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Herunter zu sein

STEPS
TO LEARN
THE SESUTO LANGUAGE

COMPRISING

AN ELEMENTARY GRAMMAR,
GRADUATED EXERCISES AND
A SHORT VOCABULARY

F. Hermann Kueger

SECOND EDITION

MORIJA, BASUTOLAND
A. MABILLE
1883

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PREFACE.

Some happy people learn languages without study. They are quite sure that Grammar has been invented on purpose to torment boys at school. We can only hope that this little book will not fall into such hands.

It has been written for those who, like ordinary mortals, begin with the abc, and who, besides that, have curiosity enough to interest themselves in the theory of the constructions which they must master. Having experienced the bewildering and almost despairing perplexity which stupefies the new comer, when showers of the strangest sounds and of the apparently most irregular inflexions and constructions are poured down upon him by natives or other well intentioned friends, the writer has tried to grope his way through darkness to dawn by theory. The aid derived during these gloomy wanderings from such essays as CASALIS' *Etudes sur la langue séchuana*, (Paris, 1841); ENDEMANN'S *Grammatik des Sotho* (Berlin, 1876); CRISP'S *Notes towards a Sechuana Grammar* (Bloemfontein, 1880), and especially from the First Edition of the present little treatise (Morijsa, 1878), made the author undertake the task of preparing for the press this Second Edition on a new plan.

His aim has been to furnish the learner with a series of GRADUATED EXERCISES; with these he has endeavoured to clothe the grammatical skeleton of the Sesuto language as with a drapery, in order to show distinctly by its folds the leading lines and features of the skeleton, leaving to the further personal study of the

scholar the labyrinth of all minor nooks and corners. The systematic arrangement of the bare skeleton is therefore given in the 1st section of this book (p. 1—69), only as an explanatory theory to the Exercises (p. 70—92). The 230 words of the Vocabulary (p. 93—98) are some of the principal bones with which it is indispensable that the learner should become thoroughly acquainted. Sinews and muscles to move the figure must be acquired by constant oral practice and intercourse with the natives. It is only given to few persons to reproduce finally the complete figure of a foreign language, with its round and pleasing forms, its delicate and ample movements, by assimilating the soul or genius of that language. However, anybody may aim at such a success.

Thus, we insist upon the fact that, for practical use, the Exercises are the principal part of this little volume. Let the learner attentively obey the instructions heading each exercise, let him master carefully every sentence, and never proceed to a following number, as long as he makes mistakes in the translation or retranslation of the preceding. His minute application will find ample reward. Having reached the last of these 'Steps', he will have acquired a general view and some power over the materials with which, and the rules according to which, he must speak.

The English reader will no doubt soon detect that a foreigner has written these pages. Nobody can regret it more than the writer himself. It is only the conviction that a Sesuto Grammar written in French would be of little or no use in South Africa, that induced the author to employ a language which is not his own.

MORIJA,
(Basutoland)

F. HERMANN KRUGER.

November the 30th, 1883.

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ADDITIONS AND CORRECTIONS.

p. 1. It would certainly have been more correct to say 'the Sōthō language,' as it would be more simple to speak of the Sōthōs, the Sōthōland, etc., instead of saying, with a defective orthography, a Mosuto, the Basuto (or even Basutos, with a double plural), Basutoland, etc. But the bad custom seems to be prescriptive to-day.

p. 33. Add before the last section: §78.

p. 38. In the 2nd line of §89 read 37 instead of 73.

p. 39. In the last line but one read ke, it is, instead of ke it is.

p. 42. Add to §96: Obs. 3.—The Imperative of the Verb gore is never used without a preceding euphonic e. E.g., E re: Lumela! Say Good-day! This is also the case with the Imperative of the verb goba. See §93, Obs.

p. 96. Verb the 46th., read perfect instead of perf orm.

ELEMENTARY GRAMMAR.

OF

THE SESUTO LANGUAGE.

PART I.

THE SOUNDS.

§1. There are nine signs representing VOWELS in the Sesuto orthography.

a is pronounced like *a* in 'father'; (*rata*).

ā sounds fuller and longer; (*lefātše*).

e has the same value as *a* in the English word 'late'; (*selemo*).

é comes very near to the sound of *i* in the English 'sing'; (*séng*).

è represents the broad sound of *ai* in 'fair'; (*leèto*).

i is equal to the sound of *ee* in the word 'feel'; (*lefifi*).

o has generally the same sound as the *a* in 'call'; (*letsogo*).

Sometimes, especially in the prefixes *mo-* and *bo-*, the sound it represents comes nearer to that of the *o* in 'over'; (*motse*).

ō is a sound between *o* and *u*, nearly like the *u* in 'put'; (*mothò*).

u has the same value as *u* in 'rule'; (*moru*).

Obs.— The Sesuto orthography which we speak of, has been fixed gradually, in a mere empiric way. But, the whole Bible having thus been printed besides a great many other books, it will be difficult henceforth to introduce any ameliorations, however necessary they may appear.

§2. The following twenty-eight simple and compound signs give a tabular view of the Sesuto CONSONANTS :

Classes.	Explosive Sounds.	Continuous Sounds.	Liquid Sounds.
Faucal.	— — —	— <i>h</i> —	—
Gutturals.	-- <i>k</i> <i>ng</i>	<i>kh</i> <i>g</i> —	--
Dento-Sibilants.	<i>th</i> <i>l</i> <i>n</i>	<i>s</i> — —	<i>r l</i>
	— — —	<i>sh</i> — <i>y</i>	—
	— — —	<i>ch</i> <i>tj</i> —	—
	— — —	<i>tš</i> <i>ts</i> —	—
Labials.	<i>psʰ</i> — —	<i>fsʰ</i> — —	—
Laterals.	<i>ph</i> <i>p</i> <i>m</i>	<i>f</i> <i>b</i> <i>o</i> (<i>u</i>)	—
	— <i>thl</i> —	<i>tlh</i> <i>tl</i> —	—

Obs.— An explosive consonant sound is a sound in the pronunciation of which the mouth is completely closed and reopened, as in pronouncing *p* or *t*. When a continuous sound is pronounced, the passage of the breath is only narrowed, without its stream being entirely interrupted by closing the organs, as in sounding *f* or *s*. The liquid sounds participate of both qualities (Lepsius).

§3. The pronunciation of these signs, compared as much as possible with English sounds, is the following :

h is pronounced like the English aspirate *h*; (*hauthle*).

k does not exactly correspond to the English *k* or *c*, but has a distinct gutturo-faucal pronunciation, something like an intermediate sound between the *c* in the English word 'cage' and the *g* in 'gage'; (*kenya*).

ng has the same value as the same English compound sign in 'singing'; only, in Sesuto, this nasal consonant occurs frequently at the beginning of syllables, which is never the case in English; (*ngola, nguana*).

kh represents a compound sound, composed of the sound of *k* before mentioned and followed by a sound similar to that of *ch* in the Scotch word 'loch'; (*khòmò*).

g is pronounced like *h*. In most dialects, in the Sepeli, for instance, the words spelled with a *g* in Sesuto are pronounced in giving to that guttural the sound of the Dutch *g* in 'goed'. So *gaga*, for instance, which the Basuto pronounce as 'haha.'

t has a dento-lingual sound, the relation of which to the English *t* is the same as that of the Sesuto *k* to the English *k* or *c*.

th is an ordinary *t* with a strong and decided aspiration, but altogether different from the lisping sibilant sound of the English *th*; (*thata*).

n has the same value as in English.

s sounds always like the sharp English *s* in the word 'sail,' never like the flat *s* in 'his' or the French *z*; (*mosali*).

sh comes very near to the English double consonant *sh* in

'sh^hp', although it partakes of a palatal nature, which the attentive ear will soon detect; (*go shua*).

y, a semi-vowel, might in like manner be called a palatal English *j*, if we take that English letter as a term of comparison; (*kayenò*). When preceded by *u* it is equal to the English *y* in 'yet'; (*nyenyane*).

ch is pronounced like the English *ch* in 'cheese'; (*chicha*).

tj represents the sharp sound corresponding to the flat Sesuto *y*. It can be compared to a very strong pronunciation of the English *j* in 'joy'; (*utja*).

ts corresponds exactly to the same compound sound in English; (*tseba*).

tš has the same sound with a strong following aspiration; (*tšimò*). No English analogy can be given.

psh and *fsh* are compound sounds equal to the addition of their elements, the Sesuto *p* and *f* plus *sh*. The sound must be uttered rapidly; (*bofshoa*; *pshathla*).

l when standing before *a*, *e* and *o*, has the same value as the English *l*. But when it stands before the vowels *i* and *u* it takes a cerebral pronunciation, which is difficult to describe briefly. Many Europeans cannot distinguish it from the sound of the English consonant *l*; (*mosali*; *lula*).

r is always dental in Sesuto; it is produced by a rapid vibration of the tip of the tongue, rather stronger than the *r* in the English word 'roll'; (*rura*).

p is as like the English *p*, as the Sesuto *t* is to the English *t*. It is a dento-labial sound, intermediate between the English *p* and *b* in the words 'pea' and 'bee'; (*pitsi*).

ph stands to *p*, like *th* to *t*. The *p* must be followed by a sharp aspiration; (*phéta*). It must not be confounded with the sound of the English *ph* = *f*.

m sounds like the English *m*; (*mothò*).

f is quite equal to the English *f*; (*lelifi*).

b is a pure labial sound (like the very flat Saxon *w*; we class it therefore under the continuous consonants). Some persons do not distinguish it from the sound of the English *b*; (*bogobe*).

o (*u*) before a vowel has always the value of the semi-vowel sound of the English *w*. Thus the second syllable of the word *sitò* sounds very much like the letters *towa* of the quick familiar pronunciation of 'towards'; *toa* in *sitò* is therefore but one syllable; (*tsua*). (The two words *bu* and *ru* form exceptionally two syllables).

ll is a lateral sound, corresponding to the Welsh *ll* in Lloyd; (no sound like *l* is heard at all, and the sign therefore improper). It might be called a palatal aspirated *l*, the aspiration passing on one side of the tongue and producing a visible vibration of the cheek; (*bottale*; *llatlòba*).

tlh represents the same sound, reinforced by an initial *l*; (*itlhagisa*).

thl is a lateral compound sound, composed of *th* and *l*, but the aspiration passes here also on one side of the tongue; (*go thla*).

§4. The Basuto have borrowed from the Bushmen or Zulu(?) the use of one click, the cerebral click, commonly expressed in Kafir prints by *q*. It is produced by pressing the tip of the tongue closely upon the middle palate and withdrawing it suddenly, in throwing out the breath. The sign used for expressing it in the Sesuto orthography is the accent ('). The click connects itself with three gutturals, *k*, *kh* and *ng*; the second is aspirated, the third nasal.

Obs. 1.— Give any Mosuto boy a shilling and let him pronounce the Sesuto words quoted for each letter, or, if he is able to, make him read slowly all the words of the Vocabulary, and you will learn more in half an hour than the long explanation of sounds could teach you.

Obs. 2.— The phonetic laws of the Sesuto language ought to be exposed here; we have thought it more useful in a practical guide like this, to give what is required on the change of vowels and the permutation of consonants, in the place where it is required.

§5. (i) Every syllable ends in a vowel, except at the end of a word, where it may end in the nasal *ng*.

(ii) Two consonants cannot follow each other without a vowel separating them.

Obs. 1.— There are some apparent exceptions in the words *ngolla*, *lla*, *ntho*, for instance. But in reality *ngolla* forms three syllables, *ng o-l-la*, the middle *l* being distinctly sounded, and therefore called an articulate (or vocalized) consonant. This is proved by the formation of the Perfect Tense of *ngolla*, see §46 (ii). In the same manner *lla* and *ntho* are words of two syllables, *l-la*, *n-t ho*, and both the *l* and the *n* must be audibly articulated.

Obs. 2.— When an articulate *m* or *n* stands at the beginning of a word before another *m* or *n* it is suppressed in the orthography we describe, and represented by an apostrophe. E.g., 'm è, 'n e e instead of *m m è*, *n n e e*. Consequently *lla* ought to be orthographed 'la.

§6. The accent rests generally on the penultimate. E.g., *rata*, *mofumagali*.

The last syllable of a word is accentuated when ending in *ng*. E.g., *ratang*, *lefifing*.

Monosyllabic words are not accentuated, except those ending in *ng*, some interjections and the interrogative particle *na* when it stands at the end of the question.

PART II.

THE WORDS.

A. THE NOUN.

§7. The noun is composed of two parts: (i) the radical (or essential part), and (ii) the prefix (or accidental part). E.g., *molisa*, shepherd, composed of (i) the radical of the verb *go lisa*, to tend a flock, and (ii) *mo*, a personal prefix.

§8. To form the plural of a noun, the prefix only is changed. E.g., *mo-lisa*, shepherd; *ba-lisa*, shepherds.

§9. There are seven classes of prefixes:

- | | | | | | |
|------|-----------------------|-----------------|--|----------|---------------------|
| I. | cl. sing. <i>mo</i> , | pl. <i>ba</i> ; | e.g., <i>mothō</i> | man, | pl. <i>bathō</i> . |
| II. | cl. sing. <i>mo</i> , | pl. <i>me</i> ; | e.g., <i>motse</i> | village, | pl. <i>metse</i> . |
| III. | cl. sing. <i>bo</i> , | pl. <i>ma</i> ; | e.g., <i>bosigō</i> | night, | pl. <i>masigō</i> . |
| IV. | cl. sing. <i>le</i> , | pl. <i>ma</i> ; | e.g., <i>leōtō</i> | leg, | pl. <i>maōtō</i> . |
| V. | cl. sing. <i>se</i> , | pl. <i>li</i> ; | e.g., <i>sefate</i> | tree, | pl. <i>lifate</i> . |
| VI. | cl. sing. no prefix; | pl. <i>li</i> ; | e.g., <i>tau</i> | lion, | pl. <i>litau</i> . |
| VII. | cl. sing. <i>go</i> , | no pl.; | e.g., <i>go phela</i> , to live, life. | | |

Obs. 1.—The six first classes may be divided into three families; the I. and II. having both the sing *mo*; the III. and IV. having both the plural *ma*; and the V. and VI., the plural of which is alike *li*.

Obs. 2.—The VII. class is the Infinitive of the verb taken substantively. *Go phela* means literally the action or state of living, i.e. the life.

§10. All the nouns formed with the prefix of class I. are personal nouns; the III. class comprises a small number of mostly abstract nouns. It is difficult to characterize the prefixes of the other classes. However, it may be noticed that the V. class contains names of quality and of manner, whereas most names of animals belong to the VI. class.

§11. There is no formal difference between a definite and an indefinite noun in Sesuto. E.g., *monna* means 'the man', and 'man', or, 'a man.'

§12. Some nouns are irregular:

i. *Mōnghali* and *mōng* both meaning 'master' belong to the I. class, but make the plurals *benghali* and *beng*.

ii. Most nouns of parental relationship have no prefix in the sing. and take in the pl. the prefix *bo* which expresses usually the idea of a company. E.g., *ntate*, father; pl. *bontate*, fathers, ancestors; 'mè, mother; pl. *bo'mè*, mothers; *nkhōnō*, grandmother; pl. *bonkhōnō*, grandmothers; 'nyeo, a certain individual, somebody; pl. *bo'nyeo*, certain persons; 'nake, intimate friend;

pl. *bo'nake*, intimate friends. A company of men is often called by the name of the principal or alone known person among them, preceded by the prefix *bo*. E.g., *bo Lerotholi* means Lerotholi and his brothers, or his followers, Lerotholi and Co.

iii. *Morèna*, chief; *mofumagali*, queen; *mofutsana*, a poor man, form the plural with the prefix *ma*. Thus: *marèna*, *mafumagali*, *mafutsana*, instead of *barèna*, etc.

iv. Some nouns belonging to the II. class and the radical of which begins with *b*, contract their prefix *mo* with the labial into an articulate 'm. E.g., 'muso, government (instead of *mo-buso*, from the verb *go busa*, to govern); pl. *mebuso*; 'mala, colour; pl. *mebala*; 'mele, body, remains contracted even in the plural.

In the III. class some nouns beginning with *y*, drop altogether their prefix in the singular. E.g., *yoang* (for *boyoang*), grass; pl. *mayoang*; *yoala*, beer; pl. *mayoala*.

Notice besides the two irregular words belonging to the I. class: *nguana*, child; pl. *bāna*; *nguale*, girl undergoing the rites of circumcision; pl. *bale*.

v. In the V. class there is no irregularity. But several nouns of the IV. class form the pl. with the prefix *li* instead of *ma*; whereas some of the VI. class take *ma* instead of *li*. E.g.,

<i>lekāla</i> ,	bamboo;	pl. <i>likāla</i> ;
<i>lephéo</i> ,	wing;	pl. <i>liphéo</i> ; (also <i>maphéo</i>),
<i>lenaka</i> ,	horn;	pl. <i>linaka</i> ; (also <i>manaka</i>),
<i>lenala</i> ,	nail, claw;	pl. <i>linala</i> ; (also <i>manala</i>),
<i>lesiba</i> ,	feather;	pl. <i>litšiba</i> ; (also <i>musiba</i>),
<i>namane</i> ,	calf;	pl. <i>manamane</i> ;
<i>tšimō</i> ,	garden;	pl. <i>masimō</i> ;
<i>nthlō</i> ,	house;	pl. <i>mathlō</i> .

Ieino, tooth, makes the pl. *meno* (contracted from *ma-ino*), and in the same way, *leitlo*, eye; pl. *matlo* (contracted from *ma-itlo*).

vi. A certain number of nouns are used only in the singular; others, all with the prefix *ma*, only in the plural. E.g., *yōsa-sa*, morning; *motšegare*, noon; *shualane*, evening. *Mali*, blood; *mathla*, strength; *mantsibōca*, afternoon; *maobane*, yesterday; *metsi* (probably contracted from *ma-itsi*), water.

§13. There exists a diminutive ending *-ana* and *-nyana*, and an augmentative *-gali*. E.g., *nthlō*, house; *nthlōana*, a little house; *nthlōgali*, a large house. *Ntho*, thing; *nthonyana*, a little thing.

Obs.— Sometimes these two endings added to nouns of creatures indicate the female sex, with the difference that *-gali* or *-ali* is used of an outgrown girl or animal, *-ana* of a female child or animal. E.g., *khōmō*, ox; *khōmō-gali*, cow; *mora*, son; *moralī*, daughter; *nguana*, child; *nguanana*, little girl.

§14. Besides the difference mentioned in the preceding obser-

vation and a similar peculiarity mentioned under §27, there is no formal grammatical distinction between the genders. The Sesuto ranges therefore in the group of no-gender languages.

§15. There is a locative ending in Sesuto, which consists in the syllable *-eng* added to nouns. The final *a* and *e* are suppressed before this termination; on the contrary, the final *i*, *o*, or *u*, assimilate the *e* of *-eng*. E.g., *tsela*, way; *tseleng*, in, or, on the way; *sefate*, tree; *sefateng*, on the tree; but, *letsatsi*, day; *letsatsing*, on the day; *molomo*, mouth; *molomong*, in the mouth; *moru*, forest; *morung*, in the forest.

Obs. 1.— *Nthlō*, house, makes in the locative case *thlung*.

Obs. 2.— For the use and various meanings of this locative ending, see §141, i, and §142.

B. THE PRONOUN.

§16. There is an intimate connexion between the pronouns and the prefixes of the nouns. It appears clearly in the 3rd person, where the pronoun is generally the repetition of the prefix of the noun in place of which it is put. E.g., *setsōmi se bona tau*, the hunter sees a lion; pl. *litsōmi li bona tau*. *Banna ba bona tau*, the men see the lion.

a. The primitive Pronoun.

§17.

	Singular.		Plural.
	Subj. form	Obj. form	Subj. and Obj. form
1st Person	<i>ke</i>	<i>m, n, ('n)</i>	<i>re</i>
2nd Person	<i>n</i>	<i>yu</i>	<i>le</i>
3rd Pers. I. cl.	<i>o</i>	<i>mo</i>	<i>ba</i>
. . . II. cl.		<i>o</i>	<i>e</i>
. . . III. cl.		<i>lo</i>	} <i>a</i>
. . . IV. cl.		<i>lu</i>	
. . . V. cl.		<i>se</i>	} <i>li</i>
. . . VI. cl.		<i>e</i>	
. . . VII. cl.		<i>go</i>	—

Obs. 1.— Observe the correspondence between the different classes of prefixes and pronouns.

Obs. 2.— Distinct objective forms exist only for the three personal pronouns of the sing. All the other forms are used both in the subjective and in the objective case. E.g., *sefate se mela hanthle*, *ba se bona*, the tree grows well, they see it; *tau e thla hauŋ*, *ba e bona*, the lion comes near, they see it.

Obs. 3.— When the verb in the Indicative Present stands absolute, or when the object preceding the verb is a pronoun, the primitive pronoun, the subject of the said verb, takes a euphonic *a*. E.g., *ke a bona*, I see; *ke a gu bona*, I see thee. In all other cases, whether the object of the verb be a noun, or a whole sentence, or even when the verb is qualified by an adverb following the verb, the governing primitive pronoun remains unchanged. E.g., *ke bona tau*, I see a lion; *u bona guba tau ea thla*, thou seest that the lion comes; *o bona hanthle*, he sees well.

Obs. 4.— For the special use of the objective form of the first person sing., see §129, Obs. 1. The *m* seems to be the remains of an old pronoun of the 1st person *me*. It is still employed in the possessive case especially by women or when speaking very affectionately. E.g., *bāna bā me*, my children.

b. The substantive Pronoun.

§18. The substantive Pronoun is formed by the addition of *-ena* to the personal sing. forms of the primitive pronoun, and of *-ona* to the II. and following classes in the singular and throughout the plural forms.

	Singular.	Plural.
1st Person	<i>'na</i> (by elis. of <i>mena</i> or <i>nena</i>)	<i>rōna</i>
2nd Person	<i>uēna</i>	<i>lōna</i>
3rd Pers. I. cl.	<i>ēna</i> (instead of <i>o-ena</i>)	<i>bona</i> = <i>ba-ona</i>
. . II. cl.	<i>ona</i>	<i>eona</i>
. . III. cl.	<i>bona</i> (contracted of <i>bo-ona</i>)	} <i>'ona</i> = <i>a-ona</i>
. . IV. cl.	<i>lona</i> (. . . <i>le-ona</i>)	
. . V. cl.	<i>sona</i> (. . . <i>se-ona</i>)	
. . VI. cl.	<i>eona</i>	} <i>tsona</i> = <i>li-ona</i>
. . VII. cl.	<i>'gona</i> (contracted of <i>go-ona</i>)	

Obs. 1.— All the forms of the subst. pronoun are used both in the subjective and in the objective case. For the subjective use, see §120, Obs. 5.

Obs. 2.— It is difficult to give a reason for the dark *ō* of the two first persons of the 'plural. For the constant change of *li* into *ts*, whenever a syllable beginning with a vowel is added to *li*, see §146, Obs.

c. The possessive Pronoun.

§19. A special form for the possessive pronoun exists only in the two first persons of the sing. and in the I. class of the 3rd pers. sing. These forms are *ka*, or better *gāka*, *gao*, and *gae*. For the remaining classes of the sing. and throughout the plural, the substantive pronoun is used and joined to the noun of the possessed object by the primitive pronoun of the latter, which pronoun is lengthened by, or contracted with, the sound *a*. E.g.,

<i>mothō oī ka</i> ,	my man;	<i>bathō bū ka</i> ,	my men;
<i>motse oa gao</i> ,	thy village;	<i>metse ea gao</i> ,	thy villages;
<i>bogobe ba gae</i> ,	his bread;	<i>magobe a gae</i> ,	his loaves of bread;

lerako la rōna, our wall; *marako a rōna*, our walls;
sefate sa lōna, your tree; *lifate tsa lōna*, your trees;
khōmō ea bona, their ox; *likhōmō tsa bona*, their oxen;
go phela ga rōna, our life.

Obs. 1.— The proper sense or literal translation of these locutions is instructive. E.g., *khōmō ea bona*, the ox it (is) of them; *bathō bā ka*, the men they (are) of me. It will be easily understood that the genitive must be formed with the help of the same possessive (or conjunctive, or annective) *a*.

Obs. 2.— Attention must be paid to the change of the substantive pronoun of the 3rd person according to the prefix of the noun to which it refers. E.g., *Ke bona moru le lifate tsa oona*, I see a forest and its trees. *Re bona lifate le mebala ea tsona*, we see trees and their colours. *Ba bona marēna le bathō ba 'ona*, they see the chiefs and their men. *Motsōtsō oa go shua ga rōna le oa botlōkō ba gona*, the time of our dying (death) and its sufferings.

Obs. 3.— The conjunctive *a* preceding the first pronoun is long. This *a* belongs probably to the possessive *ā ka* (primitively *gā ka*) still used in some dialects and parallel with *gā go* (or *gā gu*) and *gā gue*. The orthograph ought therefore to be, with elision of the conjunctive *a* of the primitive pronoun, *mothō o' ā ka*, *sefate s' ā ka*. For the change of *li + a = tsa*, see §46, Obs.

Obs. 4.— With *ntate* and *'mè* the possessive pronouns are regularly contracted in the following manner: *ntat'a o*, *'m'ac*, *ntat'a rōna*, etc. A simple *a* is also used after *mōng*. E.g., *mōng a nthlō*, the master of the house.

d. The relative Pronoun.

§20. The forms of the relative pronoun are identical with those of the primitive pronoun, except in the singular of the I. class and in the plural of the V. and VI. classes.

	Singular.	Plural.
I. cl.	<i>e, ea</i>	<i>ba</i>
II. cl.	<i>o</i> ,	<i>e</i>
III. cl.	<i>bo (yo)</i>	<i>a</i>
IV. cl.	<i>le</i>	}
V. cl.	<i>se</i>	}
VI. cl.	<i>e</i>	<i>tse</i>
VII. cl.	<i>go</i>	—

Obs. 1.— This paradigm shows that the relative pronoun consists essentially in the addition of a primitive *e* changed according to phonetic circumstances into *a* or assimilated.

Obs. 2.— The difference between the primitive and relative pronouns is clearly indicated by the verb which follows, the relative pronoun being always constructed with participial forms; see §166 and sq.

Obs. 3.— The relative pronoun has but one form for the subjective and objective case.

Obs. 4.— In the I. class the form *e* is only used before adjectives, see §26. For *tse = li + e*, see §46, Obs.; *bo* and *yo* can be used indifferently in the III. cl., but the former is more frequent.

e. The demonstrative Pronoun.

§21. The demonstrative pronouns are both substantive and adjective. E.g., *eo*, that one; *mothō eo*, that man.

§22. The various demonstrative pronouns are formed by the addition of *o*, *na*, *la*, *anc*, *ale*, to the primitive pronoun, or by the repetition of its vowel. The meanings of the different endings are shortly the following: Those of the 2nd and 3rd column show nearer objects (like 'this'); those of the 1st col. distinguish further objects (like 'that'); the 4th, 5th and 6th col. contain pronouns referring to gradually more distant objects. Those ending in *la* can be used with a depreciating or despising intention.

Singular.						
I. cl.	<i>eo</i>	<i>ee</i>	<i>enou</i>	<i>eloa</i>	<i>eane</i>	—
II. cl.	<i>oo</i>	<i>oo</i>	<i>oona</i>	<i>oola</i>	<i>oane</i>	—
III. cl.	<i>boo, yoo</i>	<i>boo</i>	<i>bona</i>	<i>bola</i>	<i>bane</i>	—
IV. cl.	<i>leo</i>	<i>lee</i>	<i>lena</i>	<i>lela</i>	<i>lane</i>	—
V. cl.	<i>seo</i>	<i>see</i>	<i>sena</i>	<i>sela</i>	<i>sane</i>	—
VI. cl.	<i>eo</i>	<i>ee</i>	<i>ena</i>	<i>ela</i>	<i>eane</i>	—
VII. cl.	<i>goo</i>	<i>goo</i>	<i>gona</i>	—	—	—

Plural.						
I. cl.	<i>baō</i>	<i>baa</i>	<i>bana</i>	—	<i>bane</i>	<i>bale</i>
II. cl.	<i>eo</i>	<i>ee</i>	<i>ena</i>	<i>ela</i>	<i>eane</i>	—
III. cl.	} <i>ao</i>	<i>aa</i>	<i>ana</i>	—	<i>ane</i>	<i>ale</i>
IV. cl.						
V. cl.	} <i>tseo</i>	<i>tsee</i>	<i>tsena</i>	<i>tsela</i>	<i>tsane</i>	—
VI. cl.						

Obs. 1. — The forms that are left out in the preceding table, are unusual.

Obs. 2. — The pronouns of the I. class (personal) are of a formation differing from that of the other classes: (i) The radical part is not *o*, as it ought to be, but *e* (compare the similar anomaly in the subst. pronoun); (ii) an *o* (resembling very much the English semi-vowel *w*) is inserted after the *n* and *l* of the endings *na* and *la*.

f. The interrogative Pronoun.

§23. The substantive form of this pronoun corresponding with the English *who?* *what?* is *mang?* pl. *bomang?* for persons; *eng?* without plural for things. E.g., *ke mang?* lit. it is who? = *who is it?* *ke'ng* (elision for *ke eng*)? *what is it?* (takes often the sense of, *why?*); *ke bomang?* *who are they?*

Obs. 1. — Joined to the conjunctive form of the primitive pronoun, the interrogative substantive pronoun expresses the meaning of 'whose?' or of 'which?' E.g., *bāna baō ke ba mang?* lit. these children are of whom? = *whose children are these?* *Lifate tseo ke tsa mang?* *whose trees are those?*

Obs. 2.— When following a verb the vowel of *eng*? is contracted with the last vowel of the verbal form. E.g., *u bathla'ng?* what doest thou look for?

§24. The adjective form of the interrogative pronoun answering to the english 'which'? is formed by adding the syllable *fe* to the primitive pronoun. E.g., *sefate ke sefe (see) u se bonang?* or, *ke sefe sefate (see) u se bonang?* lit. it is which tree you it seeing? = which tree do you see?

g. The indefinite Pronoun.

§25. With the help of the interrogative pronoun are formed the indefinite pronouns:—

i. *many le mang*, whoever ;
eng le eng, whatever.

ii. *ose le ose*, properly, which and which; i. c. of whatever kind ;

bofe le bofe, and so forth through all classes.

Obs. 1. — For the indefinite adjectives, see §37.

C. THE ADJECTIVE.

Obs.— The adjective ought to have been spoken of after the noun, but as it cannot be joined to a noun except by a relative pronoun, it was thought more practical to take the pronoun before the adjective; see §122.

a. Adjectives of Quality.

§26. The adjective has no peculiar prefix of its own. It takes generally the prefix of the noun it qualifies. Thus, *gōlō* is the adjective radical meaning great, large, old; it cannot be used alone, but only in connexion with a noun, as *mothō e mogōlō*, lit. a man who (is) great, a great man; *meā e megōlō*, great winds; *sefate se segōlō*, a tall tree.

