*, inheritance

- lefifi* (3) *mafifi*, darkness
lefiku (3) *mafika*, rock
leha, conj., although, and if
lehatu (3) *mahata*, liar, deceiver
- lehe* (3) *mahe*, egg
lehehlo (3) *mahehlo*, a talkative person
- lehlabulu* (3), summer
lehlaka (3) *mahlaka*, reed
lehloa (3) *mahloa*, snow
lejiu (3) *maiso*, hearth, fire place
leihlo (3) *mahlo*, eye
leino (3) *mena*, tooth
lejoa (3) *majoe*, stone
lekapa (3) *makapa*, sheet of iron
lekese (3) *makese*, for., case, box
lekhefho (3) *makhetho*, time, period
lekhoabu (3) *makhoabu*, crow
lekholo (3) *makholo*, hundred
le-Khooa (3) *ma-Khooa*, European
lekhotta (3) *makhotta*, court, tribunal
lekote (3) *makote*, sod, brick
lekunutu (3) *makunutu*, secret
lelala (3) *malala*, blacksmith
lelapa (3) *malapa*, reed enclosure before a hut
—*lelele*, adj., long, tall, deep
leleme (3) *maleme*, tongue
- lelimo* (3) *malimo*, cannibal
leloala (3) *maloala*, mill
lenao (3) *mamao*, needle
lenati (3) *mamati*, plank, door
lenaka (3) *manaka* and *linaka*, horn
lenala (3) *linala*, nail
lenama (3), slowness; adj., slow, lazy
lengolo (3) *mangolo*, letter
lenqope (3) *mangope*, ditch, donga
lentsoe (3) *mantsoe*, voice, word
lenyalo (3) *manyalo*, marriage
leoto (3) *muoto*, leg
lepae (3) *mapae*, cotton blanket
lepolesa (3) *mapolesa*, for., policeman
leqala (3) *liqala*, bamboo
leqephe (3) *maqephe*, page
leqosa (3) *maqosa*, messenger
lerako (3) *marako*, stone wall
lerapo (3) *marapo*, leather thong
lerata (3) *marata*, noise
lerole (3) *marole*, last year's calf
lerole (3) *marole* and *lithole*, dust
leru (3) *maru*, cloud
lerumo (3) *marumo*, spear, assegai

- leruo* (3) *maruo*, riches
lesuka (3) *masaka*, cattle
 krual
lesapo (3) *masapo*, bone
lesela (3) *masela*, linen, cloth
leseli (3) *maseli*, light
leshala (3) *mashala*, coal
lesholu (3) *masholu*, thief
leshome (3) *mashome*, ten
lesiba (3) *masiba* and *lišiba*,
 feather
lesoha (3) *masohu*, bachelor
lesole (3) *masole*, for., soldier
le Sotho (3), Basutoland
lesoba (3) *masoba*, hole
 (through a thing)
letahoa (3) *matahoa*, drink-
 kard
le-Tebele (3) *ma-Tebele*, red
 Kaffir
letho (3), something; (after
 a negative verb), no-
 thing
leting (3) *matng*, light beer
letlalo (3) *matlalo*, skin, lea-
 ther
letlapa (3) *matlapa*, flat
 stone, slate
letlotlo (3) *matlotlo*, riches,
 treasure
letona (3) *matona*, headman,
 councillor
letsa (3) *matsa*, buck
letsatsi (3) *matsatsi*, sun, day
letsoai (3), salt
letsoho (3) *matsoho*, arm,
 hand
letsoku (3), red ochre
letsopa (3), pot clay
letša (3) *matša*, lake, pool
lerenkele (3) *marenkele*, for.,
 shop, store
loti (3) *maloti*, mountain
lihloung (5), no sing., shame,
 bashfulness; adj, sha-
 meful, bashful
mabapa le, prep., opposite to
maboella (3), no sing., pas-
 tures reserved for winter
mahareng a, prep., between
mafi (3), no sing., thick milk
mala (3), no sing., bowels
mali (3), no sing., blood
malome (1) *bo-malome*, ma-
 ternal uncle
'mamolangane (1) *bo-'ma-*
 molangoane, secretary
 bird
mane, adv, there, yonder
Mandaga (5), for., Monday
'mangoane (1) *bo-'mangoane*,
 maternal aunt
'mankhane (1) *bo-'mankhane*,
 bat
mantsiboea (3), no sing., adv.
 afternoon
maobu (3), no sing., adv., the
 day before yesterday

- maobane* (3), no sing., adv. yesterday
maobeng, loc. of *maobu*, adv., some time ago
maria (3), no sing., winter
masoabi (3), no sing., sadness
mathe (3), no sing., spittle
matla (3), no sing., strength; adj. strong
matsale (1) *bo-matsale*, father or mother in law
'*me*. conj., and
'*mè* (1) *bo-'mè*, my mother
'*meri* (2) *limmeri*, for., mare
'*Mesa* (2), April
meso (2), pl. of *moso*, early morning; *ka meso*, adv., in the early morning
'*methe* (2) *mebethe*, for., muid, grain bag
metsi (3), no sing., water
moahloli (1) *baahloli*, judge
mobabi (1) *bababi*, sick man, patient
mochana (1) *bachana*, nephew, niece
moea (2) *meea*, wind, spirit, soul
moeti (1) *baeti*, traveller
mofaho (2) *mefaho*, travelling provisions
mofo (1) *bafa*, servant, subject
mofu (1) *bafu*, dead person
mofumahali (1) *mafumahali*, queen, lady
mofutsana (1) *majutsana*, poor person
mohalu (2) *mehala*, rope
mohale (1) *bahale*, a brave person, hero
mohatla (2) *mehatla*, tail
mohatsa (1) husband, wife
moholu (2) *meholu*, stomach, tripe
mohoma (2) *mehoma*, pick, plough
mohope (2) *mehope*, drinking calabash
mohla (2) *mehla*, time, epoch; *le ka mohla o le mong*, never; *ka mehla*, always
mohl'a, prep., at the time of
mohla, conj., when (see L. 43. §2)
mohlanka (1) *bahlanka*, servant
mohlankana (1) *bahlankana*, young man
mohlape (2) *mehlape*, flock, herd
mohloare (2) *mehloare*, olive tree
mohlomong, adv., some day, perhaps
moimana (2) *baimana*, pregnant woman
mokete (2) *mekete*, feast
mokhoa (2) *mekhoa*, custom, habit
mokhoro (2) *mekhoro*, out-

