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TWEETALIGE SUID-SOTHO-KURSUS
BILINGUAL SOUTHERN SOTHO COURSE

UNISA



university
of south africa

mathe le leleme

TWEETALIGE SUID-SOTHO-KURSUS
vir beginners - met illustrasies en kassette

BILINGUAL SOUTHERN SOTHO COURSE
for beginners - with illustrations and cassettes

C F Swanepoel
J M Lenake

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Universiteit van Suid-Afrika
Alle regte voorbehou

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VOORWOORD

PREFACE

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INLEIDING

INTRODUCTION

SELÊLÊKÊLA

OOR DOELWITTE EN
BENADERINGSWYSECONCERNING OBJECTIVES
AND APPROACH

Die primêre doelwit van hierdie kursus is om die toegewyde tuisstudent te help om 'n aanvanklike spreekvaardigheid van Suid-Sotho te verwerf. **MATHE LE LELEME**, die titel van ons kursus, beteken letterlik *speeksel en tong* — wat reeds ons voorneme ver-raai om lekker te gesels. Figuurlik beteken dit *goeie vriende*. Ons vertrou dat hierdie sinspeling op 'n goeie vriendskap tussen u, die taal en sy mense spoedig vervul sal word.

The primary objective of this course is to assist the dedicated student studying at home to acquire an initial proficiency in speaking Southern Sotho. **MATHE LE LELEME**, the title of our course, literally means *saliva and tongue* — thereby already disclosing our intention to converse easily. Figuratively this phrase means *good friends*. We hope this phrase will represent the friendship that will develop between you and the Sotho people and their language.

Taalgebruik word as vertrekpunt geneem. Dit word in die vorm van gesprekke en/of herhalingsaktiwiteite aangebied. Hierdie aktiwiteite word byna deurlopend aan illustrasies gekoppel — van mense, dinge, handeling en 'n menigte taalgebruik-situasies. Vanselfsprekend is dié situasies aanvanklik geïsoleerd en kort. Daarbenewens kon ons nie altyd die gevaar van taalgebruik om taalgebruik heeltemal vermy nie. Die situasies word egter algaande breër en u sal mettertyd u hande vol hê om by te bly!

Language usage is taken as our point of departure. It is presented in the form of conversations and/or repetitive activities. These activities are all linked up with illustrations — of people, things, actions and numerous situations. Obviously these situations are at first isolated and short. Besides, we were unable to avoid the danger of language usage *per se* throughout. The situations, however, soon become broader. Eventually you will have a rough time in keeping up to date!

Die situasie-gerigtheid stel ons in staat

In embarking on situations of language

om relevante grammatikale kennis op so 'n manier te probeer integreer dat dit taalgebruik bevorder in plaas daarvan om dit 'n doel op sigself te maak. Die illustrasies help verder om deurlopende vertaling van ter plaatse taalinhoude uit te skakel — hoe groter die *blootstelling* aan die teikentaal en hoe minder die afhanklikheid van die moedertaal as tussenganger, hoe gunstiger word die omstandighede vir sukses.

Om te verhoed dat die geskrewe taal slegs geskrewe taal bly (dit kan so maklik met die tuisstudent gebeur), word die geskrewe materiaal deur 'n stel kassette vergesel. Alle taalgebruik is daarop vasgelê. Om te verhoed dat die gesproke taal slegs passief aangehoor word, word u deur die gesprek- en/of herhalingsaktiwiteite aktief by die leerproses betrek. Moontlik help die illustrasies en die kassette ook om die sleur, en selfs verveling, wat dikwels met die studie van 'n onverwante taal gepaard gaan, te verminder.

KURSUSONTWERP

Die leerstof is semi-geprogrammeer en gedeeltelik gegradeer, terwyl taalvaardigheid op 'n semi-direkte wyse verwerf kan word. Hierdie benadering het gelei tot wat LG Alexander die *structural-functional* metode van taalonderrig noem.

MATHE LE LELEME I bestaan uit ses en dertig lesse (**DITHUTÔ**), terwyl **MATHE LE LELEME II** uit vier en twintig lesse bestaan. Die lesse is volgens die meer resente opvatting van *kursus-eenhede* ontwerp. Elke eenheid bestaan uit vyf seksies of *rubrieke*. Hulle

usage we are enabled to integrate the relevant grammatical forms in such a way that they will promote verbal proficiency instead of becoming an end in themselves. In addition the illustrations help us to eliminate continuous translation of utterances — the larger the *exposure* to the target language, and the smaller the dependence on the mother-tongue as mediator, the more favourable the circumstances become in achieving success.

To avoid the danger of the written language remaining only the written language (which may so easily happen with the lone student), the written material is accompanied by a set of cassettes. All material of language usage has been recorded. To prevent the spoken language being only overheard passively, you are actively involved in the learning process by means of the conversations and repetitive activities. Possibly the illustrations and cassettes will also help to decrease the dull routine, which often accompanies the study of an unrelated language.

COURSE DESIGN

The material of language learning is semi-programmed and partially graded, while verbal proficiency may be acquired in the semi-direct manner. This approach led to what LG Alexander called the *structural-functional* approach to language learning.

MATHE LE LELEME I consists of thirty-six lessons (**DITHUTÔ**), while **MATHE LE LELEME II** consists of twenty-four lessons. The lessons are designed according to the more recent concept of *course units*. Each unit consists of five

is

- 0 DOELWITSTELLING (SEPHĒÔ)
- 1 WOORDESKAT (MANTSWE)
- 2 GESPREK- EN/OF HERHALINGS-
RUBRIEK
(PUISANÔ/PHETAPHETÔ)
- 3 VERDUIDELIKING VAN TAAL-
VORME (MANOLLÔ) en
- 4 SELFTOETSING (HO ITLHA-
HLOBA).

Laat ons aan elk van hulle kortliks aan-
dag gee.

RUBRIEK 0

Ons ag die deurlopende formulering van elke eenheid se *doelwit(te)* belangrik — nie alleen om die *tema* van die eenheid aan te dui nie, maar ook om die presiese vaardigheid waartoe die eenheid u moet voer, uit te spel. Die doelwitstelling is meesal tweeledig: prakties én teoreties. Prakties, deurdat dit die presiese vaardigheid omlyn; en teoreties, deurdat dit die grammatikale vorme wat die taalgebruik van die eenheid ten grondslag lê, benoem.

RUBRIEK 1

In hierdie rubriek verskyn telkens 'n lys van nuwe woorde wat in RUBRIEK 2 (die gesprek- en/of herhalingsgedeelte van die eenheid) gebruik word. Ons raai u aan om die nuwe woorde in die kursuswoordeboek na te slaan voordat u met die rubriek begin.

RUBRIEK 2

Ons kan hierdie die *operasionele gedeelte* van elke eenheid noem. Dit is die rubriek waarin dinge gebeur. Daar is 'n hele aantal sake in hierdie rubriek waarop ons graag u aandag wil vestig.

sections or *columns*. They are

- 0 OUTLINE OF OBJECTIVES (SEPHĒÔ)
- 1 VOCABULARY (MANTSWE)
- 2 CONVERSATION AND/OR REPETITIVE COLUMN (PUISANÔ/PHETAPHETÔ)
- 3 EXPLANATION OF LANGUAGE-FORMS (MANOLLÔ) and
- 4 SELF-ASSESSMENT (HO ITLHAHLOBA).

Let us discuss each of them briefly.

COLUMN 0

We regard the continuous formulation of *objective(s)* of each unit of great importance, not only in indicating the *theme* of each unit, but also in explicating the specific proficiency to which the unit should lead you. Objectives are for the most part stated in a binary manner: practical and theoretical. Practical, in that they outline the specific proficiency presented; and theoretical, in that they state the grammatical forms underlying the language used in the units.

COLUMN 1

This column for the most part features a list of new words which are used in COLUMN 2 (the conversational and/or repetitive part of each unit). We suggest that you look up the new words in the course dictionary before commencing column 2.

COLUMN 2

This we may call the *operational part* of each unit. In this column things are *happening*. There are quite a few things in this unit which require our attention.

Illustrasies.

Al die illustrasies vind u in dié rubriek afgedruk. Hulle dien as aanknopingspunt van die programleier se gesprekke met u. Alles wat hy sê, sê hy na aanleiding van 'n illustrasie of reeks illustrasies. Die illustrasies is in 'n bepaalde volgorde genommer en die gesprek wat aan 'n illustrasie gekoppel is, is daaronder of daarnaas afgedruk.

Stimulus, responsie; herhaling, responsie.

Die programleier gee die *stimulus* tot die gesprek. Die stimuli geskied op twee maniere:

(a) Hy sê iets — om byvoorbeeld 'n illustrasie te verduidelik, of iets of iemand bekend te stel, en vra dan dat u dit moet herhaal ... hy sê **PHETA** ... (herhaal).

(b) Hy vra 'n vraag na aanleiding van 'n illustrasie en verwag dan dat u daarop moet reageer. Hy vra gewoonlik heelparty vrae, wat ook 'n kennis van voorafgaande taalgebruik veronderstel.

Dat 'n antwoord (responsie) van u verwag word, word gewoonlik aangedui met [.....] (responsieruimte). U kan die antwoord daarop invul, as u wil, maar dan liefies met potlood, sodat dit weer uitgevee kan word voordat u hersiening doen. Wanneer u die kassetopnames met die teks volg, sal die responsieruimtes by u eerder 'n spreekassosiasie wek as 'n skryf-(invul-)assosiasie. U sal oplet dat daar veral by die aanvang van 'n les sekere sleutelwoorde in die responsieruimtes afgedruk is. Die sleutelwoorde sal u lei hoe om die antwoorde te benader — veral as die taalmateriaal nuut is. Sleutelwoorde verskyn soms ook in die illustrasieraampies.

Illustrations.

All illustrations are printed in this column. They serve as starting points of the programme leader's conversations with you. Everything he says, he says with reference to an illustration or series of illustrations. The illustrations are numbered in a specific order, while the conversation referring to an illustration is printed *next to or underneath* that illustration.

Stimulus, response; reinforcement, response.

The programme leader gives the stimulus for a conversation. The stimuli are given in two ways:

(a) He says something — e.g. to explain an illustration, to introduce something or somebody — and then asks you to repeat it... he says **PHETA** . . . (repeat).

(b) He asks a question with reference to an illustration and then expects you to respond to it. Normally a couple of questions are asked which will require a knowledge of preceding lessons.

When a response is expected from you, it is usually indicated by [.....] which we may call the frame of response. You may fill in the answer (we suggest in pencil), so that you can erase it before doing revision. When you follow the cassettes with the text, the frames of response are meant to be stimuli to *speak* rather than to write. At the beginning of a lesson you will find certain keywords printed in the frames of response. The keywords will indicate to you how to approach your answer, especially when the language material is new. Keywords sometimes also appear in the illustration frames themselves.

Die programmeier se stimulus word deur 'n pouse van twee tot drie sekondes gevolg om u die geleentheid te gee om die masjien te stop, of u eie opname te maak. Wanneer hy weer praat, reageer hy op wat u pas gesê het: hy gee die korrekte antwoord, of, wanneer daar meer as een moontlikheid is, een korrekte antwoord. Die ideaal is dat u hom dan so getrou moontlik naboots.

Dit is van die allergrootste belang dat u die geleentheid om *aktief* by die leerproses betrek te word, aangryp. Dit is betreklik maklik om 'n passiewe kennis van 'n taal te verkry, maar dit is nog nie taalverwerwing nie. Kommunikasie vereis in die besonder 'n aktiewe kennis. Daarom moet u van meet af *probeër*. U sal aanvanklik dalk teleurgestel wees met u eerste pogings. U sal egter elke keer verbeter. Daarom is dit belangrik dat u *gereeld* en *planmatig* werk, telkens terugkyk om op die eerste pogings te verbeter, u kennis te konsolideer en die geheue te verfris. Stelselmatig sal u op hierdie manier 'n stewige *selfvertroue* opbou — 'n belangrike bate vir die student van 'n vreemde taal.

Kursuswoordeboek en naslaankode

In die reël word geen vertaling van die Sothoteks gegee nie. Soos gesê, is die bedoeling dat die illustrasies die vertaling deurgaans vervang. As u byvoorbeeld 'n skets van 'n *man* voor u het, met daaronder/daarnaas die woord *moñna*, kan u met redelike sekerheid aanvaar dat 'n *man moñna* in Suid-Sotho is. Soms verskyn daar 'n sterretjie (*) teenoor 'n vreemde woord. Die sterretjie herinner u daaraan om dié nuwe woord in die kursuswoordeboek na te slaan. U tref die sterretjie ook aan in die langer leesstukke van begrips-

The stimuli given by the programme leader are followed by a pause of two to three seconds, giving you the opportunity to stop the recorder or to make your own recording. When he speaks again, he reacts on what you have said: he gives the correct answer, or he gives one correct answer when there is more than one possibility. The idea is that you imitate him as closely as possible.

It is of the utmost importance that you should seize the opportunity of being *actively* involved in the language learning process. It is fairly easy to get a passive knowledge of a language. However, that is not language *acquisition*. Communication specifically requires an active knowledge. Therefore you have to try from the very beginning. Initially you will probably be disappointed with your first efforts. However, you will improve each time. It is therefore important to work *regularly* and according to a fixed *plan*. To consolidate your knowledge and to refresh your memory you must often refer back to previous lessons. In this way you will gain *self-confidence*, which is important for the student of a foreign language.

Course dictionary and reference code.

In general no translation of the Sotho text is given. The idea is that the translations be substituted by the illustrations. If, for example, you have an illustration of a *man* with the word *moñna* underneath it, you may accept with reasonable certainty that *man* is *moñna* in Southern Sotho. Sometimes an asterisk (*) will appear next to a new word. The asterisk is meant to remind you to look up the new word in the course dictionary. You will also find the asterisk in the longer

eenhede en in die leesstukke van die selftoetsingsrubriek.

Die opdragte

Die 'operasionele rubriek' begin telkens met 'n opdrag (TAÊLÔ), wat, behalwe in THUTÔ YA PELE (1), in Sotho gegee word. U sal nie lank sukkel om hulle te verstaan nie. Hulle stem grootliks ooreen. Hier is 'n voorbeeld:

TAÊLÔ 1: PHETA, O ITHUTÊ KA HLÔHÔ (Opdrag 1: Herhaal en leer uit die hoof)

Nog 'n voorbeeld:

TAÊLÔ 2: PHETA EMPA O KWAHÊLÊ SESOTHO (Opdrag 2: Herhaal maar hou die Sotho toe.)

Nog 'n voorbeeld:

TAÊLO 1: ARABA TSË LATÊLANG JWALÊ KA MOHLALA (Opdrag 1: Antwoord die volgende volgens voorbeeld.)

Nog 'n voorbeeld:

TAÊLÔ 2: NGÔLA DIKARABÔ BUKËNG (Opdrag 2: Skryf die antwoorde in die boek.)

Vanselfsprekend is dit die bedoeling dat u waar u nie verstaan nie, die kursuswoordeboek raadpleeg. Dié is soms baie hulpvaardig: sê nou maar die opdrag begin met 'n woord soos SHÊBA. As u nie weet wat dit beteken nie, slaan u nou na onder s. Dáár vind u gewoonlik meer as net die betekenis van SHÊBA. Dieselfde kan u byvoorbeeld doen met 'n woord soos ARABA in die opdrag ... O ARABÊ, en met POTSÔ in 'n opdrag waarin hy

discourses of comprehension tests and in the discourses in the self-assessment column.

The instructions.

The 'operational column' each time starts with an instruction (TAÊLÔ), which is given in Sotho, except in THUTÔ YA PELE (1). You will not battle for long before understanding them. They correspond very closely. Here is an example:

TAÊLÔ 1: PHETA, O ITHUTÊ KA HLÔHÔ. (Instruction 1: Repeat and learn by heart.)

TAÊLÔ 2: PHETA EMPA O KWAHÊLÊ SESOTHO. (Instruction 2: Repeat but cover up the Sotho.)

Another example:

TAÊLO 1: ARABA TSË LATÊLANG JWALÊ KA MOHLALA. (Instruction 1: Answer the following according to the example.)

Another example:

TAÊLÔ 2: NGÔLA DIKARABÔ BUKËNG. (Instruction 2: Write the answers in a book.)

Obviously the intention is that you should look up any word which you do not understand, in the course dictionary. The dictionary can be very helpful. Suppose an instruction starts with a word such as SHÊBA. If you do not know it you will now look it up under s. There you will normally find more than just the meaning of SHÊBA. You can do the same with a word such as ARABA in an instruction such as ... O ARABÊ. ... Do the same with POTSÔ, ETC. Incidentally, SHÊBA DI-

voorkom, ens. Terloops, **SHĒBA DI-TSHWANTSHŌ O ARABĒ DIPOTSŌ TSĒ LATĒLANG** beteken: *Kyk na die sketse en antwoord die vrae wat volg!*

Toon.

Suid-Sotho is een van Afrika se baie toontale. Dit beteken o.m. dat woordbetekenisse met bepaalde toonhoogtes onderskei word. Dit is o.a. die toonhoogtes op sekere lettergrepe van woorde, woordgroepe en sinne wat aan Sotho sy tipiese klank, sy tipiese *melodie* gee. Gee daarop ag as u na die programleier luister. Kennis van 'n woord is eers volledig as mens naas sy betekenis ook die '*melodie*' ken. Om u hiermee by te staan, is alle woorde in die woordeskat- en operasionele rubrieke van **MATHE LE LELEME I** se hoë toonkenmerke met 'n (') op die betrokke lettergrepe aangedui. Kyk hierna:

morúti, ho bóna, ho dúla

Die gemerkte lettergrepe dra relatief hoër toonhoogtes as die ongemerktes. As u eers begin werk met die kassette sal u verstaan wat ons hier bedoel — en mettertyd 'n gevoeligheid daarvoor ontwikkel. Dit is ook die belangrikste oogmerk met die toononderskeidings-tekens — dat u 'n *aanvoeling* daarvoor ontwikkel. (Natuurlik is dit ook handig vir naslaandoeleindes en kan mens later selfs voorlopige reëlmatighede opteken — maar dit is beslis nie nou al nodig nie!) Om 'n *aanvoeling* vir die taal se *melodie* te ontwikkel boots u die programleier so noukeurig moontlik na. *Nabootsing* is 'n belangrike beginsel in die taalaanleer-proses. (Dink maar daaraan hoe 'n kind sy moedertaal aanleer deur sy ouers, broers en susters na te boots.) U boots eers die programleier na. Daar-

TSHWANTSHŌ O ARABĒ DIPOTSŌ TSĒ LATĒLANG means: *Look at the illustrations and then answer the questions which follow!*

Tone.

Southern Sotho is one of Africa's many tonal languages. This inter alia means that the meaning of words may be distinguished by certain tonal features. It is the very tonal features of words, word-groups and sentences which give Sotho its characteristic sound, its typical *melody*. Be on the look-out for this when listening to the instructor. A word is only known fully when one knows its *tone* and its meaning. To help you with this, the high tone(s) of all words in the vocabulary and operational columns of **MATHE LE LELEME I** have been marked with a (') on the syllables concerned. Compare the following:

morúti, ho bóna, ho dúla.

The syllables marked carry a relatively higher tone than the unmarked ones. As soon as you start working with the cassettes you will understand what is meant. You will also gradually develop an 'ear' for it. This is also the most important aim with these symbols indicating tone, so that you may develop a *feel* for it. (Obviously they are also handy for reference purposes. Later on one may even tentatively record certain regularities — however, this is definitely not necessary at this stage!) To develop a sensitivity for the cadence of the language you must imitate the instructor as closely as possible. *Imitation* is an important principle in learning a foreign language. (Just imagine the way a child learns his mother-tongue by imitating his parents, brothers and sisters.) First

na alle Sothosprekendes met wie u gesels — ook die omroepers van die SAUK se Suid-Sothodiens! Om u eie nabootsing krities te kan betrag, sal u 'n goeie kassetopnemer onontbeerlik vind. Daarmee speel u nie slegs die opnames wat die pakket vergesel terug nie: u neem ook u eie pogings op; of, en dit is die ideaal, u neem die programleier sowel as u eie responsie op.

Vokaalonderskeidingstekens.

Suid-Sotho se vokale wat met e en o voorgestel word, is nie almal eners nie en verskil heelwat van Afrikaans. U gaan met drie variasies van elk werk. Om hulle te onderskei, het ons twee van hulle met onderskeidende tekens gemerk, nl. met 'n kappie (ˆ) en met 'n *u m l a u t* (˘), vgl.

-rêka, -rêma, -rêkêla [ɛ].

Hierdie ê's klink min of meer soos die Afrikaanse ê in *skêr* en *lê*. Dieselfde geld die ô, vgl.

-bôna, -rôbala, kgôtsô [ɔ].

Hulle klink min of meer soos die ô in *bok* en *bos*.

Sowel ê as ô het egter verhoogte variante wat met die umlaut voorgestel word, vgl.

-sëbëtsa, -rëkilë [ɛ̃], en -böntsha, töröpöng [ɔ̃].

Hulle klink amper (maar tog nie heeltemal nie) soos die e in *see*; of amper (maar tog nie heeltemal nie) soos die o in die 'geleerde' uitspraak van *boom*.

Dan bly daar nog die e en o oor waarop daar geen onderskeidingsteken verskyn nie. Die e vergelyk byna

you imitate your instructor, then all Sotho people with whom you may converse, also the announcers of the Southern Sotho service of the SABC. To enable you to listen critically to your own imitation, a good cassette recorder seems to be indispensable. The cassette machine will be used not only to play back the cassettes accompanying the package, but also to record your own attempts at the language, or (and this will be the ideal situation) you will record the instructor's voice as well as your own response.

Vowel distinguishing symbols.

The vowels of Southern Sotho which are represented by e and o are not all the same; they also differ considerably from English. You will meet three variants of each. To distinguish them we have marked two of them with different symbols, namely, with a circumflex (ˆ) and with an *u m l a u t* (˘), cf.

-rêka, -rêma, -rêkêla [ɛ].

This ê more or less sounds like the a in *bag* or *bad*, though not exactly. Quite often ô also has the circumflex, cf.

-bôna, -rôbala, kgôtsô [ɔ].

This ô more or less sounds like the o in *John* or *job*, though not exactly

Both ê and ô have raised variants which are indicated by the umlaut, cf.

-sëbëtsa, -rëkilë [ɛ̃], and -böntsha, töröpöng [ɔ̃].

They sound approximately (though not exactly) like the e in *bed* or *red* and the o in *blowing* (though not exactly).

(maar tog nie heeltemal nie) met die Bolandse e in leeu, terwyl die o byna (maar tog nie heeltemal nie) met die o in hotel, boor, ens. ooreenstem, vgl.

**-selemô, lesele [e], en
-tsoma, motho, Sesotho [o].**

In die literêre werke van Suid-Sotho word hierdie vokaalonderskeidings-tokens, net soos die toontekens, slegs in hoogs uitsonderlike omstandighede gebruik. Om u derhalwe daaraan gewoond te maak om sonder hulle oor die weg te kom, het ons hulle in **MATHE LE LELEME II** weggelaat. In die kursuswoordboek word die vokaalonderskeidings-tokens deurgaans aangegee maar nie die toontekens nie.

Ten slotte oor Rubriek 2

Probeer van meet af soveel taalgebruik moontlik *memoriseer*: nie slegs enkele woorde nie, maar volledige sinne. Die illustrasies en die kassette sal u help om beeld/handeling en klank saam te onthou. Hier in die 'lyf' van die les — binne die omringende situasies moet u dit memoriseer.

RUBRIEK 3

Hier vind u telkens 'n beknopte verduideliking van die taalvorme wat in die operasionele rubriek geleer is. *Ons beveel aan dat u die MANOLLÔ eers intensief bestudeer nadat u die ses en dertig lesse se operasionele rubrieke deurgewerk het.* Probeer om dit binne twaalf tot veertien weke vermag te kry. Na twaalf weke se deeglike blootstelling aan die lewende taal, sal u waarskynlik meer wil weet van die taalvorme wat voorgekom het. Die **MANOLLÔ** se styl is informeel-geselsend. Tog word daar nie gekroom om 'n 'ding op sy naam te noem' nie. Ons gee daar ook volledige

On e and 'o you will find no distinguishing symbols. They are pronounced approximately like the ee in tree or the oo in cool, cf.

**selemô, lesele [e], and
-tsoma, motho, Sesotho [o].**

In the literary works of Southern Sotho these vowel distinguishing symbols are used only in very exceptional instances. The same applies to the tonal symbols. To enable you to get along without them, we left them out in **MATHE LE LELEME II**. In the course dictionary the vowel distinguishing symbols are given throughout, but not the tonal symbols.

In conclusion on Column 2.

Try to *memorise* as much as you can right from the start: not only single words but full sentences. The illustrations and cassettes will help you to memorise the combination of an image (concept)/action and its sound. Memorise them here in the 'body' of the lesson, within their situational context.

Column 3.

Here for the most part you will find a concise explanation of language-forms which have been used in the operational column. *We suggest you only study the MANOLLÔ thoroughly after you have worked through the operational columns of the thirty-six lessons.* Try to do this within *twelve to fourteen* weeks. After twelve weeks of intensive exposure to the living language you will probably like to know more about the language-forms which have appeared. The style of the **MANOLLÔ** is informal, colloquial. However, we do not hesitate to use grammatical terms and call a 'spade a spade'! We also

uiteensettings van afwykings van reëlmatige taalgebruik. Dit is 'n lang reis deur die taal se binnestrukture ... maar soms ook deur die taal se kleurvolle 'landskap'. U sal daar heelwat meer praktiese sinne aantref. Ons gee selfs af en toe 'n bietjie 'troos' en aanmoediging!

Die **MANOLLÔ** is nie 'n sistematiese verslag van die taal se grammatika nie. Om vir 'n mate van sisteem te sorg het ons 'n saakregister ingesluit (aan die einde van **MATHE LE LELEME I en II**). Dáár sal u onder inskrywings soos *Naamwoordklasse, Toon, Tabelle, Werkwoordprosesse* en baie meer, verwysings aantref om die nodige naslaanwerk te kan doen.

RUBRIEK 4

Hier vind u 'n aantal selftoetsingsvrae wat, net soos die Doelwitstelling, prakties én teoreties ontwerp is. Die praktiese vrae moet u tydens die eerste aanslag probeer beantwoord. Soms word hier ook van illustrasies gebruik gemaak. U vind die antwoorde op die 'praktiese' vrae telkens op die kasset terug. Die 'teoretiese' vrae hoef eers tydens die tweede aanslag beantwoord te word. Ons het dit kort en maklik gehou. Kontroleer telkens u antwoorde met die besonderhede van rubriek 3.

OOOR DIE KURSUSWOORDE-BOEK.

Die titel is belangrik: *kursuswoordeboek*. Ons het probeer om die woordeboek wat in die kursus gebruik word so volledig moontlik weer te gee — van Sotho: Afrikaans en dan weer van Afrikaans: Sotho. 'n Volledige Sotho: Afrikaans, Afrikaans: Sotho-woordeboek is dit egter nie. Sodra u behoefte

give full explanations of deviations from regular forms of language usage. It is a long journey through the internal structures of the language: sometimes also through its colourful 'landscape'. There you will find quite a few more practical sentences. We even sometimes give some 'comfort' and encouragement!

The **MANOLLÔ** is not a systematic exposition of the grammar of the language. To achieve some degree of system we include an *index* (at the end of **MATHE LE LELEME I and II**). Under entries such as *Noun classes, Tone, Tables, Verbal processes, etc.*, you will find references to help you look them up.

COLUMN 4.

Here you will find a number of self-assessment questions. As is the case with the formulation of objectives, they are designed to be both practical and theoretical. The practical questions you must try to answer during the first run-through. Sometimes illustrations are also used here. You will find their answers on the cassettes. The theoretical questions you need not answer during the first run-through. We have kept them short and easy. Do compare your answers with the details in column 3.

COURSE DICTIONARY.

Note the title: *course dictionary*. We attempted to feature the vocabulary used in the course as fully as possible, from SOTHO to ENGLISH, and then from ENGLISH to SOTHO. This however is not a comprehensive SOTHO : ENGLISH, ENGLISH : SOTHO dictionary. The moment your requirements seem to outgrow the course dictionary, you should consult

groter word as waarin die kursus-woordeboek kan voorsien, moet u een van die Suid-Sothowoordeboeke raadpleeg wat tans in die handel beskikbaar is.

Dieselfde geld die verduideliking van taalvorme in die **MANOLLÔ** wat met die standaardgrammatikas oor Suid-Sotho aangevul kan word.

Die skrywers en onderrigspan wens u graag alle voorspoed toe!

K G Ô T S Ô !

one of the "standard dictionaries of Southern Sotho which are at present available in the bookshops. In fact the same applies to the explanation of language-forms given in the **MANOLLÔ** which could be supplemented by the standard grammars on Southern Sotho.

The writers and the teaching team wish you the best of luck!

K G Ô T S Ô !

THUTÔ YA PELE (1)

1.0 SEPHEÔ

DOELWIT

Die doel van hierdie eenheid is om die klanke van Suid-Sotho sowel mondeling as skriftelik aan te leer.

OBJECTIVE

The objective of this unit is to learn the sounds of Southern Sotho both orally and in writing.

1.1 PHETAPHETÔ

REPETISIE

REPETITION

TAÊLÔ 1

OPDRAG 1

INSTRUCTION 1

Luister na die klanke van Suid-Sotho, repeteer hulle hardop en volg hulle skryfwyse in die teks. (Laat die tonetese voorstelling buite rekening as u nie daarin belangstel nie.)

Listen to the sounds of Southern Sotho, repeat them loudly while following their way of writing in the text. (Ignore their phonetic representation if you are not interested in it.)

Ditumannötshi

vokale

vowels

i [i]

ho bina ho b/tsa ho /thuta mosadi morut

e [e]	Sesotho Lesotho selêpé meköpu
ë [ɛ]	ho sêbêtsa ho êtsa sedibêng bêng
ê [ɛ]	ho rêma ho dumêla o arabê mmê tjhêlêté
a [a]	ho araba ho bina ho bitsa ho êtsa ho rêma mōtorokara
ô [ɔ]	ho bōna ho rōbala leihlô ho ngōla thutô thusô
ō [ɔ]	ho bōntsha tōrōpōng sekōlōng hlōhōng
o [o]	motho molōmo mookamēdi molapō
u [u]	ho tsuba ho thusa ho ithuta ho utlwa ho bua

Ditumammôhō

konsonante

consonants

b [b]	ho bōna ho bina ho bitsa ho araba ho bua
p [p]	ho palama pênê pêrê potsô
ph [ph]	ho pheha
m [m]	monna mōtorokara mme kgōmo ho mamêla Mmamalefêtsane
w [w]	nngwe ho nwa ho utlwa jwalê wêna ho wa
fj [fʃ]	ho lefiwa
f [f]	ho fula ho fa sefatê ho fumana kōfi
bj [bʒ]	ho byaratsa
pj [pʃ]	ho pyatla
pjh [pʃh]	ho pjha
t [t]	tafolê têng ho titima taêlô taba ho têka ho tereka
th [th]	thutô thusô thabô motho thaba thipa lethô
tl [tl]	ho tla ho batla tlōu ho tlala ntlo

tlh [tʰ] *tlhaho ho itlhahloba*

s [s] *ho sēbētsa sefatē masaka ho bēsa mosadi*

C2/a

hl [l] *ho hlatswa leihlō bōhlē hlano lehlōhônólō ho hlapa ho hlobola hlōhō sefahlēhō ho itlhahloba*

r [r], [R] *ho rēka ho rata raro leratō ho rēma ho roma hara*

d [d] *dīnku ho dumēla sedība hodimo ho dula*

l [l] *ho ba/a setulō pe/a ho phe/a tse/a*

n [n] *mēno ho bōna bana ōna ho bina pēnē*

ts [ts] *katse letsatsi ho ētsa tsebe ho tsoha*

tsh [tʃh] *ho bōntsha ho tshwara ho tshēha setshwantshō*

sh [ʃ] *ho shēba ho shwelē leshomē ho shapa moshemane*

j [dʒ], [ʒ] *dijō jase jwalē moji kajēno ho ja*

tj [tʃ] *ho tjeka*

tjh [tʃh] *ho tjhaba ho tjhesa tjhitja ho tjha tjhesēhō*

q [!] *ho qala ho qōqa ho qēta moqōqō leqeba ho qēla*

qh [lh] *ho qhala ho qhoba ho qhaqha ho qhoma ho qhanēha*

nq [ŋ!] *ho nqosa nqalō nqane Senqu*

ny [ɲ] *ho nyala nyēnyane monyakō lenyōra*

y [j] *ho ya ho bolaya ho tsamaya yēna yōna yane*

k [k] *kae kajēno kērèkè ho kwala ho kēna lesaka*

kh [kh] *sekhōna*

g [x] *galase gafa*

ng [ŋ] *mang töröpōng tselēng ngaka ngata lengau*

n(k) [ŋk] nku nkô lebênkêlê nkwê banka

kg [kxh] kgômo kgabane ho kga kgalê ho kgêtha ho kgumama

h [fi] ho hama hantlê haholo hosane ho rêka hêmpê haha

TAËLÔ 2

Herhaal die les maar spits u op die
moeilike klanke toe.

Repeat the lesson but concentrate on
the difficult sounds.

1.2 HO ITLHAHLOBA

SELFTOETSING

SELF-ASSESSMENT

1. Lees die volgende woorde hard-
op. Kontroleer daarna u poging
met die voorbeelde op die kasset.

-qêta, hlôhô, -sêbêtsa, thabô, tlala, böhlê, kgômo, ho bua, -böntsha, nyë-nyane, kajëno, -qala, setshwantshô, -qhanêha, töröpöng, ngaka, lenyôra, lehlôhônôlô, moqôqô, jwalê.

2. Luister op kasset na **THUTÔ YA PELE, SELFTOETSING**, vraag 2 en skryf die woorde neer. Slaan hul skryfwyse in die woordeboek na.

1. Read the following words aloud.
Compare your effort with the ex-
amples on the cassette.

2. Listen on cassette to **THUTÔ YA PELE, SELF-ASSESSMENT**, question 2 and then write down the words. Look up their way of writing in the course dictionary.

THUTÔ YA BOBĒDI (2)

2.0 SEPHEÔ

Hierdie les se doelwit is om u in staat te stel om persone op Suid-Sotho te kan groet – individueel en in groepe.

The objective of this unit is to enable you to greet people in Southern Sotho – individuals and groups.

2.1 MANTSWE*

WOORDESKAT

VOCABULARY

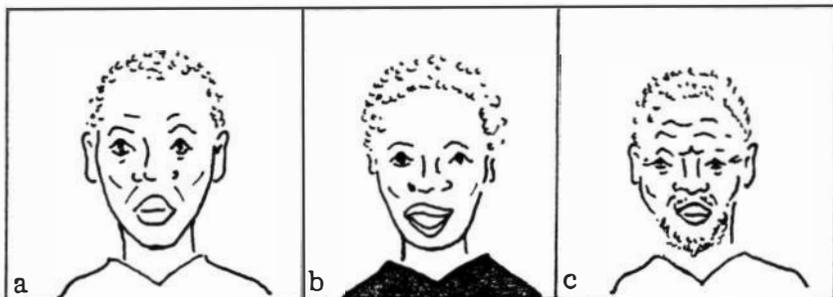
thútô, taêlô, sepheô, pheta, o ithutê, ká hlôhò, dumêla, ntatê, mmé, ntatêmo-hólo, ngwaná, morúti, bômmê, le bôntatê, nkgono, bēnghádi, kgôtsò, morêna, baithúti, hapê, empa, o kwahêlê, Sesótho, hêlêlê.

2.2 PHETAPHETÔ

REPETISIE

REPETITION

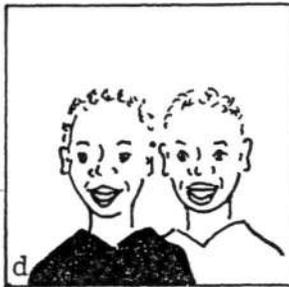
TAÊLÔ 1: PHETA*, O ITHUTÊ* KA HLÔHÔ*



Dumêla ntatê!

Dumêla mmé!

Dumêla ntatêmohólo!



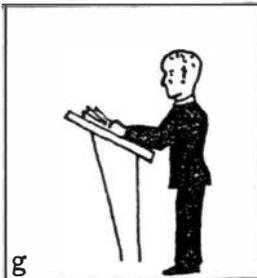
Dumêláng baná!



Dumêláng bómme!



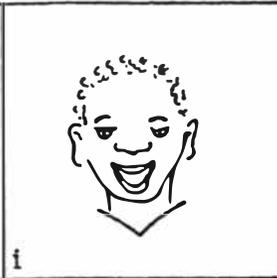
Bóntatê!



Dumêla morúti!



Kgôtsó morêna!



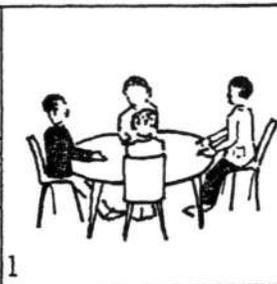
Hélélé!*



Dumêláng baína!



Dumêláng baithúti!



Bēnghádi!

*Slaan betekenis in woordelys na.

*Look up the meaning in the word-list.

TAĒĻŌ 2: PHETA HAPĒ*, EMPA* O KWAHĒĻĒ* SESOTHO*.

2.3 MANOLLŌ

ANALISE

2.3.1 Daar is verskeie groetvorme in Suid-Sotho. Hier leer u vyf daarvan ken.

2.3.2 Die algemene is die werkwoordstam (ww) **Dumĕla** + die betrokke aangesprokene. Vgl.

Dumĕla ntatĕ! (a)
Dumĕla mmĕ! (b)
Dumĕla ntatĕmohólo! (c)
Dumĕla morúti! (g)

2.3.3 Hierdie vorm verander sodra twee of meer persone aangespreek word. Dán word **-ng** aan **Dumĕla** gevoeg. Vgl.

Dumĕláng baná! ((d)
Dumĕláng bómme! ((e)
Dumĕláng bańna! (j)
Dumĕláng baithúti! (k)

2.3.4 Die aanspreekvorm (vokatief) kan ook alleen gebruik word. Vgl.

Bóntatĕ! (f)
Bĕnghádi! (l)

Hierdie vorms kan ook in die enkelvoud gebruik word. Vgl.

Ntatĕ! Monghádi! Morĕna!

2.3.5 'n Ander bekende vorm is die naamwoord **Kgôtsô** (Vrede) + die aanspreekvorm. Vgl.

Kgôtsô morĕna! (h)

Wanneer hierdie vorm ten opsigte van

*Slaan betekenis in woordelys na.

ANALYSIS

2.3.1 There are various forms of greeting in Southern Sotho. Here we learn five of them.

2.3.2 The general one is the verb stem (v) **Dumĕla** + the relevant addressee. Cf.

Dumĕla ntatĕ! (a)
Dumĕla mmĕ! (b)
Dumĕla ntatĕmohólo! (c)
Dumĕla morúti! (g)

2.3.3 This form changes as soon as two or more persons are addressed. Then **-ng** is added to **Dumĕla**. Cf.

Dumĕláng baná! (d)
Dumĕláng bómme! (e)
Dumĕláng bańna! (j)
Dumĕláng baithúti! (k)

2.3.4 The vocative may also be used alone. Cf.

Bóntatĕ! (f)
Bĕnghádi! (l)

These forms may also be used in the singular Cf.

Ntatĕ! Monghádi! Morĕna!

2.3.5 Another wellknown form is the noun **Kgôtsô** (Peace) + the vocative. Cf.

Kgôtsô morĕna! (h)

When more than one person is addressed with this form, **-ng** is again ad-

*Look up the meaning in the word-list.

meer as een persoon gebruik word, word -ng weer aangevoeg;

ded. Cf.