When qualifying a sing. noun of the VI. class which has no prefix, or a plur. noun of the V. and VI. cl., in which the adjective takes no prefix, the first consonant of the adjective radical is reinforced according to the rules of §77, besides which an initial *n* is added before the monosyllabic radicals *thle*, fine; *tšō*, black; *be*, ugly, wicked.

Thus we have in the five first classes singular: *Mothō e motšō*, a black, ugly person; *motse o mogōlō*, a great town; *bosigō bo bothle*, a fine night; *lerako le lelelele*, a long, white wall; *sefate se selelele*, a high thin tree; but in the VI. class, *tau e khōlō*, a great, black, wicked lion; or: *tsela e telele*, a fine, narrow, white path. In the plural the forms are for the four first classes similar to those of the singular; e.g., *bathō ba batšō*

ba bathle, fine black persons. But in the V. and VI. cl. we have, *lifate tse telele tse tšesane*, high, thin trees; *likhōmō tse khōlō*, big oxen.

Obs. 1.— The form *e* of the relative pronoun in the sing. of the I. class. is only used to join an adjective to a noun. Cf. §28.

Obs. 2.— The adjectives given in the vocabulary are about all those that exist in Sesuto, except those for colours of oxen, which are extremely numerous.

Obs. 3.— The adjective radical *otle*, meaning 'whole' in the sing. and 'all' in the plural, takes the prefix of the noun it distinguishes, but is never joined to it by the relative pronoun. Further, it is never employed in the sing. of the I. cl. E.g., *ka tsatsi lotle*, the whole day; *bathō botle*, all men; *likhōmō tsotle*, all oxen.

§27. The adjectives of colour have a special form for the feminine. It consists in the ending *-ana* or *-na* added to the adjective radical (cf. §13, Obs.). E.g., *khōmō e tšèlla*, a yellow ox; *khōmō e tšèllana*, a yellow cow.

Obs.— The radicals *tšō* and *tšueu* do not take an initial *n* (as in §26) when they have the feminine ending, because they are then polysyllabic; e.g., *khōmō e tšōana*, a black cow.

§28. When there is no adjective expressing the quality to be given to a noun, a participle or generally a noun expressing the idea of the quality is used. Such a qualifying noun or participle is joined to the qualified noun by the ordinary relative pronoun without taking any prefix. E.g., *mothō ea molemo*, a good person, lit. a person who (is) goodness; *likhōmō tse bōtsua*, the lazy oxen; *leèto le khathatsang*, a tiring journey; lit. a journey which (is) tiring; *metsualle e rategang*, beloved friends.

Obs. 1.— Sometimes the conjunctive pronoun may be used instead of the relative; see §123.

Obs. 2.— Some abstract nouns which are of frequent use lose their prefix when qualifying a noun, but without becoming adjectives, i.e. without taking the prefix of the noun they qualify. E.g., *bothata*, difficulty, hardness; *monna ea thata*, a hard man.

Obs. 3.— The adjective radicals, (perhaps primitively abstract nouns), *ka e*, many (but only used interrogatively and negatively), *kālo* and *kāle*, so much or many, *kāka'ng*, with the same sense but exclaimatively, are constructed in the same way. E.g., *u bona khōmō tse kae?* how many oxen doest thou see? *Ke khōmō tse kāka'ng!* they are so many!

§29. The augmentative and diminutive endings *-nyana*, *-anyana* and *-gali* (§13) added to adjectives change their meaning as they do when added to nouns. Thus *nthlenyane* means pretty fair, *nthlegali*, very beautiful, both from the adjective radical *thle*, fine. Compare also: *khōmō e khōlō*, a big ox; *khōmō e khōloanyane*, a pretty big ox; *khōmō e khōlōgali*, a very big ox.

However, the augmentative ending is less used than the repetition of the adjective itself to emphasize its meaning. E.g., *khōmō e nthle-nthle*, a very fine ox; *mothō e mobe-mobe*, a very bad person.

Obs.— Degrees of comparison do not exist in Sesuto. For the circumlocution used, see §181.

b. Adjectives of Quantity.

§30. To count in Sesuto is a rather complicated operation. It is effected on the fingers from the little finger of the left hand to the thumb; then, passing from the thumb of the left hand to the thumb of the right hand, ten is reached with the little finger of the right hand.

The five first numbers are adjective radicals, treated in regard to class, number and construction like the other adjective radicals. They are: *ngue*, *pele*, *rarō*, 'ne, *tlanō*. *Ngue* keeps the termination *ue* only in the VI. cl.; when it takes the prefix of the limited noun, it drops the termination. Thus: *khōmō e ngue*, one ox; *monna e mong*, one man; *motse o mong*, *bosigō bo bong*, *lerako le leng*, *sefate se seng*. The three following radicals reinforce (cf. §77) their first consonant when they take no prefix. Thus: *Litau tse pele*, two lions; *litsela tse tharō*, three paths; *likhōmō tse 'ne*, four oxen; but *baeti ba babeli*, *ba bararō*, *ba bane*; *metshalle e 'meli* (contraction of *mebeli*, see §12, iv) *e merarō*, *e mene*; *maeba a mabeli*, *a mararō*, *a mane*. *Tlanō* does not change, neither with nor without prefix; e.g., *litau tse tlanō*; *bathō ba batlanō*.

§31. The numerals from five to nine are of verbal origin and nature. *Tšelela* means to cross, to pass over, viz. from the left thumb to the right one. *Supa* means to show, because one arrives with the number seven to the index of the right hand. For eight the Mosuto says, 'having broken two fingers'; for 'nine', 'having broken one finger'; indeed, beginning with the closed fist and showing the thumb is six; lifting up the index with the thumb is seven; lifting up the middle finger is eight, three fingers of the right hand standing and two being still closed or broken; thus we have: *Roba menoana e le 'meli* and *roba monoana o le mong*, lit., to break fingers which are two, and, a finger which is one. When these numerals are constructed with a noun, the participial form of the perfect is used, they are treated like participles (see §28). E.g., *bathō ba tšeleletseng*, *metse e supileng*, *lifate tse robileng meno e 'meli* (a shortened form, much used) and *lipalesa tse robileng mono o le mong*.

§32. *Leshōme* means ten. Two tens are twenty, in Sesuto; *mashōme a mabeli*, three tens, *mashōme a mararō*, and so on up to *mashōme a robileng mono o le mong*, ninety.

A hundred is *lekhōlō* (apparently from the radical *gōlō*); two hundred, therefore, *makhōlō a mabeli*, and so forth. For thousand, the word *sekete* is used.

§33. The units are joined to the tens by the means of the word *motsō*, pl. *metsō*, root, in the following manner: *Leshōme le nang le motsō o le mong*, ten which has a root that is one,

or in an abridged and more usual form: *Leshōme le motsū o mong*; *leshōme le metsō e mene*, fourteen.

The hundreds are connected with the tens in the same way. E.g., *makhōlō a robileng mono o le mong a nang le* (or simply *a*) *mashōme a robileng mono o le mong a nang le* (or simply *a*) *metsō e robileng mono o le mong*.

Oss. — Instead of constructing the numerals as adjectives, in *mashōme* and *makhōlō* and their compounds may also be taken as nouns and followed by the genitive. E.g., *mashōme a mane a lile mo*, forty years (compare the English: Eight score years).

§34. We subjoin a table of the forms which are used for counting:—

1, <i>e ngue.</i>	11, <i>leshōme le motsū o mong.</i>
2, <i>pele.</i>	12, <i>leshōme le metsō e 'meli.</i>
3, <i>tharō.</i>	13, . . . <i>e merarō.</i>
4, <i>'ne.</i>	14, . . . <i>e mene.</i>
5, <i>tlanō.</i>	15, . . . <i>e metlanō.</i>
6, <i>tšélela.</i>	16, . . . <i>e tšecletseng.</i>
7, <i>supa.</i>	17, . . . <i>e supileng.</i>
8, <i>roba meno e 'meli.</i>	18, . . . <i>e robeli.</i>
9, <i>roba mono o le mong.</i>	19, . . . <i>e robong.</i>
10, <i>leshōme.</i>	20, . . . <i>mashōme a mabeli.</i>
21, <i>mashōme a mabeli a motsū o mong.</i>	
22, <i>mashōme a mabeli a metsō e 'meli, etc.</i>	
30, <i>mashōme a mararō.</i>	
40, <i>mashōme a mane, etc.</i>	
100, <i>lekhōlō.</i>	
101, <i>lekhōlō le motsū o mong, etc..</i>	
110, <i>lekhōlō le leshōme, etc..</i>	
125, <i>lekhōlō le mashōme a mabeli a metsō e metlanō.</i>	
200, <i>makhōlō a mabeli, etc.,</i>	

Oss. — The contracted forms *robeli* and *robong* have been proposed to simplify numeration, but few people use them.

§35. A special form for the ORDINALS exists only for the nine first numbers. From 2 to 9 *bo* is prefixed to the cardinal number, and for 'one' the radical *pele*, in front, is used. All ordinals are connected with the noun they distinguish by the means of the conjunctive forms of the pronoun. E.g., *mothò oa pele*, the first man; *la bobeli*, the second day (*letsatsi* is understood; through an unhappy mistake this means Tuesday, not Monday, as it ought to be); *khòmò ea boroba mono o le mong*, the ninth ox. For all other ordinals, the cardinal form is used, but connected with the noun by the genitive as above. E.g., *motse oa mashōme a mane a metsō e supileng*, the 47th town; *sefela sa lekhōlō le metsō e mene*, the 104th hymn.

§36. For convenience sake it may be said here that the numeral adverbs, once, twice, etc., are formed as all adverbs

derived from nominal roots (§107, ii, a.) by the prefix *ha* placed before the forms given in §34. Thus: *hang*, once (= *ha* + rad. *ng*, like *mong*, etc.), *habeli*, *hararò*, *haroba mono o le mong*, *hale-shòme*, *halekhòlò*, etc.

§37. The INDEFINITE ADJECTIVE is formed with the numeral adjective radical *ng* and regularly joined to the noun like all adjectives. E.g., *mothò e mong*, a person, never mind who it may be; *leeba le leng*, any dove. This adjective then forms a plural taking the sense of 'some' or 'other.' E.g., *bathò ba bang*, other people; *litaba tse ling*, some or other affairs.

§38. By repeating the indefinite adjective after the copulative conjunction *le* the sense of 'every' or 'each one' is obtained. E.g., *mothò e mong le e mong*, every body; *sefate se seng le se seng*, every tree.

Obs.— One can also say: *Mothò ka mong*, every body.

D. THE VERB.

§39. The verb is composed of the radical part and the termination. The first is invariable; the second changes according to the tense, mood or species of the verbal form. E.g., *rat-a*, love; *rat-egang*, lovely; *rat-iloeng*, loved.

a. The positive Conjugation.

§40. There are seven moods in the Sesuto conjugation. Five may be called simple; they are, the Indicative, the Subjunctive, the Imperative and the two verbal nouns, i.e. the Infinitive (substantive) and the Participle (adjective). Two are compound forms, the Potential and Conditional.

§41. There are six tenses in the Sesuto verb. Two are simple, the Present and the Perfect; four are compound, the Future, the Imperfect, the Pluperfect and the Past Future.

§42. The simplest form of the verb is shown in the Imperative. E.g., *rat-a*, love.

1. The Indicative Mood.

§43. The persons of each tense are formed by placing the different pronouns before the special form of the tense. In the first and second person there is but one form of the pronoun (cf. §17), but in the third person the pronoun takes the form of the class of the noun to which it refers. Thus we have in the INDICATIVE PRESENT the temporal ending of which is *-a*:

Obs. 2.— Remark that the compound signs *tl* and *thl* represent respectively one indivisible sound; the *l* causes therefore in this case no change in the formation of the Perfect. E.g., *go fitla*, to arrive, Pf. *ke fitlile*; *g^o khuthla*, to return, Pf. *ke khuthlile*.

iii. When the last consonant of the radical is *n*, the Perfect is formed by doubling this letter and adding *e* (cf. §44, Obs. 3). E.g., *go loana*, to fight, Pf. *ke loanne*; *go rëna*, to govern, Pf. *ke renne*.

iv. When the last consonant of the radical is *r*, always preceded by the vowel *a*, the termination of the Perfect is *e* (cf. §44, Obs. 3) and involves the change of the preceding *a* into *e*. E.g., *go apara*, to put on (a dress), Pf. *ke apere*; *go tšvara*, to seize, Pf. *ke tšvere*.

§46. There are several apparent and real exceptions to those four weak formations of the Perfect.

To (i) we remark that verbs ending in *-etsa*, form their Perfect in *-elitse* (and *nõt-etsitse*). E.g., *go nõsetsa*, to water, Pf. *ke nõselitse*. This formation is only apparently irregular. Indeed, if we add according to §45 (i), the termination *-itse* to the radical *nõsets-*, we form *nõsetsitse*; but according to the phonetic laws of the Sesuto language *ts* is changed into a cerebral *l* before a following *i*; thus *nõsetsitse* becomes regularly *nõselitse*. Other examples are, *go tlagisetsa*, to show to, Pf. *ke tlagiselitse*; *go khatlanyetsa*, to meet, Pf. *ke khatlanyelitse*; etc.

Obs.—The converse of the phonetic law alluded to, is, that the *l* of *li* is changed into *ts* when another vowel assimilates that *i*. E.g., *li + a = ts a* (§18, Obs. 2); *li + ona = ts ona* (§19, Obs. 3).

To (ii) there is one real exception: The monosyllabic radicals ending in *-al* and most of those in *-ol* form the strong Perfect as in §44. E.g., *go bala*, to read, Pf. *ke balile*; *go fëla*, to be finished, Pf. *ke felile*; *go fola*, to be healed, Pf. *ke folile*.

Further, the radicals ending in *ll* are apparently irregular, although not so in reality. Indeed, *ll* being a contraction of *lel* (§69, ii) or sometimes of *lël*, those verbs form their Perfect as if they ended in *lel* or *lël* (see §45, ii). E.g., *go ngolla*, to write to, Pf. *ke ngoletse*; *go lumella*, to agree to, Pf. *ke lumeletse*; *go thibõlla*, to open, Pf. *ke thibõlõtse*.

To (iii) we must note that,—

(a.) The three verbs *go bona*, to see, *go fumana*, to find, and *go këna*, to enter, form the Perfects *ke bone*, *ke fumane*, *ke kene*, without doubling the *n*.

(b.) *Go ëma*, to stand, makes the Perfect *ke eme*; *go khuma-ma*, to kneel, Pf. *ke khumame* or *khumamile*.

§47. (i) Nine monosyllabic verbs form the Perfect in *-ile*. They are:

<i>go cha</i> , to burn, Pf. <i>ke chéle</i>.	|	<i>go psha</i> , to dry, Pf. <i>ke pshéle</i> .
<i>go na</i> , to rain, . . . <i>go néle</i> .		<i>go sa</i> , to clear up, . . . <i>go séle</i> .
<i>go nda</i> , to drink, . . . <i>ke noéle</i> .		<i>go shua</i> , to die, . . . <i>ke shuéle</i> .
<i>go da</i> , to fall, . . . <i>ke déle</i> .		<i>go tloa</i> , to climb, . <i>ke tloéle</i> .
		<i>go ya</i> , Pf. <i>ke yéle</i> .

But *go ba*, to be, *go fa*, to give, *go kha*, to draw (water), *go na*, to be, *go tla*, to be sudden (§99), *go thla*, to come, take the regular ending *-ile*. E.g., *go ba*, Pf. *ke bile*; *go fa*, Pf. *ke file*; etc.

(ii) The verb *go éa*, to go, forms the Perfect *ke ile*; and all verbs ending in *-éa* change this termination into *-ile* in the Perfect. E.g., *go tsamaéa*, to walk, Pf. *ke tsamaile*; *go bòlaéa*, to kill, Pf. *ke bòlaile*.

Finally, note as irregular the two verbs *go etsa*, to make, Pf. *ke entsé*, and *go re*, to say, Pf. *ke itse*.

§48. The FUTURE TENSE, the simplest of the compound tenses, is formed with the help of the verb *go thla*, to come, used here as an auxiliary and followed by the principal verb in the Infinitive without its particle *go* as 'shall' and 'will' in English. E.g., *ke thla rata*, I shall or will love; *u thla rata*, thou wilt or shalt love.

Obs. 1. — In many cases the verb *go éa*, to go, may be used as an auxiliary for forming the Future. E.g., *ke éa ya*, I shall or will eat, (cf. I am going to eat).

Obs. 2. — For another form of the Future, see §52, Obs.

§49. The Imperfect, the Pluperfect and the Past Future are formed with the auxiliary *go na*, to be (separately used as *go na le*, to be with, to have, §92, ii). Euphonic laws change the vowel of that auxiliary; generally it is *ne*, but in the 2nd pers. sing., and in the 3rd pers. sing. of the II., III. and VII. classes, it becomes *no* because of the prevailing sound *o* (or *u*) of the preceding and following pronoun; in the 3rd pers. sing. I. class and in the 3rd pers. plur. of the III. and IV. classes, it is changed for the same reasons into *na*.

Thus we have the following auxiliary forms for the past compound tenses:—

1st Person sing.	<i>ke ne</i>	1st Person plur.	<i>re ne</i>
2nd	<i>u no</i>	2nd	<i>le ne</i>
3rd I. cl.	<i>o na</i>	3rd I. cl.	<i>ba ne</i>
. II. cl.	<i>o no</i>	. . . . . II. cl.	<i>e ne</i>
. III. cl.	<i>bo no</i>	. . . . . III. cl.	} <i>ana</i>
. IV. cl.	<i>le ne</i>	. . . . . IV. cl.	
. V. cl.	<i>se ne</i>	. . . . . V. cl.	} <i>lue</i>
. VI. cl.	<i>e ne</i>	. . . . . VI. cl.	
. VII. cl.	<i>go no</i>	. . . . .

Obs. — Instead of *go na*, the verb *go ba*, to be, is sometimes used as auxiliary in the formation of the past compound tenses, as: *Ke be, u bo, o ba*, etc. The difference is dialectical.

§50. THE IMPERFECT TENSE is formed by adding to this auxiliary the Present of the principal verb. E.g.,—

1st Pers. sing.	<i>ke ne ke rata</i>	1st Pers plur.	<i>re ne re rata.</i>
2nd	<i>u no u rata</i>	2nd	<i>le ne le rata.</i>
3rd	I. cl. <i>o na a rata.</i>	3rd	I. cl. <i>ba ne ba rata.</i>
. . . .	VI. cl. <i>e ne e rata.</i>	. . . .	VI. cl. <i>li ne li rata.</i>

Obs. 1— It may be noticed that the pronoun of the 3rd pers. sing. I. cl., is not *o* but *a*. This is the case whenever this pronoun is used in a dependent sentence; here a *rata* is dependent on *o na*, see §154 and §155, Obs.

Obs. 2.— In the 3rd person we give only the I. and the VI. classes, the latter giving occasion to some special remarks in several tenses. The other classes are easily formed by means of the paradigm given in §49.

§51. THE PLUPERFECT TENSE is formed by adding to the auxiliary of the past compound tenses (§49) the Perfect of the principal verb. E.g.,—

1st Pers. sing.	<i>ke ne ke ratile.</i>	1st Person plur.	<i>re ne re ratile.</i>
2nd	<i>u no u ratile.</i>	2nd	<i>le ne le ratile.</i>
3rd	I. cl. <i>o na a ratile.</i>	3rd	I. cl. <i>ba ne ba ratile.</i>
. . . .	VI. cl. <i>e ne e ratile.</i>	. . . .	VI. cl. <i>li ne li ratile.</i>

Obs.— For a variation of the Pluperfect, see §52, Obs.

§52. A seldom used form of the PAST FUTURE TENSE is constructed like the two preceding tenses, by the means of the auxiliary *ke ne*, etc., and the future of the principal verb. E.g., *ke ne ke thla rata, u no u thla rata*, etc.

There is, however, another form, much more usual. It is composed of the future of the auxiliary *go ba* (see §49, Obs.), which is *ke thla be*, and of the Perfect of the principal verb. E.g.,

1st Pers. sing.	<i>ke thla be ke ratile.</i>	1st Pers. plur.	<i>re thla be re ratile.</i>
2nd	<i>u thla bo u ratile.</i>	2nd	<i>le thla be le ratile.</i>
3rd	I. cl. <i>o thla be a ratile.</i>	3rd	I. cl. <i>ba thla be ba ratile.</i>
. . . .	VI. cl. <i>e thla be e ratile.</i>	. . . .	VI. cl. <i>li thla be li ratile.</i>

Obs.— With the same auxiliary form is also composed another form of the Future (§48), viz. *ke thla be ke rata, u thla be u rata*, etc. Compare with those forms a variation of the Pluperfect, viz. *ke na be ke ratile, u na be u ratile*, etc. Finally, the Pluperfect and the Past Future can be formed with the Perfect ending in *e* (§44, Obs. 2), giving thus rise to three more variations: *ke ne ke rate, ke na be ke rate*, and *ke thla be ke rate*. This latter variation can serve as an example of the great care which must be bestowed on an accurate pronunciation and a correct accentuation. *Ke thla be ke rata* means, 'I shall be loving'; *ke thla be ke rate*, when the accent rests on the *a* of *rate*, means 'I shall have been loving'; *ke thla be ke rate*, the last syllable being accentuated and the *e* pronounced

with a rather open sound, means 'I shall love', i.e. 'I shall be obliged to love', for in this case *ke rate* is the Present of the Subjunctive.

§53. (i) The meaning of these different tenses compared to the corresponding tenses of the English verb, is the following:

The Present (*kea rata*, I love), the Future (*ke thla rata*, I shall or will love), the Past Future (*ke thla be ke ratile*, I shall or will have loved) and the Pluperfect (*ke ne ke ratile*, I had loved), have the same meaning in both languages.

But the Perfect and the Imperfect of the Sesuto verb need a special remark. In English they can both be rendered by the Past Tense 'I loved'; whereas the Sesuto Imperfect (as in Latin or French) indicates an action or state already begun or existing and continuing, without expressing when or whether it ceased. It comes therefore very near to what is called in English the Past Progressive Form, 'I was loving'. The Sesuto Perfect, on the contrary, represents the action or state as ended.

(ii) Thus, briefly:—

a.	{	1. The Pres. Tense expresses the continuation	} in the present time.
	{	2. The Perfect the completion	
b.	{	1. The Imperfect the continuation	} in the past time.
	{	2. The Pluperfect the completion	
c.	{	1. The Fut. Tense the continuation	} in the future time.
	{	2. The Past Future the completion	

Obs.—It would lead us too far in this elementary sketch to enter into a detailed analysis of the slight differences which distinguish the several forms and variations alluded to in the preceding or following paragraphs. Reading and intercourse with the people will be a rapid means of acquiring what a long explanation could but imperfectly impart.

§54. There remains another tense of the Indicative Mood which we have not yet spoken of, the CONSECUTIVE PERFECT. In the narrative of a past event the first verb used takes its ordinary form; but the next verb expressing a consequence or sequel of the first, takes the consecutive form of the Perfect. It consists of the simple Indicative Present, in which the pronoun only is altered by the addition of the sound *a* intimately united with the pronoun. E.g.,—

1st Pers. sing.	. <i>ka rata.</i>	1st Pers. Plur.	. <i>ra rata.</i>
2nd . . . .	. <i>ua rata.</i>	2nd . . . .	. <i>la rata.</i>
3rd	I. cl. <i>a rata.</i>	3rd	I. cl. <i>ba rata.</i>
. . . .	II. cl. <i>oa rata.</i>	. . . .	II. cl. <i>ea rata.</i>
. . . .	III. cl. <i>ba rata.</i>	. . . .	III. cl. } <i>a rata.</i>
. . . .	IV. cl. <i>la rata.</i>	. . . .	IV. cl. }
. . . .	V. cl. <i>sa rata.</i>	. . . .	V. cl. }
. . . .	VI. cl. <i>ea rata.</i>	. . . .	VI. cl. }
. . . .	VII. cl. <i>ga rata.</i>	. . . .	VI. cl. } <i>tau rata.</i>

Obs. 1.— See §157 and §158 and the examples given there, in order to understand the use of the Consecutive Perfect.

Obs. 2.— Compare the forms of the pronouns as used in the Consec. Perf. with the form they take when the verb stands absolute in the Indicative Present (§17, Obs. 3). There, the *a* is loosely inserted between the pronoun and the verb or the object, and produces the forms *ke a*, *re a*, *li a*, etc., which are here *k a*, *r a*, *t s a*. For this latter, *i. e. li + a = t s a*, see §46 Obs.

Obs. 3.— With the Consecutive Perfect and the auxiliaries *bile*, *kile*, or *ile* is formed a variation of the ordinary Perfect. E.g., *ke ile ka rata*, or *ke bile ka rata*, or *n kile ka rata*, I have loved. (For the explanation of *n kile* see §95, Obs.).

2. The Imperative Mood.

§55. The IMPERATIVE has only one tense, the Present, and two persons, the 2nd of the singular and the 2nd of the plural. The former is *rata*, love; the latter, *ratang*, love.

Obs. 1.— When the object of the Imperative is a personal pronoun preceding the verb, the *a* of the termination of the Imperative is changed into *e*. E.g., *rata*, or *ratang morèna*, love (sing. or plur.) the chief; but, *mo rate* or *mo rateng*, love him.

Obs. 2.— Two monosyllabic verbs *go thla*, to come and *gu tla* (§99) form the Imperative in *o*. E.g., *thlo*, *thlong*, come, and *tlo*, *tlong*.

3. The Subjunctive Mood.

§56. The PRESENT of the Subjunctive is formed by changing the ending *a* of the Indicative Present into an open *e*. This mood being always dependent, the pronoun of the 3rd pers. sing. I. cl. is always *a* (cf. §50, Obs. 1). E.g.,

1st Person sing.	<i>ke rate.</i>	1st Pers. plur.	<i>re rate.</i>
2nd	<i>u rate.</i>	2nd	<i>le rate.</i>
3rd I. cl.	<i>a rate.</i>	3rd I. cl.	<i>ba rate.</i>
. VI. cl.	<i>e rate.</i>	. . . . . VI. cl.	<i>li rate.</i>

Obs. — For the use of the Subjunctive, see §173 sqq.

§57. The Subjunctive Mood has no past tenses; but there is a FUTURE of the Subjunctive, formed by the coördination of the Subjunctive Present of the auxiliary *go thla* (§48) and of the principal verb. E.g., *ke thle ke rate*, that I may (come to) love; *u thle u rate*, that thou mayest love; etc.

Obs. 1.— For a Subjunctive Potential, see §59, Obs.

Obs. 2.— A kind of Optative is formed by using before the Subjunctive the exclamative particle *a* in the 1st pers. plur. With this form is connected the remarkable fact that something like a dual number exists here in the 1st pers. plur. E.g., *a re rate* I may we love I is used when two persons are included; when there are more than two, the form used is: *A re rateng* I

4. The Potential Mood.

§58. THE PRESENT TENSE of this Mood is formed with the verb *nka*, I can, followed by the Infinitive of the principal verb without its particle *go*, as in the Future (§48). E.g., *nka rata*, I can love; *u ka rata*, thou canst love; *a ka rata*, he can love; etc.

Obs.—The form *nka* of the 1st pers. sing. is explained (§95, Obs).—As in the Subjunctive, so here in the Potential Mood the 3rd pers. sing. I. cl. is always *a*.

§59. The only past tense of the Potential is the IMPERFECT. It is composed of the auxiliary of the past compound tenses of the Indicative (§49), and the Potential Present. E.g., *ke ne nka rata*, I could (i. e. was able to) love; *u no u ka rata*, thou couldst love; *o na a ka rata*, he could love; etc.

Obs.—A kind of Subjunctive of the Potential is formed by the coordination of the Subjunctive *nka* and the Subjunctive of the principal verb. E.g., *nke ke rata*, that I may be able to love; *u ke u rata*, that thou mayest be able to love; etc.

5. The Conditional Mood.

§60. There are four tenses belonging to this Mood, the PRESENT, the PERFECT, the IMPERFECT, and the PLUPERFECT.

All those tenses are formed with the Potential of the auxiliary *go ba* (see §52 and its Obs.), followed by the dependent forms of the Indicative Present, Perfect, Imperfect and Pluperfect. E.g.,

CONDITIONAL PRESENT.

- 1st Pers. sing. *nka be ke rata*, I should or would love.
 2nd *u ka be u rata*, thou shouldst or wouldst love.
 3rd *a ka be a rata*, he should or would love, etc.

CONDITIONAL PERFECT.

- 1st Pers. sing. *nka be ke ratile*, I should or would have loved.
 2nd *u ka be u ratile*, thou wouldst have loved.
 3rd *a ka be a ratile*, he would have loved, etc.

CONDITIONAL IMPERFECT.

- 1st Pers. sing. *nka be ke ne ke rata*, I should have been loving.
 2nd *u ka be u no u rata*, thou wouldst have been loving.
 3rd *a ka be a na a rata*, he would have been loving, etc.

CONDITIONAL PLUPERFECT.

- 1st Pers. sing. *nka be ke ne ke ratile*.
 2nd *u ka bo u no u ratile*.
 3rd *a ka be a na a ratile*, etc.

The meaning of this last tense is much like that of the Perfect, although referring to a more remote past.

6. The Infinitive.

§61. The Infinitive is characterized by the particle *go*, corresponding to the English particle 'to'. The INFINITIVE PRESENT is *go rata*, to love. There is no INFINITIVE of the past, but the INFINITIVE FUTURE is *go thla rata*, to love, with the meaning of going to love or having the intention of loving at a time to come.

7. The Participle.

§62. The Participle is in Sesuto of a very extensive use (see §166 sqq.). It can be formed of all Tenses, of all Persons and of all Moods except the Subjunctive, the Imperative and the Infinitive, by adding *-ng* to the ordinary form of the verb; in compound Tenses it is the auxiliary which takes the participial ending. We subjoin here the participial form of all the Tenses of the paradigm given in §63, whereas in that paradigm we give in the last column only the verbal adjectives or Participles of the Indicative, corresponding to the 3rd pers. sing. of each tense.

INDICATIVE	POTENTIAL
Present: <i>ke ratang.</i>	Present: <i>nka ratang.</i>
Perfect: <i>ke ratileng.</i>	Imperfect: <i>ke neng nka rata.</i>
. . (var.): <i>nkileng ka rata.</i>	CONDITIONAL
Future: <i>ke thlang go rata.</i>	Present: <i>nka beng ke rata.</i>
. . (var.): <i>ke thla beng ke rata.</i>	Perfect: <i>nka beng ke ratile.</i>
Imperfect: <i>ke neng ke rata.</i>	Imperfect: <i>nka beng ke ne ke</i>
Pluperfect: <i>ke neng ke ratile.</i>	<i>rata.</i>
. . (var.): <i>ke na beng ke ratile.</i>	Pluperfect: <i>nka beng ke ne ke</i>
Past Future: <i>ke neng ke thla rata.</i>	<i>ratile.</i>
. . (var.): <i>ke thla beng ke ratile.</i>	

§63. Paradigm of the positive Conjugation (see page 24—28).

