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NOTES

TOWARDS A

SECOANA GRAMMAR.

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NOTES

TOWARDS A

SECOANA GRAMMAR.

COLLECTED BY

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SECOND EDITION.



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PREFACE TO THE SECOND EDITION.

IN 1864, the Rev. J. Fredoux, of the Paris Missionary Society, published at Capetown a short tract entitled, "A Sketch of the Sechuana Grammar." Though only extending over twelve pages, this little book contained the key to the whole subject. M. Fredoux's lamented death deprived Secoana students of a master singularly able and observant. His book soon became out of print, and in 1880 the task fell to the present writer of drawing out more at length the lines already given, and of adding to them such further knowledge as continued use of the language had contributed. In the present edition a few errors have been corrected, and some additional information supplied. The Serolong dialect has been used throughout.

BLOEMFONTEIN,
September, 1885

NOTES

TOWARDS A

SECOANA GRAMMAR.

I. ORTHOGRAPHY.

1. THE Secoana Language has 34 sounds, which are represented by the following letters:—

VOWELS.

| | | | | |
|---|-----------------|------------|-------------------|---------------------------|
| a | pronounced as a | in English | in <i>hard</i> | <i>Examples.</i> |
| e | „ | a | „ in <i>able</i> | <i>ba, they.</i> |
| é | „ | i | „ in <i>win</i> | <i>gó betsa, to beat.</i> |
| è | „ | a | „ in <i>spare</i> | <i>péló, heart.</i> |
| i | „ | ee | „ in <i>see</i> | <i>gó èma, to stand.</i> |
| ō | „ | ou | „ in <i>ought</i> | <i>gó bina, to dance.</i> |
| o | „ | o | „ in <i>no</i> | <i>motse, town.</i> |
| ó | „ | u | „ in <i>put</i> | <i>péló.</i> |
| u | „ | u | „ in <i>rule</i> | <i>gó ruta, to teach.</i> |

CONSONANTS.

| | | | | |
|----|-----------------|------------|-----------------------|-----------------------------|
| b | pronounced as b | in English | <i>baba, enemies.</i> | |
| f* | „ | v in Dutch | <i>in vader</i> | <i>gó fóla, to recover.</i> |

* This letter should be slightly aspirated. In the Sethhapiñ dialect it is a pure *h*. In some other dialects it is pronounced as *bh*, which was probably its primitive sound, since further on it will be found to be capable of permutation into *ph*.

| | | |
|----|--|-------------------|
| k | pronounced as k in English | ka, by. |
| l | before <i>i</i> or <i>u</i> represents a liquid <i>d</i> sound | lé, and. |
| m | pronounced as m in English | lilō, things. |
| n | " | mashi, milk. |
| p | " | nare, a buffalo. |
| r | " | pitsa, a pot. |
| s | " | rōna, we. |
| t | " | selō, a thing. |
| y | " | tau, a lion. |
| c* | " | yaka, as. |
| g | " | go cōma, to hunt. |
| | | gapē, again. |

COMBINATIONS.

| | | | |
|----|----------------------------|--------------------|---------------------|
| ny | pronounced as gn in French | in <i>seigneur</i> | 'nya, no. |
| sh | " | sh in English | in <i>shall</i> |
| tl | " | tl " | in <i>bottle</i> |
| ts | " | ts " | in <i>pots</i> |
| ñ | " | ng " | in <i>ring</i> |
| | | | go shupa, to point. |
| | | | tlala, hunger. |
| | | | tsela, a path. |
| | | | eñ? what? |

ASPIRATED CONSONANTS.

| | | |
|-----|-----------------------------|------------------------|
| ch | c followed by an aspiration | chaka, a battle-axe. |
| kh | k " | khuti, a hollow place. |
| ph | p " | phēfō, wind. |
| th | t " | thata, hard. |
| tlh | tl " | leitlhō, an eye. |
| tsh | ts " | letscha, a lake. |
| kg | k " by a guttural | kgomō, an ox. |

NOTE.—The following examples will show how necessary it is to master the distinction between the unaspirated and aspirated consonants.

Go cola, to take off a nether garment.

Go pōta, to pass on one side.

Tala, green.

Go tlatsa, to fill.

Tsela, a path.

Kaba, a fan. Khaba, The Modder River.

Go chola, to receive.

Go photha, to thresh.

Go thala, to rule lines.

Go thatsa, to vomit.

Go tshēla, to live.

Go kgaba, to adorn one's self.

2. When one vowel follows another, usually each must be distinctly sounded; e.g. lonaō, a foot; go bua, to speak; tiēgo, delay. *O* before *a*, *e*, and *i* has sometimes a diphthongal sound somewhat like *w* in English; e.g. go shoa, to die; koatlhaō, a punishment; go noēla, to sink; loroē,

* Cheese is perhaps the least aspirated *ch* which English can supply; great care must be taken to pronounce *c* without any aspiration.

red ants. Words in which *o* comes before *a*, *e*, and *i*, and in which both vowels are distinctly sounded, should be written as follows:—Moköa, *a heap*; boböi, *cowardice*. When the three vowels *aea* come together, as in the words *go tsamaea, to go away*; *go baea, to place*; they are sounded as *aiah* in *Isaiah*.

In pronouncing, each syllable must be divided at the vowel; *e.g.* *tha-mo, a neck, not tham-o*. The accent is always on the penultima, except when the word ends with *ñ*, as in *bōnañ* (see); then the last syllable is very decidedly emphasized. When a sentence contains two or more consecutive monosyllabic words, the first of the two, or of each two, is emphasized; *e.g.* *Ga ke e se ke be ke eè go ya teñ, I have never yet been to eat there*. So also when a monosyllable ends a sentence the emphasis is thrown back on to the vowel of the preceding word; *e.g.* *Kea sha, I am burning*; *Ba tla shoa, They will die*.

Emphasis has much to do with distinguishing between many Secoana words. The student is recommended to ask a native to pronounce carefully for him the following:—*Go fula kubu, to shoot at a hippopotamus*, and *go fula louñō, to pluck fruit*; *Ke mothó, I am a man*, and *Ke mothó, It is a man*; *A o bothókó? Are you sick?* and *A o bothókó? Is he sick?* or to try and master the differences in accents and emphasis in the following words:—*Go tlóla, to jump*; *go tlhóla, to conquer*; *go tlóla, to anoint*; *go tlhóla, to remain for a day*; *go tlhóla, to spy*; *go tlhóla, to create*.

3. Of the consonants, some are *soft* and others *hard*, as shown below; and, according to fixed rules, those of the former class are often permuted into those of the latter.

| <i>Soft.</i> | <i>Hard.</i> | <i>Examples of Permutation.</i> | |
|--------------|--------------|---------------------------------|------------------------------|
| b | p | <i>go bōna, to see</i> ; | <i>pōnō, a sight.</i> |
| f | ph | <i>go femèla, to defend</i> ; | <i>phemèlō, defence.</i> |
| g | kg | <i>logata, a skull</i> ; | <i>likgata, skulls.</i> |
| h | kh | <i>go huma, to be rich</i> ; | <i>khumō, wealth.</i> |
| l | t | <i>go lōpa, to request</i> ; | <i>tōpō, a request.</i> |
| r | th | <i>lorakō, a wall</i> ; | <i>lithakō, walls.</i> |
| s | tsh | <i>go sila, to grind</i> ; | <i>tshilō, a grindstone.</i> |
| sh | ch | <i>go shólófèla, to hope</i> ; | <i>chólófèlō, hope.</i> |

Besides this rule of initial, a principle of final permutation is observable, which is described at length in the Appendix.

4. When *s* or *ts* comes before *o* the former is changed into *sh* and the latter into *c*; e.g. *tishō* (the herding), instead of *tiso*, from *gō lisa* (to herd); *picō* (the calling), instead of *pitsō*, from *gō bitsa*, to call.

5. When the syllable *mo* occurs before *b*, *o* and *b* are elided, and the *m* sound is prolonged; e.g. *Kea 'mōna* (I see him), instead of *Kea mo bōna*. Again, when *o* occurs between *m* and *f* it is elided; e.g. *Kea mfeta* (I pass him), instead of *Kea mo feta*.

II. ETYMOLOGY.

I. NOUNS.

6. SECOANA Nouns have no genders. Their numbers are shown by prefixes attached to them, some of which are singular and others plural. The following table shows these prefixes, the classifying figures used here and elsewhere being those used in Dr. Bleek's tables:—

| <i>Prefixes.</i> | | <i>Examples.</i> | |
|-------------------------|-----------------------------------|--------------------------|--------------------------------|
| <i>Singular.</i> | <i>Plural.</i> | <i>Singular.</i> | <i>Plural.</i> |
| 1. mo, <i>personal</i> | 2. ba | mosali, <i>woman</i> ; | basali, <i>women.</i> |
| 3. mo, <i>of things</i> | 4. me | motse, <i>town</i> ; | metse, <i>towns.</i> |
| 5. le | 6. ma | leina, <i>name</i> ; | maina, <i>names.</i> |
| 7. se | 8. li | setlhare, <i>tree</i> ; | litlhare, <i>trees.</i> |
| 11. lo | } 10. li 6. ma (<i>rare</i>) | lonaō, <i>foot</i> ; | linaō, <i>feet.</i> |
| 14. bo | | louñō, <i>fruit</i> ; | mauñō, <i>fruits.</i> |
| 9. <i>no prefix</i> | 6. ma | bosigō, <i>night</i> ; | masigō, <i>nights.</i> |
| 1. <i>no prefix</i> | 10. li | pitsé, <i>horse</i> ; | lipitsé, <i>horses.</i> |
| | 2. bo | mamathoane, <i>bat</i> ; | bo'mamathoane, <i>bats.</i> |

To express multitude, as of trees, animals, etc., the prefixes *me* and *li* are often supplanted by *ma*; e.g. mothoare, *an olive tree*; methoare, *olive trees*; matlhoare, *many olive trees*; nku, *a sheep*; linku, *sheep*; manku, *many sheep*. In this there is a tendency, where it can be done, towards softening the initial consonant of the noun; e.g. pitsé, *a horse*; lipitsé, *horses*; mabitsé, *many horses*; tshèphè, *a springbok*; litshèphè, *springboks*; masèphè, *many springboks*.

When the prefix *lo* is placed before a word beginning with a *soft* consonant, and the prefix for the plural is to

be *li*, the *soft* consonant is changed into the corresponding *hard* letter; e.g.—

| | |
|----------------------------|-----------------|
| Lolala, <i>a mill</i> ; | Plural, litala. |
| Lofafa, <i>a feather</i> ; | „ liphafa. |
| Lobōnè, <i>a candle</i> ; | „ lipōnè. |
| Logopō, <i>a rib</i> ; | „ likgopō. |
| Losèlo, <i>a sieve</i> ; | „ litshèlo. |

Should the radical be a monosyllable, an *n* is interposed between the prefix and the permuted consonant; e.g. lolí, *a cord*; linti, *cords*; loshó, *death*; linchó, *deaths*. Before *p m* is interposed; e.g. lobu, *brack ground*; pl. limpu.

Under the head of 9, *no prefix*, will come all words beginning with *c, k, n, p, t*; e.g. chaka, *a battle-axe*, pl. lichaka; kóbō, *a kaross*, pl. likóbō; kgosi, *a chief*, pl. likgosi; khuti, *a hollow*, pl. likhuti; ñaka, *a doctor*, pl. liñaka; nōtō, *a hammer*, pl. linōtō; nyalo, *a wedding*, pl. linyalo; péla, *a cony*, pl. lipéla; pocō, *a question*, pl. lipocō; phōkō, *a he-goat*, pl. liphōkō; telo, *a cry*, pl. litelo; thaga, *a sparrow*, pl. lithaga.

Words expressing relationship form their plural by prefixing *bo* to the singular; e.g. kgantsaliè, *his sister*; bokgantsaliè, *his sisters*; 'raecho, *our father*; bo'raecho, *our fathers*. *Bo* (No. 1, *no prefix*) is also prefixed to form the plural of many words which refer to the smaller kinds of animals; e.g. samane, *a meer cat*, pl. bosamane; lobolu, *a chameleon*, pl. bolobolu; kgantlapane, *a lizard*, pl. bokgantlapane. Again, *bo* is commonly prefixed to a proper noun, as a collective plural; e.g. Bo-Yohane, *John and his companions*.

The infinitive of the verb is often used as a noun; a plural is sometimes formed by adding *ma* to the verb (dropping the infinitival *go*) and changing the final *a* to *o*; e.g. go ea (to go), *a going*; maeo, *goings*; go tla (to come), *a coming*; matlo, *comings*; go coa (to come forth); maco, *comings forth*; go bōoa (to return), *a returning*; maboō, *returnings*.

The following are some irregular plurals:—

| | |
|-------------------------|------------------|
| Ñoaga, <i>a year</i> ; | Plural, linyaga. |
| Noana, <i>a child</i> ; | „ bana. |

| | |
|-------------------------------|-------------------------|
| Fèlo, <i>a place</i> ; | <i>Plural</i> , mafèlo. |
| Lekotō, <i>a leg</i> ; | " maotō. |
| Lechofa, <i>an aperture</i> ; | " marofa. |
| Lechóó, <i>a paw</i> ; | " maróó. |
| Lesapō, <i>a bone</i> ; | " marapō. |
| Lecōgō, <i>an arm</i> ; | " mabōgō. |
| Lecoéle, <i>a fist</i> ; | " mabole. |
| Lesaka, <i>a kraal</i> ; | " maraka. |
| Lesama, <i>a cheek</i> ; | " marama. |
| Letsatsi, <i>a day</i> ; | " malatsi. |
| Letsèlè, <i>a breast</i> ; | " mabèlè. |
| Leitlhō, <i>an eye</i> ; | " matlhō. |
| Leinō, <i>a tooth</i> ; | " mènō. |
| Loèto, <i>a journey</i> ; | " likèto. |
| Moñ, <i>a master</i> ; | " beñ. |
| Mocoana ; | " Becoana. |
| Mmaba, <i>an enemy</i> ; | " baba. |
| Ntló, <i>a house</i> ; | " matló. |
| Bupi, <i>meal</i> ; | " maupi. |

In some nouns in the singular an elision, in accordance with the rule given in § 5, has taken place. These in the plural retain the elided consonant ; *e.g.*—

| | |
|---|-------------------------|
| 'Melé (contracted from mobele), <i>a body</i> ; | <i>Plural</i> , mebelé. |
| 'Mutla, <i>a hare</i> ; | " mebutla. |
| 'Mila, <i>a waggon-road</i> ; | " mebila. |
| 'Mópi, <i>a maker</i> ; | " babópi. |
| 'Mala, <i>colour</i> ; | " mebala. |

7. There are no declensions in the Secoana language. Prepositions, particles, derivative forms of the verb, supply the place of inflections. There is, however, what has been called a *locative case*. It occurs after the prepositions *mo*, *fa*, *koa*, and *kafa*, whether expressed or understood. To the last vowel of the word is then added *ñ*, and if that vowel be *broad* it becomes *acute*, if acute still more acute. Again, should that vowel be *a* it is changed into *e*, and if *é* into *i* ; *e.g.*—

| | |
|---------------------------|------------------------------------|
| Lonaō, <i>foot</i> ; | Mo lonaoñ, <i>In the foot</i> . |
| Molomo, <i>mouth</i> ; | Mo molomóñ, <i>In the mouth</i> . |
| Peló, <i>heart</i> ; | Mo peluñ, <i>In the heart</i> . |
| Seliba, <i>a well</i> ; | Fa selibeñ, <i>By the well</i> . |
| Mosèmè, <i>a mat</i> ; | Fa mosemeñ, <i>By the mat</i> . |
| Setlhare, <i>a tree</i> ; | Mo setlharéñ, <i>On the tree</i> . |
| 'Melé, <i>a body</i> ; | Mo 'meliñ, <i>In the body</i> . |

A few words do not decline; *e.g.* Koa gae, *At home*; Koa masimo, *To the gardens*; Fa moyako, *At the door*; mo 'isho (contraction of *leisho*), *On the hearth*.

In the case of a proper noun (or pronoun) being governed by *mo*, *koa*, etc., *go* is interposed between the preposition and the noun, and no inflection occurs; *e.g.* E isè koa *go* Peterose, *Take it to Peter*; E nnè mo *go* rona, *Let it stay among us*.

When a noun ends with *ñ*, the locative is formed by adding *ye*; *e.g.* boyañ, *grass*; Mo boyañye, *In the grass* (sometimes one hears Mo boyanyañ); kgañ, *a dispute*; mo kgañye, *In the dispute*.

When the infinitive of the verb is used as a noun the locative case is formed as follows:—Kafa go rateñ ga gago, *According to your will*.

8. The genitive is expressed by a particle placed between the two nouns, like *of* in English. This particle will be found to be connected by alliteration with the personal pronoun, and, like it, is ruled by the prefix of the first noun, being different for different prefixes, as shown below—

| | | <i>Singular.</i> | |
|------------------|-------------------|--------------------------|--|
| <i>Prefixes.</i> | <i>Particles.</i> | <i>Examples.</i> | |
| 1. 3. mo | oa | Moruti oa me, | <i>My teacher</i> (literally, The teacher of me). |
| 5. le | ya | Leseli ya letsatsi, | <i>The light of the sun.</i> |
| 7. se | sa | Sebété sa kgomó, | <i>The liver of an ox.</i> |
| 11. lo | loa | Lofafa loa nche, | <i>The feather of an ostrich.</i> |
| 14. bo | ya | Bogalé ya tau, | <i>The anger of a lion.</i> |
| 9. wanting | ea | Thipa ea gagoé, | <i>his knife</i> (literally, The knife of him). |
| 1. wanting | oa | 'Mamathoane oa ntló, | <i>The bat of the house.</i> |
| <i>Plural.</i> | | | |
| 2. ba | ba | Banna ba motse, | <i>The men of the town.</i> |
| 4. me | ea | Metse ea bonè, | <i>Their towns</i> (literally, The towns of them). |
| 6. ma | a | Mafókó a kgosi, | <i>The words of the king.</i> |
| 8. 10. li | tsa | Likgomó tsa Becoana, | <i>The oxen of the Becoana.</i> |
| 2. bo | ba | Bo'mamathoane ba sekgoa, | <i>The bats of the wood.</i> |

When the infinitive of a verb is used as a noun, the

genitival particle is *ga*; e.g. *go rata, to will*; *Go rata ga me, My will*. Two other words, *fèlo* and *golo*, both meaning *place*, take *ga* for their genitival particle; e.g. *Fèlo ga me, or Golo ga me, My place*. (See § 19.)

When the possessive case refers to a proper name, or to a noun of relationship, or to the interrogatory pronoun *mañ* (*who* or *whom*), *ga* is inserted between the genitival particle and the noun; e.g. *Thipa ea ga Yohane, John's knife*; *Molamu oa ga rrè, My father's stick*; *Ke lokoalo loa ga mañ? Whose letter is it?*

When the possessive case refers to a thing possessed by others in common with the person to whom it relates, a collective form of the possessive particle (see § 15) is used; e.g. *Kgomó eo rrè, My father's ox*; *Nku eo malomè, My uncle's sheep*; *Pitsé eo nkgololè, My elder brother's horse*; *kgomó coo rrè, My father's cattle*; *Lipóli coo malomè, My uncle's goats*; *Lipitsé coo nkgololè, My elder brother's horses*.

9. *Formation of Nouns*.—Many, if not most, Secoana nouns are derived from verbs.

Personal Nouns are formed from verbs by prefixing *mo* to the root and changing the final vowel into *i*. Words of this class agree in signification with English verbal nouns in *er*; i.e. they denote the *author* of the action expressed by the verb; e.g. *moagi*, a builder, from *go aga*, to build; *morèki*, a buyer, from *go rèka*, to buy, etc. In such words, broad vowels of the verb become acute; i.e. *ō* is changed into *o*, *è* into *e*; e.g. *go òka*, to betray, *mooki*, a betrayer; *go èta*, to travel, *moeti*, a traveller.

Nouns denoting the *action* of doing the thing signified by the verb are formed, without a prefix, by changing the final vowel into *ō*; e.g. *choarō*, the action of seizing, from *go choara*, to seize; *tllabanō*, the action of fighting, from *go tllabana*, to fight, etc. When the word begins with a soft consonant this is changed into the *hard* letter corresponding to it, and when it begins with a *vowel*, a *k* is prefixed. Examples are appended of both these rules.

Go bina, *to dance*;
Go fosa, *to miss*;

pinō, *a dancing*.
phoshō, *a miss*.

| | |
|----------------------------------|------------------------------|
| Go gama, <i>to milk</i> ; | kgamō, <i>a milking.</i> |
| Go huma, <i>to become rich</i> ; | khumō, <i>riches.</i> |
| Go leba, <i>to look at</i> ; | tebō, <i>a gaze.</i> |
| Go ruta, <i>to teach</i> ; | thutō, <i>a teaching.</i> |
| Go sèba, <i>to whisper</i> ; | tshèbō, <i>a whispering.</i> |
| Go shupa, <i>to point</i> ; | chupō, <i>a pointing.</i> |
| Go ama, <i>to touch</i> ; | kamō, <i>a touch.</i> |
| Go èma, <i>to stand</i> ; | kèmō, <i>a standing.</i> |
| Go ina, <i>to dip</i> ; | kinō, <i>a dipping.</i> |

Sometimes nouns thus formed denote an *instrument* or a tool with which the action is performed ; e.g. go rōka, *to sew* ; thókō, *an awl.*

By still changing the final *a* into *o*, and prefixing *mo*, *lo*, *bo*, or *se*, other nouns are formed. When the prefix is *bo*, the idea of state or condition expressed in English by the affixes *ness*, *ity*, etc., is conveyed ; e.g. bonōlō, *meekness* ; botsènō, *madness* ; boikokobeco, *humility* ; boichōkō, *endurance.*

Se is often found as a personal prefix, e.g. senatla, *a clever person* ; secoéréré, *a neat person.* Personal nouns denoting misfortune especially take *se* for their prefix ; e.g. sefofu, *a blind man* ; sechoarō, *a captive* ; setsènō, *a mad man*, etc.

Nouns can be formed from all adjectives by prefixing *bo* ; Bonchó, *blackness*, from nchó, *black* ; bontsi, *multitude*, from ntsi, *many* ; bontlè, *beauty*, from ntlè, *beautiful.* When the initial consonant of the adjective (without a prefix) can be *softened*, such a permutation must be made ; e.g. choeu, *white*, boshoeu, *whiteness* ; kgoló, *great*, bogoló, *greatness.*

10. The diminutive of nouns is formed by adding *ana* or *nyana* to the word ; e.g. ntló, *a house*, ntloana, *a little house* ; bogōbè, *porridge*, bogōbenyana, *a little porridge.* When the noun ends with *a*, this is elided ; e.g. sekgoa, *a wood*, se-koana, *a coppice.*

In some cases the last consonant is permuted, in accordance with the principle of final permutation detailed in the Appendix ; e.g.—

| | |
|---------------------------|-----------------------------|
| Thèbè, <i>a shield</i> ; | <i>Diminutive,</i> thèyana. |
| Kgōlé, <i>a thong</i> ; | „ kgoyana. |
| Setlhare, <i>a tree</i> ; | „ setlhatshana. |
| Lomōta, <i>a trench</i> ; | „ lomōcana. |
| Molapō, <i>a river</i> ; | „ molacoana. * |

| | |
|-------------------------------|---------------------------------|
| Tshèphè, <i>a springbok</i> ; | <i>Diminutive</i> , tshèchoana. |
| Póli, <i>a goat</i> ; | „ pótsane. |
| Noana, <i>a child</i> ; | „ ñoanyana. |
| Lolémé, <i>a tongue</i> ; | „ loleñoana. |
| Kgomó, <i>an ox</i> ; | „ kgoñoana. |

Since the genitival particle and all pronouns (see Paradigm on page 12) are determined by the prefix of the noun, it is often possible to omit the prefix. So one often hears 'atla sa me (my hand), instead of seatla sa me ; 'itlhō ye le yosi (the single eye), instead of leitlhō ye le yosi ; kgomó tsa gago (your oxen), instead of likgomó tsa gago.

2. PRONOUNS.

Since the Pronouns in Secoana serve to connect the substantive with the adjective, it is necessary to treat of them before the latter.

11. The Paradigm on the next page contains the personal and demonstrative pronouns, both singular and plural, and also the genitival particles.

The following are exceptions :—

Nouns of relationship require the pronouns of sequence No. 1. (*mo* personal), e.g. 'Ragoè o ile, *His father has gone* ; Ke ènè kgantsaliakè, *She is my sister* ; Noana eo o bonakō, *This child is clever*.

Metsé, *water*, and mènō, *teeth* (plural of leinō, and so probably existing in an earlier form as mainō), take sequence No. 6 (*ma* plural) ; e.g. Metsé a noka, *The water of the stream* ; Mènō a tau a robegile, *The teeth of the lion are broken*.

Words in which an elision has taken place (see p. 7) take the pronouns of sequences 1 or 3 ; e.g. 'Mutla o bolailoe, *The hare has been killed* ; 'Mópi eo o na a bópa pitsa eeo o boetsè koa motsaneñ oa gagoè, *The potter who made that pot has returned to his village*.

| | Emphatic. | Nominative. | Objective before the Verb. | Following the Genitival Participle. | Collective. | Genitival Participle. | Demonstrative. | |
|--|--|--|-----------------------------------|---|------------------------|-----------------------|----------------------------------|------------------------------------|
| 1st Person, singular " plural | nna, <i>I, me</i> rona, chona, <i>we,</i> <i>us</i> | ke, kea, ka, n, <i>I</i> re, rea, ra, <i>we</i> | n, m, <i>me</i> re, <i>us</i> | me, ka, (of) <i>me</i> rona, chona (of) <i>us</i> | n, no ro cho | | | |
| 2nd Person, singular " plural | oèna, <i>thou, thee</i> lona, nyena, <i>you</i> | o, oa, <i>thou</i> lo, loa, <i>you</i> | go, <i>thee</i> lo, <i>you</i> | gago, (of) <i>thee</i> lona, nyena | o, oe lo | | | |
| 3rd Person. <i>Singular Prefixes.</i> | | | | | | | | |
| 1. mo, <i>personal</i> | } ènè, <i>he, him</i> ōnè, <i>it</i> yōnè, " " shōnè, " " lōnè " " yōnè " " eōnè " " gōnè " " | o, oa, a, <i>he</i> | mo, <i>him</i> | gagoè, (of) <i>him</i> | e | oa, <i>of</i> | eo, <i>this</i> eoo, <i>that</i> | |
| 1. wanting | | o, oa, <i>it</i> | o, <i>it</i> | ōnè, (of) <i>it</i> | o | oa " " | o " " oo " " | |
| 3. mo, <i>of things</i> | | le, lea, ya " " | le " " | yōné " " | yo | ya " " | ye " " yeo " " | |
| 5. le | | se, sea, sa " " | se " " | shōnè " " | sho | sa " " | se " " seo " " | |
| 7. se | | lo, loa " " | lo " " | lōnè " " | lo | loa " " | lo " " loo " " | |
| 11. lo | | bo, boa, ya " " | bo " " | yōnè " " | yo | ya " " | yō " " yoo " " | |
| 14. bo | | e, ea " " | e " " | eōnè " " | eo | ea " " | e " " eeo " " | |
| 9. wanting | | go, goa, ga " " | go " " | gōnè " " | go | ga " " | fa, foo, or mo, moo | |
| 15. — | | | | | | | | |
| <i>Plural Prefixes.</i> | | | | | | | | |
| 2. ba, bo | | bōnè, <i>they, them</i> | ba, baa, <i>they</i> | ba, <i>them</i> | bōnè, (of) <i>them</i> | bo | ba, <i>of</i> | ba, <i>these</i> bao, <i>those</i> |
| 4. me | | eōnè, " " | e, ea " " | e " " | eōnè " " | eo | ea " " | e " " eo " " |
| 6. ma | | ōnè " " | a " " | a " " | ōnè " " | o | a " " | a " " ao " " |
| 8. & 10. li | | cōnè " " | li, lia, tsa " " | li " " | cōnè " " | co | tsa " " | tse " " tseo " " |

Of the Emphatic Pronoun.