- house, kitchen
mokoko (2) *mekoko*, cock
mokopu (2) *mekopu*, pumpkin
mokotatsie (2) *mekotatsie*,
 stork
mokotla (2) *mekotla*, bag
mola (2) *mela*, line
mola, adv., there yonder
molamu (2) *melamu*, stick.
 knobkerrie
molato (2) *melato*, debt, guilt;
 adj., guilty
'moleli (1) *baboleli*, evangelist
molemo (2) *melemo*, goodness;
 adj., good, kind
molisa (1) *balisa*, shepherd
molisana (1) *balisana*, herd
 boy
mollo (2) *mello*, fire
molomo (2) *melomo*, month,
 lip
molopolli (1) *balopolli*, rede-
 mer
molumo (2) *melumo*, noise,
 sound
moluoane (2) *meluoane*, wil-
 low tree
mona, adv., here
mona (2) envy; adj., envious
monate (2) *menate*, sweetness;
 adj., sweet, nice
mong (1) *beny*, master
monghali (1) *benghali*, master
monna (1) *banna*, man, hus-
 band
mono, adv., there
mono (2) *meno*, finger
monoana (2) *menoana*, finger
monokotšoi (2), wild rasp-
 berry
monongoaha, adv., this year
monyako (2) *menyako*, door-
 way
moa, adv., here
moa... *tey*. conj., where
 (see L. 43. §2)
mophosa (2) *mephosa*, woolleu
 blanket
moputsa (2) *meputsa*, reward,
 payment
mora (1) *bava*, son
moraka (2) *meraka*, summer
 pastures
morali (1) *barali*, daughter
morao, adv., afterwards, be-
 hind
morao ho, prep., after; *ka*
mora', prep., after
morara (2) *merara*, creeper,
 vine
morena (1) *marena*, chief,
 king
morero (2) *merero*, plan pur-
 pose
moriri (2) *meriri*, hair
moriti, (2) *meriti*, shadow
 (of a tree, a hut etc.),
 shade
morotsana (1) *barotsana*,
 girl

moromuoa (1) *baromuoa*, messenger
moru (2) *meru*, bush, forest
moruti (1) *baruti*, teacher, missionary
mosali (1) *basali*, woman, wife
mose (2) bank of a river
mose ho, prep., on the other side (of a river)
moshanyana (1) *bashanyana*, boy
mosi (2) *mesi*, smoke
moso (2) *meso*; — *ka moso*, adv., to-morrow; *ka meso*, adv., in the early morning
mo-Sotho (1) *ba-Sotho*, Mosuto
motho (1) *batho*, man, human being
motoho (2) *metoho*, pap, porridge
motse (2) *metse*, village, town
motso (2) *metso*, root, unit
motsoala (1) *bo-motsoala*, cousin
motsoalle (1) *metsoalle*, friend
motšoare (2) midday
moutla (2) *meutla*, hare
mpa (5) *limpa*, belly
mpho (5) *limpho*, gift
mpshe (5) *limpshe*, ostrich
'muelli (1) *babuelli*, advocate, intercessor
'mnsisi (1) *babusisi*, Resident

Commissioner
'muso (2) *mebuso*, government
naha (5) *linaha*, country, land, veldt
'nake (1) *bo-'nake*, my dear
nako (5) *linako*, time, hour
naleli (5) *linaleli*, star
nama (5) *linama*, flesh, meat
namane (5) *manamane*, calf
nare (5) *linare*, buffalo
—*ne*, adj., four
neng? adv., when?
'nete (5) *linnete*, truth; *ku 'nete*, adv., truly, indeed
ngaka (5) *lingaka*, medical man, doctor
ngata (5) *mangata*, sheaf, bundle
—*ngata*, adj., much, many
ngoahola, adv., last year
ngoahola-kola, adv., the year before last
ngoale (1) *bale*, girl undergoing the rites of initiation
ngoana (1) *bana*, child
ngoanana (1) *banana*, little girl
ngoan'abo (1) *lanab'abo*, his brother, his sister
ngoan'eno (1) *banab'eno*, your brother, your sister
ngoan'eso (1) *banab'eso*, my

- brother, my sister
 —*ngoe*, adj., an, another, one
 (see L. 17. §4)
 -*ngoe*? adj., of what kind?
 (see L. 26, §2 obs.)
uḡa ho, prep., see *ka nḡa ho*
nkho (5) *linkho*, water pot,
 pitcher
nkhoḡo (1) *bo-nkhoḡo*, my
 grandmother
ukoe (5) *linkoe*, leopard
nku (5) *linku*, sheep
noha (5) *linoha*, snake
nōka (5) *linōka*, river, spruit
nolo, adj., soft, tame
nonyana (5) *linonyana*, bird
noto (5) *linoto*, hammer
notši (5) *linotši*, bee, honey
'notši (or *inotši*), adj., alone
ntate (1) *bo-ntate*, my father
ntate moholo (1) *bo-ntate mo-*
holo, my grandfather
ntja (5) *lintja*, dog
ntle, adv., *ntle ho*. prep., see
kantle
ntlo (5) *matlo*, hut (loc. *tlung*,
matlung)
ntoa (5) *lintoa*, war
'nyeo (1) *bo-'nyeo*, so and so
nyeoe (5) *linyeoe*, case, quarrel
 —*nyenyane*, adj., small, little.
 few
patsi (5) *lipatsi*, fire wood
peipi (5) *lipeipi*, for., pipe
 (for smoking)
pele, adv., in front, before
pele ho, prep., before
pel'a, prep., before
pene (5) *lipene*, for., pen
pere (5) *lipere*, for., horse
pelo (5) *lipelo*, heart
petsana (5) *lipetsana*, foal
phahlo (5) *liphahlo*, luggage.
 goods
phiri (5) *liphiri*, byena
phirimana (5), evening; *ka*
phirimana, adv., after
 sun set
phofo (5) *liphofo*, meal
phofu (5) *liphofu*, eland
pholo (5) *lipholo*, trek ox
phoofolo (5) *liphoofolo*, ani-
 mal, game
Phupjane (5), June
Phupu (5), July
pjempjete (5) *lipjempjete*, "
 bird
pina (5) *lipina*, song
pitsa (5) *lipitsa*, pot
pitso (5) *lipitso*, public assem-
 bly
poho (5) *lipoho*, bull, stallion
poli (5) *lipoli*, goat
poone (5) *lipoone*, mealies
pontšo (5) *lipontšo*, sign
pula (5) *lipula*, rain
puo (5) *lipuo*, word, language
 —*putsoa*, (fem., — *pulutsoa*—