Obs. 1.— The pronouns of all classes in the 3rd pers. sing. and plur. are given in the Present Tense. In all other tenses the I. and the VI. cl. alone are given. see §50, Obs. 2.

Obs. 2.— For the euphonic *a* in the Indicative Present, see §17, Obs. 3.

Obs. 3.— Some forms of Tenses quoted in the preceding paragraph have not been admitted in this tabular view, in order to simplify the latter and to supply the learner with an oversight over, and an easy summary of, the conjugation of the positive strong verb.

TENSES	NUMBERS, PERSONS & CLASSES	INDICATIVE			IMPERATIVE
		Absolute Form.	Consecutive Form.	Variation.	
Present	Sing. 1st pers.	<i>kea rat-a</i>			<i>rat-a</i>
	2nd pers.	<i>ua rat-a</i>			
	3rd pers. I.cl.	<i>oa rat-a</i>			
	. . . II.cl.	<i>oa rat-a</i>			
	. . . III.cl.	<i>boa rat-a</i>			
	. . . IV.cl.	<i>lea rat-a</i>			
	. . . V.cl.	<i>sea rat-a</i>			
	. . . VI.cl.	<i>ea rat-a</i>			
	. . . VII.cl.	<i>goa rat-a</i>			
	Plur. 1st pers.	<i>rea rat-a</i>				rat-ang
2nd pers.	<i>lea rat-a</i>				
3rd pers. I.cl.	<i>ba rat-a</i>				
. . . II.cl.	<i>ea rat-a</i>				
. . . III. & IV.cl.	<i>a rat-a</i>				
. . . V. & VI.cl.	<i>lia rat-a</i>				
Perfect	Sing. 1st pers.	<i>ke rat-ile</i>	<i>ka rat-a</i>	<i>nkile ka rat-a</i>	
	2nd pers.	<i>u rat-ile</i>	<i>ua rat-a</i>	<i>u kile ua rat-a</i>	
	3rd pers. I.cl.	<i>o rat-ile</i>	<i>a rat-a</i>	<i>o kile a rat-a</i>	
	. . . VI.cl.	<i>e rat-ile</i>	<i>ea rat-a</i>	<i>e kile ea rat-a</i>	
	Plur. 1st pers.	<i>re rat-ile</i>	<i>ra rat-a</i>	<i>re kile ra rat-a</i>	
	2nd pers.	<i>le rat-ile</i>	<i>la rat-a</i>	<i>le kile la rat-a</i>	
	3rd pers. I.cl.	<i>ba rat-ile</i>	<i>ba rat-a</i>	<i>ba kile ba rat-a</i>	
	. . . VI.cl.	<i>li rat-ile</i>	<i>tsa rat-a</i>	<i>li kile tsa rat-a</i>	

SUBJUNCTIVE	POTENTIAL	CONDITIONAL	INFINITIVE	PARTICIPLE
<i>ke rat-e</i> <i>u rat-e</i> <i>a rat-e</i> <i>e rat-e</i> <i>bo rat-e</i> <i>le rat-e</i> <i>se rat-e</i> <i>e rat-e</i> <i>go rat-e</i> <i>re rat-e</i> <i>le rat-e</i> <i>ba rat-e</i> <i>e rat-e</i> <i>a rat-e</i> <i>li rat-e</i>	<i>nka rat-a</i> <i>u ka rat-a</i> <i>a ka rat-a</i> <i>o ka rat-a</i> <i>bo ka rat-a</i> <i>le ka rat-a</i> <i>se ka rat-a</i> <i>e ka rat-a</i> <i>go ka rat-a</i> <i>re ka rat-a</i> <i>le ka rat-a</i> <i>ba ka rat-a</i> <i>e ka rat-a</i> <i>a ka rat-a</i> <i>li ka rat-a</i>	<i>nka be ke rat-a</i> <i>u ka be u rat-a</i> <i>a ka be a rat-a</i> <i>o ka be o rat-a</i> <i>bo ka be bo rat-a</i> <i>le ka be le rat-a</i> <i>se ka be se rat-a</i> <i>e ka be e rat-a</i> <i>go ka be go rat-a</i> <i>re ka be re rat-a</i> <i>le ka be le rat-a</i> <i>ba ka be ba rat-a</i> <i>e ka be e rat-a</i> <i>a ka be a rat-a</i> <i>li ka be li rat-a</i>	<i>go rat-a</i>	<i>(ea) rat-ang</i>
		<i>nka be ke rat-ile</i> <i>u ka be u rat-ile</i> <i>a ka be a rat-ile</i> <i>e ka be e rat-ile</i> <i>re ka be re rat-ile</i> <i>le ka be le rat-ile</i> <i>ba ka be ba rat-ile</i> <i>li ka be li rat-ile</i>		<i>(ea) rat-ileng</i>

TENSES	NUMBERS, PERSONS & CLASSES	INDICATIVE			IMPERATIVE
		Absolute Form.	Consecutive Form.	Variation.	
Future	Sing. 1st pers.	<i>ke thla rat-a</i>		<i>ke thla be ke rat-a</i>	
	2nd pers.	<i>u thla rat-a</i>		<i>u thla be u rat-a</i>	
	3rd pers. I.cl.	<i>o thla rat-a</i>		<i>o thla be a rat-a</i>	
	VI.cl.	<i>e thla rat-a</i>		<i>e thla be e rat-a</i>	
	Plur. 1st pers.	<i>re thla rat-a</i>		<i>re thla be re rat-a</i>	
	2nd pers.	<i>le thla rat-a</i>		<i>le thla be le rat-a</i>	
	3rd pers. I.cl.	<i>ba thla rat-a</i>		<i>ba thla be ba rat-a</i>	
	VI.cl.	<i>li thla rat-a</i>		<i>li thla be li rat-a</i>	
Imperfect	Sing. 1st pers.	<i>ke ne ke rat-a</i>			
	2nd pers.	<i>u no u rat-a</i>			
	3rd pers. I.cl.	<i>o na a rat-a</i>			
	VI.cl.	<i>e ne e rat-a</i>			
	Plur. 1st pers.	<i>re ne re rat-a</i>			
	2nd pers.	<i>le ne le rat-a</i>			
	3rd pers. I.cl.	<i>ba ne ba rat-a</i>			
	VI.cl.	<i>li ne li rat-a</i>			
Pluperfect	Sing. 1st pers.	<i>ke ne ke rat-ile</i>	<i>ka na ka rat-a</i>	<i>ke na be ke rat-ile</i>	
	2nd pers.	<i>u no u rat-ile</i>	<i>ua na ua rat-a</i>	<i>u na be u rat-ile</i>	
	3rd pers. I.cl.	<i>o na a rat-ile</i>	<i>a na a rat-a</i>	<i>o na be a rat-ile</i>	
	VI.cl.	<i>e ne e rat-ile</i>	<i>ea na ea rat-a</i>	<i>e na be e rat-ile</i>	
	Plur. 1st pers.	<i>re ne re rat-ile</i>	<i>ra na ra rat-a</i>	<i>re na be re rat-ile</i>	
	2nd pers.	<i>le ne le rat-ile</i>	<i>la na la rat-a</i>	<i>le na be le rat-ile</i>	
	3rd pers. I.cl.	<i>ba ne ba rat-ile</i>	<i>ba na ba rat-a</i>	<i>ba na be ba rat-ile</i>	
	VI.cl.	<i>li ne li rat-ile</i>	<i>tse na tse rat-a</i>	<i>li na be li rat-ile</i>	

SUBJUNCTIVE	POTENTIAL	CONDITIONAL	INFINITIVE	PARTICIPLE
<i>ke thle ke rat-e</i> <i>u thle u rat-e</i> <i>a thle a rat-e</i> <i>e thle e rat-e</i> <i>re thle re rat-e</i> <i>le thle le rat-e</i> <i>ba thle ba rat-e</i> <i>li thle li rat-e</i>			<i>go thla rat-a</i>	<i>(ea) thlang go rat-a</i>
	<i>ke ne nka rat-a</i> <i>u no u ka rat-a</i> <i>o na a ka rat-a</i> <i>e ne e ka rat-a</i> <i>re ne re ka rat-a</i> <i>le ne le ka rat-a</i> <i>ba ne ba ka rat-a</i> <i>li ne li ka rat-a</i>	<i>nka be ke ne ke rat-a</i> <i>u ka be u no u rat-a</i> <i>a ka be a na a rat-a</i> <i>e ka be e ne e rat-a</i> <i>re ka be re ne re rat-a</i> <i>le ka be le ne le rat-a</i> <i>ba ka be ba ne ba rat-a</i> <i>li ka be li ne li rat-a</i>		<i>(ea) neng a rat-a</i>
		<i>nka be ke ne ke rat-ile</i> <i>u ka be u no u rat-ile</i> <i>a ka be a na a rat-ile</i> <i>e ka be e ne e rat-ile</i> <i>re ka be re ne re rat-ile</i> <i>le ka be le ne le rat-ile</i> <i>ba ka be ba ne ba rat-ile</i> <i>li ka be li ne li rat-ile</i>		<i>(ea) neng a rat-ile</i>

Paradigm of the positive Conjugation, — *continued.*

NUMBERS, PERSONS & CLASSES		I N D I C A T I V E	
		<i>Absolute Form.</i>	<i>Variation.</i>
Past Future	Sing. 1st pers.	<i>ke ne ke thla rat-a</i>	<i>ke thla be ke rat-ile</i>
	2nd pers.	<i>u no u thla rat-a</i>	<i>u thla be u rat-ile</i>
	3rd pers. I.cl.	<i>o na a thla rat-a</i>	<i>o thla be a rat-ile</i>
	VI.cl.	<i>e ne e thla rat-a</i>	<i>e thla be e rat-ile</i>
	Plur. 1st pers.	<i>re ne re thla rat-a</i>	<i>re thla be re rat-ile</i>
	2nd pers.	<i>le ne le thla rat-a</i>	<i>le thla be le rat-ile</i>
	3rd pers. I.cl.	<i>ba ne ba thla rat-a</i>	<i>ba thla be ba rat-ile</i>
	VI.cl.	<i>li ne li thla rat-a</i>	<i>li thla be li rat-ile</i>

b. The Voices and the Derivative Species of the Verb.

Obs.— Theoretically this section ought to have been exposed before the positive Conjugation (§40 sqq.). For practical use it is better that the learner should begin with the positive Conjugation and have time to master it whilst going through the following paragraphs.

§64. The PASSIVE VOICE is formed in Sesuto by the insertion of the semi-vowel *o* before the last vowel of the active termination. E.g., *go rat-a*, to love; passive, *go rat-oa*, to be loved.

§65. The conjugation of the passive voice offers no difficulty, being the same as that of the active voice. We give therefore only the first person singular of each tense in the paradigm following on page 29.

§66. (i) The adding of the passive termination to the radical of the verb involves the permutation of a certain number of consonants, when they end the radical. Thus, —

f is changed into *sh* or *fs*; e.g., *go bafa*, to tie; pass. *go bufshoa*.
p *ps*; e.g., *go fepa*, to feed; . . . *go fepshoa*.
m *ng*; e.g., *go roma*, to send; . . . *go rongoa*.
b *y*; e.g., *go tseba*, to know; . . . *go tseyoa*.

(ii) The verbs which end in *éa* drop the *é* before the passive termination as they do before the ending of the perfect (§47, ii). E.g., *go bôlaéa*, to kill; passive, *go bôlaoa*.

Obs.— Instead of using the ending *-oa*, some people like to emphasize it into *-uoa*. E.g., *go ratuoa* instead of *go ratoa*. When this termination is employed, the final *f* and *p* of the radical are not changed. E.g., *go bofuoa*, *go fèpuoa*. The three monosyllabic verbs *go fa*, to give; *go nōa*, to drink; and *go éa*, to go, take only this emphasized passive ending; e.g., *go fuoa*, *go nōuoa*, *go uoa*. — *Go ya*, to eat, forms the passive *go yéoa*.

§67. Besides the active and passive voices, a certain number of DERIVATIVES, which we call SPECIES are formed of the Sesuto verb, by adding to the radical of the verb various affixes. Some-

TENSES	I N D I C A T I V E			IMPERATIVE
	<i>Absolute Form.</i>	<i>Consecutive Form.</i>	<i>Variation.</i>	
Present	<i>ke rat-oa</i>	_____	_____	<i>rat-oa, rat-oang</i>
Perfect	<i>ke rat-iloë</i>	<i>ka rat-oa</i>	<i>nkile ka rat-oa</i>	
Future	<i>ke thla rat-oa</i>	_____	<i>ke thla be ke rat-oa</i>	
Imperfect	<i>ke ne ke rat-oa</i>	_____	_____	
Pluperfect	<i>ke ne ke rat-iloë</i>	<i>ka na ka rat-oa</i>	<i>ke na be ke rat-iloë</i>	
Past Future	<i>ke ne ke thla rat-oa</i>	_____	<i>ke thla be ke rat-iloë</i>	

SUBJUNCTIVE	POTENTIAL	CONDITIONAL	INFINITIVE	PARTICIPLE
<i>ke rat-oe</i>	<i>nka rat-oa</i>	<i>nka be ke rat-oa</i>	<i>go rat-oa</i>	<i>(ea) rat-oang</i>
_____	_____	<i>nka be ke rat-iloë</i>	_____	<i>(ea) rat-iloeng</i>
<i>ke thle ke rat-oe</i>	_____	_____	<i>go thla rat-oa</i>	
_____	<i>ke ne nka rat-oa</i>	<i>nka be ke ne ke rat-oa</i>		
_____	_____	<i>nka be ke ne ke rat-iloë</i>		
_____	_____	_____		

thing of the same kind can be observed in the Saxon element of the English language; 'to dribble', for instance is the Frequentative Derivative of 'to drip'; the same relation exists between 'to nip' and 'to nibble' (compare further, 'to clap', with 'to clash', 'to clatter'; 'to burn' and 'to burnish'; 'to stride' and 'to straddle,' etc., the derivatives expressing a modification of the meaning of the primitive verb). But, whereas such formations are very scarce and cannot, besides this, be called grammatical inflexions in English, they are quite frequent, regular and fluent in Sesuto. We must therefore enumerate and study the principal affixes by which the various Species of the verb are formed.

§68. (1) The affix *el-a*, (*a* being the termination of the positive active voice), forms the RELATIVE SPECIES. E.g., *go ab-a*, Rel. *go ab-el-a*. It indicates that the state or action expressed by the radical to which it is added has a relation to a certain object. Thus: *Morèna oa galefa*, the chief is angry; *morèna oa mo galefela*, the chief is angry against him (literally, in relation to him, respecting him). *Oa balega*, he flees; *o balegela hūe*, he flees home (i. e. in the direction of home).

Intransitive verbs become thus, when taking the relative affix, transitive. E.g., *go phalla*, to run; *go phallela*, to pursue (lit. to run after); *go araba*, to answer; *go arabela*, to answer (somebody). A transitive verb in the relative species can therefore take two objects both in the objective case (compare the English factitive object); e.g., *a ba abela likhòmò*, he has distributed the oxen among them, (in Sesuto *likhòmò* is directly governed by the idea of the radical *ab*, *ba* is governed by the idea of the relative affix added to the radical).

Obs.—Very complicated relations can be expressed by the means of the Relative Species. It would lead us too far to enumerate them all here, the more so as they can all be reduced to the primitive sense of the Relative, as given in the paragraph.

§69. Concerning the formation of the relative species, it will be easily understood from what has been said of the formation of the Perfect (§45 and §46) that:—

i. When the affix *el-a* is added to radicals ending in *s*, *ts*, or *tš*, they change it into *ets-a*. E.g., *go etsa*, to make; *go etsetsa*, to make for, or, to act towards, to treat.

ii. Radicals ending in *l* throw off the *e* of the relative affix. E.g., *go ngola*, to write; *go ngolla*, (not *ngolela*), to write to or for.

Obs.—The formation of the Perfect of the relative species follows the rules given in §44—47. This is the case for all the derivative species.

§70. (2) The CAUSATIVE SPECIES is formed by adding to the radical the affix *is-a*. E.g., *go lòk-a*, Caus. *go lòk-is-a*. As the name implies, this species indicates that the subject of the state

or action expressed by the bare radical is the efficient cause of that state or action. E.g., *go lòka*, to be right; *go lòkisa*, to arrange (lit. to cause to be right, to make right.) By taking the causative affix, intransitive verbs become necessarily transitive, and those that are transitive take a double object when in the Causative. E.g., *go èma*, to stand; *go emisa*, to raise (lit. to cause to stand); *go tseba*, to know; *o mo tsebisa taba tse khòlò*, he announces him great news (lit. he causes him to know great things).

Obs.— Sometimes the Causative indicates only the help with which something is done. E.g., *go gaga*, to build; *kea mo gagisa*, I help him to build.

§71. The causative affix undergoes some changes produced by the nature of the last consonant of the radical to which it is appended:—

i. *Is-a* is changed into *ts-a* after a polysyllabic radical ending in *l*, which letter is at the same time assimilated (cf. §45, ii and §46, ii). E.g., *go gòpòla*, to think; *go gòpòtsa*, to cause to think, to remind of; *go timela*, to perish; *go timetsa*, to destroy.

Obs.— This is not the case with monosyllabic radicals ending in *l*. E.g., *go kala*, to begin; *go kalisa*, to cause to begin; and even *go phalla*, to run; *go phallisa*, to cause to run. We do not enumerate some exceptions.

ii. (a) When a monosyllabic radical ends in *n*, the affix *is-a*, becomes *tš-a*. E.g., *go bona*, to see; *go bontša*, to show; *go ana*, to swear; *go antša*, to cause to swear.

Obs.— A much used exception is *go kèna*, to enter; *go kenya*, (see b), to cause to enter, to introduce.

(b) When the radical ending in *n* is polysyllabic, *is-a* is changed into *y-a*. E.g., *go kopana*, to be united; *go kopanya*, to unite; *go khalana*, to be dispersed; *go khalanya*, to disperse.

iii. Those of the monosyllabic verbs (§47) which form the causative species, change *is-a* into *ès-a* or *es-a*. E.g., *go nòda*, to drink; *go nòèsa*, to make drink; *go na*, to rain; *go nesa*, to make rain.

Obs.— Note also *go apara*, to clothe oneself; *go apesa*, to clothe; and *go roala*, to put on (one's head or feet); *go roesa*, to put on (somebody else's head or feet).

iv. The radicals ending in *é* drop this vowel before the causative affix (cf. §47, ii). E.g., *go tsamaéa*, to walk; *go tsamaisa*, to lead; *go éa*, to go; *go isa*, to conduct.

§72. (3) By the addition of the affix *an-a* to the radical of the verb, the RECIPROCAL SPECIES is formed. E.g., *go rata*, Recipr. *go rat-an-a*. It is, of course, only used with transitive verbs, and imparts to the action of the verb the idea of mutuality. Thus, *go rata* means to love; *go ratana*, to love each other; *go uthlua*, to hear; *go uthluana*, to hear or understand one another.

§73. (4) The INTENSIVE (or Emphatic) SPECIES is formed by

the affix *isis-a*, which gives a great intenseness to the meaning of the radical to which it is appended. Some final consonants of the radical effect on it the same changes as on the causative affix *ie-a*. E.g., *go uthlua*, to hear; *go uthluisisa*, to hear or to understand perfectly; *go bona*, to see; *go bonšisa*, to see very well, very clearly.

Obs.— It may be observed here that a kind of diminutive of some verbs can be formed by repeating the first syllables of the radical. E.g., *go tsamaés*, to walk; *go tsama-tsamaés*, to walk a little; *go talima*, to look; *go tali-talima*, to look a little.

§74. (5) A fifth derivative may be called the NEUTER-PASSIVE SPECIES. It is formed by the affix *eg-a*, which indicates that the action expressed by the radical, without being referred to any particular agent, is habitually endured by the subject of the neuter-passive verb, whereas the passive voice represents the action as being exercised by some agent upon the subject. E.g., *go bona*, to see; passive, *go bonoa*; to be seen (or looked at); Neuter-passive, *go bonega*, to be visible, to appear. *Go rata*, to love; *go ratoa*, to be loved; *go ratega*, to be lovely or beloved.

Another derivative is closely related to that fifth Species. It might be distinguished from it by the name of NEUTER-ACTIVE SPECIES. The affix by which it is formed is *agal-a*; its meaning is that the subject enters into the state expressed by the neuter-passive species. Thus, *go bonega* (quoted above) means to be visible; *go bonagala*, to become visible. Some verbs, however, take the affix *agal-a* instead of *eg-a* and with the neuter-passive meaning of the latter. As, *go uthluagala*, to be audible, intelligible, from *go uthlua*, to hear.

Obs.— Here may be mentioned a series of verbs of compound structure. They are formed by the radical of an adjective or an abstract noun to which is joined the verb *fa*, otherwise unusual and denoting the possession of a quality. This verb *fa* forms a kind of neuter-active species *fala* (contracted of *fagal-a*), which, again, forms a causative *fatsa*, (according to §71, i). E.g., *go galefa*, to be angry (from *bo gale*, anger); *go tla lefa*, to be wise (from *botlale*, wisdom). *Go nchafala*, to become new; *go nchafatsa*, to make new (from *ncha*, new); *go ngatafala*, to become numerous; *go ngatafatsa*, to increase (transitive sense) from *ngat'a*, numerous.

§75. (6) By changing the vowel of the affix *eg-a* into *ô*, the INVERSIVE SPECIES is formed. But it is chiefly used in secondary derivative forms, with the modified affixes *ôs-a*, and *ôll-a*, all of which have in reference to the inversive neuter-passive sense of *ô-ga* a causative meaning. E.g., *go apôga*, to be uncovered (probably connected with the radical of *go apara*, to clothe); *go apôla*, to uncover. *Go thlama*, to bind; *go thlamôlla* to loose. Compare *go thlôga*, to leave (perhaps connected with the radical of *go thla* to come); *go thlôsa*, to take away.

The affix *ôll-a* alone is of extensive use.

Obs.— Almost all other verbal affixes, as *a k - a*, *a m - a*, *i m - a*, *ō k - u*, *a r - u*, etc., are no longer fluid elements of the language. They cannot be classed under the grammatical inflexions, but would be spoken of in the chapter of the structure of words, for which there is no room in this elementary book.

§76. (7) Although not formed by a derivative affix, the REFLECTIVE SPECIES must find its place here. It consists of the radical of the verb to which is prefixed the vowel *i*. This *i* seems to be the remains of an old general reflective pronoun, and represents in the reflective species the object on which the action of the verb is performed (cf. §135). Therefore only verbs with a transitive meaning can form this derivative. E.g., *go pata*, to hide; *go ipata*, to hide oneself.

§77. In the formation of this species some initial consonants of the verbal radical are sharpened or reinforced, as shown in the following table:—

- (i) *g* becomes *kh*; e.g., *go ikhagela*, to build for oneself, from *go gagela*, to build for.
- | | | | | |
|----------|-------|-------------|-------|--|
| <i>b</i> | . . . | <i>p</i> ; | . . . | <i>go ipōlaéa</i> , to commit suicide, from <i>go bōlaéa</i> , to kill. |
| <i>f</i> | . . . | <i>ph</i> ; | . . . | <i>go iphēpa</i> , to nourish oneself, from <i>go fēpa</i> , to nourish. |
- (ii) *s* . . . *tš*; . . . *go itšenyja*, to become deprived, from *go senya*, to destroy.
- | | | | | |
|-----------|-------|--------------|-------|---|
| <i>sh</i> | . . . | <i>ch</i> ; | . . . | <i>go ichapa</i> , to whip oneself, from <i>go shapa</i> , to whip. |
| <i>y</i> | . . . | <i>j</i> ; | . . . | <i>go ijella</i> , to eat for oneself, from <i>go yella</i> , to eat for. |
| <i>tl</i> | . . . | <i>tlh</i> ; | . . . | <i>go itlhagisa</i> , to reveal oneself, from <i>go tlagisa</i> , to cause to appear. |
| <i>l</i> | . . . | <i>t</i> ; | . . . | <i>go itōkōlla</i> , to free oneself, from <i>go lōkōlla</i> , to loose. |
| <i>r</i> | . . . | <i>th</i> ; | . . . | <i>go ithata</i> , to love oneself, from <i>go rata</i> , to love. |

(iii) When the radical begins with a vowel, it is strengthened by an initial *k*. E.g., *go ikapesa*, to clothe oneself, from *go apesa* to clothe.

Obs.— As shown in that table, (i) the gutturals and labials are simply sharpened; (ii) for the other variable consonants the reinforcement seems to consist in most cases in the addition of the sound *t* before the consonant (*ch* = *t* + *sh*; *j* = *t* + *y*; etc.).

Few verbs only form all the species we have named. But many of those species can be superadded to each other and most of them are used in the active and passive voice. It is impossible to enumerate here all the combinations that can be formed. We give only a few examples. *Go lōka* means to be straight, right, righteous; *go lōkela*, to fit, to suit; *go lōkisa*, to

make straight, to arrange; *go itōkisa*, to prepare oneself; *go lō-kisisa*, to be quite straight; *go lōkafala*, to become and to remain straight; *go lōkafatsa*, to justify; *go lōkolla*, to unloose; *go lō-kōlōga*, to be loose.—*Go bona* means to see; *go bonela*, to provide; *go bontšga*, to show, and a causative of another formation, *go bonesa*, to light; *go bontšisa*, to see very clear; *go bonana*, to see each other; *go bonega*, to be visible; *go bonagala*, to appear, to manifest; *go bontšana*, to show to each other; *go bonesetsa*, to light to; *go bontšisisana*, to appear very clearly in the light of each other; *go bonaletsa*, to be transparent; *go ipona*, to see oneself; *go ipontša*, to show oneself; *go ipontšetsa*, to show oneself to; *go iponagatsa*, to manifest oneself; *go iponagaletsa*, to manifest oneself to; etc.

Obs.—The Sesuto Grammar here borders on Lexicography.

c. The Negative Conjugation.

§79. There are two distinct negative forms for the Present Tense of the Indicative Mood; the first is ABSOLUTE, the second is DEPENDENT, being only used in dependent sentences (see §154 and §156).

In both forms the ending *-a* of the positive conjugation is changed into *-e*; the pronoun of the third person singular of the I. class is throughout the negative conjugation *a* instead of *o* (cf. §50, Obs. 1 and §155, Obs.).

Obs.—The *-e* of the negative ending is distinguished from that of the Subjunctive (§56) by its pronunciation. It sounds more like *é*, whereas that of the Subjunctive, besides being half accentuated, inclines towards the sound of *è*.

1. The negative Tenses of Simple Formation.

§80. (i) In the negative absolute form of the INDICATIVE PRESENT the negation *ga* is employed and placed before the pronoun of the verb. E.g., *ga ke rate*, I do not love; *ga a rate*, he does not love.

(ii) In the negative dependent form the negation *sa* is used. Its place is between the pronoun and the verb. E.g., *kagobane ke sa rate*, because I do not love; *ha a sa rate*, if he does not love.

§81. The formation of the negative INDICATIVE IMPERFECT is like that of the positive conjugation. The principal verb being dependent on the auxiliary verb, takes the dependent negation. E.g., *ke ne ke sa rate*, I did not love; *o na a sa rate*, he did not love.

Obs.—A variation of the Future (cf. §52, Obs.) is composed in the same manner; e.g., *ke thla be ke sa rate*, I shall not love.

§82. The negative PRESENT and IMPERFECT of the CONDITION-

AL are formed after the same type. E.g., *nka be ke sa rate*, I should or would not love; *nka be ke ne ke sa rate*, I should or would not have been loving.

Obs.— In all those compound tenses the auxiliary verb never takes the negation.

§83. (i) The SUBJUNCTIVE being essentially a dependent mood forms the negative conjugation of its PRESENT TENSE with *sa*, only that particle takes in this case the (final ?) form *sé*. E.g., *ke sé rate*, that I may not love.

(ii) The negative IMPERATIVE is formed in like manner. E.g., *sé rate*; plur., *sé rateng*, do not love.

(iii) The negative INFINITIVE PRESENT takes also the negation *sé* (though the reason of this formation is difficult to give). E.g., *go sé rate*, not to love.

§84. All the participial constructions of the tenses named above, take the dependent negation *sa*. Thus:—

INDICATIVE	CONDITIONAL
Present: <i>ke sa rateng.</i>	Present: <i>nka beng, ke sa rate</i>
Imperfect: <i>ke neng ke sa rate.</i>	Imperfect: <i>nka beng ke ne ke</i>
Future: <i>ke thla beng ke sa rate.</i>	<i>sa rate.</i>

Obs.— When the Participle is used adjectively, the termination *-ang* remains unchanged in the negative construction. E.g., *bathō ba sa tlokomelang*, careless people; *bathō ba sa tlokomeleng liaparo tsa bona*, persons who do not take care of their clothes.

2. The Negative Tenses of Compound Formation.

§85. The remaining tenses of the negative conjugation are formed by the auxiliary *ka* (see §58 sqq.). In these compound formations it is the auxiliary which takes the negation (cf. §82, Obs.), either *ga* or *sa*, according to the rule given above. The principal verb stands always in the consecutive perfect (cf. §59). These tenses are divided into two classes which we shall examine separately.

§86. The *First Class* is of a clear and easy formation; it comprises the dependent form of the INDICATIVE PERFECT, the PLUPERFECT, and the PAST FUTURE; further, the CONDITIONAL PERFECT and PLUPERFECT; and finally, all the participial constructions of those tenses.

INDICATIVE

Perfect:	<i>ke sa ka ka rata</i> , I have not loved.
Participial form:	<i>ke sa kang ka rata.</i>
Pluperfect:	<i>ke ne ke sa ka ka rata</i> , I had not loved.
Participial form:	<i>ke neng ke sa ka ka rata.</i>
Past Future:	<i>ke thla be ke sa ka ka rata</i> , I shall or will not
Participial form:	<i>ke thla beng ke sa ka ka rata</i> . [have loved.]