12. The Emphatic Pronoun is used in such assertions as would be expressed in English by "For my part," or "As far as I am concerned;" e.g. *Nna*, ka re yalo (literally, *I*), I said so; *Enè*, kea mo rata (*Him*), I love him. Also in such sentences as *Ke gōné*, It is *it*; *Shōnè*, se ntle thata, *It* is very pretty; *Cōnè* ke likgomó ruré, *Those* are something like oxen; *A o kaea nna?* Do you mean *me*? *Go tla ea oèna*, You will go (literally, There will go *you*); *Ke bōnè*, It is *they*. Also after the prepositions *mo*, *koa*, *le*, *ka*, etc.; e.g. *mo go eōnè*, in *it*; *koa go bōnè*, to *them*; *le oèna*, with *you*; *ka ènè*, by *him*.

Of the Nominative Pronoun.

13. The Nominative Noun and the Verb must always be connected by a pronoun. You cannot say *Mosetsana róka*, for *The girl sews*, but *Mosetsana oa róka* (literally, *The girl she sews*); nor *Kgomó timetse*, for *The ox has strayed*, but *Kgomó e timetse*.

The Nominative Pronoun, as the foregoing paradigm shows, has mostly two or three forms. The use of one or more of these is determined by the tense of the verb to which they refer.

Examples.

1. *Motlhañka o tsamaila*, *The servant (he) has gone.*
Mosali o na a itumèla, *The woman (she) rejoiced.*
Monna oa mo rata, *The man (he) loves him.*
3. *Motse o ka agioa*, *The town (it) may be built.*
Morafé o no oa ata, *The nation (it) increased.*
Molapō oa cha, *The river is drying up.*
14. *Bogōbè bo yeloe*, *The bread has been eaten.*
Bora bo no ya robèga, *The bow was broken.*
Botshélō boa tshéloa, *The drift is being crossed.*
7. *Setlhare se tla reñoa*, *The tree will be cut down.*
Sechaba se ne sa phatlalala, *The tribe became scattered.*
Selo sea shoa, *The thing is dying.*
11. *Lolapa lo tletse*, *The court-yard is full.*
Louñō ga loa ka loa bucoa, *The fruit was not ripe.*
Loli loa kgaoga, *The string is coming asunder.*

8. Linku li tla timéla, *The sheep will stray.*
 Linca li ne tsa bogōla, *The dogs barked.*
 Lipóli tla mo tshaba, *The goats are afraid of him.*

The letter *n* (prefixed to the following word) is used instead of or interchangeably with *ke* before some tenses of the verb; e.g. Nka lema, *I can plough*, or Ke ka lema; Ntla gana, *I will refuse*, or Ke tla gana; Ga nka ka ea, *I did not go*, or Ga kea ka ka ea; Gore ntle ke koalè, *That I may write*, or Gore ke tle ke koalè.

After the conjunctions *fa* (if), and *ka* (since), etc., the third person nominative pronoun (he) is always *a*; e.g. Fa a tla, *If he comes*, not Fa o tla; Ka a tsile, *Since he has come*, not Ka o tsile.

With the present tense of the verb *go tla* (to come) a change in the pronoun is made, and we find Kee tla, *I am coming*; Oe tla, *He is coming*, Ree tla, Loe tla, Bae tla, Lie tla, etc., instead of Kea tla, Oa tla, Rea tla, Loa tla, Baa tla, and Lia tla.

With the present tense of the verb, when used absolutely, the longest form of this pronoun is used; e.g. Kea rata, *I love*; and again with the objective pronoun before the verb, e.g. Kea mo rata, *I love him*; but when the verb is followed by a noun, the first shorter form is used, e.g. Ke rata mali, *I love money*. When the verb is followed by an adverb, though the object of the sentence be the pronoun before the verb, the shorter nominative pronoun is used; e.g. Kea mo itse, *I know him*, but Ke mo itse sentle, *I know him well*.

The first placed of the Personal Nominative Pronouns, when prefixed to *pe*, forms with the negative the adjective *no* or *none*; e.g. Ga go na ope, *There is no one*; Ga go na morafè ope, *There is no nation*; Ga a na leina lepe, *He has no name*; Ga re na sépe, *We have nothing*; Setlhare seo ga se na louñò lope, *That tree has no fruit*; Ga ba na bogōbè bope, *They have no bread*; Bogosi yoo ga bo na melao epe, *That kingdom has no laws*; Ga a nna gope, *He dwells nowhere*; Motse o ga o na bathó bape, *This town has no people*; Ga go na mafókó ape, *There are no news*; Lesakana ye ga le na linku lipe, *This kraal has no sheep*.

When two or more nouns of different prefixes are nominatives to a verb, the pronoun connecting them with the verb should be *li*; e.g. Molemō oa gagoè, le bonōlō, le bobélónomi, li feta tsa bathó botlhe, *His goodness, meekness, and kindness exceed every one's*. When two or more nouns of the singular number having the same prefix are nominatives to the verb, the pronoun may be that which would agree with the plural of the said prefix; e.g. Leseli le lefifi ga a choane, *Light and darkness are not alike*.

Of the Objective Pronoun.

14. The Objective Pronoun, except when the Emphatic is used objectively as stated above, is always placed before the verb; e.g. Réa mo tlotla, *We honour him*; O tla bo ya, *You will eat it* (bogōbè, *porridge*, being understood); Ke tla se isa kae? *Where shall I take it?* (selō, *a thing*, understood); Nka go utloa, *I can hear you*.

The objective case of the first personal pronoun singular is expressed by prefixing *n* to the verb; e.g. A oa ntshaba? *Do you fear me?* As will be seen by the following examples, this in certain cases demands a change in the initial consonant of the verb, in accordance with the rule of permutation already given.

| | |
|-------------------------------------|--|
| O tla gana, <i>He will refuse</i> ; | O tla nkgana, <i>He will refuse me</i> . |
| Humisa, <i>enrich</i> ; | Nkhumisa, <i>Enrich me</i> . |
| Léré, <i>bring</i> ; | Ntéré, <i>Bring me</i> . |
| Rata, <i>love</i> ; | Nthata, <i>Love me</i> . |
| Sebetsa, <i>whisper to</i> ; | Ntshebetsa, <i>Whisper to me</i> . |
| Shutèla, <i>move for</i> ; | Nchutèla, <i>Move for me</i> . |

When the verb begins with a vowel, *k* is inserted between it and the pronoun *n*; e.g. alima, *lend*; nkalima, *lend me*.

M is prefixed to the permuted consonant instead of *n*, when the verb begins with *b* or *f*; e.g. bitsa, *call*, mpitsa, *call me*; femèla, *defend*, mphemèla, *defend me*.

In the third person singular, when *mo* (him) precedes a verb beginning with *b*, both *o* and *b* are elided and *m* is prolonged almost to the force of *mm*; e.g. Ke belitse, *I have beaten*; Ke mmelitse (or as it is more often written, Ke

'meltse), *I have beaten him*. When *mo* precedes a verb beginning with *f*, the *o* is elided; e.g. *Ke tla feta, I will pass*; *Ke tla 'mfeta, I will pass him*.

Of the Collective Pronoun.

15. The Collective Pronouns are suffixed to the preposition *na* (with); e.g. *naō, with you*; *naē, with him*; *nalō, with you*; *nabō, with them*; *naō, nayō, nashō, nalō, naeō, nacō, with it*, or *with them*, the distinction depending on the nouns with which the pronouns agree. The collective pronouns when prefixed to *tthe* and *si* form respectively the adjectives *all* or *the whole*, and *only*, *alone*, or *self*. The following examples are given:—

Collective with tthe.

| | |
|--|--|
| Rona rotthe, <i>all we</i> . | Thipa eotthe, <i>the whole knife</i> . |
| Lona lotthe, <i>all ye</i> . | Fēlo gotthe, <i>the whole place</i> . |
| Motse otthe, <i>all the town</i> . | Bathó botthe, <i>all people</i> . |
| Lerumō yotthe, <i>the whole spear</i> . | Metse eotthe, <i>all towns</i> . |
| Selèpè shotthe, <i>all the axe</i> . | Malatsi otthe, <i>all days</i> . |
| Lofèlō lotthe, <i>the whole broom</i> . | Lilō cotthe, <i>all things</i> . |
| Bogòbè yotthe, <i>all the porridge</i> . | |

Collective with si.

| |
|---|
| Ke nna ka nosi, <i>It is I myself</i> . |
| Ke tsile ke le nosi, <i>I have come alone</i> . |
| A o tla tla ka oesi? <i>Will you come yourself?</i> |
| Re tla ea re le rosi, <i>We will go alone</i> . |
| Ke lona losi ba lo ka eañ, <i>You are the only ones that can go</i> . |
| Ke bōnè bosi, <i>It is they alone</i> . |
| O tsile ka esi, <i>He has come himself</i> . |
| Ke yōnè lerumō yosi, <i>That is the only spear</i> . |
| Ke shōnè shosi, <i>It is the very thing</i> . |
| Losèlo loo ke lōnè ka losi, <i>That sieve is the very one</i> . |
| Ke yeke bogòbè yosi, <i>I have eaten the porridge only</i> . |
| A thipa e ke eōnè eosi? <i>Is this the only knife?</i> |
| Bathó ba tsile ka bosi, <i>The people have come themselves</i> . |
| Ke eōnè mecoeli eosi, <i>Those are the only fountains</i> . |
| Mafókó osi, <i>The only words</i> . |
| Mafókó ao ka osi, <i>The same words</i> . |
| Linku li tsile li le eosi, <i>The sheep have come alone</i> . |

It has been remarked that the Emphatic Pronouns are formed by adding *ne* or *na* to the conjunctive.

The use of this collective form in the possessive case has been pointed out in § 8; its use, with the numeral adjective, will be found in § 33; it is sometimes used with the verb, as follows:—Moroaoè o na a nyala malôba, 'me bathó ba gagoè *boo* ba le teñ, *His son was married the day before yesterday, and all his people were there*; Yohane le Peterose *boo* ba le gônè, *Both John and Peter were there*. In pronouncing it, the *o* should be prolonged. Probably it would be correct to write *eoolthe, bootlthe, noosi*.

Of the Demonstrative Pronoun.

16. Besides the Demonstrative Pronouns shown in the paradigm, the pronoun *that* is formed by adding *le* to the first-placed demonstrative pronoun. This form is mostly used to distinguish by distance; e.g. Bathó bale, *Those people (yonder)*; Nnaea thipa ele, *Give me yonder knife*. Also to express comparison of distance, as in the following dialogue:—A o bôna setlhare seo? *Do you see that tree?* A o raeca seo sa motlhoare? *Do you mean that one, the olive?* 'Nya, sele, sa molibonoka, *No, that further one, the willow*.

In this longer form, the vowel should be prolonged in pronunciation, almost to the extent of doubling the sound, as *baale, seele, eele*.

The demonstrative *this* is often formed by adding *no* to the first-placed demonstrative in the paradigm; e.g. Mo sekgoeñ seno, *In this wood (in which I am)*; Ka tsatsi yeno, *On this (present) day*; Mo tluñ eno, *In this house (in which I am)*. This form is often put in opposition to that formed by adding *le*, described above; e.g. Moseya ono oa noka, *This side of the stream*; Moseya ole oa molapô, *That side of the river*. The two forms given in the paradigm, *o*, *this*; *oo*, *that*, etc., seem to have the distinguishing idea of *on this hand* and *on that hand*, while *onq* and *ole* have that of *here* and *yonder*.

Of the Relative Pronoun.

17. There is no special form for the Relative Pronoun in Secoana; its place is supplied by the first-placed de-

monstrative, followed sometimes immediately, at others more remotely, by the personal pronoun, whether emphatic, nominative, objective, or possessive, as the phrase may demand.

Examples: With the Emphatic after a Particle.

Bathó *ba* ke tsileñ le *bônè*, *The people with whom I came.*

Tlhobolô *e* ke fulileñ ka *cônè*, *The gun with which I shot.*

Monna *eo* ke tla rekañ pitsé mo go *ènè*, *The man from whom I shall buy a horse.*

With the Nominative.

Batlhanka *ba ba* nkitsèñ, *The servants who know me.*

Lekau *ye le* lemileñ tshimô, *The young man who has dug the garden.*

Linku *tse li* timetsèñ, *The sheep which have strayed.*

With the Objective.

Moroetsana *eo* ke *mo* ratañ, *The damsel whom I love.*

Pelesa *e* ke tla *e* kgoetsañ, *The pack-ox which I shall drive.*

Molelô *o re o* tukisitseñ, *The fire which we have kindled.*

With the Possessive.

Kgosi *e* lefatshé *e* leñ ya *cônè*, *The chief whose country it is.*

Selô *se* ke buañ kaga *shônè*, *The thing of which I speak.*

Moeñ *eo* pitsé *ea* gagoe *e* lathegileñ, *The stranger whose horse is lost.*

Sentences with a Double Relative.

1. Ke *ènè* EO mogoma *o* ke lemañ ka *ònd* *e* leñ oa GAGOË, literally, *It is he who the pick which I dig with it is of him.*

2. Pitsa E E thubegileñ ke *e* mosetsana *o na a e* rëka ñögôla, literally, *The pot which is smashed is that which the girl bought it last year.*

3. Petsana E rrè *o E* go neileñ ke *e* malomagoè *o na a e* mo naea malôba, literally, *The foal which my father he has it you given is that which his uncle he it him gave the day before yesterday.*

In sentence No. 1, EO is demonstrative with GAGOË, possessive after *oa*; *o* is demonstrative with *ònd* emphatic after *ka*.

“ No. 2. E E are demonstrative and nominative; *e* is demonstrative with *e* objective.

“ No. 3. E is demonstrative with E objective; *e* is demonstrative with *e* objective.

It will be noticed that in the above examples the verb ends in *ñ*; the relative phrase mostly demands this. (See § 50.)

When the first and second personal pronouns are used in a relative sentence, the demonstratives of the third person, whether singular or plural, are used; e.g. Nna *eo* ke buileñ,

I who have spoken; Oèna eo o mo thusitseñ, *You who have helped him*; Rona ba rè sa choanelañ, *We who are unworthy*; Lona ba lo rekileñ, *Ye who have bought*.

The Interrogative Pronoun.

18. The following are the Interrogative Pronouns:—

Eñ, or ñ? what? Mañ (sing.), bomañ (plur.)? who? Fe? which?

Eñ is used with the auxiliary, substantive, and other verbs; e.g. Ke eñ? *What is it?* Seo se ke eñ? *What is this thing?* Seo se o se bitsa eñ? *What do you call this thing?*

Ñ is suffixed to the verbs; e.g. O batlañ? *What do you seek?* O tshabañ? *What do you fear?* O lirileñ? *What have you done?*

Ñ is also suffixed to the genitival particle; e.g. Lokoalo loañ? *A writing of what?* Seo se ke sañ? *What is this a thing of?* (i.e. What does it belong to or form a part of?) Ke boyaloa yañ? *What kind of wine is it?* Ke motlhala oañ? *What is it the spoor of?*

Mañ and *bomañ* are used as follows:—Ke boman? *Who are they?* Ntló e agiloe ke mañ? *By whom has the house been built?* Thipa e ke ea ga mañ? *Whose knife is this?*

Mañ is sometimes used to supply the relative pronoun; e.g. Ga ke itsé gore ke tla bitsa mañ, *I do not know whom I shall call* (literally, I do not know that I shall call whom).

Fe? (which?) is affixed to the personal nominative pronouns; e.g., Mothó ofe? *Which man?* Molapō ofe? *Which rivulet?* Lecōgō lefe? *Which arm?* Seliba sefe? *Which fountain?* Loètō lofe? *Which journey?* Bogōbè bofe? *Which porridge?* Namane efe? *Which calf?* Fèlō gofe? *Which place?* Banna bafe? *Which men?* Mesamō efe? *Which pillows?* Mafókó afe? *Which words?* Liló life? *Which things?*

The difference of meaning in the above interrogatory forms may be illustrated best by the example of a key (selotlolo). A man finding a key, and being entirely ignorant of its use, might ask, Seo se ke eñ? *What is this thing?*

But if, knowing its use, he wanted to know to what lock it belonged, he might ask, *Selotlolo se ke sañ? What is this the key of?* Lastly, if in a bunch of keys he wanted to know which belonged to a certain lock, he would ask, *Ke selotlolo sefe? Which key is it?*

Of the Indefinite Pronoun.

19. Pronouns No. 15 in the paradigm are used indefinitely, *i.e.* to express *it is, there is, etc.*; *e.g.* *Go siamé, It is right; Go molemō, It is good; Go ntlè, It is nice; Go kgakala, It is far; Go tla ea mañ? Who will go? (literally, There will go who?) Go tla itsé ènè, He will know (literally, There will know he); Go ntsé yalo, It is so; Ga goa nna yalo, It is not so; Go no ga nna yalo, It was so; Ga goa ka ga nna yalo, It was not so; Ke gōnè, It is it; A go nnè yalo, Let it be so; Go se ka ga nna yalo, or A go se nnè yalo, Let it not be so.* One often meets with such expressions as *Ga liralá, It came to pass; Ga tla mothó, There came a person; Ga bua ènè, He spake (literally, There spake he).* These are only shortened forms of *Go no ga liralá, Go no ga tla, Go no ga bua, etc.*

When the infinitive mood of the verb is used as a noun, sequence No. 15 is used as its pronoun and genitival particle. *Go tla ga gagoè, His coming (literally, to come of him); Go rata mo go siameñ, A right will (literally, to will which right).*

So, too, with the different adverbs formed by conjunction with the pronouns; *e.g.* *gotlhe, altogether; Ga go na gope koa o ka eañ gōnè, There is nowhere where he can go; Ke gofe? Which (place) is it?*

The last two examples refer to place, and probably in these, *golo*, or *fèlo* (a place), is understood. Both these words agree with sequence No. 15, but with this difference, that *fèlo* takes *fa* and *foo* for its demonstratives, while *golo* takes *mo* and *moo*. A few examples of these words are given. *Ga re na fèlo fa re ka agañ gōnè, We have no place where we can live; Fèlo foo ke fèlo fa go mashoe, That place is a bad place; Ke golo mo pula e sa neñ gōnè, It is*

a place where rain does not fall ; Golo moo ga go na boyañ, *That place has no grass.*

20. When the personal possessive pronouns *my, yours,* and *his* refer to something which is possessed by a person in common with others, the following form is used :—Ga echo, *mine* ; ga eno, *yours* ; ga gabo, *his* ; e.g. koa ga echo, *at my (home)* ; koa ga eno, *at your's* ; koa ga gabo, *at his.*

So also, Mothó oa echo, *A person of my kindred* ; or the plural, Bathó ba echo. Sometimes a still shorter form is used, as follows :—Bathó becho, *my people* ; litsala tsecho, *my friends* ; bathó beno, *thy people* ; litsala tseno, *thy friends* ; pitsé eno, *thy horse* ; pitsé eabo, *his horse.* When *ga* is inserted, the pronoun refers to place ; e.g. Bathó baecho, *People related to me* ; but Bathó bageacho, *People who live at the same place as I do.*

21. Nouns of relationship contain the possessive idea, and mostly have the pronouns which would ordinarily follow the genitival particle suffixed in a contracted form.

*
Examples.

| | | |
|----------------------------|------------|----------------|
| 'Rè, <i>My father,</i> | instead of | Rara oa me. |
| 'Ragō, <i>Your father</i> | „ | Rara oa gago. |
| 'Ragoè, <i>His father</i> | „ | Rara oa gagoè. |
| 'Raechō, <i>Our father</i> | „ | Rara oa chona. |
| 'Raenō, <i>Your father</i> | „ | Rara oa nyena. |
| 'Rabo, <i>Their father</i> | „ | Rara oa bōnè. |

So also, 'mè (better written *mmè*), *my mother* ; 'mago, *your mother*, 'magòè, *his mother*, 'maecho, *our mother*, 'maeno, *your mother*, 'mabo, *their mother.* Again, malomè, *my uncle (mother's brother)*, malomagō, malomagoè ; mañoanè, *my aunt (mother's younger sister)*, mañoanagō, mañoanagoè, etc.

Several nouns of relationship form this contraction as follows :—Moroaliakè, *my daughter* (instead of moroali oa ka) ; moroaliō, *your daughter* ; moroaliè, *his daughter* ; mogolole (or nkgolole), *my elder brother* (mogolōō, mogolōè) ; 'nakè (short for monnakè), *my younger brother* (monnaō, monnaoè) ; moroakè, *my son* (moroaō, moroaòè), etc.

Still another form is the following :—Mògatsakè, *my spouse* ; mogacō, *your spouse* ; mogatsè, *his spouse.*

The genitival idea being contained in these nouns, it is not necessary to use any particle in connecting them with other nouns; e.g. mañoana Maria, *Mary's aunt*; mogatsa Filipe, *Philip's wife*; moroa Yakobo, *James' son*.

22. It will have been noticed that in the above examples the suffixed form of the first person singular pronoun ends in *e*; e.g. 'rè, 'mè, kgantsaliakè, mogatsakè, etc. But this form is only used when speaking *of* a person, not *to* him. In the latter case the pronoun must end in *a*; e.g. 'ra, 'ma, kgantsaliaka, etc. The same is the case with personal proper names which end in *a*, such as Pula, Seleka, Lichaba, etc. These, though respectively meaning *rain, an adder, and nations*, are, with countless others, often given to persons. In speaking *to* a person whose name ends with *a* you must say Pula, Seleka, or Lichaba, but you would speak *of* him as Pule, Seleke, or Lichabe.

3. ADJECTIVES.

23. Adjectives are placed after the nouns, and mostly have the prefix of these also attached to them, a pronoun being inserted between the two words; e.g. 'nye, *little*, 'nye'nye, *very little*, 'nye'nye'nye, *very little indeed*, 'nye'nyane, *too little*; ntlè, *pretty*; ntsi, *many*, ntsintsi, *very many*, nchó; *black*, tala, *green*; tiloli, *striped*; telele, *long*; kima, *stout*; tonna, *big*.

| | |
|--|--|
| Mothó eo montlè, <i>a good-looking person.</i> | Linōnè tse lintsì, <i>many blesboks.</i> |
| Bathó ba ba'nye, <i>a few people.</i> | Lipulumō tse lintsintsi, <i>very many wildebeests.</i> |
| Motse o mo'nye'nye, <i>a very little town.</i> | Molora o monchó, <i>black ash.</i> |
| Metsé a ma'nye'nye'nye, <i>a very little water indeed.</i> | Boyañ yo botala, <i>green grass.</i> |
| Kgōlè e 'nye'nyane, <i>too small a thong.</i> | Pitsé e tiloli, <i>a striped horse.</i> |
| Setlhare se sentlè, <i>a pretty tree.</i> | Setlhake se setelele, <i>a long island.</i> |
| | Logoñ lo lokima, <i>a stout piece of wood.</i> |
| | Namane e tonna, <i>a big calf.</i> |

The connecting pronouns in the above examples are the demonstratives.

The adjective *ñoe* means *some* when it follows the noun without the intermediate pronoun, but with the pronoun it means *another* or *other* in the sense of *additional*, e.g.—

| | |
|--------------------------------------|--|
| Mothó moñoë, <i>some man</i> ; | mothó eo moñoë, <i>another man.</i> |
| Motlha moñoë, <i>some time</i> ; | motlha o moñoë, <i>another time.</i> |
| Leina leñoë, <i>some name</i> ; | leina ye leñoë, <i>another name.</i> |
| Selèpè señoë, <i>a certain axe</i> ; | selèpè se señoë, <i>another axe.</i> |
| Louñō loñoë, <i>some fruit</i> ; | louñō lo loñoë, <i>another fruit.</i> |
| Bofulō boñoë, <i>some pasture</i> ; | bofulō yo boñoë, <i>another pasture.</i> |
| Thipa ñoe, <i>a certain knife</i> ; | thipa e ñoe, <i>another knife.</i> |
| Fèlo goñoë, <i>a certain place</i> ; | fèlo fa goñoë, <i>another place.</i> |
| Bathó bañoë, <i>some people</i> ; | bathó ba bañoë, <i>other people.</i> |
| Mekōa meñoë, <i>some heaps</i> ; | mekōa e meñoë, <i>other heaps.</i> |
| Matsha mañoë, <i>some lakes</i> ; | matsha a mañoë, <i>other lakes.</i> |
| Linku liñoë, <i>some sheep</i> ; | linku tse liñoë, <i>other sheep.</i> |

24. When an adjective begins with a *hard* consonant capable of permutation, this must be changed to its corresponding *soft* consonant after all the prefixes except *li* ; e.g. tshesane, *thin*, setlhare se sesesane, *a thin tree* ; lithomesho tse litshesane, *thin rafters* ; but the original form is retained after a noun which lacks a prefix ; e.g. tlhomesho e tshesane, *a thin rafter*. A few additional examples are given below.

| | |
|---|--|
| Pitsa e kgoló, <i>a large pot.</i> | Mosésé o mosetlha, <i>a yellow petti-coat.</i> |
| Mosali eo mogoló, <i>a great woman.</i> | Kgomó e choeu, <i>a white ox.</i> |
| Sechaba se segoló, <i>a great tribe.</i> | Seatla se seshoen, <i>a white hand.</i> |
| Boleó yo bogoló, <i>great wickedness.</i> | Mothó eo moshoen, <i>a white person.</i> |
| Lipitsa tse likgoló, <i>large pots.</i> | Taka e khibilu, <i>red pipeclay.</i> |
| Lefókó ye legoló, <i>a great word.</i> | Louñō lo lohibilu, <i>a red fruit.</i> |
| Loètō lo logoló, <i>a great journey.</i> | Mabōgō a mahibilu, <i>red arms.</i> |
| Banna ba bagoló, <i>great men.</i> | Petsana e khunou, <i>a brown foal.</i> |
| Melamu e megoló, <i>great clubs.</i> | Mogatla o mohunou, <i>a brown tail.</i> |
| Matlhō a magoló, <i>great eyes.</i> | Kgomó e pululu, <i>a grey ox.</i> |
| Thipa e ncha, <i>a new knife.</i> | Moriri o 'mululu, <i>grey hair.</i> |
| Lithipa tse lincha, <i>new knives.</i> | Tshipi e potlana, <i>a small iron.</i> |
| Leina ye lesha, <i>a new name.</i> | Sebété se sebotlana, <i>a small liver.</i> |
| Boyañ yo boshā, <i>new grass.</i> | Lilō tse lipotlana, <i>small things.</i> |
| Khai e tshetlha, <i>a yellow cloth.</i> | Noana eo 'motlana, <i>a small child.</i> |

25. Some adjectives are connected with the noun by

means of the demonstrative and nominative pronouns, and are not affected by the prefix of the noun; e.g. mosimane eo o loshōkō, *an impudent boy*; kgosi e e matsetselekō, *a prudent chief*; mothó eo o mashoè, *an ugly person*; likhai tse li lotsatsa, *thin cloths*; bogōbè yo bo monate, *nice porridge*; lekau ye le mafatla, *a bald youth*; pōō e e tlhaga, *a wild bull*.

In at least one case, that of sele (*other* in the sense of *different from*), only the nominative is used as the connecting pronoun; e.g. mothó o sele, *a different person*; mokgoa o sele, *a different custom*; lilō li sele, *other things*.

26. Nouns also may be connected with other nouns by the demonstrative and nominative pronouns and used as adjectives as in the case of molemō, *goodness*; thata, *strength*; bogalé, *anger*; boshula, *evil*; bōnōlō, *meekness*, etc.; e.g. mothó eo o mōlemō, *a good man*; selèpè se se thata, *a strong axe*; nca e e bogalé, *an angry dog*; lipéló tse li boshula, *evil hearts*; banna ba ba bonōlō, *meek men*. Sometimes the genitival particle is used instead of the pronouns; e.g. mothó oa boikgogomoshō *a proud person*; mosali oa motlholagali, *a widow woman*.

Verbs, especially the intransitive, are constantly used as adjectives in a quasi participial way; e.g. mosali eo o cofetseñ, *an old woman* (literally, a woman who has become old); puō e e boitshegañ, *a terrible saying* (literally, a saying which is terrible).

27. Adjectives, like nouns, form a diminutive by adding *ana* or *nyana*; e.g. mothó, eo 'motlanyana, *a very little man*; mosali eo moshoeunyana, *a rather light-coloured woman*; kgōlè e tshesanyane, *a very thin thong*.