- na*, adj., grey
- qhana* (5) *liqhana*, saddle
- ra-mohlaukana* (1), father of a young man
- ra-moroetsana* (1), father of a girl
- rangoane* (1) *bo-rangoane*, my paternal uncle
- rakhali* (1) *bo-rakhali*, my paternal aunt
- raro*, adj., three
- ruri*, adv., truly, certainly
- santhao*, see *kasanthao*
- seaparo* (4) *liaparo*, dress, clothes
- sebata* (4) *libata*, wild beast
- sechaba* (4) *lichaba*, tribe, nation
- seeta* (4) *lieta*, shoe
- sefako* (4) *lifako*, hail
- sefate* (4) *lifate*, tree, pole, plank
- sefatjana* (4) *lifatjana*, little plank
- sejela* (4) *lifela*, song, hymn
- sefenstere* (4) *lifenstere*, for., window
- sefoju* (4) *lifofu*, blind person
- sefuba* (4) *lifuba*, chest
- sehlare* (4) *lihlare*, medicine
- sehlopha* (4) *lihlopha*, troope
- seipone* (4) *liipone*, window pane, looking glass
- sejo* (4) *lijo*, food
- sekepele* (4) *likepele*, for., bushel
- sekete* (4) *likete*, thousand
- sekholopane* (4), small pox
- sekhurufu* (4) *likhurufu*, for., screw
- selemo* (4) *lilemo*, spring, year
- selepe* (4) *lilepe*, axe
- seliba* (4) *liliba*, fountain
- selomo* (4) *lilomo*, cliff
- semumu* (4) *limumu*, a dumb person
- senohe* (4) *linohe*, diviner
- senotlolo* (4) *linotlolo*, key, lock
- sepek-re* (4) *lipekere*, for., nail
- sera* (4) *lira*, enemy
- serapa* (4) *lirapa*, small field
- sereje* (4) *lisereje*, for., scarf
- seroto* (4) *liroto*, grass basket
- sesane*, —*sesanyane*, adj., thin
- sesepa* (4) *lisepa*, for., soap
- se-Sotho* (4), Sesuto
- sesu* (4) *lisu*, dung used as fuel
- setene* (4) *litene*, for., brick
- sethote* (4) *lithote*, heifer
- sethoto* (4) *lithoto*, a stupid person
- sethunya* (4) *lithunya*, gun

- setsomi* (4) *litsomi*, hunter
setulo (4) *litulo*, for., chair
shoalane (5) evening, dusk ;
ka shoalane, adv., at dusk
sieo, adv, not there (see
 L. 25, §4)
 —*soeu*, (fem., —*suoana*), adj.,
 white
Sondaga (4 and 5), Sunday

taba (5) *litoba*, thing, mat-
 ter, news
taelo (5) *litaelo*, order
 —*tala*, (fem., —*talana*), adj.,
 green
tala, adj., fresh, raw
tau (5) *litau*, lion
tee (5), for., tea
teng, adv., there, here
 —*tenya*, adj., stout, thick
teronko (5) *literonko*, for.,
 prison
thaba (5) *lithaba*, mountain,
 hill
thata (5), hardness; adj., hard,
 difficult
thato (5), will
thapo (5) *lithapo*, grass rope
theko (5), price
thipa (5) *lithipa*, knife
tholoana (5) *litholoana*, fruit
thuhlo (5) *lithuhlo*, giraffe

thulo (5) *lithulo*, lesson, re-
 ligion
tje, adv., so
tlala (5) *litlala*, famine
tlase, adv, below
tlas'a, prep., under, below
tlase ho, prep., under, below
 —*tle*, adj., fine, beautiful
tlou (5) *litlou*, elephant
toeba (5) *litoeba*, mouse
tomo (5) *litomo*, bridle, bit
tona (5) *litona*, head man,
 councillor
 —*tona*, adj., masculine, male
 —*tonana*, adj., very large
tsebe (5) *litsebe*, ear
tselä (5) *litsetä*, path, road
tsie (5) *litsie*, locust
 —*tšehali*, adj, female
tšepe (5) *litšepe*, iron
tšepo (5), trust, confidence
tšimo (5) *masimo*, field, gar-
 den
 —*tšo*, (fem., —*tšoana*) adj.,
 black
tšoene (5) *litšoene*, baboon
tšomo (5) *litšomo*, folk tale,
 story
tšukulu (5) *litšukulu*, rhino-
 ceros

veke (5) *liceke*, for., week

2. — VERBS

- aha* (*ahile*), t., to build, to dwell
ahlama (*ahlamile*), n., to be open; to open (the mouth)
ahlamoloha (*ahlamolohile*), n., aug., to be wide open
ahlola (*ahlotse*), t., to judge, to condemn
ala (*alile*), t., to spread on (mats, clothes)
alla (*aletse*), tt., dir., to spread on for (somebody)
alama (*alamile*), t., to brood, to sit on (eggs)
alima (*alimile*), tt., to lend to
alima ho, t., to borrow from
alimela ho (*alimetse*), tt., to borrow (something) from (somebody) on behalf of (somebody)
aloha (*alohile*), n., to go to the grazing grounds
alosu (*alositse*), t., caus., to take to the grazing grounds, to herd
amoha (*amohile*), tt., to deprive (somebody) of (something)
amohela (*amohetse*), t., to accept, to receive
ana (*anne*), n., to swear
antša (*antšitse*), t., caus., to cause to swear, to swear in
anyesa (*anyesitse*), t., caus., to suckle (from *ho anya*, to suck)
apara (*apere*), t., to wear (clothes), to put on (clothes)
apesa (*apesitse*), tt., caus., to clothe (somebody)
araba (*arabile*), t., to answer
aroha (*arohile*), n., to be divided
arohana (*arohane*), n., rec., to get divided from each other
arola (*arotse*), t., to divide
ata (*atile*), n., to increase
atela (*atetse*), t., dir., to increase in favour of
atoloha (*atolohile*), n. aug., to be much enlarged
ba (*bile*), n., to be, to become
ba le, n., to be with, to have
ba (*bile*), n., aux., verb signifying: even, moreover (cf. l. 34. §2)