TENSES	NUMBERS, PERSONS & CLASSES	I N D I C A T I V E			IMPERATIVE
		Absolute Form.	Dependent Form.	Variation.	
PRESENT	Sing. 1st pers.	<i>ga ke rate</i>	<i>ke sa rate</i>		<i>sé rate</i> (<i>sé rateng</i>)
	2nd pers.	<i>ga u rate</i>	<i>u sa rate</i>		
	3rd pers. I.cl.	<i>ga a rate</i>	<i>u sa rate</i>		
	Plur. . . . VI.cl.	<i>ga li rate</i>	<i>li sa rate</i>		
IMPERFECT	Sing. 1st pers.		<i>ke ne ke sa rate</i>		
	2nd pers.		<i>u no u sa rate</i>		
	3rd pers. I.cl.		<i>o na a sa rate</i>		
	Plur. . . . VI.cl.		<i>li ne li sa rate</i>		
PERFECT	Sing. 1st pers.	<i>ya keu ka ka rata</i>	<i>ke sa ka ka rata</i>		
	2nd pers.	<i>ga na ka na rata</i>	<i>u sa ka na rata</i>		
	3rd pers. I.cl.	<i>ga u ka a rata</i>	<i>a sa ka u rata</i>		
	Plur. . . . VI.cl.	<i>ga lia ka tsa rata</i>	<i>li sa ka tsa rata</i>		
'LUPERFECT	Sing. 1st pers.		<i>ke ne ke sa ka ka rata</i>	<i>ke na be le su ka ka rata</i>	
	2nd pers.		<i>u no u sa ka na rata</i>	<i>u na be u sa ka na rata</i>	
	3rd pers. I.cl.		<i>o na a sa ka a rata</i>	<i>o na be a sa ka a rata</i>	
	Plur. . . . VI.cl.		<i>li ne li sa ka tsa rata</i>	<i>li na be li sa ka tsa rata</i>	
FUTURE	Sing. 1st pers.	<i>ya nka ke ka rata</i>		<i>ke thla be ke sa rate</i>	
	2nd pers.	<i>ga u ka ke na rata</i>		<i>u thla be u sa rate</i>	
	3rd pers. I.cl.	<i>ga a ka ke a rata</i>		<i>o thla be a sa rate</i>	
	Plur. . . . VI.cl.	<i>ga li ka ke tsa rata</i>		<i>li thla be li sa rate</i>	
AST	Sing. 1st pers.			<i>ke thla be ke sa ka ka rata</i>	
	2nd pers.			<i>u thla be u sa ka na rata</i>	
	3rd pers. I.cl.			<i>o thla be a sa ka u rata</i>	
				<i>o thla be li sa ka tsa rata</i>	

			CONDITIONAL	INFINITIVE	PARTICIPLE
PRESENT	<i>ke sé rate</i> <i>u sé rate</i> <i>a sé rate</i> <i>li sé rate</i>	<i>nke ke ka rata</i> <i>u ke ke ua rata</i> <i>a ke ke a rata</i> <i>li ke ke tsa rata</i>	<i>nka be ke sa rate</i> <i>u ka be u sa rate</i> <i>a ka be a sa rate</i> <i>li ka be li sa rate</i>	<i>go sé rate</i>	<i>(ea) sa rateng</i>
IMPERF.		<i>ke ne nke ke ka rata</i> <i>u no. u ke ke ua rata</i> <i>o na a ke ke a rata</i> <i>li ne li ke ke tsa rata</i>	<i>nka be kene ke sa rata</i> <i>u ka be u no u sa rate</i> <i>a ka be a na a sa rate</i> <i>li ka be li ne li sa rate</i>		<i>(ea) neng a sa rate</i>
PERFECT	<i>ke sé ke ka rata</i> <i>u sé ke ua rata</i> <i>a sé ke a rata</i> <i>li sé ke tsa rata</i>		<i>nka be ke sa ka ka rata</i> <i>u ka be u sa ka ua rata</i> <i>a ka be a sa ka a rata</i> <i>li ka be li sa ka tsa rata</i>		<i>(ea) sa hang a rata</i>
PLUPERF.			<i>nka be kene ke sa ka ka rata</i> <i>u ka be u no u sa ka ua rata</i> <i>a ka be a na u sa ka a rata</i> <i>li ka be li ne li sa ka tsa rata</i>		<i>(ea) neng a sa ka a rata</i>

Obs. 1.— In this paradigm, only the three persons of the Singular have been given, and of the Plural, only the 3rd pers. of the VI. class, because the pronoun takes here the form *tsa* whenever the principal verb stands in the Consecutive Perfect, see §50, Obs. 2. The other persons and classes will be easily formed.

Obs. 2.— The Subjunctive and the following Moods form neither the Future nor the Past Future in the negative Conjugation.

Obs. 3.— In the column of the Participle, the participial form of the 3rd person singular of the I. class of the Indicative Mood has alone been given. Although the participial form of all the other tenses is constructed regularly (comp. §62), we add here some examples. E.g., Potential Present, *nke keng ka rata* (which form is exclusively in use for the Future); Potential Imperfect, *ke neng nke ke ka rata*; Conditional Present, *nka beng ke sa rate*; Conditional Pluperfect, *nka beng kene ke sa ka ka rata*; etc.

CONDITIONAL.

Perfect: *nka be ke sa ka ka rata*, I shall not have

Participial form: *nka beng ke sa ka ka rata*. [loved.]

Pluperfect: *nka be ke ne ke sa ka ka rata*, I should not

Participial form: *nka beng ke ne ke sa ka ka rata*. [have loved.]

Obs.— A variation of the Pluperfect of the Indicative belongs to the same class. E.g., *ke na be ke sa ka ka rata*, I had not been loving.

§87. The negative PERFECT of the SUBJUNCTIVE forms the transition to the second class. The auxiliary and the negation change their final *a*, the one into *e*, the other into *é*. E.g., *ke sé ke ka rata*, that I have not loved.

Obs.— Instead of the simple negative Imperative (§83, ii), the second persons sing. and plur. of the Subjunctive Perfect are much more frequently employed. E.g., *u sé ke ua rata*, *le sé ke la rata*, do not love.

§88. The tenses of the *Second Class* have each its own peculiarity; the principal verb stands also in the consecutive perfect, but in two cases the auxiliary, and in another case the pronoun of the auxiliary undergo singular changes.

i. In the INDICATIVE PERFECT of the absolute form the sound *a* is loosely inserted (cf. §16, Obs. 3; §54, Obs. 2) between the pronoun and the auxiliary *ka*. E.g., *ga kea ka ka rata*, I have not loved; in the third pers. plur. of the VI. class, *ga lia ka tso rata*, they have not loved.

Obs.— This insertion of *a* between the pronoun and the verb, in connexion with the negation, seems to impart to the verb a past meaning. Thus a variation of the negative absolute Perfect of the Indicative is formed: *ga kea ka rata*, I have not loved. Remark that the termination of the verb is not changed into *e* in this case.

ii. The negative FUTURE is *ga nka ke ka rata*, I shall or will not love; in the third pers. sing. I. cl., *ga a ka ke a rata*, he will or shall not love.

Obs.— Why and how *ke* gives to those forms a future sense, is yet obscure. Perhaps *ke* is a contraction of *ke ée*; the literal meaning of *ga nka ke ka rata* would then be, 'I cannot that I go and I love.'

iii. The negative POTENTIAL PRESENT and IMPERFECT are, *nke ke ka rata*, I cannot love, and *ke ne nke ke ka rata*, I could not love. The Present is promiscuously used with the Future of the Indicative.

Obs.— Considering that the Basuto in the Transvaal say *nka se ké ka rata*, it seems obvious to consider *nke* in Sesuto as a contraction of *nka se*. Thus the Potential Present would have been primitively a dependent form of *ga nka ke ka rata*. This is, however, a mere hypothesis.

§89. For the PARADIGM OF THE NEGATIVE ACTIVE CONJUGATION see p. 36--73.

§90. The negative conjugation of any verbal species affords no difficulty, as no permutations take place in the radical.

The negative conjugation of the passive voice differs from the positive conjugation of the same voice only by the semi-vowel *o* inserted between the radical of the verb and the ending *-e* or *-a*. E.g., Indicative Present, *ga ke ratoe*, I am not loved; Imperfect, *ke ne ke sa ratoe*, I was not loved; Perfect, *ga kea ka ka ratoa*, I have not been loved; Potential Present, *nke ke ka ratoa*, I cannot (or shall or will not) be loved; etc.

d. The Defective and Auxiliary Verbs.

§91. Except the monosyllabic verbs enumerated in §47, there are no irregular verbs in Sesuto; but there are a small number of DEFECTIVE VERBS, all monosyllabic, some of which are of very frequent use as auxiliaries either in the regular conjugation or for the formation of some peculiar compound locutions.

Obs.— A defective verb is a verb of which only a reduced number of tenses are used, as, for instance, the English verb 'I can,' which has no Infinitive, no Future, etc.

§92. There are three monosyllabic radicals (or rather roots) which concur in the formation of the verb 'to be' and 'to have' (lit., 'to be with') in Sesuto.

i. *Go ba*, to be, is only used in the Infinitive Mood and in the Subjunctive (*ke be*, that I be) as an independent verb. The Indicative Present is employed as an auxiliary in the formation of the Imperfect and Pluperfect tenses (see §49, Obs.); and with the Perfect *ke bile* is formed a variation of the regular strong Perfect (see §54, Obs. 3.)

ii. The radical *na* has probably the primitive sense of being in possession of. In this meaning it is used in the negative conjugation of the verb 'to have.' E.g., *ga ke na*, I have not (dependent form, *ke sé na*). In the positive conjugation this radical seems to have lost that special signification and retains only that of 'being;' the preposition *le* is therefore always added to it; e.g., *ke na le*, I have, lit., I am with. Thus the Infinitive (*go na le*), the Indicative Present (*ke na le*), and the Participle (*nang le*) are used. The auxiliary forms *ke ne*, *u no*, etc., seen in §49 and their participial form (*neng*, *nong*, etc.) are probably derived from this radical.

iii. The radical *le*, meaning 'to be,' is only employed in the Indicative Present *ke le*, I am, *u le*, thou art, etc.

§93. With these elements it is easy to conjugate the verbs *go ba*, to be and *go na le*, to have. The following paradigm shows the conjugation of both verbs.

Obs.— In some tenses, as in the Imperfect, the Consecutive Perfect, etc., a euphonic *e* is inserted before *na* or *ba*. This is the case also with the other monosyllabic verbs in the same forms.— For the use of the particle *ke* etc. see §117.

TENSES	NUMBERS, PERSONS & CLASSES	I N D I C A T I V E			IMPERATIVE
		<i>Absolute Form.</i>	<i>Consecutive & Dependent Form.</i>	<i>Variation.</i>	
PRESENT	Positive	<i>ke le</i>	_____		<i>ba, bang</i> <i>sé be, sé beng</i> <i>ba le, bang le</i> <i>sé be le, sé beng le</i>
	Negative	_____	<i>ke sé</i>		
	Positive	<i>ke na le</i>	_____		
	Negative	<i>ga ke na</i>	<i>ke sé na</i>		
IMPERFECT	Positive	<i>ke ne ke le</i>	_____	_____	
	Negative	_____	<i>ke ne ke sé</i>	<i>ke na be ke sé</i>	
	Positive	<i>ke ne ke e-na le</i>	_____	_____	
	Negative	_____	<i>ke ne ke sé na</i>	<i>ke na be ke sé na</i>	
PERFECT	Positive	<i>ke bile</i>	<i>ka e-ba</i>	<i>nkile ka e-ba</i>	
	Negative	<i>ga kea ka ka ba</i>	<i>ke sa ka ka ba</i>	_____	
	Positive	<i>ke bile le</i>	<i>ka e-ba le</i>	<i>nkile ka ba le</i>	
	Negative	<i>ga kea ka ka ba le</i>	<i>ke sa ka ka ba le</i>	_____	
PLUPERFECT	Positive	<i>ke ne ke bile</i>	<i>ka na ka e-ba</i>	<i>ke na be ke bile</i>	
	Negative	_____	<i>ke ne ke sa ka ba</i>	<i>ke na be ke sa ka ba</i>	
	Positive	<i>ke ne ke bile le</i>	<i>ka na ka e-ba le</i>	<i>ke na be ke bile le</i>	
	Negative	_____	<i>ke ne ke sa ka ka ba le</i>	<i>ke na be ke sa ka ka ba le</i>	
FUTURE	Positive	<i>ke thla ba</i>		<i>ke thla be ke ba</i>	
	Negative	<i>ga nka ke ka ba</i>		<i>ke thla be ke sé</i>	
	Positive	<i>ke thla ba le</i>		<i>ke thla be ke ba le</i>	
	Negative	<i>ga nka ke ka ba le</i>		<i>ke thla be ke sé na</i>	
PAST-FUTURE	Positive	<i>ke ne ke thla ba</i>		<i>ke thla be ke bile</i>	
	Negative	_____		<i>ke thla be ke ne ke sé</i>	
	Positive	<i>ke ne ke thla ba le</i>		<i>ke thla be ke bile le</i>	
	Negative	_____		<i>ke thla be ke ne ke sé na</i>	

TENSES	SUBJUNCTIVE	POTENTIAL	CONDITIONAL	INFINITIVE	PARTICIPLE
PRESENT	<i>ke ðe</i> <i>ke sé be</i> <i>ke ðe le</i> <i>ke sé bele</i>	<i>nka ba</i> <i>nke ke ka ba</i> <i>nka ba le</i> <i>nke ke ka ba le</i>	<i>nka be ke le</i> <i>nka be ke sé</i> <i>nka be ke na le</i> <i>nka be ke sé na</i>	<i>go ba</i> <i>go sé be</i> <i>go na le</i> <i>go sé be le</i>	<i>(ea) leng</i> <i>(ea) séng</i> <i>(ea) nang le</i> <i>(ea) sé nang</i>
IMPERFECT		<i>ke ne nka ba</i> <i>ke ne nke ke ka ba</i> <i>ke ne nka ba le</i> <i>ke ne nke ke ka ba le</i>	<i>nka be ke ne ke ba</i> <i>nka be ke ne ke sé</i> <i>nka be ke ne ke ba le</i> <i>nka be ke ne ke sé na</i>		<i>(ea) neng a le</i> <i>(ea) neng a sé</i> <i>(ea) neng a e-na le</i> <i>(ea) neng a sé na</i>
PERFECT	<i>ke sé ke ka ba</i> <i>ke sé ke ka bale</i>		<i>nka be ke bile</i> <i>nka ba ke sa ka ka ba</i> <i>nka be ke bile le</i> <i>nka be ke sa ka ka ba le</i>		<i>(ea) bileng</i> <i>(ea) sa kang a ba</i> <i>(ea) bileng le</i> <i>(ea) sa kang a ba le</i>
PLUPERFECT			<i>nka be ke ne ke bile</i> <i>nka be ke ne ke sa ka ka ba</i> <i>nka be ke ne ke bile le</i> <i>nka be ke ne ke sa ka ka ba le</i>		<i>(ea) neng a bile</i> <i>(ea) neng a sa ka a ba</i> <i>(ea) neng a bile le</i> <i>(ea) neng a sa ka a ba le</i>
FUTURE	<i>ke thle ke be</i> <i>ke thle ke bele</i>			<i>go thla ba</i> <i>ge thla ba le</i>	<i>(ea) thlang go ba</i> <i>(ea) ke keng a ba</i> <i>(ea) thlang go ba le</i> <i>(ea) ke keng a ba le</i>
PAST FUTURE					<i>(ea) thla beng a bile</i> <i>(ea) thla beng a na a sé</i> <i>(ea) thla beng a bile le</i> <i>(ea) thla beng a na a sé na</i>

§94. The NEGATIVE CONJUGATION of these two verbs follows the rules given in §79—88. The preceding synoptical paradigm of both verbs negatively conjugated needs therefore no special explanation, except for the Indicative Present. The absolute negative form of this tense of the verb 'to be' is not used (see §118, Obs.); in the dependent form *le* preceded by the negation *sa* is contracted into *sé*, and the corresponding form of 'to have' is according to this analogy, *ke sé na*, I have not.

§95. The verb *nka*, I can, is used as an auxiliary in the Potential and Conditional Moods. Its only form in that case is *ka*. The Perfect *nkile* is sometimes employed in a variation of the Perfect of the Indicative alluded to in §54, Obs. 3. There is neither Infinitive, nor Participle, nor Future.

Obs.— *Nka* and *nkile* are euphonic contractions of *me ka*, *me* (or *ne*, see §17, Obs. 4) being used instead of *ke* also for euphony's sake.

§96. The verb *go re*, to say, forms all tenses except the absolute Perfect and its derivatives. E.g., *ke re*, *ke thla re*, *nka re*, *ke ne ke re*, etc. The Perfect, formed with another radical otherwise not employed, is *ke itse*, I have said; Pluperf., *ke ne ke itse*; Past Future, *ke thla be ke itse*.

Obs. 1.— *Ke rialo* is a contraction of *ke re yualo*, I say thus. The form *ke cho* has the same meaning, and seems to be a Kafir importation.

Obs. 2.— For the use of *go re* as a special auxiliary, see §160, Obs.

§97. The seven following verbs are never used alone. They are employed before another verb and form thus a series of idiotisms, which have sometimes been called special moods. The three first of these SPECIAL AUXILIARIES, as we prefer to call them, are partially inflected; the two following form only the participial construction; the two last admit of no inflexions whatever. They may thus be divided into three classes.

§98. (i) The verb *go ba*, used as a special auxiliary, imparts to the following verb the emphasizing notion expressed by the English adverb 'even.' In this sense it is employed in the Indicative Present, the Consecutive Perfect and the strong Perfect. Concerning the construction, the Present and the Perfect are followed by a circumstantial sentence (see §160), but the latter can also be followed by the Perfect; the Consecutive Perfect is followed by the same tense of the principal verb. E.g., *ke ba ke tsamaéa*, I even go, and with the same sense, *ke bile ke tsamaéa*; *o bile o neile kōbo ea gao*, he even gave thy kaross.

In the Subjunctive *ke be*, this radical takes the meaning of 'as far as,' 'until.' The following verb stands also in the Subjunctive. E.g., *bèa pelō ke be ke tsamaéé*, be patient until I go.

§99. The radical *tla* imparts to the state or action expressed by the following verb, the idea of completeness or instantaneous execution. This special auxiliary forms besides the Indicative Present, *ke tla*, and the Consecutive Perfect, *ka tla*, the strong Perfect *ke tlile*, the Future, *ke thla tle*, the Subjunctive Present, *ke tle*, and the Imperative, *tlo*, (cf §55, Obs. 2). The construction of the Present, the Perfect and the Consecutive Perfect is the same as with *go ba* (§98); the Future, the Subjunctive and the Imperative are followed by the Subjunctive Present (see §178). E.g., *ke tla ke tsamaéa*, I go instantly, I am going, and with the same sense, *ke tlile ke tsamaéa*; *ba tlile ba shuéle*, they are quite dead; *ha e le 'na ka tla ka balega*, as for me I fled at once.

§100. The radical *ntse* adds to the verb which it precedes, the idea of continuous duration. It forms all the tenses of the regular verb except the Infinitive and the Imperative. The peculiar construction of this auxiliary, is shown in the following scheme, in which will also be found the negative forms, as far as they are used. We add a few examples explaining the signification of this idiotism. E.g., *ke ntse ke tsamaéa*, I continue walking; *ke 'nile ka tsamaéa*, I went on walking; *nka be ke ntse ke tsamaéa*, I should go on walking; etc.

INDICATIVE

- Present: *ke ntse ke rata*, I continue loving.
(ga ke sa rata), I do no longer love.
- Imperfect: *ke ne ke ntse ke rata*, I continued loving.
ke ne ke ntse ke sa rata, I did not continue loving.
- Perfect: *ke 'nile ka rata*, I have continued loving.
ga kea ka ka 'na ka rata, I have not continued loving.
- Cons. Perf.: *ka 'na ka rata*, I have continued loving.
ke sa ka ka 'na ka rata, I have not continued loving.
- Pluperfect: *ke ne ke 'nile ka rata*, I had continued loving.
ke ne ke sa ka ka 'na ka rata, I had not continued loving.
- Future: *ke thla 'ne ke rata*, I shall continue loving.
(ga ke sa thla rata), I shall no longer love (cf. the negative Present Potential).

SUBJUNCTIVE

- Present: *ke 'ne ke rate*, that I continue loving.
(ke sé tlile ke rata), that I do not continue loving.
- Perfect: *ke sé ke ka 'na ka rata*, that I might not continue loving.
- Future: *ke thle ke 'ne ke rate*, that I may continue loving (in the future).

POTENTIAL

Present: *nka 'na ka rata*, I can continue loving.
nke ke ka 'na ka rata, I cannot continue loving.

CONDITIONAL

Present: *nka be ke ntse ke ratu*, I should or would continue loving.
nka be ke ntse ke sa rate, I should not continue loving.
 Perfect: *nka be ke 'nile ka rata*, I should have continued loving.
nka be ke su ka ka 'na ka rata, I should not have continued loving.

§101. (ii) The radical *se* (not to be mistaken for the negation *sé*, §83,) denotes that the action expressed by the principal verb is 'soon' going to take place, or in the past tenses, has 'already' taken place. It is employed with all tenses and moods and does not affect the construction of the principal verb. E.g., *ke se ke tsamaéa*, I am already going, or, I am going immediately; *o se a tsamaile*, he has already gone; *ba se ba thla tsamaéa*, they will soon go.

Obs.—For the frequent use of the conjunction *ha* followed by *se*, see §163, Obs. 2.

§102. The primitive meaning of the radical *sō*, always preceded by a euphonic *e* (cf. §93, Obs.) is the notion of 'being near by' or 'about.' But,—

(a) Conjugated positively it adds to the principal verb the idea of 'being before.' It is always joined by the particle *go* to the following verb, before which the pronoun is never repeated, and which stands in a form resembling the Subjunctive Present. As *sō* cannot be inflected, it is only used, besides the Present, in compound tenses and in the participial form. E.g., *ke e-sō go tsamaéé*, before I go; *ke ne ke e-sō go tsamaéé*, before I went, or was going; *ke thla be ke e-sō go tsamaéé*, before I shall or will go; *nka be ke e-sō go tsamaéé*, before I should or would go.

(b) When negatively conjugated this auxiliary adds to the following verb the idea of 'not yet.' The construction is the same as in the positive conjugation, but is usually employed only with the Indicative Present. E.g., *ga ke e-sō go tsamaéé*, I do not yet go.

Obs.—Instead of the construction given in the paragraph, some people say, *ke e-sō go tsamaéa*, others, *ke e-sō go ka tsamaéés*, with pretty much the same sense.

§103. (iii) The radical *sa* expresses the idea of (relative) continuation up to a certain time, and modifies thus the meaning of the following principal verb. The personal pronoun is not repeated after *sa*, or better, *sa* is inserted between the principal verb and its pronoun; this auxiliary can be joined to all tenses

of the principal verb, which express duration (see §53, ii). E.g., *ke sa tsamaéa*, I still walk; *ke ne ke sa tsamaéa*, I was still walking; *ke thla be ke sa tsamaéa*, I shall still walk.

Obs. 1.—The radical *sa* can also accompany the Perfect, when this tense expresses duration (see §137, Obs.). E.g., *o sa ro b e t s e*, he is still sleeping.

Obs. 2.—This auxiliary is easily distinguished from the negative *se* because the negative verb changes the ending *-a* into *e*. E.g., *ha ke sa ro ba la*, when I still sleep; *ha ke sa ro ba le*, when I do not sleep.

Obs. 3.—The radicals *sa* and *ntse* (§100) can be combined into one special auxiliary expressing the combined and emphatic meaning of both. E.g., *ke sa ntse ke tsamaéa*, I keep on still walking; or, in another form, *ke sa ntsane ke tsamaéa*, with the same sense.

§104. The radical *ntoo* implies the succession of time expressed by the English adverb 'then.' Its construction is like that of *sa*, and is, of course, only employed in a sentence which expresses the sequel of a preceding affirmation, although the latter may sometimes be only involved. E.g., *ke buie guéa, ka ntoo tsamaéa*, I spoke thus, then I went.

Obs. 1.—Sometimes *ntano* (cf. *sa ntsane*, §103, Obs. 3) is employed instead of *ntoo*.

Obs. 2.—It will be easily observed how the verbal nature of these three classes of Special Auxiliaries disappears gradually as we go from the (i) class, to the (ii) class and lastly to the (iii) class, and how the two last radicals lead us over to the Particles. For *mpa* and *fèla* see §113, Obs. 3.

§105. Three regular verbs, besides being used separately, take a special meaning when they are used as auxiliaries. They are:—

i. *go bathla*, to look for. When used as stated above, it adds to the verb with which it is constructed the idea of approximation. The principal verb forms after the auxiliary a circumstantial sentence (§160). E.g., *ke bathla ke tsamaéa*, I am about to start; *e bathlile e ba bathō ba makhōlō a mabeli*, they were about two hundred persons.

Obs.—Sometimes the simple Infinitive is used after *go bathla*; e.g., *ke bathla go tsamaéa, ba bathlile go ba bathō ba makhōlō a mabeli*, as above.

ii. *Go tšōga*, to be frightened. As an auxiliary it adds to the following verb the notion of contingency. It is constructed like the preceding. E.g., *ke tšōgile ke tsamaéa*, I happened to walk; *o thla tšōga a uthlua taba tseo*, he will haply hear those news.

iii. *Go bōèla*, to come back. Taken as an auxiliary it is constructed like *ntse* (§100), and adds to the principal verb the idea of repetition. E.g., *ke bōèla ke tsamaéa*, I walk again; *o thla bōèla a tsamaéa* he will walk again.

Obs.—The verb *go tsua*, to go out, is sometimes employed as a special auxiliary, denoting that the action of the following verb has just been accomplished. The principal verb stands after the auxiliary in the Infinitive, but without its particle *go*. E.g., *o tsua ukhagela nthlō*, he has just built me a house.

E. THE PARTICLES.

§106. PARTICLES are invariable parts of speech, which either qualify an attribute or express the mutual relation between the material elements of one or several sentences. They may be classed in Sesuto under four heads. (1.) The Adverb; (2.) The Preposition; (3.) The Conjunction; (4.) The Interjection.

Obs.—Strictly speaking, the Prepositions and the Conjunctions are alone real Particles. Some Adverbs still admit of a kind of inflexion, because they take a diminutive ending (§109). As for the Sesuto Interjections they are mere exclamations, (see however §115). Even some Conjunctions have yet retained in Sesuto fluidity enough to take certain verbal inflexions, as will be shown hereafter (§113, Obs. 2).

a. The Adverb.

§107. Sesuto ADVERBS are either (i) primitive (or such as can be, at least, considered to be so), e.g., *moo*, *yuang*, *hape*, etc., or (ii) derivatives, being formed (a) by prefixing *ha-* to an adjective or a noun, as: *Hagòlò*, *hamorao*, etc., or (b) by the preposition *ka* followed by a noun, as: *Ka thòko*, etc.; or again, (iii) they are simply nouns in the nominative or locative case, and used adverbially; e.g., *gòsasa*, *sephiring*, etc.

§108. We enumerate here some of the most useful adverbs.

1. Adverbs of time.

<i>neneng?</i> or <i>ne'ny?</i>	when?	<i>gòsasane</i> ,	to-morrow.
<i>yuale</i> ,	now.	<i>gòsasa</i> ,	in the morning.
<i>pele</i> ,	before.	<i>ka meso</i> ,	at day break.
<i>khale</i> ,	long ago.	<i>ka mella</i> ,	always.
<i>hamorao</i> ,	afterwards.	<i>hanyenyane</i> ,	a little while.
<i>maobane</i> ,	yesterday.	<i>mot'omong</i> ,	sometimes.
<i>kajendò</i> ,	to-day.	<i>hape</i> ,	again; etc.

2. Adverbs of Space.

<i>kae?</i>	where?	<i>teng</i> ,	there.
<i>moo</i> ,	where.	<i>pele</i> ,	in front.
(<i>éo</i>),	there (see Obs. 1).	<i>thlase</i> ,	below.
<i>mona</i> ,	here.	<i>kanthlè</i> ,	outside.
<i>kuana</i> ,	there (see Obs. 2).	<i>kogotle</i> ,	everywhere; etc.

Obs. 1.—*Eo* is only employed with the negative conjugation of 'to be'; e.g., *ga a éo* or *g'a éo*, he is not there, he is absent; *li khōmō ga li éo*, the oxen are not here; *ha a le siéo* (so orthographed for *sé éo*) when he is not present.

Obs. 2.—*Mona* and *kuana* can change their final *a* into *ō*; *monō*, means 'there,' and *kuanō*, 'here.'

3. Adverbs of manner.

<i>yuang?</i>	how?	<i>yualo</i> ,	thus.
<i>fèèla</i> ,	only.	<i>hakana</i> ,	so many.

<i>ha'mogo</i> , together.	<i>hang</i> ,	once, all at once.
<i>hakālo</i> , so much (see §28, Obs. 3).	<i>habeli</i> ,	twice (see §36).
<i>hagòlò</i> , much.	<i>buthle</i> ,	slowly.
<i>hanthle</i> , well (see Obs. 1).	<i>kapele</i> ,	quickly; etc.

Obs. 1.—Most adjectives can be transformed into adverbs by the prefix *ha* ; this is not the place for enumerating them all.

Obs. 2.—*Ka of è la* (or better *ka go f è la*, lit. by being finished) is a compound adverb meaning 'altogether,' 'entirely;' e.g., *ke ba bona ka of è la*, I see them altogether; but it is also used as a kind of abstract noun; e.g., *ka of è la ga bona*, all of them (lit. the totality or the entirety of them); the genitive pronoun *ga* agrees with the prefix of the Infinitive *go f è la*.

4. Adverbs of mood.

<i>na—na ?</i> (interrogative particle, see §148).	<i>ruri</i> ,	indeed.
<i>e</i> ,	yes.	<i>ka 'nete</i> , truly.
<i>chè</i> ,	no; yea.	<i>ka sebele</i> , really.
<i>ga, sa, sé</i> , (verbal negations, see, §147, ii).	<i>ekaba</i> ,	perhaps (lit. it can be).

§109. Most adverbs of nominal and adjective derivation form a diminutive like the nouns and the adjectives (§13 and §29). E.g., *hanthle*, well; *hanthlenyane*, pretty well; *ka thòko*, aside; *ka thòkonyana*, a little aside. *Gòle* and *pele* form the diminutives *gòyana* and *peyana*. Note also *kaofèyana*, nearly altogether.

b. The Preposition.

§110. The primitive PREPOSITIONS are rare in Sesuto. The principal are:—

Le, (*a*) with; (*b*) through (denoting motion).

ka, (*a*) by the means of (indicating the instrument); (*b*) in, by (in the sense of 'near').

ke, by (indicating always the cause or author of the action, cf. §139 Obs.).

go, (*a*) towards, and (*b*) from (according to the sense of the verb, see §§145. 146).

ha, at somebody's; (cf. *lehuè*, the home; *hūc*, at home).

§111. Many adverbs are used as prepositions when they are accompanied by *le*, with. E.g., *haufi le*, near to; *gòle le*, far from; etc.

Other prepositions are formed by adverbs or nouns used adverbially and followed by the preposition *go*. E.g., *pele go*, in front of; *thlase go*, under; *ka morao go*, after; etc.

Thirdly, some prepositions are formed by adverbs followed by the genitive case. E.g., *pel'a*, before, near; *gar'a*, between; *ka thlas'a*, under; etc.

Obs.—*Pel'a*, *gar'a*, etc. are probably contractions of *pele ea*, *gare a*, etc.

Finally, some prepositional relations are simply expressed by

a noun used adverbially in its nominative or locative form and followed by the possessive form of the pronoun. E.g., *litulong tsá*, in the place of; *bakeny sa*, instead of; *u'g'u*, towards; *ma-gareng a*, between; etc.

c. The Conjunction.

§112. The simple CONJUNCTIONS are in Sesuto primitive adverbs and prepositions. They are few in number, but give rise to many compound forms. It is remarkable that the greater number of Sesuto conjunctions are of a verbal nature, and that some of them still partake of certain verbal inflexions, according to the sense in which they are used. However, it is easy to observe that they crystallize more and more, and will slowly become invariable and fixed particles.