Here again a permutation of consonants takes place, similar to that noticed in describing the diminutive of nouns; e.g. mothó eo mokhutshane, *a small person*; mothó eo mokhuchoanyane, *a very small person*.

The feminine of cattle is expressed by adding this diminutive to the adjective of colour; e.g.—

Kgomó e phachoa, *a black and white ox*, fem. kgomó e phachoa.
Pitsé e tiloli, *a striped horse*, fem. pitsé e tilosana.

Kgomó e pululu, a grey ox, fem. kgomó e pulucoana.
Pitsé e choeu, a white horse, fem. pitsé e choaana.

Nchó (black) loses its *n* in the feminine; e.g. pitsé e nchó, a black horse; pitsé e choana, a black mare.

28. Adverbs are formed from many adjectives by prefixing *se*, the permutation taking place as given in § 24, *ncha*, *new*, *sèsha*, *anew*; *ntlè*, *nice*, *sentlè*, *nicely*; *kgoló*, *great*, *segoló*, *greatly*.

29. There is no comparison of adjectives in Secoana. Instead, the adverb *bogoló* (especially) is often used as follows:—Pitsé e, e thata bogoló go eeo, literally, *This horse is strong rather than that one*; but it is better Secoana to use the verb *go feta* (to pass), and to say, Pitsé e, e thata go feta eeo, *This horse is strong, surpassing that one*; or Pitsé e, e feta eeo ka bothata, *This horse surpasses that one in strength*.

If you wish to put a question as to comparison, you may ask it as follows, *Fa go le Yohane, go le Peterose, bogoló o rata ofe? Which do you prefer of John and Peter?* The verb *go gaisa* (to excel) is also used to express comparison of worth; e.g. Louñó lo, lo monate thata, go gaisa loo, literally, *This fruit is very sweet, excelling that*. To express the superlative, the following form will be used:—*Ñoana eo, o ithuta sentlè go feta bana botlhe, This child learns nicely, surpassing all the children*; or *Ñoana eo, o gaisa bana botlhe ka go ithuta, This child excels all the children in learning*.

The idea of intensity is often obtained by repetition, see example in § 23 of *'nye*, *'nye'nye*, and *'nye'nye'nye*; and of *ntsi*, *ntsi-ntsi*. So also *kgoló* makes *kgolb-golb* (very old), and also its adverb *bogoló-goló* (very long ago).

4. NUMERALS.

30. The Becoana of old counted on their fingers, beginning always with the little finger of the left hand, crossing over from thumb to thumb, and completing the ten with the little finger of the right hand.

The following are the names of these numbers :—

| <i>Cardinal.</i> | <i>Ordinal.</i> |
|---|--------------------------------------|
| 1. N̄oe. | Ntlha. |
| 2. Peli. | Bobeli. |
| 3. Tharo. | Boraro. |
| 4. Nnè. | Bonè. |
| 5. Tlhano. | Botlhano. |
| 6. Thataro. } Tshélèla. } | Borataro. } Botshélèla. } |
| 7. Shupa. | Boshupa. |
| 8. Fera (or rōba) menoana e le } mebeli. } Shorter form—Fera 'meli, or } rōba 'meli. } | Boferañ-'meli. } Borobañ-'meli. } |
| 9. Fera (or rōba) monoana o le } moñoë, or fera moñoë } and roba moñoë. } | Boferañ-moñoë. } Borobañ-moñoë. } |
| 10. Shómè. | Leshómè. |

Several of the above forms refer to the practice of finger-counting. *Ntlha* (a point) refers to the thin-tipped little finger which expresses it. *Tshélèla* is from *go tshéla* (to cross over), for in denoting *six* you must *cross over* to the thumb of the right hand. *Shupa* is from *go shupa* (to point out), as to it is assigned the pointing finger, viz. the first right-hand finger. *Fera* and *rōba* are also verbs, meaning respectively *to fold down* and *to break off*. So *eight* is signified by holding up the right hand, with the third and fourth fingers (*menoana e le mebeli*, *two fingers*) folded down, and *nine* with the little finger only folded down.

The rule as to prefix and permutation already given in § 24 applies also to the Numerals, but only *peli*, *tharo*, and *thataro* are affected by it. *Nnè*, as will be observed in the ordinal, drops an *n* after a prefix. *Tshélèla*, *shupa*, *fera*, and *rōba*, are verbs, and must be treated of separately.

31. When used in an assertive sentence, such as *Matló mathano*, *The houses are five*, it is sufficient to affix to the numeral adjective the prefix of the noun with which it agrees, and in the case of a noun which has no prefix simply to add the numeral.

Examples.

- Tséla fiœ-fêla, *The road is one only.*
 Basali babeli, *The women are two.*
 Likgomó tharo, *The oxen are three.*
 Melapō menè, *The rivers are four.*
 Litlhapi tlhano, *The fish are five.*
 Maraka maratara, *The kraals are six.*
 Baroetsana bashómè, *The maidens are ten.*

The *verbal* numerals in an assertive sentence are connected with the noun by the nominative pronoun, in accordance with the rule given in § 13, paragraph 6 ; e.g.—

- Linamane lia tshélèla, *The calves are six.*
 Melaó ea shupa, *The lawus are seven.*
 Marapō a fera menoana e le mebeli, *The bones are eight.*
 Litsala li rōba monoana o le moñœ-fela, *The friends are nine.*

32. When used relatively as adjectives of quantity, the adjectival numerals, if referring to a noun definitely, follow the rule given in § 23, but if indefinitely, they are connected with the noun by the imperfect tense of the substantive verb used participially, as described in § 53.

Examples.

- | Definitely. | Indefinitely. |
|--|--|
| Basali ba bararo ba ne ba sila mabele, <i>The three women ground the corn.</i> | Basali ba le bararo ba ne ba sila mabele, <i>Three women (literally, women being three) ground the corn.</i> |
| Matló a matlhano a na a iteoa ke tlali, <i>The five houses were struck by lightning.</i> | Matló a le matlhano a na a iteoa ke tlali, <i>Five houses were struck by lightning.</i> |
| Litau tse tharo li ne tsa bolaea thutloa, <i>The three lions killed a giraffe.</i> | Litau li le tharo li ne tsa bolaea thutloa, <i>Three lions killed a giraffe.</i> |

(Note that both here and in the assertive form, nouns of sequences Nos. 9 and 10 are followed by the numeral adjective without any prefix ; e.g. *Likgomó tharo*, not *Likgomó litharo* ; *Litau tse tharo*, not *Litau tse litharo* ; *Litau li le tharo*, not *Litau li le litharo*.)

The above distinction is also applied to other adjectives of quantity, e.g. *Lecoai ye le'nye'nye*, *the little salt*, but *lecoái le le le'nye'nye*, *a little salt*.

The same rule applies to the verbal numerals when used relatively. If they refer to the noun definitely they are con-

nected with it by the demonstrative and nominative pronouns, in accordance with the rule given in § 17, but when indefinitely, by the imperfect tense of the verb (minus the auxiliary) used participially. (See § 40.)

Examples.

| Definitely. | Indefinitely. |
|--|---|
| Litlhomesho tse li tshélelañ li ne tsa sha, <i>The six rafters were burnt.</i> | Litlhomesho li tshélela li ne tsa sha, <i>Six rafters were burnt.</i> |
| Makau a a shupañ a na a ea koa morakeñ, <i>The seven young men went to the cattle-post.</i> | Makau a shupa a na a ea koa morakeñ, <i>Seven young men went to the cattle-post.</i> |
| Baroa ba ba ferañ-meli ba ne ba fula chukulu, <i>The eight bushmen shot a rhinoceros.</i> | Baroa ba fera-meli ba ne ba fula chukulu, <i>Eight bushmen shot a rhinoceros.</i> |
| Jtasimane ba ba ferañ-moñoe ba ne ba letsa liphala tsa bōnè, <i>The nine lads blew their trumpets.</i> | Basimane ba fera-moñoe ba ne ba letsa liphala tsa bōnè, <i>Nine lads blew their trumpets.</i> |

33. A collective form is gained by using the collective pronoun to connect the noun with the adjectival numerals; e.g. Liliba *oo* peli, *Both wells*; Bomoroaliè *boo* beli, *Both his daughters*; Ba ile *boo* beli, *They have both gone*; Re tsile *roo* beli, *We have both come*; A lo kgōtshé *loo* beli? *Are you both satisfied?* Mathō *oo* mabeli, *Both eyes*; Mecoeli e chele *eo* mebeli (or *eo* beli), *Both the fountains are dried up.*

As will be seen by the last example, *beli* may be used with or without a prefix; e.g. *boo* beli or *boo babeli*, *roo* beli or *roo babeli*. Other numbers seem to require the prefix; e.g. Banna bao ke Baroloñ *boo* batlhano, *All those five men are Barolong*; A o tsile le mesamo *eo* meraro? *Have you brought all the three pillows?* Re tsile *roo* barataro, *We have all six of us come.* Shómè does not require the prefix; e.g. Bana ba me ba sa tshélile *boo* shómè, *All my ten children are alive.*

The collective form may also be had by prefixing *bo* to the numeral, and using it after the preposition *ka*; e.g. Ba shule *ka* bobeli, *They are both dead*; O tla li nnaea *ka* borataro, *He will give me all the six*; A ba ile naco *ka* boshómè? *Have they taken all the ten?* And this form may also be applied to the verbal numerals; e.g. Pitsé tsa me li timetse *ka* boferañ-meli, *All my eight horses have strayed.*

34. The following examples will show the different meanings of the three forms of numerals given in sections 31, 32, and 33:—

Assertive.

Likgomó li sale shómè mo 'sakeñ, *The oxen are still ten in the kraal.*

Relative.

Likgomó-tse li shómè li sale mo 'sakeñ, *The ten oxen are still in the kraal.*

Collective.

Likgomó li sale coo shómè mo 'sakeñ, } *All the ten oxen are still in*
 Likgomó li sale mo 'sakeñ ka boshómè, } *the kraal.*

By prefixing *ga* to the cardinal numerals an adverbial form is gained; e.g. *ganoë-fëla, once; gabeli, twice; gararo, thrice; ganè, four times; gatlhano, five times; garataro, six times; gashupa, seven times; gafera-meli, eight times; gaferamoñoë, nine times; gashómè, ten times.*

35. The ordinals are connected with the noun by means of the genitival particle; e.g. *mosali oa ntlha, the first woman; loëtō loa bobeli, the second journey; botshélō ya boraro, the third drift; sekgoa sa boshupa, the seventh wood; lehuto ya boferañ-moñoë, the ninth knot; tlou ea leshómè, the tenth elephant.*

36. By placing the genitival particle *sa* (*selo, a thing, understood*) and *loa* (*lobaka, a space of time, understood*) before the ordinal, adverbial forms are gained; e.g. *sa ntlha, first; sa bobeli, secondly; sa borataro, sixthly; loa bobeli, the second time; loa bothano, the fifth time; loa-borobañ-meli, the eighth time.*

37. The multiples of ten form their plural as follows:—

Mashómè a le mabeli, *twenty.*

Mashómè a le mararo, *thirty.*

Mashómè a le manè, *forty.*

Mashómè a le matlhano, *fifty.*

Mashómè a le marataro, } *sixty.*

Mashómè a a tshelelañ, }

Mashómè a a shupañ, *seventy.*

Mashómè a a ferañ menoana e le

mabeli, *eighty.*

Mashómè a a ferañ monoana o le

moñoë-fëla, *ninety.*

Lekgoló, *an hundred.*

When a number in excess of ten or any other multiple of ten is required, some form of the verb *go coa* (or *moco*, its substantive, *an excess*) is used as follows:—

| | |
|---|------------------|
| Leshómè ye le coañ ka boñoe-fèla, | } eleven. |
| Leshómè ye le moco moñoe-fèla, | |
| Leshómè ye le coañ ka borataro, | } sixteen. |
| Leshómè ye le meco merataro, | |
| Leshómè ye le meco e e ferañ-'meli, | } eighteen. |
| Leshómè ye le coañ ka boferañ-'meli, | |
| Mashómè a le mararo a meco mebeli, | } thirty-two. |
| Mashómè a le mararo a a coañ ka bobeli, | |
| Mashómè a a shupañ a meco e e shupañ, | } seventy-seven. |
| Mashómè a a shupañ a a coañ ka boshupa, | |

When a number above an hundred is required the following is the form used :—

Lekgoló ye le nañ le mashómè a le matlhano a meco meraro, *one hundred and fifty-three* (literally, *an hundred which has five tens and three over*).

Makgoló a a shupañ a a nañ le mashómè a mabeli a moco o le moñoe-fèla, *seven hundred and twenty-one*.

Makgoló a a ferañ monoana o le moñoe-fèla, a a nañ le mashómè a a ferañ moñoe, a a coañ ka boferañ-moñoe, *nine hundred and ninety-nine*.

There is no special word for thousand, and after the last example the reader will be prepared to hear that a form of the English word (*thausanta*) is mostly used ; though one sometimes hears *Makgoló a shómè*, or *Makgoló a kgoló*.

5. VERBS.

38. The simple form of the Secoana Verb always terminates in *a*, with the exception of the verbs *go leté, to bring* ; *go itsé, to know* ; and *go ré, to say*.

In the following form only the usual personal pronouns are given. The examples of the nominative pronoun-given in § 13 will have already shown that in the third person singular or plural the pronoun must agree with the noun which is either expressed or understood.

It will be observed that in the present and perfect tenses the pronouns for the second and third persons singular are the same. The difference in either number is expressed by emphasis, and must be learnt by the ear.

In tenses 11, 13, and many others, the auxiliary verbs *ne*, *ke*, or *le* are used to determine time or manner. In the second and third persons singular these are written *O no oa reka*, *o na a rekile*, etc., being as a rule so pronounced. But one does sometimes hear *O ne oa rèka*, *o ne a rekile*, and in some books these forms are used. No doubt in the more usual form the change from *ne* to *no*, or *na*, etc., is a sympathetic one, caused by the subsequent pronoun.

Many of the forms in the following table have been inserted solely for the purpose of showing the form of pronoun proper to them; the varied use of the pronouns being the most difficult task in learning the Secoana Verb.

Conjugation of the verb *go rèka*, to *buy*.

INDICATIVE MOOD.

PRESENT TENSE.

| Affirmative. | Negative. |
|------------------|-------------------------|
| 1. <i>I buy.</i> | 2. <i>I do not buy.</i> |
| Kea rèka. | Ga ke reké. |
| oa rèka. | ga o reké. |
| oa rèka. | ga a reké. |
| Rea rèka. | Ga re reké. |
| loa rèka. | ga lo reké. |
| baa rèka. | ga ba reké. |

IMPERFECT TENSE.

| | |
|-------------------------|-----------------------------|
| 3. <i>I was buying.</i> | 4. <i>I was not buying.</i> |
| Ke ne ke rèka. | Ke ne ke sa reké. |
| o no o rèka. | o no o sa reké. |
| o na a rèka. | o na a sa reké. |
| Re ne re rèka. | Re ne re sa reké. |
| lo no lo rèka. | lo no lo sa reké. |
| ba ne ba rèka. | ba ne ba sa reké. |

PERFECT TENSE.

| | |
|--------------------------|------------------------------|
| 5. <i>I have bought.</i> | 6. <i>I have not bought.</i> |
| Ke rekile. | Ga kea rèka. |
| o rekile. | ga oa rèka. |
| o rekile. | ga a rèka. |
| Re rekile. | Ga rea rèka. |
| lo rekile. | ga loa rèka. |
| ba rekile. | ga baa rèka. |

EMPHATIC PERFECT TENSE.

Affirmative.

7. *I have already bought.*

Nkile ka rèka.
o kile oa rèka.
o kile a rèka.
Re kile ra rèka.
lo kile loa rèka.
ba kile ba rèka.

Negative.

8. *I have not yet bought.*

Ga ke ése ke reké.
ga o ése o reké.
ga a ése a reké.
Ga re ése re reké.
ga lo ése lo reké.
ga ba ése ba reké.

MORE EMPHATIC NEGATIVE FORM.

9. *I have never yet bought.*

| | |
|--------------------------|--------------------------|
| Ga ke ése ke be ke reké. | Ga re ése re be re reké. |
| ga o ése o be o reké. | ga lo ése lo be lo reké. |
| ga a ése a be a reké. | ga ba ése ba be ba reké. |

MOST EMPHATIC NEGATIVE FORM.

10. *I have never bought.*

| | |
|------------------------|--------------------------|
| Ga ke ése nke ke reké. | Ga re ése re ke re reké. |
| ga o ése o ke o reké. | ga lo ése lo ke lo reké. |
| ga a ése a ke a reké. | ga ba ése ba ke ba reké. |

NOTE.—A pluperfect form of Nos. 8, 9, and 10 is formed as follows:—

8. Ke ne ke ése ke reke, *I had not yet bought.*
9. O na a ése a be a reké, *He had never yet bought.*
10. Ba ne ba ése ba ke ba reké, *They had never bought.*

PAST TENSE.

Affirmative.

11. *I bought.*

Ke ne ka rèka.
o no oa rèka.
o na a rèka.
Re ne ra rèka.
lo no loa rèka.
ba ne ba rèka.

Also

Ka na ka rèka.
oa na oa rèka.
a na a rèka.
Ra na ra rèka.
loa na loa rèka.
ba na ba rèka.

Negative.

12. *I did not buy.*

Ga kea ka ka rèka.
ga oa ka oa rèka.
ga a ka a rèka.
Ga rea ka ra rèka.
ga loa ka loa rèka.
ga ba ka ba rèka.

Also

Ke ne ke sa rèka.
o no o sa rèka.
o na a sa rèka.
Re ne re sa rèka.
lo no lo sa rèka.
ba ne ba sa rèka.

PLUPERFECT TENSE.

Affirmative.

13. *I had bought.*

Ke ne ke rekile.
o no o rekile.
o na a rekile.
Re ne re rekile.
lo no lo rekile.
ba ne ba rekile.

Negative.

14. *I had not bought.*

Ke ne ke se ka ka rèka.
o no o se ka oa rèka.
o na a se ka a rèka.
Re ne re se ka ra rèka.
lo no lo se ka loa rèka.
ba ne ba se ka ba rèka.

FUTURE TENSE.

15. *I will buy.*

Ke tla rèka.
o tla rèka.
o tla rèka.
Re tla rèka.
lo tla rèka.
ba tla rèka.

16. *I will not buy.*

Ga nka ke rèka.
ga o nka o rèka.
ga a nka a rèka.
Ga re nka re rèka.
ga lo nka lo rèka.
ga ba nka ba rèka.

FUTURE PERFECT TENSE.

17. *I shall have bought.*

Ntla bo ke rekile.
o tla bo o rekile.
o tla bo a rekile.
Re tla bo re rekile.
lo tla bo lo rekile.
ba tla bo ba rekile.

18. *I shall not have bought.*

Ntla bo ke ésé ke reké.
o tla bo o ésé o reké.
o tla bo a ésé a reké.
Re tla bo re ésé re reké.
lo tla bo lo ésé lo reké.
ba tla bo ba ésé ba reké.

POTENTIAL MOOD.

PRESENT TENSE.

19. *I can (or may) buy.*

Nka rèka.
o ka rèka.
o ka rèka.
Re ka rèka.
lo ka rèka.
ba ka rèka.

20. *I cannot (or may not) buy.*

Ga nkake ka rèka.
ga o kake oa rèka.
ga a kake a rèka.
Ga re kake ra rèka.
ga lo kake loa rèka.
ga ba kake ba rèka.

D

PAST TENSE.

Affirmative.

21. *I could (or might) have bought.*

Ke ne nka rèka.
o no o ka rèka.
o na a ka rèka.
Re ne re ka rèka.
lo no lo ka rèka.
ba ne ba ka rèka.

Negative.

22. *I could not (or might not) have bought.*

Ke ne ke sa kake ka rèka.
o no o sa kake oa rèka.
o na a sa kake a rèka.
Re ne re sa kake ra rèka.
lo no lo sa kake loa rèka.
ba ne ba sa kake ba rèka.

CONDITIONAL MOOD.

PRESENT TENSE.

23. *I would (or should) buy.*

Nkabo ke rèka.
o kabo o rèka.
o kabo a rèka.
Re kabo re rèka.
lo kabo lo rèka.
ba kabo ba rèka.

24. *I would not (or should not) buy.*

Nkabo ke sa reké.
o kabo o sa reké.
o kabo a sa reké.
Re kabo re sa reké.
lo kabo lo sa reké.
ba kabo ba sa reké.

NOTE.—Throughout the Conditional Mood *ko* may be used instead of *kabo*.

ANOTHER FORM OF THE PRESENT TENSE.

25. *I should (or would) buy.*

Ke ne ke tla rèka.
o no o tla rèka.
o na a tla rèka.
Re ne re tla rèka.
lo no lo tla rèka.
ba ne ba tla rèka.

26. *I should not (or would not) buy.*

Ke ne ke sénka ke rèka.
o no o sénka o rèka.
o na a sénka a rèka.
Re ne re sénka re rèka.
lo no lo sénka lo rèka.
ba ne ba sénka ba rèka.

PAST TENSE.

27. *I would (or should) have bought.*

Nkabo ke rekile.
o kabo o rekile.
o kabo a rekile.
Re kabo re rekile.
lo kabo lo rekile.
ba kabo ba rekile.

28. *I would not (or should not) have bought.*

Nkabo ke se ka ka rèka.
o kabo o se ka oa rèka.
o kabo a se ka a rèka.
Re kabo re se ka ra rèka.
lo kabo lo se ka loa rèka.
ba kabo ba se ka ba rèka.

Another form—Nkabo ke ne ka rèka. *Another form*—Nkabo ke sa rèka.

SUBJUNCTIVE MOOD.

(Chiefly used with the conjunction *that*.)

PRESENT TENSE.

Affirmative.

29. *That I may buy.*

Goré ke rèkè.
 goré o rèkè.
 goré a rèkè.
 Goré re rèkè.
 goré lo rèkè.
 goré ba rèkè.

Negative.

30. *That I may not buy.*

Goré ke se rèkè.
 goré o se rèkè.
 goré a se rèkè.
 Goré re se rèkè.
 goré lo se rèkè.
 goré ba se rèkè.

ANOTHER FORM OF THE PRESENT NEGATIVE TENSE.

Goré ke se ka ka rèka.
 goré o se ka oa rèka.
 goré a se ka a rèka.

Goré re se ka ra rèka.
 goré lo se ka loa rèka.
 goré ba se ka ba rèka.

FUTURE TENSE.

Affirmative.

31. *That I may buy.*

Goré ke tle ke rèkè.
 goré o tlo o rèkè.
 goré a tle a rèkè.
 Goré re tle re rèkè.
 goré lo tle lo rèkè.
 goré ba tle ba rèkè.

Negative.

32. *That I may not buy.*

Goré ke tle ke se ka ka rèka.
 goré o tlo o se ka oa rèka.
 goré a tle a se ka a rèka.
 Goré re tle re se ka ra rèka.
 goré lo tle lo se ka loa rèka.
 goré ba tle ba se ka ba rèka.

IMPERATIVE MOOD.

33.

A ke rèkè, *Let me buy.*

Rèka, }
 O rèkè, } *buy (sing.).*
 A a rèkè, *Let him buy.*

A re rèkè (*dual*), }
 A re rekeñ, } *Let us buy.*

Rekañ, }
 Lo rèkè, } *buy (plur.).*
 Lo rekeñ, }

A ba rèkè, *Let them buy.*

34.

A ke se rèkè, } *Let me not buy.*

A ke se ka ka rèka, }
 Se reke, O se rèkè, } *do not buy.*

O se ka oa rèka, }
 A a se rèkè, } *Let him not buy.*

A a se ka a rèka, }
 A re se rèkè, } *Let us not buy.*

A re se rekeñ, }
 A re se ka ra rèka, }
 Se rekeñ, }
 Lo se rèkè, } *do not buy.*

Lo se rekeñ, }
 Lo se ka loa rèka, }
 A ba se rèkè, } *Let them not buy.*
 A ba se ka ba rèka, }

INFINITIVE MOOD.

Affirmative.

35. *To buy.*

Go rëka.

Negative.

36. *Not to buy.*

Go bisa (or busa) go rëka.

PROGRESSIVE MOOD.

PRESENT TENSE.

37. *I am buying.*

Ke ntse ke rëka.

o ntse o rëka.

o ntse a rëka.

Re ntse re rëka.

lo ntse lo rëka.

ba ntse ba rëka.

38. *I am not buying.*

Ke ntse ke sa reké.

o ntse o sa reké.

o ntse a sa reké.

Re ntse re sa reké.

lo ntse lo sa reké.

ba ntse ba sa reké.

PAST TENSE.

39. *I was buying.*

Ke ne ke ntse ke rëka.

o no o ntse o rëka.

o na a ntse a rëka.

Re ne re ntse re rëka.

lo no lo ntse lo rëka.

ba ne ba ntse ba rëka.

40. *I was not buying.*

Ke ne ke ntse ke sa reké.

o no o ntse o sa reké.

o na a ntse a sa reké.

Re ne re ntse re sa reké.

lo no lo ntse lo sa reké.

ba ne ba ntse ba sa reké.

FUTURE TENSE.

41. *I shall be buying.*

Ntla bo ke rëka.

o tla bo o rëka.

o tla bo a rëka.

Re tla bo re rëka.

lo tla bo lo rëka.

ba tla bo ba rëka.

42. *I shall not be buying.*

Ntla bo ke sa reké.

o tla bo o sa reké.

o tla bo a sa reké.

Re tla bo re sa reké.

lo tla bo lo sa reké.

ba tla bo ba sa reké.

PROGRESSIVE MOOD (Habitual).

PRESENT TENSE.

43. *I am buying (as usual).*

Kea bo ke rëka.

oa bo o rëka.

oa bo a rëka.

Rea bo re rëka.

loa bo lo rëka.

baa bo ba rëka.

44. *I am not buying (as usual).*

Kea bo ke sa reké.

oa bo o sa reké.

oa bo a sa reké.

Rea bo re sa reké.

loa bo lo sa reké.

baa bo ba sa reké.

PAST TENSE.

Affirmative.

45. *I have bought (as usual).*

Kea bo ke rekile.
 oa bo o rekile.
 oa bo a rekile.
 Rea bo re rekile.
 loa bo lo rekile.
 baa bo ba rekile.

Negative.

46. *I have not bought (as usual).*

Kea bo ke se ka ka rëka.
 oa bo o se ka oa rëka.
 oa bo a se'ka a rëka.
 Rea bo re se ka ra rëka.
 loa bo lo se ka loa rëka.
 baa bo ba se ka ba rëka.

PROGRESSIVE MOOD (*Emphatic*).

PRESENT TENSE.

47. *I am still buying.*

Ke santse ke rëka.
 o santse o rëka.
 o santse a rëka.
 Re santse re rëka.
 lo santse lo rëka.
 ba santse ba rëka.

48. *I am no longer buying.*

Ga ke tihōlé ke rëka.
 ga o tihōlé o rëka.
 ga a tihōlé a rëka.
 Ga re tihōlé re rëka.
 ga lo tihōlé lo rëka.
 ga ba tihōlé ba rëka.

PAST TENSE.

49. *I was still buying.*

Ke ne ke santse ke rëka.
 o no o santse o rëka.
 o na a santse a rëka.
 Re ne re santse re rëka.
 lo no lo santse lo rëka.
 ba ne ba santse ba rëka.

50. *I no longer bought.*

Ke ne ke sa tihōlé ke rëka.
 o no o sa tihōlé o rëka.
 o na a sa tihōlé a rëka.
 Re ne re sa tihōlé re rëka.
 lo no lo sa tihōlé lo rëka.
 ba ne ba sa tihōlé ba rëka.

FUTURE TENSE.

51. *I will continue to buy.*

Ke tla nna ke rëka.
 o tla nna o rëka.
 o tla nna a rëka.
 Re tla nna re rëka.
 lo tla nna lo rëka.
 ba tla nna ba rëka.

52. *I will buy no more.*

Ga nka ke nna ke rëka.
 ga o nka o nna o rëka.
 ga a nka a nna a rëka.
 Ga re nka re nna re rëka.
 ga lo nka lo nna lo rëka.
 ga ba nka ba nna ba rëka.