Kgötsöng bömmê!

Kgötsöng bömmê!

2.3.6 In (i) vind u die vorm **Hélélé!** Met hierdie vorm kan een of meer as een persoon gegroet word sonder enige verandering aan die vorm self.

2.3.6 In (i) we find the form **Hélélé!** With this form one or more than one person may be greeted without any alteration to the form itself.

2.4 HO ITLHAHLOBA

SELFTOETSING

SELF-ASSESSMENT

1. Dumēdisa batho ba latēlang*:

monghadi, böntatē, bana, mmê, ntatēmoholo, bömmê, ntatē, morēna, Malefētsane, Mmamalefētsane.

2. Hoe verskil 'n groet aan een persoon van dié aan meer as een persoon?

2. How does a salutation to one person differ from that to more than one person?

THUTÔ YA BORARO (3)

3.0 SEPHEÔ

Hoe om te vra: 'Hoe gaan dit?'

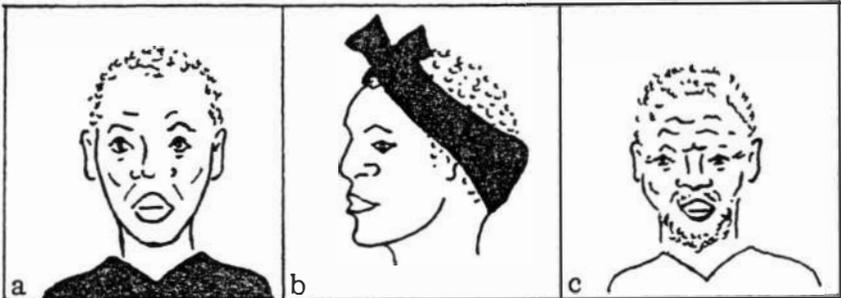
How to ask: 'How are you?'

3.1 MANTSWE*

o káe, lé sá phela, le tsóhílĕ, jwang, moshányána, na, -bótsa, bophelô

3.2 PHETAPHETÔ

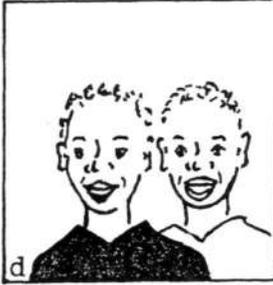
TAÊLÔ 1: PHETA, O ITHUTÊ KA HLÔHÔ.



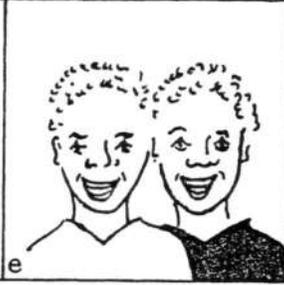
Dumêla ntatê!
Ntatê o káe?

Dumêla mmé!
Mmé o káe?

Dumêla ntatémohólo!
Le káe?



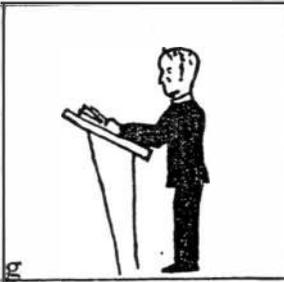
Dumêláng baná?
Le sá phela(ná?)



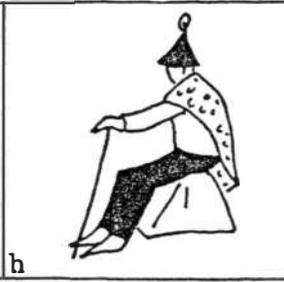
**Dumeláng bó-
mmê!** Le sá
phela(ná?)



Bõntatê! Le káe?



Dumêla morúti!
Morúti o káe?



Kgõtsò morèna!
Morèna o sá
phela?



Dumêla moshányána!
O káe?



**Dumêláng
bõntatê!**
Le sá phela?



**Dumêláng
baithúti!**
Le tsóhíle
jwáng?



Bènghádi!
Le káe?

TAĒLŌ 2: PHETA HAPĒ, EMPA O KWAHĒLĒ SESOTHO.

3.3 MANOLLŌ

ANALISE

3.3.1 Ons leer hier drie maniere om te vra 'hoe gaan dit?' Die drie vorms bestaan elk uit

'n aanspreekvorm +

'n skakel, dié van die tweede persoon as aangesprokene +

n vraagwoord.

3.3.2 Die aanspreekvorm is vanselfsprekend wisselbaar, vgl. **ntatĕ** (a), **mmĕ** (b), **ntatĕmohólo** (c), **baná** (d), **bómmĕ** (e), **bóntate** (f), **morúti** (g), **morĕna** (h), **baithúti** (k) en **bĕnghádi** (l).

Die aanspreekvorm kan ook wegge laat word.

3.3.3 Die 'skakel, daarenteen, is nie so wisselbaar soos die aanspreekvorm nie. Daar is slegs twee moontlike skakels wat vir die tweede persoon as aangesprokene gebruik kan word, nl. 'n enkelvoudskakel (as u een persoon aanspreek), en 'n meervoudskakel (as twee of meer persone gelyktydig aanspreek word). Die enkelvoudskakel vir die tweede persoon is **o** en die meervoudskakel is **le**. Vgl. dus

Ntatĕ o kae? (a)

Mmĕ o kae? (b)

Elke keer word een persoon aangespreek.

Sodra meer as een persoon aangespreek word, word die meervoudska-

ANALYSIS

3.3.1 Here we learn three ways to ask 'how are you?' Each form consists of

a *vocative* +

a *concord*, of the second person who is the addressee +

an *interrogative*.

3.3.2 The *vocative* is of course *changeable* cf. **ntatĕ**, (a), **mmĕ** (b), **ntatĕmohólo** (c), **bómmĕ** (e), **bóntatĕ** (f), **morúti** (g), **morĕna** (h), **baithúti** (k) and **bĕnghádi** (k).

The *vocative* may also be omitted.

3.3.3 The *concord* is however, not as *changeable* as the *vocative*. There are only two possible forms which could be used for the second person as addressee, namely, a singular concord (when one person is addressed), and a plural concord (when two persons are addressed simultaneously). The singular concord of the second person is **o** and the plural concord is **le**. Cf.

Ntatĕ o kae? (a)

Mmĕ o kae? (b)

Each time only one person is addressed. However, when more than one person is addressed, the plural form **le** is used. Cf.

Bĕnghádi! Le kae? (l)

3.3.4 In (c) we have learned an interesting form. One person (i.e.

kel le gebruik. Vgl.

Bēnghádi! Le kae? (1)

In (c) vind u 'n interessante afwyking van hierdie patroon. Een persoon (nl. **ntatémohólo**) word aangespreek, maar die meervoudskakel **le** word gebruik. Hoekom? — Omdat die le-vorm 'n beleefdheidsvorm is. Daar word inderwaarheid na **ntatémohólo** en sy huis verwys omdat die spreker hom, volgens goeie maniere respekteer. Die vorm is nie verpligtend nie en hang van omstandighede af — veral van die verhouding tussen spreker en aangesprokene.

3.3.5 In (a), (b), (c), (f), (g), (i) en (l) is **kae?** (wat letterlik 'waar?' beteken) die vraagwoord. In (d), (e), (h) en (j) word die skakel van die tweede persoon deur **sá phéla ná?** gevolg. In (h) en (j) is selfs **ná?** weggelaat. **-Sa** is 'n woorddeel (hierna noem ons hom 'n *morfeem*) wat 'nog' beteken; **-phela** is 'n werkwoordstam (ons kort hom in die toekoms af met *ww/s*) en dit beteken 'leef'; en **ná?** is 'n onvertaalbare vraagwoord wat ook weggelaat kan word. Vgl.

(Baná) lé sá phéla ná? (d)
(Bómmè) lé sá phéla ná? (e)
(Morèna) ó/lé sá phéla ná? (h)
(Bóntatè) lé sá phéla? (j)

3.3.6 In (k) vind u 'n derde moontlikheid. Dáár word die meervoudskakel **le** gevolg deur die *ww/s* **-tsóhilè** wat beteken 'het opgestaan', gevolg deur die vraagwoord **jwang?**, wat 'hoe' beteken. Vorms (j) en (k) kan ook gekombineer word tot **lé phéla jwáng?** ens.

ntatémohólo) is addressed, yet the plural form **le** is used. Why is this? — Because the **le-** form is regarded as a polite form. In actual fact reference is made to **ntatémohólo** and his family. By using this form a speaker, according to custom respects the older man. This form is not compulsory. It depends on circumstances and especially on the relationship between the addressee and the addressor.

3.3.5 In (a), (b), (c), (f), (g), (i) and (k) **kae?** (literally meaning 'where,') is used as interrogative. In (d), (e), (h) and (j) the concord of the second person is followed by **sá phéla ná?** In (h) and (j) **na** is left out. **-Sa** is a word segment (henceforth called a *morpheme*) which means 'still'; **-phela** is a verb stem meaning 'live'; while **na?** is an intranslatable interrogative which may be left out. Cf.

(Baná) lé sá phéla ná? (d)
(Bómmè) lé sá phéla ná? (e)
(Morèna) ó/lé sá phéla ná? (h)
(Bóntatè) lé sá phéla? (j)

3.3.6 In (k) we have a third possibility. The plural concord there is followed by the verb stem **-tsóhilè**, which means 'got up'. This is followed by the interrogative **jwang**, meaning 'how?'. The forms (j) and (k) may also be combined: **lé phéla jwáng?** etc.

3.4 HO ITLHAHLOBA

1. Dumēdisa batho ba latêlang, o ba botsê bophelô: monghadi, bōntatē, bana, mmê, ntatēmoholo, bömmê, ntatē, morêna, Malefētsane, Mmamalefētsane.
2. Waarom word die tweede persoon se meervoudskakel soms gebruik as slegs een persoon aangespreek word?
3. Watter drie vorms kan 'hoe gaan dit?' het u in hierdie eenheid geleer?
2. Why is the concord of the 2nd person plural often used when only one person is addressed?
3. Which three forms of asking 'how are you?' have you learned in this unit?

THUTÔ YA BONÊ (4)

4.0 SEPHEÔ

Hoe om te sê: 'Dit is/Dit is nie'; en 'Is dit/Is dit nie?'

How to say: 'It is/It is not.' and 'Is it/Is it not?'

4.1 MANTSWE*

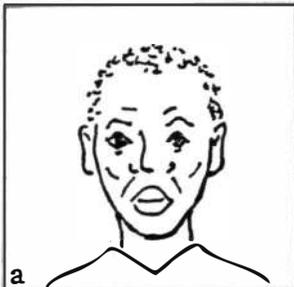
ké, ha sé, -ngóla, dikárábô, bukêng, tjhê, é, mang?

4.2 PUISANÔ

GESPREK

CONVERSATION:

TAÊLÔ 1: PHETA, O ITHUTÊ KA HLÔHÔ.



Ké mońna!
Ké ntaté.
Ha sé mosádi,
ké mońna!
Ná ké mońná?

[É.....]



b

Ké mosádi.
Ké mmê.
Ha sé mońna,
ké mosádi.
Ná ké mosádi?

[É.....]



c

Ké morúti.
Ha sé morêna,
ké morúti.
Ná ké morúti?

[É.....]



d

Ké morêna.
Ha sé morúti,
ké morêna.
Ná ké morúti?

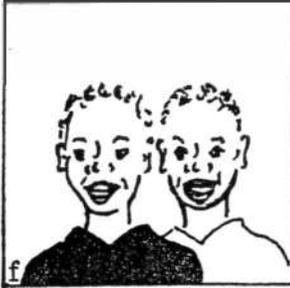
[Tjhê.....]



e

Ké ntatémohólo.
Ha sé nkgóno,
ké ntatémohólo.
Ná ké nkgónó?

[Tjhê.....]



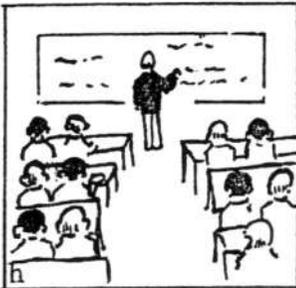
Ké baná.
Ha sé baithúti,
ké baná!
Ná ké basadí?

[Tjhê]



Ké bańna.
Ha sé basadí,
ké bańna.
Ná ké bańná?

[É]



Ké baithúti.
Ha sé baná,
ké baithúti.
Ná ha sé baithút?

[É]

TAĒLÔ 2: NGÔLA DIKARABÔ BUKĒNG

4.3 MANOLLÔ

4.3.1 Om iets of iemand in Suid-Sotho te identifiseer gebruik ons **ke** + die naam (naamwoord) van die persoon of item wat ter sprake is. Vgl.

4.3.1 To identify somebody or something in Southern Sotho one uses **ke** + the name (noun) of the person or item which is identified. Cf.

Ké mońna (a)

Ké mońna (a)

Ké mosádi (b)
Ké bańna (g)
Ké baithúti (h) ens.

4.3.2 Hierdie **ke** word 'n identifiserende kopulatief of 'n identifiserende kopulatiewe morfeem (prefiks) genoem. 'Identifiserend', want hy help iets/ie-mand uitken; 'kopulatief', want hy doen die werk van 'n koppelwerk-woord — al is hy dit nie soos in die Europese tale nie; en 'morfeem', omdat hy een van die vele klein taaldeel-tjies van Suid-Sotho is met 'n onder-seikebare betekenisement.

4.3.3 Soos hierbo gebruik, staan die kopulatiewe prefiks **ke** in sy positiewe (of bevestigende) vorm. Hy kan egter ook negatief (of ontkenend) gemaak word. Dan vervang ons **ke** met **ha sé**. Vgl.

Ha sé mosádi (a)
Ha sé mońna (b)
Ha sé morêna (c)
Ha sé morúti (d), ens.

4.3.4 Let op die gebruik van die 'on-vertaalbare' vraagwoord **na?** by elke situasie. Soos gesê: hy kan ook weg-gelaat word. Dan sal die intonasie van die sin nog aandui dat dit 'n stelling of 'n vraag is. Vgl.

Ké nkgónó? (vraag)

Daar is ook op die laaste lettergreep 'n hoë toon en die lengte wat in die stelsin op die voorlaaste lettergreep voorkom (vgl. Inleiding), het verdwyn. Die stelling sien so daaruit:

Ké nkgó:no. (stelling)

In die vrag-sin word die natuurlike lengte wat die stelsin kenmerk, der-

Ké mosádi (b)
Ké bańna (g)
Ké baithúti (h) etc.

4.3.2 This **ke** is called an identifying copulative or an identifying copulative morpheme (prefix). 'Identifying', because it helps to identify somebody or something; 'copulative', because it serves like a copulative verb — although not quite in the same sense as in the European languages; and 'morpheme', because it is one of the many small word segments of Southern Sotho which has a distinguishable element of meaning.

4.3.3 As used here, the copulative prefix **ke** is in its positive form. It may also be transformed into the negative. To communicate the negative **ke** is replaced by **ha sé**, cf.

Ha sé mosádi (a)
Ha sé mońna (b)
Ha sé morêna (c)
Ha sé morúti (d), etc.

4.3.4 Note the use of the 'in-translatable' interrogative **na?** As has been said, it may also be left out. Then the intonation of the sentence will still indicate whether the utterance is meant to be a question or a statement. Cf.

Ké nkgónó? (question)

The last syllable also carries a high tone. The slight length which appears on the penultimate syllable of a statement has disappeared. The statement will be:

Ké nkgó:no. (statement)

A theory may help us to practise cor-

halwe opgehef. Ons noem hierdie verskynsel, want die *teorie* kan mens soms help om die *praktyk* reg uit te voer. Op hierdie stadium verkies ons egter dat u verskynsels soos hierdie uit die 'praktyk', d.w.s deur middel van die kassette en u eie pogings in die omgang aanleer.

rectly — therefore we mentioned it here. At this stage we prefer that you grasp this phenomenon by means of the cassettes and your own efforts to speak the language.

4.4 HO ITLHAHLOBA

1.



Ke monna?

[.....]

2.



Ke mmê?

[.....]

3.



Na ke bana?

[.....]

4.



Na ha se ntatēmoholo?

[.....]

5.



Ke mang?

[.....]
[Dumêla.....]

6.



Ke mang?

[.....]
[Dumêla.....]

7. Noem die twee identifiserende kopulatiewe – positief en negatief.

7. Name the two identifying copulatives – positive and negative.

THUTÔ YA BOHLANO (5)

5.0 SEPHEÔ

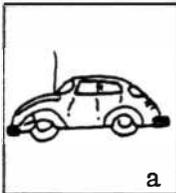
- | | |
|---|---|
| 1. Hoe om te sê: 'Dit is/Dit is nie'. | 1. How to say: 'This is/This is not'. |
| 2. Hoe om te vra: 'Wat is dit?' 'Wie is dit?' | 2. How to ask: 'What is this?' 'Who is this?' |
| 3. Om met die naamwoordklasse kennis te maak. | 3. Meet the noun classes. |

5.1 MANTSWE

-mámêla, o árábê, dipótsô, mótorokára, ntlo, pèrê, ntjá, kátse, kgömó, ñkú, diétá, búka, pênê, táfolê, setúlô, monyakô, hékê, tsela, Bibebe, kérékê, sefátê, thaba, radiô.

5.2 PUISANÔ

TAÊLÔ 1: MAMÊLA, O ARABÊ DIPOTSÔ



mótorokára. Ké éng? [Ke.....]



ntlo. Ké éng?

[Ke.....]



pèrè. Ké éng?

[Ke.....]



ntjá. Ná ké pére?

[Tjhê, ke.....]



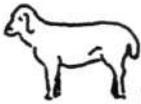
kátse. Ké éng?

[Ke.....]



kgömó. Ná ké kátse?

[Tjhê, ha se ... ke..]



nkú. Ná ké nkú?

[É, ke.....]



diêtá. Ké éng, ná ké kátse?

[Tjhê, ha se ... ke..]



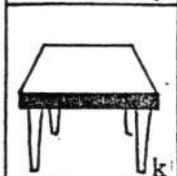
búka. Ké éng, ké
búká?

[É,]



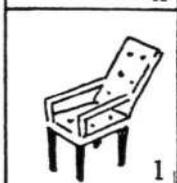
pénê. Ké kátsé?

[Tjhê]



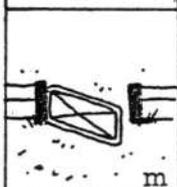
táfolê. Ké éng?

[.....]



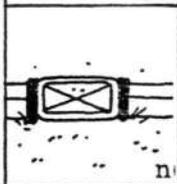
setúlô. Ná ké táfolê?

[Tjhê, ha se ... ke..]



monyakô. Ké éng?

[.....]



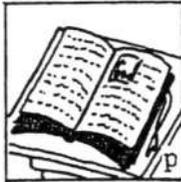
hêkê. Ná ké setúlô?

[.....]



tsela. Ké éng?

[.....]



Bíbele. Ké éng? [.....]



kêrêke. Ké éng? [.....]



sefátê. Ké éng? [.....]



thaba. Ná ké rádiô? [Tjhê.....]

TAËLÔ 2: NGÔLA DIKARABÔ BUKËNG

5.3 MANOLLÔ

5.3.1 Tot dusver het ons 'n hele aantal naamwoorde geleer — so ongeveer dertig. Ons moet u nou meer van die naamwoord se struktuur vertel omdat dit 'n belangrike beginsel van die sin se struktuur verraa. Die naamwoorde van Suid-Sotho behoort aan sogenaamde *naamwoordklasse*. Hulle in-deling in klasse berus tot op 'n sekere hoogte op hulle struktuur (samestelling), maar ook op hulle betekenisinhoud.

5.3.1 Thus far we learned quite a few nouns, more or less thirty of them. We now have to tell you more about the noun because its structure discloses an important principle of the sentence structure of Southern Sotho. Sotho nouns belong to what is called *noun classes*. Their classification into classes to a certain extent stems from their structure (form) and also from their semantic content.

5.3.2 Die naamwoord se opvallendste

5.3.2 The most salient structural feature of the noun is

vormlike kenmerk is

a *prefix* +

'n voorvoegsel (prefiks) +

a *noun stem* (or just: stem).

'n naamwoordstam (kortweg: stam).

Look for example at

Kyk byvoorbeeld na

motho = **mo-** + **tho** (a human being)

monna = **mo-** + **nna**

monna = **mo-** + **nna**

banna = **ba-** + **nna**

banna = **ba-** + **nna**

bana = **ba-** + **na**.

bana = **ba-** + **na**.

5.3.3 Wat merk ons op as ons goed na hierdie verskynsel kyk? — Die **mo-**voorvoegsel dui een van 'n soort aan, *enkelvoud* dus. Die **ba-**voorvoegsel dui meer van 'n soort aan, *meervoud* dus. **HIERDIE VOORVOEGSELS VERTEENWOORDIG ENKELVOUD— EN MEERVOUDKLASSE.**

5.3.3 What is significant of these words when we look at them closely? The prefix **mo-** represents one of a kind, i.e. *singular(ity)*. Prefix **ba-** represents more of a kind — i.e. *plural(ity)*. **THESE PREFIXES REPRESENT SINGULAR AND PLURAL CLASSES.**

5.3.4 Gesamentlik word die **mo-/ba-**klasse soos hier gebruik, die **MENSKLASSE** genoem. Hoekom? — Omdat hulle baie mensaanduidende name huisves. Kyk weer na hulle. Is hierdie bewering reg of verkeerd? — Na betekenis geoordeel is dit korrek. Vormlik geoordeel het ons 'n probleem: met 'n woord wat u nou reeds ken: **baithuti**. Daar het ons reeds twee voorvoegsels — **ba-** en **i-**. Kom ons bêre hierdie probleem vir later!

5.3.4 Jointly the **mo-/ba-**classes as used here, are called the **PERSON CLASSES**. Why? — Because they accommodate names which indicate people. Look at them again. Do you agree? Seen from a semantic point of view the statement is correct. Seen from a structural point of view we have a problem with a word you already know: **baithuti** has two prefixes. We shall deal with this problem at a later stage!

5.3.5 Kyk ons na die naamwoorde in hierdie **THUTÔ YA BOHLANO**, vind ons 'n uiteenlopende aantal van hulle. Kom ons kyk of ons hulle volgens betekenisinhoud in klasse kan plaas.

5.3.5 When we look at the nouns in this **THUTÔ YA BOHLANO** we find a divergent collection. Let us try to put them in classes according to their semantic content.

5.3.6 Om mee te begin, is daar geen 'mense' tussen hulle nie. Daar is 'dinge' (**mōtorokara**, **ntlo**, **buka**, **pênê**, **tafolê**; **setulô**, **diêta**, **monyakô**, **hêkê**, **tsela**, **Bibele**, **kêrêkê**, **sefatê** en **thaba**.) Daar is 'diere' (**pêrê**, **ntja**,

5.3.6 To start with: there are no 'people' among them, only 'things' (cf. **mōtorokara**, **ntlo**, **buka**, **pênê**, **tafolê**, **setulô**, **diêta**, **monyakô**, **hêkê**, **tsela**, **Bibele**, **kêrêkê**, **sefatê**, and **thaba**.) There are 'animals' (cf. **pêrê**, **ntja**, **katse**, **nku** and **kgōmo**). Our distinction between 'animals' and 'things' helps us only partially. Sotho

katse, nku en kgōmo). Ons onderskeid tussen 'diere' en 'dinge' help ons egter net gedeeltelik. Sotho onderskei wel 'n dierklas, met enkelvoedsprekies **n-** en meervoedsprekies **din-**, maar die 'dinge' (lewelose goed), behoort in verskeie ander klasse. Kyk na **mōtorokara**. Volgens sy voorvoegsel (**mo-**) moet hy aan die **mo-**mensklas behoort. In werklikheid behoort hy aan die **mo-/me-** klasse. Sy meervoud is **mebōtorokara**. **Ntlo** se voorvoegsel plaas hom in die 'diereklass', waarvan ons reeds die afleiding kan maak dat die 'diereklass' ook ander verskynsels huisves. (Meervoud egter in **ma-** klas, vgl. **matlo**.) **Diēta** se voorvoegsel is **di-**. Kyk ons na die skets, lei ons af dat dit 'n meervoedsprekies moet wees — daar is immers twee skoene. Dit is korrek. Die enkelvoedsprekies is **se-**. **Buka** het geen voorvoegsel nie. Waar pas hy in? Leenwoorde wat nie 'n prekies het wat naasteby soos 'n bestaande klas se voorvoegsel lyk nie, behoort ook aan die 'diereklass'. **Buka** se meervoud is **dibuka**. **Pēnē** en **tafolē** behoort ook aan die **n-/din-**klasse. Waar pas **setulō** in? In die **se-/din-**klasse. **Setulō** se meervoud is **ditulō**. **Monyakō** se **mo-**prekies herinner weer aan die **mo-**mensklas. Onthou u egter vir **monyakō** — ook 'n ding wat nie aan die 'mensklas' behoort nie. **Monyakō** behoort dus ook aan die **mo-/me-**klasse. Wat van **hēkē**? Dit is 'n leenwoord sonder onderskeibare prekies — gevolglik behoort hy aan die **n-/din-**klasse. Dieselfde geld **tsela**, **Bibele**, en **kērēkē**. Maar wat van **sefatē**? Hy behoort aan die **se-/di-**klasse. En **thaba**? Daar is ook nie 'n onderskeibare prekies nie — hy kom ook in die **n-/din-** klasse, al is hy nie 'n leenwoord nie.

does distinguish an animal class, with singular prefix **n-** and plural prefix **din-**. However, 'things' (inanimate objects) belong to various other classes. Let us review the nouns we have had. **Mōtorokara** according to its prefix **mo-** should belong to the **mo-** person class. It belongs to the **mo-/me-**classes though. Its plural is **mebōtorokara**. The prefix of **ntlo** which is **n-** places it in the 'animal' class, from which we already discern that the animal class also accommodates other phenomenon. (Plural is however, in the **ma-**class, cf. **matlo**). The prefix of **diēta** is **di-**. Looking at the illustration we gather that **di-** must be a plural prefix. Correct! The singular prefix is **se-**. **Buka** has no prefix. Where does it belong then? A loan-word which hasn't got a prefix coinciding more or less with that of an existing class, falls in the animal class. The plural of **buka** is **dibuka**. **Pēnē** and **tafolē** belong to the **n-/din-**classes too. Where does **setulō** fit in? In the **se-/di-**classes. Its plural is **ditulō**. Prefix **mo-** of **monyakō** again reminds us of the **mo-**person class. But so did **mōtorokara** — it does not belong there. **Monyakō** therefore also belongs to the **mo-/me-**classes. What about **hēkē**? It is a loan-word without a distinguishable prefix and therefore comes in the **n-/din-**classes. The same applies to **tsela**, **Bibele** and **kērēkē**. But what about **sefatē**? It belongs to the **se-/di-** classes. And **thaba**? Having no distinguishable prefix it belongs to the **n-/din-**classes, despite the fact that it is not a loan-word.

5.3.7 Let us now summarise the noun classes we have thus far learned in an elementary table:

5.3.7 Laat ons nou die klasse waarmee ons tot dusver kennisgemaak het met

1	2
mo-	ba- (person class)

'n eenvoudige tabel saamvat:

1	2
mo-	ba- (mensklas)
1(a)	2(a)
—	bö- ('n mens-subklas wat familieverwantskappe aandui soos ntatē , mmē , ens.)
3	4
mo-	me- ('n gemengde klas)
7	8
se-	di- ('n gemengde klas)
9	10
n-	din- (dierklas, leenwoordklas, verder gemeng)

1(a)	2(a)
—	bö- (a person subclass indicating family relationship such as ntatē , mmē , etc.)
3	4
mo-	me- (a mixed class)
7	8
se-	di- (a mixed class)
9	10
n-	din- (animal class, class of loan-words and mixed)

For the time being this much about the noun classes.

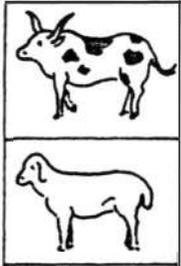
5.3.8 In this **THUTÔ** we also learned another interrogative, namely **eng?** (What?). There was an affirmative interjection **Ē!** (Yes!) and a negative one, **Tjhê!** (No!).

Voorlopig genoeg oor die naamwoordklasse.

5.3.8 Ons leer hier 'n derde vraagwoord ken nl. **eng?** (wat?). Daar is 'n bevestigende tussenwerpsel **Ē!** (Ja!) en 'n negatiewe een, nl. **Tjhê!** (Nee!).

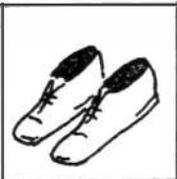
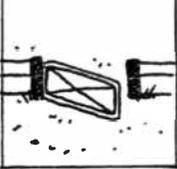
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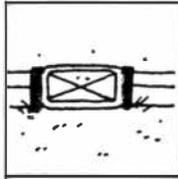
1. Ke eng?



kgömo
pêrê
nku [Ke.....]

kgömo
nku
pêrê [Ke.....]

	buka diêta ntlo	[Ke.....]
	pênê pampiri buka	[Ke.....]
	setulô sefatê pênê	[Ke.....]
	hêkê sefatê tafolê	[Ke.....]
	setulô tafolê pênê	[Ke.....]
	tsela thaba sefatê	[Ke.....]
	hêkê monyakô kêrêkê	[Ke.....]



**hēkē
monyakō
ntlo**

[Ke.....]



**seēta
tsela
buka**

[Ke.....]



**Bibele
lengôlô
tjhêlētē**

[Ke.....]

2. Skets u begrip van die naamwoordklassesisteem.
2. Outline your own concept of the noun class system.
3. Watter drie vraagwoorde het u tot dusver geleer?
3. Which three interrogatives have you learned till now?

THUTÔ YA BOTSHELÊLA (6)

6.0 SEPHEÔ

1. Hoe om uit te druk:

'Wat *doen* hy/sy/hulle?'
 'Hy/sy/hulle ...'
 'Hy/sy/hulle ... *met* ...'
 'Hy/sy/hulle ... *nie*.'

2. Om dertien handelingte te leer.

3. Hoe om eenvoudige werkwoord-sinne te maak en hulle te ontken.

1. How to communicate:

'What is he/she *doing*?'
 'What are they *doing*?'
 'He/she/they ...'
 'He/she/they ... *with* ...'
 'He/she/they ... *not*.'

2. Knowing thirteen actions.

3. How to generate elementary verbal sentences and how to negate them.

6.1 MANTSWE*

bá étsa, jwalë ka, mohlalá, -étsa, -bala, -páláma, -fíêla, -bapala, ká éng?,
 -búísana, -bóhóla, -ithúta, -tsamaya, ngóla, -rapêla, -dúla, ha-, moñ-
 namohólo, bómáng?, -fula.

6.2 PUISANÔ

TAËLÔ 1: ARABA TSË LATÊLANG JWALĚ KA* MOHLALA:



Ké máng?

Ké morúti.

Ó ́étsa éng?

Ó bálá Bíbele.



Ké máng?

[Ke.....]

Ó ́étsa éng?

[O.....]



Ké máng?

[Ke.....]

Ó ́étsa éng?

[O.....]



Ké bómáng?

[.....]

Bá ́étsa éng?

[Ba ka.....]



Ké bómáng?

[.....]

Bá ́étsa éng?

[Ba a.....]



Ké éng? Ná ké kgomó? [Tjhê,..... ke.....]

Ntjá é étsa éng? [Ntja e a.....]



Ké bómáng? [.....]

Baithúti bá étsa éng? [.....ba a.....]

Ha sé baínná? [Tjhê,..... ke.....]



Ké máng? [.....]

Ó étsa éng? [..... a.....]



Ná ké mosadí? [Tjhê..... ke.....]

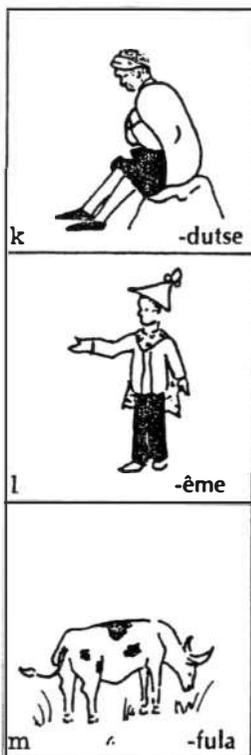
ó étsáng? [.....]

Ó ngóla ká éng? [O..... ka.....]



Mońámohóló ó étsáng? [.....]

É, ó á rapéla, ha á ngóle.



Nkónó ó ếtsa éng? [.....]

Ế, ha á rápếie.

Ké máng? [.....]

Morêna ó á ngólá ná? [Tjhê,...ha a..., o ...]

Ná ké pèrê? [Tjhê,.....,ke.....]

Kgömó é ếtsáng? [.....]

TAÊLÔ 2: NGÔLA DIKARABÔ BUKĚNG.

6.3 MANOLLÔ

6.3.1 Eers iets oor die vraagwoord **mang?** wat hier dikwels voorkom. Ons noem hom 'n vraagwoord, maar volgens sy struktuur is hy 'n naamwoord, vgl. **ma-** + **-ng**. Let op sy gebruik in die meervoud, **bômáng**, in (d), (e) en (g), wanneer 'n vraag oor meer as een persoon gevra word.

6.3.1 Something about the interrogative **mang?** which appears often in this unit. Although we call it an interrogative, it is a noun according to its structure, cf. **ma-** + **-ng**. Note its plural usage with **bômang?** in (d), (e) and (g), where the question refers to more than one person.

6.3.2 Kennis van die vraagwoorde **eng?** (vir: 'dinge') en **mang/bômang?** (vir: 'mens' en 'mense'), tesame met

6.3.2 Knowing how to use **eng?** (for 'things') and **mang/bômang?** (for: 'a human being' and 'people'), and

die kopulatiewe **ke** en **ha se**, stel ons nou in staat om ons omgewing op Sotho te verken!

6.3.3 Kern van hierdie **THUTÔ** is egter die beskrywing van bekende daaglikse situasies rondom ons — juis om die verkenning van die wêreld om ons deur middel van Sotho te stimuleer! Uit 'n praktiese oogpunt beskou, kom dit neer op 'n aanvanklike vermoë om eenvoudige sinne te maak waarvan die werkwoord 'n noodsaaklike onderdeel is.

6.3.4 U let op dat die vraagsin deurgaans as sleutelsin gebruik word om dertien verskillende prosesse aan te leer. Die sin is

Ó étsa éng?
(Wat doen hy/sy?)

Ó is 'n onderwerpskamel, wat van die onderwerp van die sin afgelei word. Die onderwerpe hierbo is: **moruti** (a), **monna** (b) **mosadi** (c en h), **moithuti**, (i), **monnamoholo** (j), **nkgono** (k) en **morêna** (l).

6.3.5 **Ó** word 'n onderwerpskamel genoem omdat hy die onderwerp aan die res van die sin skakel. Hy kan ook die onderwerp in die sin verteenwoordig — soos dit in al die situasies in die **THUTÔ** die geval is. Dit gebeur dikwels wanneer die onderwerp aan die gespreksgenote bekend is — wanneer hulle hom kan sien, soos hier, byvoorbeeld. As die onderwerp bekend is, is dit tog nie nodig om dit telkens weer te herhaal nie.

6.3.6 Maar waar kom die onderwerpskamel vandaan? — Dit word afgelei van die onderwerp self — van sy voorvoegsel — om presies te wees. Met die

knowing how to use the copulatives **ke** and **ha se**, now enables you to acquaint yourself with the neighbourhood by means of Sotho!

6.3.3 The core of this **THUTÔ**, however, is a description of familiar situations from our daily lives — precisely to stimulate this reconnoitring of the bustle surrounding us! Seen from a practical point of view, it boils down to an initial ability to make elementary sentences of which the verb is an essential component.

6.3.4 You have noticed that we used the interrogative as a key sentence throughout to learn thirteen different processes. The sentence is

Ó étsa éng?
(What does he/she/it do?)

Ó is a subject concord which is derived from the subject of the sentence. The subjects are: **moruti** (a), **monna** (b), **mosadi** (c and h), **moithuti** (i), **monnamoholo** (j), **nkgono** (k) and **morêna** (l).

6.3.5 **Ó** is called a subject concord because it connects the subject to the remainder of the sentence. It may also represent the subject in the sentence — as it is the case in all situations in this **THUTÔ**. It often happens when the subject is known to those conversing — when they can see it, for instance. When the subject is known it is not necessary to keep on referring to it!

6.3.6 Now where does the subject concord come from? — It is derived from the subject itself — from its *prefix* — to be precise. With the exception of **nkgono**, all singular subjects used in

uitsondering van **ngono**, het al die enkelvoudsnaamwoorde in hierdie **THUTÔ** 'n gemeenskaplike voorvoegsel, nl. **mo-**. DIE ONDERWERPSKAKEL IS GELYK AAN DIE KLASVOORVOEGSEL, MAAR MINUS SY NASALE KONSONANT. Daarom is die onderwerpskakeel van klas **mo-**: **ó**.

6.3.7 Hierdie verskynsel geld die onderwerpskakeels van alle naamwoordklasse — as daar 'n nasaal in die klasvoorvoegsel aanwesig is, val daardie nasaal weg. Vgl. ook klas 3: die klasvoorvoegsel van **mōtorokara** is **mo-**; die onderwerpskakeel is **o**.

6.3.8 'n Interessante verskynsel tref ons by klas 9 aan. Die klasvoorvoegsel is **n-**. As die nasaal weggeneem word, bly daar niks oor nie. Om die waarheid te sê, hierdie **n-** voorvoegsel kom ook slegs by enkellettergrepige stamme voor soos **nku**, **nkwê**, **ntja** ens. Meerlettergrepige stamme het reeds van hom ontslae geraak. Ky na **kgōmo**, **pêrê**, **katse**, **kêrêkê**. Tog word daar in die gesprek (in **m**) 'n onderwerpskakeel **e** gebruik. Hier is 'n kort verduideliking: in ouer tye was daar 'n volledige klasprefiks, nl. ***ni-** of ***ne-**. In Sotho kom die vokaal nie in die klasprefiks voor nie. In die skakelsisteen van die taal maak **n** egter sy verskyning.

6.3.9 As daar nie 'n nasaal in die voorvoegsel voorkom nie, is die onderwerpskakeel presies gelyk aan daardie voorvoegsel, vgl. **ba** (van **bana** — in **d**), **ba** (van **banna** — in **e**) en **ba** (van **baithuti** — in **g**), ens.

6.3.10 Laat ons eers ons kennis oor die eenvoudige werkwoordsin opsom: Hy bestaan uit

this **THUTÔ** have a common prefix, which is **mo-**. THE SUBJECT CONCORD IS EQUAL TO THE CLASS PREFIX HOWEVER WITHOUT ITS NASAL CONSONANT **m** or **n**. Thus the subject concord of class **mo-** is **ó**.

6.3.7 This rule applies to the subject concord of all the noun classes: whenever there is a nasal in the prefix, the nasal is discarded, cf. noun class 3: **o** is the subject concord of **mōtorokara**, its class prefix being **mo-**.

6.3.8 An interesting thing happens to class 9 which is the **n-** class. When the nasal is discarded there is nothing left. In fact this nasal only features in monosyllabic nouns such as **nku**, **nkwê**, **ntja** etc. In bisyllabic stems it has already been discarded, cf. **kgōmo**, **pêrê**, **katse**, **kêrêkê**, etc. Yet in our conversation (in **m**) a concord **e** is used. Here is a short explanation: In ancient times this incomplete prefix **n-** was a complete one, viz. ***ni-** or ***ne-**. Thus, although it had disappeared in the prefix it reappears in the concordial system of the language.