- babu* (*babile*), n. to be bitter,
to be sick
- bajoa* (*bajiloe*), n. (pass., of
ho baba), to freeze
- baka* (*bakile*), n., to repent
- bala* (*balile*), t., to read, to
count
- balisa* (*balisitse*), t., caus., to
teach to read
- balehu* (*balehile*), n., to flee,
to run away
- balehisa* (*balehisitse*), t., caus.,
to cause to flee
- bapala* (*bapalile*), n., to play
- batla* (*batlile*), t., to search,
to look for; as an aux.
it signifies: nearly (cf.
L. 35. §2)
- batlela* (*balletse*), tt., dir., to
look for (something) on
behalf of (somebody)
- bea* (*beile*), t., to put, to place
- bela* (*belile*), n., to boil
- belaela* (*belaetse*), n., to doubt,
to be dissatisfied
- beleha* (*belehile*), t., to be con-
fined of
- bengya* (*bentse*), n., to be bright,
to shine
- bentsa* (*bentsitse*), t., caus., to
cause to shine, to polish
- bereka* (*berekile*), t., for., to
work (among Europ-
eans)
- besa* (*besitse*), t., to roast, to
make a fire
- betla* (*betlile*), t., to chisel, to
carve
- biletsa*, see *bitsa*
- bina* (*binne*), t., to sing
- binela* (*binetse*), tt., dir., to
sing for
- bitsa* (*bitsitse*), t., to call
- bitsetsa* (*bitselitse*), or *biletsa*
(*bilelitse*), tt., dir., to
call (somebody) on be-
half of (somebody)
- bjabjaretsa* (*bjabjaretitse*), t.,
to break
- boea* (*boile*), n., to return, to
come back
- boela* (*boetse*), n., dir., to go
back to, to return to:
as an aux. it signifies:
again (cf. L. 35. §2)
- bofa* (*bofile*), t., to inspan, to
bind
- bofolla* (*bofolotse*), t., inv., to
outspan, to untie
- bolu* (*bolile*), n., to mould,
to rot
- bolaea* (*bolaile*), t., to kill
- bolaisa* (*bolaisitse*), tt., caus.,
to cause (something) to
kill (somebody)
- botela* (*boletse*), t., to speak,
to say, to tell
- bolella* (*boleetse*), tt., dir., to
tell (something) to
(somebody)

<i>bolellana (bolellane)</i> , t., dir. rec., to tell (something) to each other	to get well cooked
<i>holla (bolotse)</i> , n., to be circumcised	<i>cha (chele)</i> , n., to burn, to be burnt
<i>bolotsa (bololitse)</i> , t., caus., to circumcise	<i>chesa (chesitsoe)</i> , t., caus., to burn
<i>holoka (bolokile)</i> , t., to keep, to save	<i>chaba (chabile)</i> , n., to rise (of the sun)
<i>bona (bone)</i> t., to see	<i>chakela (chaketse)</i> , t., dir., to pay a visit to
<i>bonahala (bonahetse)</i> , n. stat., to appear, to be evident	<i>cheka (chekile)</i> , t., to dig
<i>bonana (bonane)</i> , rec., to see each other	
<i>bonela (bonetse)</i> , tt., dir., to see for, to provide	<i>ea (ile)</i> , n., to go
<i>bontša (bontšitse)</i> , tt., caus., to show (something) to (somebody)	<i>isa (isitse)</i> , t., caus., to take to
<i>bontšisa (bontšisitse)</i> , t., int., to see very clearly	<i>eketsa (ekelitse)</i> , t., to add, to increase; as an aux. it sign. moreover, again (see L. 35. §1)
<i>bōpa (bōpile)</i> , t., to form, to mould	<i>ekeletsa (ekeletitse)</i> , tt., dir., to give more to
<i>hotsa (hotsitse)</i> , t., to ask, to inquire	<i>elelloa (el'letsoe)</i> , t., to remember, to pay attention to
<i>hwa (buile)</i> , t., to speak, to say	<i>eletsa (elelitse)</i> , t., to advise
<i>lua (buile)</i> , t., to skin	<i>ema (eme)</i> , n., to stand up, to stop
<i>huisa (buisitse)</i> , t., to talk to	<i>emisa (emisitse)</i> , t., caus., to raise, to stop
<i>bula (butse)</i> , t., to open	<i>emara (emere)</i> , n., to become pregnant, to conceive
<i>bulela (buletse)</i> , t., dir., to open to	<i>ena (enne)</i> , n., to become rich
<i>busa (busitse)</i> , t., to govern	<i>epela (epetse)</i> , t., to bury
<i>busa (busitse)</i> , t., to send back (caus. of <i>ho boea</i>)	<i>eta (etile)</i> , n., to travel
<i>butsou (hutsmitse)</i> , n., to ripen,	

etsa (entse), t., to do, to make
etsetsa (etselitse), tt., dir., to
make or do (something)
for (somebody)
etselletsa (etsellelitse) t. int.,
to calumniate
etsolla (etsolotse), t., inv., to
undo

ja (file), tt., to give (some-
thing) to (somebody)