§113. We subjoin a tabular view of the principal conjunctions, appending to those which govern a special construction the number of the paragraph, where that construction is spoken of.

1. Simple Conjunctions, and their compounds.

<i>le</i> ,	and (§150, Obs.).	<i>ka goo</i> ,	then.
<i>ha</i> ,	when, if (§162 sqq.).	<i>ke moo</i> and <i>ke gona</i> ,	then (§171).
<i>go</i> ,	to.	<i>kamoo</i> (- <i>kateng</i> , see Obs. 1),	as, according-
<i>kapa</i> ,	or.		ing to the manner in which (§171).
		<i>athe</i> , <i>anthe</i> , <i>kanthe</i> & <i>kanthebo</i> ,	however.
<i>yuale</i> ,	now, then.	<i>yualeka ha</i> ,	as, like; <i>yualeka eka ha</i> ,
<i>leha</i> ,	although.		as if.

Obs. 1.—*Kateng* is used correlatively with *kamoo*; its use is optional. E.g., *kamoo u ratang kateng*, or *kamoo u ratang*, as thou likest.

2. Conjunctions of a verbal nature and their compounds.

<i>gomme</i> ,	and 'me, and (§150, Obs.).	<i>go thlōga ha</i> ,	from the time when.
<i>goba</i> , <i>gobane</i> ,	(a) that (§152);	<i>go fitlela ha</i> ,	until.
(b) because (§165).			
<i>kagobane</i> ,	because (§165).	<i>etsue</i> ,	for (§165).
<i>goya</i> , <i>goyane</i> ,	if (§185 and §186).	<i>e thlōga</i> ,	for.
<i>gola</i> , <i>golane</i> ,	if (§185 and §186).	<i>esita</i> ,	even.
<i>gore</i> ,	(a) that (§152); (b) in order	<i>empa</i> ,	but (see Obs. 2).
that (§173 and 174).			
<i>gore na</i> ,	whether (§153).	<i>efēla</i> ,	in fact, indeed.
<i>eba</i> , <i>eaba</i> , <i>ebile</i> , <i>ethlaba</i> , <i>ebe</i>	(see Obs.), then (§151); the same		
can be followed by <i>moo</i> or <i>gona</i>	with the same sense (§171).		
<i>are ha</i> , <i>eore ha</i> , <i>eitse ha</i> , <i>en'ere ha</i> ,	<i>ethl'ere ha</i> ,		when (§162).
<i>eare gobane</i> , <i>eitse gobane</i> ,	etc., after (§177).		
<i>esere</i> and <i>esere ha</i> ,	lest (§159).		

Obs. 1.—*Eba*, *eaba*, etc. are illative adverbial connectives; but their exclusive use for connecting sentences justifies their place among the Sesuto-conjunctions.

Obs. 2.— *E m p a* and *e f è l a* and sometimes the three preceding conjunctions, can be conjugated through all persons and classes of the Indicative Present and its participial form. E.g., *ke f è l a ke t h l a é a*, I shall certainly go; *ba u t h l u a b a m p a b a g a n a*, they hear, but they refuse.

Obs. 3.— The compound conjunctive phrases that can be composed with all these conjunctions are extremely numerous. We give only a few examples: *H a e l e*, as for; *h a e s é*, except; *h a e s é g o r e*, except that; *h a e l e g o r e*—*e l e g o r e*, either—or; *h a e b e e b a*, if; etc.

3. One noun is used as a conjunction; it is *m o t t a*, when (see p.64). Mark also *ka b a k a l e o*, therefore.

d. The Interjection.

§114. Some of the principal INTERJECTIONS are, among those which express—

(i) Sorrow: *Y o ! y o ' n a ! y o ' n a ' n a !* alas! poor me!

(ii) Pain: *I c h u !*

(iii) Surprise: *K h e l e ! h e l e ! b e ! u e ! e u ! h a !* etc.

(iv) Desire to honour a person: *O h o !* (especially before the name of a person addressed to; *t è !* prithee!

(v) Gratitude: *a h e !*

Notice, besides those, *h o !* to give emphasis to the preceding word or sentence; *h e !* well then! *u e !* added to the name of somebody who is called; etc.

§115. A very singular use is made of a great many interjections joined to the verb *g o r e*, to say (§96). The short sentences thus formed express sudden feelings, states or activities, but are generally employed only in familiar conversation. J.g., *ke r e t u i*, I am silent (I shut up); *a r e k a*, he stares; *g o r e r a v*, to get up; *g o r e s h u i*, to be all gone; *g o r e i i*, to contradict; and some fifty or sixty more, which may be found in the 'Sesuto-English Vocabulary' (Moria, 1876).

PART III.

THE SENTENCES.

A. THE SIMPLE SENTENCE.

§116. The elements of a simple sentence are (i) the subject, (ii) and the predicate: when the latter is not a verb, it is united to the subject by the copula. E.g., *ba tsamaéa*, they (subj.) walk (pred.), or logically analysed: They (subj.) are (cop.) walking (pred.); compare: They are old.

In every independent sentence the copula, when it has the sense of the Indicative Present, is not expressed in Sesuto. E.g., *li mpe*, they (are) bad; *go yualo*, it (is) so. In dependent sentences, on the contrary, the copula must be expressed. E.g., *ha li le mpe*, when they are bad; *leha go le yualo*, although it is so.

§117. Further, when the predicate is a noun or any substitute for it, not an adjective or adverb as above, the copula expressing the third person singular or plural of the Indicative Present is represented together with the subject, of whatever number or class it may be, by the verbal particle *ke*. E.g., *ke bathò*, they are men; *likhòmò tsena ke tse mpe*, these oxen are bad ones (lit., it is which [plur.] bad; compare *khòmò tsena li mpe*, these oxen are bad); *ke éena*, it is he; *ke hanthle*, it is well (in which case the adverb is a substitute for a nominal notion).

§118. In other tenses the particle *ke* resolves itself into the pronoun singular of the VI. class and the verb *go ba*, to be. E.g., *e ne e le mothò*, it was a person; *bāna bao e thla ba banna*, those children will be men.

Obs. — We add here, for the sake of comparison, the negative constructions of some of the preceding sentences: *Ga li mpe*, they (are) not bad; *ga go yualo*, it is not so; — *ha li sé mpe*, when they are not bad; — *gasé bathò*, they are not persons; *likhòmō tsena gasé tse mpe*, these oxen are not bad ones; — *bāna bao e ke ke ea e-ba banna*, those children will not be men.

§119. When the subject is indefinite but personal, corresponding to the English 'one,' the verb is generally in the passive voice. E.g., *go tsuoa kae? go uoa kae?* where does one come from? where does one go to? (often employed in addressing unknown persons met on the road).

The passive is not employed in the impersonal sentences, as: *Go lòkile*, it is right; *go gatsetse*, it is cold.

Obs. — For the meaning of those Perfects see §157, Obs. 2.

a. Extension of the Subject!

§120. The subject is generally specified by the apposition of a noun. E.g., *monna oa tsamaáa*, the man walks (but lit., he, viz. the man, walks); *sefate sea mela*, the tree grows.

The noun in apposition precedes always the pronoun which is the subject. It can be considered as a kind of absolute nominative.

Obs. 1.—It may already have been noticed in §16, that thus the pronoun representing the noun which is the subject in English, is always expressed in Sesuto. It agrees not only with the number of the noun, but also with its class.

Obs. 2.—The personal nouns *ntate*, *'mè*, *ngwana*, require the primitive pronouns of the I. class.

Obs. 3.—The prefixes of the IV. and V. cl. sing. and those of the V. and VI. cl. plur. may be dropped, when the pronoun subject or the possessive case or a distinguishing adjective follows. E.g., *khōmōli thobile*, the oxen have run away; *fate sa rōna se mela hanthle*, our tree grows well; *taba tsena*, these affairs.

Obs. 4.—The primitive pronoun *le* is employed, without any appositive noun preceding, before verbs referring to meteorological phenomena. The noun involved in this idiotism and never expressed, may be *legolimō*, sky or *leru*, cloud. E.g., *lea luma*, it is thundering; *re tšèpa goba le thla sa*, we trust that it will clear up.—The possessive and relative forms of *le* are used without *letsatsi* when speaking of a day; e.g., *la bobeli*, the second day; *ka le thlang*, on the coming day.

Obs. 5.—The subjective use of the substantive pronoun (§18, Obs. 1), may be alluded to here. It is employed in apposition before the personal pronouns to emphasize them. E.g., *rōna re bona hanthle*, equivalent to the English: As for us, we see well.

§121. The nominative in apposition can be distinguished by a demonstrative adjective or emphasized by a substantive pronoun. These qualifications follow, however, generally the noun. E.g., *mothū enoa oa tsamaáa*, this person walks; *lebitso lona lea lea bitsoa*, that very name is called out, or, as the words might also stand, *lona lebitso leo*, etc., lit., itself that name; compare the last Obs. of the preceding paragraph.

§122. If the noun is distinguished by an adjective, or a qualifying noun or participle, they are connected with it by the relative pronoun. E.g., *mothū eo e mogōlō oa tsamaáa*, that great (or old) person walks; cf. all the examples of adjectives given on p.11.

When several qualifications are referring to the same noun the relative pronoun must be repeated before each of them, and they are added one after the other without any copulative particle. E.g., *mothū eo e mogōlō, ea molemo, ea tšepgang o tsamai-ze*, that old, good and trustworthy person has gone.

Obs.—The reason of that seemingly incoherent expression is the fact that every attributive enlargement of the subject by an adjective is in Sesuto equivalent to the formation of a sentence, although the copula is never expressed be-

tween the relative pronoun and the adjective (cf. §26); and *le*, the copulative particle, cannot be employed to connect two sentences (see §150, Obs). E.g., *mothō e mogōlō le e mōlelele*, would therefore be a barbarism.

§123. Distinction by a genitive is expressed by the conjunctive or possessive *-a* added to the primitive pronoun of the distinguished noun, and followed by the distinguishing noun or pronoun (see §19). E.g., *khōmō ea morēna*, the ox of the chief; *khōmō ea rōna*, our ox (lit., the ox of us).

But in Sesuto the genitive expresses often a quality and not possession. E.g., *mosali oa mofumanegi*, means literally 'the woman of the poor one,' but is generally understood in the sense of 'the poor woman.' *Nyana oa Mosotō*, means therefore both, the child of the Mosuto, and, a Mosuto child.

Obs. 1. — We may note here that, when a noun is distinguished by an Infinitive, the latter is always connected with the noun by the primitive pronoun lengthened by a connective *-a*, because the Infinitive is considered as a noun of the VII. cl. E.g., *lerumo la go tšaba khōmō le kae?* where is the spear to kill the ox, (or, for killing oxen).

Obs. 2. — Here also must be mentioned the singular construction of *esō*, *enō*, and *abo*. In the Transvaal Sesuto these words are employed as the possessive pronouns of the three persons of the plural; but in the Southern Sesuto, which we speak of, these words mean 'my, thy, his home or family.' Thus, *nguan'esō* means 'my brother,' lit., the child of my family; *nguan'abo*, his brother; the plural is formed by simply adding, without any connexion, the substantive pronoun to *abo*. E.g., *nguan'abō rōna*, our brother: *bānab'abō bona*, their brothers. *Haesō* means '(at) my home' or '(in) my native country'; *babesō* is therefore 'my countrymen (or relations)'; *monna enoake on heuō*, this man is thy countryman.

Therewith is connected that other curious fact that *nguan'abo* designates the brother of a man or the sister of a woman, whereas the brother of a woman or the sister of a man is called *khaitšeli ea gae*.

§124. The noun can be further distinguished by a whole sentence introduced by, and dependent on, a relative pronoun. The construction of such relative sentences will be explained on p.64 sq.

§125. When the apposition to the primitive pronoun which is the subject of the sentence, is compound, being, for instance, a juxtaposition of two nouns both in the singular, two cases are possible.

(i) If the nouns are of the same class, the pronoun which is the subject of the following verb, must be in the plural of the same class. E.g., *monna le mosali ba tsamaile*, the man and the woman are gone; *ntja le khōmō li šuèle*, dog and ox are dead. The pronoun of the I. class may be employed even if the two nouns are of different classes, but denoting persons. E.g., *morēna le motsuulle ba e bona*, the chief and the friend see it; *motlanku oā ka le letlanya leo ba tsamaile*, my servant and that fool have gone. However, it is better for the sake of euphony to turn the difficulty, if possible, by saying, for instance: *Motlanku*

oū ka o tsamaile le lona letlanya leo, my servant has gone and so has that fool (cf. §126).

(ii) If the nouns are not personal, of different classes, and all, or at least, the last of them, in the plural, the pronoun may agree with the latter. E.g., *molomo oa gae le matlo a gae a magōlō*, his mouth and his eyes are great. If the nouns are all in the singular and of different classes, it is more correct to change the construction as above under (i). E.g., *molomo oa gae o mogōlō le cona uko ea gae*, his mouth is great and his nose also. If there are many nouns, and one of them is a plural of the VI. class, the plural pronoun of this class can be employed. E.g., *molomo oa gae, le matlo a gae, le litsèbè tsa gae, le uko ea gae li khōlō*, his mouth, his eyes, his ears and his nose are great. With that pronoun plural of the VI. class a kind of construction according to the sense can be effected, as with the personal pronoun under (i), when all the nouns enumerated denote animals. E.g., *tau le letsa li tsamaile*, the lion and the buck have gone.

Obs.—The same considerations regulate the concordance of the possessive pronoun with the preceding nouns; it is, however, better to repeat the possessive limitation after each possessed object. Cf. the first examples under (ii).

§126. Sometimes the indefinite pronoun of the VII. class is employed as the subject, and the distinguishing appositive noun follows the predicate. E.g., *go tsamaea mofumagali*, the queen has gone (lit., it went away, viz., the queen). This circumlocution is often employed to avoid some of the constructions mentioned in the preceding paragraph; e.g., *go tsamaile mollauka oū ka le letlanya leo*, my servant and that fool have gone.

b. Extension of the Predicate.

§127. The predicate can be completed by a direct or indirect object, and extended by adverbial distinctions or adjuncts.

§128. The transitive verbs are completed by the DIRECT OBJECT. If the object is a noun, it is placed after the verb; but there is no formal difference shown by inflexion, between the objective and subjective or nominative case of the noun. E.g., *morèna o bōlaile monna*, the chief has killed the man; *monna o bōlaile morèna*, the man has killed the chief.

§129. If the direct object is a primitive pronoun, its place is between the subject and the verb, or, if there is an auxiliary, immediately before the principal verb. E.g., *morèna o mo yéle*, the chief has eaten him up; *ba thla re bona*, they will see us.

Obs. 1.—The objective case of the primitive pronoun of the 1st pers. sing. (§17, Obs. 4) taking its place before a verb the initial consonant of which is variable, effects upon this consonant the same change as the reflective prefix *i* (p. 33). E.g., *morèna o mpōlaile*, the chief has killed me. For convenience' sake, we repeat here the table of those permutations:

- (i) *g* is sharpened into *kh*; e.g., *oa nkhaléfisa*, he has made me angry
 [(from *go galefisa*).
f *ph*; e.g., *oa mphèpa*, he feeds me (from *go fèpa*).
b *p*; e.g., *oa mpona*, he sees me (from *go bona*).
 (ii) *s* is sharpened into *tš*; e.g., *oa ntšwabiss*, he grieves me (from *go suabissa*).
sh *ch*; e.g., *oa nchapa*, he whips me (from *go shapa*).
tl *tlh*; e.g., *oa ntłhaba*, he pierces me (from *go tlababa*).
y *tj*; e.g., *oa ntjara*, he carries me (from *go yara*).
l *t*; e.g., *oa ntumelisa*, he greets me (from *go lumelisa*).
r *th*; e.g., *oa nthata*, he loves me (from *gorata*).

(iii) A radical beginning with a vowel is strengthened by an initial *k* as *oa nkamōgela*, he receives me (from *go amōgela*); *oa nkothla*, he beats me (from *go othla*).

When the radical begins with *m* or *n*, the *n* of the pronoun is assimilated and the radical *m* or *n* becomes articulate. E.g., *lea 'mamela*, you listen to me; *oa 'ngolla*, he writes to me.

Obs. 2.— Besides those permutations and changes it must be noticed that the *n* of the pronoun is changed into *m* before *p* and *ph*; see Obs. 1 under (i), *oa mphèpa*, *oa mpona*. This change is occasioned by the following labial and takes always place.

Obs. 3.— The objective pronoun of the 3rd pers. sing. (*mo*), when preceding a verb which begins with *b*, is contracted with this *b* into an articulate '*m*' (cf. §12 iv, *mo buso* contracted into '*muso*'). E.g., *ba 'mitsa*, they call him; *u 'mōlaile*, thou hast killed him.

§130. In negative dependent sentences, the negation stands also between the subject and the verb (§80 ii); the pronominal object, if there is one, must in such cases be placed between the negation and the verb. E.g., *ha ke sa mo rate*, when I do not love him; *ntja eo u sa e ratenj*, this dog which thou doest not like; (for this relative construction see p. 64 sq.).

§131. Instead of being a noun, the direct object can be an Infinitive, which we know to be the verbal noun in Sesuto. E.g., *ke rata go bina ga gae*, I like his singing; *o lakatsa go robala*, he wishes to sleep. In this latter example the Infinitive is called completive (see §180).

Obs.— The particle *go* of the Infinitive is generally dropped only after the verb *go tsua*, when it is employed as a special auxiliary (see §105, Obs.), and after *go thla* and *go nka*, in the formation of the Future and of the Potential (see §48. 58. 59).

§132. Besides the direct object there may be a further or INDIRECT OBJECT completing the transitive verb. If both objects are nouns, they follow both the verb, and the noun that expresses the indirect object must stand between the verb and the direct object. E.g., *morèna o neile bathō ba gae khōmō tseo*, the chief has given his men those oxen. But whenever there might

be an equivocation, or if the indirect object requires to be emphasized, it can be marked by the preposition *go*, *to*, and placed after the direct object. E.g., *malōme o rōmile mor'a gae go morēna*, my uncle has sent his son to the chief. The first construction, without *go*, is always used when the verb is in the relative species. E.g., *mosali o beetse baeti pitsa ea leting*, the woman has served the travellers a jug of kafir-beer.

Oss.— Use alone decides whether the relative species can be formed of a transitive verb or whether it is necessary to employ *go* after the simple verb for joining the indirect object to the predicate. Sometimes both constructions may be employed indifferently.

§133. If one of the two objects is a primitive pronoun, its place is always between the subject and the verb, whether it be direct or indirect. E.g., *o khethile namane, 'me a e nēa motlanka oa gae*, he chose a calf and gave it to his servant; *mōng a motse o thla gu nēa tšimō ena*, the master of the village will give you this field.

§134. When both objects are pronouns, the indirect object is put in the form of the objective case of the primitive pronoun between the subject and the verb; the direct object takes the form of the substantive pronoun and follows the verb, as in the preceding rule. E.g., *u thla 'nea'ng na ?* what wilt thou give me? *khōgō ke eo, ke thla gu nēa eona*, there is a fowl (lit., fowl is that one), I shall give it to thee.

§135. Some of the reflexive verbs seem to have a transitive meaning, others seem to take it by forming the relative species. But their primitive reflexive meaning is shown to be still persisting by the construction of those verbs with a direct object. When the latter is a pronoun, it is treated like the direct object in the case of §134, proving thus that the reflexive particle *i* (see §76) incorporated with the verb, is considered to be the indirect object of this verb. E.g., *ha e le Sesōthō, ke thla ithuta sona* (not *ke thla se ithuta*, as would seem natural, but is a barbarism), as for Sesuto, I shall learn it (lit., I shall teach it to me); *ha e le nthlō eo, ke ikhagetse eona*, as for that house, I have built it for me.

§136. When the indirect object completes an intransitive verb, it is always preceded by the preposition *go* (cf. §132) and follows the verb, whether it be a noun or a pronoun. E.g., *ba re go éena*, they said to him.

§137. In the passive construction, which is of a much more extensive use in Sesuto than in English, the word which is the nominative in English becomes in Sesuto the object, and the English indirect object becomes in Sesuto the subject. Thus the sentence: These flowers have been given to me by my friend, is equivalent to the Sesuto: *Ke neiloē lipalesa tsena ke motsualle oā ka* (lit., I have been given those flowers by my friend). When

the subject and the object are nouns, they may exchange places, without altering the meaning of the sentence. E.g., *bathō ba filoe khōmō ke morēna*, or, *khōmō e filoe bathō ke morēna*, an ox has been given to the people by the chief. The first construction is, however, more employed than the second.

Obs.— Even intransitive verbs can be used in the passive in Sesuto, but they must take the relative ending. E.g., *o shuetsoe ke ntat'ae*, his father has died, but lit., he was died by his father; cf., *ke latlegetsoe ke li-khōmō tsā ka*, I have lost my oxen.

§138. The predicate can be moreover completed or its force be qualified by various ADVERBIAL ADJUNCTS. When they are expressed by an adverb, it stands generally at the end of the sentence, never in the middle, between the subject, predicate or object. E.g., *motsualle oū ka o tšegile bāna ba gae hagōlō*, my friend laughed very much at his children.

§139. (i) Adverbial adjuncts of MANNER can be expressed by a phrase joined to the predicate by a preposition. E.g., *moā o jōka ka mokhoa o makatsang*, the wind blows in an astonishing way; *bāna ba ne ba araba ka botlale*, the children were answering wisely.

Obs.— We may explain here the meaning of the two prepositions *ka* and *ke*, which must be well distinguished. *Ka* has besides the locative (§142), the temporal (§141) and the modal (§139) signification, an instrumental meaning, expressing the means through, or with, which something is done. Thus: *Basali ba ithlotsitse ka letsōku*, the women have greased themselves with red ochre; *Makhoa a besa makote ka mollo*, the Europeans burn the bricks with fire. *Ke*, on the contrary, indicates the authorship or direct cause; therefore it is especially used after passive verbs to denote the author of the action expressed by the verb. E.g., *nguanan'a gae o yēloe ke nkue*, his little girl has been eaten by a leopard; *ba maketse ke pōlelo tsā ka*, they are astonished at (lit. by) my words; *naga ea Moshueshue e ne e arōtsoe ke Mogōkare*, the country of Moshesh was divided by the Caledon. Compare: *Go Kaloa ka Lerotholi*, to begin with Lerotholi; and *go Kaloa mokhoaoo* (see §126) *ke Lerotholi*, that custom was begun (or introduced) by Lerotholi. *Lerako leo le gagiloe ka mayoe a bethliloeng ke segagi se tlalefileng*, that wall has been built of hewn stones by a clever mason.

§140. (ii) Adverbial adjuncts of TIME may sometimes stand at the beginning of the sentence. E.g., *Mot'omong o rialo*, sometimes he says so. It may also stand at the end of the sentence, but never as in the English, 'he sometimes says so.' E.g., *gōsasane ba thla loantšā Baroa*, or, *ba thla loantšā Baroa gōsasane*, they will to-morrow fight the Bushmen.

§141. The divers adjuncts of time, classed according to their meaning, are the following:

(a) The time when something happens is expressed by the temporal indication preceded by the preposition *ka*. E.g., *o shuēle ka selemo sa go bōlla ga mor'a gae*, he died in the year of

his son's circumcision. The same adjunct may be rendered by the ablative case (§15) of the noun indicating the time, without preposition. E.g., *go no go le yualo nakong* (or *ka nako*) *ca ntou ca lithunya*, it was so at the time of the war of the guns (1880—81).

(b) The duration is expressed in like manner. E.g., *letloa le néle ka matsatsi a mabeli*, snow fell during two days. Sometimes it is sufficient to state the time of duration without any preposition and without employing the ablative case; the noun is used as a kind of adverbial accusative. E.g., *nyuana eo o ntse u lla bosigō bottle*, that child continues crying the whole night.

(c) The term of beginning or of ending is expressed by the locutions *go kala*, *go thlōga*, since, from, and *go jitlela*, until. E.g., *yo kala kayenō go jitlela ketello ea khueli go thla gōbeloa*, from to-day to the end of the moon there will be dancing (i. e. people will dance, cf. §19). When the term is expressed by a whole sentence, the latter is joined to the temporal locution by the conjunction *ha* (for the construction of these sentences, see §162 sq.); e.g., *o titimile go jitlela ha a ūēla jūtše, a shua*, he ran until he fell dead to the ground.

(d) The indication of the past time after which something happened, can only be expressed by a circumlocution. E.g., to-day, fifty years afterwards, *kayenō, ha go se go fetile lilemo tse mashōme a matlanō* (lit., when fifty years have already past).

(e) The age of a man is expressed by the verb *go na le*, to have, or *go ba*, to be. E.g., *Letsie o bathla a na le lilemo tse mashōme a supileng le metsō e tšeletšeng*, Letsea (as the English spell it) is about seventy-six years old; *o na a le lilemo tse mashōme a mabeli a metsō e metlanō, ha a tsuala Lerotholi*, he was twenty-five years old, when he begat Lerotholi.

§142. (iii) The adjuncts of PLACE are expressed by the locative case (§15) of the noun which denotes them. The locative is employed indifferently for the place where one is, where one comes from, or where one goes to. E.g., *Seeiso o agile motseng oa ntat'ae*, Seeiso lives in the village of his father; *malimō a na a e-tsua legageng lena*, the cannibals were coming out of this cave; *phakisa u ēe thabeng*, make haste and go on the mountain.

Obs. 1.—With *nthlō*, house, the locative is mostly used concurrently with the preposition *ka*. Also in some other cases forming tautologies. E.g., *o lutse ka thlung*, he remains in the house.

Obs. 2.—In some cases of local indication, the locative comes very near to an instrumental ablative. E.g., *o tšure lerumo letsogong la gae*, he holds a spear in his hand.

§143. The proper nouns do not take the locative ending, but are simply placed after the verb. E.g., *re agile Makhuarane, re mpa re tsua Keme, 'me re éa Maseru*, we live at M., but we come from K. and go to M.

Oss.— Some common nouns also do in certain senses not take the locative ending, as, *khōthla*, *monyako*, etc.

§144. As a noun standing in apposition to another noun does neither agree in number, nor be of the same class with it, so when the noun is appositive to another in a local adjunct, it remains in the nominative. E.g., *o theōgile Kolo, thaba ea Lesōthō*, he has come down from Kolo, a mountain of Basutoland; whereas it would be necessary to say, *o theōgile thabeng*, he has come down from the mountain. This shows that between the two nouns in apposition *e le*, it is, or *e leng*, which is, is understood.

§145. When the noun which expresses the indication of place is a common noun denoting persons, it cannot take the locative termination; then, the preposition *go*, to or at, must be employed, whether the verb expresses the idea of rest in or direction to or from. E.g., *re thla sala go bānab'abo rōna ka nakonyana*, *re mpa re se re thla thlōga go ba mōlōko oa rōna*, *re thle re ēe go bathō ba sele*, we shall remain some little time with our brethren, but soon we shall leave those of our tribe to go to strangers.

§146. The proper use of the relative species of the verb is of much importance in those cases, as may be seen in the following examples, which show that all depends on the signification of the verb. E.g., *banna bana ba nthlōgela*, these men leave me; *u nthlōgelle banna bana*, let thou these men remain with me; *o theōga thabeng*, he goes down from the mountain; *o theōgela le-ngopeng*, he goes down into the ditch.

c. Special Modes of Enunciation.

§147. A sentence can be affirmative, negative or interrogative.

i. The affirmative or positive construction needs no special explanation.

ii. The negation is expressed by the particles *ga* and *sa* (*sé*). As their construction involves grammatical dependance, they will be spoken of under §155 and §156; compare also §173.

§148. iii. The simple interrogation is indicated by the particle *na*, which produces no change of construction. *Na* must be placed at the end of the question, but it is also often employed at the beginning. E.g., *ua mo rata na?* doest thou like him? *Na banna bao ba thla éa Lesōthō na?* will those men go to Basutoland?

Even when the interrogation is indicated by a special interrogative adverb, as, *yuang?* how? *neneng?* when? the particle *na* may be used at the head or at the end of the sentence to emphasize the question. E.g., *na ba thlile neneng?* when have they come? *U bona yuang na?* How doest thou see?

Oss.— For the indirect interrogation see §153.

B. THE CONNEXION OF SENTENCES.

a. Coordination.

§149. Two sentences can be linked together in such a manner that two grammatically independent assertions are merely superadded. This is called Coordination.

§150. The principal Sesuto conjunctions of coordination are, as in most languages, 'me, and; *kapa*, or; *empa*, but; *athe* (*anthe*, etc.), however. Thus, *lira tseo li matha hagōlō, empa re thla li phallela*, 'those enemies run very quickly, but we shall pursue them,' are two coordinate sentences, the one being independent in construction of the other. The same relation exists in the following example: *Kea mo uthlwa, me ga ke mone*, I hear him and I do not see him.

But this is the case in Sesuto only when the time of the action in the two sentences is the present, or if the two sentences state actions of different times. In all other cases subordination takes place, see §157 and §178.

Obs.—The difference between 'me and le may be here alluded to; it is the following: 'Me is only employed to connect two distinct and complete sentences; its primitive and real meaning is probably 'and then;' le according to its prepositional nature and to its original meaning of 'with,' can only join together two nouns or substantive clauses. E.g., *likhōmō le linku li ile masimōng*, oxen and sheep have gone into the fields, which means much the same as *likhōmō li ile masimōng le linku*, the oxen have gone with the sheep into the fields; *u bona goba o robetse le goba o lora fēla*, thou seest that he sleeps and that he only dreams. Le cannot even connect two adjectives, because, between the relative pronoun and the adjective, the copula is understood, see §26 and §122, Obs. For an example with 'me, see in the paragraph.

§151. To the coordinating conjunctions mentioned in the preceding paragraph, must be added the whole series of conjunctive adverbs formed by the verb *go ba*, to be, and the primitive pronoun of the VI. class singular, as *eba*, *eaba*, etc. (§113, 2, but not their combination with *ha*, *mwo*, etc.). The construction is idiomatic. They are always followed by the Indicative Present. E.g., *ebile Doda o ipathlela setšabelo; ... eaba o thibelloa thabeng ea ntat'ae Moorosi ke Makhooa*, then Doda looked out for a refuge; ... then he was besieged by the Europeans on the mountain of his father Morosi.

Obs. 1.—A literal translation of such sentences may give the key to their singular construction. The first clause means, 'it happened—Doda looks for a refuge;' the Sesuto mode of thinking seems to shrink from logical subordination in this case, and to escape it by employing the direct speech even in narration, as in the example above. Compare: *Ethlaba o balegela'ng na?* Then why will he flee? which means literally: It will happen—he flees why?

Obs. 2.—*Eaba* is the consecutive form of *ebile*, and is better used in

the course of a narration, whereas *e b i l e* rather begins a new section. For another expression equivalent to *e b a*, see §160, Obs. 2.