6.3.9 When there is no nasal in the prefix of the subject, the subject concord is a direct copy of that prefix, cf. **ba** (of **bana** — in **d**), **ba** (of **banna** — in **e**), **ba** (of **baithuti** — in **g**), etc.

6.3.10 Let us now recap our knowledge of an elementary verbal sentence. It consists of

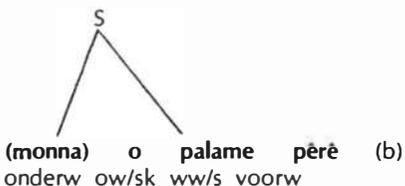
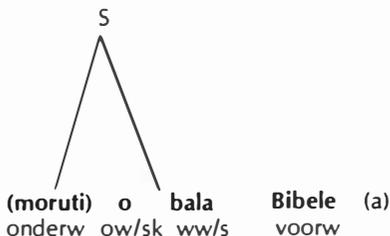
1 a *subject* (or implied one) +

2 the *subject concord* +

3 a *verb stem* (any suitable one)

4 an *object* (or any meaningful ad-

- 1 'n *onderwerp* (of *veronderstelde onderwerp*) +
- 2 *daardie onderwerp se skakel* (wat altyd aanwesig moet wees) +
- 3 'n *werkwoordstam* (enige geskikte een) +
- 4 'n *voorwerp* (of enige toepaslike bepaling), vgl.



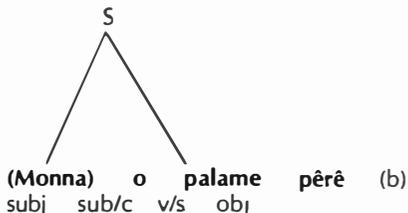
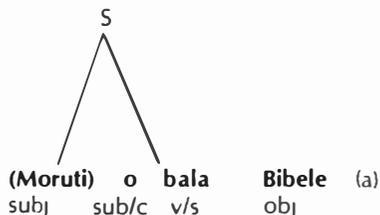
6.3.11 Wanneer daar geen onderwerp of enige bepaling na die werkwoord volg nie, wanneer die *sín* by die werkwoordstam eindig, verskyn daar 'n ander morfeem, nl. a vóór die werkwoordstam, vgl.

(Mosadi) o a fiêla (c)
 (Banna) ba a buisana (e)
 (Mosadi) o a tsamaya (h)
 (Kgômo) e a fula (m)

Sodra daar 'n bepaling bykom, verdwyn die *a* weer, vgl.

Bana ba bapala ka bôlô. (d)
 (bepaling)

junct.) Cf.



6.3.11 When there is no object or any other extension of the sentence beyond the verb stem, when the sentence ends at the verb stem, another morpheme precedes the verb stem. That morpheme is *a*, cf.

(Mosadi) o a fiêla (c)
 (Banna) ba a buisana (e)
 (Ntja) e a bohola (f)
 (Baithuti) ba a ithuta (g)
 (Mosadi) o a tsamaya (h)
 (Monnamoholo) o a rapêla (i)
 (Kgômo) e a fula (m)

When an adjunct/extension follows the verb, the *a* disappears again, cf.

Bana ba bapala ka bôlô (d)
 (adjunct)

Moithuti o ngôla ka pênê (i)
 (adjunct)

6.3.12 We now also learned one of the many uses of the *instrumental* morpheme *ka*. It is called an *instrumental*

Moithuti o ngôla ka pênê. (i)
(bepaling)

6.3.12 Ons leer hier ook een van die baie gebruike van die *instrumentale* morfeem **ka**. Dit word 'n instrumentale morfeem genoem, omdat dit, wanneer met 'n naamwoord gebruik, aandui dat daardie naamwoord 'n instrument is waarmee die werkwoord se proses uitgevoer word. So is **bôlô** (in a) die instrument waarmee die kinders speel; en **pênê** (in i) die instrument waarmee die student skryf.

6.3.13 As u na die sinne kyk, sal u oplet dat hulle almal 'stellings', 'mededellings' is. Hulle dui lopende proses Handelinge aan. Hulle behoort aan die indikatiewe modus. Hulle staan in die teenwoordige of onvoltooide vorm. Hulle is almal positief (of bevestigend). Ons kan hulle egter ook ontken. Dit gebeur presies in (j), (k) en (l).

6.3.14 'n Indikatiewe handeling word negatief gemaak deur

ha as negatiewe morfeem vóór die onderwerpskakele te plaas + die betrokke onderwerpskakele + die werkwoordstam (waarvan die **a** uitgang vervang word met **-e**.)

6.3.15 In die negatief verander die onderwerpskakele van die **mo-** mensklas van **o** na **a**, vgl.

Ha a ngôle (j)
Ha a rapêle (k)
Ha a ême (l)

morfeme want, wanneer gebruik met 'n naamwoord, dui dit aan dat die naamwoord 'n instrument is waarmee die handeling van die werkwoord uitgevoer word. Dus is (a) **bôlô** die instrument waarmee die kinders speel. In (i) **pênê** is die instrument waarmee die student skryf.

6.3.13 Wanneer u hier na kyk, sal u sien dat hulle almal *statements*, hulle is *informative*. Hulle dui huidige handelingen aan. Hulle behoort tot die indikatiewe modus. Hulle is in die teenwoordige of onvoltooide vorm, hulle is positief. Hulle kan egter ook negatief gemaak word. Dit gebeur presies in (j), (k) en (l).

6.3.14 Om 'n indikatiewe handeling negatief te maak gebruik ons

ha as negatiewe morfeem +
die relevante subjek ooreenstemmende

die werkwoordstam (wanneer die **a** uitgang deur **-e** vervang word.)

6.3.15 In die **mo-** mensklas verander die subjek ooreenstemmende van **o** na **a** in die negatief, vgl.

Ha a ngôle (j)
Ha a rapêle (k)
Ha a ême (l)

6.4 HO ITLHAHLOBA

1. Voltooi onderstaande sinne:

1. Complete the following sentences:

- (a) Ke . . . , o bala BibeLe.
- (b) Ke monna, o . . . pênê.
- (c) Ke . . . , o . . . tlung.
- (d) Bana ba katse.
- (e) Ba a buisana, ke . . .
- (f) Ke . . . , e a bohola.
- (g) Ba a . . . , ke baithuti.
- (h) Mosadi o . . . tsamaya.
- (i) Moshanyana o pênê.
- (j) Monnamoholo o a
- (k) . . . e a fula.

- 2. Skets die vormlike kenmerke van 'n eenvoudige sin.
- 3. Formuleer hoe negatiewe sinne met **ha-** gemaak word.

- 2. Outline the structural features of an elementary sentence.
- 3. Formulate how negative sentences with **ha-** are structured.



THUTÔ YA BOSUPA (7)

7.0 SEPHEÔ

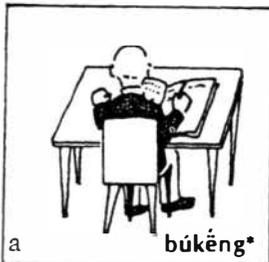
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|--|---|
| 1. Hoe om te vra: 'Waar?' | 1. How to ask: 'Where?' |
| 2. Hoe om te antwoord: 'Hy/sy/hulle ... in/op/by/na.' | 2. How to answer; 'He/she/they ... in/on/at/to'. |
| 3. Maak kennis met die lokatief: die windrigtings; die seisoene, die maande. | 3. Meet the locative; the wind directions; the seasons; the months. |

7.1 MANTSWE*

káe?, búkëng, nahëng, kërëkéng, thabëng, bésëng, béthëng, setúlóng, sekölóng, táfolëng, thúng, -dútse, -röbëtse, -ëme.

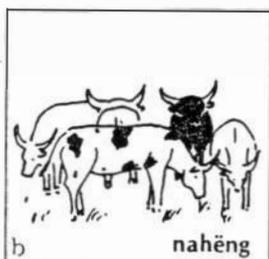
7.2 PUISANÔ

TAËLÔ 1: ARABA TSË LATELANG JWALË KA MOHLALA:



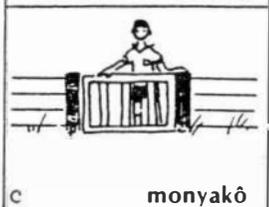
Moñná ó ngó lá káe?

Moñná ó ngó lá
búkëng.



Dikgömó dí ètsa éng? [.....]

Dí fúlá káe? [.....]



Moshányána ó émé [Moshanyana o ëme
káe?]



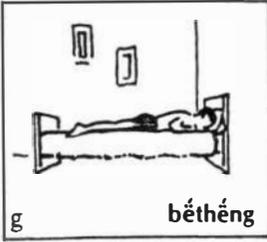
Batho bá yá káe? [Batho.....ya.....]



Dinkú dí fúlá káe? [Di.....]

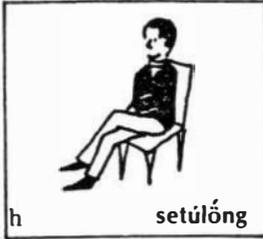


Baná bá dútsé káe? [.....]



Ngwaná ó róbétsé káe?

[O]



Morúti ó étsa éng?

[.....]

Ó dútsé káe?

[.....]



Baithúti bá ithútá káe?

[.....]



Baínná bá búisáná káe?

[.....]



Mosadí ó fiélá káe?

[.....]

TAÊLÔ 2: NGÔLA DIKARABÔ BUKËNG

7.3 MANOLLÔ

7.3.1 Die “nuwe” taalgebruiksverskynsels in hierdie THUTÔ is heelwat minder as in die vorige twee. Dit gee ons die geleentheid om ons kennis te konsolideer.

7.3.2 Eers oor die vraagwoord káe? wat ons al in THUTÔ YA BORARO begin gebruik het. Sy posisie in die sin is net soos die ander vraagwoorde: meesal ná die werkwoord, vgl.

Mońna ó ngóla káe? (a)

Batho bá yá káe? (d)

Baná bá dútsé káe? (f) ens.

7.3.3 Ons leer egter ook ’n aantal moontlike antwoorde op die vraag káe? Dié vraag verlang ’n *plekbepalende* of *lokatiwew* antwoord. In die PUISANO, leer ons elf moontlikhede, nl. kĕrĕkĕng, búkĕng, tlúng, nahĕng, thabĕng, bĕsĕng, béthĕng, setúlóng, sekólóng, táfolĕng.

’n Paar van hierdie woorde het u reeds in hul suiwer naamwoordelike vorm geleer, vgl.

búka > búkĕng

thaba > thabĕng

kĕrĕkĕ > kĕrĕkĕng

setúló > setúlóng

táfolĕ > táfolĕng

ńtlo > tlúng

7.3.1 “New” language usage materials are much fewer in this THUTÔ than in the previous ones. This gives us an opportunity to consolidate our knowledge.

7.3.2 On the interrogative káe? This word we have met in THUTÔ YA BORARO already. Its position in the sentence is the same as that of the other interrogatives: usually after the verb, cf.

Mońna ó ngóla káe (a)

Batho bá yá káe (d)

Baná bá dútsé káe? (f) etc.

7.3.3 We also learn a number of possible answers on the question káe? This question asks for a *locative* answer. In the PUISANÔ we learn thirteen such possibilities, namely, kĕrĕkĕng, búkĕng, tlúng, nahĕng, thabĕng, bĕsĕng, sekólóng, táfolĕng.

A few of these stems we have already met in their pure nominal shape, cf.

búka > búkĕng

thaba > thabĕng

kĕrĕkĕ > kĕrĕkĕng

setúló > setúlóng

táfolĕ > táfolĕng

ńtlo > tlúng

those you meet for the first time also

Die ander wat u die eerste keer teëkom, het ook hul suiwer naamwoordelike teenhangers, vgl.

bésē (bus — 'n leenwoord)
béthê (bed — 'n leenwoord)
sekólō (skool — 'n leenwoord)

7.3.4 Watter reëlmatigheid merk u op by hierdie soort lokatiewe? — Dit nl. dat 'n **-ng** aan 'n naamwoord gevoeg word sodra dit lokatief gebruik word, vgl.

kérékê > kérékǣng

Dit is egter nie al nie. As die naamwoord 'n **a** as uitgang (as laaste vokaal) het, dan is die lokatiewe uitgang **-ǣng**, vgl.

búka > búkǣng, ens.

Is die uitgang nie **-a** nie (is hy **-e** of **-ê**, of **-o** of **-ô**, byvoorbeeld), word slegs **-ng** aangevoeg, bv

béthê > béthǣng
setúlō > setúlǣng

Wat wel gebeur is dat **-ê** en **-ô** vokale tot **-ǣ** en **-ǫ** verhoog word.

7.3.5 **Monyakô** is 'n grensgeval. Soms neem hy **-ng**. Maar in gevalle soos geïllustreer word **-ng** weggelaat. Dieselfde geld lokatiewe wat gevorm word van bv die windrigting, vgl.

Borwa (in die Suid/Suid)
Leboya (in die Noorde/Noorde)
Botjhabêla (in die Ooste/Ooste)
Bophirimêla (in die Weste/Weste)

Dieselfde geld ook vir die seisoene van die jaar: hulle verander nie:

have their pure nominal counterparts, cf.

bésē (bus — a loan-word)

béthê (bed — a loan-word)

sekólō (school — a loan-word)

7.3.4 Which regularity occurs in this type of locatives? An **-ng** is added to the relevant noun, cf.

kérékê > kérékǣng

There is an exception though. When a noun ends on **-a**, the locative is **-ǣng**, cf.

búka > búkǣng, etc.

When the ending is not an **-a**, (when it is **-e** or **ê**, or **-o** or **-ô**, for example), only **-ng** is added, cf.

béthê > béthǣng
setúlō > setúlǣng

What does happen is that the **ê** and **ô** vowels are raised to **ǣ** and **ǫ**.

7.3.5 **Monyakô** is an exception. Sometimes it does take **-ng**. In situations such as in our illustration it does not take it. The same applies to locatives structured from nouns indicating the directions of the wind, cf.

Borwa (in the South/South)
Leboya (in the North/North)
Botjhabêla (in the East/East)
Bophirimêla (in the West/West)

Locatives derived from nouns indicating the seasons of the year, follow the same pattern: they do not take the **-ng**, cf.

Selemô (in die Lente/Lente)
Lehlabula (in die Somer/Somer)
Hwetla (in die Herfs/Herfs)
Mariha (in die Winter/Winter)

Selemô (in the Spring/Spring)
Lehlabula (in the Summer/Summer)
Hwetla (in Autumn/Autumn)
Mariha (in Winter/Winter)

Dieselfde geld vir die maande van die jaar; ook hulle verander nie, vgl.

The same applies to the months of the year: they do not take the **-ng**, cf.

Phërëkgöng (Januarie)
Hlakola (Februarie)
Hlakubêlê (Maart)
Mmësa (April)
Motshêanöng (Mei)
Phupjane (Junie)
Phupu (Julie)
Phatô (Augustus)
Loëtse (September)
Mphalane (Oktober)
Pudungwana (November) en
Tshitwê (Desember).

Phërëkgöng (January)
Hlakola (February)
Hlakubêlê (March)
Mmësa (April)
Motsheanöng (May)
Phupjane (June)
Phupu (July)
Phatô (August)
Loëtse (September)
Mphalane (October)
Pudungwana (November)
Tshitwê (December).

7.3.6 Wanneer **ntlo** lokatief gebruik word, gebeur daar twee dinge: Eers val die aanvangslettergreep nl. **n-** weg; en dan, volgens skryfkonvensie, word die lokatief **-ung** geskryf in plaas van ***-ong**.

7.3.6 When **ntlo** is used as a locative two things happen. First the initial syllable **n-** is discarded. Then, according to orthographic convention, the ending **-o** changes to **-u**, giving us an ending **-ung**, instead of ***-ong**.

7.3.7 Kom ons voer ons verkenning van die eenvoudige werkwoordsin so effens verder. Ons het geleer hy bestaan uit

7.3.7 Let us survey the elementary verbal sentence a little bit more.

We have learned that it consists of

1 'n *onderwerp* (of veronderstelde onderwerp) +

1 a *subject* (or implied one) +

2 *die onderwerp se skakel* (wat afgelei word van die onderwerp se klasvoevoegsel) +

2 *the concord of the subject* (derived from its class prefix) +

3 òf 'n *onvoltooidheids a-* +

3 either *the imperfect a* +

die werkwoordstam (as die sin by die werkwoord eindig)

the verb stem (when the sentence ends at the verb)

or *the verb stem* + a

òf *die werkwoordstam* + 'n *voorwerp* of bv 'n *bepaling*.

subject or (for example) an *adjunct*.

7.3.8 Ons het reeds twee tipes *bepalings* geleer:

- (a) *instrumentale* bepalings met **ka**, en
- (b) *lokatiewe* (plekbepalende) bepalings, wanneer die lokatiewe morfeem **-ng** aan 'n naamwoordstam gevoeg word, bv.

Baná bá bápálá ká katse. (6d) en

Moíná ó ngôlá búkëng. (7a)

7.3.9 Onthou u ons opmerking by algemene wenke:

TAALVERWERWING IS 'N KUMULATIEWE PROSES. MENS LEER PRAAT DEUR DIE STELSEMATIGE AKKUMULASIE VAN WOORDGROEPE TOT SINNE.

In die proses van *stelselmatige akkumulاسie* het u 'n heel aktiewe rol te vervul!

7.3.8 We have learned two kinds of *adjuncts* already:

- (a) an *instrumental adjunct* with **ka**, and
- (b) a *locative adjunct*, in which case the locative morpheme **-ng** is added to the noun, cf.

Baná bá bápálá ká katse. (6d) and

Moíná ó ngôlá búkëng. (7a)

7.3.9 Remember our remark under 'general hints':

LANGUAGE ACQUISITION IS AN ACCUMULATIVE PROCESS. ONE LEARNS TO SPEAK BY MEANS OF A GRADUAL ACCUMULATION OF WORD-GROUPS INTO SENTENCES.

In this process of *gradual accumulation* you have an active part!

7.4 HO ITLHAHLOBA

1. Araba tsë latêlang; mohlala ke òna:

Potsô:

Monna o ngôla kae?

Karabô:

Monna o ngôla bukëng.

- (a) Batho ba tla* rapêla kae? (d)
- (b) Ntate o ngôla kae? (a)
- (c) Dikgômo di fula kae? (b)
- (d) Dinku di fula kae? (e)
- (f) Mmê o fiêla kae? (d)
- (g) Ntatê o dutse kae? (h)
- (h) Baithuti ba ngôla hlahlobô* neng*?

- (i) Difatê di mela* neng*?
- (j) Seramë* se tswa kae?

2. Verduidelik kortliks hoe lokatiewe gevorm word van

- (a) naamwoorde in die algemeen, en
- (b) naamwoorde wat seisoene aandui.

2. Briefly explain how locatives are derived from

- (a) nouns in general, and
- (b) nouns indicating seasons.

THUTÔ YA BORÖBËDI (8)

8.0 SEPHEÖ

Hoe om op, onder, voor, agter en tussen uit te druk.

How to communicate on, under, in front of, behind and between/among.

8.1 MANTSWE*

hodimo, hodimá; tlase, tlasá; pele, pelá; hare, hará; morao, morá.

9.2 PUISANÔ

TAËLÔ 1: ARABA TSË LATELANG JWALË KA* MOHLALA:



a hodimá

Péné é káe?

Péne é hodimá búka.



b tlasá

Kátsé é káe?

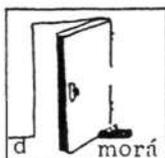
[.....]



c pelá

Ntjá é káe?

[.....]



Diëtá dí káe? [.....]



Pèrè é káe? [.....]



Diëtá dí káe? [.....]



Kátsé é káe? [.....]



Batho bá káe? [.....]



Mosádi ó ètsá éng? [.....]

Ó dútsé káe? [.....]



Ná kè baínná? [.....]

Ké bõmáng? [.....]

Bá ètsá éng? [.....]

Bá ithútá káe? [.....]



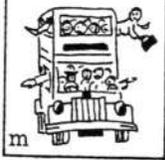
Ké éng? [.....]

Dí ètsa éng? [.....]

Dí tsámáyá káe? [.....]



Ná ké mosádí? [.....]
 Ó étsa éng? [.....]
 Ó pálámé káe ká
 pére? [.....]



Baná bá káe? [.....]
 Bá yá káe ka bése? [.....]

8.4 MANOLLÔ

8.3.1 Hierdie THUTÔ is 'n voortsetting van die vorige. Ons leer egter 'n ander soort plekaanduiding: 'n spesifisering van lokaliteit, soos ook uit die illustrasies blyk. Die vyf woorde **hodimá, tlasá, pelá, morá en hará** is nog plekaanduidend, maar in werklikheid spesifiseer hulle posisies. Soos hier gebruik, is hulle saamgetrokke woorde — saamgetrokke uit eenvoudiger vorme van die betrokke woorde, plus 'n gemeenskaplike *besitlike* skakel **ha**. Hierdie skakel kombineer soos volg met die voorafgaande woord:

hodimo + ha > hodimá
tlase + ha > tlasá
pele + ha > pelá
morao + ha > morá
hare + ha > hará.

8.3.2 Die klankverandering wat ons hier waarneem, word *elision* (weglating) genoem: die laaste vokaal (of vokale) van die woord en die konsonant van die besitksakel val weg. Die oorblywende gedeelte van die woord en die skakel se vokaal smelt saam.

8.3.3 Die oorspronklike woorde is

8.3.1 This is a continuation of the previous THUTÔ. However, we learn a different kind of locative: a specification of locality as must be clear from the illustrations. The five words **hodimá, tlasá, pelá, morá and hará** still indicate locality. Essentially, however, they specify positions. As used here they are contracted words consisting of simple forms of each word plus a common *possessive concord*, **ha-**. This concord combines as follows with the preceding word:

hodimo + ha > hodimá
tlase + ha > tlasá
pele + ha > pelá
morao + ha > morá
hare + ha > hará

8.3.2 The sound change you have noticed here is called *elision*. The last vowel (or vowels) of the relevant word and the consonant of the concord are discarded. The remaining part of the word coalesces with the vowel of the possessive concord.

8.3.3 The original words are in fact also nouns. They belong to the so-called locative classes 16 (*fatshe, tlase*

wesenlik ook naamwoorde. Hulle behoort aan die sg. lokatiefklasse 16 (**fa-tshe, tlase, hare**), 17 (**hodimo**) en 18 (**morao**) waarvan daar in Sotho nog slegs reste soos hierdie oor is. Teenswoordig funksioneer hierdie lokatiefklasnaamwoorde soos bywoorde. Deur die loop van die kursus kom ons by skakels en voornaamwoorde uit wat aan hulle gekoppel is. Bewustelik stel ons hulle nie nou aan die orde nie.

8.3.4 In **THUTÔ YA BONÊ** het ons oor die identifiserende kopulatief gepraat. Hy word gebruik wanneer twee sake (onderwerpe) gelyk aan mekaar gestel word, met mekaar geïdentifiseer word, vgl.

Ntaté ké mońna. (Pa is 'n man.)

In sy negatief word die identifikasie, die gelykstelling van twee sake ontken, vgl.

Ntaté ha sé morúti. (Pa is nie 'n predikant nie.)

In hierdie **THUTÔ** egter kry ons deurgaans met 'n ander tipe kopulatief te doen: die bepalende kopulatief. In hierdie geval word twee sake nie met mekaar geïdentifiseer nie. Daar is slegs een saak en hy word bepaal of omskryf. Die bepaling of omskrywing kan verskillende moontlikhede inhou. In hierdie les word **pênê, kátse, mótorokára, seétá, diétá** en **batho** omskryf/bepaal in terme van hulle posisie ten opsigte van 'n ander saak, vgl.

(c) **Ntjá é káe?** En die antwoord: **Ntjá é pelá mótorokára.**

(f) **Diétá di káe?** En die antwoord:

and **hare.**); 17 (**hodimo**) and 18 (**morao**). Of them only rests are still left in present day language. These locative class nouns presently function like adverbs. During the course we will meet concords and pronouns which are linked up with these classes. We are not going to discuss them here.

8.3.4 In **THUTÔ YA BONÊ** we learned about the identifying copulative. It is used to identify two subjects with each other, cf.

Ntaté ké mońna. (Dad is a man.)

In the negative such identification is denied, cf.

Ntaté ha sé morúti. (Dad is not a minister.)

However, in this **THUTÔ** we throughout meet a different copulative: the descriptive copulative. In this case two subjects are not identified with each other. There is only one subject and it is described in terms of several possibilities. In this **THUTÔ** **pênê, kátse, ntjá, seétá, pérê, diétá,** and **batho** are described in terms of their position in relation to something else, cf.

(a) **Ntjá é káe?** The answer: **Ntjá é pelá mótorokára.**

(f) **Diétá dí káe?** The answer: **Diétá dí tlasá béthê.**

(e) **Pérê é káe?** The answer: **Pérê é hará bańna.**

(h) **Batho bá káe?** The answer: **Batho bá pelá kérékê.**

This is the construction which we call

Diêta di tlasá bêthê.

(e) Pêrê e káe? En die antwoord:
Pêrê é hará baína.

(h) Batho bá káe? En die antwoord:
Batho bá pelá kérékê.

Dit is hierdie konstruksie wat 'n *bepalende* kopulatief genoem word. Vir hom word die betrokke onderwerp se skakel telkens gebruik, vgl. *ntja e, diêta di, pêrê e* en *batho ba*. By die identifiserende kopulatief het ons deurlopend die morfeme *ke* vir die positief en *ha sé* vir die negatief.

8.3.5 In situasie 7d en hier in 8m gebruik ons die werkwoordstam *-ya*, 'gaan'. In 8m lui die vraag:

Baná bá yá káe ka bësê? Ofskoon u slegs nodig het om *káe* met *sekólóng* te vervang, is dit 'n heel relevante greep uit ons daaglikse bestaan:

Baná bá yá sekólóng ká bése.

the *descriptive* copulative. It functions with the subject concord throughout, cf. *ntja e, diêta di, pêrê e, batho ba*. In contrast to this the identifying copulative constantly uses the unchangeable morpheme *ke* in the positive and *ha sé* in the negative.

8.3.5 In situation 7d and here in 8m we use the verb stem *-ya* 'to go'. The question in 8m is:

Baná bá yá káe ka bësê? You only have to replace the interrogative *káe?* Yet it represents a quite relevant facet of our daily life:

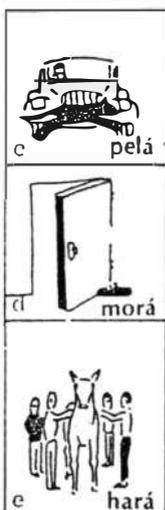
Baná bá yá sekólóng ká bése.

8.4 HO ITLHAHLOBA



Pênê é káe? [.....]

Kátsé è káe? [.....]



Ntjá é káe? [.....]

Diétá dí káe? [.....]

Péré é káe? [.....]

2. Skets die verskille tussen die identifiserende en bepaalde kopulatiwe
 (a) struktureel, en
 (b) na betekenisinhoud.

2. Outline the differences between the identifying and descriptive copulatives
 (a) structurally, and
 (b) according to semantic content.

THUTÔ YA BORÖBONG (9)

9.0 SEPHEÔ

- | | |
|--|--|
| 1. Hoe om te tel: <i>een, twee, drie, vier, vyf, ses, sewe, agt, nege, tien.</i> | 1. How to count: <i>one, two, three, four, five, six, seven, eight, nine, ten.</i> |
| 2. Leer die dae van die week. | 2. Learn the days of the week. |
| 3. Maak kennis met relatiewe en adjektiewe stukke. | 3. Meet relative and adjectival phrases. |
| 4. Maak kennis met klankverskuiwings in hierdie stukke. | 4. Meet some sound shifts in these phrases. |

9.1 MANTSWE*

á lé mong, é lé nngwe, íngwe, pēdi, tháro, ínê, hláno, tshéléla, supá, rōbēdi, rōbóng, leshómê, -ithútê, -qētêla, kaé?

TAÊLÔ – : ITHUTÊ:

1 = nngwe
2 = pēdi
3 = tháro
4 = ínê
5 = hláno

6 = tshéléla
7 = supá
8 = rōbēdi
9 = rōbóng
10 = leshómê

TAÊLÔ 2: PHETA, O ITHUTÊ KA HLÔHÔ:



Moína.
Ké moína.
Ké moínná á lé mong?



Baína.
Ké baína.
Ké baínná bá babèdi.



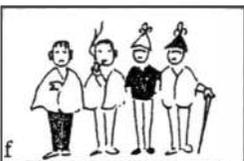
Mosádi.
Ké mosádi.
Ké mosádi á lé mong.



Basádi.
Ké basádi.
Ké basádi bá babèdi.



Ké máng? [.....]



Ké baínná ba bahóló bá banê.



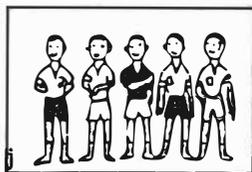
Ké moithúfí
á lé mong.



Ké baithúfí bá banê.



Ké basádi bá baráro?

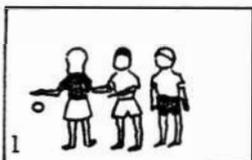


Ké bómáng? [.....]

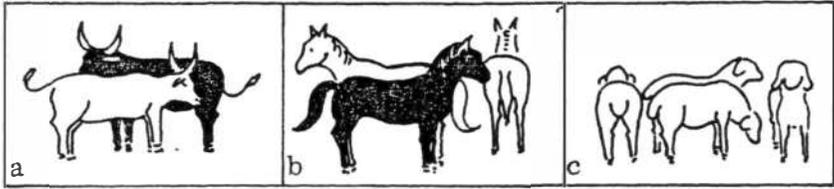
É, ké bashányána bá bahláno.



Ngwaná.
Ké ngwaná.



Baná.
Ké baná bá baráro.



TAÊLÔ 3: ARABA TSĚ LATÊLANG JWALĚ KA MOHLALA:

(a) Ké éng? [.....

Ké dikgómó tsé kaé? Ké dikgómó tsé pēdī.

(b) Ké éng? [.....

Ké dipéré tsé kaé?



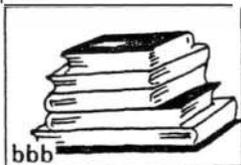
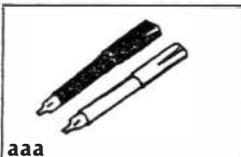
(c) Ké éng? [.....

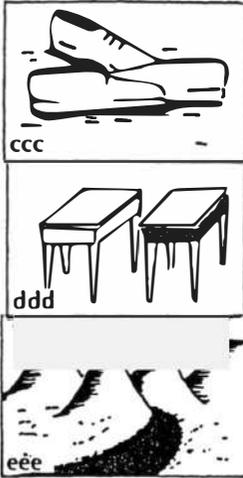
Ké dinkú tsé kaé? [.....

(d) Ké dipéré? [Tjhê, ke.....]

Ké dintjá tsé nnê? [Tjhê, ke.....]

(e) Ké kátse tsé kaé? [.....e le nngwe.]





TAÊLÔ 4: ARABA TSĚ LATÊLANG JWALĚ KA MOHLALA:

(aaa) Ké éng? Ké dipênê tsé pēdí.
Dí káe? Dí táfolēng.

Qêtêla bbb — eee.

9.3 MANOLLÔ

9.3.1 In hierdie **THUTÔ** maak ons met die telsisteem van Sotho kennis. 'n Mosotho begin op sy hand met die pinkie tel. Hy tel: **nngwe**, **pēdi**, **tharo**, **nnê**, **hlano** tot by die duim. Hierdie vyf telwoorde word *adjektiefstamme* genoem, dit wil sê stamme wat die naamwoord kwalifiseer. Van die duim van die linkerhand gaan hy oor na die duim van die regterhand. Vir ses gebruik hy nou die werkwoord wat hierdie 'oorgaan na' beskryf, nl. **-tshelêla**. Sewe is nog 'n werkwoordstam, en wel die stam wat die 'werk' aandui wat ons dikwels met die 'wysvinger' doen, nl. 'wys'. In Sotho is dit **-supa**. Agt is nog 'n werkwoordstam, nl. **-rōbēdi**. Dit is 'n verkorte vorm van die sin **rōba menwana e mebēdi**

9.3.1 In this **THUTÔ** we meet the counting system of Sotho. A Mosotho starts counting on the little finger of his hand. He counts: **nngwe**, **pēdi**, **tharo**, **nnê**, **hlano** up to his thumb. These numerals are called *adjectival stems*, stems which qualify nouns. From the thumb of his left hand he now crosses over to the thumb of his right hand. For six he uses a verb stem, **-tshelêla**, which means 'to cross to' 'Seven' is another verb stem, namely **-supa** (which means 'to point'). The seventh finger is often used to 'point', to 'indicate'. *Eight* is also a verb stem, **-rōbēdi**. This is an abbreviation of **rōba menwana e mebēdi** (literally: 'break two fingers'). When we 'break' or bend two fingers, there are

(breek twee vingers). As mens twee vingers 'breek', bly daar mos nog agt oor, dus is die stam vir agt, **-röbëdi**. Nege is steeds 'n werkwoordstam en werk net soos **-röbëdi**. Die stam is **-röbong**. Dit is 'n verkorte vorm van **röba monwana o le mong** (Breek een vinger).

9.3.2 *Tien* is 'n naamwoord, nl. **leshomê**. Dit is 'n naamwoord wat aan die le klas (klas 5) behoort. Die meervoudvoegsel is **ma-** (klas 6). *Tiene* is dus **mashomê**. In die kursuswoordeboek vind u nou ook die getalle 11 — 19 en 20 — 45. Eersgenoemde vind u onder die inskrywing **leshomê** en laasgenoemde onder **mashomê**.

9.3.3 Laat ons nou van een begin en nagaan hoe die telkonstruksie in mekaar sit. *Een* is **nngwe**. Maar hy word in hierdie vorm slegs gebruik wanneer die naamwoord wat omskryf word aan die n-klas behoort. In al die ander klasse se geval, gebeur daar twee dinge: (a) die eerste **n-** (die voorvoegsel, dus) word vervang met die betrokke klas se voorvoegsel, en (b) **-we** val weg, sodat daar in werklikheid slegs **-ng** oorbly. Om een man, een stoel, ens. uit te druk, word **-ng** gekombineer met die bepalende kopulatief. Dit is egter 'n kopulatief wat, benewens die betrokke naamwoord se onderwerpskamel, 'n kopulatiewe morfeem **le-** nodig het. Hierdie **le** werk met morfeeme van die partisipiale modus, en daarom let u op dat die mensklas **mo-** telkens **a** as onderwerpskamel gebruik in plaas van **o**. Om een man uit te druk, neem u dus eers **monna** + die onderwerpskamel **a** + die bepalende kopulatiewe morfeem **le** + (soos gesê) die naamwoord se klasvoorvoegsel **mo-** wat kombineer met **-ng**. Die resultaat? —

eight left, isn't it? Nine is also a verb stem: **-röbong** is again an abbreviated version of **röba monwana o le mong** (break one finger).

9.3.2 '*Ten*' is a noun, **leshomê**. This noun belongs to the **le** class (class 5). The plural prefix is **ma-** (class 6). The plural of ten therefore is **mashomê**. Under **leshomê** in the course dictionary you will find the Sotho for 11 — 19. Under the entry **mashomê** you will find the numerals 20 — 45.

9.3.3 Let us start from one to explain how the counting system is put together. *One* is **nngwe**. However, it is used in this form only when the noun it describes, belongs to the **n-** class. When used with all other classes two things happen to **nngwe**: (a) prefix **n-** is replaced by the prefix of the relevant class, and (b) **-we** is deleted so that only **-ng** is left. To express 'one man', 'one chair', etc. **-ng** is combined with a descriptive copulative. This descriptive copulative, in addition to the subject concord of the relevant noun, employs a copulative morpheme **le**. This **le** functions with morphemes of the participial mood. You will therefore notice that in the **mo-** class of persons **a** is used as subject concord, instead of **o**. To communicate *one man*, we take **monna**, add the subject concord **a** followed by the morpheme **le** of the participial copulative, then add the prefix of the relevant noun **mo-**, which combines with **-ng**. Cf.

monna a le mong (a)
mosadi a le mong (b)
ngwana a le mong (c)

Fortunately the **mo-** class of persons is the only class of which the subject

Monna a le mong (a)
Mosadi a le mong (b)
Ngwana a le mong (k)

Gelukkig is die **mo-** mensklas die enigste klas waarvan die onderwerpskakele in die partisipiale modus verskil. Die ander bly net so, vgl.

Seëta se le seng (een skoen)
mötorokara o le mong (een motor)
lebënkêlê le le leng (een winkel)

9.3.4 Ons het gesê die stam **-nngwe** word slegs in klas **n-** onveranderd gebruik, vgl.

Katse e le nngwe (een kat)
nw ow/s kop adj/s

Voorlopie is dit genoeg oor die getal **-nngwe** (een). Onthou slegs dat dit vervoeg word met die naamwoordklas se onderwerpskakele, gevolg deur **le** — en dan hang sy vorm af van die klas van die naamwoord wat hy omskryf. Behoort die naamwoord aan klas **n-**, word **-nngwe** volledig gebruik. So nie, val sowel **-we** as die voorvoegsel **n-**weg. Laasgenoemde maak plek vir die naamwoord se voorvoegsel.

9.3.5 Ons gesels nog slegs oor die vervoeging van getalle 2 — 5. Dit verskil effens van dié van **-nngwe**. Waar **-nngwe** 'n vorm aanneem van 'n bepalende koplative konstruksie in die partisipiale modus, neem 2 — 5 die vorm aan van 'n adjektiefkonstruksie en is dit nie soseer aan modus gekoppel nie.

9.3.6 Die adjektiefkonstruksie werk só: daar is vanselfsprekend 'n naamwoord of 'n veronderstelde naamwoord; hy word gevolg deur 'n sogenaamde *relatiewe skakele* (hierdie skakele is ook

concord is different in the participial mood. The others stay as they are, cf.

seëta se le seng (one shoe)
mötorokara o le mong (one car)
lebënkêlê le le leng (one shop)

9.3.4 We have said that **nngwe** is used in this form only in class **n-**, cf.

Katse e le nngwe (one cat)
noun subj/c cop adj/stem

For the time being we have said enough about **-nngwe**. Only remember that it is conjugated by the subject concord of the noun class followed by **le**, whereupon its form depends on the class of the noun it qualifies. If the noun belongs to the **n-**class, **-nngwe** remains unaltered. If not, both the prefix **n-** and **-we** are deleted. The last mentioned is replaced by the prefix of the relevant noun.

9.3.5 In addition we are now only going to explain the conjugation of 2 — 5. This conjugation differs from that of 'one'. Whereas 'one' assumes the form of a descriptive copulative phrase in the participial mood, 2 — 5 take the form of an adjectival phrase and are not bound up by mood as such.

9.3.6 The adjectival construction is structured as follows: a noun (or an implied noun) is followed by a so-called *relative concord* (derived from the class prefix); then follows the numeral consisting of a class prefix + the relevant adjectival stem (or numeral), cf.

Banna ba ba bëdi (two men) (b)
noun rel/c adj/c adj/st

Basadi ba ba bëdi (two women)(d)
noun rel/c adj/c adj/st

afgelei van die naamwoord se klasvoevoegsel, lyk dikwels soos die klasvoevoegsel); daarna volg die telwoord, wat, net soos -nngwe hierbo, bestaan uit die klasvoevoegsel (nou die adjektiefskakel genoem) + die betrokke adjektiefstam (of dan telwoord), vgl.

Banna **ba** **ba** **bēdi**

(Twee mans)

naamw rel/sk adi/sk telw

Basadi **ba** **ha** **raro**

(Drie vroue)

naamw rel/sk adj/sk telw

Bannabaholo **ba** **ba** **nē**

(Vier ou manne)

naamw rel/sk adj/sk telw

9.3.7 Aan twee sake wil ons nou aandag gee: die sg. relatiewe skakel, en aan sekere klankveranderinge wat u by **pēdi (bēdi)**, **tharo (raro)**, en **nnē (nē)** opgemerk het.