jalla (jaletse), n., to emigrate
from

jallela (jalletse), n., dir., to
emigrate to

jalatsa (jalalitse), t., caus., to
remove, to send away

japana (fapane), n., to differ,
to quarrel

jela (felile), n., to end, to finish

jella (feletse), n., dir., to end
(with a locative); t., to
end for

jelisa (felisitse), t., caus., to
finish, to destroy

jepa (fepile), t., to feed, to
nourish

feta (fetile) t., to surpass; n.,
to pass away

jetoha (fetohile), n., to change

jiela (fietse), t., to sweep

fihla (fihlile), n., to arrive

fihlela (fihletse), t., dir., to
arrive at, to reach

foja (fojile), n., to fly

fokotsa (fokolitse), t., to dimi-
nish, to lessen

fokoletsa (fokolelitse), tt., dir.,
to diminish for

fola (folile), n., to recover, to
get well

fosa (fositse), t., to miss, to
make a mistake, to do
wrong

fula (futse), t., to graze

fulela, t., dir., to graze for

fumana (fumane), t., to find

fumantša (fumantšitse), and
fumanisa (fumanisitse),

tt., caus., to cause (some-
body) to find (something)

futhumala (futhumetse), n., to
become warm

hahu (hahile), t., to build, to
dwell (thesame as *hoahu*)

hahela (hahetse), tt., dir., to
build for

hahisa (hahisitse), tt., caus.,
to help, to build

haka (hakile), t., to slip from
one's memory

halefa (halefile), n., to get
angry

halefela (halefetse), t., dir.,
to get angry against
(somebody)

halika (halikile), t., to roast

- hama* (*hamile*), t., to milk
hamela (*hametse*), t., dir., to milk for
hama (*hanna*), t., to refuse, to deny; *ho hana ka*, n., to refuse to give (something)
hanella (*haneletse*), n., int., to stick fast
hapa (*hapile*), t., to capture, to loot
hata (*hatile*), t., to trample, to oppress
hatsela (*hatsetse*), n., to become cold
hauhela (*hauhetse*), t., to have pity upon
hela (*hetse*), t., to mow (grass), to reap (wheat)
hoeba (*hoebile*), n., to trade, to barter
hola (*hotse* and *holile*), n., to grow, to get old
hopola (*hopotse*), t., to think of, to remember
hopotsa (*hopolitse*), tt., caus., to remind (somebody) of (something)
hula (*hulse*), t., to draw (a waggon), to pull
hlu (*hlile*), aux., verb signifying: indeed, certainly (see L. 34. §1)
hlabu (*hlabile*), t., to spear, to slaughter
hlabisa (*hlabisitse*), tt., caus., to slaughter (a beast) for (a visitor), lit. to cause (him) to slaughter (it)
hlabana (*hlabanne*), n., rec., to fight
hlaha (*hlahile*), n., to appear, to happen
hlahela (*hlahetse*), t., dir., to appear to, to happen to
hlahloba (*hlahlohile*), t., to examine
hlakola (*hlakotse*), t., to clean, to take away
hlala (*hlalile*), t., to divorce
hlalosa (*hlalositse*), to explain
hlalosetsa (*hlalosetitse*), tt., dir., to explain to
hlanya (*hluntse*), n., to be mad
hlatsoa (*hlatsoitse*), tt., to wash
hlou (*hloele*), t., to ascend, to climb
hloesa (*hloesitse*) tt., caus., to help to climb
hloea (*hloile*), t., to hate
hloka (*hlokile*), t., to want
hlokahala (*hlokahetse*), n., stat., to be rare, to be wanted
hlokeha (*hlokehile*), n., stat., to be wanted
hlokomela (*hlokometse*), t., to

- take care of
- hlola* (*hlotse*), n., to remain; as an aux it signifies: continually (see L 35. §2)
- hlōla* (*hlōtse*), t., to conquer, to win
- hlōlela* (*hlōletse*), tt., dir., to conquer in favour of
- hlōlisa* (*hlōlisitse*), tt., caus., to cause (somebody) to conquer (somebody) (see L. 36. §1)
- hlonēpha* (*hlonēphile*), t., to honour, to respect
- ichoesa* (*ichoesitse*), ref. (from *ho shoa*, to die), to make believe to be dead
- iketsetsa* (*iketsetitse*) ref., dir., (from *ho etsa* to make, to do), to make or to do for oneself
- imela* (*imetse*), t., to be too heavy for
- inama* (*inamile*) n., to bow, to stoop
- ipona* (*ipone*), to see oneself (ref. of *ho bona*)
- iponela* (*iponetse*), ref., dir. (from *ho bona*, to see), to see for oneself, to beware
- isa* (*isitse*), t., (caus., of *ho ea*, to go), to take to
- itlhaba* (*itlhabile*), ref. (from *ho hlaba*, to spear), to spear oneself
- itlhatsoa* (*itlhatsoitse*), t., ref. (from *ho hlatsoa*, to wash), to wash oneself
- ithata* (*ithatile*), ref. (from *ho rata*, to love), to love oneself, to be selfish
- ithuta* (*ithutile*), t., ref. (from *ho ruta*, to teach), to learn
- itseba* (*itsebile*), ref. (from *ho tseba*, to know), to know oneself
- itšepa* (*itšepile*), ref. (from *ho tšepa*, to trust), to trust in oneself
- itumela*, ref., to be glad, thankful (from *ho lumela*)
- ja* (*jele*), t., to eat
- jesa* (*jesitse*), t, caus., to cause to eat
- jala* (*jalile* and *jetse*), t., to sow
- jara* (*jere*), t., to bear, to carry