Another form—Ga nka ke tihōla ke rëka.

INTERROGATIVE PRESENT PERMISSIVE TENSE.

53. *Am I to buy?*

A ke ke rëkè?

A ke re rëkè?

A ke a rëkè?

A ke ba rëkè?

NOTE.—This tense being used to ask direction of another, is only used in the first and third persons.

REPETITIVE MOOD.

PRESENT TENSE.

54. *I buy again.*

| | |
|-------------------|-------------------|
| Ke bile kea rëka. | Re bile rea rëka. |
| o bile oa rëka. | lo bile loa rëka. |
| o bile oa rëka. | ba bile baa rëka. |

More complete—Ke bile ke rëka gape.

PAST TENSE.

55. *I have bought again.*

| | |
|--------------------|--------------------|
| Ke bile ke rekile. | Re bile re rekile. |
| o bile o rekile. | lo bile lo rekile. |
| o bile o rekile. | ba bile ba rekile. |

Another form—Ke bile ka rëka.

Also a future form—Ke tla ba ke rëka, *I shall buy again.*

PECULIAR TENSES.

DEPRECATIVE CONDITIONAL.

56. *Lest I should buy.*

| | |
|-------------------------------|--------------------------------|
| Goré é sé éré kgotsa ka rëka. | Goré é sé éré kgotsa ra rëka. |
| goré é sé éré kgotsa oa rëka. | goré é sé éré kgotsa loa rëka. |
| goré é sé éré kgotsa a rëka. | goré é sé éré kgotsa ba rëka. |

NOTE.—*Kgono* and *gono* are interchangeable with *kgotsa*.

PRESENT HABITUAL.

Affirmative.

57. *I am in the habit of buying.*

Ke tle ke rëké.
o tle o rëké.
oa tle a rëké.
Re tle re rëké.
lo tle lo rëké.
ba tle ba rëké.

Negative.

58. *I am not in the habit of buying.*

Ga nke ke rëka.
ga o ko o rëka.
ga a ke a rëka.
Ga re ke re rëka.
ga lo ko lo rëka.
ga ba ke ba rëka

PAST HABITUAL.

59. *I used to buy.*

Ke ne ke tle ke rëké.
o no o tle o rëké.
o na a tle a rëké.
Re ne re tle re rëké.
lo no lo tle lo rëké.
ba ne ba tle ba rëké.

60. *I used not to buy.*

Ke ne ke se ke ke rëka.
o no o se ko o rëka.
a na a se ke a rëka.
Re ne re se ke re rëka.
lo no lo se ke lo rëka.
ba ne ba se ke ba rëka.

ALTERNATIVE FUTURE.

61. *Or else I will buy.*

Nka tla ka rëka.
o ka tla oa rëka.
o ka tla a rëka.

Re ka tla ra rëka.
lo ka tla loa rëka.
ba ka tla ba rëka.

ADVERBIAL PERFECT.

(Used with the Adverbs *Éré, fa*, etc.)62. *When I have bought.*

Éré ke séna go rëka.
éré o séna go rëka.
éré a séna go rëka.

Éré re séna go rëka.
éré lo séna go rëka.
éré ba séna go rëka.

ADVERBIAL PLUPERFECT.

(Used with the Adverbs *Érilé, earé*, etc.).63. *When I had bought.*

Érilé ke séna go rëka.
erilé o séna go rëka.
erilé a séna go rëka.

Érilé re séna go rëka.
erilé lo séna go rëka.
erilé ba séna go rëka.

64. *I bought long ago.*

Ga ke bóló go rëka.
ga o bóló go rëka.
ga a bóló go rëka.

Ga re bóló go rëka.
ga lo bóló go rëka.
ga ba bóló go rëka.

65. *I had bought long ago.*

Ke ne ke sa bóló go rëka.
o no o sa bóló go rëka.
o na a sa bóló go rëka.

Re ne re sa bóló go rëka.
lo no lo sa bóló go rëka.
ba ne ba sa bóló go rëka.

39. *Formation of the Perfect.*—The Perfect is usually formed by changing the final *a* into *ile*, as in the example already given, *Kea rëka*, I buy; *Ke rekile*, I have bought.

When, however, the verb ends in

| | | | |
|--------------------------------------|----------------|------|--|
| <i>na</i> , this syllable is usually | } changed into | } or | <i>nyé</i> , go <i>bōna</i> , to see, pft. <i>bonyé</i> . |
| <i>ma</i> , " " | | | <i>nné</i> , go <i>ikana</i> , to swear, pft. <i>ikanné</i> . |
| <i>nya</i> , " " | " " | " " | <i>mé</i> , go <i>palama</i> , to climb, pft. <i>palamé</i> . |
| <i>tša</i> , " " | " " | " " | <i>ntšé</i> , go <i>phanya</i> , to crack, pft. <i>phantsé</i> . |
| <i>tsha</i> , " " | " " | " " | <i>lišé</i> , go <i>bitsa</i> , to call, pft. <i>bilitsé</i> . |
| <i>ala</i> or <i>ela</i> , " " | " " | } { | <i>tšhité</i> , go <i>bontsha</i> , to show, pft. <i>bontshité</i> . |
| <i>sa</i> , " " | " " | | <i>etsé</i> , go <i>lebala</i> , to forget, pft. <i>lebetsé</i> . |
| | | | " go <i>femèla</i> , to defend, pft. <i>femetsé</i> . |
| | | | <i>sité</i> , go <i>lisa</i> , to herd, pft. <i>lisité</i> . |

| | | |
|--------------|---|--|
| <i>ara</i> , | this syll. is usually changed into <i>èrè</i> , | go choara, <i>to seize</i> , pft. choèré. |
| <i>aea</i> , | " " | <i>aillé</i> , } go laea, <i>to direct</i> , pft. lailé. |
| | | or <i>eilé</i> , } go raea, <i>to say to</i> , pft. reilé. |
| <i>ola</i> , | " " | <i>otsè</i> , go golóla, <i>to loose</i> , pft. golótsé. |
| <i>ula</i> , | " " | <i>utsé</i> , go lula, <i>to sit</i> , pft. lutsé. |

In the formation of the perfect the vowels are generally made acute.

The following are a few irregular perfects :—

| | |
|--|------------------------|
| Go ya, <i>to eat</i> ; | <i>Perfect</i> , yélè. |
| Go cha, <i>to become dried up</i> ; | " chélé. |
| Go sa, <i>to clear up</i> (as mist) ; | " sélé. |
| Go na, <i>to rain</i> ; | " nélè. |
| Go coa, <i>to come out</i> ; | " lulè. |
| Go ea, <i>to go</i> ; | " ilè. |
| Go oa, <i>to fall</i> ; | " olè. |
| Go loa, <i>to fight</i> ; | " lolè. |
| Go noa, <i>to drink</i> ; | " nolè. |
| Go roala, <i>to cover head or feet</i> ; | " roélé. |
| Go shoa, <i>to die</i> ; | " shulé. |
| Go tla, <i>to come</i> ; | " tsilé. |
| Go beléga, <i>to carry</i> ; | " belégé. |
| Go anya, <i>to suck</i> (if used of an animal) ; | " amulé. |
| Go bucoa, <i>to become ripe or cooked</i> ; | " bululé. |
| Go tlhacoa, <i>to wash a thing</i> ; | " tlhacoitsé. |
| Go kgōra, <i>to be satisfied</i> ; | " kgōtshé. |

40. Remarks on some of the Tenses.

It will have been noticed that the difference of tense and mood is mostly obtained by the use of an auxiliary. So, for instance, in tense 11, *Ke ne ka rēka*, *ne* is the auxiliary (probably an obsolete form of the substantive verb), *Ke* being its nominative pronoun, while *ka* is the nominative pronoun to *rēka*. In a sentence in which the past tense has thus been fully expressed, the auxiliary may be dropped in succeeding verbs of the same tense; e.g. *Ke ne ka rēka pitsé, ka e isa koa gae, 'me ka e tlhatlhèla mo lesakeñ, I bought a horse, and took it home, and put it in the kraal; Ke tsile maabane, ka ea koa gaeno, ka fitlhèla 'mago a rōka, I came yesterday, I went to your place, and found your mother sewing.*

The following should be noted with regard to the nega-

tive past (No. 12). In such a sentence as the following, where the two nominative cases refer to the same person, the ordinary form is used:—Ke ne ka mo omanyá, 'me ga kea ka ka 'metsa, *I scolded him, but I did not beat him*; but when a positive sentence is followed by a negative, and the subject of the negative sentence is *another person*, the following form is used:—O na a mpitsa, 'me ke se ka ka mo utloa, *He called me, but I did not hear him*; Ke ne ka li mo shupetsa, 'me a se ka a rata go li rèka, *I showed them to him, but he did not wish to buy them*.

Tense 7 is sometimes used to express an action once done in time past; e.g. Nkile ka ea teñ, *Once upon a time I went there*; Nkile ka bōna Mosheshoe, *I once saw Moshesh*.

When the future has been once expressed it is well to continue the sentence with the present subjunctive: e.g. Ke tla aga ntlo, ke e rulèlè, 'me ke e shoetsè sentle, *I shall build a house, thatch it, and finish it nicely*.

The subjunctive is also used in a sentence which describes the *habits* of a person or thing, rather than any fact about it; e.g. Letlonkana ke pholofōlō e e bogalé—motlha moñoe le isenè mo tluñ, le choarè losea, *The black hyena is a fierce animal—sometimes it will enter a house, and seize an infant*. See also further on for the use of the subjunctive after the particles *érè*, *e tle érè*, etc.

Tense 25 is especially used when a person wishing to comply with a request is prevented by some other matter; e.g. Ke ne ke tla ea le oèna, 'me rrè a ré ke èè go batla pitsé ea gagoè e e latlhegileñ, *I would go with you, but my father says I am to go and look for his horse which is lost*.

The second person singular of the imperative mood ends with *a*, and has *añ* for its plural; *rèka*, *buy*, *rekañ*, *buy ye*. Sometimes the pronouns are expressed, and then the verb must end with *è* or *eñ*; e.g. o rèkè, lo rèkè, or lo rekeñ. (Note the connection here between the subjunctive mood and the imperative.) When more than one imperative is used in a sentence, it is right to begin with the imperative proper and continue with the subjunctive form; e.g. Tsa ea pitsé ea me, e isè koa metsén, 'me o e fé, *Take my horse,*

lead it to the water, and feed it. When the objective pronoun is used before the verb this subjunctive form must always be used; e.g. o e rèkè, *buy it*; indeed, in this case the nominative pronoun need not be expressed, it will suffice to say e rèkè. By prefixing *ako* to the imperative a polite form of request is gained; e.g. Ako o letsè tshipi, *Please (or would you) ring the bell.* Reflective verbs (see § 42) have è and not *a* for their final vowel throughout the imperative mood; so we have Ithaganèlè, *Make haste*, not Ithaganela, and Ikoatlhaeñ, *Repent ye*, not Ikoatlhaeñ.

The use of the progressive mood is of course to express the progress of an action. So tenses 37 and 39 may be translated, "I am going on buying," or "I was going on buying." It is very difficult to give an equivalent in English for the *bo* in tenses 43 to 46. Sometimes it means *simply*. It is often used with the forms *éré*, *erilé*, etc. (see § 57). The following examples of this use have been supplied to the writer by the Rev. A. Wookey, of Kuruman:—

| | | |
|---|-----------------------|---|
| Erilé ke coa mo tluñ a bo a ème fa, <i>When I came out of the house, he was standing there.</i> | as distinguished from | Erilé ke coa mo tluñ, a ème fa, <i>When I came out of the house he stood there.</i> |
| Erilé a lula, a bo a chotse mogocana, <i>When he sat down he had a dish (in his hand).</i> | | Erilé a lula, a tsaesa mogocana, <i>When he sat down he took a dish.</i> |
| Erilé ke goroga, kgosi ea bo e tsile, <i>When I arrived the chief had come.</i> | | Erilé ke goroga kgosi ea tla, <i>When I arrived the chief came.</i> |

The following are examples of the habitual use of *bo*:—
 Kana bana ba gago ba tlhola ba séeo yañ! *Why, your children are away all day!* Kaitse ba *bo* ba ntsé ba ile sekoñ, *Yes, they have gone off to school as usual*; Lipitse tsa gago li kae? *Where are your horses?* Lia *bo* li ile go fula, *They have gone to graze as usual*; Oa *bo* o ntsé o lirañ? *What work are you upon now?* Kea *bo* ke shuga matlalo, *I am going on braying skins.*

In tenses 54 and 55 (repetitive) the auxiliary *ba* or *bile* scarcely expresses repetition without the adverb *gapè*, (again); e.g. Re tla *ba* re go bōna gapè leñ? *When shall we see you again?* *Ba* and *bile* are often used to express

also or moreover ; e.g. Moñ-*oa-goè* o mo luetsé sentle, a ba a mo naea likhai, *His master has paid him well, and has also given him clothes* ; Kgosi e bile ea mo athlolèla, *Moreover, the chief acquitted him.*

Tense 6r is used in a threatening sentence, such as Nka tla ka go betsa fa o sa lilimalé, *I shall be beating you if you are not quiet* ; O se ka oa e fepa, e ka tla ea go raga, *Don't tease it, or it will kick you* (more fully, *It will be kicking you directly*). Ka as an auxiliary has always more or less the idea of *may be*. So when warning is given of a thing which is more than probable, *tla tla* is used instead of *ka tla* ; e.g. O se ka oa èma foo, likgomó li tla tla tsa go gata, *Don't stand there, the oxen will be treading on you* ; A re tsamaèè, o tla tla a re omanyà, *Let us go, he'll be sure to scold us.*

The infinitive mood connected with a sentence by the Conjunction *le* may be used to carry on the sense of any preceding tense which has been fully expressed ; e.g. Ke ne ka mo kaèla, le go mo tlhaloganyetsa sentle, *I directed him, and made him understand well* ; O tla ba tsaèa, le go ba ruta, *You will take them and teach them.*

There are no participles proper in Secoana. The present participle is sometimes supplied by the infinitive mood used as follows :—O na a e bolaea ka go e fula, *He killed it by shooting it* (literally, *by to shoot it*) ; O na a timèla ka go bisa go tlhokomèla tséla, *He went wrong through not taking notice of the road*. Sometimes, again, by the imperfect tense, used without the auxiliary ; e.g. Ke ne ka bolaea nonyane e fofa, *I killed a bird flying* ; Re ne ra 'mōna a tabogèla koa tluñ ea gagoè, *We saw him running towards his house.*

In like manner the past participle is expressed by means of the pluperfect without the auxiliary ; e.g. Ke mfitlhetse a shulé, *I found him dead* ; O tsamaile a lapile, *He went away tired.*

The past participle is also supplied by such phrases as Ka a na a rekile, *Since he had bought* ; Eré a séna go rèka, *When he had bought*, etc. ; e.g. Ka a na a yele péle ga a ésé a bolole, ga a ka a rata go ya mo tseleñ, *Having eaten before*

he set out, he did not wish to eat on the road; Ka a na a rekile pitsé, ga a ka a rèka pelesa, *Having bought a horse, he did not buy a pack-ox*; Eré ka pula e ne e nélè mariga, lefatshé ga lea ka ya omelèla thata, *Rain having fallen in the winter, the ground did not get very dry*; Eré ka a na a ba tlogetsé a sa le mo'nye, ga baa ka ba mo itsé, *Having left them when he was still young, they did not know him*.

The relative pronoun, with the verb ending in ñ (see § 50), sometimes supplies the participle; e.g. Ke bōna mothó eoo, eo o tsamaean ka bonakō, *I see that man walking (or who walks) quickly*; Ke ne ka bolaea nonyane e e fofañ, *I killed the flying bird*.

Of the Passive Voice.

41. The Passive Voice is formed by inserting everywhere, in all tenses and moods, an *o* (equivalent in sound to *w*) before the final vowel of the verb in its active form; e.g. Kea rata, *I love*; Kea ratao, *I am loved*; Ke ratile, *I have loved*; Ke ratiloa, *I have been loved*.

But when the verb ends in

| | | | | | | |
|------|----|------|-------------------|--------------|---------------|---|
| ma, | or | nya, | this is generally | changed into | noa, | go roma, to send, pres. pas. roñoa. |
| ba | " | " | " | " | yoa, | go tlhakanya, to mix, pr. pas. tlhakañoa. |
| pa | " | " | " | " | coa or pioa, | go tlhaba, to pierce, pr. pas. tlhayaoa. |
| sa | " | " | " | " | sioa, | go bópa, to frame, pr. pas. bócoa or bópioa. |
| tsa | " | " | " | " | liao, | go lisa, to herd, pr. pas. lisioa. |
| tsha | " | " | " | " | lhioa, | go betsa, to beat, pr. pas. belioa. |
| tsha | " | " | " | " | tshioa, | go bontsha, to show, pr. pas. bontshioa. |
| aea | " | " | " | " | aioa or | go kaea, to consider, pr. pas. kaioa. |
| | | | | | eo, | go bae, to place, pr. pas. beoa. |
| ja | " | " | " | " | fioa or shoa, | go boifa, to fear, pr. pas. boifioa or boishoa. |

As has been stated above, the perfect passive is usually formed by inserting *o* before the final vowel of the perfect active; e.g. rekile, rekiloa. But when the perfect active ends in

| | | | | |
|------|----------------------------|------------|-------|-------------------------|
| nye, | this syllable is generally | changed to | ncoe, | tlhakanye, tlhakancoe. |
| me | " | " | noe, | palame, palañoa. |
| | | | | bilitsé, bilicoé. |
| | | | | bontshitsé, bontshicoé. |
| lste | " | " | coe, | lisitsé, lisicoé. |
| | | | | femetsé, femecoé. |
| | | | | golótsé, golocoé. |

The passive followed by *ke* is often used where in English we should find the active voice; e.g. O romiloe ke mañ? *By whom were you sent?* (such a phrase is generally preferred to E mañ eo o go romileñ? *Who sent you?*); Ke romiloe ke rrè, *I was sent by my father*; Borife yo, o bo koalecoé ke mañ? *Who wrote this letter for you?* (literally, *This letter, you it were written for by whom?*); Litlhakó tse o li segecoé ke mañ? *Who made these shoes for you?* (literally, *These shoes, you them were cut for by whom?*); Thipa e ke e neiloé ke rrè, *My father gave me this knife* (literally, *This knife I was it given by my father.*

Derivative Species of the Verb.

42. *Their formation.*—The Conjugation of Derivative Verbs is in all things the same as that of the simple species. They are formed from it as follows:—

The Relative is formed by changing the final *a* into *èla*; e.g. go bala, *to count*, relative ba^lèla. But when a verb ends in

| | | | | |
|--------------|------------------------------|----------------|---------------|--|
| <i>sa</i> , | this in the Relative becomes | <i>setsa</i> , | <i>lisa</i> , | <i>lisetsa</i> . |
| <i>lsa</i> , | “ | “ | “ | <i>letsa</i> , <i>bitsa</i> , <i>biletsa</i> . |
| <i>nya</i> , | “ | “ | “ | <i>nyetsa</i> , <i>phanya</i> , <i>phanyetsa</i> . |

NOTE.—Go lere, *to bring*, takes leretse for its relative; go tlhacoa, *to wash (clothes)*, takes tlhacoetsa; and go re, *to say*, takes go raea.

The Causative is formed by changing the final *a* into *isa*; e.g. go lóma, *to bite*, causative lómisa. But when a verb ends in

| | | | | |
|-------------|---|--------------|-----------------|--|
| <i>la</i> , | this in the Causative sometimes becomes | <i>lsa</i> , | <i>gakala</i> , | <i>gakatsa</i> . |
| <i>ga</i> , | “ | “ | “ | <i>sa</i> , <i>coga</i> , <i>cosa</i> . |
| <i>na</i> , | “ | “ | “ | <i>nya</i> , { <i>tlhakana</i> , <i>tlhakanya</i> , or <i>nsha</i> , { <i>choana</i> , <i>choantsha</i> . |

Verbs ending in *fa* have often two forms of the causative in use; e.g.—

| | |
|--------------------------------------|---------------------------------------|
| Go boifa, <i>to fear</i> ; | Causative either boitsha, or boifisa. |
| Go tlhalefa, <i>to become wise</i> ; | “ tlhaletsha, or tlhalefisa. |
| Go akofa, <i>to make haste</i> ; | “ akotsha, or akofisa. |

The following are a few irregular causatives :—

| | |
|---|-----------------------------|
| Go na, <i>to rain</i> ; | <i>Causative</i> , go nesa. |
| Go ya, <i>to eat</i> ; | „ go yesa. |
| Go oa, <i>to fall</i> ; | „ go osa. |
| Go noa, <i>to drink</i> ; | „ go nosa. |
| Go booa, <i>to return</i> ; | „ go bósa. |
| Go roala, <i>to put on head or feet</i> ; | „ go roesa. |
| Go apara, <i>to attire one's self</i> ; | „ go apesa. |
| Go anya, <i>to suck</i> ; | „ go amusa. |
| Go tla, <i>to come</i> ; | „ go tsisa. |

The *Reciprocal* is formed by changing the final *a* into *ana* ;
e.g. go rata, reciprocal ratana. But when the verb ends in
èla, this in the reciprocal becomes *alana* ; e.g. go lumèla,
to agree, reciprocal lumalana, not lumelana.

The *Reflective* is formed by prefixing *i* to the simple form ;
e.g. go kgōna, *to persuade*, reflective ikgōna. When the first
letter of the simple form is a *soft* consonant, it must be
changed to the corresponding *hard* letter, and when it is a
vowel, a *k* must be inserted ; e.g.—

| | |
|--------------------------------|--------------------------------|
| Go raea, <i>to say to</i> ; | <i>Reflective</i> , go ithaea. |
| Go botsa, <i>to question</i> ; | „ go ipotsa. |
| Go itsé, <i>to know</i> ; | „ go ikitsé. |
| Go ama, <i>to touch</i> ; | „ go ikama. |

The following are exceptions :—

| | |
|-----------------------------------|-------------------------------------|
| Go itshephisa, <i>to hallow</i> ; | <i>Reflective</i> , go iitshephisa. |
| Go itaea, <i>to strike</i> ; | „ go ititaea. |

43. Signification of the Derivative Forms.

The *Relative* supplies the words *for*, *to*, *about*, *against*,
etc. ; e.g.—

| | |
|---------------------------------|--|
| Go batla, <i>to seek</i> ; | go batlèla, <i>to seek on behalf of another.</i> |
| Go bólèla, <i>to announce</i> ; | go bólèlèla, <i>to announce to or to tell.</i> |
| Go busa, <i>to govern</i> ; | go busetsa, <i>to govern for.</i> |
| Go tshaba, <i>to flee</i> ; | go tshabèla, <i>to flee to.</i> |
| Go betsá, <i>to beat</i> ; | go beletsa, <i>to beat for.</i> |
| Go aba, <i>to distribute</i> ; | go abèla, <i>to distribute to.</i> |
| Go rukutha, <i>to rebel</i> ; | go rukuthèla, <i>to rebel against.</i> |
| Go leofa, <i>to sin</i> ; | go leofèla, <i>to sin against.</i> |

A choice between the simple and relative forms of the
verb often materially affects the meaning of a sentence ; e.g.

go tloga, *to leave* (literally, *to move*), is used of leaving a *place*; O tlogile leñ koa Thaba Nchó? *When did you leave (or start from) Thaba Ncho?* But the relative verb (*go tlogèla*) must be used when a *person* is referred to; e.g. O tlogetse mosali kae? *Where have you left the woman?* O ba tlogetse leñ? *When did you leave them?* So with the verb *go fitlha*, *to find*, also *to reach*; Ba tla fitlha leñ koa gae? *When will they reach home?* O tla fitlhèla 'ragō a santse a le teñ, *You will find your father there still.* The relative verb is used with such adverbs as *before* and *without*; go tsamaea, *to walk*; go tsamaèla-péle, *to walk on ahead*; go coa, *to come forth*; go coèla koantle, *to come outside.* In this way too the relative is often required with a preposition; e.g. go oa, *to fall*; go oèla mo pitsèñ, *to fall upon a pot.* This use of the relative with a preposition often distinguishes between *from* and *to*; e.g. go fapoga mo tseleñ, *to turn aside from a path*, go fapogèla koa tseleñ, *to turn aside to a path*; go fologa koa ncoèñ, *to descend from a mountain*; go fologèla koa mogogoroñ, *to descend into the valley.* The relative verb with *mo* (*in*) has the force of *into*; e.g. Ke tla mo amogelèla mo tluñ, *I shall receive him into the house*; O na a oèla mo metsèñ, *He fell into the water.*

When the relative is followed by the adverb *ruré* (*really*) it has the force of continuance or completion; e.g. go nna, *to be*; go nnèla-ruré, *to be for ever*; go tsamaèla-ruré, *to go away altogether.*

The relative form of the verb supplying the place of prepositions naturally often governs two objects; e.g. Ba se mo neile, *They have given it to him.* Here *se* (*it*) is the proper object of the verb, *mo* (*him*) being the indirect object. In such a case it is important to notice that the indirect object must always be *nearest* to the verb; e.g. Ke bóceletse monnaó puó ea gago, *I have told your brother your word*; Re tla se ba remèla, *We will cut it for them*; Eä, o e mo shupetsé, *Go and show it (tséla, road, understood) to him*; Leka go e ba abèla sentlè, *Try to distribute it (nama, meat, understood) to them nicely.*

In the *Causative* form the subject *causes* or *helps* an agent

to do, or causes to come about, the thing expressed by the simple verb; e.g. go aga, *to build*, go agisa, *to cause to build*, go kitlana, *to become knit together*, go kitlanya, *to knit together*.

In the *Reciprocal* the action is performed upon each other by two or more agents; e.g. go bolaea, *to kill*, go bolaana, *to kill one another*; go ama, *to touch*, go amana, *to touch one another*; go atamela, *to approach*, go atamalana, *to draw near to each other*.

Under this head will come verbs of division, such as go menagana, *to become folded in two*, (its causative) go menaganya, *to fold double*; go arogana, *to become divided*, go aroganya, *to divide*.

In the *Reflective*, the action is performed by the subject upon himself; e.g. go ipolaea, *to kill one's self*.

The following example will show in how many ways these various species may be combined.

| | |
|---|---|
| Simple form | go kgaola, <i>to sever</i> . |
| Intransitive form (see § 44) | go kgaoga, <i>to become severed</i> . |
| Reciprocal of Intransitive | go kgaogana, <i>to become divided, or severed from each other</i> . |
| Causative of Recip. of Intransitive | go kgaoganya, <i>to divide</i> . |
| Reflec. of Caus. of Recip. of Intran. | go ikgaoganya, <i>to separate one's self</i> . |
| Rel. of Refl. of Caus. of Rec. of Int. | go ikgaoganyetsa, <i>to separate one's self for</i> . |
| Double Relative of Reflec. of Caus. of Reciprocal of Intransitive | go ikgaoganyeletsa, <i>to separate one's self for from another person</i> . |

Example—Ke shōnè se ke se ikgaoganyelelitseñ naè, literally, *It is it for which I separated myself from him*.

Of the Intransitive Verb.

44. Secoana has many Intransitive Verbs, such as go lapa, *to become weary*; go nōna, *to become fat*; go fèla, *to come to an end*; go tlhakana, *to become mixed*, etc. These become transitive in the causative species; e.g. go lapisa, *to weary*; go nontsha, *to fatten*; go felisa, *to bring to an end*; go tlhakanya, *to mix*.

This change from transitive to intransitive by means of the derivative forms is often puzzling. The verb go retèla, *to be too difficult*, will give a good example of this. In the

Intransitive form we have *Se retetse*, *It is too difficult*. Change this form into the relative (*go retelèla*), and it becomes active; e.g. *Se ntheteletse*, *It is too difficult for me*, or *It beats me*. Make this passive (see § 41, paragraph 4), and you get a very frequent form—*Ke retelecoe ke go se lira*, *I cannot do it* (literally, *I am unable by to do it*); *Ke ne ka retelèloa ke go se shoetsa*, *I was not able to finish it*; *O tla retelèloa ke go mo tsietsa*, *You will not be able to deceive him*.