§152. We class here also the sentences introduced by the connective *goba* (or *gobane*) and *gore*, that. Although from the point of view of our logical schemes, such sentences are complete and subordinate, yet grammatical subordination is so clearly characterized in Sesuto, that there remains no room under the head of subordination for sentences in which the distinctive grammatical signs of it (see §154) are not found. E.g., *ke uthluile goba tsela eo ga ea senyega*, I have heard that that road is not spoiled; *go yualo, gobane makoloi ga a ée ka eona*, so it is, because the waggons do not pass over it; *goa bonagala goba morèna o rata ntoa*, it appears that the chief wishes for war.

Obs. 1.—The analysis of these sentences gives the same results as in the preceding paragraph. *Goba* is simply equivalent to a colon (:); the sentence introduced by it is so distinctly separated from what we might be inclined to term the principal sentence, that sometimes, contrary to the rule given in §17, Obs. 3, the primitive pronoun takes the absolute euphonic form, as shown in the last example given above.

Obs. 2.—For the construction after *ka gobane*, see §165 and for *gore* in its final sense, §173 and 174.

§153. On account of the construction employed with *goba* or *gore*, there is no special form for the indirect question. It is placed in its direct construction (see §148) after *goba* or *gore*. E.g., *nka be ke rata go tseba gore na ntate ga a ka a fitla*, I should like to know whether my father has not arrived, or lit., to know that, (equivalent to a colon, see §152, Obs. 1) has my father arrived?

b. Subordination.

§154. Two sentences can be thus united together that the construction of the second is affected by the connective with which it is related to the preceding sentence. We call this relation SUBORDINATION.

The grammatical characteristics of all subordinate sentences are such in Sesuto, that they cannot be mistaken. Besides some special particularities, every dependent sentence is distinguished by the use of *a* instead of *o* for the pronoun of the 3rd person singular of the I. class, and, when negative, by the use of the negation *sa* instead of *ga*.

§155. The SIMPLEST SUBORDINATION appears in the conjugation of the past compound tenses (see §49 and fol.) in which the principal verb is dependent on the preceding auxiliary. However, this subordination is only shown in the pronoun of the 3rd pers. sing. I. class of the principal verb, which in this case is always *a*. E.g., *o na a rata*, he loved. This dependent form of the same pronoun is also necessary in the negative conjugation

of the simple tenses of the Indicative; e.g., *ga a rate*, he does not love.

Obs. 1.— It is certainly remarkable that only the pronoun of the 3rd pers. sing. I. class is sensitive to that weakest of subordinations.

§156. In the negative conjugation of some compound tenses (p.34 and fol.), the principal verb alone takes the negation; and, as this principal verb is dependent on the preceding auxiliary, the negation used is *sa*. E.g., *o na a sa rate*, he did not love. *Sa* is always placed between the pronoun which is the subject and the verb. The negation *sé* seems to be the subjunctive form of *sa*, and is therefore employed in the Subjunctive and in the Imperative. E.g., *u thla lelella gore a sé thlōge*, thou wilt watch that he does not leave; *u sé ke ut bōtela letho*, do not say anything.

Obs.— The reason of the use of *sé* in the Infinitive (p.35) is difficult to give.

§157. Similar effects of subordination are observed in the narrative of consecutive events. The narration begins generally with the Perfect Tense, but the consequent facts having happened in the same past, are expressed by the CONSECUTIVE PERFECT. In this tense, all the pronouns are lengthened by an *a* (see p.20), except the pronoun of the 3rd person singular of the I. class, which is used in its dependent form *a*. E.g., *a palannile maobane, a khelōga tsela, a latlejo, a hōclu hūe e se e le bosigō*, he went out riding yesterday, he went out of the way, got lost and came home when it was already night.

Obs. 1.— The subordination of two narrated events which happened in the same past, is so strong in the Sesuto mind, that, when the second event is negative, the Perfect of the Subjunctive is mostly employed to express it. E.g., *a kala go titima, a ithiba litsèbù ka menosna*, 'me a sé ke a talima kamorao; he began to run, he stopped his ears with his fingers and did not look back, (but literally the last sentence means, 'so that he did not even look back').

Obs. 2.— It may be mentioned here that the Perfect tense of some verbs is regularly used to express a state; the Pluperfect takes then the sense of the Imperfect. E.g., *go futhu metse*, it is hot; *Phuthiatsana e thletse litlapi tse ngata*, the Ph. (is full of) contains many fishes; *ona a eme pel'a nthlō*, he was standing before the house.

§158. The consecutive Perfect can be also employed after an Imperfect, and may, in this case, either continue to express the Imperfect past or without any formal change go over into the sense of the Perfect. E.g., *o na a tsama'a le motse, 'me a bathla tōna la morèna, a 'mitsa ka lentšue le legōlō*, 'me a sé ke a le jitiela, he was walking through the town and was looking for the councillor of the chief, he called him with a loud voice and found him not.

§159. In like manner, the consecutive Perfect is employed in

the compound formation of the past negative tenses (§85 sqq). It expresses the consequence of the auxiliary; e.g., *ga kea ka ka rata*, I have not loved, lit., I have not been able—and I loved, or — that I loved.

For the same reason, this tense is used after the conjunctive locutions *e sé re* or *e sé be*. E.g., *thlōga, e sé re motl'omong ua tlageloa ke kōtsi*, leave lest thou meet haply with an accident. Compare the formation of the Subjunctive Perfect, *u sé ke ua tlageloa*.

Obs. 1.— The Potential Mood can also be employed after these conjunctions. E.g., *le sé ke la ya lithūloana tsena, e sé re le ka shua*, do not eat of these fruits, lest you should die.

Obs. 2.— For other constructions of almost the same sense, see §175.

§160. A very idiomatic locution, bearing all the marks of subordination, is found in the CIRCUMSTANCIAL SENTENCE. It corresponds generally to an English participial phrase, but forms in Sesuto a complete sentence of a special dependent construction. The primitive pronoun, by which it is always connected with the subject of the principal sentence (for it cannot be dependent on any attribute nor on the predicate; but see §161), is, of course, *a* in the 3rd pers. sing. of the I. class. Besides this, all the pronouns remain in their primitive form, even when the verb stands absolute (§17, Obs. 3); the verb itself can only be used in the Indicative Present or Perfect, when the latter has the sense of the Present (§157, Obs. 2). When the idea is negative, *sa* is naturally used instead of *ga*. E.g., *moruetsana eo o na a mo khatlisa, a le mothle hagōlō*, that damsel was agreeable to him, she being very fine (notice that the copula is expressed according to §116); *re ile, ra 'mōlella taba tseo, re ntse re lla*, we went and told him those news, weeping all the time (lit., we continue we weep); *u fitlile lengopeng lena, ua ba ua ōela teng, u sa ele tloko*, thou hast arrived to this ditch and thou hast fallen into it, having been inattentive.

Obs. 1.— When the action of the verb of the circumstantial sentence is to be represented as habitual or the state *es* continuous, the special form of the Perfect in *-e* (cf. §44, Obs. 3) is much used. E.g., *motl'omong ka mora' lefu la nguanan'a gae, o na a chakela nageng, a fufuleloe, a thlakasele hagōlō, a Kale go bokolla*, sometimes after her little girl's death, she was going out into the country, she would perspire, tremble all over and begin to cry violently.

Obs. 2.— A very singular construction is sometimes adopted instead of *e a ba* and the following Present (see §151) in a consecutive narration. The verb *go re* is used as a special auxiliary implying the sense of 'then' (cf. §104), and the following verb with its pronoun forms a circumstantial sentence. E.g., *a re a sa bus, ga tloga morali oa gae, she was still speaking, when her daughter appeared, lit., she said she still speaks and it appeared her daughter; ka re ke ba bona ba tsamséa*, then I saw them go away.

§161. The circumstantial sentence can be employed with

a completive meaning after the verbs, implying a perception of the senses; in this case, the pronoun which is the subject of the circumstantial sentence refers to the object of the preceding predicate. E.g., *eaba ke mo talima a thlōga a titima*, then I saw him run away, (lit., he leaves he runs); *nguana o bone namane e kēna serapeng*, the child saw a calf come into the garden.

§162. Further subordinate sentences are introduced by the conjunction HA and ITS COMPOUNDS *leha*, *eitse ha*, *ekare ha*, etc. Whenever *ha* means 'when' or 'whilst', it is followed by the Present Tense of the Indicative. E.g., *Basōthō ba ne ba phela ba thaba ha go phela Motlomi*, the Basuto enjoyed life whilst Motlomi lived (lit., lives); *re ne re ile selibeng, 'me ha re le teng nōga ea tloga, 'me le 'na ka tšōga ha ke e bona*, we had gone to the fountain, and whilst we were (lit., are) there, a snake appeared and even I was frightened when I saw (lit., see) it; *ethlare ha le fitla mane, le thla supisoa moo le ka lebang teng*, when you arrive there, you will be shown which direction you can take (lit., where you can direct yourself to).

§163. Followed by the Perfect, *ha* takes the meaning of 'after.' E.g., *ngaka ha e Ketile go bua le rōna, e bōetse hāe*, after having finished to speak with us, the medicine-man returned home; *eitse ha a tsuile, a bona motse o se o tuka*, after coming out he saw the village already burning; *ethlare ha u potile thaba ka ng'ane u thla fitlela seliba*, after having turned the mountain round there, thou wilt come to a fountain.

Obs. 1.— The appositive noun (§120) of the sentence introduced by *ha* may in every case be placed before or after the conjunction. See the first example given in the paragraph and the last of the following observation.

Obs. 2.— The sense of 'as soon as' is obtained by the use of the special auxiliary *se* (p.44) after *ha*. E.g., *ha ba se ba Ketile go sebeta, ba Kala go robala*, as soon as they have finished working, they go to sleep; compare another combination, *khōmō ha e se e tsamaile hanyenyane, e bōetse fātše e shuèle*, the ox had scarcely gone a little farther, when it fell down dead (as soon as the ox had yet gone, etc.).

Obs. 3.— *Ha* is very seldom followed by the Future (like the English 'when'); but the participial form of the Future may be used after *motla* (§172). Whenever *ha* is followed by the Future Tense it takes the meaning of 'until' or 'before'. E.g., *le ne le lutse go ka e, ha le thla thla mona?* where did you reside before coming here? or until coming here? The same idea can be expressed in Sesuto by: *Go fitla ha le thla mona orle e-so go thle mona.*

§164. *Ha* is further used in a completive sense, where the English language employs simply the Infinitive. Thus: *Moshue-shue o entse hanthle ha a ile Thaba Bosigo*, Moshesh did well to go to Th. B.; *go éa ka'ng ha u thlile u 'nōtši?* how is it that thou hast come alone?

Obs.— For the use of *ha* in the sense of 'if,' see §183.

§165. The conjunctions *kagobane* and *etsue* are also followed by a simple dependent construction. E.g., *utkluu 'na, re bòele le uena, etsue u sa tsebe gore na u thla isoa kae*; hear me, let us return together (lit., that we return with thee), for thou knowest not where thou mightest be led to; *ga le na tókelo ea go bua, kagobane le sa ka la hitsoa*, you have no right to speak because you have not been called.

Obs.— *Kagobane* may also be followed by an absolute sentence; when *gobane*, is employed in the sense of 'because,' it is never followed by a dependent construction.

§166. THE RELATIVE SENTENCES must be classed among the subordinate sentences, because, when they are negative, the dependent form *sa* of the negation is exclusively used. Besides this, the verb following a relative pronoun (or particle, see §171) takes always the participial construction. E.g., *ke ena tsela e isang ia Ramatšelisó*, this is the way leading to R.; *monnu eo ea 'mòleletseng taba tseo, o ile hūe*, that man who has told him those news, has gone home; *uena ea mo utluileng, u re phétele pòlelo tsa yae*, thou who hast heard him, repeat us his words.

§167. Another arrangement is preferred sometimes when the antecedent of the relative pronoun is a substantive pronoun, as in the last example of the preceding paragraph. In this case, the substantive pronoun is emphasized by a distinguishing pronoun; the primitive pronoun must be used with the verb (if in the 3rd pers. sing. of the I. class., in its dependent form *a*), but the verb itself remains in the participial construction. Thus transformed, the example quoted above would be: *uena eo u mo utluileng, u re phétele pòlelo tsa yae*, lit., thou that thou him hast heard, etc., thou one who heard, etc.; *ròna bao re 'monang,* we who see him.

Obs.— In reality this is an ellipsis of the relative pronoun. Such an omission is frequent in English only when the pronoun is in the objective case; e.g., 'that book I was reading' instead of 'that book which I was reading.'

§168. The construction expounded in the preceding paragraph is exclusively employed, when the relative pronoun is in the objective case. The antecedent is marked by a distinguishing pronoun, especially by the forms in *-ee, -oo*, etc.; the following sentence differs from any other subordinate sentence only by the use of the participial construction of the verb. E.g., *tšimò eo u e bonang ke ea nate*, the field which you see, is my father's; *monna eo a 'mòleletseng taba tseo, o ile hūe*, that man to whom he has told those news, has gone home, (compare this sentence with the second example of §166); *puo ee Keéena a sa rafeng go ithuta eona, e fela e thata*, the language K. does not like to learn, is really difficult.

§169. The genitive of the relative pronoun ('whose') is ex-

pressed in Sesuto by a similar construction. E.g., *'mè eo ngua-
n'a gae a bôlailoeng o na a le teng*, the mother whose child has
been killed, was there, lit., the mother her child it having been
killed was there; *eo khômô tsa gae li nonneng, o rata go li bôga
ha li orôga*, he whose cattle is fat, likes to admire them when
they come home in the evening.

§170. When the relative pronoun is governed by a preposition,
the construction explained in §168 is employed, but the pro-
noun referring to the antecedent takes here the substantive form
and stands with the preposition after the verb. E.g., *seliba see
re bathlileng re e-nôa go sôna se sebe*, the fountain we nearly
drank of, is bad; *mogôma oo nguan'abo a sa kang a rata go lema
ka oona, o boima hagôlô*, the hoe his brother did not like to work
with, is very heavy.

§171. The adverbs *moo* and *gona*, and all the conjunctive ad-
verbs composed with them, are followed by a relative sentence.
E.g., *u 'no u talime leseli lane, ke moo u thla fitlelang monyako*,
look steadily at that light yonder, then thou wilt reach the
door; *ga re tsebe moo 'Mamotlolo a leng teng*, we do not know
where M. is; *e bile gona Mokone a Kalang go galefa*, then the
Kafir began to be angry; *'me a re: U ile ua bua kamoo ke sa
rateng kateng*, and he said: Thou hast spoken as I do not like
you to do.

§172. The conjunction *motla*, when, governs also a relative
sentence. E.g., *bathô ba bangata ba Khalane, motla re sé nang liyo
Lesôthô*, many people dispersed themselves when we had no food
in Basutoland; *motla le fitlang, le thla phômôla*, when you
arrive, you will rest.

Obs. 1.— Apparently the relative sentence after *motla* derives from a
primitive construction like the following: *Motlang oo re sé nang liyo
ka oona*, at the time, etc.

Obs. 2.— The idea expressed by the last example of the paragraph might be
rendered just as well by: *Ha le fitlile or ethlare ha le fitlile* (§163).

§173. The SUBJUNCTIVE is essentially a dependent mood. Its
use must therefore be spoken of here.

Assertions implying an order or a desire are followed in Se-
suto by a subordinate sentence, the verb of which stands in the
Subjunctive. The connective particle generally employed be-
tween two such sentences is *gore*, much more seldom *goba*. If
the completive sentence is negative, the negation must be *sé*,
and of course, the form of the pronoun of the 3rd pers. sing. of
the I. class is always *a*. E.g., *ntat'ae o mo laetse gore a teleki-
setse manamane lesakeng*, his father has ordered him to drive the
calves into the kraal; *o rata gore ke ée ke etele malôme*, he wishes
me to go and take a journey to my uncle.

In the negative, the Subjunctive Perfect is usually employed in preference to the Present, but without implying a past meaning. E.g., *'mè o bōletse gore re sé ke ra tsuela kanthlè*, mother said we were not to go outside.

§174. The same construction with *gore* is used in all final sentences; e.g., *morèna o beile banna ba bane gar'a mafika gore tsela ea motse e lebeloe*, the chief has posted four men among the rocks that the way to the village be guarded; *ke thlile go uèna gore re sé ke ra lièga go buisana*, I come to thee that we may no longer delay our conference.

§175. When the final meaning of the subordinate sentence inclines to a consecutive sense, or, from another point of view, when the Future of the Subjunctive is used or the negative, the connective particle may be omitted. E.g., *ngwana o robalitsoe a thle a fole*, the child was put to sleep, that it might get better; *thlōga u sé ke ua tlageloa ke kōtsi*, be off that you may not meet with an accident.

Obs.— Compare with this last sentence the second example of §159.

§176 The Subjunctive is further employed after *e ka khona*, it is necessary. E.g., *e ka khona le potōlōge ka ng'ane*, it is necessary that you turn round over there.

Obs.— *Ke tšuanetse*, I must or I ought to, is constructed with a following complete Infinitive (see §180). E.g., *le tšuanetse go potōlōga ka ng'ane*, as above.

§177. The conjunctions *goba* and *gobane*, spoken of in §152, can also be used in the meaning of 'after,' in which case they are followed by the Subjunctive Mood. The compounds *eitse gobane*, *eare gobane* and *ethlare gobane* follow the same rule. E.g., *gobane ke kene ka thlung, a busetsa lemati*, after I had entered the house, he shut the door (lit., he replaced the plank); *ethlare gobane molekan'a gao a tloe thaba ena, o thla bona Senka*, after thy companion has climbed this mountain, he will see the Orange River.

§178. A particularity of the consecution of tenses may be mentioned here. After an Imperative and after a Future, the following verb implying the same meaning must stand in the Subjunctive. E.g., *thlo u bone*, come and see; *uthluang lentsue lā ka, le mamele keletso eū ka*, hear my words and listen to my advice, (*le* is, of course, not the preposition but the pronoun of the 2d pers. plur.); *ke thla khanna liphōlō, ke li bofe*, 'me ke tsamaée, I shall drive the oxen together, inspan and start.

Obs.— In reality there is a logical difference between the Sesuto expression and the English rendering in this case. In Sesuto the actions following a Future or Imperative are considered as intentional or final. *Thlo u bone* means literally, 'come that thou see'; thus, the signification of the last sentence

in Sesuto is: 'I shall drive the oxen together in order to inspan and thus to start.'

§179. Finally the Subjunctive alone is often used in a direct question corresponding to the English Future. E.g., *ke gu ekeletse bogobe?* shall I give you more bread? This is apparently an elliptic construction for, *na u rata gore*, etc., or, *e ka khona ke gu ekeletse bogobe na?* do you wish me to, or, is it necessary that I give you some more bread?

§180. The construction of final sentences can in many cases be replaced by the use of the completive Infinitive, if no ambiguity results of this transformation. E.g., *morèna o beile banna ba hane gar'a mafika go lebela tsela eu motse*, the meaning is the same as in §174. It is evident that in the second example of that paragraph, the change of construction could not take place. *Kea thla go bathla serōtō sū ka*, I come to look for my basket.

§181. Comparison is effected in Sesuto by the Infinitive of the two verbs, *go feta*, to surpass, and *go e-na le*, probably 'to be with.' These Infinitives give rise to the following constructions: *Palesa eo e nthle go e-na le ena*, that flower is prettier than this (lit., is pretty to surpass this).

The comparative can further be expressed by the following circumlocutions: *Palesa eo e feta ena ka bothle*, that flower surpasses this in beauty, or, *palesa eo e nthle hagōlō go ena* (lit., that flower is much pretty to (viz., in regard to) this).

Obs.— We must add here that the Superlative is also formed by circumlocution, as follows: *Palesa eo e nthle-nthle*, or, *e nthle hagōlō*, or, *e nthle ka go fetisa*, or, *e nthle go feta tsotle tse ling*, or, *go e-na le tsotle*, all these expressions meaning: That flower is very pretty, or the prettiest.

§182. In CONDITIONAL SENTENCES the subordinate clause expressing the condition (called protasis) must be distinguished from the following (called apodosis), which is the principal. Further, there are several conditional modes which must be explained separately, for instance, the protasis can suppose either a real, or only an ideal, imaginary case.

§183. (i) If the case is real, *ha* is employed as a conditional particle and constructed as in §162. Indeed it is often difficult to decide whether the sentence is temporal or conditional. E.g., *ha u bōlela taba tsa 'nete, re thla gu mamela*, if (or when) thou tellest true news, we shall listen to thee; *ha ke bua le éena yualo, kea mo tlōmphōlla*, if I talk thus to her, I dishonour her.

Obs.— The compound particle *leha*, even if, although, is constructed like *ha*. E.g., *leha ke khutsa ke leteng, kea mo tlōmphōlla*, although I keep silent being there, I dishonour her.

§184. (ii) When the protasis states not a real, but a very pos-

sible case, *ha* is followed by the Potential Mood, or *ekare ha* may be used with the Indicative Present following. E.g., *ha u ka bōlela taba tsa 'nete, re thla gu mamela*, if thou art going to tell true news (which is possible, which may be), we shall listen to thee; *ba lekantse goba, ekare ha ba khalemela nguana ka mathla, o thla baka*, they thought that if they tried to scold the child very much, it would get better. In both cases the apodosis is in the Future Tense. Sometimes the Potential Present is used instead of the Future; so also, one might say in the last example, *a ka baka*, he may get better.

§185. (iii) But the supposition can also be merely imaginary; in this case, the conjunction *goya* (or *goyane, gola, golane*) is used instead of *ha*.

a. When the case is supposed to be impossible at the present time, the verb of the protasis may be employed optionally in the consecutive Perfect or in the Indicative Present, and, if negative, in the Subjunctive Present or Perfect. The verb of the apodosis stands in the Present of the conditional. E.g., *goyane ua bōlela* (or *u bōlela*) *taba tsa 'nete, re ka be re gu mamela*, if thou told true news (but thou doest not), we should listen to thee; *goya ke lakatsa go khuthla, nka be ke khuthla*, if I wished to return, I should return; *golane go sé be yualo, nka be ke sé luanō*, if it were not so, I should not be here.

§186. b. If such an impossible case is imagined in the past, the verb of the protasis is either in the Perfect, in the consecutive Perfect, or even in the Pluperfect, and, if negative, in the Subjunctive Present, or better, in the Perfect of the same Mood. In the apodosis the verb stands in the Conditional Present or Perfect according as the affirmation refers to the present time or to the past. E.g., *goyane u bōletse* (or *ua bōlela*, or if referring to a further past, *u no u bōletse*) *taba tsa 'nete, re ka be re gu mamela* or, *re ka be re gu mametse*, if thou hadst told true news, we should listen to thee, or, we should have listened to thee; *golane molisa a kenya manamae lesakeng, a ka be a le teng*, if the shepherd had put the calves into the kraal, they would be there; *nka be ke sa ka ka fumana monyoko, goyane e sé be vèna ea nkisang*, I should not have found the door, if thou hadst not been there to lead me; *goyane morèna a sé ke a éa ka sebele sa gae, a bua le bona, ba ka be ba sé na molatō*, if the chief had not gone himself (lit., in his reality) and spoken with them, they would not be guilty.

Obs. 1.— If referring to the past, the apodosis may also be constructed with *ekabè eba* (usually *ekab'eba*) and a following Perfect. E.g., *goyane u bōletse taba tsa 'nete, ekab'eba re gu mametse*, as above.

Obs. 2.— It could not be asserted that all the constructions enumerated

above as optional are synonymous ; but the difference would be in most cases a stylistic one.

Obs. 3.— When the verb of the protasis is the substantive verb *go ba*, the rules of §116—118 must be observed ; e.g., *mothō enoa goyane ke Mosōthō, a ka be a tseba tsela*; if this man were a Mosuto, he would know the way ; *goya gasé leshōlu, re ka bere sa ka ra gu neela éna*, if he were not a thief, we should not have given him over to thee.

FOURTY-TWO

GRADUATED EXERCISES.

N.B.— For typographical reasons we substitute in the quotations heading each exercise, the letter N. for the sign §.

INTRODUCTORY OBSERVATION.— After having carefully studied the First Part N.1—6 of the Elementary Grammar, the learner may proceed to these Exercises.

The best way of practising them is: (i) To read with great attention the NN. quoted in each Exercise; (ii) to learn by heart the words indicated and their meaning; then, (iii) to translate the Sesuto sentences into English and to write this translation into a copy-book, of course, without looking at the English version given in the book. The translation written in the copy-book must be compared with the printed translation and corrected only after the whole Exercise has been translated. These corrected sentences will then be re-translated into Sesuto, and compared with the printed original. Finally, (iv) the translation in both ways ought to be gone through orally and repeatedly, until they can be said fluently and without error.

The English part of each Exercise is mostly a free translation of the preceding Sesuto sentences, to accustom the learner from the beginning not to translate slavishly the words, but to render correctly the thought.

It will sometimes happen, especially in the beginning, that the learner will not understand the whole of the paragraphs belonging to Part III and quoted in the Exercises. It would have been difficult to refer to parts of paragraphs. The learner will soon find out what is relating to his Exercise.

Exercise 1.

Read N.7—9. 11. 116. 117., and the Observation following N.150. Learn the three first nouns of the three first classes in the Vocabulary and the three first persons singular of the Indicative Present in N.63 (after reading Obs. 3 of N.17; compare also N.43).

Ke a b'ona means 'I see.'

Ke bosigō. O bona metse. Ke banna. Ke rata meru. Ke balisa le baeti. O rata bogobe. U bona bathō, 'me ke baeti. Mosali ke mothō. O bona motse le meru, 'me ke bona banna. Ke bogobe. Ke bona moru. O bona metse le bathō. Ke basali. U bona monna le mosali.

It is night. He sees towns. They are men. I like forests. They are shepherds and travellers. He likes (or wants) bread. Thou seest persons, and they are travellers. A woman is a person. He sees a town and forests, and I see men. It is bread. I see a forest. He sees the towns and the people. They are women. Thou seest a man and a woman.

Exercise 2.

Read N.7—11. 48. 149.

Learn the three first nouns of the three last classes in the Vocabulary.

Ke na le means 'I have.'— E means 'yes.'

O na le matsogo le maōtō. Na u bona mothō na? E, ke setsōmi. O rata linōka. Le na le livōtō. Re bona letsatsi. Ke bona likhōmō, 'me ke thla bona balisa. Re na le sefate. Ba thla bona tau. Ke na le matsogo. Ke nōka. Na u rata meru na? U thla bona meru le titau. U bona lifate le likhōmō na?

He has hands and feet. Doest thou see somebody? Yes, it is the hunter. He likes rivers. You have baskets. We see the sun. I see the oxen and I shall see the shepherds. We have a tree. They will see the lion. I have hands. It is the river. Doest thou like forests? Thou wilt see forests and lions. Doest thou see trees and oxen?

Exercise 3.

Read N.7—12 iii. 16. 17. 61. 120.

Learn the 13 first irregular nouns in the Vocabulary, and the meaning (to be found also in the Vocabulary) of the verbs *go thla*, *go bathla*, *go tsamaéa*; further, the subj. form of the Primitive Pronouns sing. and plur. of the 1st and 2nd pers. and of the 3rd pers. I. and II. cl., as given in N.17.

Bathō ba rata letsatsi. Morèna o thla bona likhōmō. Na 'nyeo o na le yoang na? Ke rata mebala. Balisa ba thla thla go bathla likhōmō. Baeti ba rata go tsamaéa. Ke 'muso. Na le

rata yoala na? Marèna a thla thla. Bonkhōnō ba rata go bona bāna. Molimō o rata mafutsana. Morèna o bathla balisa le likhōmō.

Men (i.e. human beings) like the sun (or the day). The chief will see the oxen. Has a certain person grass? I like colours. The shepherds will come to look for the oxen. The travellers like (or want) to start. It is the government. Do you like beer? The chiefs will come. Grandmothers like to see children. God loves the poor. The chief seeks the shepherds, and the oxen.

Exercise 4.

Read N.12 (i)—(vi). 116. 120, Obs. 1—3.

Learn the 13 following irregular nouns, and all the subjective forms of the Primitive Pronoun in N.17. Also the meaning of *go ya* and *go nōa*.

Hanthle means 'well.' *Ntate* and 'mè, without any distinction or limitation, mean always 'my father, my mother.'

Ntate o na le mathlè le masimō. Ke setsōmi. Ke setsōmi. Litau li rata go ya bathō. Na le bathla mauamane na? Mothō o na le maōtō le matsogo le meno le matlo. Khomō li nōa metsi. Bāna ba tsamaéa hanthle. Ke na le lipheo. Baeti ba bathla nōka. Re thla bona linaka le litāiba. Na setsōmi se nōa yoala na? Botlale bo thla thla. Manamane a rata yoang.

My father has houses and fields. It is a hunter. I am a hunter. The lions like to eat men. Do you look for the calves? Man has feet, hands, teeth and eyes. The oxen are drinking water. The children walk well. I have wings. The travellers seek the river. We shall find horns and feathers. Does the hunter drink beer? Wisdom will come. The calves like grass.

Exercise 5.

Read N.13—15 103. 142. and repeat N.7—15.

Learn the remaining irregular nouns and the meaning of *go éa* and *go tsua*.

Na bengahali ba éa nōkeng na? O sa bathla botlale ka matsogo. Mafutsana a rata mojumagali. Basali ba tsua masimōng. Setsōmi se merung, 'me molisa o masimōng. Nguanana o nōa nōkeng. Na o sa bathla likala metsing na? Monna o thla éa tsimōng. Morèna o tsua thlung. Na litau li lifateng na? Ba na le manaka serōtōng. Ke éa nōa ka letsogo. Bo'mè ba éa motseng. Na u ka thlung na?

Are the masters going to the river? He still seeks wisdom

with the hands. The poor love the queen. The women come from the fields. The hunter is in the forests and the shepherd in the fields. The little girl drinks at the river. Doest thou still look for bamboes in the water? The man will go to the field. The chief comes out of the house. Are the lions on the trees? They have the horns in a basket. I am going to drink with the hand. The mothers go to town. Art thou in the house?

Exercise 6.

Read N.16. 17. 149. 150. 127—129 (without the Observations).

Learn two more nouns of each class, and the meaning of *go fitla*, *go rōma*, *go mela*.

'*Mè oa 'gu bona. Morèna o rōma balisana go bathla linku. Ke mošegare, 'me rea fitla; empa bāna ba sa tsamaéa. Setsōmi se na le marumo letsogong, 'me se éa nrung. Yoang bo mela hanthle. Bogobe boa fitla; rea bo rata. Na tau ea thla na? e éa ya linku; empa litsōmi lia fitla go e bathla; ntate oa li rōma, 'me re thla li bona. Lipalesa li sa mela merung; na ua li rata na? Bosigō boa thla, empa u thla re bona' motseng. Metsualle e thla thlu go bona litšuantšo. Na sechaba se sa nōa yoala na?*

My mother sees thee. The chief sends the little shepherds to look for the sheep. It is midday, and we are arriving; but the children still walk. The hunter has spears in the hand and he goes to the forest. The grass grows well. The bread arrives; we like it. Does the lion come? he will eat the sheep; but the hunters arrive to hunt it out; my father sends them and we shall see them. Flowers are still growing in the woods; doest thou like them? The night comes, but thou shalt see us in the town. The friends shall come to see the pictures. Does the nation still drink beer?