- ka*, aux. verb meaning: can, may (see L. 35. §5)
- kufa* (*katile*), t., to fill up (a hole), to tread
- kena* (*kene*), n., to enter, to go in
- kenya* (*kentse*), t., caus., to put in, to introduce
- kha* (*khile*), t., to draw (water), to pick (fruit or flowers)
- khahla* (*khahlile*), t., to please
- khahlana* (*khahlane*), n., to meet with
- khalemela* (*khalemelise*), t. to scold
- khanna* (*khannile*), t., to drive, to urge
- khavla* (*khaotse*), t., to divide, to cut, to decide
- khusa* (*khasitse*), n., to crawl
- khasetso* (*khaselitse*), n., dir., to crawl towards
- khathala* (*khathetse*), n., to become tired
- khatholla* (*khatholotse*), t., inv., to refresh, to rest
- khatholoha* (*khatholohile*), n., inv., to be rested
- khatholosa* (*khatholositse*), t., inv., caus., to refresh, to rest
- khella* (*khetsetse*), tt., dir., to draw for, to pick for
- khella*, see *kha*
- keloha* (*kelohile*), t., to miss (the road); n., to err
- khetha* (*khethile*), t., to choose
- khethela* (*khethetse*), tt., dir., to choose for
- khetheha* (*khethehile*), n., to fall (used of snow only)
- khina* (*khinne*), t., to knee halter (a horse)
- khoola ke* (*khotswe ke*), pass., to be convinced of, to believe
- khona*, — *e ka khona*, it must be, it ought
- khora* (*khotswe*), n., to have eaten enough, to be full
- khumama* (*khumamile* and *khumame*), n., to kneel
- khumamela* (*khumametse*), t., dir., to kneel to
- khutla* (*khutlile*), n., to go back, to return
- khutlela* (*khutletse*), n., dir., to go back to
- koahela* (*koahetse*), t., to cover
- koala* (*koetse*), t., to shut
- koalla* (*koaletse*), t., dir., to shut in
- koloba* (*kolobile*), n., to get wet
- kolobetsa* (*kolobelitse*), t., to baptise
- kopa* (*kōpile*), t., to beg, to ask
- kopana* (*kopane*), n., to be-

- come joined, to meet with each other
- kopanya* (*kopantse*), t., caus., to unite, to join
- kotula* (*kotutse*), t., to reap (kaffircorn or mealies)
- kotulisa* (*kotulisitse*), t., caus., to help to reap
- kuta* (*kutile*), t., to shear
- laela* (*laetse*), tt., to order (something) to (somebody), to command
- lakatsa* (*lakalitse*), t., to desire, to wish
- lahlu* (*lahlile*), t., to throw away, to lose
- lahleha* (*lahlehile*), n., stat., to get lost
- lahleheloa* (*lahlehetsoe*) pass., stat., dir., to suffer a loss (cf. L. 39. §5)
- lala* (*letse*), n., to lay on the ground
- lalla* (*laletse*), n., dir., to eat supper; t., to lay in ambush for
- lupa* (*lapile*), n., to get hungry
- lata* (*latile*), t., to fetch, to go for
- latela* (*latetse*), t., dir., to follow
- leba* (*lebile*), n., to go towards
- lebela* (*lebetse*), t., dir., to watch, to guard
- lebula* (*lebetse*), t., to forget
- leballa* (*lebaletse*), tt., dir., to forgive (lit., to forget in favour of)
- lefa* (*lefile*), t., to pay
- lefisa* (*lefisitse*), tt., caus., to cause to pay, to fine
- leka* (*lekile*), t., to try
- lekana* (*lekane*), n., to be equal, sufficient; t., to be sufficient for
- lekanya* (*lekantse*), t., caus., to estimate, to compare.
- leleku* (*lelekile*), t., to chase, to drive away
- lema* (*lemile*), t., to plough
- lemoha* (*lemohile*), t., to observe, to pay attention to
- lemosa* (*lemositse*), tt., caus., to advise
- lesa* (*lesitse*), t., to leave, to let go
- letsa*, caus., of *ho lla*, which see
- lieha* (*liehile*), n., to delay, to be late
- likela* (*liketse*), n., to go down (of the sun)
- lila* (*litse*), t., to smear, to plaster
- lla* (*llile*), n., to cry, to weep, to resound
- llisa* (*llisitse*), t., caus., to

- cause (somebody) to cry
letsa (letsitse), t., caus., to
ring (a bell, lit., to cause
it to resound)
loana (loanne), n., to fight
loantsa (loantsitse), t., caus.,
to fight (somebody)
loha (lohile), t., to weave, to
plait
loka (lokile), n., to become
straight, just, right
lokolla (lokolotse), t., inv., to
untie, to deliver
lokoloha (lokolohile), n., inv.,
to become loose, free
loma (lomile), t., to bite
luba (lubile), t., to knead
lula (lutse), n., to sit down,
to stay
lumela (lumetse), n., to be
joyful
lumela (lumelang), good day!
good bye!
lumelisa (lumelisitse), t., caus.,
to salute
- makala (maketse)*, n., to won-
der
mamela (mametse), t., to listen
to
matha (mathile), n., to run
mela (melile and metse), n.,
to grow (trees, plants
etc)
- mema (memile)*, t., to call,
to invite
mpa (mpile), aux. verb sig-
nifying: but (see L. 35.
§1)
- na (nele)*, n., to rain (*e nele*,
le nele, it has rained)
nesa (nesitse), t., caus., to
cause the rain to fall
'nu ('nile), aux. verb signi-
fying continuation (see
L. 34. §3)
nea (neile), tt., to give
ngala (ngalile), n., to sulk,
to go away
ngatafala (ngatafetse), n., to
become numerous
ngola (ngotse and ngolile),
t., to write
ngolla (ngoletse), tt., dir., to
write to
ngosa or qosa (ngositse), t., to
accuse, to beg
nka (nkile), t., to take
noa (noele), t., to drink
noesa (noesitse), tt., caus., to
give to drink to
nona (nonne), n., to become
fat
ntoo, aux. verb signifying:
and then (see L. 33, §4)
ntse. Present of *ho 'na*, which
see