Most active verbs become intransitive by changing the final *a* into *èga*; e.g. *go thuba*, *to smash*, *go thubèga*, *to become smashed*, *E thubegile*, *It is smashed*; *go golola*, *to loose*, *go gololèga*, *to become free*. Sometimes, but rarely, *esèga* is used instead of *èga*; so *go gololesèga* is interchangeable with *go gololèga*. When an active verb ends in *la*, the intransitive is often formed by changing *la* into *ga*; e.g. *go simolóla*, *to begin*, *go simológa*, *to have a beginning*; *go chólóla*, *to spill*, *go chólóga*, *to become spilt*; *go kgaola*, *to sever*, *go kgaoga*, *to come asunder*. Some verbs become intransitive by adding *la* or *gala* to the active form; e.g. *go bōna*, *to see*, *go bōnala*, *to be visible*, *go bōnagala*, *to be evident*; *go utloa*, *to hear*; *go utloala*, *to be audible*, *go utloagala*, *to be intelligible*; *go lira*, *to do*, *go lirala*, *to be being done*, *go liragala*, *to happen*. This intransitive is sometimes called the status form.

The perfect of many intransitive verbs is found in Secoana where we should have expected to find the present tense; e.g. *ke lapile*, *I am tired*; *ke humanegile*, *I am poor*; *ke cofetse*, *I am old*; *go siamé*, *it is right*; *go ntsé yalo*, *it is so*; for the exact translation of the present tense of the above verbs is *go lapa*, *to become tired*; *go humanèga*, *to become poor*; *go cofala*, *to become old*; *go siama*, *to become right*; *go nna*, *to become*. Thus, *Ke lapile* really means *I have become and am tired*; *Go siamé*, *It has become and is right*; *Go ntsé yalo*, *It has become and is so*. So too in the negative, *Ga kea lapa*, *I am not tired*; *Ga goa siama*, *It is not right*; *Ga rea humanèga*, *We are not poor*; *Ga a cofala*, *He is not old*; all of which are really perfects. And again with the negative after *ka* (see § 49), *Ka a sa lapa*, *Since he is not tired*; *Ka a sa*

humanèga, *Since he is not poor*; Fa a sa siama, *If he is not right*; and with the relative pronoun (see § 50), Ba ba sa siamañ, *They who are not right*; Ba lo sa cofalañ, *You who are not old*.

Again, where in English we should use the perfect, in such verbs as the above, the pluperfect will be found in Secoana; e.g. Ke ne ke lapile, *I was tired* (literally, *I had become and was tired*); O na a cofetse, *He was old*, etc.

45. There are a few deponent verbs, such as go tlhologelòloa, *to long for*; go gakologèloa, *to remember*; go fegèloa, *to sigh*, etc.

46. By changing the final *a* into *olola*, the contrary to the primary meaning is obtained; go tlótla, *to honour*, go tlótlólóla, *to dishonour*; go bōfa, *to bind*, go bofólóla, *to unbind*; go lira, *to do*, go lirólóla, *to undo*; go huna, *to tie*, go hunólóla, *to untie*, etc.

47. Some verbs become intensified by substituting *isa* for the final *a*; e.g. go botsa, *to question*, go botsisa, *to question diligently*; go feta, *to pass*, or *to surpass*, intensive go fetisa, and even go fetisisa. Verbs of violence are intensified by the addition of *ka* to the simple form; e.g. go thuba, *to smash*, intensive go thubaka; go tlhanya, *to strike with the fist*, go tlhanyaka *to strike repeatedly*; go roga, *to insult*, intensive go rogaka. To some verbs *ma* is added as an intransitive affix, expressive of motion downwards; e.g. go ōba, *to bow*, ōbama, *become bowed down*; go ina, *to dip*, inama, *become bent or dipped down*; go kona, *to bend awry*, konama, *become bent down*.

Verbs formed from Nouns.

48. Verbs are sometimes formed by affixing *fa* to the radical form of a noun; e.g. bogalé, *anger*, go galefa, *to become angry*; monaté, *pleasant*, go natefa, *to be pleasant*; boleó, *sinfulness*, go leofa, *to sin*. *Fala* and its causative *fatsa* are thus affixed to many nouns: thata, *strength*, go thatafala, *to become strong*, go thatafatsa, *to strengthen*; letshé-

gō, *blessing* or *good-fortune*, go tshégōfala, *to become blessed*, go tshégōfatsa, *to bless*.

Sometimes nouns are added to verbs, as go baea-péló, *to wait a-bit* (literally, *to place your heart*); go èla-tlhōkō, *to pay heed to*; go utloa-botlhókó, *to be sorry*; go tlhomoga-péló, *to pity*. In such cases changes of tense or species only affect the verb, the nouns being still hyphenated to the altered form; e.g. Mpèèla-péló, *Wait for me*; O mo tlhomogetse-péló, *He has had pity on him*. Sometimes the ordinarily attached noun is separated from the verb, and removed to the end of the sentence; e.g. Utloèla litlólō tsa me botlhókó, *Have mercy on my transgressions*; Ela se mothó eoo o se go raeañ tlhōkō, *Pay attention to what that person says to you*.

Changes in the Negative Verb.

49. After the particles *ka* (since), *fa* (if), *éré* (when), etc., *sa* is always used for *not*, and changes take place in the following tenses of the Negative Verb:—

| | | | |
|-----|---------------------|---------|--|
| 2. | Present | | Ka ke sa reké. |
| 6. | Perfect | | Ka ke sa rëka. |
| 8. | Emphatic Perfect | | Ka ke ésé ke reké. |
| 12. | Past | | { Ka ke se ka ka rëka. Ka ke ne ke sa rëka. |
| 16. | Future | | Ka ke sénka ke rëka. |
| 20. | Present Potential | | Ka ke sa kake ka rëka. |
| 45. | Present Progressive | | Ka ke sa tlhole ke rëka. |
| 49. | Future Progressive | | Ka ke sénka ke nna ke rëka. |
| 57. | | | Ka ke sa bóló go rëka. |

NOTE.—Remember that after *ka*, *fa*, and *éré*, *a* is the pronoun used in the third person singular (*he*), not *o*.

Of the Verb after the Relative Pronoun.

50. As has been notified above (§ 17), the verb when it follows a relative pronoun generally ends in *ñ*; e.g. Mosi-mané eo o tshamekañ, *The boy who plays*; Linku tse li timetseñ, *The sheep which have strayed*. But in tenses in which an auxiliary has been used to express the past the *ñ*

is not added; e.g. Kgosi e ke ne ka e itsé, *The chief whom I knew*; Monna eo o na a ka re bólelèla, *The man who could have told us*. It is probable that at one time the ñ was added to the auxiliary, as is still the case in one or two tenses; e.g. Ke ènè eo o kileñ a lema gōnè, *It is he who once ploughed there*; A ke bōnè ba ba ntsen̄ ba aga ntló gōnè? *Is it they who are building a house there?* Ba lo sa kakeñ loa gana, *You who cannot refuse*.

NOTE.—Since the verb with the relative pronoun is sometimes used to supply the place of the participle, this added ñ may for the sake of reference be called the participial ñ, and will thus be referred to in the following pages.

Sa is always the negative used after the relative pronoun, never ga. In the following tenses a change is made from the ordinary negative form.

- | | |
|----------------|--|
| 2. Present | (Nna) eo ke sa rekeñ, <i>I who do not buy.</i> |
| 6. Perfect | Bathó ba ba sa rekañ, <i>The people who have not bought.</i> |
| 8. Emphatic | Eo o éséñ a reké, <i>He who has not yet bought.</i> |
| 12. Past | Ba ba se kañ ba rèka, } <i>They who did not buy.</i> Ba ba ne ba sa rèka, } |
| 16. Future | (Rona) ba re sénkañ re rèka, <i>We who will not buy.</i> |
| 20. Pot. Pres. | (Lona) ba lo sa kakeñ loa rèka, <i>You who cannot buy.</i> |
| 49. Prog. Fu. | Eo o sénkañ a nna a rèka, <i>He who will no longer buy.</i> |

The Substantive Verb.

Go nna, *to be.*

For precision's sake, a noun or adverb is added to many of the following tenses.

The following must be noted with reference to the third person singular and plural in the present and imperfect tenses.

When the verb is followed by a noun or a pronoun, or a noun or pronoun governed by the possessive particle, *ke* represents the verb in both numbers in the present, and *e ne e le* in the imperfect; e.g. Ke mothó, *He is a man*; Ke balótsana, *They are rascals*; Ke ènè, *It is he*; Ke oa rona, *He*

is (one) of us ; Ke ba Thaba Nchó, *They are (people) of Thaba Nchu* ; E ne e le legolu, *He was a thief* ; E ne e le makau, *They were young men* ; E ne e le eòné, *It was it* ; E ne e le bōné, *It was they*. So too the negative to *ke* is *ga se* in both numbers, of *e ne e le* the negative is *e ne e se* ; e.g. Ga se mothó, *He is not a man* ; Ga se bomoroaliè, *They are not his daughters* ; E ne e se oa morafè oa rona, *He was not (a man) of our nation* ; E ne e se bathó ba banchó, *They were not black people*.

But when the verb is followed by an adjective, or by a substantive used adjectivally, or by a substantive governed by the locative preposition, the nominative pronoun suffices to represent the substantive verb in the present tense, and is used both with the auxiliary and the verb to form the past tense ; e.g. O montlè, *He is good-looking* ; Ba mashoè, *They are ugly*. Ga a moshoeu, *He is not a white person* ; Ga ba banchó, *They are not black*. O molemō, *He is good* ; Ba botlhalé, *They are wise*. O mo tluñ, *He is in the house* ; Ga a koa tshimoñ, *He is not in the garden*. O na a le boshula, *He was wicked* ; Ba ne ba le logoali, *They were impertinent*. Se ne se le mashoè, *It was ugly* ; O na a se mafókó, *He was not kind* ; Linku li ne li se mo 'sakeñ, *The sheep were not in the kraal*.

In the following paradigm the first described form is numbered 1 and 2, 3 and 4, and the second is numbered 1a and 2a, 3a and 4a.

Briefly stated, tenses 1 and 2, 3 and 4, describe what a thing is intrinsically, or what it belongs to, while 1a and 2a, 3a and 4a describe a quality which it possesses or a position in which it is placed.

E is used with the substantive verb to express *it* in an indefinite sense when the object thus indefinitely alluded to is a noun or pronoun ; e.g. E tla nna èné, *It will be he* ; Ga e nka e nna bōné, *It will not be they*. But when the object is an adjective or an adverb, the indefinite pronoun must be *go* ; e.g. Go tla nna sentlè, *It will be nice* ; Ga go nka go nna molemō, *It will not be good* ; Go ntsé yalo, *It is so*, etc. (See § 19).

INDICATIVE MOOD.

PRESENT TENSE.

| Affirmative. | Negative. |
|-----------------------|---------------------------|
| 1. <i>I am a man.</i> | 2. <i>I am not a man.</i> |
| Ke mothó. | Ga ke mothó. |
| o mothó. | ga o mothó. |
| ke mothó. | ga se mothó. |
| Re bathó. | Ga re bathó. |
| lo bathó. | ga lo bathó. |
| ke bathó. | ga se bathó. |

PRESENT TENSE.

| | |
|-----------------------|---------------------------|
| 1a. <i>I am good.</i> | 2a. <i>I am not good.</i> |
| Ke molemō. | Ga ke molemō. |
| o molemō. | ga o molemō. |
| o molemō. | ga a molemō. |
| Re molemō. | Ga re molemō. |
| lo molemō. | ga lo molemō. |
| ba molemō. | ga ba molemō. |

IMPERFECT TENSE.

| | |
|------------------------|----------------------------|
| 3. <i>I was a man.</i> | 4. <i>I was not a man.</i> |
| Ke ne ke le mothó. | Ke ne ke se mothó. |
| o no o le mothó. | o no o se mothó. |
| e ne e le mothó. | e ne e se mothó. |
| Re ne re le bathó. | Re ne re se bathó. |
| lo no lo le bathó. | lo no lo se bathó. |
| e ne e le bathó. | e ne e se bathó. |

IMPERFECT TENSE.

| | |
|------------------------|----------------------------|
| 3a. <i>I was good.</i> | 4a. <i>I was not good.</i> |
| Ke ne ke le molemō. | Ke ne ke se molemō. |
| o no o le molemō. | o no o se molemō. |
| o na a le molemō. | o na a se molemō. |
| Re ne re le molemō. | Re ne re se molemō. |
| lo no lo le molemō. | lo no lo se molemō. |
| ba ne ba le molemō. | ba ne ba se molemō. |

NOTE.—Instead of *ke ne ke le*, another form, *kea bo ke le*, is often used; *ea bo e le*, instead of *e ne e le*; *ga bo go le*, instead of *go no go le*, etc. Of these two forms, *kea bo ke le* is more habitual and so less definite than *ke ne ke le*.

With reference to tenses 1a and 2a, 3a and 4a, in the third persons singular and plural the pronouns must of course agree with the nouns to which they refer, whether these are expressed or understood. See examples on next page.

Positive.

Motse o montlè, *The town is pretty* ;
 Seliba se monaté, *The fountain is pleasant* ;
 Letseba le legoló, *The pigeon is a great one* ;
 Lomaõ lo bogalé, *The needle is sharp* ;
 Boshula bo bogoló, *The evil is great* ;
 Thupa e telele, *The rod is long* ;
 Fèlo fa ga go metsé thata, *This place is very wet* ;
 Bathó ba mo tluñ, *The men are in the house* ;
 Merafè e mentsi, *The nations are many* ;
 Matlhare a masetlha, *The leaves are yellow* ;
 Linku li koa nageñ, *The sheep are in the veld* ;
 Go botshé thata, *It is very sweet* ;

Negative.

Motse ga o montlè.
 Seliba ga se monaté.
 Letseba ga le legoló.
 Lomaõ ga lo bogalé.
 Boshula ga bo bogoló.
 Thupa ga e telele.
 Fèlo fa ga go metsé thata.
 Bathó ga ba mo tluñ.
 Merafè ga e mentsi.
 Matlhare ga a masetlha,
 Linku ga li koa nageñ.
 Ga go botshé thata.

So too in the imperfect—

1. Molaõ o no o le tshiamõ, *The law was just.*
2. Sebaga se ne se le bokété, *The head was heavy.*
3. Leñau le ne le le bogalé, *The leopard was fierce.*
4. Borokó bo no bo le bothókó, *The gum was bitter.*
5. Nama e ne e le tala, *The flesh was raw.*
6. Fèlo go no go le serètsè, *The place was muddy.*
7. Baba ba ne ba le mo khutiñ, *The enemies were in the hollow.*
8. Mesifa e ne e le mesesanyane, *The veins were very thin.*
9. Makaba a na a le koa morakeñ, *The pack-oxen were at the post.*
10. Lithipa li ne li le boböi, *The knives were blunt.*
11. Go no go le sethukuthuku, *It was close.*

The following are the negatives to the above :—

- | | |
|--------------------------------|----------------------------------|
| 1. Molaõ o no o se tshiamõ | 7. Baba ba ne ba se mo khutiñ. |
| 2. Sebaga se ne se le bokété | 8. Mesifa e ne e se mesesanyane. |
| 3. Leñau le ne le le bogalé. | 9. Makaba a na a se koa morakeñ. |
| 4. Borokó bo no bo se bothókó. | 10. Lithipa li ne li se boböi. |
| 5. Nama e ne e se tala. | 11. Go no go se sethukuthuku. |
| 6. Fèlo go no go se serètsè. | |

PERFECT INTRANSITIVE TENSE (see p. 49).

Affirmative.

5. *I am so (literally, I have become and am so).*

Ke ntsé yalo.
 o ntsé yalo.
 o ntsé yalo.
 Re ntsé yalo.
 lo ntsé yalo.
 ba ntsé yalo.

Negative.

6. *I am not so.*

Ga kea nna yalo.
 ga oa nna yalo.
 ga a nna yalo.
 Ga rea nna yalo.
 ga loa nna yalo.
 ga baa nna yalo.

PERFECT EMPHATIC TENSE.

Affirmative.

7. *I once was a man.*

Nkile ka nna mothó.
o kile oa nna mothó.
o kile a nna mothó.
Re kile ra nna bathó.
lo kile loa nna bathó.
ba kile ba nna batho.

Negative.

8. *I am not yet (or I have not yet become) a man.*

Ga ke ese ke nne mothó.
ga o ese o nne mothó.
ga a ese a nne mothó.
Ga re ese re nne bathó.
ga lo ese lo nne bathó.
ga ba ese ba nne bathó.

ALSO

9. *I used to be a man.*

Nkile ka ne ke le mothó.
o kile oa ne o le mothó.
o kile a ne a le mothó.
Re kile ra ne re le bathó.
lo kile loa ne lo le bathó.
ba kile ba ne ba le bathó.

When used with an adverb this form must run

Nkile ka ne ke *ntsé* (yalo).

FURTHER FORMS.

10. Ga ke *ésé* ke be ke nne mothó,
I have never yet become a man.
11. Ga ke *ésé* nke ke nne bobóì, *I was never a coward.*
12. Ke ne ke *ésé* ke nne kgosi, *I was not yet (or had not yet become) a chief.*
13. Ke ne ke *ésé* ke be ke nne yalo,
I had never yet been so.
14. Ke ne ke *ésé* nke ke nne legolu,
I had never been a thief.

PAST TENSE.

15. *I became a thief.*

Ke ne ka nna legolu.
o no oa nna legolu.
o na a nna legolu.
Re ne ra nna magolu.
lo no loa nna magolu.
ba ne ba nna magolu.

16. *I have not become a thief.*

Ga kea ka ka nna legolu.
ga oa ka oa nna legolu.
ga a ka a nna legolu.
Ga rea ka ra nna magolu.
ga loa ka loa nna magolu.
ga baa ka ba nna magolu.

17. *I did not become a thief.*

Ke ne ke se ka ka nna legolu.
o no o se ka oa nna legolu.
o na a se ka a nna legolu.

Re ne re se ka ra nna magolu.
lo no lo se ka loa nna magolu.
ba ne ba se ka ba nna magolu.

PAST INTRANSITIVE TENSE.

Affirmative.

18. *I was so (literally, I had become and was so).*

Ke ne ke *ntsé* yalo.
o no o *ntsé* yalo.
o na a *ntsé* yalo.

Negative.

19. *I have not been so.*

Ke ne ke sa nna yalo.
o no o sa nna yalo.
o na a sa nna yalo.

Affirmative.

Re ne re ntsé yalo.
lo no lo ntsé yalo.
ba ne ba ntsé yalo.

Negative.

Re ne re sa nna yalo.
lo no lo sa nna yalo.
ba ne ba sa nna yalo.

FUTURE TENSE.

20. *I shall be.*

Ke tla nna.
o tla nna.
o tla nna.
Re tla nna.
lo tla nna.
ba tla nna.

21. *I shall not be.*

Ga nka ke nna.
ga o nka o nna.
ga a nka a nna.
Ga re nka re nna.
ga lo nka lo nna.
ga ba nka ba nna.

POTENTIAL MOOD.

PRESENT TENSE.

22. *I may (or can) be.*

Nka nna.
o ka nna.
o ka nna.
Re ka nna.
lo ka nna.
ba ka nna.

23. *I cannot (or may not) be.*

Ga nkake ka nna.
ga o kake oa nna.
ga a kake a nna.
Ga re kake ra nna.
ga lo kake loa nna.
ga ba kake ba nna.

PAST TENSE.

24. *I could (or might) have been.*

Ke ne nka nna.
o no o ka nna.
o na a ka nna.
Re ne re ka nna.
lo no lo ka nna.
ba ne ba ka nna.

25. *I could (or might) not have been.*

Ke ne ke sa kake ka nna.
o no o sa kake oa nna.
o na a sa kake a nna.
Re ne re sa kake ra nna.
lo no lo sa kake loa nna.
ba ne ba sa kake ba nna.

CONDITIONAL MOOD.

PRESENT TENSE.

26. *I should be a man.*

Nkabo ke le mothó.
o kabo o le mothó.
o kabo a le mothó.
Re kabo re le bathó.
lo kabo lo le bathó.
ba kabo ba le bathó.

27. *I should not be a man.*

Nkabo ke se mothó.
o kabo o se mothó.
o kabo a se mothó.
Re kabo re se bathó.
lo kabo lo se bathó.
ba kabo ba se bathó.

With an adverb this tense must be—Nkabo ke ntsé (yalo); and the negative—Nkabo ke sa nna (yalo).

A progressive form of 26 and 27 is used as follows :—

Affirmative.

I should still go on being a man.

Nkabo ke ntsé ke le mothó,
o kabo o ntsé o le mothó.
o kabo a ntsé a le mothó.
Re kabo re ntsé re le bathó.
lo kabo lo ntsé lo le bathó.
ba kabo ba ntsé ba le bathó.

1. Negative.

I should not still go on being a man.

Nkabo ke ntsé ke se mothó.
o kabo o ntsé o se mothó.
o kabo a ntsé a se mothó.
Re kabo re ntsé re se bathó.
lo kabo lo ntsé lo se bathó.
ba kabo ba ntsé ba se bathó.

ANOTHER FORM OF THE PRESENT TENSE.

28. *I should (or would) be.*

Ke ne ke tla nna.
o no o tla nna.
o na a tla nna.
Re ne re tla nna.
lo no lo tla nna.
ba ne ba tla nna.

29. *I would not (or should) not be.*

Ke ne ke sénka ke nna.
o no o sénka o nna.
o na a sénka a nna.
Re ne re sénka re nna.
lo no lo sénka lo nna.
ba ne ba sénka ba nna.

PAST TENSE.

30. *I should (or would) have been.*

Nkabo ke ne ka nna.
o kabo o no oa nna.
o kabo o na a nna.
Re kabo re ne ra nna.
lo kabo lo no loa nna.
ba kabo ba ne ba nna.

31. *I should not (or would not) have been.*

Nkabo ke se ka ka nna.
o kabo o se ka oa nna.
o kabo a se ka a nna.
Re kabo re se ka ra nna.
lo kabo lo se ka loa nna.
ba kabo ba se ka ba nna.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

32. *That I may be.*

Goré ke nnè.
goré o nnè
goré a nnè.
Goré re nnè.
goré lo nnè.
goré ba nnè.

33. *That I may not be.*

Goré ke se nnè.
goré o se nnè.
goré a se nnè.
Goré re se nnè.
goré lo se nnè.
goré ba se nnè.

Another form of the negative—Goré ke se ka ka nna. (See p. 35.)

FUTURE TENSE.

Affirmative.

34. *That I may be.*
 Goré ke tle ke nnè.
 goré o tle o nnè.
 goré a tle a nnè.
 Goré re tle re nnè.
 goré lo tle lo nnè.
 goré ba tle ba nnè.

Negative.

35. *That I may not be.*
 Goré ke tle ke se ka ka nna.
 goré o tlo o se ka oa nna.
 goré a tle a se ka a nna.
 Goré re tle re se ka ra nna.
 goré lo tle lo se ka loa nna.
 goré ba tle ba se ka ba nna.

IMPERATIVE MOOD.

36.
 A ke nnè, *Let me be.*
 Nna, *be (sing).*
 A a nnè, *Let him be.*
 A re nnè, *Let us be.*
 Nnañ, } *be (plur.).*
 Lo nnè, }
 A ba nnè, *Let them be.*

37.
 A ke se nnè,
 A ke se ka ka nna, } *Let me not be.*
 Se nnè,
 O se nnè,
 O se ka oa nna, } *do not be.*
 A a se nnè,
 A a se ka a nna, } *Let him not be.*
 A re se nnè,
 A re se ka ra nna, } *Let us not be.*
 Se nneñ,
 Lo se nnè,
 Lo se ka loa nna, } *do not be.*
 A ba se nnè,
 A ba se ka ba nna, } *Let them not be.*

INFINITIVE MOOD.

38.
 Go nna, *to be.*

39.
 Go bisa go nna, *not to be.*

PROGRESSIVE MOOD.

PRESENT TENSE.

40. *I am being a man.*
 Ke ntsé ke le mothó.
 o ntsé o le mothó.
 o ntsé a le mothó.
 Re ntsé re le bathó.
 lo ntsé lo le bathó.
 ba ntsé ba le bathó.

41. *I am not being a man.*
 Ke ntsé ke se mothó.
 o ntsé o se mothó.
 o ntsé a se mothó.
 Re ntsé re se bathó.
 lo ntsé lo se bathó.
 ba ntsé ba se bathó.

With an adverb this tense must run—Ke ntsé ke ntsé (yalo), and its negative—Ke ntsé ke sa nna (yalo).

PAST TENSE.

Affirmative.

42. *I was going on being a man.*

Ke ne ke ntsé ke le mothó.
 o no o ntsé o le mothó.
 o na a ntsé a le mothó.
 Re ne re ntsé re le bathó.
 lo no ntsé lo le bathó.
 ba ne ba ntsé ba le bathó.

Negative.

43. *I was not going on being a man.*

Ke ne ke ntsé ke se mothó.
 o no o ntsé o se mothó.
 o na a ntsé a se mothó.
 Re ne re ntsé re se bathó.
 lo no lo ntsé lo se bathó.
 ba ne ba ntsé ba se bathó.

With an adverb this tense must run—Ke ne ke ntsé ke ntsé (yalo), and its negative—Ke ne ke ntsé ke sa nna (yalo).

FUTURE TENSE.

44. *I shall be being a man.*

Ntla bo ke le mothó.
 o tla bo o le mothó.
 o tla bo a le mothó.
 Re tla bo re le bathó.
 lo tla bo lo le bathó.
 ba tla bo ba le bathó.

45. *I shall not be being a man.*

Ntla bo ke se mothó.
 o tla bo o se mothó.
 o tla bo a se mothó.
 Re tla bo re se bathó.
 lo tla bo lo se bathó.
 ba tla bo ba se bathó.

But with an adverb—Ntla bo ke ntsé (yalo), and its negative—Ntla bo ke sa nna (yalo).

A still more progressive form of 44 and 45 is used as follows :—

I shall be going on being a man.

Ntla bo ke ntsé ke le mothó.
 o tla bo o ntsé o le mothó.
 o tla bo a ntsé a le mothó.
 Re tla bo re ntsé re le bathó.
 lo tla bo lo ntsé lo le bathó.
 ba tla bo ba ntsé ba le bathó.

I shall not be going on being a man.

Ntla bo ke ntsé ke se mothó.
 o tla bo o ntsé o se mothó.
 o tla bo a ntsé a se mothó.
 Re tla bo re ntsé re se bathó.
 lo tla bo lo ntsé lo se bathó.
 ba tla bo ba ntsé ba se bathó.

PROGRESSIVE MOOD (Habitual).

PRESENT TENSE.

46. *I am a man as usual.*

Kea bo ke le mothó.
 oa bo o le mothó.
 oa bo a le mothó.
 Rea bo re le bathó.
 loa bo lo le bathó.
 baa bo ba le bathó.

47. *I am not a man as usual.*

Kea bo ke se mothó.
 oa bo o se mothó.
 oa bo a se mothó.
 Rea bo re se bathó.
 loa bo lo se bathó.
 baa bo ba se bathó.

ANOTHER FORM.

Affirmative.

Kea bo ke nna mothó.
 oa bo o nna mothó.
 oa bo a nna mothó.
 Rea bo re nna bathó.
 loa bo lo nna bathó.
 baa bo ba nna bathó.

Negative.

Kea bo ke sa nne mothó.
 oa bo o sa nne mothó.
 oa bo a sa nne mothó.
 Rea bo re sa nne bathó.
 loa bo lo sa nne bathó.
 baa bo ba sa nne bathó.

But when used with an adverb tense 46 must run—Kea bo ke ntsé (yalo) ; and tense 47—Kea bo ke sa nna (yalo).

A still more progressive form of 46 and 47 is used as follows :—

I am going on being a man as usual.

Kea bo ke ntsé ke le mothó.
 oa bo o ntsé o le mothó.
 oa bo a ntsé a le mothó.
 Rea bo re ntsé re le bathó.
 loa bo lo ntsé lo le bathó.
 baa bo ba ntsé ba le bathó.

I am not going on being a man as usual.

Kea bo ke ntsé ke se mothó.
 oa bo o ntsé o se mothó.
 oa bo a ntsé a se mothó.
 Rea bo re ntsé re se bathó.
 loa bo lo ntsé lo se bathó.
 baa bo ba ntsé ba se bathó.