Exercise 7.

Read N.18. 120, Obs. 5; 139, Obs.; 141 (a).

Learn two more nouns of each class, and the meaning of *go lema*, *go tlabā* and *go tšaba*.

The adverb *ha gōlō* means 'much' or 'very.' The conjunctive locution *ha e le* means 'as for.'

Litau li na le maōtō, ha e le rōna, re na le matsogo le menoana. Monna o tlabā khōmō ka lerumo. Lōna le rata ha gōlō go ya. Basōthō ba lema masimō hanthle. Re rata khōmō, le 'ona manamane, empa re tšaba litau ha gōlō. Ha e le bona, ba bathla mayoe. Ke sona seliba. 'Na ke thla fitla mantsibōéa, éena o thla thla ka shualane. Eona metsualle e sa rata litšuantšo. Na ke lona leeba na?

Lions have feet, as for us we have hands and fingers. The man kills the ox with a spear. As for you, you like very much to eat. The Basutos cultivate the fields well. We like the oxen and even the calves (lit., and them the calves), but we fear the lions very much. As for them, they seek stones. It is the very fountain (lit., it, or itself the fountain). I shall arrive in the afternoon, he will come in the evening. The friends themselves still like images (or, like more images). Is this the dove?

Exercise 8.

Read N.19, 123, 44 (but do not form the Perfect Tense of *go bona*, and *go na le*; for *go ya*, *go nōa*, *go éa* and *go tsamaéa* see N.47).

Learn two more words of each class.

*Metsualle ea lōna e fitlile. Re sa bona monyako oa nthlō ea rōna. O rata lerako la mayoe. Sefate sa motluare sa gae se mela hanthle tšimōng ea nta'tae. Ntja eā ka e tšaba hagōlō likhōmō. Molisa ea linku tsa gao o na le thipa ea nta'tao. Bathō ba lemile masimō a morēna. Baeti ba yéle bogobe ba rōna, empa ba nōéle metsi a nōka (a because of the original form of *metsi*, see §12 vi). Re bona koloi ea bona le khōmō tsa bona. Na u bona marumo a se-tsōmi na? O tlabile tau ka 'ona maobane morung oa mutse oa rōna. Khōmō li na le manaka. Bathō ba morēna ba thla tšaba bogale ba gae hagōlō. Na u nōéle metsi a nōka na? Le na le mekothlana eā ka. Balisana ba gao ba tšaba go fitla ga rōna, ba tsamaile.*

Your friends have arrived. We still see the door of our house. He likes a stone-wall. His olive-tree grows well in the field of his father. My dog fears the oxen very much. The shepherd of thy sheep has thy father's knife. The people have cultivated the fields of the chief. The travellers have eaten our bread, but they have drunk the water of the river. We see their waggon and oxen. Doest thou see the spears of the hunter? Yesterday he has killed with them a lion in the forest of our village. Oxen have horns. The chief's people will fear his anger very much. Didst thou drink water of the river? You have my little bags. Thy little shepherds are afraid of our arrival; they have gone.

Exercise 9.

Read N.1—9. Repeat all the words which have been learnt. Translate aloud all the exercises, and with the 100 words you know, compose orally new sentences.

Exercise 10.

Read N.20, cf. N.62. 166.

Learn three more nouns of the IV. and VI. classes, and the meaning of *go thlōga*, *go rēka*, *go uthlua*.

O rōmile tau e uthluang. Molisana oa gae ea thlōgileng, o rekile thipa. Na ke morēna ea rōmang bāna na? Marumo a tlabileng tau, ke a nta't'ao. Ea nang le botlale o rata liphoofole tsa gae. Ke bona banna ba lemileng tšimō eū ka. Moeti ea fitlileng o bathla bogobe. Na ke uēna ea mo uthluleng na? Na ke sa gao sefate se melang hanthle na? Likhōmō tse thlōgileng ke tsa nta't'a rōna.

He has sent a living lion. His little shepherd who has left has bought a knife. Is it the chief who sends children? The spears which pierced the lion are thy father's. He who has wisdom shows love to his beasts. They are the men who have cultivated my field. The traveller who has arrived, wants bread. Is it thou who hast heard him? Is it thy tree which is growing well? The oxen which have left, are our father's.

Exercise 11.

Read N.21—22. 154. 167. 168.

Learn the meaning of *go khuthla*, *goshua* (N.47), *go nka*. The negative form of *ke* is *gasé*. Cf. 118, Obs.

Khōmō tseo u li bonang li khuthlile maobane. Ke senō sefate. Bāna bana ba rata likōbo tsa mebala ena. Monna enoa o fitlile ka koloi eane. Nku ee a e rekileng ea shua. Na sefate se melileng hanthle gasé sa lōna na? Batlanka bao ba baeti ba fitlileng motseng oa nta't'ao maobane ba tlabile khōmō ea gao ee u e ratang hagōlō. Masimō ane aa u a bonang ke a mora oā ka. Morali enoa oa gae o tšaba hagōlō taba tseo re li uthluleng. Moshanyana eo ba mo rōmileng nōkeng, o khuthlile. Na gasé sona sefofu se sa bathlang thipa ea sona na?

Those oxen which thou seest have come back yesterday. That is the tree. These children like blankets of these colours. This man has arrived with yonder waggon. The sheep he has bought is dying. Is the tree which has grown well not yours? Those servants of the travellers who arrived yesterday at thy father's village, have killed thy ox that thou likest much. Yonder fields which thou seest are my son's. This his daughter is much afraid of those news we have heard. That boy whom they have sent to the river has come back. Is this not the blind man who still looks for his knife?

Exercise 12.

Read N.23. 24. 84. 139, Obs.

Repeat all the nouns learnt, and learn two more of the IV. and VI classes. *K* means 'where?' 'whereto?' and 'wherefrom?'

Ke oa mang motse oane oo ke o bonang? Nguana enoa o na le katiba efe? U rata ke'ng go tsamaéa? Ke lefe lebitso la letša lena? Ba éa kae banana bana? Setsòmi eeo sa motse oa gao se ratoa ke'ng ke morèna? U mang uèna ea thlōgileng thlung ea nta'eo? Ke bomang balisana bana ba thlang? Khòmò ea lōna e thla rēkoa ke mang? Ke thla tsamaéa ka khōmō life? Ke mothò ofe eo u moratung? Mayoe ao ke a mang? Ke efe tsela ena ee re fitlileng ka cona na? U tsua kae?

Whose is yonder village that I see? Which hat has this child? Why wilt thou walk? Which is the name of this lake? Where do these girls go to? Why is that hunter of thy village loved by the chief? Who art thou, who has left the house of thy father? Who are these little shepherds who are coming? By whom will your ox be bought? With which oxen shall we start? Which is the person whom thou lovest? Whose are those stones? Which is the path by which we have arrived? Where doest thou come from?

Exercise 13.

Read N.25. 66, and repeat N.7—25.

Repetition of all the words learnt.

O rōmile balisana le lintja go bathla nku eona eo. Na gasé baeti bathō bao ba fitlileng? Lentsue le sa nthluoa, empa ke tšaba go bona. U tšaba'ng? Ke thla éa le uèna. Līfate tsa metluare le lipalesa tsa bona tse rekiloeng ke rōna, li sa mela hanthle. Mang le mang ea nōang metsi a seliba sena o thla shua. Masimō a morèna a thla lengoa ke bathō bafe le bafe ba rōmiloeng ka tsatsi lona leo ke beng ba bona. Moshanyana eo o nkile katiba ea mokisana oa rōna. Tau eo e yēleng linku tsā ka, e thla tlayoa ke mang? Mōng a motse oona o sa tšayoa hagōlō. Na bathō bale gasé metsualle ea rōna? Le rōngoa ke mang? Na ke ea gao koloi eo u khuthlileng ka eona na? Masimō a morèna a thla lengoa ke mang lemong se thlang? Ntja ea bona e sa uthtua lentsue la tau. Khòmò e shuéleng maobane ke ea nta'ae. Ke mang ea nkileng thipa serōtōng sā ka? Nku eo balisana ba e bathlileng maobane e khuthlile. U thla éa kae gōrasane?

He has sent the little shepherds and the dogs to look for that very sheep. Are those people who arrived not travellers? The voice is still heard, but I am afraid to look. What art thou

afraid of? I shall go with thee. Their olive-trees and flowers bought by us, still grow well. Whosoever drinks the water of this fountain, will die. The fields of the chief will be cultivated by everybody sent by his master that same day. That boy has taken the hat of our little shepherd. By whom will the lion be killed, which has eaten my sheep? The headman of this village is still much feared. Are these people yonder far away not our friends? By whom are you sent? Is the waggon which thou hast come back with, thine? By which people will the fields of the chief be cultivated next year? Their dog still hears the voice of the lion. The ox that died yesterday is his father's. Who has taken a knife in my basket? That sheep which the little shepherds looked for yesterday, has returned. Where wilt thou go to-morrow?

Exercise 14.

Read N.26. 122. 123.

Learn the 14 first adjectives in the Vocabulary.

Ke na le letsogo le letona le letsogo le letsegali. Setsomi se sekhutšoanyane se thlile le lerumo la sona le letenya, le lelelele, go tlabalita tsohle. Khomō tseo tse nthle, tse ngata, li thla khuthla gōsasane. Bashanyana bana ba lemile hanthle tšimō e khōlō. U thla ēa kae le bāna ba gao ka tsela ena e mpe? Baeti ba bacha ba fitlile motseng oa nta'a lōna le bāna ba bangata. Re rata hagōlō lifate tsena tse tšesane. Ntja ea gao e mpe. O na le nabitso a mangata; o a nkile kae? O tšuba ke'ng monna enoa e mōbe ea rekileng thipa e khōlō? Mosali eo e mogōlō, e mothle o rōmile barali ba gae motseng oa motsualle oa rōna e mocha. Ke nkile leeba le lethle leetong lū ka.

I have a right and a left hand. The short hunter has come with his thin, long spear to kill all the lions. Those many fine oxen will come back to-morrow. These boys have cultivated the great field well. Where wilt thou go with thy children on this bad path? New travellers have arrived at the town of your father with many children. We like these thin trees very much. Thy dog is bad. He has many names; where has he taken them? Why do you fear that wicked man who has bought a great knife? That tall, fine woman has sent her daughters to the village of our new friend. I took a fine dove during my voyage.

Exercise 15.

Read N.26. 27.

Repeat the 14 first adjectives and learn the 7 following. Also two more nouns of the II. and IV. classes, and the meaning of go bala. Teng means 'there.'

Re bona thabana e chichana, e nyenyane. Jengolo le lethle le jitleleng maobane le baliloe ke mor'a ka. Litsōmi tsotle li tšaba tau tse ntšō hagōlō. Mōng a nthlō ena e khōlō o bathlile batlanka ba bangata ba bacha go ba rōma masimōng. Nguan'a gao o na le kōbō e khubelu. Yoang bo botala bo bongata bo teng. U thla bona leetong la gao letša le legōlō, le letala, le lifate tse telele, le liphoofole tse khōlō, tse ngata. Khōmō eo ea gae e tšetlana e na le linaka tse nthle. Nkhōnō oa rōna o moputsoa. Re tšaba matlo a gae; a mafubelu. Ntja ea bona e khunoana e na le meno a matenyā.

We see a small, round, little mountain. The nice letter which arrived yesterday has been read by my son. All the hunters fear very much the black lions. The master of this great house has looked for many young servants to send them into the fields. Thy child has a red blanket. Much green grass is there. Thou wilt see on thy journey a great, green lake, high trees and many big animals. That yellow cow of yours has fine horns. Our grandmother is grey. We are afraid of her eyes; they are red. Their brown bitch has strong (lit., thick) teeth.

Exercise 16.

Read N.28. 29. 142.

Learn the last words of the IV. and VI. classes, the nouns and participles quoted in N.28, and the meaning of *go nēa* and *go tloka*. *Kayenō* means 'to-day.'

Letšeng leo re thla nōa metsi a mabe. Ntate ke monna ea molemo. Metsualle ea rōna e thlōgileng e rōmile bāna ba bona go rōna kayenō. Na lipalesa tsee u i ratang hagōlō, ke tse khubelu na? Morēna e mogōlō o neile mora oa gae ea rategang khōmō tse ngata. tse mathla, tse nang le manaka a mathle, a malelele. Tsimō eo e khōlō e lemiloeng ke uēna, e tloka pula. Na monna enoa ea bottlale o thla rēka lifate tsa metluare tse ngata morung oa gao? Li kae linku tsa rōna? Molisana o tloka katiba e ncha, e chicha. Pitse e ntšō eā ka e ile thabeng.

At that lake we shall drink bad water. My father is a good man. Our friends who have left, have sent us their children to-day. Are the flowers you like so much red ones? The great chief has given many strong oxen with long, fine horns to his beloved son. That large field which thou hast cultivated needs rain. Will this wise man buy many olive-trees in thy forest? How many are our sheep? (or with a slightly different accentuation, 'where are our sheep?'). The little shepherd wants a new, round hat. My black horse has gone on the mountain.

Exercise 17.

Repeat N.26.—29; read N.143. 181.

Repeat all the adjectives of the Vocabulary.

Na gase mothò ea khathatsang na? Tau eo setsōmi se secha se e bathlang e nšò go e-na le eo re e bōlaileng. Lifate tsena tse telele tse melang thabeng ea ntate li tala go fetisa tsa meluare. Na kayenò gase letsatsi le lethle go fetisa la maobane na? Khòmò tsena tse tšua-na li nòà hagòlò-gòlò. Phòlò tsà ka tse tsuang thabeng li mathla go tsa gao tse tsuang morung. Lerumo le lesesane la morèna le lethle-nyana go fetisa lù ka le lecha. Re uhlulile kayenò lifela tse nthle hagòlò. Baeti ba thlōgileng maobane ba thla fi:la kayenò Nòkeng e Tšitla.

Is it not a tiring person? The lion which the new hunter is looking for, is blacker than that which we have pierced. These high trees which grow on my father's mountain are greener than olive-trees. Is not to-day a finer day than yesterday? These white cows drink too much. My oxen coming from the mountain are stronger than yours which come out of the forest. The thin spear of the chief is rather finer than my new one. To-day we have heard fine songs. The travellers who left yesterday, will arrive to-day at the Vaal River.

Exercise 18.

Read N.30, 31. 126.

Repeat all the nouns of the Vocabulary, and learn the numerals 1—9 in N.34.

Litau tse peli tsa litōnanogali li yéle balisana ba bona ba bararò. O sa tloka tiphòlò tse robileng meno e le 'meli. Ba thla bona teng menyako e merarò e mesueu. Monna enoa ea bogale o sa rata go rēka marumo a macha a robileng mono o le mong. Linku tsà ka tse robileng mono o le mong tse ileng morung maobaue li sa le teng kayenò. Teng go na le tsela tse tharò. Batlanka ba lōna ba thla lema masimò a supileng a magòlò. Letsogo la gae le letōna le na le menoana e tšeletseng. Go uhlulile nguana le nkhhòlò lerata la banna ba babeli. Ke thla rōmela lipalesa tse tlanò go motsualle oà ka.

Two immense lions have eaten their three little shepherds. He wants still eight oxen. They will see there three white doors. This angry man likes still to buy nine new spears. My nine sheep which have gone yesterday into the forest are still there to-day. There are three paths there. Your servants will cultivate seven large fields. His right hand has six fingers. The child and the grandmother have heard the noise of two men. I shall send to my friend five flowers.

Exercise 19.

Read N.32—34. 151 (e).

Learn the words quoted in N.7—25.

Mông a motse oo o na le likhò mò tse makhòlò a tšeletseng a mashòme a mabeli a metsò e supileng. Ka selemo sa sekete se le seng se nang le makhòlò a robileng meno e le 'meli a mashòme a supileng a metsò e metlanò, 'musu oa Mojumagali u batile Lesòthò bathò ba likete tse lekhòlò le mashòme a mabeli le metsò e supileng tse nang le makhòlò a supileng a motsò o mong; go na le ba bangata go fetisa bqo ba baliloeng. Monna enoa eu thlògileng o na le lilemo tse mashòme a supileng a metsò e 'meli. Bathò bao ba tšeletseng ba yéle linku tse peli kayenò.

The headman of that village has 627 oxen. In the year 1875 the English Government has counted in Basutoland 127.701 inhabitants; there are many more than those who have been counted. This man who has left, is seventy-two years old. Those six persons have eaten to-day two sheep.

Exercise 20.

Read N.35—38. 54. 157. 132. 135.

Repeat the 23 verbs learnt and learn further those quoted in N.7—38.

Nguana oa gae oa bosupa o shuèle. Banna botle ba thlògile ka bogale, 'me ba ròna mông a bona go morèna; 'cèna a 'cè, 'me morèna a mo nèa khò mò e tšè:la E mong le e mong oa ròna o nòéle lilibeng tsena tse peli, 'me a uthlua botlòkò. Balisana ba batlanò ba ile habeli go bona khò mò tse rekiloeng tse robileng mono o le mong, 'me kayenò ba ttaba e ngue ea tsona go e ya Lena ke leèto la ròna la bobeli. Moll'omong moeti u bathlile metsi, 'me bàna ba gao ba mo nèa metsi a go nò le bogobe ba go ya. Sefate sa motluare sena se melang hanthle ke sa leshòme le metsò e 'meli see re se bonang. Re uthluile hane lentsue le leesane, ra tšaba hayòlò, 'me ra tsua thlung. Mora oa borarò oa mosali enoa o na le koloi tse peli tse nthle hayòlò.

Her seventh child has died. All the men went away angry, and sent their headman to the chief; he went and the chief gave him a yellowish ox. Every one of us has drunk of these two fountains and felt ill. The five little shepherds went twice to see the nine oxen which have been bought, and to-day they killed one of them to eat it. This is our second journey. Once a traveller has sought for water and thy children have given him water to drink and bread to eat. This well-growing olive-tree is the eleventh which we see. We heard four times a small voice, we took a great fright and went out of the house. The third son of this woman has two beautiful waggons.

Exercise 21.

General recapitulation of N.7—38, of all the words learnt and of the various explanations read in N.43. 44. 47. 48. 54. 61. 63. 66; 103. 116. 117. 118, Obs. 120. 122. 123. 126—129 (without the Observations). 132. 133. 139, Obs. 141 (a) (e). 142. 143. 148—150. 154. 157. 166—168. 180. 181.

Ntate o na le linku tse peli; e ngue e tsueu, e ngue e ntšò. Ròna bàna re li rata hagòlò. Motl'omong nku e tsueu e tsuile sakeng bosigò, 'me ea éa morung oane go bathla yoang bo botala. Go le teng morung oo tau e khòlògali, 'me nkunyana eu ròna ea utlhua lentsue la morèna eo oa moru, 'me ea tsaba hagòlò. Ha e le ntate, a ròna balisana morung go bathla nku e tsueu. Motšegare ba thla le eona, 'me ba re nèa nku e rategang ea ròna. Kayenò tse peli li tsaba go thlòga lesakeng le go éa morung. Likhòmò tse leshòme le metsò e mene li neiloe ke morèna go banna ba gae. Na gasé taba tse nthle tsee u li utlhuileng na? U thla fitla teng ka tsela efe le efe; empa e ngue e khutšoa-nyane go fetisa, e ngue e telele hagòlò.

My father has two sheep; one is white, the other is black. We children like them very much. Once the white sheep went out of the kraal during the night, and went into the forest yonder to look for green grass. There is an immense lion in that forest; our poor little sheep heard the voice of that king of the forest, and was much afraid. As for our father, he sent the little shepherds into the forest to seek the white sheep. At midday they came with it and they gave us our dear little sheep. Fourteen oxen have been given by the chief to his men. Are they not nice news which thou hast heard? Thou wilt arrive there by any path; but one is very short and the other very long.

Exercise 22.

Read N.39—44. 127—129, Obs. 1, 2.

Learn the 4 first verbs of the Vocabulary (without paying attention to the Derivative Species, the translation of which is not given, as a r a b e l a, etc.

Litsòmi tsa motse oa ròna li 'neile letsa le utlhuang. Ntate oa nthata. Na ua nkutlhua na? Ke ea mang ntja eo e putsoa ee balisana ba e tlabileng? Mosali oa setsòmi o gaga nthlò. 'Mè oa nthoka. Ke thla gu amògela. Banna bao ba nthekileng maobane, ba thla ntja. Morèna o mpathlile, a mpona, 'me a nthòma go uèna. Banna bale baa u ba boneng masimòng, ba nkamògile kòbo eā ka. O balile khòmò tse 'ne. Bāna bao ba tsuileng motseng ba arabile hanthle hagòlò.

The hunters of our village have given me a living buck. My father loves me. Doest thou hear me? Whose is that grey dog which the shepherds have speared? The wife of the hunter builds a house. My mother wants me. I shall receive thee.

Those men who have bought me yesterday, will eat me. The chief looked for me, saw me and sent me to thee. Those men yonder whom thou hast seen in the fields, have taken my blanket from me. He has counted four oxen. Those children that have come out of the town have answered very well.

Exercise 23.

Read N.45, i. 127—129, Obs. 1—3.

Learn the 4 following strong verbs and the three first S—verbs (no.72—76). *Ne neng* (or contr. *ne' n g*) means 'when?'

Mòrèna oa thla, re thla 'mona. O ròmile motsualle oa ròna go 'mèa mōng a motse oa ròna. O bitsitse batlanka ba gae. Baeti ba babeli ba ba thusitse ka phòlò tse tšeletseng. Sefōfu sa motse oa gae se 'mòtsitse taba tsa 'muso. U thla bina neneng lifela tse nthle tsa gao? Balisana ba mor'a gao ba nkamògile thipa eà ka ee u 'neileng eona. Setsōmi se thlile go nthaba, ka npa ka balega. Na bashanyana bana ba thla éa neneng go bathla likhōmō tseo re li amōgiloeng?

The chief is coming, we shall see him. He has sent our friend to place him as a headman over our village. He has called his servants. Two travellers have helped them with six oxen. The blind man of his village has asked him the news of the Government. When wilt thou sing thy fine songs? The little shepherds of thy son have taken away from me the knife which thou hast given me. The hunter came to spear me, but I ran away. When will the boys go to look for the cattle which has been taken away from us?

Exercise 24.

Read N.45 i, ii. 46 ii. 157, Obs. 2.

Learn the 8 first L—verbs (no.77—84)

Y u a l o means 'thus; ' *y u a l e*, 'now; ' *y u a l e k a*, 'like.'

Moshanyana eo o lebetse linku tsa gae yualeka molisa e mogòlò. Re maketse. Banna ba 'muso ba fitlileng maobane, ba balile khòmò tsà ka tsotle. Tau e tšegali e ba atametse thabeng ena. Banana bana ba molemo ba helaetse hagòlò. 'Mè o khathetse ke go uthlua taba tse yualo. Motšegare baeti ba bararò ba phōmōtse thlung ea mōng a motse. Kayenō bāna ba gao ba 'mametse hanthle, 'me ba amōgela e mong le e mōng thipanyana e nthle. Morèna o bōletse yualo thabeng ea ntat'ae. Ha e le pitsi ea gao, ba e bathlile tsatsi lotle, 'me ba khuthla le eona ka shualane.

That boy keeps his sheep like an old shepherd. We are amazed. The men of the Government who arrived yesterday, have counted all my cattle. A lioness came near to them on this mountain. These good little girls have been very anxious. Mother

is tired of hearing such affairs (lit., affairs which thus). At midday three travellers have rested in the headman's house. To-day thy children have well listened to me, and they have received each a pretty little knife. So spoke the chief on his father's mountain. As for thy horse, they have looked for it the whole day and returned with it in the evening.

Exercise 25.

Read N.46 i, ii. 101. 132. 133.

Learn the remaining S-and L-verbs (no.85—93).

Ke nguan'a ka ea balileng taba tsa setsōmi seo lengolong la metsualle ea sona. Nōka eo re e bathlileng e phalla ka mathla, empa ra e tšela. Yuale batlanka ba rapetse yualo. Lithaba tsa lefūtše lena li thletse litau tse ntšō. Lōna be se le khathetse, rōna re tlōtsoe ke Sesōthō. Baeti le basali ba bona le bāna ba tlotse bosigō le rōna. Morēna eo re 'mōletseng o se a sentse metse eotle le masimō 'oile a lefātše la gae. Ha e le phōlō ena e khunong, ba re neile eona. Ke neneng le re thusitseng? Ite se re e-thla. O sa ya. O se a yēle.

It is my child who read the story of that hunter in the letter of his friends. The river we looked for has a very strong current, but we crossed it. Now the servants have prayed thus. The mountains of this country are full of black lions. You are already tired; as for us we are done with (lit., vanquished by) Sesuto. The travellers and their wives and the children have spent the night with us. The chief we have spoken of has already destroyed all the villages and all the fields of his land. As for this brown ox, they have given it to us. When have you helped us? We are coming. He is still eating. He has already eaten.

Exercise 26.

Read N.45 iii. vi. 46 iii. 119.

Learn all the N-and R-verbs of the Vocabulary (no.94—101).

Re mo fumane thlung ea qae. Tau ee ke e bonang, e eme tseleng, e tšuerē nku molomong oa eona. Leeba leo u 'neileng lona le yēle lipalesa tsa lifate. Sefōfu sa rōna se se ke ene thlung, 'me nguan'a sona o sa eme monyako. Go loannoe Lesōthō. Nguanan'a lōna o apere kōbo e tala. Yuale re fitlile motseng oa gao oo u o bōletseng hanqata. Na gasē uēna moshanyana ea fumaneng lithipa tsa rōna tseleng? Mofumagali eo re 'moneng o mothle hagōlō. Le éena o lekantse yualo. Na ke tsa mang lirōtō tsee re li boneng morung?

We have found him in his house. The lion which I see is standing in the way and holds a sheep in his mouth. The dove which thou hast given me, has eaten the flowers of the trees.

Our blind man has already gone into the house, and his child is still standing at the door. There has been fighting in Basutoland. Your little girl wears a green dress. Now we have arrived at thy village of which thou hast so often spoken. Art thou not the boy who found our knives on the way? The queen we have seen is beautiful. He also thinks so. Whose are the baskets we have seen in the forest.

Exercise 27.

Repeat N.44—46. 149. 150. 152. 153.

Learn the five following strong verbs (no.9—13), and repeat all the weak verbs.

Bathō bao ba sebelitse hagōlō go lema tšimō ea morēna. Ntja ee le gu neileng eona e shuēle. Gasé mofumagali eo le 'moneng. Ba bua litaba. Na o ile selibeng go nōa na? Ha e le motsualle oa rōna, moeti e 'mobe ea fitlileng maobane o 'mōlaile. Banna bane ba babeli ba tšuereng marumo a malelele ba lebetse tsela. Na le mpitsitse na? O ekelelitse palesanyana tse ling tse nthle. Ke thla 'mōtsa taba e khōlō. Ba ile ka tsela e mpe ea ka letsogong le letšegali. Nōka ee re e tšetseng e thletse mayoe a magōlō. Mōng ù ka o mametse litaba tsà ka, 'me a mpōtsa gore na bathō ba sa lema masimōng, 'me a mpōlella gore o thla re bona gōsasane.

Those people worked much to cultivate the field of the chief. The dog which I have given to you, has died. It is not the queen whom you have seen. They dispatch business. Has he gone to the fountain to drink? As for our friend, the wicked traveller who arrived yesterday has killed him. Those two men holding long spears guard the way. Have you called me? He has added some other fine flowers. I shall ask him a great thing. They have gone by a bad path, on the left side hand. The river which we have crossed is full of large stones. My master listened to my news and asked me whether the people were still cultivating in the fields and told me that he would see us to-morrow.

Exercise 28.

Read N.47. 48. 64. 66. 120, Obs. 4. 137. 142—145.

Learn besides the Monosyllabic Verbs (no.102—110), the strong verbs no.14—18.

Matsa aa re a boneng gōsasa a tloēle mafika a thaba ena. Na le thla na na? Seliba sa motse oa rōna seo re nōēleng go sona hangata, se pshēle. U thla mo feta ka botlale. Liphōlō tsa lōna li fe-pshoa hanthle ke motsualle oa lōna. Bāna ba rōna ba neiloe kōbo tse ncha tse mebala-bala ke baeti ba fetileng. Litau li yēle linku tsā ka tsotle. Morēna oa Matebele o sa tšayoa hagōlō. Sefela sa

bona see ba se binang hanthle se fetile. Bashanyana bana ba rōmiloe ke molisu, empa uena u rōngoa ke mang? Baeti ba filoe linku tse tharō. Nguanana enoa o yea ke meno. Bogobe bo monate bo neiloe sefōfu sena ka matsatsi 'otle a fetileng.

The bucks we have seen this morning have climbed the rocks of this mountain. Is it going to rain? The fountain of our village which we have so often drunk of, is dry. Thou wilt surpass him in wisdom. Your oxen are well fed by your friend. The travellers that have passed have given to our children new blankets of many colours. The lions have eaten all my sheep. The chief of the Matebele is still much feared. Their song which they sing so well is finished. These boys have been sent by the shepherd, but thou, who has sent thee? Three sheep have been given to the travellers. This girl suffers from tooth-ache (lit., is eaten by the teeth). Good bread has been given to this blind man all the past days.

Exercise 29.

Read N.49—51. 53.

Learn the strong verbs no.19—26.

Beng b̄ ka, le ne le galefile haḡōlō. O na a kh̄tha masiba serō-tōng sena. Balisana ba ne ba khatloa ke katiba tsa bona tse ncha tse chicha. Ke be ke ile go rōma e mong oa batlanka. Marako a nthl̄ ea gae a ne a gagiloe ka mayoe a magōlō. U no u ganne ke'ng na? Banana ba ne ba kh̄le metsi a mabe hak̄ka'ng! Likh̄mō li ne li khalane. O na a ketile go lema t̄simō ea gae. O na a se a khuthlile.

My masters, you had been very angry. He was choosing feathers in this basket. The little shepherds were pleased with their new, round hats. I had gone to send one of the servants. The walls of his house had been built with large stones. Why hadst thou refused? What bad water the girls had drawn! The cattle were dispersed. He had finished to cultivate his field. He had already returned.

Exercise 30.

Read N.52. 54. 62. 154—158.

Learn the 9 following strong verbs (no. 27—35).

F̄èl̄a means 'only'; for ḡo e tsa. and ḡo re, see N. 47.

Na nta'ta rōna o thla be a khuthlile na? Leetong l̄a ka la borarō phōlō ts̄a ka li ne li latlegile; ka rōma balisana botle, ba li bathla, 'me ba li fumana nōkeng ee re e t̄setseng ḡōsasa; li ne li e-nōa teng. L̄itsōmi li ne li ile go bathla matsa; tsa bona a mangata, tsa mpa t̄s̄a b̄laeā le le leng j̄èl̄a. Re bono nguanana ea neng a na le serōtō se thletseng lipalesa; a re go rōna: Le ēa kae? ra araba, ra re: R̄ē ēa motseng oa nta'ta'o. Yuale a makala, 'me a Kala go lla. Lintje

tša gao li ne li galefše hagōlō ; tša leka go ntōma. Oa nthōma. Ba mo laetše go lata linku tše Khalaneng ; a éa, a li bathla, 'me a juma-na e nque thabeng. Go lōkile. Ke teng.