9.3.8 Ons het gesê hierdie skakel lyk soms soos die onderwerpskakel maar op die gehoor af is hy dit nie. Laat ons eers 'n belangrike beginsel van die sinsbou van Sotho herhaal: **DIE WOORDE IN DIE SIN WORD MET BEHULP VAN SKAKELS VERBIND**. Daar is verskillende tipe skakels. U ken reeds 'n aantal onderwerpskakels wat die onderwerp aan die werkwoordstam skakel. Ons het ook reeds van die besitskakel gepraat. Pas het u ook van die relatiefskakel gehoor.

9.3.9 Die relatiefskakel koppel sogenaamde relatiewe stamme (u hoor van hulle weer in **THUTŌ YA 18, 19** en **32**) aan die naamwoord wat omskryf word. Die adjektiefkonstruksie het dié unieke omstandigheid nl. dat twee skakels gebruik word om die adjektiefstam aan die naamwoord te bind: 'n relatiefskakel én 'n adjektief-

Bannabaholo **ba** **ba** **bēdi**
(two old men)

noun rel/c adj/c adj/st

Basadi **ba** **ba** **raro**
(three women)(i)

noun rel/c adj/c adj/st

9.3.7 We would now like to attend to another two phenomena: the so-called relative concord, and the sound changes we have come across when using **pēdi (bēdi)**, **tharo (raro)** and **nnē (nē)**.

9.3.8 Let us again emphasise an important principle of the Sotho sentence structure: **WORDS ARE CONNECTED TO EACH OTHER BY MEANS OF CONCORDS**. There are various types of concords. We already know the subject concord. This concord links the subject to the verb stem or descriptive copulative complement. In a previous **THUTŌ** we referred to the possessive concord. Just now we have referred to the relative concord. This one links the so-called relative stem (further discussed in **THUTŌ YA 18, 19** and **32**) to the subject/object of the sentence. The relative phrase is used to qualify any noun in some or another way. In the adjectival phrase we get a unique set-up in that two concords are used to connect the adjectival stem to its preceding noun: they are a relative concord and an adjectival concord. Each noun class has its own relative concord — as it also has its own adjectival concord. Here is a list of relative concords. Study them first. Then we look at some of the sound shifts occurring. After the exposition of each sound shift you will find the nature of the shift in brackets.

cl **mo-**: **yá (e + a > ya)** (*consonantalisation*)

skakel. Elke naamwoordklas het sy eie relatiefskakel, net soos hy sy eie onderwerp- en adjektiefskakels het. Hier is 'n lys van die relatiefskakels. Bestudeer hulle eers. Dan kyk ons na sekere van die klankveranderinge wat daar plaasvind. Tussen hakies na elke skakel vind u die naam van die klankverandering wat in die vormingsproses plaasvind.

kl **mo-**: yá (e + a > ya) (konsonantalisasie)

kl **ba-**: bá (ba + a > ba) (assimilasie)

kl **mo-**: ó (o + ô > õ) (vokaalverhoging + nasaalelisie)

kl **me-**: é (e + ê > ë) (vokaalverhoging + nasaalelisie)

kl **le-**: lé (le + ê > lë) (vokaalverhoging)

kl **ma-**: á (a + a > a) (nasaalelisie + assimilasie)

kl **se-**: sé (se + ê > së) (vokaalverhoging)

kl **di-**: tsé (di + ê > tsë) (affrikatisasie + vokaalverhoging)

kl **n-**: é (e + ê > ë) (nasaalelisie + vokaalverhoging)

kl **din-**: tsé (di + ê > tsë) (affrikatisasie + nasaalelisie + vokaalverhoging)

kl **bo-**: bó (bo + ô > bö) (vokaalverhoging)

kl **ma-**: á (a + a > a) (nasaalelisie + assimilasie)

kl **ho-**: hó (ho + ô > hõ) (vokaalverhoging)

9.3.10 In THUTÔ YA 18, 19 en 32 kry ons weer geleentheid om oor die

kl **ba-**: bá (ba + a > ba) (assimilasie)

kl **me-**: é (e + ê > ë) (nasal elision + vowel raising)

kl **le-**: lé (le + ê > lë) (vowel raising)

kl **ma-**: á (a + a > a) (nasal elision + assimilasie)

kl **se-**: sé (se + ê > së) (vowel raising)

kl **di-**: tsé (di + ê > tsë) (affricatisation + vowel raising)

kl **n-**: é (e + ê > ë) (nasal elision + vowel raising)

kl **din-**: tsé (di + ê > tsë) (affricatisation + nasal elision + vowel raising)

kl **bo-**: bó (bo + ô > bö) (vowel raising)

kl **ma-**: á (a + a > a) (nasal elision + assimilasie)

kl **ho-**: hó (ho + ô > hõ) (vowel raising)

9.3.10 In THUTÔ YA 18, 19 and 32 we will again discuss the structure of these concords. Here we would like to refer to the concord of the **di-** classes only. You have noticed that the concord of these classes is **tsé**. This is an exceptional form since the sound **d** is replaced by **ts**. This shift often occurs in Sotho: a voiced explosive is transformed into a voiceless affricate (an affricate being a compound sound consisting of an explosive and a fricative).

9.3.11 You would have noticed two versions of the numerals **pëdi**, **tharo** and **nnê**, cf.

Bañná bá babëdi (b) but:
Dikgömó tsé pëdi (aa)

struktuur van hierdie skakels te gesels. Hier slegs iets oor die skakel van die **di-** klasse.

9.3.11 Let daarop dat die skakel telkens **tsē** is. Dit is 'n uitsonderlike vorm, omdat die konsonant **d** deurgaans vervang word met **ts**. Hierdie klankverskuiwing kom dikwels in Sotho voor: 'n stemhebbende eksploesief maak plek vir 'n stemlose affrikaat ('n affrikaat is 'n saamgestelde klank, bestaande uit 'n **p** plus 'n wryngsklank).

9.3.12 U het twee gebruiksvorme van die getalle **pēdi**, **tharo** en **nnē** in die **PUISANŌ** opgemerk, vgl.

Bañná bá bābēdi (b) maar:
Dikgōmó tsé pēdi (aa)

Basádi/Bañá bá bararo (i, l) maar:
Dipêré tsé tharo (bb)

Bañnabahólo bá banē (f) maar:
Dinkú tsé nnē (cc)

Wat is hier aan die gebeur? — By naamwoorde van die **di-** klasse verander die oorspronklike vorm **bēdi**, **-raro** en **-nē** na: **-pēdi**, **-tharo** en **-nnē**. (Die stemhebbende **b** word 'n stemlose **p**; die stemlose frikatief **r** word 'n stemlose maar geaspireerde **th** — aspirasie beteken dat 'n klank deur 'n sterk lugstroom gevolg word wat met die simbool **h** voorgestel word; die enkel-lettergripige stam **-nē** kry 'n addisionele **n** vooraan).

9.3.13 Wat is die oorsaak van hierdie klankverskuiwings? Ons het gesê dat 'n betrokke naamwoord se klasvoevoegsel by die adjektiefkonstruksie as adjektiefskakel vóór die adjektiefstam gevoeg word. Dit moet by die **di-**

Basádi/Bañá bá bararo (i, l) but:
Dipêré tsé tharo (bb)

Bañnabahólo bá banē (f) but:
Dinkú tsé nnē.

9.3.12 What is actually happening here? — When nouns of the **di-** classes are used, the original form of numeral stems **-bēdi**, **-raro** and **-nē**, changes to **-pēdi**, **-tharo** and **-nnē**. (The voiced **b** becomes a voiceless **p**; the voiced fricative **r** becomes a voiceless aspirated **th** — aspiration means that a sound is followed by a strong airstream and it is indicated by the symbol **h**, hence **th**; the monosyllabic stem **-nē** gets an additional **n** in front of it).

9.3.13 What is the cause of all these shifts? — Remember what we have said about the adjectival phrase: the class prefix of the relevant noun is used in front of the adjectival stem — functioning as an adjectival concord. It then should lead to constructions such as:

Dikgōmo tsé *dibēdi
Dipêré tsé *diraro and
Dinku tsé *dinē.

This does **nó**t happen. The adjectival stem 'behaves' as if the singular prefix of class **n-** takes its stand in front of them. Then the following happens:

***nbēdi** > **-pēdi** (fortisation)
***nraro** > **-tharo** (plosivation) and
***nnē** > **-nnē** (nasal addition/nasalisation)

9.3.14 Consider these facts at your leisure. Don't be put off when they are difficult to digest at once. At this stage it is more important to accept these facts than to understand them. This is

klasse lei tot konstruksies soos:

Dikgōmo tsē *dibēdi
Dipērē tsē *ditharo en
Dinku tsē *dinē.

Dit gebeur nie. Diē adjektiefstamme reageer asof die enkelvoudsvoorvoegsel van die **n-** klas voor hulle stelling inneem. Dan gebeur die volgende:

***nbēdi > pēdi** (fortisasie)
***nraro > tharo** (plosivering) en
***nnē > nnē** (sillabebyvoeging of nasalisasie)

9.3.14 Herkou maar aan hierdie feite. Moenie onrustig voel as dit moeilik verteer nie. Op hierdie stadium is aanvaarding beter as volkome begrip. Taal het sy eie manier van verander. Sy verandering is nie altyd logies nie. Ons kom later by veranderinge wat by hierdie aansluit. So sal die begrip ook met-tertyd intree!

9.3.15 Kortliks oor die adjektief-skakels. Ons het gesê hulle is in die meeste klasse identies aan die klasvoorsels. Die mensklas enkelvoud, die **n-** klas en die **di-** klasse is uitsonderings. By die **mo-** mensklas is dit eintlik die relatiefskakel wat in die adjektiefkonstruksie verskil. Daar is hy nie **ya** soos in die relatiefkonstruksie nie, maar **é**. By die **n-** klas is die adjektiefskakel wel **n-**, maar soos ons gesien het, kom daar klankverskuiwings by. By die **di-**klasse is die adjektiefskakel **n-**, maar daar kom ook klankverskuiwings by.

9.3.16 Hier is 'n lysie van baie bruikbare adjektiefstamme:

-ngata (baie), **-holo** (groot), **-tlē** (mooi), **-be** (lelik), **-nyane** (klein),

the way of language. It has its own way of changing. The changing is not always logical. We will meet more sound shifts soon. They tend to illuminate each other. Understanding will set in likewise.

9.3.15 A brief talk on the adjectival concords. In most classes they are identical to the class prefixes. The person class singular, the **n-** class and the **di-** classes are exceptions. In the mo-person class it is actually the relative concord which differs in the adjectival phrase. There it is not **yá** as it is in the relative construction. It is **é**. In the **n-**class the concord is **n**, but sound changes occur as we have seen. In the **di-** classes the concord is **n-** again causing a series of sound shifts.

9.3.16 Here is a list of very handy adjectival stems:

-ngata (many), **-holo** (big, large), **-tlē** (pretty, beautiful), **-be** (ugly, bad), **-nyane** (small), **-swēu** (white), **-tsho** (black), **-tala** (green, blue), **-fubēdu** (red), **-sēsane** (thin), **-lélélē** (long), **-kgutshwanyane** (short), **-tjha** (new, young), **-sēhla** (yellow), **-kaná** (so big), **-kaé?** (how much/many?).

9.3.17 We end this **THUTÓ** with a list of the days of the week, since they are essentially numeral types. Saturday, Sunday and Monday, however, are loan-words taken over from Afrikaans. They are **Satêrêtaha**, **Söntaha** and **Mantaha**. Tuesday, Wednesday, Thursday and Friday are numeral constructions. They are: **Labobēdi**, **Laboraro**, **Labonē** and **Labohlano**. Do you recognise the numerals? Now where does the **Labo-** come from? **La-** is a possessive concord referring to **letsatsi** (day), while **bo-** is the prefix used

-swëu (wit), -tsho (swart), -tala (groen of blou), -fubëdu (rooi), -sësane (dun), lëlëlé (lank), -kgutshwanyane (kort), -tjha (nuut), -sëhla (geel), -kaná (so groot), -kaé? (hoeveel?)

9.3.17 Ons sluit hierdie THUTÔ en sy konstruksie af met 'n opgaai van die *dae van die week* wat in Sotho weselik telwoordtipes is. Saterdag, Sondag en Maandag is uit Afrikaans ontleen, nl. **Satêrêtaha**, **Söntaha** en **Mantaha**. Maar Dinsdag, Woensdag, Donderdag en Vrydag is telwoordkonstruksies. Hulle is **Labobëdi**, **Laboraro**, **Labonë** en **Labohlano**. Herken u die telwoorde in hulle? Waar kom die labovandaan? La is 'n besitskakeel wat verwys na Letsatsi (dag), en bo- is 'n voorvoegsel wat rangtelwoorde aandui. **Labobëdi** beteken dus eintlik *die tweede dag* en **Laboraro** *die derde dag*, ens. Die *dae van die week* neem net soos die windrigtings, die seisoene en die maande van die jaar, nie die lokatiewe -ng nie.

to indicate ordinal numerals. **Labobëdi** therefore actually means *the second day*; and **Laboraro** *the third day*, etc.

The *days of the week* do not take the locative -ng when used in locative statements. In this they agree with the wind directions, the seasons and the months of the year.

9.4 HO ITLHAHLOBA

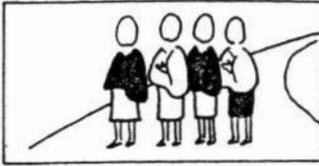
1. Bala:

1	2	3	4	5
6	7	8	9	10

2. Araba dipotsô tsë latêlang:

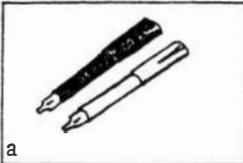


Ke bömang? [.....]
 Ba ëtsa eng? [.....]
 Ba bakaé? [.....]



Ke bōmang? Na ke
 banna?
 Ba ëme káe?
 Ba bakaé?
 Ke Mariha?

[.....]
 [.....]
 [.....]
 [.....]



a

Ke dipênê tsë kaé?
 Ë, pênê ë ntsho ke
 pênê ya ntatê!

[.....]
 [.....]
 [.....]



c

Ke diêta tsë kaé?
 Sa bonê se káe?
 Ha ke tsebe!

[.....]
 [.....]
 [.....]



e

Ke eng?
 Ke tsë kaé?
 Tsela e káe?
 Ke tsela ë ntsho.

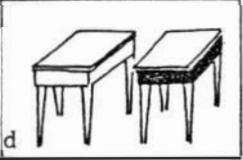
[.....]
 [.....]
 [.....]
 [.....]



b

Ke eng?
 Ke tsë kaé?
 Baithuti ba ëtsa eng ka
 dibuka?

[.....]
 [.....]
 [.....]



d

Na ke ditulô?
 Di kaé?

[.....]
 [.....]

3. Noem die dae van die week in Sotho.

3. Name the days of the week in Sotho.

THUTÔ YA LESHOMÊ (10)

10.0 SEPHEÔ

- | | |
|--|--|
| <p>1. Die doel van hierdie les is om die werk wat tot dusver gedoen is te hersien:</p> <p>(a) Die elementêre werkwoordsin</p> <p>(b) Kâe en -kaé?</p> <p>(c) Die kopolatiewe sin</p> <p>(d) Dipuisanô:</p> | <p>1. The objective of this lesson is to review the work done thus far:</p> <p>(a) The elementary verbal sentence</p> <p>(b) Kâe? and -kaé?</p> <p>(c) The copulative sentence</p> <p>(d) Dipuisanô:</p> |
|--|--|

**Banna ba babêdi
Basadi ba babêdi
Pulê lebênkêlêng**

10.1 MANTSWE*

Kyk paragraaf 10.3.8.

See paragraph 10.3.8.

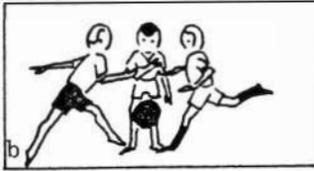
10.2 PUISANÔ

TAÊLÔ 1: ARABA DIPOTSÔ TSÊ LATÊLANG:



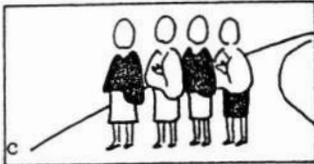
Basétšaná bá babêdi
bá étsá éng? [.....]

Bá bálá éng? [.....]



Bashányáná bá
bararó bá ètsá éng? [.....]

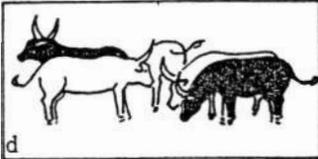
Bá bápálá éng? [.....]



Basadí bá banê bá
ètsá éng? [.....]

Bá tsámáyá káe? [.....]

Ná ké dipérê? [Tjhê, ha se...ke...]



Ké dikgômó tsé kaé? [.....]

Dikgômó tsé hlánó
dí ètsá éng? [.....]

Dikgômó tsé hlánó
dí fúlá káe? [.....]



Ké bañná bá bakaé? [.....]

Bañná bá ètsá éng? [.....]

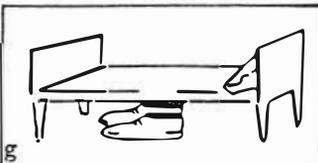
Bá búísáná káe? [.....]



Ké máng? [.....]

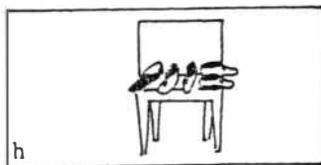
ó yá káe? [.....]

Ó ètsá éng kërékéng? [.....]



Ké diétá tsé kaé? [.....]

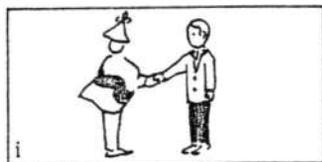
Diétá dí káe? [.....]



Ké éng? [.. ..]

Dí kaé? [.....]

TAÊLÔ 2: MAMÊLA PUISANÔ* O ITHUTÊ KA HLÔHÔ:



Monna 1: Kgôtsô ntatê!

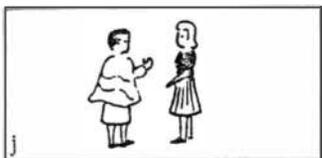
Monna 2: Monghádi!

Monna 1: Le kaé?

Monna 2: Tjhê, re sá phela.

Loná le tsóhílê jwáng?

Monna 1: Tjhê, re tsóhílê, érhpa* ke tshwérwé ké sefúba*.



Mosadi: Dumêla nkgóno!

Nkgono: É, dumêla mokgôtsi!

Mosadi: Nkgónó ó sá phela?

Nkgono: É, re sá phela. Wéna* o kaé?

Mosadi: Tjhê, re têng, nkgóno. Ke seramé* fêêla*.

Nkgono: Seramé! Se a re bóláya*.



Ngwana: Dumêla ntatê!

Monna 1: É, dumêla ngwaná! O batla* éng kajêno*!

Ngwana: Ntatê ke batla búka lé péné lé bóló.

Monna: O batla dibúká tsé kaé?

Ngwana: Ke batla tsé pëdí, ntatê. Lé péné tsé tháro.

Monna: Ho lokilê*.

10.3 MANOLLÔ

10.3.1 Hierdie herhalingsles gee ons die geleentheid om 'n aantal taalgebruikersvryskynsels vanuit 'n ander hoek te bekyk. Eers kyk ons na 'n paar tipe sinne wat u al leer ken het.

10.3.1 This revision lesson gives us the opportunity to look at a few features of language usage from a different point of view. Let us first look at the sentences you have constructed.

10.3.2 Eerstens hervat ons die gesprek oor die eenvoudige werkwoordsin. Die gesprekke wat hierbo met u gevoer is, word almal deur 'n vraagsin ingelui. Maar die antwoord wat u gee is in die vorm van 'n stelsin met die werkwoord as noodsaaklike lid. Vgl. die volgende antwoorde:

- (a) **Basetsana ba babēdi ba a bala.**
Ba bala dibuka.
- (b) **Bashanyana ba bararo ba a bapala.**
Ba bapala bōlō.
- (c) **Basadi ba banē ba a tsamaya.**
Ba tsamaya tselēng.
- (e) **Banna ba a buisana.**
Ba buisana tafolēng.
- (f) **O ya kērēkēng.**
O ruta kērēkēng. ens.

10.3.3 Wanneer die sin met die werkwoord eindig, word die *langvorm* van die onvoltooide werkwoordproses gebruik, — vandaar die a tussen die onderwerpskakeļ en die werkwoordstam. Wanneer daar egter 'n voorwerp is (soos **buka**, **bōlō** hierbo), of 'n lokatiewe bepaling, (soos **tselēng**, **tafolēng**, **kērēkēng** hierbo), dan word die *langvorm* se a weggelaat. Hom noem ons die *kortvorm*.

10.3.4 Let op die maniere hoe u nou reeds 'n sin kan uitbrei. In die voorbeelde hierbo word die onderwerp telkens met 'n adjektiefstuk gekwalifiseer, vgl. **ba babēdi**, **ba bararo**, **ba banē**, ens. Mens kan natuurlik enige naamwoord so omskryf. Dit hoef nie slegs 'n onderwerp te wees nie! **Buka** (in (a)) sou omskryf kon word met die adjektief **ē kgolo**,

10.3.2 Our **PUISANŌ** was time and again introduced by an interrogative. Yóur sentence, however, was an indicative sentence in which the verb is an essential part. Cf.

- (a) **Basetsana ba babēdi ba a bala.**
Ba bala dibuka.
- (b) **Bashanyana ba bararo ba a bapala.**
Ba bapala bōlō.
- (c) **Basadi ba banē ba a tsamaya.**
Ba tsamaya tselēng.
- (e) **Banna ba a buisana.**
Ba buisana tafolēng.
- (f) **O ya kērēkēng.**
O ruta kērēkēng. etc.

10.3.3 When the sentence ends with the verb, the *long form* of the incomplete verbal process is used — hence an a is inserted between the subjectival concord and the verb stem. When there is an object (cf. **buka**, **bōlō**), or a locative adjunct (cf. **tselēng**, **tafolēng**, **kērēkēng**), the a of this *long form* is discarded. That form is then called a *short form*.

10.3.4 You now already know how to extend your sentence in several ways: Each time the subject was qualified by means of an adjectival phrase (cf. **ba babēdi**, **ba bararo** and **ba banē**). Obviously any noun in a sentence may be qualified that way, it need not be the subject only. **Buka** (in (a)) could have been qualified by **ē kgolo** to communicate *the large book*; **bōlō** could have been qualified by **ē ntsho**, thereby communicating a *black ball*; while **kērēkē** could have been qualified by **ē ntlē** to communicate a

om 'n groot boek uit te druk. **Bôlô** weer byvoorbeeld met **ē ntsho** om 'n swart *bal* te sê. Selfs die lokatiewe bepalinge kan omskryf word. Hulle is basies naamwoorde. Daarom word die betrokke naamwoord se relatief-en adjektiefskakels by adjektiewe omskrywings gebruik. **Tselēng** in (c) sou u kon kwalifiseer met **é kgolo** om 'n groot pad uit te druk; **tafolēng** (in (e)) met **é t̄hitja** om 'n rōnde *tafel* te sê; en **kērēkēng** in (f) met **é ntlē** vir 'n mooi *kerk*.

10.3.5 Dink weer na oor ons opmerking in verband met die akkumulatiewe aard van taalvaardigheid. 'n Bewustelike strewe om u vaardigheid te laat toeneem, sal dit laat toeneem!

10.3.6 Nou iets oor **kāe** en **-kaé?** — twee vraagwoorde wat u dalk al hoofbrekens besorg het. U moet hulle van meet af onder die knie kry. Ja, daar is twee verskillende tipes **kae**: die vraagwoord **kāe?** wat *waar?* uitdruk en 'n hoë toon op die eerste lettergreep dra; en die adjektiefstam **-kaé?** wat *hoeveel* uitdruk, met hoë toon op laaste lettergreep. Vgl. eers eersgenoemde:

Bá tsamaya kāe (Waar loop hulle?)

Bá búisáná kāe? maar laasgenoemde:

Bańna bá bakaé? (Hoeveel mans?)

Dikgōmo tsé kaé? (Hoeveel beeste?)

Anders as by die vraagwoord **kāe?**, is die adjektiewe **-kaé?** nie 'n selfstandige vraagwoord nie. Hy moet altyd deur die morfeme van die adjektiefstuk ondersteun word, vgl.

Kāe? (Waar?) maar

beautiful church. Even the locative adjuncts could be qualified. Basically they are nouns, therefore the relative and adjectival concords of the relevant nouns are used. **Tselēng** could have been qualified by **é kgolo** to express *on the big road*; **tafolēng** by **é t̄hitja** to communicate *a round table*; and **kērēkēng** by **é ntlē** *in the beautiful church*.

10.3.5 Again think about what we have said on the accumulative nature of language acquisition. A conscious eagerness to enlarge your ability, will in fact enlarge it!

10.3.6 Now a word on **kāe?** and **-kaé?** two interrogatives which might have given you a lot of trouble. You must master them immediately. Yes, there are two different kinds of **kae**: Interrogative **kāe?**, which communicates *where*, has a higher tone on its first syllable. It is an independent interrogative and presupposes the presence of a verb in its immediate vicinity, cf.

Bá tsamaya kāe? (Where do they walk?)

Bá búisáná kāe? (Where do they talk?)

On the other hand, the adjectival stem, **-kaé?** which expresses *how many/much?*, has high tone on its last syllable, and it is always used with a noun (or an implied noun), cf.

Bańna bá bakaé? (How many men?)

Dikgōmo tsé kaé? (How many cows?)

Contrary to the high tone **kāe?**, the adjectival **-kaé?** is not an independent interrogative. It must always be assisted by the morpheme of the adjectival

Bá bakaé? (Hoeveel is hulle?)

construction, cf.

Tsé kaé? (Hoeveel is hulle — diere?)

Káé? (Where?) but:

10.3.7 Die kopulatiewe sin het u al dikwels teëgekom. In die indikatiewe modus (die stel-modus) werk hy met **ke** + die betrokke naamwoorde wat geïdentifiseer word; of met **ha sé** as die negatief oorgedra word. In (d) hierbo het u hom gebruik saam met die tussenwerpsel **Tjhê**. Die sin was:

Bá bakaé? (How many — people?)

Tsé kaé? (How many — cattle?)

10.3.7 We have met the copulative sentence several times. In the indicative mood (used for statements, etc.), it functions with **ke** + the relevant noun which is identified; or with **ha sé** when the negative is conveyed. In (d) you have used it with the interjection **Tjhê**, cf.

Tjhê, ha sé dipéré, ké dikgómó.

Tjhê, ha sé dipéré, ké dikgómó.

Bogemelde twee kopulatiewe het ons identifiserende kopulatiewe genoem: een saak word met 'n ander identifiseer, of hulle identifikasie word ontdek. In (h) weer kry ons met die *bepalende* kopulatief te doen. Hier word sake nie met mekaar identifiseer nie. Daar is gewoonlik net een saak (kan natuurlik ook meervoud wees), maar hy word beskryf en nie geïdentifiseer nie. vgl.

We have called these two copulatives identifying, because *one thing* is identified with another/or their identification is denied. In (h) we again met what we have called the *descriptive* copulative. Here *things* are not identified. Only one *thing* could be at stake — although it could be a plural — cf.

(h) **Diétá di hlano.** (Daar is vyf skoene.)

(h) **Diétá di hlano.** (There are five shoes.)

Vergelyk daarteenoor die volgende vraag:

Also look at the following:

Di káé? En die antwoord:

Question: **Di káé?**

Di hodimá setuló.

Answer: **Di hodimá setuló.**

— MENS LEER 'N TAAL PRAAT DEUR 'N GELEIDELIKE OPEENSTAPELING VAN WOORDE, WOORDGROEPE EN SINNE BINNE BEPAALDE TAALGEBRUIKSITUASIES. DAAROM IS 'N GOEIE GEHEUE EN DIE VERMOË OM ANALOGIË TE VORM NOODSAAKLIK!

— ONE LEARNS TO SPEAK A LANGUAGE BY GRADUALLY ACCUMULATING WORDS, WORDGROUPS AND SENTENCES WITHIN SPECIFIC SITUATIONS OF LANGUAGE USAGE. A GOOD MEMORY AND AN EAGERNESS TO DRAW ANALOGIES IS ESSENTIAL!

10.3.8 Oor die drie dialoë self gaan ons nie nou gesels nie. Hier is slegs 'n gids tot die vreemde woorde:

empa (maar) voegwoord

ke tshwërwe ke sefuba — 'n uitdrukking wat beteken: 'ek is verkoue'

wêná (Jy) absolute vnv

serame (koue) nw kl 7

fêêla (slegs, net, bloot, maar) bywoord

-re (ons) onderwerp- of voorwerp-skakel 1ste p.m.

-bolaya (doodmaak; hier figuurlik: laat swaarkry) werkwoordstam

-batla (soek, wil hê, begeer) ww stam

le (en, saam met) konnektiewe morfem

Ho lokilë! (Goed! Gaaf! Dit is goed! Dis gaaf!) Statiewe sin.

10.3.8 We are not going to discuss the three short dialogues here. Here is a short guide to new words in the section:

empa (but) conjunction

ke tshwërwe ke sefuba — an expression signifying: 'I have a cold'

wêná (You) absolute pronoun

serame (cold) n cl 7

fêêla (only, but) adverb

-re (we) subj/c or obj/c 1st p.p.

-bolaya (to kill; here used figuratively to express 'cause to suffer') v/st

-batla (to want; to look for; to desire) verb stem

le (and; together with; with) connective morpheme

Ho lokilë. (Fine! Good! It is fine! Okay!) Stative sentence.

10.4 HO ITLHAHLOBA

1. **Wêna o ya lebënkëlëng la dibuka. Dumëdisa* Ralebënkëlë*, o rëkë*** (sa ho ngóla (skryfbehoeftes/stationary).

THUTÔ YA LESHOMÊ LE MOTSO Ö MONG (11)

11.0 SEPHEÛ

- | | |
|---|--|
| 1. Hoe om te vra: 'Wat doen hy/sy/hulle?' | 1. How to ask 'What is he/she/doing?' 'What are they doing?' |
| 2. Nog een-en-twintig moontlike handelinge | 2. Some twenty-one possible actions. |
| 3. Hoe om eenvoudige werkwoord-sinne in die negatief te maak. | 3. How to construct elementary verbal sentences in the negative. |

11.1 MANTSWE*

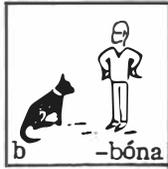
-shêba, setshwantshô, tsêna, -búa, -bóna, -útlwa, -shápa, -tshêha, -já, -nwá, -rúta, -tsuba, -lla, -apara, -hlobola, -hlapa, -hlatswa, -bína, -rapêla, -têka, -téréka, -títíma, -sébétsa, Púlê, Púláne, Ntsáne.

11.2 PUISANO

TAÊLÔ 1: SHÊBA SETSHWANTSHÔ, O ARABÊ POTSO TSÊNA:



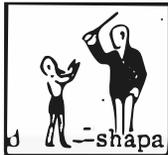
Morêna ó étsa éng? [.....]



Moñná ó bôná éng? [.....]



Moñámohóló ó étsa éng? [.....]



Moñná ó étsa éng? [.....]

Ó shápá máng? [.....]



Mosádí ó étsa éng? [.....]



Mosétsáná ó étsa éng? [.....]



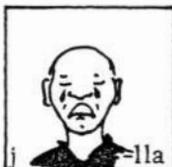
Púlé ó étsa éng? [.....]



Morúti Ntsáné ó étsa éng? [.....]



Ntaté ó á nwá ná? [Tjhê, ntaťé o a...]



Púláné ó á tshêha ná? [Tjhê, ha* a tshêhe.
O á lla.....]



Mosádí ó ětsa éng? [.....]



Ntaté ó á ápára ná? [Tjhê, ha a...e. O a...]



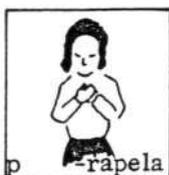
Púlě ó ětsa éng? Ná
ó á tsuba? [Tjhê, O a]



Bóna! Mosádí ó á
hlatswa. Ó ětsa éng? [.....]



Batho bá ětsa éng?
Bá bákaé? [.....]



Bóna! Mosétsáná ó
étsa éng?

[.....]



Ná mosádí ó á
hlatswa?

[Tjhê, ha á....é....]



Mosádí ó étsa éng?

[.....]



Bóna, Púlé ó étsa
éng? Ó a nwá ná?

[.....]



Baíná bána* bá étsa
éng? Ná bá á tsuba?

[.....]



Ntaté ó á ápara ná?

[.....]

Ě, o nēpilē* ó á hlóbóla.

TAĚLŌ 2: ITHUTĚ TSĚ LATĚLANG:

- (j) Tjhê, ha á tshêhé, ó á lla.
- (k) Tjhê, ha á ápare, ó á hlobola.
- (l) Tjhê, ha á tsubé, ó á hlapa.
- (q) Tjhê, ha á hlatswé, ó a tēka.
- (r) Tjhê, ha bá tsubé, bá a sēbetsa.

11.3 MANOLLÔ

11.3.1 Die programleier gebruik meesal 'n vraagsin soos:

Púlê ó étsa éng? (Wat doen Pulê?)

In u antwoord gebruik u telkens die sleutel werkwoordstam in die illustrasieraampie om die plek van -étsa in te neem. By (a) was die antwoord:

Morêna ó a búá.

Die langvorm van die werkwoord word gebruik omdat die sin met die werkwoord eindig. By (b) egter, moes u 'n voorwerp na die werkwoordstam uit die illustrasie aflei. Die antwoord is:

Moíná ó bóná ntjá.

Die langvorm se a word weggelaat omdat die sin uitgebrei word met die voorwerp **ntjá**. Illustrasies (c) en (d) volg die patroon van (a), maar (d) se tweede vraag nie:

Ó shápá máng? verlang weer 'n voorwerp, dus:

Ó shápá moshémáne. By (e) — (i) is die langvorm voor die handliggend, hoewel u by (f), (g), (h) en (i) ook paslike voorwerpe kon gebruik:

- (f) **Mosétsáná ó já bōrōthō.**
- (g) **Púlê ó nwá kófi.**
- (h) **Morúfí ó rúta batho.**
- (i) **Ntaté ó tsuba péipi.**

11.3.2 Illustrasie (j) het 'n vangplek. Hier is hy, kyk mooi na hom:

Tjhê, Pulane ha á tshéhé ó á lla.

As u mooi luister sal u hoor dat die

11.3.1 The programme leader most of the time uses an interrogative such as:

Púlê ó étsa éng? (What is Pulê doing?)

In your answer you time and again replace the verb stem -étsa with the key verb stem appearing in the illustration frames. In (a) the answer is:

Morêna ó a búá.

The long form of the verb is used, because the sentence ends with the verb. In (b) however, you had to deduce an object from the situation in order to add it after the verb stem, cf.

Moíná ó bóná ntjá.

The a of the long form is discarded because the sentence is extended by means of the object **ntjá**. Illustration (c) and the first question of (d) follow the same pattern as (a). The second question in (d), however, again requires an object:

Ó shápá moshémáne. The long form in (e) — (i) goes without saying. In (f), (g), (h) and (j) you could have used suitable objects, cf.

- (f) **Mosétsáná ó já bōrōthō.**
- (g) **Púlê ó nwá kófi.**
- (h) **Morúfí ó rúta batho.**
- (i) **Ntaté ó tsuba péipi.**

11.3.2 Illustration (j) has a trap: Here it is, have a good look:

Tjhê, Pulane ha á tshéhé ó á lla.

When you listen carefully you will notice that the first l lasts longer than

eerste l in -lla langer aangehou word as die tweede. Hoekom? — Wanneer twee laterale klanke naas mekaar staan, dra die eerste l die volle waarde van 'n lettergreep, l-la. Dieselfde gebeur by nasale klanke wat naas mekaar staan vgl. **nnê** : **n-nê**. Dit gebeur ook wanneer 'n nasale klank vóór 'n ander konsonant staan, vgl. **ntatê**: **n-tatê**.

11.3.3 Kom ons kyk nou na (k) en (l). Daar leer u twee werkwoordstamme met teenoorgestelde betekenisse: In (k) trek die dame aan: **Ó á apara**. Maar in (l) trek die man uit:

Ó á hlobola.

11.3.4 Illustrasies (m en (n): Ja, in Sotho onderskei ons tussen *die hande/gesig was (-hlapa)* en *iets anders was (-hlatswa)*.

11.3.5 Let op die tweede vraag in (o): Daar word gevra:

Bá bákæ? (Hoeveel is hulle!) Die antwoord is:

Bá bánê. (Hulle is vier.)

11.3.6 Kyk na (q) en (r): *Tafeldek* en *stryk* is uit Afrikaans ontleen, vgl. **-têka** en **-tereka**.

11.3.7 In illustrasie (t) verskyn daar 'n sterretjie ná **bána**. Hierdie is 'n voorbeeld van 'n woordklas waarmee u van nou af geleidelik gaan kennismaak, nl. die demonstratiewe vornaamwoord. **Bána** beteken *hierdie* en dit verwys na 'n naamwoord van klas 2. Hy kwalifiseer die naamwoord waarna hy verwys in terme van sy posisie teenoor die mense wat gesels, vgl.

the second one. Why is that? — When two lateral sounds are juxtaposed, the first one has the full value of a syllable, **l-la**. The same thing happens to juxtaposed nasal sounds, as in **nnê**: **n-nê**. It also happens when a nasal precedes another consonant, cf. **ntatê**: **n-tatê**.

11.3.3 Illustrations (k) and (l) now require our attention. There you learn two opposite meanings. In (k) the lady is busy dressing:

Ó á apara. In (l), however, the man is doing off his clothes:

Ó á hlobola.

11.3.4 Illustrations (m) and (n): Yes, in Sotho we distinguish between *washing the hands/face* and *washing something else*. The former is **-hlapa**, the latter **-hlatswa**

11.3.5 Look at the second question in (o). The question is:

Bá bákæ! (How many are they?)

And the answer:

Bá bánê. (They are four.)

11.3.6 Look at (q) and (r): *To lay the table* and *to iron* are derived from Afrikaans "dek" and "stryk"

11.3.7 In illustration (t) there is an asterisk after **bána**. This is an example of a word class which you are going to meet gradually from now onwards. It is called the demonstrative pronoun. **Bána** expresses *these*, cf.

Bánaána **bána** (these men)

The demonstrative pronoun qualifies

Baína bána (hierdie mans)

Let op die hoë toon op die eerste lettergreep van **bána**.

Watter ander woord lyk op skrif net soos hierdie demonstratief? — Ja, dit is **baná** (kinders). sien u egter die verskil? — Laasgenoemde het 'n hoë toon op die *laaste* lettergreep, terwyl eersgenoemde dit op die *eerste* een het, vgl.

Bána (hierdie (mense)), maar:

Baná (kinders). En 'hierdie kinders'.

Baná bána!

In **THUTÔ YA MASHOMÊ A MARARO LE MOTSO O MONG (31)** gesels ons volledig oor die demonstratief.

11.3.8 In (u) gebruik die programleier 'n oulike sinnetjie. Na die bevestigende tussenwerpsel **Ē!** sê hy:

O nēpilē! (Jy is reg!)

11.3.9 Die driloefening in **TAĒLÔ 2** is bedoel om die ontkennde vorm met klas 1/2 naamwoorde in te skerp. Wanneer u dit herhaal kan u gerus die 'melodie' van die sinne u eie maak.

the noun to which it refers in terms of its relative position to those conversing. Note the high tone on the first syllable: **bána**.