PROGRESSIVE MOOD (*Emphatic*).

PRESENT TENSE.

48. *I am still a man.*

Ke sa ntsé ke le mothó.
 o sa ntsé o le mothó.
 o sa ntsé a le mothó.
 Re sa ntsé re le bathó.
 lo sa ntsé lo le bathó.
 ba sa ntsé ba le bathó.

49. *I am no longer a man.*

Ga ke tihōlé ke le mothó.
 ga o tihōlé o le mothó.
 ga a tihōlé a le mothó.
 Ga re tihōlé re le bathó.
 ga lo tihōlé lo le bathó.
 ga ba tihōlé ba le bathó.

But with the adverb—Ke santsé ke ntsé (yalo), and the negative—Ga ke tihōlé ke ntsé (yalo).

PAST TENSE.

50. *I was still a man.*

Ke ne ke santsé ke le mothó.
 o no o santsé o le mothó.
 o na a santsé a le mothó.
 Re ne re santsé re le bathó.
 lo no lo santsé lo le bathó.
 ba ne ba santsé ba le bathó.

51. *I was no longer a man.*

Ke ne ke sa tihōlé ke le mothó.
 o no o sa tihōlé o le mothó.
 o na a sa tihōlé a le mothó.
 Re ne re sa tihōlé re le bathó.
 lo no lo sa tihōlé lo le bathó.
 ba ne ba sa tihōlé ba le bathó.

But with an adverb—Ke ne ke santsé ke ntsé yalo, and the negative—Ke ne ke sa tihōlé ke ntsé yalo.

FUTURE TENSE.

Affirmative.

52. *I shall go on being a man.*

Ke tla nna ke nna mothó.

o tla nna o nna mothó.

o tla nna a nna mothó.

Re tla nna re nna bathó.

lo tla nna lo nna bathó.

ba tla nna ba nna bathó.

Negative.

53. *I shall not go on being a man.*

Ga nka ke nna ke nna mothó.

ga o nka o nna o nna mothó.

ga a nka a nna a nna mothó.

Ga re nka re nna re nna bathó.

ga lo nka lo nna lo nna bathó.

ga ba nka ba nna ba nna bathó. *

REPETITIVE MOOD.

PRESENT TENSE.

54. *Moreover, I am a man.*

Ke bile ke mothó.

o bile o mothó.

e bile ke mothó.

Re bile re bathó.

lo bile lo bathó.

e bile ke bathó.

But if the completing word be an adjective, or a substantive used adjectively (see tenses 1a and 3a), the third person will become *O bile o montlè*, *Moreover, he is good-looking*; *Ba bile ba molemō*, *Moreover, they are good*.

With the adverb, tense 54 will become—*Ke bile ke ntsé yalo*.

PAST TENSE.

55. *Moreover, I was a man.*

Ke ne ke bile ke le mothó.

o no o bile o le mothó.

e ne e bile e le mothó. }

o no o bile a le molemó. }

Re ne re bile re le bathó.

lo no lo bile lo le bathó.

e ne e bile e le bathó. }

ba ne ba bile ba le molemō. }

With the adverb this tense will become—*Ke bile ke ne ke ntsé yalo*.

PECULIAR TENSES.

DEPRECATIVE CONDITIONAL.

56. *Lest I should be.*

Goré é sé éré kgotsa ka nna.

goré é sé éré kgotsa oa nna.

goré é sé éré kgotsa a nna.

Goré é sé éré kgotsa ra nna.

goré é sé éré kgotsa loa nna.

goré é sé éré kgotsa ba nna.

ALTERNATIVE FUTURE.

57. *Or else I shall become a coward.*

Nka tla ka nna boböi.
o ka tla oa nna boböi.
o ka tla a nna boböi.

Re ka tla ra nna boböi.
lo ka tla loa nna boböi.
ba ka tla ba nna boböi.

PRESENT HABITUAL.

Affirmative.

58. *I am wont to be so.*

Ke tle ke nnè yalo.
o tle o nnè yalo.
oa tle a nnè yalo.
Re tle re nnè yalo.
lo tle lo nnè yalo.
ba tle ba nnè yalo.

Negative.

59. *I am not wont to be so.*

Ga nke ke nna yalo.
ga o ko o nna yalo.
ga a ke a nna yalo.
Ga re ke re nna yalo.
ga lo ke lo nna yalo.
ga ba ke ba nna yalo.

PAST HABITUAL.

60. *I used to be so.*

Ke ne ke tle ke nnè yalo.
o no o tle o nnè yalo.
o na a tle a nnè yalo.
Re ne re tle re nnè yalo.
lo no lo tle lo nnè yalo.
ba ne ba tle ba nnè yalo.

61. *I used not to be so.*

Ke ne ke se ke ke nna yalo.
o no o se ke o nna yalo.
o na a se ke a nna yalo.
Re ne re se ke re nna yalo.
lo no lo se ke lo nna yalo.
ba ne ba se ke ba nna yalo.

62. *I have long been so.*

Ga ke bóló go nna yalo.
ga o bóló go nna yalo.
ga a bóló go nna yalo.

Ga re bóló go nna yalo.
ga lo bóló go nna yalo.
ga ba bóló go nna yalo.

63. *I had long been so.*

Ke ne ke sa bóló go nna yalo.
o no o sa bóló go nna yalo.
o na a sa bóló go nna yalo.

Re ne re sa bóló go nna yalo.
lo no lo sa bóló go nna yalo.
ba ne ba sa bóló go nna yalo.

ADVERBIAL PERFECT.

64. *When I have become a man.*

Éré ke séna go nna mothó.
éré o séna go nna mothó.
éré a séna go nna mothó.

Éré re séna go nna bathó.
éré lo séna go nna bathó.
ére ba séna go nna bathó.

ADVERBIAL PLUPERFECT.

65. *When I had become a man.*

Érilé ke sena go nna mothó.
érilé o sena go nna mothó.
érilé a sena go nna mothó.

Érilé re sena go nna bathó.
érilé lo sena go nna bathó.
érilé ba sena go nna bathó.

51. In addition to the changes already noticed in § 49, as taking place when the verb follows the particles *ka*, *fa*, etc., note the following :—

TENSE 1.—*Since I am a man.*

Ka ke le mothó.
ka o le mothó.
ka e le mothó.
Ka re le bathó.
ka lo le bathó.
ka e le bathó.

TENSE 2.—*Since I am not a man.*

Ka ke se mothó.
ka o se mothó.
ka e se mothó.
Ka re se bathó.
ka lo se bathó.
ka e se bathó.

TENSE 2a.—*Since I am not good.*

Ka ke se molemō.
ka o se molemō.
ka a se molemō.

Ka re se molemō.
ka lo se molemō.
ka ba se molemō.

52. In addition to the changes marked as taking place in the verb after the relative pronoun (see § 50) the following should be noticed :—

TENSE 1.

Nna, eo ke leñ mothó.
Oèna, eo o leñ mothó.
Ènè, eo e leñ mothó.
Rona, ba re leñ bathó.
Lona, ba lo leñ bathó.
Bònè, ba e leñ bathó.

TENSE 2.

Nna, eo ke señ mothó.
Oèna, eo o señ mothó.
Ènè, eo e señ mothó.
Rona, ba re señ bathó.
Lona, ba lo señ bathó.
Bònè, ba e señ bathó.

TENSE 1a.

Nna, eo ke leñ molemō.
Oèna, eo o leñ molemō.
Ènè, eo e leñ molemō.
Rona, ba re leñ molemō.
Lona, ba lo leñ molemō.
Bònè, ba e leñ molemō.

TENSE 2a.

Nna, eo ke señ molemō.
Oèna, eo o señ molemō.
Ènè, eo e señ molemō.
Rona, ba re señ molemō.
Lona, ba lo señ molemō.
Bònè, ba e señ molemō.

NOTE.—The emphatic pronouns *Nna*, *Oèna*, *Ènè*, etc., have been added to the above forms for the purpose of supplying an antecedent, not necessarily as part of the phrase.

53. For the participle of the substantive verb, see what is said as to Participles on p. 43. An instance of the use of the imperfect without the auxiliary as a participle will be found in § 32, where the participial forms *ba le*, *a le*, *li le*, are

used to connect the noun with the numeral, and in § 15, in *ke le nosi, li le cosi*, etc.

The verb, Go na le, to have.

54. The verb, *go na le* (to have) is formed from what seems to be an older form of the substantive verb (*go na* instead of *go nna*), and the preposition *le* (with); e.g. *Ke na le pitsé, I have a horse*; *O na a na le kgomó, He had an ox.*

In the negative the *le* is dropped; e.g. *Ga ke na pitsé, I have not a horse*; *O na a sé na sépe, He had nothing.* After *ka*, etc., the change is made as follows:—*Ka ke sé na pitsé, Since I have not a horse.* After the relative pronoun the *ñ* is added to the *na*, the *le* is not affected; e.g. *Ke bathó ba ba nañ le likgomó thata, They are people who have much cattle*; and in the negative the form is as follows:—*Lipitsé tse li sé nañ metsé li tla shoa, Horses which have no water will die.*

NOTE.—*Sé na* is often written *séna*.

Go na le (the *go* in this sentence being the indefinite pronoun) is used for *there is* or *there are*; e.g. *Go na le pitsé e le ñoe-fèla mo 'sakeñ, There is only one horse in the kraal*; *Go na le bathó ba le bantsi gònè, There are many people there*; *Go no go na le bathó, There were people.* So again, *Ga bo go na le bathó.* And also in the negative, *Ga go na ope, There is no one*; *Go no go sé na sépe, or Ga bo go sé na sépe, There was nothing.*

“*To be there.*”

55. *To be there* is expressed as follows:—

O gònè, He is there.

Lo gònè, Se gònè, O gònè, Bo gònè, or E gònè, It is there.

Ba gònè,

Li gònè, E gònè, A gònè, } They are there.

In the negative this becomes *Ga a gònè, He is not there*;

Ga lo gōnè, Ga se gōnè, Ga ba gōnè, etc. ; but a form more frequently heard is—

Ga a eo, *He is not there.*

Ga loo, Ga se eo, Ga oo, Ga boo, or Ga e eo, *It is not there.*

Ga ba eo,

Ga li eo, Ga e eo, Ga a eo, } *They are not there.*

NOTE.—After *ka*, etc. (see § 49), these become *Ka a se eo*, *Fa lo se eo*, *Ka se se eo*, *Ka o se eo*, etc. And after the relative pronoun (see § 50) they would stand, *Eo o se eoñ*, *Ba lo se eoñ*, *Se se se eoñ*, etc.

This *eo* preceded by *le* is also used affirmatively, especially in the past tense ; e.g.—

Affirmative.

I was there.

Ke ne ke le eo.

o no o le eo.

o na a le eo.

Re ne re le eo.

lo no lo le eo.

ba ne ba le eo.

Negative.

I was not there.

Ke ne ke se eo.

o no o se eo.

o na a se eo.

Re ne re se eo.

lo no lo se eo.

ba ne ba se eo.

One does not meet with this form *eo* in the present affirmative, except after such particles as *ka*, *fa*, etc., and also after the relative pronoun ; e.g. *Ka a le eo*, *Since he is there* ; *Fa a le eo*, *If he is there* ; *Ba ba le eoñ*, *They who are there* ; *Eo o le eoñ*, *He who is there*. And also after the adverb *sa* (still) ; e.g. *Ba sa le eo*, *They are still there*.

6. PREPOSITIONS, ADVERBS, CONJUNCTIONS, ETC.

THEN—THEREFORE.

56. *Ke gōnè* (after which the verb always takes the participial *n̄*) expresses *then* in the sense of *thereupon*, or *in that case* ; e.g. *Fa o ka ntemèla ka tsatsi yothè, ke gōnè nka go naeañ sheleñ*, *If you will dig for me a whole day then I will give you a shilling*. *O na a mo gakatsa thata*, 'me ke gōnè o neñ a bua mafókó a a sa choanelañ, *He provoked him*

exceedingly, and thereupon he spoke unseemly words. (Notice that in this last sentence the verb *bua* has not the final *n*. The auxiliary verb *neñ* has taken this.)

Then in the sense of *thereupon* or *after that* is expressed by *elirañ gōnè*, or *ea lira gōnè*; e.g. *Eirilé ba séna go shoetsa go lema, ea lira gōné ba tsamaeañ, Then, when they had finished ploughing, they went away.* The verb after *elirañ gōnè*, or *ea lira gōnè* must always end with the participial *ñ*. The present form is always used, never the perfect or past. The pronouns *ke*, *o*, *re*, *lo*, and *ba* are used. The third person singular is always *o*, never *a*. *Elirè gōnè* is used in an imperative sentence; e.g. *O tlo o tsamaeè fèla, o se ka oa fapoga, 'me éré fa o fitlha fa litséla li fapanañ teñ, elirè gōnè o fapogañ, Just walk on, and don't turn aside, but when you get to where the roads cross, then turn aside.*

Then (thereupon) is often expressed by means of the verbs *go tloga* and *go itsé*; e.g. *O na a lema litema li le peli, 'me a tloga a tsamaea, He ploughed two furrows and then he went away; O na a bua yalo a itsé go léla, He spoke thus and then he cried.* Note that *itsé* thus used takes the infinitive after it. Sometimes *itsané* is used instead of *itsé*.

Then (at that time) is sometimes expressed by *motlhañ go*. There is an instance of this in the chapter on Holy Baptism in the Secoana Catechism—"Ba lirañ motlhañ go le Molimo?" *What do they then make with God?*

Therefore is also expressed by *ke gōnè*; e.g. *Ke gōnè ke reñ, Therefore I say; ke gōnè ke 'melitseñ, Therefore I have beaten him.* Sometimes *ka gōnè* is added after the verb; e.g. *Ke gōnè ke 'melitseñ ka gōnè.*

WHEN.

57. *When*, used interrogatively, is expressed by *leñ*; e.g. *Ba tla tla leñ? When will they come? Re tla go bōna leñ gape? When shall we see you again?* One often hears *leñ* used in such a sentence as the following:—*Ga ke itsé goré o tla tla leñ, I do not know when he will come.* *Fa* expresses *when* in the future; e.g. *Fa o tla, ke tla e go shupetsa, When you come, I will show it to you.* (The real meaning of *fa* is

if, and it is only used as *when* in a sentence which expresses uncertainty; see § 67.) *Ka* expresses *when* in a past sense; e.g. *Ka ba séna go tsamaea, When they had gone.*

The verb *go ré* (to say) lends itself to express *when* in the following forms:—*Éré, etlaré, erilé, earé, e tle éré, e nnè éré.*

Examples.

FUTURE.—*Etlaré ke tsamaea, ke go bitse, When I go I will call you; Éré o fitlha, o botsè koa o agileñ teñ, When you arrive, ask where he lives. Also E tle éré lo ea, lo mpitse, When you go, call me; and E'nnè e ré tshipi e léla, lo akofa, Whenever the bell rings, hasten.*

FUTURE HYPOTHETICAL.—*Etlaré fa pula e na, ke lemè, when rain falls I will plough.*

(Observe the use of the subjunctive in *ke go bitse, o botsè, and ke lemè.*)

PAST.—*Earé* (or *erilé*) *ke fitlha koa molacoaneñ, ka timèla, When I got to the brook I lost my way.* Of the two forms *earé* and *erilé*, the former is less definite than the latter, and is preferred in a sentence in which what follows upon *when* is of a more general and remote nature.

For the use of *éré, etlaré, earé, and erilé* with tenses 62 and 63, see what is said of participles on p. 43; e.g. *Earé ba séna go fitlha ba tlhōla malatsi a le mabeli gōnè, Having arrived, they spent two days there.*

Earé must not be confounded with *eäré*, a form denoting *whenever*, and requiring to be remotely followed by the subjunctive; e.g. *Eäré ke 'mitsa, a tlè, Whenever I call him, he comes.*

PLUPERFECT.—*Erilé ke timetse, ka itigèla fa fatshé, ka rōbala, When I had lost my way, I threw myself on the ground, and went to sleep.*

NOTE.—The third person pronoun singular governed by *éré, etlaré, erilé, earé*, is always *a*, never *o*. Probably the tense required after these forms is the imperfect, without the auxiliary. It should also be stated that instead of the pronoun *e* the pronouns agreeing with the noun or pronoun governed by *when* may be used; that is to say, it is indifferent whether you say *Erilé ke timetse, or ke rilé ke timetse; éré o fitlha, or o ré o fitlha.*

Motlhañ go, ntlhañ go, motlhañ o, and mogañ o express *when*; e.g. *Motlhañ go o tsamaeañ, o mpitsè, When you go call me; E tle éré motlhañ go lo eañ sekoleñ, lo mpólélèlè, When (the time comes that) you go to school, tell me.* This form is especially used as the historical *when*; e.g. *Erilé mogañ go Baroloñ ba fulugañ koa Motlhana-pitsé, ba tla mo Thaba Nchó, When the Baroloñ left Platberg, they came to Thaba Nchu.*

(Observe that the verb governed by *motlhañ go* ends with the participial *ñ*.) These forms which are uses of the word *motlha* (a period of time) are more remote than those formed from *go ré*. For instance, you cannot use *motlhañ go* of anything which has happened or may happen on the day in which you are speaking. You cannot express *When I have eaten I will go*, by *Motlhañ go ke yeleñ ke tla tsamaea*, but you must say *Etlaré ke séna go ya ke tsamaèè. Mogañ* cannot be used of a thing done in the same year as that in which you speak. It is formed from *ñoaga* (a year), and sometimes one hears *ñoagañ* instead of *mogañ*.

FROM.

58. *From* is expressed by *koa* and *mo*. *Koa* is used when a more or less distant place is referred to; e.g. *Ke coa koa morakeñ, I come from the cattle post; O tla tla leñ koa molapoñ, When will he come from the river?* (See p. 47 for the use of the simple verb with *koa* expressing *from*, as opposed to the relative with *koa* expressing *to*.) *Mo* is used when a place is near; e.g. *Ke coa mo tluñ, I come from the house; Lokoalō loo lo coa mo go mañ? From whom does that letter come? Lo coa mo monneñ oa koa Kapa, It comes from a man at the Cape.*

NOTE.—In this example the questioner uses *mo* (*mo go mañ*) as not supposing the writer to be far distant, and because the fact of a letter being received from him seems to make him a present person. *Mo* having been used in the question is also used in the answer, but *koa* is used with *Kapa*, because the Cape is known to be far distant.

The verbs *go tloga* (to move) and *go simolola* (to begin) are used to express *from* descriptively; e.g. *Go simolola gompiyeno, From to-day; Go tloga fano go ea koa ga malomago ke bokgakala yo bokae? From here to your uncle's, how far is it?*

TO—UNTO.

59. *To* is also expressed by *mo* and *koa*. Of these *mo* is used with verbs which express motion towards one's self; e.g. *Tla mo go nna, Come to me*; *Se leré mo go rona, Bring it to us*; *Se gogèlè mo go nna, Drag it to me*. *Koa* is used to express motion to or towards another; e.g. *Eä koa go 'mago, Go to your mother*; *Se isè koa tsaleñ ea gago, Take it to your friend*. The relative verb with and without the preposition is mostly used when expressing motion to a person or thing; e.g. *Ke tla se ba tsèèla, I will take it to them*; *Ba se nthometse, They have sent it to me*; *A o koaletse 'rago? Have you written to your father?* And with the preposition; e.g. *Tabogèla koa go ènè, Run to him*; *Boèla koa nokeñ, Return to the river*; *Thibèla pitsé eeo koano go nna, Turn that horse (hither) to me*.

When *to* is to refer to a person's village rather than to himself, *koa goora* and *mo goora* are used instead of *koa go* and *mo go* (compare last par. of § 19); e.g. *Se isè koa goora Yohane, Take it to John's place*; *Ke nna mo goora Moròke, I live in Moroka's town*. *Koa ga* and *mo ga* are used when a person's house is referred to; e.g. *Ke mo tlogetse mo ga Ma-Petrose, I left him at Peter's mother's house*; *Eä le ñoana koa ga rakgali, Take the child to my aunt's*.

Ka koa would be used if you had to refer to a place between which and yourself some mountain or town intervened. For instance, at Thaba Nchu to the north-east of the chief town lies the village where the Bafukeñ live, and on the south-west is another village called after a man named Tau. If a man were going from the Bafukeñ to Tau's village, he would say *Ke ea ka koa goora Tau* (I am going to Tau's place), because it lies on the other side of the more important town. This rule will apply to *koa* whenever it is used as a preposition. (See §§ 58, 60, 61, 82, 83, and 87.)

Unto is expressed by the verbs *go ea* and *go isa*; e.g. *O na a mo rata go isa loshuñ, He loved him unto death*; *Ke tla leka go tshegetsisa buka e go ea bokhutoñ ya botshelò ya me, I shall try to keep this book unto the end of my life*.

IN—INTO—WITHIN—ON AND UPON.

60. *In* is expressed by *mo* when a thing is near, either really or ideally; e.g. *mo tshimoñ, in the garden*; *mo 'sakeñ, in the kraal*; *mo tluñ, in the house*. Or, when a thing is more or less distant, by *koa*; e.g. *O koa kerekeñ, He is in church*; *Ba koa tshimoñ, They are in the garden*; that is to say, if the church or garden were close at hand, *mo* would be used, but if even a little distance off, *koa* would be right.

Into is expressed by *mo* used after the verb in the relative form (see p. 47); e.g. *O na a mo tsèla mo segotloñ, He took him into the back yard*; *Ke mo amogeletse mo tluñ ea me, I have received him into my house*.

Within and *inside* are expressed by *mo teñ ga, koa teñ ga, and kafa teñ ga*; e.g. *Lefókó le tsenye mo teñ ga pélo ea gagoè, The word has entered within his heart*; *Likgomó li mo teñ ga lesaka, The oxen are inside the kraal*; *O tla bōna petloana mo teñ ga ntló, You will find the adze inside the house*. *Koa teñ* would be used of the more distant part of a place or thing, as of a considerable cave, *Koa teñ ga logaga* (within the cave), would imply at the further end of it.

Kafa teñ would be used of the enclosure round the house, not in the house itself; e.g. *O kafa teñ ga lolapa, He is inside the court-yard*; *O kafa teñ ga segotlō, He is inside the back yard*. Or a man being himself outside and speaking of some one within an enclosure would say, *O kafa teñ, He is inside*.

Perhaps *kafa* here and in § 86 and 87 should be written *ka fa*, since it seems to follow the note given in § 59 (see *ka koa*).

On and *upon* are expressed by *mo*; e.g. *Ke 'meile mo mañoleñ a ka, I placed him on my knees*; *Tsaea mogocana o o mo tafoleñ, Take the bowl which is on the table*; *Léré lushō lo lo mo sefaleñ, Bring the spoon which is on the bin*; *Pèga mothōltha o mo lephateñ, Hang this sieve on the peg*; *Thapō e mole logoreñ mole, The cord is yonder on the hedge yonder*.

AT.

61. *At* is expressed by *fa, koa, mo, and mono*.

Fa is used when *at* expresses *by the side of*, as *fa seatleñ sa gagoè se se siameñ, at his right hand*.

Koa expresses *at* in such a sense as *koa gae*, *at home*; *O koa morakeñ*, *He is at the post*; *Ba koa masimō*, *They are at the gardens*; *Ke nna koa Thaba Nchó*, *I live at Thaba Nchu*.

Mo and *mono* also express *at* in the sense of *here at*; e.g. *O mo gae*, *He is at home* (that is to say, though he may not be in his house at the present moment, he has not gone away permanently); *O nna kae yanoñ*, *e sale bogoló-goló ga ke ésé ke be ke go bōné?* *Where do you live now—I have not seen you for ever so long*; *Ke ntsé ke le mono gae—a ga se ka o se ke o tla go mpōna?* *I am living here at home—is it not because you are not in the habit of coming to see me?*

HERE—HITHER.

62. *Here* is expressed by *fa*, *fano*, *mo*, *mono*, and *koano*.

Fa is used for *here* in the sense of *close by*; e.g. *Nna fa*, *sit here* (*Nna fale** would express a little further off, but still close by); *E bèè fa*, *Put it here*. *Fano* is used in answer to the question of some one, who cannot see you, calling *O kae?* *Where are you?* *Ke fano*, *I am here*. *Fano* could be used of any place, such as a kraal or open yard, but *mono* would be right to use of a covered place, which could, as it were, contain you; e.g. *O fa kae?* or *O fèlo kae?* (see § 19), *Whereabouts are you?* *Ke mono tluñ*, or *Ke mono mo tluñ*, *I am here in the house*. *Mono* is used for *here* in the sense of *this town here*; e.g. *Ke nna mono*, *I live here*; *O tsile leñ mono?* *When did you come here?* *Koano* expresses the idea of *hither* in the sense of *here to me*; e.g. *Mo leré koano*, *Bring him here (to me)*, or more fully, *Mo leré koano go nna*; *Re tsile koano go oèna*, *We have come here to you*; *Mo rèè a tlè koano go rona*, *Tell him to come here to us*. But if *hither* meant *to this place here*, *mono* would be used.

THERE.

63. *There* in the sense of *in that place* is expressed by *gōné*

* *Le* added to *fa*, *mo*, and *koa*, supplies the idea of further off; e.g. *Leba koa*, *Look there*; *Ga ke reé koa*, *ke raea koale*, *I don't mean there—I mean yonder there*. See § 16.

and *teñ*, which are interchangeable. The adverbial use of these has already been stated in § 55. *Koa* and *koo* are sometimes used; e.g. *Leba koa, look there* (i.e. in the direction in which I point). *Koo* means *There where you are*; e.g. *Go liralañ koo? What is going on there where you are?* *Mafókó eñ koo? What are the news in your part of the world?* *A Henry o gònè koo? Is Henry there with you?* For the use of *there*, as an indefinite pronoun, see § 19.

WHERE—WHENCE.

64. *Kae* is used interrogatively; e.g. *O ile kae, Where has he gone?* *O kae, Where is he?* *Fa kae* is used for whereabouts; e.g. *O fa kae? Whereabouts is he?* *Koa kae* is used when the question supposes the person inquired for to be in some house or covered place; e.g. *O koa kae? Where is he in?*

Ka kae is used for *where*, in the sense of *by which way?* So a man coming into a house in the dark, on the floor of which others were sleeping, would ask, *Ke tla feta ka kae? Where shall I pass?* He would be answered, *Feta kafa, Pass on this side.* Again, you may ask, *O ile ka kae? Which way has he gone?*

Fa kae, in the same way, stands for *whence* or *from what place*; e.g. a man coming back with a horse which had run away, might be asked, *O e thibile fa kae? Where did you turn it from?* *Kgomó e, e coa fa lefatshiñ lefe? From what country does that ox come?*

When not an interrogative, *where* is expressed by *koa* at the beginning, and *gònè* or *teñ* at the end of the sentence. In this case the verb must always end with the participial *ñ*; e.g. *Ga ke itsé koa ba ileñ teñ, I don't know where they have gone;* *O ile koa o sa kakeñ oa mo latèla gònè, He has gone where you cannot follow him;* *Nchupetsa koa o tla agañ teñ, Show me where you will build.* But *fa* and *mo* are sometimes thus used instead of *koa* in speaking of a present place; e.g. *A ga se fa pitsé ea gago e kileñ ea go ligèla teñ? Is not this (the place) where your horse once threw you?* (*Mosima o*) *a ga se mo nca ea gago e neñ ea bolaèla 'mutla gònè, Is not this (the hole) where your dog killed a hare?*

FOR—SINCE—BECAUSE—ON ACCOUNT OF.