- ntša*, (*ntšitse*), t., to take out,
to draw out
- nyafa* (*nyafile*), aux. verb.
signifying: in the nick
of time (see L. 35.
§3)
- nyala* (*nyetse*), t., to marry (of
a man); pass., *ho nyaloa*,
to be married (of a wo-
man)
- nyelisa* (*nyelitse*), t, to des-
pise
- nyoloha* (*nyolohile*), n., to as-
cend from
- nyolohela* (*nyolohetse*), n., dir.,
to ascend to
- nyorwa* (*nyorilwe*), pass., to
become thirsty
- oa* (*oelwe*), n., to fall
- oela* (*oetse*), n., dir., to fall
into, to fall down
- oesa* (*oesitse*), t., caus., to
throw down
- oma* (*omile*), n., to become
dry
- omella* (*omeletse*), n., int., to
become quite dry
- omana* (*omane*), n., to scold,
to grumble
- omanya* (*omantse*), t., caus., to
scold (somebody)
- oroha* (*orohile*), n., to return
home in the evening (of
the cattle)
- orosa* (*orositse*), t., caus., to
bring (the cattle) home
- ota* (*otile*), n., to become thin
- otla* (*otlile*), t., to strike, to
beat
- paqama* (*paqame* and *paqa-
mole*), n., to lie on one's
stomach
- pata* (*patile*), n., to hide, to
bury
- phakisa* (*phakisitse*), n., to
hasten; as an aux., it
signifies: quickly (see
L. 34 §1)
- phalla* (*phaletse*), n., to flow,
to run
- phallisa* (*phallisitse*), t., caus.,
to pursue
- pheha* (*phehile*), t., to cook
- phehela* (*phehetse*), tt., dir., to
cook (something) for
(somebody)
- phekola* (*phekotse*), t., to give
medecine to
- phela* (*phetse* and *phelile*), n,
to live
- pheta* (*phetile*), t., to repeat,
to tell; as an aux., it
signifies: again (see L.
35, §1)
- phetela* (*phetetse*), tt., dir., to
tell (something) to (so-

- mebody)
- phetha* (*phethile*), t., to finish.
to complete
- phirima* (*phirimile*), n., to
set, to go down (of the
sun)
- phirimeloa* (*phirimetsoe*), pass.,
dir., to be overtaken by
night
- phoma* (*phomile*), t., to deceive
- phomola* (*phomotse*), n., to
rest
- phunya* (*phuntse*), t., to pierce,
to bore
- psha* (*pshele*), n., to dry up
- pshesa* (*pshesitse*), t., caus., to
cause to dry up
- pshatla* (*pshatlile*), t., to
break to pieces
- puruma* (*purumile*), n., to roar
- putsa* (*putsitse*), t., to reward,
to pay
- qala* (*qalile*), t., to begin; to
attack
- qela* (*qetse*), t., to ask, to beg
- qella* (*qeletse*), tt., dir., to ask
for (somebody)
- qenchela* (*qenehetse*), t., dir.,
to have pity upon
- qela* (*qetile*), t., to finish, to
end, to destroy
- qetella* (*qeteletse*), int., to fi-
nish completely
- qhala* (*qhalile*), t., to disperse,
to scatter
- qhancha* (*qhanehile*), t., to
saddle up
- qhanolla* (*qhanolotse*), t., inv.,
to off-saddle
- qhaqholla* (*qhaqholotse*), t., to
pull down
- qosa* (*qositse*), see *ngosa*
- raja* (*rafile*), t., to dig (clay,
minerals, etc.)
- rapalla* (*rapaletse*), n., to lay
on the ground
- rapela* (*rapetse*), t., to pray,
to intercede
- rapella* (*rapeletse*), t., dir., to
intercede for
- rata* (*ratile*), t., to love, to
like, to will
- ratcha* (*ratchile*), n., stat., to
be lovable
- ratana* (*ratane*), rec., to love
one another
- re* (*itse*), n., to say; pass. *thoe*
- reka* (*rekile*), t., to buy, to
barter
- rekisa* (*rekisitse*), t., to sell;
rekisa ka, n., to sell
- rema* (*remile*), t., to cut (a
tree) with an axe
- rera* (*rerile*), t., to plan, to
decide
- riulo* (*itsalo*), n., to say so

(= *re juntu*)

roalu (*roetse*), t., to put on
(the head or feet), to
carry on the head

roesa (*roesitse*), tt., caus., to
pat (something) upon
(somebody's) head

roba (*robile*), t., to break ;
roba noma o le mong, to
be nine ; *roba meno o le*
'meli, to be eight

robeha (*robekile*), n, stat., to
get broken

rohala (*robetse*), n., to go to
sleep

rōka (*rōkile*), t., to sew

roma (*romile*), t., to send

rua (*ruile*), t., to gain, to
become rich

ruta (*rutile*), tt., to teach

ithuta (*ithutile*), t., ref., to
learn (to teach oneself)

sa, aux. verb signifying :
still (see L. 33, §3)

sa (*sele*), n, to clear off (of
the night), to leave rai-
ning

sesa (*sesitse*), t., caus., of *ho*
sa, to clear off

sula (*setse*), n., to stay, to
remain.

se, aux. verb signifying :
yet, already (see L.

33, §1)

sebeta (*sebelitse*), t., to work
sebeletsa (*sebeletitse*), t., dir.,
to work for, to serve

seha (*sehile*), t., to cut

senya (*sentse*), t., to spoil, to
damage

senyetsa (*senyelitse*), tt., dir.,
to 'cause a damage to (so-
mebody)

senyeha (*senyehile*), n. stat.,
to get damaged

senyeheloa (*senyehetsoe*) pass.,
stat., dir., to sustain a
damage

sesa (*sesitse*), n., to swim

shapa (*shapile*), t., to heat

shoa (*shoelo*), n., to die

shoela (*shoetsa*), t., dir., to die
for

sieu (*siile*), t., to leave, to
abandon

sila (*sitse*), t., to grind

sileln (*siletse*), tt., dir., to
grind for (somebody)

silila (*silitse*), t., to iron

sitou (*sitiloe*), pass., to be
unable

so — *e-so*, aux. verb signi-
fying : no more (see L.
33, §2)