Which other word in writing also looks like this demonstrative? — Yes, **baná** (children). Do you see the difference? — The last mentioned has a high tone on the *last* syllable, while the first mentioned has it on its *first* syllable, cf.

Bána (these (people)), but:

Baná (children). And 'these children'

Baná bána!

We will discuss the demonstrative fully in **THUTÔ YA MASHOMÊ A MARARO LE MOTSO O MONG (31)**.

11.3.8 In (u) the programme leader uses a short sentence. After the affirmative interjection **Ē!** he says:

O nēpilē! (You are right!)

11.3.9 The exercises in **TAĒLÔ 2** are meant to drill you in the negative form of classes 1 and 2 nouns. When repeating them, try to make the 'melody' of the sentences your own.

11.4 HO ITLHAHLOBA

Verstaan u die volgende?

Do you understand the following?

Nna ke motho. Ke rata ho ja, ho tshêha le ho nwa kôfi. Ho lla ha ke ho rate. Ke rata ho hlapa empa ho hlatswa mōtorokara ha ke ho rate. Ho bina ho monate haholo. Shêba batho ba banê setshwantshōng sa (o), o tla bōna. Ke banna ba bararo le morwētsana a le mong. Kgēlē ba a bina! Shêba (j): Pulane ha a tshêhe, o a lla. Ēo ha se nna! Shêba (k): Mosadi ha a apare, o a hlobola.

O a rôbala. Shêba (m): Monna ha a tsube, o a hlapa. Ke nna êo! Shêba (q): Mosadi ha a hlatswe, o a têka. Mosadi ke mmê. Shêba (t): Banna ba sêbêtsa tselêng.

Kgôtsô!



THUTÔ YA LESHOMÊ LE METSO Ë MMËDI (12)

12.0 SEPHEÔ

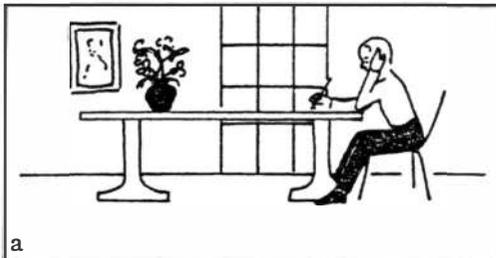
1. Hoe om uit te druk: *Hy/sy/hulle sal .../sal nie...*
 2. Toekomende prosesse.
1. How to communicate: 'He/she/they ...will/shall .../will/shall not.'
 2. Future processes.

12.1 MANTSWE*

Kajêno, hósane, jwálê, -qétéla, -tla

12.2 PUISANÔ

TAÊLÔ 1: ARABA DIPOṢÔ JWALĒ KA MOHLALA:



Kajêno Púlê ó a
ngóla.
Ēmpa hósané ó tlá
ngóla.

JWALĚ QĚTĚLA JWALĚ KA MOHLALA:

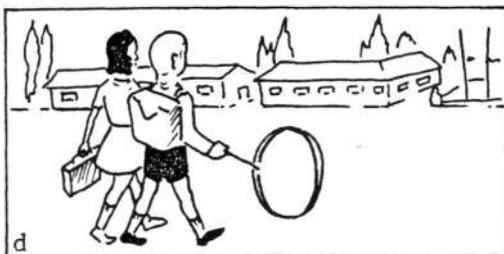


**Kajénó batho bá a já.
Érmpa hósané bá . . .
ja.**



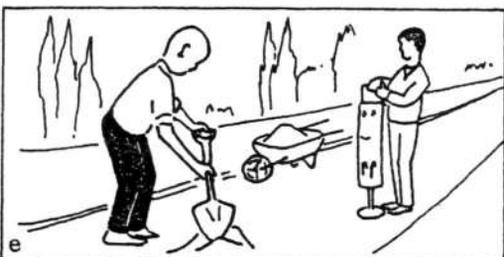
**Moóná ó étša éng?
[.....]**

**Hósané ó tla étša
éng?
[.....]**



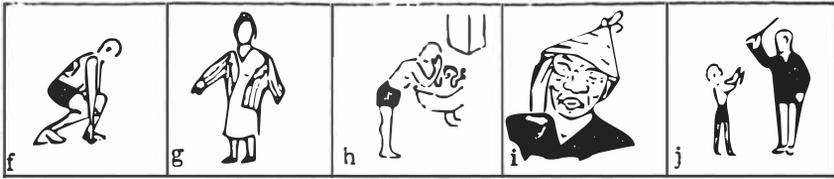
**Baná bá étša éng?
[.....]**

**Hósané bá tlá étša
éng?
[.....]**



**Baíná bá étša éng?
[.....]**

**Lé hósané bá
[.....]**



- (f) Púlé ó étsa éng? Hósané [.....]
- (g) Mosádí ó étsa éng? Hósané .. [.....]
- (h) Púlé ó étsa éng? Hósané [.....]
- (i) Moínamohólo ó étsa éng? Lé hósané [.....]
- (j) Moíná ó étsa éng? Lé hósané [.....]

12.3 MANOLLÔ

12.3.1 Die toekomstige vorm druk handeling uit wat iers in die toekomst sal plaasvind. In Sotho is dit maklik om sulke handeling in die positief uit te druk. Al wat gebeur is dat die toekomstige morfeem **-tla** tussen die onderwerpskakel en die werkwoordstam ingevoeg word, vgl.

12.3.1 The future form expresses an action which will take place sometime in future. In Sotho it is easy to generate affirmative future actions. One only inserts a future morpheme **-tla** between the subject concord and the verb stem following, cf.

- (Hosane Pulë) o tla ngôla.**
(Môre sal Pulë skryf.)
- (Hosane) ba tla ja hapê.**
(Môre sal hulle weer eet.)
- (Hosane monna) o tla tsuba pëipi.**
(Môre sal die man pyp rook.)
- (Hosane bana) ba tla ya sekölöng.**
(Môre sal die kinders skool toe gaan.)
- (Le hosane banna) ba tla sëbëtsa.**
(Ook môre sal die mans werk.)

- (Hosane Pulë) o tla ngôla.** .
(Tomorrow Pulë will write.)
- (Hosane) ba tla ja hapê.**
(Tomorrow they will eat again.)
- (Hosane monna) o tla tsuba pëipi.**
(Tomorrow the man will smoke his pipe.)
- (Hosane bana) ba tla ya sekölöng.**
(Tomorrow the children will go to school.)

12.3.2 In die **PUISANÔ** het ons twee teenoorgestelde tydaanduidende by-

(Le hosane banna) ba tla sëbëtsa.
(Also tomorrow the men will go to work.)

woorde gebruik, nl. **kajëno** (vandag) en **hosane** (môre). Ons het dit gedoen om u te help onderskei tussen handeling wat tans plaasvind en die wat nog sal plaasvind. Natuurlik is die *toekoms* nie tot *môre* beperk nie. Dit kan ook *die volgende oomblik* wees, of *vanmiddag*, *vanaand*, of *volgende maand*, of *volgende jaar*, vgl.

Jwalë ke a bala. (Nou lees ek.)

Le motshêare ke tla bala.
(Vanmiddag sal ek ook lees.)

Mantsiboya ke tla bala.
(Vanaand sal ek lees.)

Isao ke tla ya Masëru. (Volgende jaar sal ek na Maseru gaan.)

12.3.3 Die toekomstige morfeem **-tla** is in werklikheid 'n werkwoordstam wat *kom* uitdruk. Wanneer toekomstige handeling uitgedruk word, sê ons in Sotho dus eintlik: 'ek kom (om te) . . .' **Ke tla sêbëtsa** (ek sal werk) beteken in werklikheid ek *kom* om te *werk*.

12.3.4 Hierdie opmerking sal ons help om die struktuur van die toekomstige vorm se ontkenning beter te begryp.

Pulë o tla ngôla se ontkenning is:

Pulë ha a tlö ngôla; en

Hosane ba tla ja hapê se negatief is:

Hosane ha ba tlö ja hapê.

12.3.5 Kom ons verduidelik: U het reeds kennisgemaak met **ha**, die ontkenningmorfeem van die indikatiefmodus. Hier word hy weer ingespan vóór die onderwerpskakel. Oor die

12.3.2 In the **PUISANÔ** we have used two contrasting time denoting adverbs, which are **kajëno** (today) and **hosane** (tomorrow). We did that to help you to distinguish between actions taking place now and actions that will still take place. Of course, the *future* is not limited to *tomorrow* only. It could be *the next moment*, or *this afternoon*, or *tonight*, or *next month* or *next year*, cf.

Jwalë ke a bala. (Now I am reading.)

Le motshêare ke tla bala. (During the day I shall also read.)

Mantsiboya ke tla bala. (In the evening I shall read.)

Isao ke tla ya Masëru. (Next year I shall go to Masëru.)

12.3.3 This future morpheme **-tla** is actually a verb stem which expresses 'to come'. When expressing future actions in Sotho we therefore actually say: 'I come to . . .'. **Ke tla sêbëtsa** (I shall work) literally means: *I come to work*.

12.3.4 This remark will help us to comprehend the structure of the *negative* of the future form better.

The negative of

Pulë o tla ngôla is:

Pulë ha a tlö ngôla; and

Hosane ba tla ja hapê:

Hosane ha ba tlö ja hapê.

12.3.5 Let us explain: **Ha** we have met several times before. It is the *negative*

toekomende morfeem wat van **-tla** na **tlö** verander, die volgende: Dit is 'n samesmelting van die ontkennde vorm **-tle** (in die negatief word die uitgang **-a** van die werkwoord mos **-e**) en die onderwerpskakel van die infinitief, nl. **ho**, vgl.

tl(e) + (h)o > tlö.

Hier is 'n paar voorbeelde:

Hosane monna ha a tlö nwa köfi.

Hosane bana ha ba tlö ya sekölöng, ke Söntaha.

Le hosane banna ha ba tlö sēbētsa.

Mantsiboya ha ke tlö bala. Ke ya Masēru.

morpheme of the indicative mood. Here it is used again before the subject concord. The future morpheme **-tla** is derived from a coalescence between **-tle** (in the negative the verbal ending **-a** changes to **-e**, remember?), and the subject concord of infinitive verbs which is **ho**, cf.

tl(e) + (h)o > tlö.

A few examples:

Hosane monna ha a tlö nwa köfi.

Hosane bana ha ba tlö ya sekölöng, ke Söntaha.

Le hosane banna ha ba tlö sēbētsa.

Mantsiboya ha ke tlö bala. Ke ya Masēru.

12.4 HO ITLHAHLOBA

Skryf die volgende oor in die toekomstige vorm:

Rewrite the following in the future form:

(a) **Kajēno ke a bala.**

Jwalē hosane ke . . . bala hapē.

(b) **Ke a tsuba.**

(c) **Ke rata bana bana.**

(d) **Kajēno mosadi o a phēha.**

(e) **Ba batla dijō.**

(f) **Re robala hona jwalē.**

(g) **O ētsa eng?**

(h) **O a tshēha.**

(i) **Hosēng o a hlapa.**

(j) **Ke ya Maseru.**

THUTÔ YA LESHOMÊ LE METSO Ë MERARO (13)

13.0 SEPHEÔ

Die doelwit van hierdie THUTÔ is om woordeskat uit klasse 3 en 4 aan te leer asook die klasse se skakelsisteem.

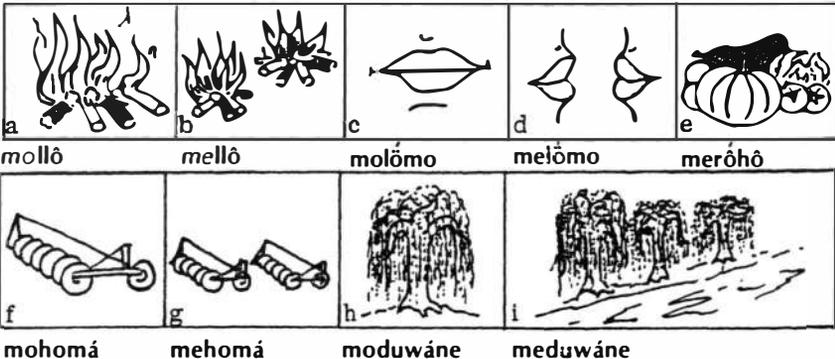
The objective of this THUTÔ is to learn vocabulary from classes 3 and 4 as well as their concordial system.

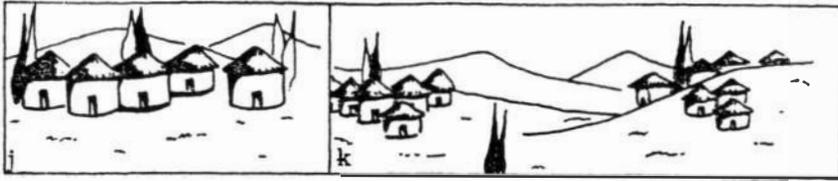
13.1 MANTSWE*

mollô/mellô; molômo/melômo;; morôhô/merôhô; mohomá/mehomá; moduwáne/meduwáne; motse/metse; môtorokára/mebôtorokára; -bësa.

13.2 PHETAPHETÔ

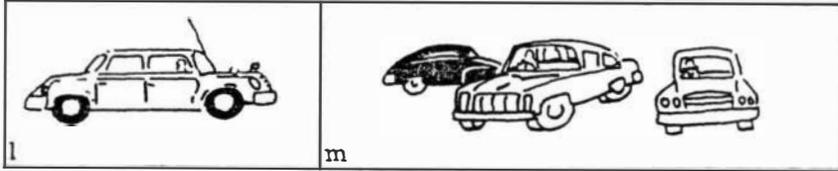
TAÊLÔ 1: PHETA, O ITHUTÊ KA HLÔHÔ





motse

metse



mótorokára

mebótorokára

13.3 MANOLLÔ

13.3.1 In **THUTÔ YA BOHLANO** (5) het ons reeds oor die naamwoord-klassesisteem begin gesels. Lees dit asseblief weer. Daar het u reeds twee van die naamwoorde van klas 3 geleer, nl. **mótorokára** en **monyakô**. Hulle meervoude is **mebótorokára** en **menyakô**.

13.3.1 Our discussion of the noun class system already started in **THUTÔ YA BOHLANO** (5). Will you please read it again. There you already learned two nouns of class 3, namely **mótorokára** and **monyakô**. Their plurals are **mebótorokára** and **menyakô**.

13.3.2 Die prefiks van klas 3 is **mo-**; sy onderwerpskakel **o**; die voorwerpskakel **o**; die besitskakel **wa**; sy relatiefskakel **ô** en sy adjektiefskakel **mo-**.

13.3.2 The prefix of class 3 is **mo-**; its subject concord being **o**; the object concord is also **o**; the possessive concord is **wa**; the relative concord is **ô** while its adjectival concord is **mo-**.

13.3.3 Die prefiks van klas 4 is **me-**; sy onderwerpskakel **e**; sy voorwerpskakel **e**; die besitskakel **ya**; sy relatiefskakel **é** en sy adjektiefskakel **me-**.

13.3.3 The prefix of class 4 is **me-**; its subject concord is **e**; the object concord is **e**; the possessive concord is **ya**; its relative concord is **é** while its adjectival concord is **me-**.

13.3.4 Sewe naamwoorde uit klas 3 met meervoude in klas 4 word hier geïllustreer. Hier is egter nog 'n aantal wat u gaan nodig kry.

13.3.4 Seven nouns from class 3 are illustrated. Here are some more which you may need:

liggaamsdele: **molalá** (nek),
mokôkôtlô (rug), **monwana** (vinger),
mohatlá (stert).

Parts of the body: **molalá** (neck),
mokôkôtlô (back), **monwana** (finger),

Personne: **motswallé** (vriend); **mosuwē** (onderwyser by 'n tradisionele stamskool — vandag ook gewoonweg: onderwyser)

Ander naamwoorde: **mosamô** (kus-sing); **mmutla** (haas); **morô** (sous); **morú** (bos, woud); **mosô** (môre); **moriri** (hare); **moriti** (skaduwee); **morusu** (onlus(te)); **motshêare** (mid-dag); **motlakase** (elektrisiteit).

Abstrakte nwe:

molemô (goedheid, gaafheid); **monate** (lekkerte, genot, mooi); **mosá** (vriendelikheid); **monyêtlá** ('n geleentheid); **modimo** (god); **môyá** (wind), **mohlalá** (voetspoor, voorbeeld).

13.3.5 Om die meervoud te gebruik, word die **mo-** prefiks deurgaans met **me-** vervang.

13.3.6 Laat ons nou gesels oor vraag (h) wat u in die volgende seksie **HO ITLHAHLOBA** aantref.

Die vraag lui:

Lé wêná o já meróhó ná?

Lé is hier 'n konnektiewe morfeem wat *en of ook* beteken. **Wêná** is 'n absolute voornaamwoord — ons gesels oor hom in **THUTÔ YA LESHOMÊ LE METSO E MEHLANO (15)** — wat *yy/-jou* beteken. Die ò wat op **wêná** volg, is die onderwerpskakel van die tweede persoon enkelvoud. Dit moet nie verwar word met die hoë toon ó wat die onderwerpskakel van klas 1 is nie.

'n Goëie antwoord op bostaande vraag sou wees:

É, lé nná, ke já meróhò.

mohatlá (tail).

Persons: **mosuwē** (a teacher at a traditional tribal school — today simply: teacher)

Other nouns: **mosamô** (cushion), **mmutla** (hare); **moro** (gravy); **morú** (bush, forest); **moriri** (hair); **moriti** (shadow); **morusu** (riot); **motshêare** (afternoon); **motlakase** (electricity).

Abstract nouns:

molemo (kindness), **monate** (pleasure, joy, . . . nice); **mosá** (goodness, friendliness); **monyêtlá** (an opportunity); **modimo** (god), **môyá** (wind); **mohlalá** (track, footprint, example).

13.3.5 Their plurals are achieved by consequently substituting **mo-** with prefix **me-**.

13.3.6 Let us now discuss question (h) which you will find in the following section, **HO ITLHAHLOBA**.

The question is:

Lé wêná o já meróhó ná?

Here **lé** is a connective morpheme expressing *and* or *also*. **Wêná** is an absolute pronoun — which we will discuss in **THUTÔ YA LESHOMÊ LE METSO E MEHLANO (15)**. It expresses *you*. Following **wêná** is ò, the subject concord of the 2nd person singular. We must not confuse it with the high tone ó which is the subject concord of class 1.

A good answer to the above question would be:

É, lé nná, ke já meróhò.

(Ja, ook ék eet groente.)

(Yes, I also eat vegetables.)

Hier is **nná** ook 'n absolute vnw soos **wêná**. Waar **wêná** 'n absolute vnw is van die tweede persoon, daar is **nná** 'n absolute vnw van die eerste persoon. Hy beteken ek. Waar **ò wêná** se onderwerpskakeel is, daar is **ke nná** se onderwerpskakeel. Ja, **wêná** en **nná** kan as onderwerpe gebruik word, maar het steeds hulle onderwerpskakeel nodig. Hierdie **ke** (ek) moet weer nie met die kopulatiewe morfeem **ké** verwar word nie. Laasgenoemde het 'n hoë toon — eergenoemde nie.

Here **nná** is also an absolute pronoun such as **wêná**. While **wêná** is an absolute pronoun of the 2nd person, **nná** is an absolute pronoun of the 1st person singular. It expresses I/me. While **ò** is the subject concord of **wêná**, **ke** is the subject concord of **nná**. Yes, both **wêná** and **nná** may be used as subjects but they still need their subject concords. **Ke** should not be confused with the copulative morpheme **ké**. While the last mentioned carries a high tone, the first mentioned does not carry a high tone.

13.3.7 Hier is 'n tabel van die onderwerpskakeels van die sogenaamde *persone*, enkelvoud én meervoud:

13.3.7 Here is a table of subject concords of the so called *persons*, singular and plural:

1ste p.e.	1ste p.m.	1st p.s.	1st p.p.
kè (ek)	rè (ons)	kè (I)	rè (we.)
2de p.e.	2de p.m.	2nd p.s.	2nd p.p.
ò (jy)	lè (julle)	ò (you)	lè (you)
kl 1 e.	kl 1 m./3de pers	cl 1 s.	cl 1 p./3rd p.p.
ó (hy/sy)	bá (hulle)	ó (he/she)	bá (they)

13.4 HO ITLHAHLOBA

Araba dipotsô tsê latêlang:

- (a) Basádi bá bésá éng?
- (b) Batho bá ètsa éng ká melômo?
- (c) Bañná bá ètsa éng ká mohomá?
- (d) Shébá setshwántshô sá(e); ké éng?
- (e) Batho bá phéíá káe?
- (f) Baná bá bápálá káe?
- (g) Batho bá ètsa éng ká mebötorokará?
- (h) Lé wêná ó já merôhó ná?

THUTÔ YA LESHOMÊ LE METSO Ë MENÊ (14)

14.0 SEPHEÔ

Die doelwit van hierdie THUTÔ is om woordeskat uit klasse 5 en 6 en 7 en 8 aan te leer asook dié klasse se skakelsisteem.

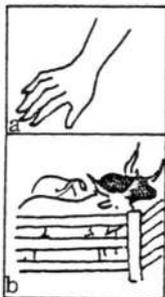
The objective of this THUTÔ is to learn vocabulary from classes 5 and 6 and 7 and 8 as well as their concordial systems.

14.1 MANTSWE*

letsóhò lesaká/masaká; letsatsí/matsatsí; lebênkêlê/mabênkêlê; mêtsí; mëno; maru; lebése; leihlô/mahlô.
setshwáñtshò/ditshwáñtshò; sefófáne/difófáne; selêpê/dilêpê; sethúnya/dithúnya; sefátê/difátê.

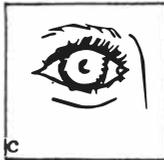
14.2 PHETAPHETÔ

TÂÊLÔ 1: PHETA, O ITHUTÊ KA HLÔHÔ:



letsóhò
(matsóhò)

lesaká
(masaká)



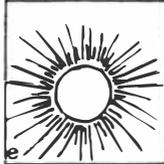
c

leihlô
(mahlô)



d

mëno



e

letsatsi



f

mëtsi



g

setshwántshô
(ditshwántshô)



h

sefofáne
(difofáne)



i

selêpê
(dilêpê)



j

sethúnya
(dithúnya)

14.3 MANOLLÔ

14.3.1 Hierdie THUTÔ volg dieselfde patroon as die vorige. Ons maak effens deegliker kennis met naamwoord-klasse 5 en 6; en 7 en 8. Eers oor klasse 5 en 6.

14.3.2 Klas 5 se voorvoegsel is **le-**; sy onderwerpskakel is **lé**. Sy besitskakel is **lá**, terwyl die relatiefskakel **lê** en die adjektiefskakel **le-** is.

14.3.3 Klas 6 se voorvoegsel is **ma-**; sy onderwerpskakel is **á** en sy voorwerpskakel **a**. Sy besitskakel is **á**; sy relatiefskakel **á** en sy adjektiefskakel is **ma-**.

14.3.4 Klasse 5/6 se inhoud is ook gemengd. alhoewel in 'n ander sin as klasse 3/4. Daar is

Liggaamsdele (dikwels dié waarvan die liggaam twee het): **leíhlô** (oog), **(mahlô)**, **lehëtla** (skouer), **letsôhó** (arm, hand), **leotó** (voet), **lengôlê** (knie). Daar is egter ook liggaamsdele wat nie in pare voorkom nie, vgl. **lelemé** (tong, taal).

Ander naamwoorde: **lerumô** (assegai), **leru** (wolk), **letswai** (sout), **lelapá** (huis, gesin, werf), **lehe** (eier), **lebése** (melk), **lefiêlô** (besem), **lesaká** (beeskraal), **lerole** (stof), **lejwê** (klip) **lekala** (tak — ook figuurlik gebruik soos **lekala la Thutô afdeling** van onderwys), **lefapha** (afdeling/departement), **lebônê** (lig), **lenyalô** (troue), **leruô** (besitting), **lekgotla** (tradisionele hof; vandag gewoon: hof; ook vergaderplek van die raadsmanne; regiment) **lesëdi** (ligstraal), **letsatsí** (son, dag), **lerapô** (riem, tou), **leralla** (heuwel), **leshála** ('n kool), **leqeba** (wond), **lentswé** (stems, woord), **lengólô** (brief).

14.3.1 This THUTÔ follows the same pattern as the previous one. We somewhat more thoroughly meet classes 5 and 6; and 7 and 8. First classes 5 and 6.

14.3.2 The prefix of class 5 is **le-**; its subject concord is **lé** and its object concord is **le**. Its possessive concord is **lá**, while the relative concord is **lê** and the adjectival concord is **le-**.

14.3.3 The prefix of class 6 is **ma-**; its subject concord is **á** and the object concord is **a**. Its possessive concord is **á**; its relative concord **á** and the adjectival concord is **ma-**.

14.3.4 The content of classes 5/6 is also mixed, although in a different sense as is the case with classes 3/4. There are

Parts of the body (often those of which the body has two):

leíhlô (eye), **(mahlô)**, **lehëtla** (shoulder), **letsôhó** (arm, hand), **leotó** (foot), **lengôlê** (knee).

However, there are also parts of the body which do not appear in pairs, cf. **lelemé** (tongue, language).

Other nouns: **lerumô** (assegai), **leru** (cloud), **letswai** (salt), **lelapá** (home, family, yard), **lehe** (egg), **lebése** (milk), **lefiêlô** (broom), **lesaká** (kraal), **lerole** (dust), **lejwê** (stone), **lekala** (branch — also used figuratively as in **lekala la Thutô education section**), **lefapha** (section/department), **lebônê** (light), **lenyalô** (wedding), **leruô** (possession), **lekgotla** (traditional court; today simply: court; also place where the advisors

Abstrakte naamwoorde: **lekunútu** (geheim), **leshano** (leuen), **lerátó** (liefde), **lehlóhónóló** (geluk),

Persoonsname: **leqhëku** (oue van dae), **Lekgowa** ('n Blanke), **lepölesa** (polisiesman), **lesölê** (soldaat).

Ander leenwoorde: **Lebënkêlê** (winkel), **lelapi** (lap).

Diere, pluimvee: **leöbu** (verkleurman-netjie) **letáta** (eend), **letsá** (ribbok).

14.3.5 Die volgende naamwoorde kom meesal in die meervoud, d.w.s. in klas 6 voor: **mëno** (tande), **maoba** (eergister), **maobáne** (gister), **malöti** (Drakensberg), **mathê** (speeksel), **mantsiboya** (aand), **mëtsi** (water), **mafolofolo** (vlyt), **matlá** (krag).

14.3.6 Aan **leihlô**, **mëtsi** en **mëno** moet ons 'n bietjie meer aandag gee. U het opgelet dat **leihlô** se meervoud **mahlô** is. Hier het elisie plaasgevind van die vokaal **i**. **Mëtsi** is afkomstig van 'n ouer vorm nl. **ma + itsi**. Hier het samesmelting van die prefiks **se a** en die stam **se i** plaasgevind. **Mëno** se enkelvoud is **leino**. Na regte moes die meervoud dus ***maino** gewees het. Die **a** van die prefiks en die **i** van die stam het egter saamgesmelt tot **ë**.

14.3.7 Laat ons nou ook aandag gee aan klasse 7 en 8. Klas 7 se voorvoegsel is **se-**, sy onderwerpskakeel is **sé** en sy voorwerpskakeel is **se**. Die besitskakeel is **sá**, die relatiefskakeel is **sé** en die adjektiefskakeel is **se-**.

14.3.8 Klas 8 se voorvoegsel is **di-**, sy onderwerpskakeel is **dí**, sy voorwerpskakeel is **dí** en die besitskakeel is **tsá**. Die relatiefskakeel is **tsé** en die adjektiefskakeel is **n-**.

meet; regiment), **lesëdi** (light), **letsatsi** (day, sun), **lerapô** (rope), **leralla** (hillock), **leshála** (coal), **legeba** (wound), **lentswé** (voice, word), **lengóló** (letter).

Abstract nouns: **lekunútu** (secret), **leshano** (lie), **lerátó** (love), **lehlóhónóló** (happiness, joy, luck),

Nouns denoting persons: **leqhëku** (an elderly person), **Lekgowa** (a white person), **lepölesa** (policeman), **lesölê** (soldier).

Other loan-words: **lebënkêlê** (shop), **lelapi** (cloth).

Animals, poultry: **leöbu** (cameleon), **letsá** (rheebuck), **letáta** (duck).

14.3.5 The following nouns most of the time are used in their plural form, i.e. in class 6: **mëno** (teeth), **maoba** (day before yesterday), **maobáne** (yesterday), **malöti** (the Drakensberg), **mathê** (saliva), **mantsiboya** (evening), **mëtsi** (water), **mafolofolo** (dilligence), **matlá** (power).

14.3.6 Let us have a closer look at **leihlô**, **mëtsi** and **mëno**. You have noticed that the plural of **leihlô** is **mahlô**. Here elision of the **i** has taken place. **Mëtsi** is derived from an older form, i.e. **ma + itsi**. Here coalescence of the **a** in the prefix and **i** of the stem has taken place. **Mëno** has **leino** as its singular. In actual fact the plural should have been **maino**. The **a** of the prefix and the **i** of the stem coalesced to become **ë**.

14.3.7 Let us now attend to classes 7 and 8. The prefix of class 7 is **se-**, its subject concord is **sé**; its object concord **se**. Its possessive concord is **sá**,

14.3.9 Oor die vorm van die besitskakele die volgende: Die normale reël vir die vorming van die besitskakele is:

onderwerpskakele + a (besitlike morfeme). Die a verdring die vokaal van die onderwerpskakele wanneer dit nie self a is nie, vgl.

le + a > la ; a + a > a

se + a > sa ; ba + a > ba, ens.

Volgens hierdie patroon moet die besitskakele van klas 8 (en ook 10) *da gewees het, afgelei van di + a. Dit gebeur glad nie. Die konsonant d verander na ts. Ons noem hierdie proses affrikatisasie. ('n Affrikaat is 'n klank wat saamgestel is uit 'n plofklank soos t en 'n frikatief soos s.)

14.3.10 Die inhoud van hierdie klas is weereens baie gemeng. Benewens die geïllustreerde voorbeelde noem ons die volgende:

Instrumente: **selêpê** (byl), **sepannêrê** (gereedskapsleutel), **senôtlôlô** (sleutel van 'n deur), **seêtá** (skoene), **sefofane** (vliegtuig), **sekala** (skaal), **sepêlêtê** (speld), **sejana** (algemene naam vir skottelgoed — dikwels in meervoud gebruik as **dijana**); **setôfo** (stoof); **sethunya** (geweer)

Tale en kulture: **Sesotho** (Sothotaal en -kultuur); **Sezulu** (Zoeloetaal en -kultuur); **Senyese mane** (Engels en Engelse kultuur); **Seburu** (Afrikaans en Afrikaanse kultuur); **Seqhōsa** (Xhosa en Xhosakultuur), ens.

Persoonsname: Hierdie klas huisves persone wat sowel besondere goeie eienskappe of vaardighede het, as persone met eienaardighede, gebreke en

die relatiewe konkord is **sé** en die adjektiewe konkord is **se-**.

14.3.8 Die prefix van klas 8 is **di-**, sy subjektiewe konkord is **di**, sy objektiewe konkord is **di**. Die besiddende konkord is **tsá**, terwyl sy relatiewe konkord is **tsé** en sy adjektiewe konkord is **n-**.

14.3.9 A word oor die vorm van die besiddende konkord **tsá**. Die algemene reël vir die struktuur van die besiddende konkord is:

subjektiewe konkord + a (a besiddende morfeme). Die a substituëer die vokal van die subjektiewe konkord wanneer die vokal is nie 'n a, cf.

le + a > la ; a + a > a

se + a > sa ; ba + a > ba, etc.

Volgens hierdie patroon moet die besiddende konkord van klas 8 (en ook klas 10), behoort te hê *da, afgelei van di + a. Dit gebeur egter nie. Die konsonant d verander na ts. Hierdie proses noem ons affrikatisasie. (Een affrikate is 'n klank wat saamgestel is uit 'n plofklank en 'n frikatief soos s.)

14.3.10 Die inhoud van hierdie klas is baie gemeng. Afsonderlik van die voorbeelde wat ons hierbo bespreek het, noem ons die volgende:

Instrumente: **selêpê** (aks), **sepannêrê** (spanner), **senôtlôlô** (sleutel), **seêta** (skoene), **sefofane** (vliegtuig), **sekala** (skaal), **sepêlêtê** (speld), **sejana** (algemene naam vir eetgerei); **setôfo** (stoof); **sethunya** (geweer)

ongewenste eienskappe:

sebini (sanger, solis); **sebui** (woordvoerder, vaardige spreker); **senatla** (sterk man); **sengodi** (knap skrywer); **sebohodi** (omroeper, tradisionele wag); **sehahi** (meesterbouer); **setsébi** (kenner).

Sekgoba (luiaard); **será** (vyand); **senokwane** (skurk); **semumu** (stomme); **seritsa** (kreupele); **sethôtô** (stommerik); **seföfu** (blinde).

Ander leenwoorde: **sepétlélê** (hospitaal); **sekêpê** (skip); **sekólô** (skool).

Ander naamwoorde: **sebaka** (plek; ook: geleentheid); **seatla** (hand); **sefela** (gesang); **sejô** ('n eetding — meesal in meervoud gebruik as **dijô** (kos)); **sefatê** (boom); **sehlare** (medisyne); **sebé** (sonde).

14.3.11 Nou enkele opmerkings oor die antwoorde wat u in die volgende seksie **HO ITLHAHLOBA** verstrek het (of gaan verstrek). Die eerste vraag is telkens 'n identifiserende kopulatief. Die antwoord is ook 'n identifiserende kopulatief: u vervang slegs die vraagwoord **eng?** of **mang?** met die betrokke item. Die programleier se vraagsin word dus omskep in 'n stelsin. Waar twee vrae voorkom, is die tweede vraag daarop gemik om vas te stel of u die aantal items korrek kan weergee, vgl.

Vraag: Dí kaé?

Antwoord: Dí pèdí.

Die tweede vraag is nie meer 'n identifiserende kopulatief nie, maar 'n bepalande kopulatief: die items word nie meer geïdentifiseer nie, maar bepaal in terme van hulle *hoeveelheid*.

Languages and cultures: **Sesotho** (Sotho language and culture), **Sezulu** (Zulu language and culture), **Senyese mane** (English and English culture), **Seburu** (Afrikaans and Afrikaans culture), **Seqhōsa** (Xhosa and Xhosa culture), etc.

Nouns denoting persons: This class accommodates persons with both very good characteristics and people with peculiar or unfavourable characteristics or idiosyncracies:

sebini (singer, soloist), **senatla** (a strong man), **sengodi** (good writer), **setsébi** (a learned person), **sebohodi** (announcer, traditional watch), **sehahi** (master builder), **Sekgoba** (a lazy person), **será** (enemy), **senokwane** (villain), **semumu** (mute), **seritsa** (cripple), **sethôtô** (foolish person), **seföfu** (a blind).

Other loan-words: **sepétlélê** (hospital), **sekêpê** (boat), **sekólô** (school).

Other nouns: **sebaka** (place, also: opportunity), **seatla** (hand), **sefela** (hymn), **sejô** (something to eat — mostly used in plural form as **dijô** (food)); **sefatê** (tree); **sehlare** (medicine), **sebé** (sin).

14.3.11 A few remarks on the answers you have given (or are going to give) in the following section **HO ITLHAHLOBA**. The first question is an identifying copulative each time. So is the answer: you only have to replace the interrogative **eng?** or **mang?** with the relevant item. You therefore transform the interrogative of the programme leader into a statement. When two questions appear the second one is to determine whether you are able to state the number of items correctly, cf.

Dié kopulatief bestaan uit die item waaroor gesels word se onderwerp-skakel (met 'n hoë toon) + die tel-woord (wat 'n adjektiefstam is). In werklikheid is die komplement (die gedeelte wat op die kopulatiewe mor-feem volg), 'n adjektiefkonstruksie. Dit sien ons duidelik in (v). Dáár is die eerste vraag:

Ké máng? En die antwoord:

Ké bańna. Die tweede vraag is:

Bá bákáé? En die antwoord:

Bá bábēdi.

Ons sē die komplement is 'n adjektief-konstruksie omdat dit bestaan uit die adjektiefskakel **ba** gevolg deur die ad-jektiefstam **-bēdi**.

In gevalle waar **-pēdi** gebruik word, het dieselfde proses plaasgevind, maar die vorm van die stam het verander omdat die enkelvoudsskakel **n-** oorgedra word om voor die stam te staan te kom. Ons kry dus: **Di *nbēdi**. Maar ***nb** word nie deur die sprekers as 'n aanvaarbare kombinasie beskou nie. Die **n-** versterk nou vir **b** en word 'n **p**. Ons sē *versterk*, want om **p** uit te spreek word die lippe stewiger saam-gepers as by **b** en die lugstroom word ook sterker uitgestoot. Hierdie proses het verskillende name, vgl. *klankver-sterking*, *klankverharding*, *plosivering*, en selfs *fortisasie*. Wat ons betref, is fortisasie korrek — aangesien dit afgelei is van die term *fortis* wat verwys na die groter mate van gespannenheid waarmee **p** uitgespreek word. Die nasaal **n** verdwyn voor **-pēdi** omdat lg. 'n tweelettergrepige stam is. Waar die stam net een lettergreep het, word die nasaal behou, vgl.

Question: **Dí káé?**

Answer: **Dí pēdi.**

The second question is not an identifying copulative anymore. It is a descriptive: the items are not identified but they are described in terms of their *number*. This copulative consists of the subject concord of the relevant item (with a high tone) + a numeral (which is an adjectival stem). Actually the complement (that part which follows the copulative morpheme), is an adjectival construction. This we see clearly in (v). There the first question is:

Ké máng? And the answer:

Ké bańna. The second question is:

Bá bákáé? The answer is:

Bá bábēdi.

The complement is an adjectival construction because it consists of the adjectival concord **ba** followed by the adjectival stem **-bēdi**.

Where **-pēdi** has been used the same process took place, however, the form of the stem has changed due to the fact that the singular prefix is used as adjectival concord to appear before the stem. We therefore get: **Di *nbēdi**. However, ***nb** is not an acceptable combination of phones in Southern Sotho. The **n-** now *strenghtens b* to become **p**. We call it *strenghtening* because to articulate **p** the lips are more firmly pressed together than they are to articulate **b**. In addition the airstream is released with more force. This process has been given many different names, cf. *strenghtening*,

Dí nnê. (Hulle is vier.)

Bestudeer gerus weer THUTÔ YA RÖBONG (9) waar hierdie saak ook ter sprake is. Op hierdie stadium is dit noodsaaklik dat u hierdie soort taalver-skynsel aanvaar en 'n aanvoeling ont-wikkel dat konstruksies soos

Dí *bëdi, ba *bapëdi en di *nbëdi verkeerd is. . . . En as u op hierdie stadium nog foute maak is dit nie die einde van die wêreld nie! Ons hoof-doel is steeds *kommunikasie*.

plosivation and even *fortisation*. As far as we are concerned *fortisation* is cor-rect, because it is derived from the concept *fortis* which refers to the in-creased tension accompanying the ar-ticulation of *p*. Nasal *n* disappears before *-pëdi* because the last mention-ed is a bisyllabic stem. With monosyllabic stems the nasal is retain-ed, cf.

Dí nnê. (They are four.)

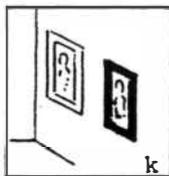
Please do study THUTÔ YA RÖBONG (9) again. There we touched upon this feature for the first time. At this stage it is essential to accept this sort of feature. In addition one should try to develop a feel for the fact that con-structions such as the following are wrong:

- Di *bëdi or
- Ba *bapëdi or
- Di *nbëdi.