Will our father have come back? On my third journey my oxen had been lost; I sent all the shepherds, they looked for them and found them at the river which we had crossed in the morning; they were drinking there. The hunters went to look for bucks; they saw many, but killed only one. We have seen a little girl who had a basket full of flowers; she said to us: Whither are you going? We answered: We are going to thy father's village. She wondered and began to cry. Thy dogs were very angry, they tried to bite me. They ordered him to fetch the dispersed sheep; he went and looked for them; one he found in the mountain. It is right. All right (lit., 'it is there').

Exercise 31.

Read N.55—57. 173—176. 178. 179.

Learn the 8 following strong verbs (no. 36—43).

Re ne re éa go Molomo ; ra bona monna ea palameng pitsi e khunong ; a re go rōna : Lōna, le éta yuang na ?—Ka maōtō, ga araba rōna ; 'me ra mo kōpa gore a ée go lata bāna ba rōna hāe. Ba thla 'nēa lirōtō tša bona gore ke li bōlōke, 'me ba ée masimōng go bathla tše ling. O bōlela gore re ngole mabitso a rōna. U thla nka lerumo la gao, u tlabe ntja ena e khathatsang. Na ke eketše bogobe na ? O thla nkothla gore ke mo mamele. E ka khona le thlōge gōsa-sane, le bone, le fumane namane eo e latlegileng.

We were going to Molomo; we saw a man riding a brown horse; he said to us: How do you travel, you people?—On foot, answered we, and we asked him to fetch our children at home. They will give me their baskets that I keep them, and they will go to the fields to look for others. He tells us to write our names. Thou wilt take thy spear and pierce this tiring dog. Shall I add bread? He will beat me in order that I listen to him. You must leave to-morrow, and see that you find that lost calf.

Exercise 32.

Read N.58—60. 182. 185.

Learn the 10 following strong verbs (no. 44—53).

Goyane u rōma mothō le rōna, re ka be re fumana tsela. O na a ka phēta taba tša koloi ee morēna a e robileng, a mpa a phakisa ha-gōlō. Ba ka phētha hanthle go lema tšimo ea bona kayenō. Lātsōmi li-ka be li bone liphoofole tše ngata, goya tša pota thabana eane. Le ka éa robala thlung ea molisa. Goyane nka rēka kotoi, nka be ke

thlōga, ke éa ha Molapo. Kayenò bāna boile ba ka rutoa go ngola. Goyanè morèna eo a rata sechaba sa gae, a ka be a gana go nōa yoala ba sekhooa.

If thou send somebody with us, we should find the way. He was capable of repeating the history of the waggon which the chief has broken, but he was in great haste. They can quite well cultivate their field to-day. The hunters might see much game, if they turned that little mountain there. You can go to sleep in the shepherd's hut. If I could buy a waggon, I should leave and go to Molapo's. Now all children can be taught writing. If that chief loved his nation, he would refuse to drink brandy (lit., the European beer).

Exercise 33.

Read N.61. 62. 182—186, without paying attention to the negative constructions mentioned in these paragraphs.

Learn the 10 following verbs, no.54—63.

Goyane le 'mametse ka khueli e shueleng, le ka be le thabile kayenò. Mothò ha a e-nòa selibeng see re se boneng maobane, a ka shua. Gola Basòthò ba theògile lithabeng tsa bona, ba ka be ba bòlailo. Ekare ha u talima hanthle tseleng ee re thlileng ka eona, u ka fumana thipa ea gao e latlegileng. Ekab'eba setsòmi se tlabile tau eo balisana ba neng ba e fumane, goyane sa tilima ka mathla 'otle a sona; yuale sa lula thlung ea sona, 'me sa sitoa go etsa kòbo e ncha ka tau eo. Le lōna le ka be le suaba hagòdò, goyane le ratile yualeku rōna mothò eo ea shueleng.

If you had listened to me last month, you would be glad to-day. If anybody drinks of the fountain we have seen yesterday, he may die. Had the Basuto gone down from their mountains, they would have been killed. If thou look well on the road by which we came, may be thou wilt find the lost knife. The hunter might have speared the lion which the little shepherds had found, if he had run with all his might; now he has remained in his house and is thus unable to make a new kaross of that lion. You too would be very sad if you had loved as we have that person who died.

Exercise 34.

Read and repeat N.39—66. 104. 166—171. 173. 174. 180. 182—186.

Learn the 8 last strong verbs (no. 64—71).

Ka thlas'a means 'under;' *ka golim'a* 'over.'

Morung o mong maebana a 'nabeli a na a agile sefateng se sethle. Ka tsatsi le leng a phòmòla, a tsua selibeng, ke ha leeba le leng le bua, le re: Yo! nguan'ā ka, go shua go rōna go se go fitlile! Bona! Ka thlas'a fate sa rōna, setsòmi se teng se ratang go re bòlaéa. 'Me ha

re ka thlōga, ra leka go balega, le ka golimō nonyana e khōlō e mpe e se e le teng go re yá. Re thla etsa yuang ? Goya likhōmō li tseba mathla a manaka a tsona, li ka be li bōlaéo bathō. A re éeng go ntate, re mo kōpe, a re etsitse sešuantšo sa nthlō. Molisana o na a robotse ; enpa ha a uthlua tau, a tšōga, 'me a tšaba hagōlō, a ntoo leka go balega.

In a forest two doves lived on a fine tree. One day they had come just back from the fountain and rested, when one of them spoke and said : Alas ! my child, our death is here. See ! underneath our tree, there is a hunter wishing to kill us. And if we should leave and try to flee, above also a great, wicked bird is already there to eat us. What shall we do ? —If the oxen knew the strength of their horns, they would kill people. Let us go to father and ask him to make us the likeness of a horse. The shepherd was sleeping ; but when he heard the lion, he woke up and was much afraid, then he tried to escape.

Exercise 35.

Read N.79—81. 84 (but learn only the Indicative and Participle Present and Imperfect of the negative verb). 138. 139. 154. 156.

Repeat the 20 first verbs and compare N.67—69.

Bāna ba gao ga ba nkarabele hanthle kayenō. Ha u sa mpha-mane, u ka balegela thlung ea metsualle ea rōna. Na ba thla nkamōgela na ? Ke ne ke sa talime, ha morēna a feta ; leha go le yualo, ga a nkhalafela. E ka khona le ée go fepa lipitsi. O na a sa 'mathlele go mo othla. U thla bōdla neneng hūe ? Bashanyana bana ga ba bōlōke katiba tsa bona hanthle. Ha u sa nkuthlue, u thla tšaba. O ba laetse go tsamaéa, ba mpa ba ne ba se ba thlōgile ha ke fitla teng.

Thy children do not answer me well to-day. If thou doest not find me, thou canst seek a refuge at the house of our friends. Will they receive me ? I was not looking when the chief passed ; however, he is not angry with me. You must feed the horses. He did not look for him to beat him. When will you return home ? These boys do not keep their hats well. If thou doest not listen to me (lit., hear me), thou shalt fear. He ordered them to go, but when I arrived there, they had already left.

Exercise 36.

Read N.79—87. 140. 149. 150. 160.

Repeat the 20 following verbs (no.21—40), and compare N.70—71.

Learn the Conjunctions of N.112. 113.

Goyane u sé ke wa nthōma teng, nka be ke sa ka ka bona ntate. Mo-futsana enoa o tsuile thlung ea gae, a éa go kōpa bogobe ; 'me a fitla

monyako oa nthlò ea Ramatšelisō. Eaba o èma teng go fitlela bāna ba mōng a nthlò ba 'mona, ba re : U mang ? U bathla'ng ? A ba araba, a re : Le sé ke la ntelekisa, kea le rapela ; le mpe le mphe bogobe e sé be ka shua, gobane ga kea ka ka bo ya matsatsing ana a mabeli. Yuale ba mo uthuela botlòkò, 'me eare gobane ba kene ka thlung, ba òlella ntat'a bona gore mofutsana o teng ea kòpang bogobe. Ba ntoo juoa bogobe, ba tsuela go mosali oa mofutsana, ba mo nēa yona, 'me ba thaba hagòlò ha ba bona kamoo a ba lebōgang kateng.—Na le thla be le sa ka la Kèta go lema tšimō ena, ha ke khuthlisa liphōlō na ?

If thou hadst not sent me there, I should not have seen my father. This poor body went out of her house to ask for bread ; she arrived at the door of R.'s. There she stood until the children of the master of the house saw her and said : Who art thou ? What art thou looking for ? She answered them and said : Do not drive me away, I beseech you ; but give me some bread lest I die, because I have not eaten these two days. So they pitied her, and after entering the house, they told their father that a poor body was there asking for bread. They got bread ; then they went out to the poor woman, they gave it to her, and were very glad to see how she thanked them. — Shall you not have finished to cultivate this field, when I bring back the oxen ?

Exercise 37.

Read N.72. 73. 85—90. 166—172.

Repeat all the weak verbs (no.72—111), and compare N.74—78. Repeat also the Conjunctions, N.112. 113.

U 'makatsa ha u re, re ke ke ra tšéla Senku kuyenō ; ga ke re, pula ga ea ka ea na ka likhueli tse peli tse shueleng ? ka mokhoa oo nōka e ka thlala yuang ? Ha ke buile yualo, ka re, re sé ke ra tlola re èma, re mpe re kenye lipitsi tsa rōna metsing, re sa belaele ; metsi e ne a sa phalle ka mathla a magòlò, 'me ra tšéla hanthle-nthle. Ka tsatsi la bobeli, mor'ā ka o uthluile goba morēna o thla ya likhōmō tsa gae, kagobane a na a sa ka a éa go sebeletsa mofumagali. Ka imamela, ka ntoo apara kòbo tsū ka tse ncha, ka éa morēneng. 'Me eare gobane ke fumane morēna, ka 'mòlella, ka re : Oho, mōng ā ka, u sé ke ua nkhalafela ! Khōmō tsena u éang go li ya, mor'ū ka o ikhathalitse hagòlò ka tsona ka go ntšebeletsa, a sa phōmōle ; ke thlile 'na, motlanka oa gao ea tšepgang, ke re : 'Mamele tle, u mo tšuaarele.

Thou makest me wonder when thou sayest that we shall not be able to cross the Orange River to-day ; is it not two months that it has not been raining ? How could the river be full then ? After speaking thus, I said, let us wait no longer, but lead our horses into the water, without hesitation ; the current was not very

strong and we crossed quite well. The second day my son heard that the chief was going to confiscate his cattle because he had not gone to work for the queen. I reflected; then I put on my new clothes and went to the dwelling place of the chief. After having found the chief, I said to him: O my Lord, do not be angry with me. Those oxen which thou art going to confiscate, my son has been tiring himself to work with them for me without resting; so I came, I, thy faithful servant, and I say: Do listen to me, please, and forgive him!

Exercise 38.

Read N.74—78. 106. 138—149.

Repeat the strong verbs no.41—60, and learn the Adverbs of N. 107—109.

Ga ba ka ba uthluisisa hantle, anthe goa utluagala. Le re le ratisisa Sesōthō; phakisang tle go ithuta sona hantle. Molisana u nthliselitse katiba e nthle ee a nketselitseng eona. Ha e le koloi ea rōna, e robegile; e ka khona re leke, re rekise ka lifate tsa eona. Eitse gobane a tlole thabeng selemo sotle, a theōgela motseng, a éa khōthla. Ha u sa lōkōlle lipitsi, li thla ikhathalla. Tau ha e fitla motseng, ea o tšōsa hagōlō. Re thla tšabela kae, ha re ke ke ra amōgeloa ke nta'a rōna?—Goya sefōju se sé ke sa sala hūe, sa mpa sa thla e se e le bosigō, ruri se ka be se oetse nōkeng.

They have not understood quite well, yet it is very clear. You say that you like the Sesuto language very much; make haste then to learn it well. The little shepherd has brought me a pretty hat he has made for me. As for our waggon, it is broken; we must try to sell the wood of it. After having remained on the mountain a whole year, he came down into the village and went to the public place. If thou doest not untie the horses, they will tire themselves. When the lion came into the village, he frightened it very much. Where shall we seek a refuge, if our father does not receive us? If the blind man did not remain at home, but come to-night, surely he would fall into the river.

Exercise 39.

Read N.91—94. 116 — 119.

Repeat the verbs, no. 61-80. Learn the prepositions N.110. 111.

Motsualle oa gao o na a le bogale motla ke kalang go 'mona, empa kayenō o molemo hagōlō. Nguana enoa ea sé nang mathla, o thla ba mogōlō. Goyane likhōmō tseo li sé ke tsa ba le linaka tse khōlōgali, nka be ke li rekile. Eitse goba ke talime mothō eo, ka mo tseba goba ke mor'a setsōmi; o mobe ka go fetisisa. Bathō ba sé nang metsualle ba thlang go sala bana morao, e thla ba baeti ba gao. Ha u sa ntumelle gore ke ée go morēna, ga nka ke ka ba le lerumo le lecha. Nakong eo, banna ba ne ba sa ka ba e-ba le katiba tse chicha. Ha

le sa ka la amògeloá, ke gobane le ne le sé na motsualle. Litsela li ne li sa ka tsa e-ba mpe. Na u tseba moo a leng teng ?

Thy friend was angry when I saw him first, but to-day he is very good. This child who is without strength, will be great. If those oxen had not had such immense horns, I should have bought them. After I had looked at that man, I knew him to be the son of the hunter, he is extremely wicked. The people being without friends, that will come after these here, shall be thy guests. If thou doest not consent to my going to the chief, I shall be without a new spear. At that time the men had no round hats. If you have not been received, it is because you had no friend. The ways had not been bad. Doest thou know where he is ?

Exercise 40.

Read N.95—97. 99. 101. 123—126.

Repeat the verbs no.81—100.

Nkile ka uhlua goba motlanka oa nguan'esò o thla thlōga go éa Kulumane ; ka tla ka bitsa moshanyana e mong ea neng a eme pel'a nthlō a sa etse letho, ka re go éena : Tlo u titimele ha nguan'esò, u 'mōlelle gore ke rata go rōmela kōbo e ngue Kulumane ; e se e le khale ke bathla (kapa ke emela) moeti ea éang teng. Yuale kea 'mōtsa gore na motlanka oa gae a ke ke a e nka, a e isetsa mcr'ā ka ea agileng mane na. Hela, uēna, 'nyeo ! e re go mōng ū ka, ke se ke e-thla. Ha a se a bone gobane botle ba mo thusang hanthle ba filoe e mong le e mong oa bona katiba e nthle, a tla u kala go mo sebeletsa ka mathla 'otle a gae.

I have heard that my brother's servant will leave for Kuruman ; immediately I called a boy standing before a house without doing anything, and said to him : Run quickly to my brother's and tell him that I wish to send to K. a kaross ; it is long since I look (or wait) for some traveller going thither ; now I ask him whether his servant could not take his kaross to my son living there. Hallo, thou, somebody ! tell my master that I am coming. As soon as he saw that all who helped him well received a new hat, he begun immediatly to work for him with all his might.

Exercise 41.

Read N.100. 102. 133—136.

Repeat the verbs no.100—111, and the 50 first nouns.

Ke se ke tsamaéa, kanthe ke e-so go thlōge, nka be ke rata go lumelisa ntat'ao. E kae koloi ea baeti ba lōna ? U re'ng ? Ke re, na baeti ba se ba tsamaile na ? E, empa u ka 'na ua ba bona mane, haufi le nōka. Yo 'na ! ke ba phallele kapele, ke ba fitlele ba e-so go tséle, gore ke

fumane serōtō se seng se e séng sa bona, emfang e le sa mōng ā ka. Bona lerumo lena! A e-so go 'nee lona, o itse: Ke se ke e-shua, e ba ga ke sa thla gu nēa letho gōsasane. 'Me tsatsing lona leo, a f a shua. — Na u sa phela na?

I am going, yet before leaving I should like to salute th father. Where is the waggon of your travellers?— What dost thou say? I say, are the travellers already gone? Yes, but thou canst still see them yonder near the river.— Alas! Let us quickly run after them, to reach them before they cross, in order to get a certain basket which is not theirs, but my master's.— Look at this spear! before he gave it to me, he said I am dying; probably I shall no more give you anything to-morrow. And that very day he died indeed.— How are you?

Exercise 42.

Read N.97—105. 162—165.

Repeat the last 50 nouns.

Ke ne ke ntse ke tsamaea ka tsela eo e tšesane, ha ke khatlana! moeti e mogōlō ea reng go 'na: Lumela! Ka araba, ka re: E, ka itumela! U éa kae? 'Me éna a re: Ke éa ke ntse ke bathla mor' ka eo ke sa tsebeng moo a ileng teng; e se e le khale ke ntse ke tsamaea yualo; motl'omong ekaba go. se go fetile lilemo tse mashōma mararō; ke mpa ke thla 'ne ke tsamaee ke be ke mo fitlele, leha nk tšōga ke e-shua leetong lā ka ke e-so go mo fumane. A rialo, 'mo thlōga a ntse a lla. Eaba ga ke sa 'mona. Leha go le yualo, k ipōtsa hangata go thlōga nakong eo, ka re: Go éa ka'ng ha monna e a ntse a tsamaea a sa khathale, 'me a ntse a lloa mor'a gae? Efela ntho e fetang go utluisisa lerato la mothō go mor'a gae.

I was walking on on that narrow path, when I met with an old traveller, saying to me: God speed (lit., Rejoice)!—I answered Thank you (lit., Yes, I rejoice)! Where are you going to?—He said: I go seeking my son, without knowing where he has gone to; it is long since I continue travelling thus, may be some twenty years; but I shall go travelling until I find him. I shall perchance die on my journey before I find him.— So he spoke, and went away weeping, and I saw him no more. Nevertheless, I have asked myself often since then: Why is it that this man goes on marching, without getting tired, continuing to mourn over his son? Truly, the love of a father to his son is a wonderful thing.

VOCABULARY

OF THE WORDS USED IN THE PRECEDING GRADUATED EXERCISES.

A. NOUNS.

I. CLASS.

<i>Mothō,</i>	human being, man.	<i>Mora,</i>	son.
<i>Moeti,</i>	traveller, guest.	<i>Morali,</i>	daughter.
<i>Molisa,</i>	shepherd.	<i>Moshanyana,</i>	boy.
<i>Monna,</i>	man.	<i>Motlanka,</i>	servant.
<i>Mosali,</i>	woman.		

II. CLASS.

<i>Molimò,</i>	God.	<i>Monoana,</i>	finger, toe.
<i>Motse,</i>	village, town.	<i>Mokothla,</i>	bag.
<i>Meru,</i>	forest.	<i>Motluare,</i>	olive-tree.
<i>Motsualle,</i>	friend.	<i>Mōea,</i>	wind, air; soul.
<i>Monyako,</i>	door.	20 <i>Mokhoa,</i>	manner, cus- tom.
<i>Molomo,</i>	mouth.		

III. CLASS.

<i>Bosigō,</i>	night.	<i>Botlòkò,</i>	pain, grief.
<i>Bogobe,</i>	bread.	25 <i>Bogale,</i>	anger; valour;
<i>Botlale,</i>	wisdom.		sharpness (of a knife).

IV. CLASS.

<i>Leōtō</i> , . . .	leg, foot.	35 <i>Letsa</i> ,	buck.
<i>Letsogo</i> ,	fore-arm; hand.	<i>Lešā</i> ,	lake.
<i>Letsatsi</i> ,	sun, day.	<i>Leēto</i> ,	voyage.
<i>Lefātše</i> ,	earth, land.	<i>Lebitso</i> ,	name.
30 <i>Lerumo</i> ,	spear.	<i>Lentsue</i> ,	word.
<i>Leyoe</i> ,	stone.	40 <i>Lehae</i> ,	home.
<i>Leeba</i> ,	dove.	<i>Lengolo</i> ,	writ, letter.
<i>Legolimō</i> ,	sky; heaven.	<i>Lesaka</i> ,	enclosure for
<i>Lerako</i> ,	wall.		cattle, kraal.

V. CLASS.

<i>Sefate</i> ,	tree.	<i>Sefōfu</i> ,	blind person.
<i>Serōtō</i> ,	basket.	<i>Seliba</i> ,	fountain.
45 <i>Setsōmi</i> ,	hunter.	50 <i>Sefela</i> ,	song.
<i>Setšuantšo</i> ,	likeness, image.	<i>Selemo</i> ,	year.
<i>Sechaba</i> ,	nation.		

VI. CLASS.

<i>Tau</i> ,	lion.	<i>Phoofolo</i> ,	animal.
<i>Khōmō</i> ,	ox; in the plur., cattle.	<i>Nonyana</i> ,	bird.
<i>Nōka</i> ,	river.	<i>Tsela</i> ,	path, way.
55 <i>Palesa</i> ,	flower, blossom.	65 <i>Katiba</i> ,	hat.
<i>Nku</i> ,	sheep.	<i>Thaba</i> ,	mountain.
<i>Kōbo</i> ,	skin-cloak; kaross, coat.	<i>Ntho</i> ,	thing.
<i>Ntja</i> ,	dog.	<i>Pitsi</i> ,	zebra; horse (<i>pè-</i>
<i>Thipa</i> ,	knife.	<i>Pula</i> ,	rain.] <i>rè</i>) from the
60 <i>Koloi</i> ,	waggon.	70 <i>Phòlò</i> ,	ox.] dutch 'paard'
<i>Taba</i> ,	affair; news.		is more used).

IRREGULAR NOUNS.

<i>Mōng</i> (pl. <i>beng</i>),	master.	<i>Lepheo</i> ,	wing.
<i>Ntate</i> (pl. pref. <i>bo</i>),	father.	<i>Lesiba</i> (pl. <i>lišiba</i>),	feather.
<i>'Mè</i> ,	mother.	<i>Namane</i> (pl. pref. <i>ma</i>),	calf.
<i>Nkhōnō</i> ,	grandmother.	<i>Nthlò</i> (pl. <i>mathlò</i>),	hut, house.
75 <i>'Nyeo</i> ,	some one.	<i>Tšimō</i> (pl. <i>masimō</i>),	field.
<i>Morèna</i> (pl. pref. <i>ma</i>),	chief.	91 <i>Leino</i> (pl. <i>meno</i>),	tooth.
<i>Mofumagali</i> ,	queen.	<i>Leitlo</i> (pl. <i>matlo</i>),	eye.
<i>Mofutsana</i> ,	poor body.	<i>Metsi</i> (without sing.),	water.
<i>'Mala</i> (pl. <i>mebala</i>),	colour.	<i>Mali</i> ,	blood.
80 <i>'Muso</i> (pl. <i>mebuso</i>),	government.	96 <i>Mathla</i> ,	power.
<i>Yoang</i> (pl. <i>mayoang</i>),	grass.	<i>Letho</i> (without plur.),	some-
<i>Yoala</i> (pl. <i>mayoala</i>),	beer. [thing; with a negation, nothing.		
<i>Nguana</i> (pl. <i>bàna</i>),	child.	<i>Gōsasane</i> ,	to-morrow.
<i>Lekala</i> (pl. pref. <i>li</i>),	bamboo.	<i>Maobane</i> ,	yesterday.

*5 *Lenaka*, horn. *Motšegare*, midday.

B. ADJECTIVE RADICALS.

1. BEGINNING WITH A STRONG CONSONANT.

<i>Cha (+n)</i> ,	new, young.	<i>Thle (+n)</i> ,	fine, nice, pretty.
<i>Chicha</i> ,	round.	<i>Tōna</i> ,	right; male.
<i>Khutšoanyane</i> ,	short.	<i>Tšegali</i> ,	left; female.
<i>Ngata</i> ,	much, many.	<i>Tōnanagali</i> ,	immense.
*5 <i>Nyenyane</i> ,	small, little.		

2. BEGINNING WITH A WEAK CONSONANT.

10 <i>Gòlò (kh)</i> ,	great, large.	<i>Sesane, (tš)</i> ,	thin.
<i>Be, (p+m)</i> ,	bad, wicked.	<i>Lelele, (t)</i> ,	long, high.

3. OF COLOURS.

(i) <i>Khunong</i> ,	brown.	<i>Tšètla</i> ,	yellow.
15 <i>Khubelu</i> or <i>fubelu</i> ,	red.	<i>Tšō (+n)</i> ,	black.
<i>Putsoa</i> ,	grey, blue.	20 (ii) <i>Sueu, (tš)</i> ,	white.
<i>Tala</i> ,	green, blue.		

C. VERBS.

Obs.— The particle *go* of the Infinitive has been omitted for convenience' sake. The meaning of the Derivative Species has not been given, when they are regular and easy. Only a few of the most useful Species have been indicated.

1. STRONG RADICALS.

<i>Aga</i> ,	to dwell.
<i>Amòga</i> ,	to deprive; <i>amògela</i> , to receive.
<i>Araba</i> ,	to answer; <i>arabela</i> ; <i>arabisa</i> .
<i>Bala</i> ,	to count; to read.
*5 <i>Balega</i> ,	to flee; <i>balegela</i> .
<i>Bathla</i> ,	to seek, to look for; cf. §106.
<i>Bèa</i> ,	to put, to place; <i>bèela</i> ; <i>ipèa</i> .
<i>Bina</i> ,	to sing.
<i>Bèèa</i> ,	to come back; <i>bòèla</i> ; cf. §105.
10 <i>Bòlaèa</i> ,	to kill.
<i>Bòlòka</i> ,	to keep, to save; <i>bòlòkega</i> .
<i>Bua</i> ,	to speak.
<i>Ea</i> ,	to go; <i>isa</i> .
<i>Fa</i> ,	to give.
15 <i>Fèla</i> ,	to be finished; <i>felisa</i> , to destroy.
<i>Fèpa</i> ,	to feed.
<i>Feta</i> ,	to pass; <i>fetisa</i> , to surpass.
<i>Fitla</i> ,	to arrive; <i>fitlela</i> , to reach, to find.

- Galefa*, to be angry; *galefela*; *galefisa*.
 20 *Gana*, to refuse; *ganela*, to forbid.
Kala, to begin; obs. that this & the 2 fol. verbs be-
Keta, to finish; *Ketella*. gin with K.
Khala, to disperse; *khalana*, to be dispersed; *khalanya*,
Khatla, to please; *khatlana*, to meet. [to disperse.
 25 *Khètha*, to chose.
Khuthla, to come back; *khuthlela*, to come back to;
Kòpa, to ask; to beg. [*khuthlisa*.
Laéa, to scold; *laela*, to command.
Lata, to fetch.
 30 *Latla*, to throw away; *latlega*, to loose.
Leka, to try.
Leböga, to thank.
Lema, to cultivate.
Lla, to weep; *llela*.
 35 *Löka*, to be straight, right; *lökela*; *lökisa*; *lökölla*.
Lòma, to bite.
Luma, to wish; *lumela*, to be joyful, to believe; *lu-
 mella*, to agree, to consent; *lumelisa*, to salute.
Mela, to grow.
Nèa, to give.
 40 *Ngola*, to engrave; to write; *ngolla*.
Nka, to take.
Othla, to beat.
Patama, to ride.
Phaka, to be in haste; *phakisa*, to hasten.
 45 *Phéta*, to repeat.
Phètha, to finish, to perform; *phèthèga*.
Pota, to turn round.
Rata, to will, to like, to love.
Rèka, to barter, to buy.
 50 *Roba*, to break; *robega*.
Robala, to sleep.
Ròma, to send; *ròmela*.
Ruta, to learn; *rutega*; *ithuta*.
Sala, to remain; (*go sala morao*, to follow.)
 55 *Sita*, to be impossible; (in the pass. voice: To be
Suaba, to be sad; *suabisa*. unable.)
Talima, to look.
Thaba, to rejoice.
Theöga, to go down; *theösa* and *theöla*, to cause to come
 60 *Thla*, to come; *thlisa*, to bring; *thlisetsa*. down.
Thlòga, to leave; *thlògela*; *thlòsa*, to take away.
Titima, to run.
Tlaba, to spear, to wound.
Tlaga, to appear, to happen; *tlagisa*.

- 65 *Tloka*, to want; (pass. voice: To be precious.)
Tseba, to know; *tsebisa*.
Tšoga, to rise, to waken; *tsōsa*.
Tsua, to go out; (*go tsuela pele*, to progress).
Tšaba, to fear; *tšabela*, to flee to (for a refuge).
70 *Tšoga*, to be afraid; *tšōsa*. Cf. §105, ii.
Uthlua, to hear; *uthluisisa*; *uthluagala*.

2. WEAK RADICALS.

(i) S—V e r b s.

- Bitsa*, to call.
Bōtsa, to ask.
Thusa, to help.
75 *Eketsa*, to add; *ekeletsa*.
Sebetsa, to work; *sebeletsa*.

(ii) I— and Y—V e r b s.

- Atamela*, to approach.
Bōlela, to speak; *bōlella*.
Belaela, to be anxious, doubting.
80 *Khathala*, to be tired; *khathatsa*.
Lebela, to watch; *lebella*, to wait for.
Mamela, to listen.
Makala, to wonder, to be amazed; *makatsa*.
Phōmōla, to rest; *phōmōtsa*.
85 *Rapela*, to ask for mercy.
Thlala, to be full; *thlatsa*.
Tlola, to spend some time (somewhere).
Tlōla, to overcome.
Tšēla, to cross a river.
90 *Nyōlla*, to cause to go up; *nyōlōga*, to go up.
Phalla, to run; *phallela*, to pursue.
Senya, to spoil, to destroy.

(iii) N—V e r b s.

- Bona*, to see; *bontša*; *bonagala*.
Ena, to stand; *emela*, to wait for; *emisa*.
95 *Fumana*, to find.
Kēna, to go in; *kenya*. [mate, to think.
Lekana, to be sufficient; *lekanya*, to measure, to esti-
Loana, to fight; *loantša*, to make war with.

(iv.) R—V e r b s.

- Apara*, to put on (a dress); *apesa*, to dress (somebody);
100 *Tšuara*, to seize, to hold. [aparōlla.

(v) *Monosyllabic verbs making the
Perfect in-éle.*

<i>Cha,</i>	to burn (neuter); <i>chesa,</i> to burn (active).
<i>Oa,</i>	to fall.
<i>Na,</i>	to rain.
<i>Nèa,</i>	to drink; <i>nòesa,</i> to give to drink; <i>nòetsa,</i> to
105 <i>Psha,</i>	to be dry (of a river or fountain). [water.
<i>Sa,</i>	to clear up; to leave off raining.
<i>Shua,</i>	to die.
<i>Tloa,</i>	to climb, to go up.
<i>Ya,</i>	to eat.

(vi) *Irregular Verb.*

- 110 *Etsa* (Pf. *entse*), to make; *etsagala*, to happen.

18.11