suha (*suhile*), t., to make (a
skin) supple, to tan

supa (*supile*), t., to show, to
point at ; to be seven

<i>supisa</i> (<i>supisitse</i>), tt., caus., to show to	<i>thuseha</i> (<i>thusehile</i>), n., stat., to get well, to recover
<i>tabola</i> (<i>tabotse</i>), t., to tear	<i>tiva</i> (<i>tiile</i>), n., to become firm, strong
<i>tabolela</i> (<i>taboletse</i>), tt., dir., to tear (the garment) of (somebody)	<i>tiisa</i> (<i>tiisitse</i>), t., caus., to strengthen
<i>taha</i> (<i>tahile</i>), t., to intoxicate	<i>tima</i> (<i>timile</i>), t., to extinguish (a candle, a fire)
<i>tahoa</i> (<i>tahiloe</i>), pass. of <i>ho</i> <i>tahoa</i> , to be intoxicated	<i>timela</i> (<i>timetse</i>), n., to perish, to die
<i>talima</i> (<i>talimile</i>), t., to look	<i>timetsa</i> (<i>timelitse</i>), t., caus., to destroy
<i>tata</i> (<i>tatile</i>), n., to be in a hurry	<i>timeletsa</i> (<i>timelelitse</i>), t., int., to destroy completely
<i>tea</i> (<i>teile</i>), t., to hammer, to strike	<i>titima</i> (<i>titimile</i>), n., to run
<i>teua</i> (<i>tenue</i>), t., to put on (trousers, petticoat, etc.)	<i>tla</i> (<i>tlile</i>), n., to come
<i>thaba</i> (<i>thabile</i>), n., to rejoice	<i>tlisa</i> (<i>tlisitse</i>), t., caus., to bring
<i>thapisa</i> (<i>thapisitse</i>), t., to tame	<i>tlisetsa</i> (<i>tliselitse</i>), tt., caus., dir., to bring to
<i>thea</i> (<i>theile</i>), t., to lay the foundations of (a house)	<i>tlala</i> (<i>tlitse</i>), n., to get full
<i>theoha</i> (<i>theohile</i>), n., to come down from	<i>tlatsa</i> (<i>tlatsitse</i>), t., caus., to fill
<i>theohela</i> (<i>theohetse</i>), n., dir., to come down to	<i>tlala</i> (<i>tlulile</i>), n., to jump
<i>thibu</i> (<i>thibile</i>), t., to prevent, to shut	<i>tlama</i> (<i>tlamile</i>), t., to bind, to tie
<i>thibella</i> (<i>thibeletse</i>), t., int., to besiege	<i>tlamolla</i> (<i>tlameletse</i>), t., int., to bind strongly
<i>thoba</i> (<i>thobile</i>), n., to slip away	<i>tlamolla</i> (<i>tlamolotse</i>), t., inv., to untie, to unbind
<i>thunya</i> (<i>thuntse</i>), t., to fire (a gun)	<i>tlisa</i> (<i>tlisetsa</i>), see <i>tla</i>
<i>thusa</i> (<i>thusitse</i>), t., to help	<i>tlonela</i> (<i>flaoetse</i>), t., to become accustomed to
	<i>tloha</i> (<i>tlohile</i>), n., to leave, to go away; as an aux.

- it signifies: afterwards (see L. 35. §2)
- tlöhela* (*tlöhetsē*), t., dir., to go away from, to abandon
- tlōsa* (*tlōsitsē*), t., caus., to take away, to remove
- tlōla* (*tlōtsē*), t., to anoint oneself with (fat)
- tlōtsa* (*tlōtsitsē*), t., caus., to anoint (somebody) with (fat)
- tlōla* (*tlōtsē*), n., to jump; t., to jump over
- tsamaea* (*tsamaile*), n., to walk, to go
- tsamaisa* (*tsamaisitsē*), t., caus., to lead, to guide
- tseba* (*tsehile*), t., to know
- tsehisa* (*tsehisitsē*), tt., caus., to let know, to inform
- tsebisisa* (*tsebisitsitsē*), t., int., to know quite well
- tseka* (*tsekile*), t., to dispute, to quarrel about
- tsietsa* (*tsielitsē*), t., to embarrass, to puzzle
- tsoa* (*tsoile*), t., to condemn
- tsoa* (*tsoile*), n., to go out; as an aux., it has the meaning of: having just done (see L. 35. §4)
- tsoala* (*tsoetse*), n. dir., to go out to
- tsoela pele*, to go on, to progress
- tsoala* (*tsoetse*), t., to beget- to give birth to
- tsuatsoa* (*tsoatsoile*), aux. verb signifying: vainly (see L. 35, §2)
- tsoha* (*tsohile*), n., to rise
- tsohela* (*tsohetse*), n. dir., to rise early
- tsoma* (*tsomile*), t., to hunt
- tsuba* (*tsubile*), t., to smoke (tobacco), to take snuff
- tsubisa* (*tsubisitsē*), t., caus., to give tobacco to
- tšabu* (*tšabile*) t., to fear
- tšabeha* (*tšabehile*), n., stat. to be fearful
- tšeha* (*tšehile*), n., to laugh; t., to mock (somebody)
- tšela* (*tšetse*), t., to pour in
- tšolla* (*tšolotse*), t. inv., to pour out, to shed
- tšela* (*tšetse*), t., to cross (a river)
- tšelela*, *tšeletse*), tt., dir., to cross over; to be six
- tšelisa* (*tšelitsē*), t., caus., to help to cross; to console
- tšepa* (*tšepile*), t., to trust, to hope
- tšoaea* (*tšoaille*), t., to mark, to seal
- tšoana* (*tšoane*), n., to be like
- tšoanela* (*tšoanetse*), t., dir., to become, to be fit; ke
- tšoanetse*, I ought

tšouuſša (*tšouuſſitſe*), t., caus.,
to liken, to compare
tšouuſſetſa (*tšouuſſelitſe*), tt.,
caus., dir., to compare
for, to explain (on a
matter) to (somebody)
tšouara (*tšouare*), t., to seize, to
get hold of
tšouarela (*tšouaretſe*), tt., dir.,
to forgive to
tšouasa (*tšouasitſe*), t., to catch
(fishes)
tšouaha (*tšouahile*), u, to get
afraid, to be startled;

as an aux., it means
perhaps, haply (see
L. 35. §2)

utlou (*utloile*), n., to hear
utloela (*utloetſe*), t., dir., to
hear on behalf of
utloehala (*utloehetſe*), n., stat.,
to be heard, to be
comprehensible
utſou (*utſoitſe*), t., to steal
utſoetsa (*utſoetſitſe*), tt., dir.,
to steal for or from

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