If at this stage you are still inclined to make mistakes it is not the end of the world. Our main objective is still to *communicate*.

14.4 HO ITLHAHLOBA

Araba dipotsô tsê latêlang o shêbê ditshwantshô:



Ké éng? [.....]

Dí kaé? [.....]



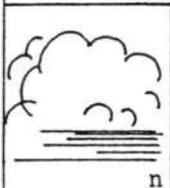
Ké éng?

[.....]



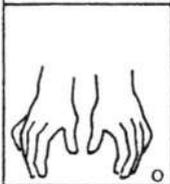
Ké éng?

[.....]



Ké éng?

[.....]



Ké éng?

[.....]



Ké éng?

[.....]



Ké éng?

[.....]



Ké éng?

[.....]



Ké éng?

[.]

Dí kaé?

[.]

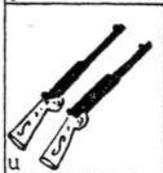


Ké éng?

[.]

Dí kaé?

[.]



Ké éng?

[.]

Dí kaé?

[.]



Ké éng?

[.]

Dí kaé?

[.]



Ké éng?

[.]

Dí kae?

[.]



Ké éng?

[.]

THUTÔ YA LESHOMÊ LE METSO Ë MEHLANO (15)

15.0 SEPHEÔ

— Om die absolute voornaam-
woorde aan te leer en te leer hoe
om hulle te gebruik.

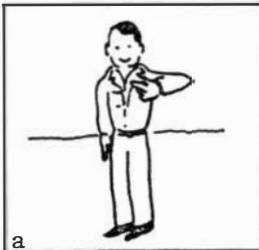
— To learn the absolute pronouns
and to learn how to use them.

15.1 MANTSWE*

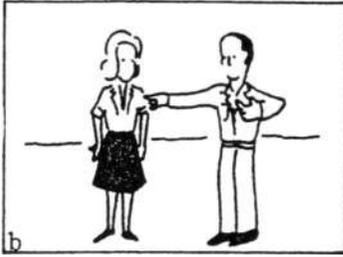
nná, roná, wêná, loná, yêná, bôná; ke, re, ò, le, ó, bá.

15.2 PHETAPHETÔ

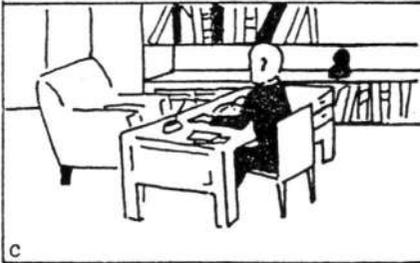
TAÊLÔ: SHÊBA DITSHWANTSHÔ, O ITHUTÊ MANTSWE ANA:



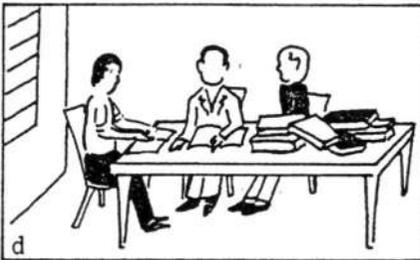
“Nná, ke moóna.
(Nná) ke a búa.
(Nná) ke éme.
(Nná) ke búá lé wêná.
Wêná ó a bálá, émpa nná ke a búa.”



“Roná re a búa.
 (Roná) re ẽme.
 (Roná) re búá lé wêná.
 Wêná o a bala, ẽmpa roná re a
 búa.”



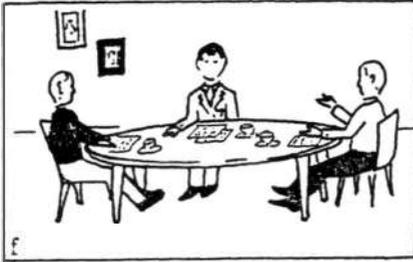
Ké máng?
 Ké wêná!
 Wêná o a bala.
 O a ithúta.
 (Wêná) o moithúti.



Ké bõmáng?
 Ké loná!
 Loná le a ithúta.
 Le baithúti.
 Nná ke a búa, ẽmpa
 loná le a ithúta.



Bõná moíná!
 Moíná ó á búa.
 Yéná ké morêna.
 Nná ke a búa, lé yéná morêna ó á
 búa!.



Ké bańna. Bańná bõná bá á búísána. Wẽná o a bala, éřpa bõná bá á búísána.

RE A PHETA:

Monna: Nná ke a búá.

Monna

le Mosadi: Roná re a búá.

Monna: Wẽná o a bala.

Mosadi: Loná, baithúti, le a ithúta.

Monna: Mosádi yẽná ó á máméla.

Monna:

le Mosadi: Baithúti, bõná, bá á ithúta.

Monna: Éřpa baná bá étsá éng?

Mosadi: Tjhê, bõná bá á bápála.

Monna: Kgõtsõ, mmê!

Mosadi: Kgõtsõ ntatê!

15.3 MANOLLÔ

15.3.1 Soos genoem in par. 15.0 hierbo is die doel van hierdie THUTÔ om die absolute voornaamwoorde aan te leer en te leer hoe om hulle te gebruik. In par. 15.2 het ons slegs die absolute vnvwe van die 1ste en 2de persoon en dié van klasse 1 en 2 gebruik. In werk-

15.3.1 As stated in par. 15.0 above the objective of this THUTÔ is to memorise the absolute pronouns and to learn how to use them. In par. 15.2 we only referred to the absolute pronouns of the 1st and 2nd persons as well as those of classes 1 and 2. Actual-

likheid het elke ander naamwoordklas sy eie absolute vnw. Later in ons bespreking gee ons 'n volledige lys van die absolute vnw van al die klasse.

15.3.2 Die absolute vnw is, soos sy naam aandui, verwant aan die naamwoord. Dit kan die naamwoord óf verteenwoordig (sowel onderwerp as voorwerp), óf kwalifiseer, óf beklemtoon. Dit word absoluut genoem omdat dit die naamwoord verteenwoordig in 'n absolute of eksklusiewe sin. Sintakties tree dit net soos die naamwoord op: as dit as onderwerp gebruik word, word dit altyd gevolg deur sy naamwoord se onderwerpskakel. Dáárom het ons hom in the PHETAPHETÔ tussen hakies geplaas en telkens sáám met sy onderwerpskakel gebruik.

15.3.3 Die absolute vnw is een van 'n reeks voornaamwoorde waarvan daar in Suid-Sotho vier voorkom. Die ander is die demonstratiewe vnw, die besittlike voornaamwoord en die kwantitatiewe voornaamwoord. Tesaam vorm hulle die taal se voornaamwoordsisteem. Hierdie sisteem is die derde sisteem waarmee ons kennis maak. Die ander was die naamwoordklassesisteem en die skakelsisteem. Die voornaamwoordsisteem is aan die naamwoordklassesisteem verwant net soos wat die skakelsisteem daaraan verwant is. Gesamentlik is hulle dus ook aan mekaar verwant. Sowel die voornaamwoordsisteem as die skakelsisteem is van die naamwoordklassesisteem afgelei — met die uitsondering van die 1ste en 2de persone: daar is geen naamwoord vir *ek/my*; *ons*; *iy/julle* nie. Hulle naamwoorde is in der waarheid voornaamwoorde. Daar is dan ook geen erkenbare verwantskap tussen nná, die absolute

ly each noun class has its own absolute pronoun. Later in this discussion we shall list the absolute pronouns of all classes fully.

15.3.2 The absolute pronoun is, as its name suggests, a word which is related to the noun. It may represent the noun (both as subject and as object), or it may qualify or emphasise it. It is called absolute because, when it represents a noun or emphasises it, it does it in an absolute or exclusive sense. No other connotation could be connected to it. Syntactically it operates just as its noun will operate: When used as subject for instance, it will always be followed by its subjectival concord in a sentence. Therefore we time and again put it in brackets and use it with its subject concord in the above PHETAPHETÔ.

15.3.3 The absolute pronoun is one of a series of four pronouns occurring in Southern Sotho. The others are the demonstrative pronoun, the possessive pronoun and the quantitative pronoun. Together they are part of what is called the pronominal system of the language. This is the third system we have come across thus far, cf. the noun class system, the concordial system. The pronominal system is related to the noun class system in the same direct sense as the concordial system is related to it: they are derived from the noun class system — with the exception of the 1st and 2nd persons. There is no noun for *I/me*; *we/us*; *you*; *they*. Their nouns essentially are absolute pronouns. Therefore there is no recognisable relationship between the absolute pronoun 1st person singular nná and its subject concord which is ke. The object concord does show features of nná, cf. the object concord n- (me).

voornaamwoord van die 1ste persoon enkelvoud en die onderwerpskaker van die 1ste persoon enkelvoud **ke** nie. In die voorwerpskaker tree daar wel kenmerke van **nná** na vore, vgl. die voorwerpskaker **n-** (my).

15.3.4 Hierdie laasgenoemde verskynsel geld ook die verwantskap tussen die absolute vnv van die 1ste persoon meervoud, nl. **roná**, en sy onderwerpskaker wat **re** is. Die voorwerpskaker is ook **re**.

15.3.5 Wat die 2de persoon betref, merk ons dat die absolute vnv vir die enkelvoud **wêná** (jy) is, terwyl sy onderwerpskaker én voorwerpskaker **ò** is. Die meervoud is **loná** (julle), terwyl die onderwerp- en voorwerpskakels die nouverwante **le** is.

15.3.6 Hoe word die absolute vnv gevorm? Die algemene reël is:

onderwerpskaker +

voornaamwoordelike WORTEL **ê** of **o**

of **ô** +

AGTERVOEGSEL **-na**.

Die wortel verdring die vokaal van die onderwerpskaker. As wortel verskyn **ê** slegs in die enkelvoud van die 2de persoon en by klas 1, vgl.

o + ê + ná > wêná (2de p.e.)

e + ê + ná > yêná (klas 1/3de p.e.)

(Die proses waarvolgens **o + ê > w**, en **e + ê > y** word, noem ons *konsonantalisasie*.)

By klas 1 word die onderwerpskaker **o**

15.3.4 This last mentioned point also applies to the relationship between the absolute pronoun of the 1st person plural which is **roná**, and its subjectival concord **re**. Its object concord is also **re**.

15.3.5 Proceeding to the 2nd person we notice that the absolute pronoun of the singular is **wêná** (you), while both its subject and object concord is **ò**. The plural form is **loná** (you), while the subject and object concords are closely related in **le**.

15.3.6 How is the absolute pronoun constructed? The general rule is:

subject concord +

pronominal ROOT **ê** or **o** or **ô** +

SUFFIX **-na**.

The root replaces the vowel of the subject concord. The root **ê** only appears in the singular of the 2nd person and class 1, cf.

o + ê + ná > wêná (2nd p.s.)

e + ê + ná > yêná (cl 1/3rd p.s.)

(The process in which **o + ê > y** and **o + a > w** is called *consonantalisation*.)

In class 1 the subject concord **o** is not used as initial element. Instead **e** is used.

The root **o** only appears in the plural of the 1st and 2nd person, cf.

re + o + ná > roná (1st p.p.)

le + o + ná > loná (2nd p.p.)

nie as eerste element gebruik nie, maar e.

Die worte **o** verskyn slegs in die meervoud van die 1ste en 2de persone, vgl.

re + o + ná > roná (1ste p.m.)

le + o + ná > loná (2de p.m.)

By alle ander naamwoordklasse is die absolute vrw se wortel konstant **ô**, vgl.

kl 2

ba + ô + na > bôná

kl 3

o + ô + na > (w)ôná

kl 4

e + ô + ná > yôná

kl 5

le + ô + ná > lôná

kl 6

(m) a + ô + ná > ôná

kl 7

se + ô + ná > sôná

kl 8

di + ô + ná > tsôná (hier vind weer *affrikatisasie* plaas — kyk weer **THUTÔ YA 13**)

kl 9

e + ô + ná > yôná

kl 10

di + ô + ná > tsôná (weer *affrikatisasie*)

kl 14

bo + ô + ná > bôná

kl 6 (klas 14 se meervoud)

(m) a + ô + ná > ôná

kl 15

In all other noun classes the root of the absolute pronouns is constantly **ô**, cf.

cl 2

ba + ô + na > bôná

cl 3

o + ô + na > (w)ôná

cl 4

e + ô + ná > yôná

cl 5

le + ô + ná > lôná

cl 6

(m) a + ô + ná > ôná

cl 7

se + ô + ná > sôná

cl 8

di + ô + ná > tsôná (here *affricatisation* again occurs — see **THUTÔ YA 13**)

cl 9

e + ô + ná > yôná

cl 10

di + ô + ná > tsôná (again *affricatisation*)

cl 14

bo + ô + ná > bôná

cl 6 (plural of *cl 14*)

(m) a + ô + ná > ôná

cl 15

ho + ô + na > hôná

cl 16

ho + ô + na > hôná

cl 17

ho + ô + na > hôná

cl 18

ho + ô + na > hôná

ho + ô + na > hôná

kl 16

ho + ô + na > hôná

kl 17

ho + ô + na > hôná

kl 18

ho + ô + na > hôná

15.3.7 Laat ons meer aandag gee aan die taalgebruik in die PHETAPHETÔ. Die programleier en sy assistent voer hier *alleensprake*. In (a) en (b) praat hulle namens die persoon of persone in die skets. In (c), (d), (e) en (f) praat die programleier met *homself*. U merk dat hy telkens kontrasterend te werk gaan en dus ook beklemtonend: **nná** (ék) word gekontrasteer teenoor **wêná** (jý); **nná** word ook gekontrasteer teenoor **yêná** (hy/sy), ens. Dieselfde gebeur in die herhalingsprogrammetjie wat die opskrif **RE A PHETA** dra. Daar is egter ook ander gebruike van die absolute vnw waarmee ons algaande kennismaak.

15.3.8 Let asseblief daarop dat die absolute vnw se laaste lettergreep 'n hoë toon dra. Luister fyn na die programleier. Stem u saam?

15.3.7 Now let us look at the language used in the PHETAPHETÔ. The programme leader and his assistant are giving *monologues*. In (a) and (b) they speak on behalf of the person or persons in the illustrations. In (c), (d), (e) and (f), the programme leader speaks to *himself*. You will notice that he time and again goes about contrasting his subjects — and thereby he emphasises what he says: he contrasts **nná** (I/me) with **wêná** (you); **roná** with **yêná**; **nná** with **yêná**, etc. The same applies to the little programme we have called **RE A PHETA**. However, there are other usabilities of the absolute pronoun too — with them we will deal when they appear during the course.

15.3.8 Please note that the last syllable of the absolute pronoun carries a high tone. Do listen carefully to the programme leader. Do you agree?

15.4 HO ITLHAHLOBA

Blaai terug na paragraaf 11.4. Skryf nou die absolute voornaamwoorde van die gekursiveerde naamwoorde neer.

Turn back to paragraph 11.4. Now write down the absolute pronouns of the italicised nouns.

THUTÔ YA LESHOMÊ LE METSO Ë TSHELËTSENG (16)

16.0 SEPHEÔ

Hoe vorder ons?

Assessing our progress.

16.1 MANTSWE*

baná bá bang, -ya, -rúta, -ithúta, hántlê, háë, möna, tséna, ke a léboha, bashanyana, basëtsana, ó na lé, kútlwisisô.

16.2 KUTLWISISÔ

TAÊLÔ 1: BALA, O ARABÊ DIPOTSÔ TSË LATÊLANG:

Ntatê ke monna, ha se mosadi. Ntatê ke moruti. O ruta kërëkëng. Nna ke moithuti. Ke bala dibuka sekölöng. Ke ya* sekölöng ka bëse*. Sekölöng bana ba bang* ha ba ithute. Ba a bapala. Ba bapala bölö tlasa difatê. Ba bang ba a tsuba. Empa nna, ha ke tsube. Ke ithuta hantlê. Ntatê o na le dipêrê tsë hlano. O na le banz ba banê. Ke bashanyana ba babëdi le basëtsana ba babëdi. Le hosane bana ba tla ya sekölöng. Söntaha batho ba tla ya kërëkëng. Moruti ke ntatê, o tla ruta. Batho ba bang ba tla dula haë. Ha ba ye kërëkëng.

- | | |
|--|---------|
| (a) Ho bua mang, möna? | [.....] |
| (b) Ntatê ke mang? | [.....] |
| (c) Ntatê, yëna, o ëtsa eng? | [.....] |
| (d) Moshanyana, yëna, o ëtsa eng? | [.....] |
| (e) Ntatê o na le bana ba bakae? | [.....] |
| (f) Bana ba bang ba ëtsa eng sekölöng? | [.....] |
| (g) Batho ba ëtsa eng ka Söntaha? | [.....] |

(h) Bana ba ntatè ke bashanyana ba bakae le basètsana ba bakae?

[.....]

TAËLÔ 2: NGÔLA DIKARABÔ TSËNA* BUKËNG.

Ke a lèboha!

16.3 MANOLLÔ

16.3.1 Die doelwit van die leesstuk hierbo is om vas te stel in hoe 'n mate ons op hierdie stadium 'n ononderbroke mededeling kan bespreek. Die stuk is gebaseer op taal wat reeds in die kursus gebruik is. Dit is dus 'n begripstoets (kutlwisisô). Ons moes egter ook 'n aantal nuwe verskynsels gebruik wat ons nou graag bespreek.

16.3.1 The objective of the above piece is to determine to what degree we are able to comprehend an uninterrupted discourse. The piece is based on linguistic items we have already used. We may therefore call this a comprehension test (kutlwisisô.) However, we had to make use of some new items which we would like to discuss presently

16.3.2 Werkwoordstam -ya.

16.3.2 Verb stem -ya.

Die stam beteken gaan. Ons het dit reeds in THUTÔ YA LESHOMÊ LE METSO Ê MEBËDI (12) gebruik. Ons moet hom nie verwar met die onvoltooide morfeem a van die langvorm nie.

The stem expresses to go. We have used it already in THUTÔ YA LESHOMÊ LE METSO Ê MEBËDI (12). We should not confuse it with the imperfect morpheme a of the long form.

Bése

Bése

Hierdie is 'n leenwoord afgelei van bus.

This is a loan-word derived from the Afrikaans bus.

Bá bang

Bá bang

Ons vertaal bá bang met party. Dit is 'n adjektiefkonstruksie, vgl.

We may translate bá bang with some. This is an adjectival construction, cf.

bá (relatiefskakel) +

bá (relative concord) +

ba (adjektiefskakel) +

ba (adjectival concord) +

-ng (adjektiefstam). Die volledige stam is eintlik -ngwe, maar kom as sodanig slegs voor as die naamwoord wat gekwalifiseer word, aan klas 9 behoort, vgl.

-ng (adjectival stem). The complete stem actually is -ngwe, though it only appears in this form when the noun which is qualified, belongs to class 9, cf.

Kgarebê é nngwe ('n sekere/ander meisie)

By die ander klasse bly die stam egter **-ng**, vgl.

Dinkú tsé ding. (Party skape).

Werkwoordstam -ithuta

Dit beteken *self leer*, *studeer* en is afgelei van die werkwoordstam **-ruta** (onderrig gee), of die Engelsteach. Om die *selfleerproses* uit te druk, word 'n morfeem wat *self* uitdruk, nl. **i-** vooraan 'n stam gevoeg. ***-iruta-** is weereens 'n kombinasie van konsonante wat nie deur die klanksisteem van die taal toegelaat word nie. In sulke gevalle word **r** versterk tot **th** — vandaar **-ithuta**. Ons noem dié proses *plosivering*. Vgl. ook:

***-irêkêla > -ithêkêla** (vir jouself koop)

***-irata > -ithata** (jouself liefhê)

Hierdie verskynsel is nie tot die werkwoordstamme wat met **r** begin beperk nie. Wanneer die refleksiefmorfeem **i-** voor werkwoordstamme optree wat met **b**, **d**, **f**, **h**, **hl**, **j**, **l**, **sh**, **s** begin, vind die volgende reëlmatige veranderinge plaas:

b > p, : **-ipôna** (jouself sien)
(fortisasie)

d > t : **-iterekêla** (vir jouself stryk)
(fortisasie)

f > ph : **-ipha** (vir jouself gee)
(plosivering)

h > kg : **-ikgalefêla** (vir jouself kwaad word)

Kgarebê é nngwe (A certain girl/another girl)

In all other classes the stem remains **-ng**, cf.

Dinkú tsé ding. (Some sheep)

Verb stem -ithuta

This stem expresses *to learn*, *to learn by oneself*. It is derived from the verb stem **-ruta** (to teach). To express the process of *learning on one's own* a morpheme expressing the concept of *oneself* is used before the verb stem. This morpheme is **i-**. However, when used in front of **-ruta** we get ***-iruta** — a combination of sounds which is not tolerated by the sound system of the language. In such cases **r** is *strengthened* to become **th**. Hence **-ithuta**. This process is called *plosivation*. Also cf.

***-irêkêla > -ithêkêla** (to buy for oneself)

***-irata > -ithata** (to love oneself)

This feature is not limited to verb stem beginning with **r** only. When the reflexive morpheme **i-** precedes stems commencing with **b**, **d**, **f**, **h**, **hl**, **j**, **l**, **sh** and **s**, the following regular sound changes occur:

b > p : **-ipôna** (to see oneself)
(fortisation)

d > t : **-iterekêla** (to iron for oneself)
(fortisation)

f > ph : **-ipha** (to give for oneself)
(plosivation)

h > kg : **-ikgalefêla** (to become cross with oneself)

(affrikatisasie)

hl > tlh : -itlhatswa (jousef was)
(plosivering)

j > tj : -itjesa (jousef voer)
(affrikatisasie)

l > t : -itaêla (jousef dwing)
(plosivering)

sh > tjh : -itjhapa (jousef slaan)
(affrikatisasie)

s > tsh : -itshôma (jousef spot)
(affrikatisasie)

Hierdie verskynsel kom ook voor wanneer die voorwerpskakel van die 1ste persoon enkelvoud, nl. **n-** voor stamme soos bogemelde te staan kom — met dié verskil natuurlik dat dit dan nie 'n handeling is wat op jousef uitgevoer word nie, maar deur iemand anders op jou uitgevoer word soos in:

O a mpôna *Hy sien my.*)

O a nterekêla. (*Sy stryk vir my.*)

Wanneer vokaalstamme, d.w.s. stamme wat op vokale begin, saam met **i-** of **n-** gebruik word, word **k** telkens tussen **i-** of **n-** ingevoeg, vgl.

O a nkêmêla. (*Hy/sy wag vir my.*)

i.p.v

O a *nemela.

O a ikutlwa. (*Hy/sy hoor homself.*)

i.p.v.

O a *iutlwa.

(affricatisation)

hl > tlh : -itlhatswa (to wash oneself)
(plosivation)

j > tj : -itjesa (to feed oneself)
(affricatisation)

l > t : -itaêla (to control oneself)
(plosivation)

sh > tjh : -itjhapa (to beat oneself)
(affricatisation)

s > tsh : -itshôma (to mock oneself)
(affricatisation)

This phenomenon also occurs when the object concord of the 1st person singular, namely **n-**, precedes stems such as the abovementioned. The difference is of course that it then does not express an action on or on behalf of oneself, but an action which is carried out on one by another person or persons, as in:

O a mpôna. (*He sees me.*)

O a nterekêla. (*She irons for me.*)

When vowel stems, i.e. stems commencing with a vowel, are used with **i-** or **n-**, **k** is inserted between the **i-** or **n-** cf.

O a nkêmêla. (*He/she waits for me.*)

instead of

O a *nemela.

O a ikutlwa. (*He/she hears himself.*)

instead of:

O a *iutlwa.

O a **nkôtle**. (Jy slaan my.)

i.p.v.

O a ***nôtle**.

O a **ncaraba**. (Hy/sy antwoord my.)

i.p.v.

O a ***naraba**.

Die kontrasterende gebruik van nná

Let op hoe die absolute vnw **nná** gebruik word om 'ek' te kontrasteer teenoor **bana ba bang**. Die gedeelte lui:

Bá bang ba a tsuba.

Empa nná ha ké tsubé.

Kyk ook na die rol van **yêná** in vrae (d) en (c).

Hantlê

Ons het reeds met 'n aantal telwoorde kennisgemaak wat adjektiefstamme is. Daar is egter ook adjektiefstamme wat nie telwoorde is nie, soos **-tlê** (mooi), **-be** (lelik), **-tjha** (nuut, jonk), **-holo** (groot) ens. Sommige van hierdie stamme kan egter ook buite die konteks van die adjektiefkonstruksie gebruik word, soos met **hantlê**. Hier word 'n bywoordelike morfeem **ha-** + 'n nasaal **n** (adjektiefskakel) voor die stam **-tlê** gevoeg en word 'n bywoord gevorm wat 'mooi' uitdruk, vgl. bywoorde (d.w.s. woorde wat die **werkwoord** bepaal) soos **hampe** (sleg) en **haholo** (baie). By **-tlê** en **-be** word **n** voor die stamme gevoeg omdat hulle enkelletterrepeig is.

O a **nkôtle**. (You hit me.)

instead of:

O a ***nôtle**.

O a **ncaraba**. (He/she answers me.)

instead of:

O a ***naraba**.

The contrasting use of nná

Note how the absolute pronoun **nná** is used to contrast 'I' with **bana ba bang**. The section reads:

Bá bang ba a tsuba.

Empa nná ha ké tsubé.

Also look at the function of **yêná** in questions (d) and (c).

Hantlê

We already dealt with a number of numerals which actually are adjectival stems. However, there are also adjectival stems which are not numerals, cf. **-tlê** (pretty), **-be** (ugly, bad), **-tjha** (new), **-holo** (big), etc. Some of these stems may be used beyond the context of the adjectival constructions — as is the case with **hantlê**. Here an adverbial morpheme **ha-**, followed by a nasal **n**, (adjectival concord) is prefixed to **-tlê** to form an adverb **hantlê**, which expresses 'pretty/good'. Also cf. adverbs (i.e. words qualifying verbs) such as **hampe** (bad) and **haholo** (very/very much). In the case of **-tlê** and **-be**, **n-** is inserted before the stems because they are monosyllabic.

O na le

O na le

Die kombinasie **na le** druk besit uit in die sin van *het*. Dit word 'n *assosiatiewe* kopulatief genoem. Hier is 'n paar voorbeelde:

Ke na lé dipéré tsé hlano. (Ek het vyf perde.)

Re na lé baná bá bahlano. (Ons het vyf kinders.)

Wêná, o na lé mōtorokára o lé mong. (Jý het een motor.)

Batho bána ba na lé dibúká tsé ngata. (Hierdie mense het baie boeke.)

Die *assosiatiewe na le* word dus voorafgegaan deur die betrokke naamwoord en (of slegs) sy onderwerpskamel. Die konstruksie word ontken deur die negatiefmorfeem **ha-** + die onderwerpskamel van die betrokke naamwoord + **na** en wat daarop volg. In die negatief val **le** heeltemal weg, vgl.

Ntatē ha a na mōtorokara. (Pa het nie 'n motor nie.)

Ha re na bana ba bahlano. (Ons het nie vyf kinders nie.)

Haē

Dit is 'n lokatiewe naamwoord wat *tuis* of *tuis*te uitdruk. Só gebruik neem dit ook nie die lokatiewe **-ng** nie.

Ke a lēboha

Hierdie is 'n vorm van dankbetuiging. Dit beteken: 'Ek dank.'

Ho bua mang, mōna?

The combination **na le** expresses possession in the sense of *have*. It is called an *associative copulative*. Here are a few examples:

Ke na lé dipéré tsé hlano.
(I have five horses.)

Re na lé baná bá bahlano.
(We have five children.)

Wêná, o na lé mōtorokára o lé mong.
(Yóu have one car.)

Batho bána ba na lé dibúká tsé ngata.
(These people have many books.)

The *associative copulative* is therefore preceded by its relevant noun and (or only) its subject concord. The construction is made negative by using the negative morpheme **ha** + the subject concord of the relevant noun + **na**. In the negative **le** is discarded altogether, cf.

Ntatē ha a na mōtorokara. (Dad has got no car.)

Ha re na bana ba bahlano. (We do not have five children.)

Haē

This is a locative noun expressing *home* or *at home*. Used in this way it does not take the locative **-ng**.

Ke a lēboha

This is a form of expressing thanks. It states: 'I thank you'.

Ho bua mang, mōna?

We would like to draw your attention to two aspects in this interrogative

In hierdie vraagsin vestig ons u aandag op twee sake. Wanneer die infinitiewe prefiks **ho-** buite sy infinitiewe konteks gebruik word dien dit as onverbonde onderwerpskakel om iets soos daar . . . uit te druk. Ons kan bostaande sin hier vertaal met iets soos *daar praat wie, hier?* Dit hang egter nou saam met die konteks waarin hy gebruik word. Soms sal **ho-** vertaal word met so . . ., bv. na 'n direkte aanhaling. Die tweede **saak** gaan oor die demonstratiewe **vnw mōna**. Hierdie is 'n demonstratief van die lokatief-klasse 16, 17 of 18 wat *hier* uitdruk. Dit kan egter ook saam met enige ander toepaslike lokatief gebruik word, of binne 'n plekaanduidende verband, soos die konteks van die leesstuk, vgl. dus

Búkéng mōna. (Hier in die boek.)

Sekólóng mōna. (Hier in die skool.)

Fatshe mōna. (Hier op die grond./Hier onder.)

Hodímo mōna. (Hier bo.)

Morao mōna. (Hier agter.)

Tséna

Mōna (waaroor ons pas gesels het) en **tséna** behoort aan dieselfde woordsoort. **Tséna** is dus ook 'n demonstratiewe **vnw**, wat die posisie van 'n item waaroor daar gesels word aandui in terme van sy relatiewe nabyheid of verwyderdheid van die gespreksgenote. **Tséna** druk *hierdie* uit. **Dikarabō tséna** (wat u al so dikwels teëgekomp het,) beteken dus *hierdie antwoorde*. Ons bespreek die demonstratiewe **vnw** vollediger in **THUTŌ YA MASHOMĚ A MARARO**

sentence. When the infinitive prefix **ho-** is used beyond its infinitive context, it serves as an independent subject concord to communicate something such as *there* . . . Here we may translate the sentence with *there speak who, here?* However, it very much depends on the context in which it is used. After a direct quotation, for instance, we would translate it with so . . . The second aspects is the demonstrative pronoun **mōna**. This is a demonstrative of the locative classes 16, 17 or 18 which expresses *here*. It may also be used with any suitable locative or within a locative framework such as the context of the discourse, cf.

Búkéng mōna. (Here in the book.)

Sekólóng mōna. (Here in the school.)

Fatshe mōna. (Here on the ground./Here under.)

Hodímo mōna. (Here above.)

Morao mōna. (Here at the back.)

Tséna

Mōna (which we have just discussed) and **tséna** belong to the same word class. They are both demonstrative pronouns denoting the position of an object discussed in terms of its relative proximity or remoteness to those conversing. **Tséna** expresses *these*. **Dikarabō tséna** (which you have seen so many a time now) therefore expresses *these answers*. We shall discuss the demonstrative pronoun more fully in **THUTŌ YA MASHOMĚ A MARARO LE MOTSO O LE MONG (31)**.

LE MOTSO O LE MONG (31).

16.3.3 Onthou: Mens leer 'n taal praat deur 'n geleidelike opeenstapeling van woorde, woordgroepe en sinne binne bepaalde taalgebruikssituasies. 'n Goeie geheue — wat met 'n mate van inspanning verbasend kan ontwikkel — en 'n strewe om die verworwe kennis te gebruik — is noodsaaklik!

16.3.3 Remember: One learns to speak a language by gradually accumulating words, word-groups and sentences within specific situations of language usage. A good memory — which with a little effort may develop remarkably — and a willingness to use the acquired knowledge — is therefore essential!

16.4 HO ITHLAHLOBA

Aangesien hierdie 'n selftoetsing was, laat ons dié rubriek hierdie keer rus.

Since this has been a self-assessment exercise in itself we will not use this column this time.

THUTÔ YA LESHOMÊ LE METSO Ë SUPILËNG (17)

17.0 SEPHEÔ

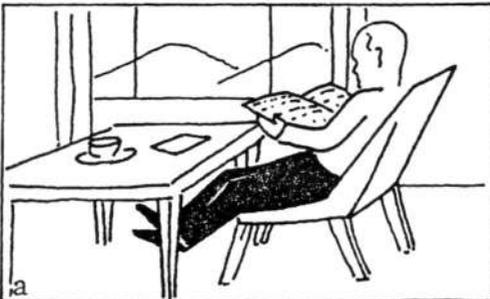
- | | |
|---|--|
| 1. Hoe om besit uit te druk: <i>het, van/ se.</i> | 1. How to communicate 'possession': <i>have, of/s.</i> |
| 2. Assosiatiewe besit; besit met besitskakeel. | 2. Associative possession; possession with possessive concord. |

17.1 MANTSWE*

ó na lé, yá haé, hlóhò, ditsébé, nkó, moríri, bólò, molómo, tséna.

17.2 PHETAPHETÔ LE PUISANÔ

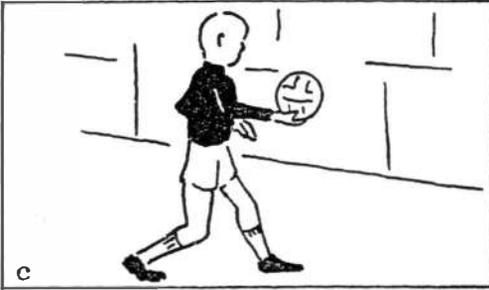
TAÊLÔ 1: SHÊBA DITSHWANTSHÔ O ITHUTÊ:



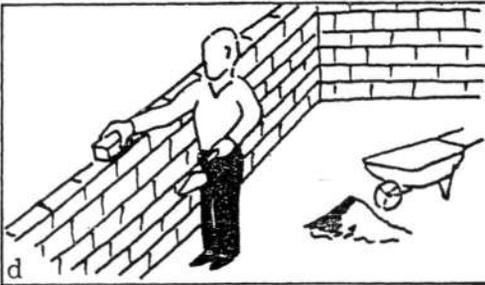
Moíná ó na lé búka.
Ké búka yá haé.



**Ké hlóhò. Hlóhò é na
lé molómo lé mahló
lé ditsèbè lé nkó lé
moriri.**



**Bóna, moshémané ó
na lé bólb.**



**Moáhi ó á háha. Ó
háhá ntlo*.**

[.....]

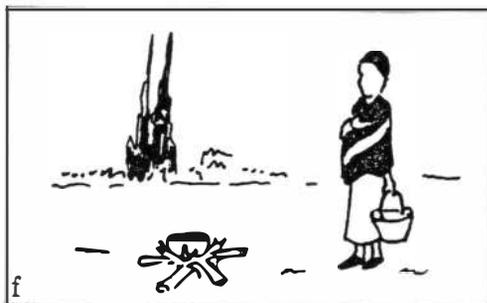
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**Mosádí, yèná, ó á
rwala. Ó rwálá patsí.**

[.....]

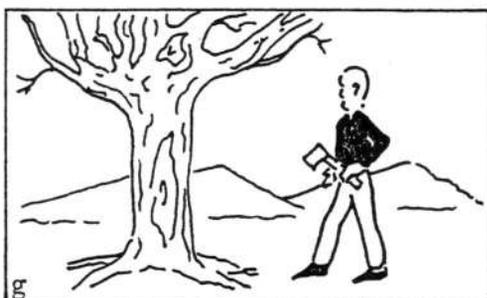
[.....]



Mosádí éñwa* ó tǎsá
mètsí mollóng.

[.....]

[.....]



Mońná ó rêmá
sefátè. Ó bátlá ho
bésa molló.

[.....]

[.....]

TAÊLÔ 2: ARABA DIPOTSÔ TSĚ LATÊLANG:



- (a) Ké éng? [.....]
 (b) Ké hlôhò yá máng? [.....]
 (c) Hlôhò é na lé éng? [.....]
 (d) Ě, hlôhò é na lé molômo lé mahló lé ditsèbé lé
 moriri lé nkó. [.....]
 (e) Ké molômo wá máng? [.....]
 (f) Ké molômo wá kgômó? [.....]

- | | |
|--------------------------------|-----------|
| (g) Ké mahló á máng? | [.....] |
| (h) Ha sé á pèrè? | [.....] |
| (i) Ké ditsèbé tsá máng? | [.....] |
| (j) Ké mo riri wá máng? | [.....] |
| (k) Ké nkó yá máng? | [.....] |
| (l) Ná, lé wēná o na lé hlôhó? | [.....] |
| (m) Ditsèbé tsá háo dí kaé? | [.....] |

TAËLÔ 3: NGÔLA DIKARABÔ TSĒNA BUKĚNG

17.3 MANOLLÔ

17.3.1 In hierdie THUTÔ gee ons meer spesifiek aandag aan die maniere waarop *besit* uitgedruk word. Gelukkig het ons reeds by verskeie vorige geleenthede daaraan aandag gegee. Daar is twee maniere van *besit*, nl. assosiatiewe *besit* met die kopulatiewe kombinasie **na le**, en *besit* deur middel van die *besitskakele*.

17.3.2 By assosiatiewe *besit* word **na le** voorafgegaan deur die betrokke naamwoord as *besitter* en (of slegs) sy onderwerpskakele en gevolg deur 'n naamwoord (of sy plaasvervanger) as *besitting*, vgl.

Moithuti o na le dibuka tsè ngata.
(Die student *het* baie boeke.)

Moshemane o na le bôlô.
(Die seun *het* 'n bal.)

17.3.3 *Besit* wat met die *besitskakele* uitgedruk word, sien soos volg daaruit:

Besitting (naamwoord of sy plaasvervanger) +

besitskakele +

besitter (naamwoord of sy plaasvervanger), vgl.

17.3.1 In this THUTÔ we direct our attention more specifically to the ways how to communicate *possession*. Fortunately we have met these features several times before. There are two ways to express *possession*, namely, associative *possession* which operates with the copulative combination **na le**, and *possession* by means of the *possessive concord*.

17.3.2 When communicating associative *possession* **na le** is preceded by the relevant noun as *possessor* and (or only) its subject concord, and followed by a noun (or its representative) as the *possessee*, cf.

Moithuti o na le dibuka tsè ngata.
(The student *has* many books.)

Moshemane o na le bôlô.
(The boy *has* a ball.)

17.3.3 *Possession* expressed by means of the *possessive concord* is constructed as follows:

Possessee (noun or its substitute) +

possessive concord +

possessor (noun or its substitute), cf.

Dibuka tsá moithuti.

(Die boeke van die student.)

Hlôhô yá monna.

(Die man se kop.)

Ditsêbê tsá hao.

(Jou ore.)

Mahlô á sefofu.

(Die oë van die blinde.)

17.3.4 Om hierdie soort besit uit te druk, moet mens vanselfsprekend die besitskakels ken. Die besitskakel — soos reeds gesê in **THUTÔ YA LESHOMÊ LE METSO E MENÊ (14)** — bestaan uit 'n samestelling van die onderwerpskakel + die besitlike **a**. Dié **a** verdring die vokaal van die onderwerpskakel geheel en al. Hier is 'n finale lys van die besitskakel van die verskillende klasse:

kl 1

o + a > wá (konsonantalisasie)

kl 2

ba + a > bá

kl 3

o + a > wá (konsonantalisasie)

kl 4

e + a > yá (konsonantalisasie)

kl 5

le + a > lá

kl 6

a + a > á

kl 7

se + a > sá

kl 8

dí + a > tsá (affrikatisasie)

kl 9**Dibuka tsá moithuti.**

(The books of the student/The student's books.)

Hlôhô yá monna. (The head of the man.)