65. *For* is expressed by *gonne*; e.g. Nna, ke itsé sentlè, *gonne ke ne ka 'mōna a lira yalo, For my part, I am quite sure* (literally, *I know well*), *For I saw him do so*; Le nna ke ne ka mo utloa, *gonne ke ne ke le teñ, I also heard him, for I was there.*

Since is expressed by *ka* and *érèka*; e.g. Ga re itsé fa re tla tlhacoa likhai gompinyeno, ka metsé a le kgakala, *We do not know whether we shall wash the clothes to-day, since the water is far off*; O choanetse go mo naea tlhobolō ea gago ka o sentse ea gagoè, *You ought to give him your gun, since you have destroyed his.* *Érèka* is used as an introduction to a sentence, in the sense of *forasmuch*: e.g. *Érèka bathó ba gana go utloa molaō, Forasmuch as the people refuse to obey the law*; *Érèka, erilé ke go bólelèla oa tshèga, Since, when I told you you laughed.*

E sale is used for *since* in the sense of *ever since*, or *since such and such a time*; e.g. E sale ke 'mōna ñogōla ga ke ésé ke be ke 'mōné, literally, *Since I saw him last year I have not yet again seen him*; E sale nyaloñ ea gago ga o ésé o re yèlé nala, *Since your marriage you have not paid us a visit.* (Go ya nala, *to pay a visit.* The relative *yèla* is used because the object *re* is expressed. This change is required with many verbs of motion.) E sale go agioa ga kerekega go ésé go ko go feté letsatsi lepe ke sa e ea, *Ever since the church was built there has not passed a day (in which) I have not been to it*; Noana eo oa ntshaba—o kile a ucoa lushō loa me, 'me ka 'metsa, 'me e sale yalo oa ntshaba, *That child is afraid of me—she once stole my spoon, and I beat her, and ever since she has been afraid of me.*

Because is expressed by *ka gonne*, *ka ntlha ea gono*, *ka ntlha ea moo* (literally, on account of that), *kaga moo* (concerning that), and *ka mokgoa oo* (literally, by that manner); e.g. Ke ne ka bua yalo ka gonne ke ne ke gaketse, *I spoke so because I was angry*; Pitsé ea gago e siile ea ka ka ntlha ea gono ea me e thotsa, *Your horse outstripped mine because mine was lame*; 'Nya, ga ea e siea ka ntlha ea moo, *No, it did not outstrip it*

because of that ; Ga toe Tau o na a bolaea bathó bogológoló—o na a ba bolaea ka mokgoa oañ, *It is said that Tau killed people long ago—killed them because of what?* Ka ntlha ea bogolu, *On account of theft* ; A ke ka gōnè fèla moo, *Is it only because of that?* Èè, ke ka mokgoa oo fèla, *Yes, it is only on that account* ; A o tsile ka ntlha ea puō eā me, *Have you come on account of my word?* Èè, ke tsilé ka gono o rilé ke tlè, *Yes, I have come because you said I was to come* ; O coaletseñ moyakō? *Why have you shut the door?* Ke ka ntlha ea pula, *It is because of (or on account of) the rain* ; Ke tshaba go 'metsa ka ntlha ea nthō, *I am afraid, to beat him because of the sore* ; Ke hulugile ka mokgoa oa letsatsi, *I have removed because of the drought* ; O itlhaganetse ka ntlha ea noka—a ré, e tla tlala, *He made haste on account of the river—he said it would get full.*

THAT.

66. *That* is expressed by *goré* or *fa*. When *goré* expresses *in order that*, it is followed by the subjunctive mood (see tenses 29 and 31, p. 35). But *goré* and *fa* are otherwise used interchangeably ; e.g. Kea itsé fa o le mothó, *I know that you are a man*, or Kea itse goré o mothó (for the difference in the verb, *o le* in the one case, and *o* in the other ; see § 51). *Goré* is really the infinitive mood of the verb *go ré* (to say), and is therefore used as follows :—Ke go ré, *that is to say* ; yaka go ré, *for instance* ; le ka goré ka goré, *and so on*.

NOTE.—*Ga toe* and *go tuloe* are forms one often hears used to express *there is said*. These must be relics of a verb at one time more commonly used. A few examples are given. Ga toe mogoagaliago o letse a bolaiile leñibi mo mogobiñ, *It is said that your father-in-law killed an otter yesterday in the vlei*. Kana mothó eo go toen Ra-Pulana o agile fa kae? *Whereabouts does a person called Ra-Pulana live?* Yaka go tuloe, Ñoana eo o bonya le eo o bonakō ke ba rata botlhe, *As the saying goes, the clever child and the slow child I love them both*. The form *go teilo* (it has been said) is followed by *ga toe* ; e.g. Go teilo nnetle ga toe a èè koa morakeñ, *What's-his-name has been told to go to the post*.

IF—OR—PERHAPS—OR ELSE—EXCEPT.

67. *If* is expressed by *fa* (see § 57 on the use of *fa* as

when); e.g. Fa pula e ka na ntle lema, *If rain should fall I would plough*; Fa ba ea le nna nka ea, *If they go I also will go*; Fa o tlhōka seño, nkoalèla o nkitsisé, *If you are in need of anything, write to me and let me know*. Goré may be used interchangeably with *fa*; e.g. Eä, o bōnè fa tséla eeo e siamé, *Go and see if that road is right*, or Eä, o bōnè goré a tséla eeo e siamé (literally, *Go, you see that that road is it right*). When *fa* is added to the forms of *go ré*, given in § 57, it gives the idea of uncertainty. *Eré fa* and *etlaré fa* are forms of *when* implying probability rather than something confidently expected. The most uncertain form is *ekaré fa*; e.g. A ekaré fa 'rago a tla, o santsé o setse koa morago yana, a ga a kake a go betsa? *If your father should come while you are staying behind like that, would he not beat you?*

Or is expressed by *gono*, *kgotsa*, and *lefaele*. The first three are interchangeable: e.g. Ke tla palama pitsé ea ga rrè, *kgotsa* ea ga malomè, *I shall ride my father's horse or my uncle's*. (It would be equally right to say *gono* ea ga malomè, or *kgono* ea ga malomè). *Lefaele* (literally, *le fa e le, and if it be*) is especially used as we use *either* (see an example of this in the Tenth Commandment), and also to express *whether it be*; eä koa 'sakeñ, o tsèè pitsé e o e ratañ, *lefaele* e choaana, *lefaele* e pululu, *kgotsa* ñoe, *Go to the kraal and take which horse you like, whether it be the white mare or the grey horse, or any other*. *Lefa e ka nna* also expresses *whether it be*; e.g. Lefa e ka nna ènè *kgotsa* eo moño, *whether it be he or another*.

Perhaps is expressed by *kampo*, *ampo*, or *kgampo*, all of which words are interchangeable; e.g. Kgampo o tla tla gompinyeno, *Perhaps he will come to-day*. *Perhaps* is also expressed by *etlaré kgotsa* and *motlha ope*; the first of these is followed by the verb in the subjunctive mood, the second requires the potential; e.g. Etlaré *kgotsa* a ganè, or *motlha ope* o ka gana, *Maybe he will refuse* (see tense 56). Another form, *ekaré gono*, is also used. This would be a still less assured form than *etlaré gono* (or *kgotsa*); e.g. Ekaré *gono* a tla gompinyeno, *He may come to-day*.

Or else is expressed by *éré gono*; e.g. Lipholo tse 7 li

letse li yele mabele a rona—rrè a ré o mo ntshetsè liponto li le tlhano, éré gono o mo nèè kgomó, *Your bullocks ate our corn last night—my father says you must pay him five pounds, or else give him an ox.*

Except is expressed by *faésé* (if it be not); e.g. Ga ke itsé ope gònè faésé Yohane, *I know no one there except John.*

THOUGH—NEVERTHELESS—WHEREAS.

68. *Lefa* expresses *although*; e.g. *Lefa letsatsi le kolo-metse nka ea—pitsé ea me e tsamaea sentlè bosigò, Though the sun has set I will go—my horse goes well at night*; *Lefa bathó bottlhe ba ka tsamaea, nna nka sala, Though all the people go, I will remain*; *Lefa a le 'mōtlana, o thata, Though he be little, he is strong.*

Ecoa also expresses *though*; e.g. 'Me ntle ga o ntebogé, *ecoa ke go thusitse, Well, you don't thank me, though I have helped you*; *O tlhōla a ba refofōla, ecoa bōnè ba tle ba mo lefisè, He goes on letting them off without fines, though they are in the habit of fining him*; *Ga a itsé go aga, ecoa a na a rutiloe, He does not know how to build, though he has been taught*; *O lira yaka mohumanègi, ecoa e le mohumi, He acts like a poor man, though he is a rich man*; *O bua yaka eo o sénañ mafókó, ecoa a le bonōlō, He speaks like an unkind man (go na le mafókó, to have words, idiom for to be kind), though he is meek.*

Le morōrō expresses *although*; e.g. *Ba rata lefatshé ya bōnè, le morōrō le séna metsé, They like their country, although it has no water*; *Ga ba kgathoé ke lefatshé ya bōnè, le morōrō le na le lithare, They are not pleased with their country, though it has trees.*

Nevertheless is expressed by *lefagontséyalo* (literally, and if it be so); e.g. *Èè, kea itsé fa a mpifetse, 'me lefagontséyalo fa ke 'mōna ke tla mo lumelisa, Yes, I know he has shunned me, but nevertheless if I see him I shall greet him*; *O ntlabelelitse, 'me lefagontséyalo ke sa mo rata, He has slandered me, but nevertheless I still love him.*

Whereas is expressed by *ntsekané* and *elekane*; e.g. *Ke*

itheile ka re, Mothó eoo ke ènè eo o botlhalé go gaisa bathó botlhe, ntsekané go na le bathó ba le bantsi ba ba botlhalé yaka ènè, *I said to myself, I said, that man is the wisest of men, whereas there are many men as wise as he*; O tsilé yaka a le bonōlō, elekane oa ucoa, *He came like a gentle person, whereas he steals.*

WITH.

69. *Le* expresses *with* in the sense of *together with*; e.g. Ke tsilé le ènè, *I have come with him.* (See the use of *na* in § 15.)

NOTE.—*Go tla le* (to come with) and *go ea le* (to go with) are often used for *to bring* and *to take*.

Le also expresses *along*; e.g. Eä le molapō, *Go along the river*; Eä le tséla, *Go along the road* (i.e. go with the road, or where the road goes).

Ka expresses *with* in the sense of *by means of*; e.g. Ke ne ka e séga ka thipa, *I cut it with a knife*; Ke apaea bogōbè ka pitsa eoo, *I cook porridge with that pot*; O na a ntiataea ka lecoélé, *He struck me with the fist.* *Ka* is also used as *with* in adverbial phrases, such as ka tlótlō, *with honour*; ka tlhokomélō, *with care.*

BY.

70. *Ke* expresses *by* when it refers to the author or doer of anything; e.g. Ntló e e agiloe ke Yakobo, *This house was built by James*; O rutiloè ke nna, *He was taught by me*; Mesème ea me e ne ea kgopholoa ke seféfō, *My mats were swept away by a whirlwind.* But *ka* must be used for *by means of* (see § 69). For instances of the difference between *ke* and *ka*, note the following:—Póli e choéroè ke setlhatshana ka linaka, *The goat was caught by the bush by its horns*; Noana o itsioé ke 'magoè, *A child is known by its mother*; Mothó o itsioé ka litsala tsa gagoè, *A man is known by his friends.*

By (adverb of place) is expressed by *fa*, governing the locative case; e.g. Fa koloiñ, *by the side of the waggon*; fa go ènè, *by his side*; fa selibeñ, *by the well.*

HOW.

71. The interrogative *how* when it means *in what way* is expressed by *yañ*; when it means *by what means*, *kañ* must be used; e.g. Nka ea yañ, ga ke na sebaka? *How can I go, I have no time?* Nka ea kañ, ga ke na pitsé? *How can I go, I have no horse?*

How, used interjectionally, is expressed by *kana* before the sentence and *yañ* at its end; e.g. Kana go lefifi yañ! *How dark it is!* Kana o rata nca ea gago yañ! *How fond you are of your dog!*

How, when not an interrogative, is expressed in the following ways:—Ga ke itsé goré nka ea kañ, literally, *I do not know that I can go by what means*; Ga ke itsé goré nka ea yañ, literally, *I do not know that I can manage to go how*; Ga ke itsé kafa nka eañ ka gōnè, literally, *I do not know according to I can go by it*. This last form—*kafa* before the verb and *ka gōné* after it—is most frequently used. Notice that the verb ends with the participial *ñ*; e.g. Lo a itsé kafa lo choanetsèñ go ipaea ka gōnè (or *ka teñ*), *You know how you ought to behave*. When the auxiliary is used to place the verb in the past tense, the verb does not take the *ñ* (see § 50); e.g. Ba ne ba mpólélèla kafa ba ne ba bolaea phika ka teñ, *They told me how they had killed the python*. But the *ñ* may fall on the auxiliary, and one sometimes hears *kafa ba neñ ba bolaea*.

After the verb *go itsé* (to know) *how* need not be expressed; e.g. O itsé go lema, *He knows (how) to plough*; Ba itse go èpa moseele, *They know how to dig a trench*.

WHY.

72. *Why*, standing by itself, is expressed by *Ke ka go reñ*? literally, *It is by to say what?* *Ke ka go neñ*? *It is by to be what?* *Ke ka ntlha ea eñ*? *It is on what account?* *Ke ka mokgoa oañ*? *It is by what manner?*

When *why* precedes a sentence it may be expressed by *ke cñ*, *ke go reñ*, or *ke go neñ*, which are interchangeable; e.g.—

Ke eñ }
 Ke go reñ } fa o se ka oa ea koa ke rileñ o èè teñ? *Why is it that you*
 Ke go neñ } *did not go where I said you were to go?*

Why is also expressed by the interrogative pronoun *n̄* or *eñ* (see § 18) attached to or following the *relative* form of the verb (see § 43); e.g. O mpatlelañ, or O mpatlèla eñ? *Why do you seek me?* (literally, *What do you seek me for?*) Ga lo ntumeleleñ? *Why do you not believe me?*

Again, *why* is expressed by *ka fa* and *ka gōnè* (see § 71); e.g. Ga ke itsé kafa lo mpilitseñ ka gōnè, *I don't know why you have called me.*

Why, when used as an interjection, may be expressed by *ntla*; e.g. Ntla! pitsé ea gago ea tlhotsa, *Why! your horse is lame*; Ntla! mothó eo o bosilō, *Why! that man is foolish.*

ACCORDING TO—CONCERNING.

73. *According to* is expressed by *kafa*, which governs the locative case (see § 7); e.g. Kafa lesókuñ ya me, *According to my word*; Kafa mokgoeñ oa sechaba, *According to the custom of the tribe.*

Concerning or *about* is expressed by *kaga*; e.g. Ke tsile go go bólelèla kaga malomago, *I have come to tell you about your uncle*; O na a mpotsa kaga mafókó a a na a buioa mo kgotleñ, *He questioned me concerning the words which were spoken in the court.* *Kaga* must be followed by the genitival pronouns; e.g. Kaga gagoè, *about him* (not *kaga ènè*); kaga me, *about me* (not *kaga nna*). *Kaga* is also used as follows:—*Kaga me, For my part, or As far as I am concerned.*

AS—LIKE—AS THOUGH.

74. *As* or *like* is expressed by *yaka*; e.g. Opèla yaka ke opèla, *Sing as I sing*; O bua yaka mogoloë, *He speaks like his brother*; Kgoetsa moroba sentlè yaka nna, *Drive the heifer nicely like me*; A o ka bala yaka ènè? *Can you read like him?* O léla yaka ñoanyana, *You cry like a little child.* *Fèla yaka* expresses *just like*; e.g. Fèla yaka fa mothó a ea

go rëka kgomó, o tla li òla-tlhōkō cotlhe péle, go bōna goré kgomó e ntlè thata go fetisa ke efe, *Just as when a man goes to buy an ox, he will scrutinize them all first, to see which is the very best.* After *yaka* the third person nominative pronoun (*he*) is always *a*.

Like, in the sense of *similar to*, is expressed by the verb *go choana* (to be like) followed by *le* (with); e.g. Kgama e choana le tsesèbè, *The hartebeest is like the bastard-hartebeest*; Puo ea Secoana e choana le ea Sesotho, *The Secoana language is like the Sesutho.* The difference between *go choana* and *yaka* may be seen by the following example:—Ntló ea gago e choana le ea ga mmè, *Your house resembles my mother's*; Ntló ea gago e ntsé fela yaka ea ga mmè, *Your house is exactly like my mother's.*

As though, or *it seems as if*, is expressed by *éte*, or *ekéte*, with and without *yaka*; e.g. Ekéte ke bathó ba ba itseñ go lema, *It seems as if they are people who know how to plough*; A ga se ènè, eole, *Is it not he, that man yonder?* Éte ke ènè, *It looks like him*; O lira yaka éte ga oa ithuta, *You work as though you had not been taught* (literally, *had not learnt*). After the relative pronoun, *ñ* may be added to *ekéte*; e.g. Ba ntsé fela yaka ba ekétéñ ga ba na tlhologanyō, *They are just like those who are as if they had no understanding.*

Note the difference between the following:—Yaka re magolu, *As if we are thieves*; and Yaka re le magolu, *As (or since) we are thieves*; Yaka ke mohumi, *As if he were a rich man*; Yaka e le mohumi, *As he is a rich man.*

Bo is also a form used, especially among the older Beoana, to express *as if*; e.g. A o lira yalo *bo* o ñoanyana? *Do you do thus, as if you were a child?* A oa mpotsa *bo* ke itsé lilo tseo? *Do you ask me as if I knew those things?* A ke tla go fa, *bo* o tle o mphè? *Shall I give to you, as if you ever give to me?* This *bo* sometimes means *whether*; e.g. Ke rata o utloè, *bo* ke koalile mafókó sentlè, kgotsa 'nya, *I wish you to hear whether I have written the news nicely or no.*

SO—THUS.

75. *So* is expressed by *yalo*; e.g. O tle o 'mólelèlè yalo,

Tell him so; E tsèè yalo, *Take it so*; O se ka oa e tsaea yalo, *Don't take it so*; A go nnè yalo, *Be it so*.

When *so* means *therefore*, it is expressed by *yana*; e.g. 'Me yana, ka bathó botlhe ba mo laëla yalo, etc., *And so, because all the people directed him thus*, etc.

Again *yana* is used to express *thus*, when it is to lead on to some advice or narration; e.g. O tle o 'mólelèlè yana, o re, a rulèlè ntló ea gagoè ka lotlhaka, *Tell him thus, say, he is to thatch his house with reeds*.

ABOUT—AS MANY AS—SO MUCH—HOW MANY.

76. *About*, in the sense of *nearly*, is expressed by *e ka ne e le* (sometimes written *kane*); e.g. E ka ne e le bathó ba le mashómè a le mabeli, *There are about twenty people*; E ka ne e ne e le likolobe li le mashómè a le mabeli mo tshimoñ, *There were about twenty pigs in the garden*. *Etlaré kgotsa* (see § 67) is often used for *about*; e.g. Ke gopola etlaré kgotsa ba nnè mashómè a le matlhano, *I think they are about fifty*.

As great as is expressed by *kana ka*; e.g. Ntló ea ga rrè e kana ka ntló ea ga 'ragō, *My father's house is the same size as your father's house*; Ba agile lesaka ye legoló ye le kana ka ya roná, *They have built a large kraal as big as our's*.

Equal to is expressed by the verb *go lekana*; e.g. A Noka e Nchó e kana ka Noka e Tshetlha? *Is the Orange River as large as the Vaal River?* Ga ke itsé—ke gopola lia lekana, *I don't know—I think they are the same size*.

How many is expressed by *kæe*, which is an adjective and comes under the rule given in §§ 23, 32; e.g. Nka tsaea li le kæe? *How many may I take?* Banyana ba gago ba kæe? *How many are your children?* O chótsé go le kæe? *How much have you taken?* O ile gōnè ga kæe? *How often have you been there?* O agile koa Thaba Nchó ka sebaka se sekæe? *How long have you lived at Thaba Nchu?*

The Becoana are wont to use their fingers for the purpose of expressing numbers (see § 30). In connection with this practice two words *bokana* and *bokalo* are used. If I wanted to tell you to take five of anything, I should hold up my left hand open, and say, Tsaea bokana, *Take so many*. If

you wished to ask if you might take five, you would do the same and say, A nka tsaea bokana? *May I take so many?* to which I should answer, Èè, tsaea bokalo, *Yes, take that number.* Go le kana and go le kalo are also used as follows:—If I wanted leave to take a yard of plank, I could show its owner that measure by holding out my hands and could say, A nka tsaea go le kana, *May I take so much?* to which he might answer, Èè, tsaea go le kalo, *Yes, take that quantity.*

AGAINST.

77. *Against* is expressed by *kaga*, *kemanoñ le*, and *kgathlhanon le*; e.g.—

| | |
|----------------------------|-------------------------|
| Go bua kaga gagoe, | } to speak against him. |
| Go bua kemanoñ le ènè, | |
| Go bua kgathlhanon le ènè, | |

Kemanoñ le and *Kgathlhanon le* are perhaps modern Secoana, and seem to have been called into being by the weakness of *kaga*, which need only mean *concerning* (see § 73). Refer to § 43 for the use of the relative verb to express *against*.

HENCEFORTH.

78. *Henceforth* is expressed by *go tloga fa*, and *go tloga foo*, the first meaning *from this time forth*, and the second, *from that time forth*; e.g. 'Me go tloga foo ba ne ba ikaelèla go ipusholosetsa, *And from that time forth they determined to revenge themselves*; Go tloga fa ga nka ke tlhōla ke palama pitsé eeo, *From this time forth I will never again ride that horse.*

Refer to § 65 for *e sale* (ever since), which is so often used to express *henceforth*; e.g. E tla ne e sale gompiyeno ga nka ke tlhōla ke leka go tshéla noká e tletse, *From this day forth I will never again try to cross a river when it is full*; O nnyalitse fa péle ga bana ba me, 'me e sale yana ba tla nkaea eo o nyatsegileñ, *You have despised me before my children, and from henceforth they will regard me as despicable.*

TOGETHER.

79. 'Mōgō expresses *together*; e.g. Re tsile 'mōgō, *We have come together*; Ba tla ea 'mōgō, *They will go together*. Go ea 'mōgō, is used as an idiom for *to agree*; e.g. Mafókó a gago a ea 'mōgō le a ga rrè, *Your words agree with my father's*. The reciprocal form of the verb assists in expressing the idea of *together* (see § 43).

80. The following adverbs of manner take their place in a sentence without affecting other words, and it will suffice to give examples of them:—

| | | |
|---|--|-----------------------------|
| Very, <i>thata, bobe, segoló.</i> | Rather, } | } <i>bogoló</i> (see § 29). |
| Very, very, <i>thata segoló, thata bobe, thata thata, and segoló setonna.</i> | Epecially, } | |
| Badly, <i>mashoè.</i> | Simply, <i>fèla.</i> | |
| Nicely, <i>sentlè.</i> | Surely, <i>kaitsané</i> or <i>kaitisé.</i> | |
| | Wantonly, <i>ka bomo.</i> | |

Examples.

Se molemō thata, *It is very nice.*

Se molemō thata thata, *It is very, very nice.*

Ke mo rata thata segoló, *I love him very much indeed.*

O palama bobe, *You ride very much* (almost implying *too much*).

Ke go leofetse segoló setonna, *I have sinned against you exceedingly.*

Pula e nele thata bobe, *The rain has fallen excessively.*

Kana o rókile mashoè yañ, *How badly you have sown.*

O tlhabile nku mashoè, *You have killed the sheep badly.*

Bogoló ke rata go tsamaea, *I would rather go.*

Ga ke raté go ré o sebolu, } *I do not wish to say you are lazy—I would*
 bogoló nka re o bonya, } *rather say you are slow.*

Èè, ke ba rata botlhe, } *Yes, I love them all, but especially I love John.*
 bogoló ke rata Yohane, }

Kana pitsé ea gago e tsamaea sentlè yañ, *How nicely your horse goes.*

O buile sentlè, *You have spoken well.*

O mo rutile sentlè, *You have taught him well.*

Ke e lira fèla ka ntlha ea gago, *I do it simply on your account.*

O e sentse fèla, *You have simply destroyed it.*

O ntiteile ka bomo, *He has struck me without cause.*

Kaitisé o ka e nchupetsa fa o rata, *Surely you can show it to me if you like.*

Kaitsané o ka ithuta fa o leka thata, *I am sure you can learn if you try hard.*

Kaitisé mothó eoo ke molótsana, *There is no doubt that man is a rascal.*

NOTE.—*Bobe* really means *wicked* (*sébe, sin*); but this meaning seems now almost to have left it. *Mashoè* also is sometimes used approvingly;

e.g. *Hutse ea gago e go choanèla mashoè, Your hat is very becoming.* Compare our English slang expression, "awfully jolly."

OUGHT—MUST.

81. The verb *go choanèla* (to be fitting), is used to express *ought*; e.g. *O choanetse go 'metsa, You ought to beat him*; *Ga oa choanèla go mo araba yalo, You ought not to answer him so*; *O na a choanetse go ea naè, He ought to have gone with him*; *O na a se ka a choanèla go se ama, He ought not to have touched it.*

Secoana is very weak in expressing *must*. Sometimes one can use *go choanèla*, or one can use the subjunctive with or without *goré*; e.g. *O na a nthaea a ré, ke eé go kgōla póli koa morakeñ, He told me I must go to bring a goat from the cattle-post.*

In Sesutho *must* is expressed by *e ka kgona*, followed by the subjunctive. These are Secoana words, and may be used perhaps in an emergency, but the form of speech is not Secoana.

BEFORE.

82. *Before* is expressed by *pèle, pèle ga, fa pèle, koa pèle*, and *erilé pèle*.

Pèle, simply used after the verb, means *first*; e.g. *Ya pèle, Eat first*; *Se shoetsè pèle, Finish it first*; *Pèle, o èè, o bitsè 'magō, First go and call your mother.*

Pèle is connected with a noun by the genitival particle *ga*; e.g. *Pèle ga botsalō ya ñoana, Before the birth of the child*; *pèle ga go tla ga gagoè, before his coming.*

Pèle is principally used with tense 8, without the negative *ga*; e.g. *Pèle o ésé o mo nosé sethare, o tsikinyè botlole, Before you give him the medicine, shake the bottle*; *Pèle a ésé a tlé, o 'maakanyetsè ntló, Before he comes, get a house ready for him.* In a past phrase *pèle ga* must be used; e.g. *Pèle ga a ésé a tsamaeé, a tla go mpōna, Before he went, he came to see me*; *pèle ga a ésé a shoé, before he died.*

Fa pèle ga means *in the front of*; e.g. *Ke 'monyé a ntsé koa kgotla, 'me kóbō e o e rókañ e le fa pèle ga gagoè, I saw him sitting in the court, and the karross he is sewing was*

in front of him ; Ba tla ba èma fa péle ga kgosi, *They came and stood in front of the chief.*

Erilé péle expresses *formerly* ; e.g. *Erilé péle ra bo re le litsala thata, Formerly we were great friends* ; *Erilé péle-péle Baroloñ ba èpa ka lithobane, In times long past the Baroloñ dug with their staves.*

Koa péle, would express a further distance ; e.g. *O ile koa péle, He is gone on in front* ; *Fetèla koa péle, Pass on ahead* ; *Ke ènè eo o koa péle ga koloi koa, It is he ahead of the waggon there.*

BEHIND—AFTER.

83. *Behind* and *after* are expressed by *morago* ; e.g. *Eā koa morago, Go behind* ; *O setse koa morago, He has stayed behind* ; *Leba kgomó eeo, e e koa morago ga * lesaka, Look at that ox which is behind the kraal* ; *Ke ne ka tla morago ga gagoè, I came after him* ; *'Me morago ga tla ba bañoe, And afterwards others came* ; *'Me morago a séna go bua, ka èma, ka mo araba, And after he had spoken, I stood up and answered him.*

Ka morago expresses *backwards* ; e.g. *Booa ka morago, or Tsamaea ka morago, Go backwards.*

Gara-morago expresses *after a while* ; e.g. *O na a lilimala ka sebaka, 'me gara-morago a bua, He was silent for a time, but after a while he spoke.*

BETWEEN—AMONG.

84. *Between* and *among* are expressed by *garè ga, mo garè, ka garè, fa garè*, and *koa garè* ; e.g. *O boile garè ga thota, He has returned from the middle of the veld* ; *O kolopelitse lencoè fa garè ga bōnè, He threw a stone into the midst of them* ; *Ke ne ka 'mōna a ntsé fa garè ga lithare li le peli, I saw him sitting between two trees* ; *Ke letse ke bonye pulumo mo garè ga serapa sa litshèphè, Yesterday I saw a wildebeest among (or in the midst of) a herd of springboks* ; *O na a nna mo garè ga bōnè, He sat among them* ; *O na a*

* Observe that *morago* is connected with nouns or pronouns by means of the genitival particle *ga*.

baea ñoana fa garè ga basali, *He placed the child between the women*; O na a ea koa garè ga bōne, *He went into the midst of them.*

Note the difference between *mo garè* and *koa garè*. You can express "I left him in the middle of the town" either by *Ke mo tlogetse mo garè ga motse* or *koa garè ga motse*. If you say *mo garè* you represent yourself as in the position in which you were when you left him, but if *koa garè*, you speak of the position in which you now are, at a distance from where you left him.