Ditsêbê tsá hao. (Your ears.)

Mahlô á sefofu. (The eyes of the blind.)

17.3.4 To be able to communicate this kind of possession one has to know the possessive concords. The possessive concord — as has been said in **THUTÔ YA LESHOMÊ LE METSO Ě MENÊ (14)** — consists of a composition of the subject concord + a possessive **a**. This **a** replaces the vowel of the subject concord completely. Here is a final list of the possessive concords of all the classes:

cl 1

o + a > wá (consonantalisation)

cl 2

ba + a > bá

cl 3

o + a > wá (consonantalisation)

cl 4

e + a > yá (consonantalisation)

cl 5

le + a > lá

cl 6

a + a > á

cl 7

se + a > sá

cl 8

dí + a > tsá (affricatisation)

cl 9

e + a > yá (konsonantalisasie)

kl 10

di + a > tsá (affrikatisasie)

kl 14

bo + a > bá

kl 6

a + a > á

kl 15/16/17/18

ho + a > há LEES ASSEMBLIEF THUTÔ YA 8 WAAR DIE GEBRUIK VAN DIE BESITSKAKEL IN POSISIE-AANDUIDENDE WOORDE VERDUIDELIK IS.

17.3.5 Soos die ander skakels moet ons ook hierdie skakels ken as jy dit in 'n spreeksituasie nodig kry. Dáár het mens gewoonlik nie tyd om van die reël na die konstruksie te dink nie! Die konstruksie moet onmiddellik na vore kom as die brein daarom vra. Die brein moet gehelp word om die geheel van strukture te registreer. Ken die skakels dus van buite!

17.3.6 Aan die aard van die *besitting* en die *besitter* gee ons nou kortliks aandag. Die *besitting* kan teoreties enigiets wees wat besit kan word, maar dit hoef nie altyd met 'n naamwoord uitgedruk te word nie. Dit kan deur enige woord uitgedruk word wat die naamwoord verteenwoordig. Ons het verwys na **hlôhô yá mońna**. As die situasie dit toelaat, sou ons ook kon sê: **yóná yá mońna**. (*Dit van die man.*) M.a.w as dit bekend is dat ons oor **hlôhô** praat en ek o.a. wil beklemtoon dat ek oor die man s'n praat, kan ek die absolute vnw van **hlôhô** daarvoor gebruik. Die demonstratiewe vnw waarmee ons in **THUTÔ YA 16** kennis gemaak het, kan ook so gebruik word. Daar het ons gepraat van **dikarabô tséna** (hierdie antwoorde). In ant-

e + a > yá (consonantalisation)

cl 10

di + a > tsá (affricatisation)

cl 14

bo + a > bá

cl 6

a + a > á

cl 15/16/17/18

ho + a > há PLEASE READ AGAIN THUTÔ YA 8 WHERE THE USE OF THIS POSSESSIVE CONCORD OF THE LOCATIVE CLASSES IN (PRE)POSITIONAL WORDS HAS BEEN EXPLAINED.

17.3.5 As is the case with the other concords one has to know these concords when one needs them in a practical situation. There one normally has not got the time to construct them according to the above formula. The structure must be there when the brain needs it. Therefore the brain should be assisted to register these structures. Know these concords by heart!

17.3.6 Let us briefly discuss the *possessee* and the *possessor*. The 'possessee', from a theoretical point of view may be anything that could be possessed. However, it need not always be expressed by a noun. It could be expressed by any other word representing the noun. We have referred to **hlôhô yá mońna**. When the situation allows it, we also could have said: **yóná yá mońna**. (*That of the man.*) In other words, when it is known that we are talking about the man's (head), one may use the absolute pronoun of **hlôhô**. The demonstrative pronoun which we met in **THUTÔ YA 16**, may also be used in this manner. There we referred to

woord op 'n vraag soos **Dikarabô tsá mang?** (Wie se antwoorde?), hoef ek nie weer **karabô** te herhaal nie. Ek kan sê: **Tsêna tsá moshémáne.** ((Hierdie (bedoelende: antwoorde) van die seun.)) Die ander absolute en demonstratiewe voornaamwoorde, asook dié wat ons nog nie behandel het nie, kan ook so gebruik word.

17.3.7 Die *besitter* kan op sy beurt ook ander woordsoorte as bloot die naamwoord wees. So bv. kan **Buka yá moithúti** (Die boek van die student/Die student se boek), ook **Buka yá haé** word. **Haé** word 'n besitlike voornaamwoord genoem. Dit is 'n besitlike vnw van die 3de persoon enkelvoud of klas 1. Met die uitsondering van die eerste, tweede en derde persoon, is die besitlike vnwes identies met die absolute vnwes. Persone 1 tot 3 se voornaamwoorde is:

1ste p.e.	1ste p.m.
ka (my(ne))	roná (ons)
2de p.e.	2de p.m.
háó (jou(ne))	loná (julle)
3de p.e. (kl 1)	3de p.m. (kl 2)
haé (sy(ne)) (haar)	bôná (hulle (s'n))

vgl..

Ditsêbê tsá ka. (My ore.)
Dibuka tsá háó. (Jou boeke.)
Mahlô á loná. (Julle oë.)
Baná bá bôná. (Hulle kinders.)

17.3.8 Daar is ook besitlike vnwes wat by familiebesit gebruik word:

1ste p.m.
hēsó: Batho bá hēsó (Ons huis se mense)

dikarabô tséna (these answers). Answering a question such as **Dikarabô tsá mang?** (Whose answers?), one need not repeat **karabô**. One may say: **Tsêna tsá moshémáne.** ((These (i.e. the answers) of the boy.)) All the other absolute and demonstrative pronouns, and also those pronouns which we still have to discuss may be used in this manner.

17.3.7 In turn the *possessor* may also be represented by other parts of speech than the noun. **Buka yá moithúti** (The student's book/The book of the student), may become **Buka yá haé**. **Haé** is called a possessive pronoun. It is a possessive concord of the 3rd person singular or class 1. With the exception of the 1st, 2nd and 3rd person singular, the possessive pronouns are identical with the absolute pronouns. The possessive concords of persons 1 to 3 are:

1st p.s.	1 p.p.
ka (mine)(my)	roná (our)
2nd p.s.	2nd p.p.
háó (your)	loná (your)
3rd p.s. (cl 1)	3rd p.p. (cl 2)
haé (his/her)	bôná (their)

cf.

Ditsêbê tsá ka. (My ears.)
Dibuka tsá háó. (Your books.)
Mahlô á loná. (Your eyes.)
Baná bá bôná. (Their children.)

17.3.8 There are also possessive pronouns for expressing possession within a family group:

1st p.p.
hēsó: Batho bá hēsó (The people of

2de p.m.

hēno: **Bana bá hēno** (Julle (huis se kinders))

3de p.m./kl 2

habó: **Baná bá habó** ((Hulle (mense se) kinders.

hēno: **Bana bá hēno** (Julle (huis se kinders))

17.3.9 Let daarop dat die besitskakeel altyd hoogtoon dra.

our home)

2nd p.p.

hēno: **Baná bá hēno** (Your-children/The children of your home)

3rd p.p./cl 2

habó: **Baná bá habó** (Their children/The children of their home)

17.3.9 Note the fact that the possessive concord always has a high tone.

17.4 HO ITLHAHLOBA

1. Gee die besitskakeel van:

meriri, ditsêbê, nkô, mahlô, molômo, mēno, lehëtla, mmê, moithuti, baruti, setshwantshô, bohôbê, ho ja.

2. Vergelyk die uitdrukking van *besit* deur middel van die assosiatiewe kopalatief met *besit* deur middel van die besitskakeel.

1. Give the possessive concords of:

2. Compare the expression of *possession* by means of the associative copulative with *possession* by means of the possessive concord.

THUTÔ YA LESHOMÊ LE METSO Ê RÖBËDI (18)

18.0 SEPHEÔ

- | | |
|--|---|
| 1. Hoe om wat ... uit te druk. | 1. How to communicate <i>who/which/is/are</i> ... |
| 2. Hoe werkwoorde gebruik word om naamwoorde te omskryf. | 2. How verbs are used to qualify nouns. |

18.1 MANTSWE*

yá tsamayáng, yá fiéláng, yá baláng, bá búisanáng, ó tsamayáng, é émèng, sé fofáng, é bohóláng, Ákô phetê hê, éna, tsé fuláng, o nēpilē.

18.2 PUISANÔ

TAËLÔ 1: SHËBA DITSHWANTSHÔ, O ARABÊ DIPOTSÔ:



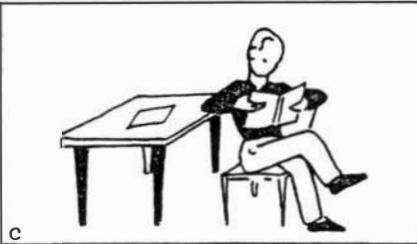
O bóna máng?
É, ké mońna. [.....]
Mońna ó ètsá éng?
[.....]
É, mońna ó tsámáyá tseléng. Jwálê,
ké mońna yá tsamayáng tseléng.



O bóná máng?

[.....]
 É, ké mosádi. Mosádi ó étsá éng?

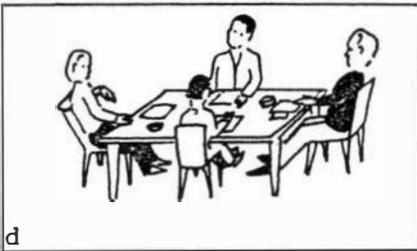
[.....]
 É, mosádi ó á fièla. Jwálè, ké mosádi yá fièláng ntlo.



O bóná máng?

[.....]
 É, ké moshányána. Ó bálá búka. Jwálè, ké moshányána yá baláng búka,

Ákō * phètê* hê*:
 [.....]

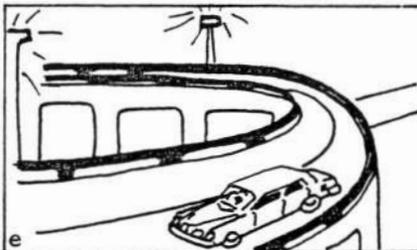


O bóná máng?

[.....]
 Bañná bá étsa éng?

[.....]
 Jwálè, ké bañná bá búisanáng.

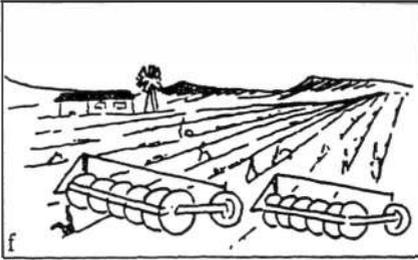
Ákō phètê hê:
 [.....]



O bóná éng?

[.....]
 É, o nēpilè. Jwálè, ké mōtorokará ó tsamayáng. Ké mōtorokará ó tsamayáng tseléng. Phetá:

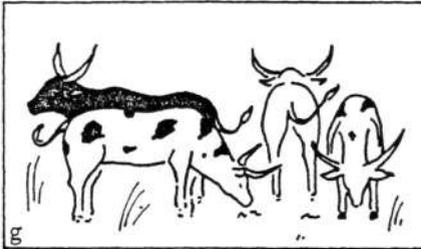
[.....]



O bóná éng?

É, ké mehomá é éméng. [.....]

Phetá: [.....]



O bóná éng?

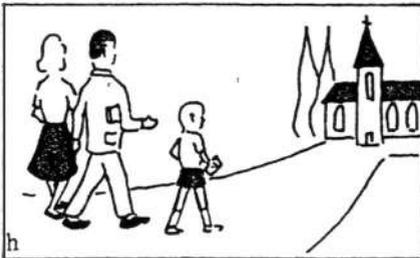
[.....]

O nëpilë. Ké dikgömó. Di étsa éng?

[.....]

Jwálë, ké dikgömó tsé luláng.

[.....]



O bóná bómáng?

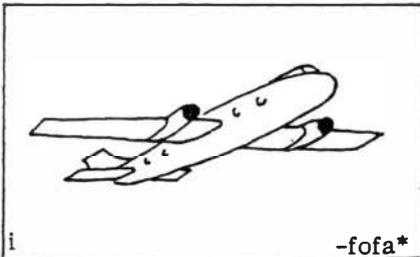
[.....]

É, ké batho. Batho bá étsa éng?

[.....]

Jwálë, ké batho bá yáng kërëkëng.

Phetá:



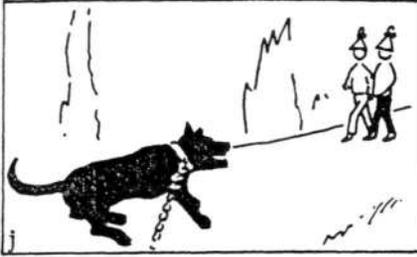
Sefófáne sé étsa éng?

[.....]

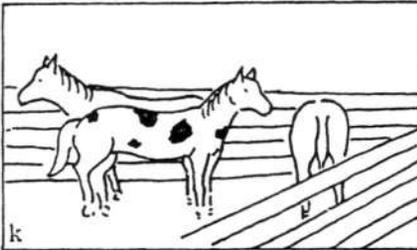
É, sé á fófa. Jwálë, ké sefófáne sé fofáng.

Ákō phété hë:

[.....]



Ntjá éna*_{je} étsa éng?
 [.....]
 É. Jwálë, ké ntjá é boholáng.
 Phetá:
 [.....]



Dipéré dí étsa éng?
 [.....]
 É. Jwálë, ké dipéré tsé fuláng.
 Dipéré dí fulá káe:
 [.....]
 Ké dipéré tsé káé?
 [.....]
 Ke a lëboha!

TAËLÔ 2: NGÔLA DIKARABÔ TSËNA BUKËNG.

18.3 MANOLLÔ

18.3.1 Die doel van hierdie les is om te leer hoe naamwoorde deur werkwoorde omskryf kan word — hoe werkwoorde dus kwalifiserend of omskrywend gebruik kan word. So 'n uiting word 'n *werkwoordrelatiefkonstruksie* genoem.

18.3.1 The objective of this **THUTÔ** is to learn how to qualify nouns by means of verbs — in other words, how verbs could be used in a qualifying manner. Such an utterance is called a *verbal relative construction*.

18.3.2 Wanneer die werkwoord werkwoordelik gebruik word, word hy aan 'n voorafgaande naamwoord gebind d.m.v. lg. se onderwerpskakel. Wanneer hy egter kwalifiserend gebruik word, word hy aan die naamwoord gebind d.m.v. lg. se *relatiefskakel*.

18.3.2 When used verbally (i.e. according to its primary function), a verb is connected to a preceding noun by means of the subject concord of that noun. However, when used to qualify, the verb is connected to the noun by means of a *relative concord*.

18.3.3 Die relatiefkonstruksie bestaan uit:

18.3.3 The relative construction consists of:

naamwoord (of sy plaasvervanger) +

noun (or its substitute) +

sy *relatiefskakel* +

die *werkwoordstam* (wat die kern van die konstruksie is) +

relatiewe agtervoegsel -ng. Kom ons kyk weer na die voorbeelde wat geïllustreer is:

- (a) **Monna yá tsamayang** (tselëng)
- (b) **Mosadi yá fiêlang** (ntlo)
- (c) **Moshanyana yá balang** (buka)
- (d) **Bařna bá buisanang** (tafolëng)
- (e) **Mötorokara ó tsamayang** (tselëng)
- (f) **Mehomá é ëmëng** (tshimong)
- (g) **Dikgömo tsé fulang** (nahëng)
- (h) **Ke sefofane sé fofang**
- (i) **Ntja é boholang**

’n Nuwe voorbeeld:

Hôná motsotsöng óna wêná o moithuti yá balang! (Op hierdie oomblik is u ’n student wat lees!)

18.3.4 Let weer daarop dat die *relatiefskakel* ’n hoë toon dra.

18.3.5 Die *relatiefskakel* is saamgestel uit (a) die *onderwerpskakel*, en (b) ’n *vokaalwortel* wat *a*, *ô* of *ê* is, afhangende van die vokaal van die *onderwerpskakel*. Is die vokaal van die *onderwerpskakel* *a*, dan is die wortel ook *a*, vgl.

<i>kl</i> 2	<i>kl</i> 6
ba + a > bá	a + a > á

Is die vokaal van die *onderwerpskakel* *o*, dan is die vokaalwortel *ô*, vgl.

<i>kl</i> 3	<i>kl</i> 14	<i>kl</i> 15
o + ô > ó	bo + ô > bó	ho + ô > hó

Is die vokaal van die *onderwerpskakel*

its *relative concord* +

the *verb stem* (which is the core of the construction) +

relative suffix -ng. Let us again look at the illustrated examples:

- (a) **Monna yá tsamayang** (tselëng)
- (b) **Mosadi yá fiêlang** (ntlo)
- (c) **Moshanyana yá balang** (buka)
- (d) **Banna bá buisanang** (tafolëng)
- (e) **Mötorokara ó tsamayang** (tselëng)
- (f) **Mehomá é ëmëng** (tshimong)
- (g) **Dikgömo tsé fulang** (nahëng)
- (h) **Ke sefofane sé fofang**
- (i) **Ntja é boholang**

A new example:

Hôná motsotsöng óna wêná o moithuti yá balang! (At this moment you are a student who is reading!)

18.3.4 Again note: the *relative concord* has a high tone.

18.3.5 The *relative concord* consists of: (a) the *subject concord*, and (b) a *vowel root* which is *a* or *ô* or *ê* — depending on the vowel of the *subject concord*. If the vowel of the *subject concord* is *a*, the root is also *a*, cf.

<i>cl</i> 2	<i>cl</i> 6
ba + a > bá	a + a > á

If the vowel of the *subject concord* is *o*, the vowel root is *ô*, cf.

<i>cl</i> 3	<i>cl</i> 14	<i>cl</i> 15
o + ô > ó	bo + ô > bó	ho + ô > hó

If the vowel of the *concord* is *e* or *i*, the vowel root is *ê*, cf.

e of i, dan is die vokaalwortel ê, vgl.

kl 4 kl 5 kl 7
e + ê > é le + ê > lé se + ê > sé

kl 8 kl 9 kl 10
di + ê > tsé e + ê > é di + ê > tsé

18.3.6 U merk dat wanneer o en ô, of e, i en ê kombineer, die klanke saamsmelt tot 'n verhoogde ô of é.

18.3.7 In THUTÔ YA 9 en 13 het ons reeds oor die verskuiwing van d > ts gesels. Lees dit asseblief weer!

18.3.8 Nou kortliks oor die taal in (a) en (d) waarmee u nie voorheen kennisgemaak het nie:

Ákô phetê hê! (Herhaal asseblief!)

Ákô, wat die idee van *asseblief weergee*, is *inderwaarheid 'n samestelling van die hortatief á* (wat die idee van *asseblief* of van *vriendelikheid* dra), en die onderwerpskakele van die 2de persoon ò, plus die hulpwoordwerkwoordstam **ka**, wat (omdat hy in die afhanklike modus staan) hier as **kê** gebruik word, plus 'n herhaling van die onderwerpskakele van die 2de persoon ò, plus die hoofwerkwoordstam, steeds in die afhanklike modus, **-phetê** (oorspronklik **-pheta**). Die konstruksie **Á ò kê ò phetê** word nou saamgetrek tot **Akô phetê!**

Oor die vorm van **-phetê**: Die afhanklike modus word o.m. daarin gekenmerk dat die uitgang **-a** van die werkwoordstam na **-ê** verander, vgl. bv. die opdrag by **TAËLÔ 1** van hierdie les:

O ARABÊ DIPOTSÔ (antwoord die vrae)

cl 4 cl 5 cl 10
e + ê > é le + ê > lé di + ê > tsé

18.3.6 You will notice that when o or ô or e, i and ê combine, the sounds coalesce to become a raised ô or é.

18.3.7 In **THUTÔ YA 9** and again in **THUTÔ YA 13** we discussed the shift from d > ts. Please read them again!

18.3.8 Now a brief look at the language used in (a) and (d) which you have not met before:

Ákô phetê hê! (Please repeat!)

Ákô, which expresses the idea of *please*, actually is a composition of **á**, a hortative (which carries the notion of *please* or of *friendliness*), and the subject concord of the 2nd person singular ò, plus the deficient verb stem **ka** (which has changed to **kê** because it is used in the subjunctive mood), plus a repeat of the subject concord ò, plus the main verb stem **-phetê** (— still finding itself in the subjunctive mood, originally being **-pheta**). The entire construction **Á ò kê ò phetê** is now contracted to **Akô phetê!**

On the form of **-phetê**: The subjunctive mood *inter alia* is characterised by the fact that the ending **-a** is replaced by the ending **-ê**, cf. the instruction in **TAËLÔ 1** of this lesson. It reads

O ARABÊ DIPOTSÔ (answer the questions)

or also

O ITHUTÊ KA HLÔHÔ (learn by heart)

of ook

O ITHUTÊ KA HLÔHÔ (leer uit die hoof)

Hierdie vorm word oral gebruik waar 'n opdrag of wens of versoek voorafgegaan word deur 'n voorwerpskakeel, vgl.

Mo thusê! (Help hom!)

Nthêkêlê buka ëo! (Koop vir my daardie boek!)

Whenever an instruction or command or request is preceded by an object concord, this modification is used:

Mo thusê! (Help him!)

Nthêkêlê buka ëo! (Buy me that book!)

18.4 HO ITLHAHLOBA

1. Voltooi volgens voorbeeld:

Mōoki ke motho ya ôkang.

(a) **Moruti ke motho . . .**

(b) **Leshōdu ke motho . . . utswa . . .**

(d) **Dinêô ke sebini . . .**

(e) **Dikgōmo . . . fula . . . mane ke . . . ntatê.**

(f) **Ke rata ntlo . . . na . . . le difênsêtêrê . . . kgolo.**

2. Verduidelik die struktuur van die werkwoordrelatiefkonstruksie

1. Complete according to example:

2. Explain the structure of the verbal relative construction.

THUTÔ YA LESHOMÊ LE METSO Ë RÖBONG (19)

19.0 SEPHEÔ

Die doelwit van hierdie les is

The objective of this lesson is

- (a) om 'n tiental nuwe werkwoordstamme aan te leer en
- (b) om die werkwoordrelatiefkonstruksie te repeteer.

- (a) to learn ten new verb stems, and
- (b) to rehearse the verbal relative construction.

19.1 MANTSWE*

-ráta, -kéna, -phêha, -rwála, -réma, -batla, -réka, -háha, -tlisa, -dísa, patsí, moáhi.

19.2 PHETAPHETÔ LE PUISANÔ

TAËLÔ 1: PHETA, O ITHUTÊ KA HLÖHÔ:



Moñná ó ráta mosádi.

[.....]



Mosétsáná o kéná lebéńkéléńg.

[.....]



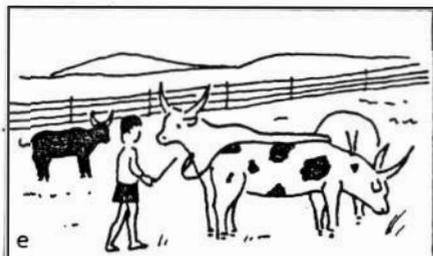
Mosádí ó phéhá díjő.

[.....]



Batho bá á réka. Bá réká díjő
lebéńkéléńg.

[.....]
[.....]



Bashémáné, bôná, bá étsa éńg?

[.....]

É, bá díśá díkgőmó. Bá dí díśá
nahéńg.

[.....]

TAĒLŌ 2: PHETA THUTŌ ĒNA, EMPA O KWAHĒLĒ SESOTHO.

19.3 MANOLLŌ

19.3.1 **-Ráta** beteken *liefhê*. Die naamwoord **leratō** (THUTŌ YA 14) is daarvan afgelei. **-Kêna** druk *ingaan uit*. **-Phêha** beteken *kook*. Illustrasies (d) en (e) is selfverduidelikend. **-Tlisa** beteken *bring of laat kom*. **-Rêma** druk *kap uit*, terwyl **-batla** *wil of wil hê* uitdruk. **-Rêka** beteken *koop*, terwyl **-dísa** vee *oppas* uitdruk.

19.3.2 Die naamwoord **naha** beteken *veld* en die lokatief daarvan, **nahëng** beteken *in die veld*. In les 17 (g) word die werkwoordstam **-batla** hulpwerkwoordelik gebruik. Die sin lui:

Ó bǎtlá ho bēsa mollō. (Hy wil vuur maak.)

Wanneer **-batla** hulpwerkwoordelik gebruik word, word hy altyd gevolg deur die hoofwerkwoord in sy infinitiewe vorm, d.w.s. **ho** + die werkwoordstam, vgl. ook

Ke batla ho bua Sesotho. (Ek wil Sesotho praat.)

Ke batla ho rêka kwae. (Ek wil tabak koop.)

19.3.3 Wanneer **-batla** gewoon as werkwoord gebruik word, word hy dikwels deur 'n voorwerp gevolg, vgl.

Ke batla dijó. (Ek soek kos.)

Ke batla tjhélêtê. (Ek soek geld.)

19.3.4 In 19.4 word die gebruik van die werkwoordrelatiefkonstruksie gerepeteer (kyk weer THUTŌ YA 18). Die programleier vra telkens dieselfde

19.3.1 **-Ráta** means *to love*. The noun **leratō** (love) has been derived from it (see THUTŌ YA 14). **-Kêna** expresses *to enter*; **-phêha** means *to cook*. Illustrations (d) and (e) seem to be self-explanatory **-Tlisa** means *to bring or to cause to come*. **-Rêma** expresses *to chop*, while **-batla** communicates *to want*. **-Rêka** means *to buy*, while **-dísa** expresses *to herd*.

19.3.2 The noun **naha** signifies *veld*, while its locative, **nahëng**, inter alia expresses *in the veld*. In lesson 17 (g) the verb stem **-batla** is used as a deficient verb. The sentence states:

Ó bǎtlá ho bēsa mollō. (He wants to make a fire.)

When **-batla** is used as a deficient verb it is always followed by its main verb, which assumes the infinitive form, i.e. **ho** + the relevant verb stem, cf.

Ke batla ho bua Sesotho. (I want to speak Sotho.)

Ke batla ho rêka kwae. (I want to buy tobacco.)

19.3.3 When **-batla** is used as an ordinary verb it is often used with an object, cf.

Ke batla dijó. (I want food.)

Ke batla tjhélêtê. (I want money.)

19.3.4 In 19.4 of this lesson the use of the verbal relative construction (see THUTŌ YA 18) is rehearsed. The same question is asked each time. You only

vraag. U vervang slegs -ëtsang met die toepaslike werkwoordstam in sy relatiewe vorm, vgl.

have to replace -ëtsang with the relevant verb stem in relative form, cf.

(b) Ke mosetsana ya kênang lebënkëlëng.

(b) Ke mosetsana ya kênang lebënkëlëng.

(h) Ke batho ba rêkang dijô lebënkëlëng.

(h) Ke batho ba rêkang dijô lebënkëlëng.

19.4 HO ITLHAHLOBA

MOHLALA:

Setshwantshöng sa (a): *Ké moóná yá ètsáng éng?*
Ké moóná yá ratáng mosádi.

Jwalë, araba dipotsô tsë latêlang:

- | | |
|--|---------|
| (b) <i>Ké mosétsáná yá ètsáng éng?</i> | [.....] |
| (c) <i>Ké mosádi yá ètsáng éng?</i> | [.....] |
| (a) <i>Ké moóná yá ètsáng éng?</i> | [.....] |
| (e) <i>Ké moshëmañe yá ètsáng éng?</i> | [.....] |
| (d) <i>Ké batho bá ètsáng éng?</i> | [.....] |

THUTÔ YA MASHOMÊ A MABËDI (20)

20.0 SEPHEÔ

Hoe om voltooide werkwoord-
prosesse uit te druk.

How to communicate perfect verbal
processes.

20.1 MANTSWE*

-rékîlê, -tsubilê, -tsamailê, -rátîlê, -batlîlê, -phêhîlê, -jêlê, -ilê; êlá hlókô;
maobáne, kajéno, hósané.

20.2 PHETAPHETÔ

TAÊLÔ 1: MAMÊLA, BALA, O ÊLÊ
HLÔKÔ, O QÊTÊLÊ:

Kajéno ke a réka.

Hósané ke tla réka.

Maobáne ke rékîlê.

Kajéno ke a tsuba.

Hósané ke tla tsuba.

Maobáne ke tsubilê.

Kajéno ke a tsamaya.

Hósané ke tla tsamaya.

Jwálê, maobáne [.....]?

Kajénó ntaté ó á háha.
 Hósané ó tlá háha.
 Jwálē, maobáné [.....]?

Kajénó ke a ráta.
 Le hósané ke tla ráta.
 Émpa, maobáné [.....]?

Kajénó baná bá bátlá dijó.
 Hósané bá tlá bátlá dijō.
 Émpa, maobáne bá [..... dijo]?

Kajénó mosádi yèná, ó á phêha.
 Hósané ó tlá phêha.
 Maobáné [.....]?

Kajénó, wèná, ó a já.
 Hosane o tla já.
 Émpa maobáné [.....]?

Kajénó baithúti bá bálá dibúka.
 Hósané bá tlá bálá dibúka.
 Maobáné bá [.....]?

Kajénó le ya mosëbëtsing*.
 Hósané le tla ya mosëbëtsing.
 Émpa maobáné [.....]?

TAËLÔ 2: PHETA THUTÔ ËNA

20.3 MANOLLÔ

20.3.1 Ook hierdie **THUTÔ** word aan die werkwoord gewy — aan voltoorde werkwoordprosesse. Om sulke prosesse of handelinge uit te druk, word die uitgangs -a van werkwoordstamme vervang met perfektum-agtervoegsels. Die agtervoegsel of uitgang wat aan die meeste werkwoordstamme gevoeg word, is **-ilë**. Dit is die doel van hierdie les om dié vaardigheid aan te leer.

20.3.2 As ons sê **Re a rêka.**, dan bedoel ons dat ons *besig is om te koop*; dat die proses aan die gang is. Sê ons eger **Re rêkilë.**, dan bedoel ons dat

20.3.1 This **THUTÔ** is also devoted to the verb — to perfect, *completed* verbal processes. To express such processes or actions, the verbal ending a is replaced by perfect suffixes. The majority of verb stems take **-ilë**. The objective of this **THUTÔ** is to equip ourselves with this ability.

20.3.2 When we say **Re a rêka.**, we actually state that we are *busy buying* — i.e. that the process is still in progress. However, when we say **Re rêkilë.**, we state that we *have completed the buying*. The action has been completed,

ons klaar gekoop het — dat die handeling voltooi is, *ons het gekoop*.

20.3.3 Om die leerproses te vergemaklik, word drie prosesse in die driloefening opeenvolgend gerepeteer: 'n voortgaande of onvoltooide handeling, 'n handeling wat nog sal plaasvind (met **-tla**), en die voltooide een. Natuurlik kan **hósané** (môre) ook vervang word met bv. **hóná jwalé** (netnou), of met **mantsiboya** (vanaand), ens. **Maobáne** (gister) kan ook vervang word met iets soos **hoséng** (in die oggend) of **ngwahóla** (verlede jaar), ens. Ons herhaal nie al die antwoorde wat in die responsieruimtes verstrekk moes word nie — u het dit op kasset.

20.3.4 Let daarop dat **-jélē** (het geëet), anders gespél word. Dieselfde geld **-nwélē** (het gedrink), **-selē** (opgeklaar wees), **-shwélē** (dood wees), **-tjhélē** (gebrand wees) en **-welē** (omgeval wees).

20.3.5 Aan **-tsamailē** en **-ilē** gee ons bietjie meer aandag. (a) Oor hulle spelling: die vokaliëse konsonant *y* wat in hulle voorkom, val weg in die perfektum; (b) Oor hulle betekenis: hierdie stamme kan eintlik twee betekenisse hê — *het geloop* (**-tsamailē**) en *het gegaan* (**-ilē**); maar ook 'n toestand, 'n sg. statiewe betekenis wat ons kan vertaal met *weg wees* en *nie tuis wees* *nie* in albei gevalle, vgl.

Ntaté ó tsamailē. (Pa is weg.)

Ntaté ó ilē töröpōng. (Pa is dorp toe.)

Dieselfde geld enkele van die stamme wat ons bygevoeg het, vgl.

we have bought or *we bought*.

20.3.3 In order to facilitate our learning, three processes are rehearsed consecutively: first, an imperfect action; then an action which will happen (with **-tla**); and finally, a completed (perfect) action. **Hósané** (tomorrow) may of course be replaced by **hóná jwalé** (just now), or **mantsiboya** (tonight), etc. **Maobáne** (yesterday) may be replaced by **hoséng** (in the morning) or **ngwahóla** (last year), etc. We are not going to repeat all the answers you were to give in the frames of response — you have them on the cassette.

20.3.4 Note that **-jélē** (have eaten) is spelt differently. The same applies to **-nwélē** (have drunk), **-shwélē** (have died), **-tjhélē** (have burned), **-selē** (have cleared up) and **-welē** (have fallen).

20.3.5 Let us say a few things about **-tsamailē** and **-ilē**. (a) On their spelling: The vocalic consonant *y* is discarded altogether. (b) On their meaning: They actually may express two processes, namely *to have walked* (**-tsamailē**) and *to have gone away* (**-ilē**). These are normal perfect forms. However, they may also express a state or a stative process, such as *to be absent* (**-tsamailē**) and *to be away* (**-ilē**), in both cases, cf.

Ntaté ó tsamailē. (Dad has gone away.)

Ntaté ó ilē töröpōng. (Dad has gone to town.)

The same applies to some of the stems we have added, cf.

Ntjá é shwélē. (Die hond is dood.)

Ntjá é shwélē. (The dog is dead.)

Ntló é tjhélē. (Die huis het afgebrand.)

Ntló é tjhélē. (The house has burnt down.)

20.3.6 Ons gee in **THUTÔ YA MASHOMÊ A MABĒDI LE METSO Ē MENĒ** (24) vollediger aandag aan die sg. *toestandvorm*.

20.3.6 In **THUTÔ YA MASHOMÊ A MABĒDI LE METSO Ē MENĒ** (24) we shall explain this so-called *stative form* more fully.

20.3.7 Let op die slotvokaal van die perfektum **-ilē**. Dit is 'n verhoogde vokaal wat duidelik gehoor kan word op die opnames. Hierdie verskynsel veroorsaak 'n verhoging van alle **ô** en **ê** vokale in die betrokke werkwoordstam. Hulle word **ē** en **ö**. Kyk weer na voorbeelde soos **-rēkilē** en **-röbilē** wat afgelei is van **-rēka** en **-röba** onderskeidelik.

20.3.7 Do note the final vowel of the perfect **-ilē**. This is a raised vowel which one can hear clearly on the recordings. This phenomenon causes a raising of all preceding **ô** and **ê** vowels in the relevant verb stem. They now become **ē** and **ö**. Again look at examples such as **-rēkilē** and **-röbilē** which are derived from **-rēka** and **-röba**, respectively.

20.3.8 In **THUTÔ YA MASHOMÊ A MARARO LE METSO Ē MENĒ** (34) word ander variasies van die perfektum behandel.

20.3.8 In **THUTÔ YA MASHOMÊ A MARARO LE METSO Ē MENĒ** (34) other variations of the perfect will be discussed.

20.4 HO ITLHAHLOBA

1. Skryf die volgende paragraaf oor in die voltooië vorm:

1. Rewrite the following paragraph into the perfect form:

Ke fihla haë. Mosadi le bana ba a thaba. Ke rata mosadi le bana. Le böna ba a nthata. Jwalë ba tla le köfi. Ke e nwa ka thabö. Mantsiboya re tla ja dijö tsë monate.

2. Wat gebeur met die werkwoordstam wanneer voltooië prosesse uitgedruk word?

2. What happens to the verb stem when perfect processes are expressed?

THUTÔ YA MASHOMÊ A MABËDI LE MOTSO O LE MONG (21)

21.0 SEPHEÔ

Hoe om wederkerige handeling te druk — *mekaar*.

How to communicate reciprocal actions — *each other*.

21.1 MANTSWE*

-rátána, -útlwána, -bónána, -tshêhana, -dumêdisana, -lwana; Hê baína!, cîrá; Kgêlé! mantswé á matjhá.

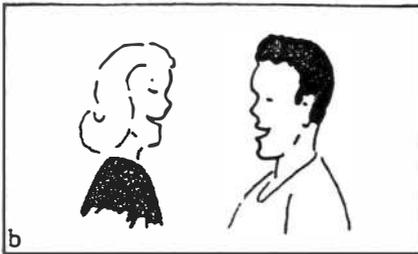
21.2 PHETAPHETÔ LE PUISANÔ

TAÊLÔ 1: ITHUTÊ MANTSWE A MATJHA



Moíná ó rátá mosádi. Émpa moíná lé mosádi bá á rátána.

Moíná lé mosádi bá á bónána.
Moíná lé mosádi bá á útlwána.



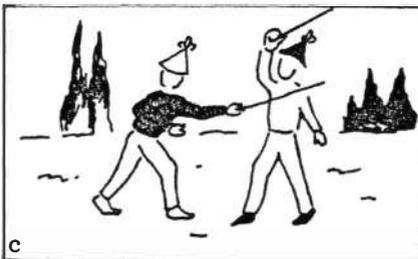
Kgélē! Moshémáné lé mosétsáná bá a tshéhana.

Bá étsáng?

[.....]

É, bá á tshéhana. Pheta:

[.....]

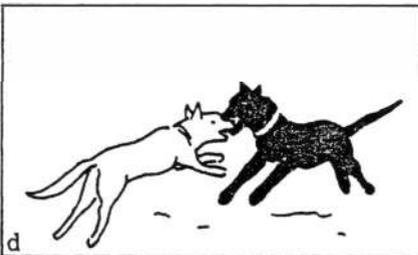


Hé bańna! Bańná bá á lwana. Ha bá rátáne.

Bá ätsáng?

[.....]

É, bá á lwana.



**Kgélē, bóna!
Lé dintjá ha di rátáne.**

Dí ätsáng?

[.....]

É, dí á lwana.



Batho ha bá lwané.

Bóna! Bá á dumëdisana. Bá á rátána. Bá á útlwána.

Ná, lé wéná, o útlwáná lé batho bá bang?

[.....]

TAËLÒ 2: QËTËLA:

- (a) Moíná lé mosádí bá á [.....]
(b) Ntjá lé kátsé ha dí [.....]
(c) Moshémáné lé mosétsána bá á [.....]
(d) Baíná bá á [.....]
(e) Dirá dí á [.....]

21.3 MANOLLÒ

21.3.1 Steeds is die werkwoord ons tema. Hier leer ons hoe om wederkerige handeling uit te druk. Ons noem hierdie soort handeling ook *resiprokale* handeling, handeling wat ons op mekaar uitvoer, wat ons mekaar aandoen.

21.3.2 Weer 'n keer is dit die werkwoordstam wat by sy agtervoegsel 'n verandering ondergaan. Om resiprokale handeling uit te druk, word die agtervoegsel *-an-* tussen die wortel en sy *a*-uitgang ingevoeg, vgl.

- rátána (mekaar liefhè),
- útlwána (mekaar hoor)
- bónána (mekaar sien)
- tshêhana (vir mekaar lag)
- dumëdisana (mekaar groet), ens.

21.3.3 Natuurlik veronderstel hierdie soort handeling twee of meer as twee betrokkenes, vgl.

- (a) monna le mosadi
(b) moshemane le mosetsana
(c) banna (d) dintja (e) batho.

In 'n sin word die werkwoordstam gewoonlik voorafgegaan deur 'n onderwerpskakel wat die onderwerp verteenwoordig en/of koppel aan die resiprokale werkwoordstam, vgl.

- (b) Moshemane le mosetsana ba a tshêhana.

21.3.1 The verb is still our theme. This time we learn how to communicate *reciprocal* actions — actions we perform on each other.