Ka garè expresses *in twain*; e.g. *Gagola khāi ka garè, Tear the cloth down the middle*; *A o e segile ka garè? Have you cut it down the middle?* Sometimes *ka garè* expresses *between*; e.g. *Re tsene ka garè, Come in between us.*

Among is often expressed by *mo*; e.g. *Ke rata go nna mo lichabeñ, I like to live among the tribes*; *Ba tsile go nna mo go rona, They have come to live among us.*

ABOVE—ON THE TOP OF—OVER.

85. *Above* is expressed by means of *golimo*; e.g. *Se mo golimo ga tafole, It is upon (on the top of) the table*; *Se koa golimo ga lencoè, It is on the top of the mountain*; *Se fa golimo ga lobōta, It is high up on the wall*. If a man was looking for a thing on a wall or a tree and it was above him, you would say, *Se koa golimo, It is higher up*. *Golimo* is also used for *over* in the sense of *superior to*; e.g. *Kgosi e golimo ga bathó ba eōnè botlhe, The chief is superior to all his people*; *Molimo o golimo ga lilō cotlhe, God is over all things.*

BELOW.

86. *Tlase* expresses *below*, in the following forms:—

Fa tlase implies lower than a thing, but by the side of it; e.g. *fa tlase ga ntló, below the house*; *fa tlase ga lorakō, below the wall*. *Koa tlase* would imply further down, or the lowest point; e.g. *Lorakō koa golimo lo agiloe ka setene, koa tlase ka mayè, Above the wall is built of brick, below with stone*; *Sethare seo se na le mathare thata koa golimo, koa tlase*

ga a eo, *That tree has leaves up above, below there are none.* *Kafa tlase* expresses *underneath*; e.g. Nakeli e fatile mosima kafa tlase ga metho ea ntló ea me, *A polecat has scratched a hole underneath the foundations of my house*; Go moléló o mogoló kafa tlase ga lefatshé, *There is a great fire underneath the world.*

Tlase ga, without a preceding preposition, is used figuratively in the sense of *subject to*; e.g. Ke agile tlase ga Moróke, *I live under Moroka.*

OUTSIDE.

87. *Outside* is expressed by *koa ntle*, *ka koa ntle*, *fa ntle*, or *kafa ntle*. The difference between these forms is, as previous examples will have shown, one of distance or position; e.g. Ba agile koa ntle, *They live outside*; Barolón ba lema koa ntle ga motse, *The Barolong plough outside the town.* *Koa ntle* is used here because the Barolong's corn-fields are always at a distance from their town, but the Basuto have their fields near their dwellings, and of them it would be said "Basotho ba lema kafa ntle ga motse." If you were in a kraal and an ox outside, you might ask, Kgómó eeo e kae? *Where is that ox?* Answer: Ke e fa ntle, *That's it outside.* But if you mention the place which it is outside of you must use *kafa* and say, *Ke e kafa ntle ga lesaka.* *Kafa ntle* sometimes seems to express a double degree of outside; e.g. Secoana houses have a screened court-yard in front of them. If you say Ke ne ka tsena mo tluñ, 'me ka tlogèla nca ea me fa ntle, *I went into the house, but I left my dog outside*, you express outside the house, but within the court-yard. But if you say Ka tlogela nca ea me kafa ntle you express outside the screen, or as it is called the *lolapa*. A few further examples are given—O se ka oa golola mo motseñ—tsamaea, o gololè koa ntle, *Don't outspan in the town—go and outspan (a little distance) outside*; Golola fa ntle, *Outspan just outside.* But if you say outside of what, you must use *kafa ntle*; e.g. Golola kafa ntle ga motse, *Outspan just outside the town*; Lathèla mekulu eeo koa ntle ga tshimō, *Throw those wild gourds (quite) outside the garden.*

FAR.

88. *Far* is expressed 'by *kgakala* or its diminutive *kgakayana*; e.g. O ile *kgakala*, *He has gone far away*. Go *kgakala*, *It is far*; Ba agile *kgakala* le rona, *They live far from* (literally, *with*) *us*; Li fapanye *kgakala*, *They differ widely*; Go *kgakala* gofe, go tloga mo Thaba Nchó le go ea koa Lotlhakane, *kgotsa* go ea koa Grahamstown? literally, *Which is far, to move from Thaba Nchu and to go to Lotlhakane, or to go to Grahamstown?* Go *kgakala* Grahamstown thata, *Grahamstown is very far* (i.e. much further).

Kgakayana is used for *rather far*; e.g. A lo lemile mo gae? *Have you ploughed at home?* (i.e. within your town); 'Nya, re lemile *kgakayana* le motse, *No, we have ploughed some distance from the town*. Still, in a very puzzling way, *kgakayana* is sometimes used to express *a little further*; e.g. A motse oa ga eno o ntsé yaka Bloemfontein? *Is your town as* (i.e. as far as) *Bloemfontein?* 'Nya, ònè o *kgakayana*, *No, it is a little further*.

NEAR—NEXT TO—OPPOSITE TO.

89. *Gaufi*, *Gauchoane*, *Gauchoanyane*, express *near* in different degrees; e.g. Ba *gaufi*, *They are near*; Malomagō o agile kae? *Where does your uncle live?* O agile kafa tlase ga lencoè ye, *He lives below this mountain*; A go *kgakala*? *Is it far?* 'Nya, go *gauchoanyane*—o tla go bona fa o tlhaga, *No, it is very near indeed—you will see it when you get over the rise* (go *tlhaga* used in this way is an idiom, it means "to come in sight," as of a waggon coming over the rise and so putting in an appearance); Ba agile *gauchoane* le motse, *They live very near the town*.

The verb *go bapa* (to be side by side) expresses *next to*; e.g. Motse oa gagòè o bapile le oora nnetle, *His town is by the side of what d'ye call em's*; Matló a rona a bapile, *Our houses are side by side*.

Opposite to is expressed by *go lebagana*; e.g. Moraka oa ga 'ra-noanagō o lebaganye le oa rona, *Your uncle's* (father's brother's) *cattle post is opposite our's*; Èè, kea itsé fa e lebaganye, *Yes, I know they are opposite*.

EVERYWHERE—ANYWHERE—ALTOGETHER.

90. *Everywhere* is expressed by *goñoe le goñoe*; e.g. *Goñoe le goñoe koa o ka eañ teñ, Wherever you may go*; *O na a 'matla goñoe le goñoe—go ne go séna gope koa o se kañ a 'matlèla gònè, He sought him everywhere—there was nowhere where he did not seek him*; *Ga 'kea ka ka ea gope, I did not go anywhere. Ka gope* is used for *at all*; e.g. *Ga ke mo raté ka gope, I do not love him at all*; (refer to § 13, last paragraph but one, for the use of *gope*); *Ba tsamaile gotlhe, They have gone altogether*; *Lo tle lo èè lo li batlè gotlhe mo lefatshiñ, Go and seek through the whole land for them.*

OFTEN.

91. *Gantsi* or *ka gantsi* expresses *often*; e.g. *O na a mpólèlèla yalo ka gantsi, He often told me so*; *O ea gonè ka gantsi, he goes there often*; *Ke ile teñ gantsi, I have often been there*; *Re 'monyè teñ gantsintsi, We have very often seen him there.*

ALWAYS.

92. *Ka metlha* or *ka metlha eotlhe*, and sometimes *ka metlha le metlha* are used for *always*; e.g. *Kana mothó eo o lemile mashoè yañ! How badly this man has ploughed! Èè, o lema yalo ka metlha, Yes, he always ploughs so.* The progressive mood is most frequently used with *ka metlha*; e.g. *A mothó eo o ntsé a róka yalo ka metlha? Does this man always sew like this? Èè, o ntsé a róka yalo ka metlha, Yes, he always sews like that.* *Ka metlha eotlhe*, and *ka metlha le metlha* are slightly stronger forms.

Ka galè implies the idea of *customary*; e.g. *A o itsé go kgoetsa? Do you know how to drive? Kea go itsé—ke tiró ea me ea ka galè, I do know how—it is my constant employment. Yaka galè* stands for *as ever*, and *le galè* for *of course*; e.g. *O lirile sentlè yaka galè, He has done well as usual. Le galè, ntle ea, certainly, I shall go.*

IN THE MORNING.

93. *Mosho* means *morning*, and is used as follows:—*Ke monye ka mosho, I saw him in the morning*; *A o raea ka*

mosho ono? *Do you mean this very morning?* Ke mo utloile a bua yalo mo moshon ono, *I heard him say so this very morning*; Ke tla 'mōna ka mosho, *I shall see him to-morrow*; O 'móletse yalo mo moshon oa tsatsi ye o shuleñ ka yōñè, *He told him so on the morning of the day on which he died.* Éré, erilé, etc. (see § 57) are often used with *ka mosho* in giving directions or narrating a story; e.g. Golola koa ntle ga motse, 'me éré ka mosho o romèlè go itsisé kgosi, *Outspan outside the town, and in the morning send to inform the chief*; 'Me erilé ka mosho ba tshéla noka botlhe, *And on the morrow they all crossed the river*; 'Me earé ka mosho, ka ba sa tshéla noka, *And on the morrow while they were still crossing the river.*

The verb *go coga* (to rise) is also used to express *to-morrow*; e.g. Ke tla coga ke ea gōné, *I shall go there to-morrow.* The relative form *go cogèla* is used for *very early*; e.g. Ke tla cogèla ke ea, *I shall get up early and go.* *Early in the morning* is also expressed by *go sa le ka mosho*; e.g. Ke tla leka go fitlha go sa le ka mosho, *I shall try to arrive early in the morning.* *Ka go sa ntsé go le mosho* is also used interchangeably with *go sale ka mosho.* *Go tlhōla* (to continue) is used to express *all day*; e.g. O tlhotse kae? *Where have you been all day?* O tlhotse o lirañ? *What have you been doing all day?*

IN THE EVENING.

94. The following terms are used:—*Maitsibooa* (the close of the afternoon), *Lotlatlana* (twilight), *Maabanyane* (after dark); e.g. Ke tla tla maitsibooa, *I will come late in the afternoon*; Re tla lo ruta ka maabanyane, *We will teach you in the evening*; Ba gorogile ka lotlatlana, *They arrived in the twilight.*

The verb *go lala* (to lie down) is used as follows:—A lo tla lala lo gorogile? *Will you get there to-night?* (literally, *Will you lie down, having arrived*); O letse a tsilé, *He came yesterday*; Ga a ka a lala a robetse, *He did not sleep all night*; O letse a gotlhōla mashoè, *He coughed badly all night.*

95. The following adverbs of time take their place in a sentence without affecting other words, and it will suffice to give examples of them :—

- | | |
|--|--|
| 1. This year, <i>monoñoaga</i> . | 6. Day before yesterday, <i>malōba</i> . |
| 2. Last year, <i>ñoḡōla</i> . | 7. By and by, <i>kgantèlè</i> . |
| 3. Year before last, <i>ñoagatlōla</i> . | 8. Afresh, <i>sésa</i> . |
| 4. Two years ago, <i>ñoageñ</i> . | 9. Again, <i>gapè</i> . (See also p. 38, |
| 5. Yesterday, <i>maabane</i> . (See also § 94.) | tense 54.) |
1. Ba tla nyalana monoñoaga, *They will marry this year.*
 2. O na a ea go bōna rakgaliagoè ñogōla, *He went to see his aunt last year.*
 3. Ñoagatlōla re ne re ea go cōma liphofó, *The year before last we went to hunt elands.*
 4. E sale ñoageñ pula ga e ése e né sentlè, *For the last three years we have not had a good rain.*
 5. A nama e e sale ea molirō oa maabane? *Is this meal which has remained from yesterday's feast?*
 6. Ga ba bolo go ea; ba tsamaile malōba, *They have been gone some time; they went the day before yesterday.*
 7. Mo reè, ke tla tla kgantèlè, *Tell him I will come by-and-by.*
 8. O e rokile mashoè; e thanthololè, o be o e rókè sésa, *You have sewn it badly; unpick it, and sew it afresh.*
 9. Mpólélèla gapè, *Tell me again.*

NOTE.—With regard to No. 2, the verb *go lika* (to go round) is sometimes used to express *last year*; e.g. Ke likile ke etetse koa Kapa, *I visited Capetown last year*; A ga se oena o likileñ o lemile gōnè? *Is it not you who last year ploughed there?* Ba ne ba siamecoe ke tshimō eeo, gonne ba ne ba likile ba e lemile, *They had a right to that garden, or they ploughed it the year before.*

NOW.

96. *Yanoñ* and *yana* express *now*; e.g. Eä yanoñ, *Go now*; Eä yanoñ-yanoñ, *Go at once*. *Yana* is less used than *yanoñ*, and is less definite; e.g. A ga oa ka oa bōna likgomó li feta kafa? *Did you not see some oxen pass this way?* Ke li bonye, *I saw them*; A ga li bolo go feta, *Is it long since they passed?* 'Nya, ke gōnè li fetañ yana yana, *No, they have only just gone by.*

Ke gōnè, as used in the last sentence, expresses *just now*. It is followed by the verb in the present tense ending with *ñ*; e.g. A ke gōnè o cogañ? *Are you only just up?* A tshipi

e lelife? *Has the bell rung?* Èè, ke gònè e lelañ, *Yes, it has just rung.* Ke gònè after *ka*, etc., or when used with the relative pronoun, becomes *e le gònè* (see §§ 51 and 52); e.g. *Ka e le gònè ba tlañ, Since they have only just come;* *A o lalelitse makau a e leñ gònè a tlañ, Have you hired those young men who have just come?*

The verb *go coa* (to come forth) is used to express an action only just past; e.g. *Borife yo ke coañ go bo lo balèla, The letter which I have only just now read to you.*

The adverb *kganteyane* is also used to express this idea; e.g. *A rrè ga a eo moo, Is not my father here?* 'Nya—o na a le gònè, 'me o tsamaile, *No—he was here, but he has gone;* *A ke sebaka a tsamaile? Has he been gone long?* 'Nya, ke gònè o tsamaeñ *kganteyane, No, he has only this minute gone.*

AGO.

97. *Ago* is expressed by *go fetile* (there have passed); e.g. *go fetile nyaga li le tlhano ke nyetse, I married five years ago;* *Go fetile nyaga li le kae e 'monye? How many years have passed since you saw him?* *Go fetile nyaga li le peli, It is two years ago.*

AT LENGTH.

98. *Kgabagarè* expresses *at length*; e.g. *O na a ba lesa ba bua botlhe, 'me erilé a bōna fa ba sa shoetsé go bua, kgabagarè a nama a re ba lilimalè, He allowed them all to speak, but when he saw they did not make an end of speaking, at length he was obliged to say they must be silent.* (The word *Nama* used in this sentence is itself an idiom, and is used as an auxiliary verb; e.g. *Ke tla nama ke go betsa, I shall be obliged to beat you, or I shall beat you presently.*) The word *bofelo* (end) preceded by the genitival particles *ga*, *loa*, or *ya*, is used for *lastly*; e.g. 'Ragō o etetse mono gabeli—ya bofelo ke monoñoaga, *Your father has visited this place twice—the last time was this year.*

STILL—ALREADY.

99. Tenses 48 and 50 have already shown the use of *santsé* as an auxiliary verb to express *still*. *Santsé* is really

composed of an adverb *sa*, attached to the progressive auxiliary *ntsé*. *Semé*, a contraction of *sa emé*, is used interchangeably with *santsé*; e.g. *Ke semé ke lema, I am still ploughing.* *Sa* is itself used with the verb as follows:—*Ke sa rèka, I still buy*; *Ke ne ke sa rèka, I was still buying.* It is difficult for foreigners to use this latter phrase, for only an emphasis distinguishes it from the negative past (see tense 12).

Sa is often found with the imperfect tense of the substantive verb *le*, and these are mostly printed as one word, *sale*; e.g. *Etlare letsatsi le tlhaba o tla bo a sale mo Khaba, When the sun rises he will still be at Modder River.* (See *e sale*, § 65, and *go sale ka moshu*, § 93.)

Setse, which is the perfect of *go sala* (to remain), is used with the verb to express *already*; e.g. *Eri le letsatsi le tlhaba a bo a setse a le koa masimō, When the sun rose he was already in the fields*; *O na a setse a fitlhile fa tsatsi le tlhaba, He had already arrived when the sun rose.* See tense 7, p. 32, for the use of *kile* to express *already* in the sense of a thing once done.

ALMOST.

100. The past tenses of the verb *go batla* (to seek), followed by the infinitive of the verb to which it relates, express *almost*; e.g. *Ke batlile go shoa, I almost died*; *Ba batlile go li ya cotlhe, They ate nearly all of them*; *Etlaré letsatsi le kolomèla a bo a batlile go fitlha, When the sun sets he will be nearly there*; *Ke ne ka batla go choara nōnè, I almost caught a blesbok.*

UNTIL.

101. The verb *go tsamaea* (to go) expresses *until* in the following forms:—*Nna fa, go tsamaea ke tla, sit here till I come.* (The *go* in this sentence seems to be the indefinite pronoun; see § 19.) Or both the auxiliary and the principal verb may be put into the subjunctive; e.g. *Ke tsamaèè ke tlè, or ke tlè ke tsamaèè ke tlè, or again, go tlè go tsamaèè ke tlè.* *Ga tsamaea* must be used in the past; e.g. *Ba ne ba coelèla-péle ga tsamaea ba fitlha koa tluñ, They went on till they reached the house.* Sometimes one hears the forms *tsama*, *tsamè*, instead of *tsamaea*, *tsamaèè*.

ENOUGH.

102. The verb *go lekana* (to be equal) is used to express *enough*; e.g. *Li tla mo lekana, They will be enough for him*; *Li mo lekanye, They are enough for him*; *Go lekanye, It is enough* (notice the perfect tense); *Ga goa lekana, It is not enough*. *Go ntsé* is often used for *it is enough*. If you were pouring out water for some one he could say, *A ntsé, It is enough* (*metsé, water, understood*).

"IN THE NICK OF TIME."

103. The following form expresses the above:—

| | |
|--|----------------------------------|
| Ke yafile ke tlè, <i>I have come</i> | } <i>just at the right time.</i> |
| O yafile o tlè, <i>You have come</i> | |
| O yafile a tlè, etc., <i>He has come</i> | |

Notice that the verb after *yafile* is in the subjunctive mood. The writer can give no hint as to the derivation of *yafile*. The word must have existed independently of the idiom at some time, for a child is often named *Mayafi*, to express the delight of its parents.

ABOUT THIS SAME TIME.

104. There is a curious form of words which is used to express the above phrase. The writer does not understand it, but puts it down as he has heard it used. *Erlè maabane ea be none re bolola* (or *ra bo none re bolola*), *It was at this same time yesterday that we set out*; *Etlaré kgotsa isago ka nako eno e be none ke tsamaea*, *Perhaps I may go at this time next year*.

IN VAIN.

105. *Lefèla*, used with the verb in the relative form, expresses *in vain*; e.g. *Ke lretse lefèla, I have worked in vain*; *Ke ne ka buèla lefèla, I spoke in vain*; *Ke lemetse tshimò lefèla, I have ploughed the field for nothing*; *Ke mo rutetse lefèla, I have taught him in vain*. Sometimes *ka lefèla* is used with the verb in the simple form; e.g. *Ke go lómile tsèbè ka lefèla, I have warned you in vain*. N.B.—*Go lóma tsèbè* (to bite the ear) is used as an idiom for *to warn*.

YES.

106. Èè expresses *yes*. Sometimes one hears the following forms :—Ga o aké, Ga a aké, Ga lo aké, Ga ba aké, literally meaning, *Thou dost not lie, He does not lie, You do not lie, They do not lie*, but used as a strong expression of agreement with what you, he, or they are saying.

NO—NOT—NEVER.

107. *No* is expressed by 'nya, or by nyaea, which is a more determined negative. 'Nañ is a negative used by children.

Not is expressed by éséñ; e.g. E tseè yalo—éséñ yalo, *Take it so—not so*. See page 53 for the use of the negative *ga se*.

Ga, sa, and se, are also used as negatives with the verb; the paradigm of the verb and § 49 will already have thrown light on this.

Legoka is used to express "not a bit of it."

Never may be expressed by *ba*, used as an auxiliary to the negative form of the verb; e.g. Ga nka ke *ba* ke bua naè, *I will never speak to him again*; Ga a ka a *ba* a leka go e palama. *He never tried to ride it again*; Ga a nka a *ba* a 'makèla, *He will never forsake him*. (Compare tenses 54 and 55, p. 38.)

AND—BUT—ALSO—EVEN.

108. *Le* is used to join two nouns: e.g. O na a mpaka, a ré ke mothó eo o molemō *le* boikanyō, *He praised me, he said I was a good and faithful man*. *Le* is also used to express *and* before the infinitive mood: e.g. O na a ea koa molapoñ go ithlapisa, *le* go tlhacoa likhāi tsa gagoè, *He went to the river to wash himself and to wash his clothes*. But 'Me is used before the nominative pronoun to a verb; e.g. O na a ya bogōbè, 'me a noa metsé, *He ate bread and drank water*. Still if the pronoun be a relative, *le* is used; e.g. Ke mothó eo o kgoetsañ sentle, *le* eo o itseñ mekgoa ea lipitsé, *He is a man who drives nicely, and who knows the ways of horses*.

'*Me* is also used to express *but*, and this double use of the same conjunction is very puzzling. The only help one can offer is by saying that '*me* means *but* whenever it is found in any of the positions stated above, in which *and* would be expressed by *le*. Where we say *but* the Mocoana often says "except"; e.g. Ga kea ka ka tla go go bitsa, faese (§ 67) go se go bólelèla, *I have not come to call you, but to tell you about it.*

Also is expressed by *le* followed by the emphatic pronoun. When *also* refers to a substantive or pronoun, this emphatic pronoun must agree with it; e.g. *Le ènè o tla ea, He also will go*; *Ntla se rèka le shònè, I will buy it also*; *Beola linku tseo le còné, Shear those sheep also*; *A le bònè ba tsamaile, have they also gone.* But when *also* refers to a verb, *gònè* is the Emphatic pronoun used. Contrast the following: —*Le ènè o na a bua yalo, he also spoke so*; *le gònè o na a bua yalo, also he spoke so*; *Isa lekuka ye koa morakeñ, 'me le gònè o èè le pitsé e ke letse ke e palame, Take this milk-sack to the cattle-post, and also take the horse which I rode yesterday.* *Isa lekuka ye koa morakeñ, le pitsé e ke letse ke e palame le còné o èè naeō, Take this milk-sack to the cattle-post, and the horse which I rode yesterday take it also.*

Even is expressed by *eleñ*, or *ebon*; e.g. *Likgomó tsa gagoè li shule bobé, eleñ linku, ga goa sale epe, literally, His cattel have died exceedingly, even the sheep, not one remains.*

INTERROGATIVE PARTICLES.

109. A question should begin with the particle *a*; e.g. *A go no go sa nna yalo? Was it not so?* *A o mothó? Are you a man?* *A mosali oa gago o ile go ga metsé? Has your wife gone to draw water?* *A ke oèna? Is it you?*

Kana or *ana* often prefaces a question when it is desired to attract special notice to it; but in this case the *a* is not dispensed with; e.g. *Kana mothó eo a ga se eo o kileñ a ruta bana ba ga moñ-oa-go? Is not that man he who once taught your master's children?* *Ana mosali eo a ga se eo o na a nyecoe ke 'ra-ñoanago? Is not that woman she who was married to your uncle?*

with a verb in the imperative mood. It adds an off-hand and imperious form to the verb; e.g. 'Mitsè tlhè, may be translated *Call him, do*. But when a vocative noun is added, this force is softened, and 'Mitsè tlhè, ñoanaka, *Call him, my child*, is rather a kind way of speaking. Again, with the Secoana salutation *Lumèla* (hail), it is not respectful to say *lumèla tlhè*, but when the vocative is added as in *lumèla tlhè, Morèna*, the disrespect vanishes. *Tlheñ* is used with the plural imperatives. *He* and *heñ* are used in the same way, but with a parting greeting, that is to say, *Lumèla he* or *Lumelañ heñ* are only heard on bidding good-bye.

"LET ME."

113. *Let me* or *allow me* is expressed by 'Ma, which has the form of the imperative mood (see p. 41); e.g. 'Ma, ke go thuse, *Let me help you*; or again, Ke 'mè ke go thuse.

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APPENDIX.

THE principle of final permutation referred to in §§ 5 and 10 is more arbitrary than that of the initial. Examples of it are given below, principally affecting the terminations of nouns, and the change from the active to the passive voice in verbs. It is interesting to note also the light which these throw upon what otherwise seems anomalous in the form of certain of the pronouns and genitival particles.

| | | | |
|-----------|---------------|------------|---|
| <i>b</i> | permutes into | <i>y</i> | $\left\{ \begin{array}{l} \text{thèbè, a shield; diminutive, thèyana.} \\ \text{tlhaba, to pierce; passive voice, tlhaya.} \\ \text{bògòbè ya me yo, this my bread.} \end{array} \right.$ |
| <i>l</i> | " " | <i>y</i> | $\left\{ \begin{array}{l} \text{kgòlè, a thong; diminutive, kgòyana.} \\ \text{leitlhò ya me ye, this my eye.} \end{array} \right.$ |
| <i>li</i> | " " | <i>ts</i> | $\left\{ \begin{array}{l} \text{pólí, a goat; diminutive, potsane.} \\ \text{So bilítse is found as the perfect tense of go bitsa.} \\ \text{líkgomó tsa me tse, these my oxen.} \end{array} \right.$ |
| <i>lu</i> | " " | <i>coa</i> | $\left\{ \begin{array}{l} \text{khuíu, a tortoise; diminutive, khucoana.} \\ \text{puluíu, blue; feminine diminutive, pulucoana.} \\ \text{bulúle, perfect tense of go bucoa, to become ripe.} \\ \text{lule, perfect tense of go coa, to come forth.} \end{array} \right.$ |
| <i>u</i> | " " | <i>n̄</i> | $\left\{ \begin{array}{l} \text{kgonó, an ox; diminutive, kgoñoana.} \\ \text{go lóma, to bite; passive, lóñoa.} \\ \text{lomōcana, a small gully; plural, liñošana.} \end{array} \right.$ |
| <i>u</i> | " " | <i>ny</i> | $\left\{ \begin{array}{l} \text{ñoana, a child; diminutive, ñoanyana.} \\ \text{go ñona, to see; perfect, bonye.} \end{array} \right.$ |
| <i>ʃ</i> | " " | <i>c</i> | $\left\{ \begin{array}{l} \text{molapo, a river; diminutive, molacoana.} \\ \text{go tlhapa, to wash one's self; go tlhacoa, to wash a} \\ \text{thing.} \\ \text{go bipa, to hide; passive, bicoa.} \end{array} \right.$ |
| <i>ʃh</i> | " " | <i>ch</i> | $\left\{ \begin{array}{l} \text{tshèphè, a springbok; diminutive, tshèchoana.} \end{array} \right.$ |
| <i>r</i> | " " | <i>tsh</i> | $\left\{ \begin{array}{l} \text{setlhare, a tree; diminutive, setlhatšana.} \\ \text{go kgōra, to be satisfied; perfect, kgōtshé.} \end{array} \right.$ |

ts permutes into *c* { *botša*, *ask*; *poco*, *a question*.
golotše, *has set-free*; passive pft., *golocoe*.
khuššane, *small*; diminutive, *khuchoanyane*.
mogatsè, *his wife*; *mogaco*, *your wife*.
ke cōnè lilo tsa rona tse, *these are our things*.

Lomōta, *a gulf*, which makes *lomōcana*, is an instance of permutation which the writer has not hitherto found in any other word. The example given above under *m*, *ñ*, of *liñōcana*, is a case in which this final permutation trenches on the initial.



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