21.3.2 Again the verb stem is modified at its suffix. To communicate reciprocal actions, the suffix *-an-* is inserted between the root and its *-a* ending, cf.

- rátána (to love each other)
- útlwána (to hear each other)
- bónána (to see each other)
- tshêhana (to laugh at each other)
- dumëdisana (to greet each other), etc.

21.3.3 Of necessity this action implies two or more than two subjects, cf.

- (a) monna le mosadi
(b) moshemane le mosetsana
(c) banna (d) dintja (e) batho.

In the sentence the verb stem is preceded by a subject concord, either representing or linking the subject to the verb stem, cf.

- (b) Moshemane le mosetsana ba a tshêhana.

21.3.4 Reciprocal actions are made negative by using the negative morpheme *ha*, followed by the subject concord, and then followed by the

21.3.4 Resiprokale handelingte word op die gewone manier ontken, d.w.s met **ha** as negatiefmorfeem, dan die onderwerpskakeel, gevolg deur die werkwoordstam waarvan die uitgang -a nou na -e verander, vgl.

(c) **Banna ha ba ratane.**

(d) **Ntja le katse ha di ratane.**

21.3.5 Resiprokale handelingte kan vanselfsprekend ook in die perfektum staan om voltooidte handelingte uit te druk, vgl.

Monna le mosadi ba ratane. (Die man en die vrou het mekaar liefgehad.)

Re bônane. (Ons het mekaar gesien.)

Re dumëdisane. (Ons het mekaar gegroet.)

21.3.6 Wanneer twee verskillende onderwerpe genoem word, soos bv. **monna le mosadi** of **ntja le katse**, word die betrokke onderwerpe se gemeenskaplike meervoudskakeel gebruik, mits hulle natuurlik aan dieselfde naamwoordklas behoort. Die gemeenskaplike meervoudskakeel van **monna le mosadi** is bv **ba** en dié van **ntja le katse** is **di**. As hulle nie aan dieselfde klas behoort nie maar nog 'n gemeenskaplike inhoud het, bv. *mense of diere*, dan word die mensklas of die dierklas se meervoudskakeel gebruik, vgl.

Mohlankana le kgarebê ba a ratana.

(Die jong man en die jong meisie het mekaar lief.)

of:

Ntja le mmutla ha di bônane. (Die hond en die haas gewaar mekaar nie)

reciprocal verb stem the -a ending of which is replaced by -e, cf.

(c) **Banna ha ba ratane.**

(d) **Ntja le katse ha di ratane.**

21.3.5 Obviously reciprocal actions may also assume the perfect form to express completed actions, cf.

Monna le mosadi ba ratane.

(The man and the woman loved each other.)

Re bônane. (We saw each other.)

Re dumëdisane. (We greeted each other.), etc.

21.3.6 When two different subjects are mentioned, such as **monna le mosadi**, or **ntja le katse**, the common plural concords of the relevant subjects are used, provided that they belong to the same noun class. For example, the common concord (plural) of **monna le mosadi** is **ba**, while that of **ntja le katse** is **di**. When they do not belong to the same class, but nevertheless have a common content (e.g. *people, animals*), the plural concord of either the person class, which is **ba**, is used, or the plural concord of the animal class, which is **di**, cf.

Mohlankana le kgarebê ba a ratana.

(The young man and the girl love each other.)

or:

Ntja le mmutla ha di bônane.

(The dog and the hare do not notice each other.)

When two subjects do not belong to

Wanneer die twee onderwerpe nie aan dieselfde klas behoort nie, kan die probleem van die korrekte skakel omseil word deur die volgende: begin die sin met een onderwerp, gebruik sy skakel soos gewoonlik, voeg die resiprokale werkwoordstam aan en koppel nou die tweede onderwerp aan die sin met die konnektiewe morfeem *le*, vgl.

Moshemane o tshêpana le ntja. (Die seun en die hond vertrou mekaar.)

21.3.7 Nou iets oor die bewoording van **TAÊLÔ 2: QÊTÊLA**: beteken: *voltooi*. Dit is afgelei van die werkwoordstam **-qêta** wat *klaarmaak* beteken. *Qêta* se perfektum? — Dit is **-qêtilê**, *klaar wees*. **Ke qêtilê** beteken bv. *Ek is klaar* — 'n lekker sinnetjie om te gebruik! Net so bruikbaar is: **Ho lokilê**. (Dit is goed.) **Lokilê** is die perfektum of toestandsvorm van die stam **-loka** (reg word, regkom).

21.3.8 Oor werkwoordstam **-lwana** (baklei, met mekaar baklei). Hier is 'n voorbeeld van 'n stam waar die resiprokale agtervoegsel permanent deel van die stam geword het. In Suid-Sotho is daar nie 'n stam soos ***-lwa** nie!

the same class and when there is no common content, the problem could be avoided by the following: start the sentence with only one subject, use its singular concord as usual, add the reciprocal verb stem and link the second subject now by using the connective morpheme *le*, cf.

Moshemane o tshêpana le ntja. (The boy and the dog trust each other.)

21.3.7 On the wording of **TAÊLÔ 2: QÊTÊLA** means to *complete*. It is derived from the verb stem **-qêta** (to finish). The perfect form of **-qêta** is **-qêtilê** (to have finished). **Ke qêtile** means *I have finished*. — A useful sentence! Another useful one is: **Ho lokilê** (It is fine, or just: *Fine*). **-Lokilê** is the perfect or stative form of **-loka** (to become right).

21.3.8 The stem **-lwana** (to fight each other). This is an example of a stem in which the reciprocal suffix permanently has become part and parcel of the stem itself. In Southern Sotho there is no such a word as ***-lwa**!

21.4 HO ITLHAHLOBA

1. Verstaan u . . . ?

1. Do you follow . . . ?

Kajëno takatsô* ya batho ke ho utlwana le ho utlwisana*. Ha ba batle ho lwana. Ba leka* ho tshêpana* — ho ratana. . . . Empa, ôhō! ba sa lwana. Ba tshwana* le bana!

2. Hoe word resiprokale werkwoordstamme gevorm?

2. How are reciprocal verb stems formed?

THUTÔ YA MASHOMÊ A MABËDI LE METSO Ë MMËDI (22)

22.0 SEPHEÔ

1. Hoe om handeling uit te druk wat vir, namens, ten opsigte van, met betrekking tot, ten behoeve van, in die rigting van iets of iemand uitgevoer word.
1. How to communicate actions carried out for, on behalf of, in respect of, in aid of, in the direction of, someone or something.
2. Die applikatiewe werkwoordekstensie.
2. The applied verbal extension.

22.1 MANTSWE*

-rékêla, -háhêla, -rémêla, -sébéletsa, -balla, -disétsa, -ëtsëtsa, setöfong, -rékisétsa.

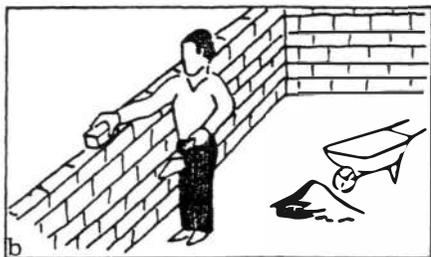
22.2 PHETAPHETÔ

TAËLÔ 1: PHETA, O ITHUTÊ TSË LATÊLANG:



Mosádí ó réká dijó lebénkéléng.

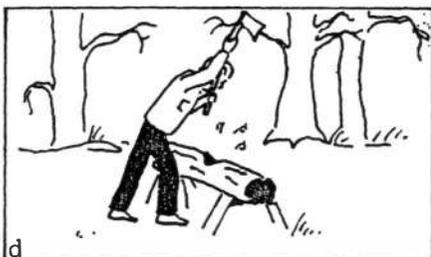
Ó rékêlá báná dijó.



Moíná ó háhá ntlo.
Ó háhéla morúti ntlo.



Mmámosá ó phéhá dijó.
Ó phéhéla baná dijó.



Mohlankána* ó rémá patsí.
Ó rémélá mmé patsí.
Ó étsáng?
[.....]
É, ó rémélá mmé patsí. Lé hósané ó
tlá rémélá mmé patsí.

TAÊLÔ 2: PHETA TSË LATÊLANG:

- (a) Mosádí ó rékélá baná dijó lebénkéléng.
(b) Moíná ó háhéla morúti wá bôná ntlo.
(c) Mosádí ó phéhéla baná nama* setófong.

22.3 MANOLLÔ

22.3.1 Steeds is die werkwoord ons tema. Hierdie keer leer ons om proses- se of handelinge uit te druk wat namens, vir, t.o.v., m.b.t., ten behoewe van of, selfs in die rigting van iets of iemand uitgevoer word.

22.3.1 The verb is still our theme. This time we learn how to communicate actions or processes which are performed on behalf of, in relation to, for, or even in the direction of somebody or something.

22.3.2 Ons noem hierdie soort prosesse *applikatiewe* prosesse. Om applikatiewe prosesse weer te gee, word die agtervoegsel *-êl-* tussen die werkwoord se wortel en sy uitgangs *-a* ingevoeg, vgl.

-rêkêla (koop vir/namens)
-háhêla (bou vir/namens)
phêhêla (kook vir)
-rémêla (kap vir)
-têkêla (tafeldek vir)
-térékêla (stryk vir)
-útlwêla (hoor vir; meevoel met)
-émêla (wag vir; "staan vir")
-qétêla (klaarmaak vir; voltooi vir, voltooi), ens.

22.3.3 Die applikatiewe vorm van die werkwoord sluit altyd 'n voorwerp (of veronderstelde voorwerp) in. Applikatiewe werkwoorde is dus altyd oorganklik. Onoorganklike stamme word deur die applikatiewe morfeem oorganklik gemaak, vgl. bv. die stam **-éma** (staan): dit word **-émêla** (wag vir) soos in

Nkêmêlê! (Wag vir my!) of

Nkêmêlê sefatêng! (Wag vir my by die boom!)

22.3.4 Stamme wat in hul oorspronklike vorm reeds 'n voorwerp kan neem, (oorganklik is), word deur die morfeem dubbeloorganklik gemaak, vgl. **-rêka**,

Ke rêka dijô. (Ek koop kos.) Maar:

Ke rêkêla bana dijô. (Ek koop vir die kinders kos.)

Hier is dus twee voorwerpe, nl. **bana** en **dijô**.

22.3.2 These actions are called *applied* actions. To communicate applied actions or processes an applied suffix *-êl-* is inserted between the verbal root and its ending *-a*, cf.

-rêkêla (to buy for, on behalf of)
-háhêla (to build for, on behalf of)
-phêhêla (cook for)
-rémêla (chop for)
-têkêla (to lay the table for)
-térékêla (to iron for)
-útlwêla (to hear for; to sympathise with)
-émêla (to wait for; to stand for)
-rémêla (chop for)
-qétêla (to finish for; to complete) etc.

22.3.3 The applied form always includes an object (or an implied one). Therefore applied verbs are always transitive. Intransitive stems become transitive when the applied morpheme is added; e.g. **-éma** (to stand), which becomes **-émêla** (to wait for) as in:

Nkêmêlê! (Wait for me!) or:

Nkêmêlê sefatêng! (Wait for me at the tree.)

22.3.4 Stems which can take an object in their original shape — stems which are originally transitive — become double transitive when the applied morpheme is added, cf. **-rêka**,

Ke rêka dijô. (I buy food.)

Ke rêkêla bana dijô. (I buy food for the children.)

Here the two objects are **bana** and **dijô**.

22.3.5 There are many applied stems of which the applied meaning has

22.3.5 Daar is heelwat stamme wat soos applikatiewe stamme lyk maar waarvan die applikatiewe betekenis verstar het, vgl. **-rapêla** (bid), **-fiêla** (vee), **-dumêla** (saamstem, glo), **-laêla** (beveel), **-amohêla** (ontvang, aanvaar, -verwelkom), **-ananêla** (waardeer), **-atamêla** (naderkom), **-belaêla** (twyfel, betwyfel, huiwer), **-bolêla** (vertel), **-dikêla** (ondergaan, afgaan), **-fêla** (eindig, opraak), **-hêla** (oes met 'n sekel, sny), **-hobêla** (dans), **-hlôkômêla** (ag gee op), **-kwahêla** (toemaak), **-latêla** (volg), **-lebêla** (oppas, waghoe), **-mamêla** (luister), **-sêla** (kossoek), **-tlwaêla** (gewoond word aan iets), **-tshêla** (ingooi — koffie, water, ens.), **-hatsêla** (koud word) en **-kgalemêla** (berispe).

22.3.6 Daar is ook stamme wat die applikatiewe variant **-êts-** gebruik waarvan die applikatiewe modifikasie nie meer so duidelik is nie, vgl.

-fêlêhêtsa (vergesel), **-kôlôbêtsa** (doop), **-êlêtsa** (raadgee), **-êkêtsa** (vermeerder).

22.3.7 In **TAÊLÔ 4** word 'n moeilike taak opgedra: u moet applikatiewe verskaf van werkwoordstamme wat ôf s of l in hul laaste lettergreep het. Hierdie soort werkwoordstam neem nie die basiese vorm wat hierbo verstrekk is nie:

(a) Stamme met s in die laaste lettergreep neem normaalweg die agtervoegsel **-êts-** tussen die wortel en die uitgang **-a**, vgl.

-êtsêtsa (doen vir, aandoen), **-bitsêtsa** (roep vir), **-disêtsa** (vee oppas vir), **-botsêtsa** (vra vir), **-rêkisêtsa** (verkoop vir).

disappeared; cf.

-rapêla (to pray), **-fiêla** (to sweep), **-dumêla** (to agree, to believe), **-laêla** (to command), **-amohêla** (to receive, to accept, to welcome), **-ananêla** (to appreciate), **-atamêla** (to approach), **-belaêla** (to hesitate, to doubt), **-bolêla** (to tell, to inform), **-dikêla** (to go down, to set), **-fêla** (to end, to be used up), **-hêla** (to cut with a sickle, to reap, to mow), **-hobêla** (to dance), **-hlôkômêla** (to care, to mind), **-kwahêla** (to close), **-latêla** (to follow), **-lebêla** (to watch, to guard), **-mamêla** (to listen), **-sêla** (to look for food), **-tlwaêla** (to become used to something), **-tshêla** (to pour — coffee or water), **-hatsêla** (to become cold) and **-kgalemêla** (to scold).

22.3.6 There are also applied stems which use the variant suffix **-êts-** of which the applied implication is not clear anymore, cf.

-fêlêhêtsa (accompany), **-kôlôbêtsa** (to baptise), **-êlêtsa** (to advise), **-êkêtsa** (to increase).

22.3.7 In **THUTÔ YA 4** you are inter alia asked to give the applied forms of stems having either s or l in their final syllable. These stems do not take the basic form explained above:

(a) Stems having s in their final syllable, normally take **-êts-** between the root and their **-a** ending, cf.

-êtsêtsa (to do for), **-bitsêtsa** (to call for), **-disêtsa** (to herd for), **-botsêtsa** (to ask for), **-rêkisêtsa** (to sell for).

(b) The applied form of **-sêbêtsa** (to work) even deviates from the above. Actually it takes the original **-êl-** to

(b) Die applikatief van **-sëbëtsa** (werk) wyk selfs hiervan af. In werklikheid neem hy die oorspronklike **-ël** — dus ***-sëbëtsëla**; die sprekers het egter die konsonante **ts** en **l** omgeruil sodat dit **-sëbëlëtsa** (dien, werk vir) geword het. U sal nog sulke voorbeelde van klankomruiling teëkom.

(c) By stamme waarvan die uitgang voorafgegaan word deur **-al-**, **-ël-** en **-ôl-** val die vokaal **ê** van die applikatiewe ekstensie weg, vgl.

-bala > ***-balëla** > **-balla**
-bolëla > ***-bolëlëla** > **-bolëlla**
-rapëla > ***-rapëlëla** > **-rapëlla**
-ngôla > ***-ngólëla** > **-ngôlla**

(d) By stamme waarvan die uitgang voorafgegaan word deur **-ul-**, **-el-** en **-l-** word die basiese reël gevolg, vgl.

-hula > **-hulëla** (trek vir)
-sila > **-silëla** (maal vir)
-mela > **-melëla** (groeï na)
-hlahola > **-hlaholëla** (skoffel vir)

22.3.8 Applikatiewe werkwoorde word volgens die bekende reël negatief gemaak, vgl.

Basadi ha ba silële lelapa phofo.

(Die vrouens maal nie vir die gesin meel nie.)

Ha a rëkële bana dipömpöng.

(Hy/sy koop nie vir die kinders lekkers nie.)

Ha a nkëtsëtse molemô. (Hy doen my nie 'n guns nie.)

Ha a mpolëlle nnete. (Hy vertel my nie die waarheid nie.)

22.3.9 Ons gesels in **THUTÔ YA**

become ***-sëbëtsëla**. However, the consonants **ts** and **l** have *interchanged* their positions to cause this stem to become **-sëbëlëtsa** (to work for, to serve). This sound shift is called metathesis. We will see more of it.

(c) Stems having **-al-**, **-ël-**, **-ôl-** before the ending **-a**, drop the vowel **ê** of the applied extension, cf.

-bala > ***-balëla** > **-balla**
-bolëla > ***-bolëlëla** > **-bolëlla**
-rapëla > ***-rapëlëla** > **-rapëlla**
-ngôla > ***-ngólëla** > **-ngôlla**

(d) Stems having **-ul-**, **-il-**, **-el-** or **-ol-** before ending **-a**, take the basic extension, cf.

-hula > **-hulëla** (to pull for)
-sila > **-silëla** (to grind for)
-mela > **-melëla** (to grow towards)
-hlahola > **-hlaholëla** (to cultivate for)

22.3.8 Applied verbs are made negative according to the now wellknown rule, cf.

Basadi ha ba silële lelapa phofo.

(The women do not grind meal for the family.)

Ha a nkëtsëtse molemô.

(He does not do me a favour)

Ha a mpolëlle nnete.

(He/she does not tell me the truth.)

Ha a rëkële bana dipömpöng.

(He/she does not buy sweets for the children.)

22.3.9 In **THUTÔ YA MASHOMÊ A MARARO LE METSO Ê MEHLANO** we will again discuss applied verbs.

MASHOMÊ A MARARO LE METSO Ë
MEHLANO (35) weer oor ap-
plikatiewe werkwoorde.

22.4 HO ITLHAHLOBA

TAËLÔ 1: SHÊBA DITSHWANTSHÔ, O ARABÊ DIPOTSÔ TSËNA:

- (a) Mosádí ó tlá étša éng
lebênkéléng? [.....]
- (b) Moíná ó tlá étša éng? [.....]
- (c) Mosádí ó tlá phêhélá máng dijô? ' [.....]
- (d) Mohlankána ó étša éng? [.....]

TAËLÔ 2: QËTËLA:

- sêbêtsa + -êla = [.....]
- étša + -êla = [.....]
- disa + -êla = [.....]
- rêkisa + -êla = [.....]
- bala + -êla = [.....]

3. (a) Wat is betekenisimplikasie
van die applikatiewe eksten-
sie?
- (b) Hoe word die applikatiewe
vorm van werkwoordstamme
gevorm?
3. (a) What is the semantic implica-
tion of the applicative exten-
sion?
- (b) How is the applicative form of
the verb stem brought about?

THUTÔ YA MASHOMÊ A MABËDI LE METSO Ë MERARO (23)

23.0 SEPHEÔ

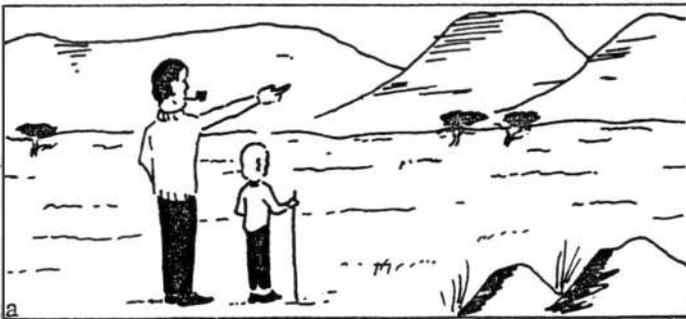
1. Hoe om handelinge uit te druk wat veroorsaak word — om iets te *laat, te help, te maak, plaasvind.*
1. How to communicate actions which are caused to happen — *to let, to help, to make* something happen.
2. Die kousatiewe ekstensie.
2. The causative extension.

23.1 MANTSWE*

-bõntsha, -rêkisa, -tsamaisa, -sëbêdisa, -tsubisa, -jêsa, -kênya, -phedisa, -búisa, -rwádisa, -lwantsha, -badisa, -rõbatsa, -bíntsha, -faola.

23.2 PHETAPHETÔ

TAËLÔ 1: PHETA, O ITHUTÊ TSË LATÊLANG:



Bõna! Moñná ó ètsá éng? Moñná ó *bõntshá* mohlankáná dithába. Moñná ó ètsa éng?

[.....]

Ë, ó *bõntshá* mohlankáná dithába.



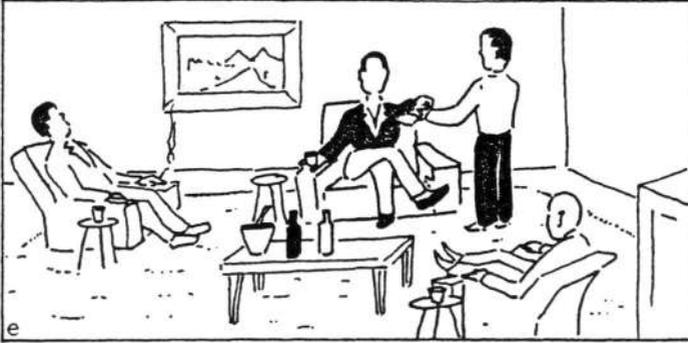
b
 Bóna! Ralebéńkélé ó étsa éng? Ó rékísétsá batho díjó. Mońná ó rékísétsá batho díjó lebéńkeléng. Ó étsáng lebéńkeléng? [.....]



c
 Mohlankána ó étsa éng móna? Mohlankána ó fáólá sefáté. Ó sébédisá sekéré* ho fáólá dífáté.
 P h e t a : [.....]



d
 Mosadí ó étsa éng móna? Ó tsámáísá ngwaná. Ó étsa éng?
 É, ó tsámáísá ngwaná. [.....]



Baǎná bá étsa éng?

[.....]

É, baǎná bá á tsuba. Émpa: moǎná ó tsubisa baǎna.

Pheta:

[.....]



Ngwaná ó étsa éng?

[.....]

É, ngwaná ó a já. Émpa: mosadí yèná ó étsa éng?

[.....]

Mosadí ó jésá ngwaná. Ó jésá ngwaná.

TAÊLÔ 2: JWALĚ, PHETA DITSHWANTSHÔ TSĚNA O ITHUTĚ KA HLŌHŌ. MANTSWE KE ANA*:

-bǒntsha -rĕkisa -tsamaisa -tsubisa -jesa

23.3 MANOLLÔ

23.3.1 Steeds is die werkwoord ons tema. Hierdie keer leer ons hoe om handeling of prosesse te laat, of te

23.3.1 The verb is still our theme. This time we learn how to communicate actions or processes which are caused

maak, of te help doen. Ons noem hierdie soort prosesse *kousatiewe prosesse*.

23.3.2 Om kousatiewe prosesse uit te druk, word die kousatiewe morfeem *-is-* tussen die werkwoord se wortel en sy uitgang *-a* ingevoeg, vgl.

-rékisa (laat koop; verkoop), **-tsubisa** (laat rook, tabak/sigarette aanbied), **-búisa** (laat praat), **-tsamaisa** (laat loop, help loop, lei, bestuur), **-sébédisa** (laat werk, gebruik), **-jésa** (kos gee, laat eet), **-kénya** (laat ingaan, insit), **-phedisa** (laat leef), **-rwádisa** (laat dra, laat aantrek — aan die voete), **-lwantsha** (teenstaan, beveg), **-badisa** (laat lees/leer/tel), **-róbatsa** (aan die slaap maak, laat lê), **-bíntsha** (laat sing, dirgeer), ens.

23.3.3 Die kousatiewe vorm van die werkwoord sluit altyd 'n voorwerp (of veronderstelde voorwerp) in. 'n Kousatiewe werkwoord is dus altyd oorganklik. Onoorganklike stamme word deur die kousatiewe ekstensie oorganklik gemaak vgl. die stam **-tsamaya**, wat **-tsamaisa** (laat loop, help loop, aanjaag, bestuur) word:

Mmê o tsamaisa ngwana. (Moeder help die kind loop.), en

Monghadi Pulê o tsamaisa lekala lëna la Lefapha la Thutô. (Mnr Pulê bestuur hierdie tak van die Departement van Onderwys.)

23.3.4 Stamme wat in hulle oorspronklike vorm reeds 'n voorwerp kan neem (oorganklik is), word deur dié morfeem dubbeloorganklik gemaak, vgl.

to happen. Such processes are called *causative processes*.

23.3.2 To express causative processes the causative morpheme *-is-* (or variants of that) are inserted between the verbal root and its ending *a*, cf.

-rékisa (to cause to buy, to sell), **-tsubisa** (to cause to smoke, to offer tobacco/cigarettes), **-búisa** (to cause to speak), **-tsamaisa** (to cause to walk, to help to walk, to lead, to drive, to manage), **-sébédisa** (to cause to work, to use), **-jésa** (to feed, to cause to eat), **-kénya** (to insert, to put into, to allow into), **-phedisa** (to support, to cause to live, to refresh), **-rwádisa** (to cause to carry, to help to carry), **-lwantsha** (to oppose, to fight), **-badisa** (to cause to read/teach/count), **-róbatsa** (to put to sleep, to cause to lie down); **-bíntsha** (to cause to sing, to conduct — a singing group).

23.3.3 The causative form of the verb always includes an object (or an implied one). A causative verb therefore is always transitive. Intransitive stems are made transitive by the causative extension, cf. the intransitive stem **-tsamaya**, which becomes **-tsamaisa** (to cause to walk, to help to walk, to lead, to drive, to manage):

Mmê o tsamaisa ngwana. (Mother helps the child to walk.), and

Monghadi Pulê o tsamaisa lekala lëna la Lefapha la Thutô. (Mr Pulê manages this section of the Department of Education.)

23.3.4 Stems which are transitive in their original form, become double transitive when used with the causative extension, cf.

Ralebènkêlê o rëkisa mmê diêta.
(Die winkelier laat ma skoene koop.)

Hier is die twee voorwerpe **mmê** en **diêta**.

23.3.4 Daar is heelwat kousatiewe stamme waarvan die kousatiewe implikasie verlore geraak het, vgl.

-disa (vee oppas), **-ëtsisa** (naboets), **-fafatsa** (so 'n bietjie reën), **-hlapanya** (te sweer, 'n eed neem — hier word die variasie **-ny-** as kousatiewe morfeem gebruik), **-lakatsa** (begeer — met **-ts-** as variant), **-lëotsa** (skerp maak), **-nyatsa** (berispe), **-putsa** (te vergoed, kompenseer), **-rörisa** (prys), **-senya** (skend, beskadig), **-thëtsa** (bedrieg), **-thusa** (help), **-utswa** (steel), **-hlatswa** (was), **-tshedisa** (vertrous), ens.

23.3.5 Laat ons nou let op die variasies wat u in die **PUISANŌ** en ook hierbo teengekom het:

(a) Wanneer stamme 'n **n** in die laaste lettergreep het, word **-tsh-** tussen die wortel en die uitgangs **a** ingevoeg, vgl.

-bôna > **-böntsha** (wys)
-lwana > **-lwantsha** (beveg)
-bina > **-bintsha** (laat sing)

* 'n Klein aantal stamme neem **-tsh-** of **-ny-**, maar die **-ny-** variant is in sulke gevalle meer gebruiklik:

-këna > **-kënya** (laat ingaan, insit)
(palatalisasie)

-lekana > **-lekanya** (vergeelyk) (palatalisasie)

(b) By 'n klein aantal enkellettergrepige stamme soos **-ja**, **-tjha**, **-nwa**, en **-shwa** word die kousatiewe morfeem

Ralebènkêlê o rëkisa mmê diêta.
(The shopkeeper causes mother to buy shoes.)

Here the two objects are **mmê** and **diêta**. There are many causative stems of which the causative meaning had disappeared, cf.

-disa (to herd), **-ëtsisa** (to imitate), **-fafatsa** (to rain a little — this stem uses the variant **-ts-**), **-hlapanya** (to swear, to take an oath — here the variant morpheme **-ny-** is used), **-kgutsa** (to keep quiet), **-lakatsa** (to desire), **-lëotsa** (to sharpen), **-nyatsa** (to reprimand, to scold), **-putsa** (to reward, to compensate), **-rörisa** (to praise), **-senya** (to destroy, to spoil), **-thëtsa** (to deceive), **-thusa** (to help), **-utswa** (to steel), **-hlatswa** (to wash), **-tshedisa** (to console, to comfort), etc.

23.3.5 Let us now look at the variations you have noticed in the **PUISANŌ** and also in the above section:

(a) When a stem has **n** in its final syllable, **-tsh-** is inserted between the root and its **-a** ending, cf.

-bôna > **-böntsha** (show)
-lwana > **-lwantsha** (fight)
-bina > **-bintsha** (conduct)

A small number of stems take **-tsh-** or **-ny-** though the **-ny-** variant is more likely to be used, cf.

-këna > **-kënya** (let enter, put in)
-lekana > **-lekanya** (compare) (palatalisation)

(b) A small number of monosyllabic stems such as **-ja**, **-tjha**, **-nwa**, **-shwa**, spell the causative morpheme **-es-**, cf. **-jesa**, **-tjhesa**, **-nwesa** and **-shwesa**.

-es- gespel, vgl. **-jesa**, **-tjhesa**, **-nwesa**, **-shwesa**.

(c) Tweelettergrepige stamme wat **l** in hul laaste lettergreep het, ondergaan klankverharding of plosivering, m.a.w. die **l** word 'n **d**, vgl.

-phela > **-phedisa** (laat leef)
-bala > **-badisa** (laat lees/tel)
-rwala > **-rwadisa** (laat dra)

(d) Wanneer stamme drie lettergrepe het met **l** in die laaste lettergreep afrikatiseer daardie **l** tot **ts**, vgl.

-rôbala > **-rôbatsa** (aan die slaap maak)

-kgathala > **-kgathatsa** (moeg maak)

-makala > **-makatsa** (verbaas)

Dieselfde gebeur met 'n klein aantal stamme wat slegs tweelettergrepig is, vgl.

-tlala > **-tlatsa** (vol maak)

(e) Die stam **-sëbëtsa** se kousatiewe vorm is **-sëbëdisa**.

23.3.6 Kousatiewe stamme word volgens die bekende reël negatief gemaak, nl. deur die negatiefmorfeem **ha**, gevolg deur die betrokke voorwerp se skakel, gevolg deur die kousatiewe werkwoordstam waarvan die uitgang **-e** is, vgl.

Kgabëdi ha a mpöntshe tjhêlêtê ya hae. (Kgabëdi wys my nie sy geld nie).

23.3.7 Let daarop hoe die kousatiewe morfeem (en sy variante) alle **ê** en **ô** vokale wat hom voorafgaan, tot **ë** en **ö** verhoog.

(c) Bisyllabic stems having **l** in their last syllable, change the **l** to **d** — a process we have called plosivation:

-phela > **-phedisa** (cause to live)

-bala > **-badisa** (cause to read/count)

-rwala > **-rwadisa** (cause to wear/help carry)

(d) Trisyllabic stems having **l** in their last syllable, change the **l** to **ts**, cf.

-rôbala > **-rôbatsa** (to cause to sleep)

-kgathala > **-kgathatsa** (to cause to become tired)

-makala > **-makatsa** (to astonish)

This process is called affricatisation. The same happens to a small number of bisyllabic stems, cf.

-tlala > **-tlatsa** (to fill)

(e) The causative form of **-sëbëtsa** is **-sëbëdisa**.

23.3.6 Causative verbs are made negative according to the now wellknown rule, using **ha** as negative morpheme, followed by the subject concord, which is followed by the verb stem with the ending **-e**, cf.

Kgabëdi ha a mpöntshe tjhêlêtê ya hae. (Kgabëdi does not show me his money.)

23.3.7 Note that the causative morpheme (and its variants) raise all preceding **ê** and **ô** vowels to **ë** and **ö**.

23.3.8 In **THUTÔ YA 35** we shall again discuss the causative morpheme, also

23.3.8 In **THUTÔ YA 35** gesels ons weer oor die kousatiewe morfeme en oor hulle kombineerbaarheid met bv. die applikatiewe morfeme.

showing how it may combine with the applicative morpheme, for example.

23.4 HO ITLHAHLOBA

- 1. (a) Wat is die betekenisimplikasie van die kousatiefekstensie?
- (b) Hoe word werkwoordstamme kousatief gemaak?

- 1. (a) What is the semantic implication of the causative extension?
- (b) How are verb stems made causative?

TAÊLÔ 2: QÊTÊLA:

-sëbëtsa + -isa	=	[.....]
-kêna + isa	=	[.....]
-phela + -isa	=	[.....]
-bua + isa	=	[.....]
-rwala + isa	=	[.....]
-lwana + isa	=	[.....]
-bala + -isa	=	[.....]
-rôbala + -isa	=	[.....]
-bina + -isa	=	[.....]



THUTÔ YA MASHOMÊ A MABËDI LE METSO È MENÊ (24)

240 SEPHEÔ

- | | |
|--|--|
| 1. Hoe om <i>toestande</i> uit te druk
waarin iets of iemand verkeer. | 1. How to communicate <i>states</i> in
which something or somebody
finds itself. |
| 2. 'Ek is honger. Ek is nie honger
nie.' | 2. 'I am hungry. I am not hungry.' |
| 3. 'Hy/sy is hier. Hy/sy is nie hier
nie.' | 3. He/she is here. He/she is not
here.' |
| 4. Sotho se sewe mooi maniere van
<i>dra</i> . | 4. Sotho's seven sweet ways of
<i>carry</i> . |

24.1 MANTSWE*

re ká nná rá re; -rôbala/-rôbêtse; -dúla/-dútse; -éma/-éme; -tlála/-tlétse;
-tshwára/-tshwêre; -rwála/-rwêtse; -shwá/shwélê; -apara/-apêre; -nôna/
nônnê; ôta/-ôtlê; -qêta/-qêtlê; -kêna/-kêne; -tla/-tlilê; -fêla/fêdilê;
-fihla/fihlilê; -lapa/-lapilê; kápa; kgámélô.

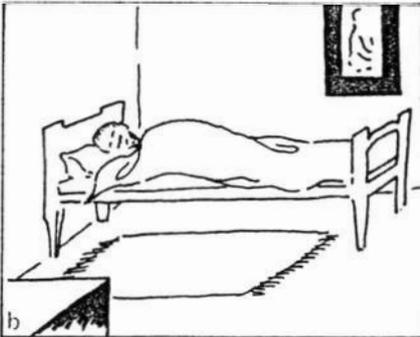
24.2 PUISANÒ

TAÈLÒ 1: SHÈBA DITSHWANTSHÒ O ITHUTÈ MANTSWE A MATJHA:



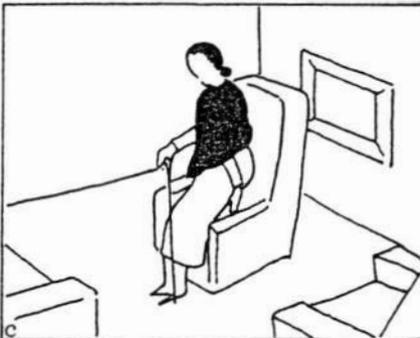
Moínámohóló ó ètsa éng?
Moínámohóló ó á hlobola.
Ré ká ríná ra re: Moínámohóló ó á
ròbala.

Jwálè, shèba setshwántshò sá (b):



Jwálè, mòna*, moíná ó ròbètse.
Ó ètsa éng?

[.....]
É, ó ròbètse. Ha á ròbale. Ó
ròbètse.



Mosádímohóló, kápa, nkgóno ó
ètsáng?

[.....]
Nkgónó ó á dúla.

Jwálè shèba setshwántshò sá (d):



Jwālē, nkgónó ó dútse. Ha á dúle. Ó dútse. Há* nkgónó á dúla, ó yá ho dúla. Émpa jwālē, setshwántshōng sá (d) ó dútse.

Ó étsáng?

[.....]

É, ó dútse.



Jwālē, mōna, nkgónó ó á èma. Ó bàtlá ho tsamaya.

Shèbá setshwántshō sá (f):



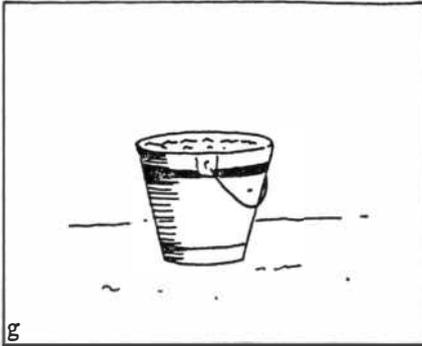
Mōna, nkgónó ó ème. Ha á ème. Ó ème.

Há* nkgónó á èmá, ó yá* ho èma. Émpa jwālē, setshwántshōng sá (f) ó ème.

Ó étsáng?

[.....]

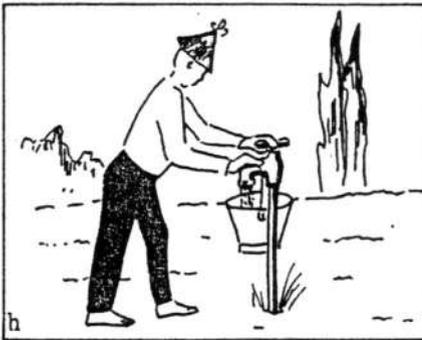
É, ó ème.



Ké kgáméló*. Kgáméló é tlétsé mētsí.

Phetá: [.....]

Jwálē, shēbá setshwántshō sá (h):
Mōo é á tlála. Émpa setshwántshóng
sēna* é tlētse.



É, mōna kgáméló é á tlála.

Phetá: [.....]

Émpa setshwántshóng sá (g) é
tlētse.



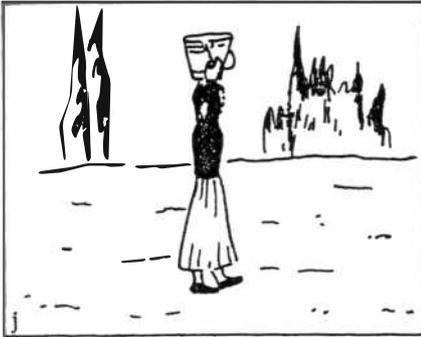
Moíná ó tshwéré kgáméló.

Kgáméló é tlétsé mētsí.

Phetá: [.....]

É, moíná ó tshwére kgáméló
letsóhóng.

Phetá: [.....]

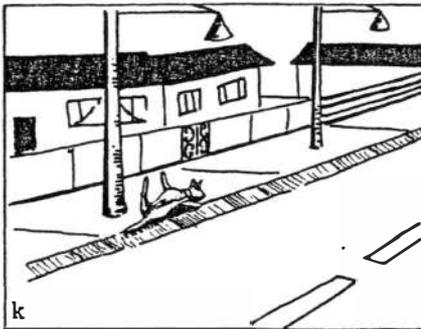


Mosádi, mōna, ó *rwētsé* kgámélò. Ó
rwētsé kgámélò hlóhóng*.

Phetá:

[.....]

É, ó *rwētsé* kgámélò hlóhóng.



Ntjá é étsá éng?

É, é *rōbētse*. Émpa, hántlēntlē* é
shwélé. É *shwélé*. Phetá:

[Ntja.....]

24.3 MANOLLÔ

24.3.1 Steeds is die werkwoord ons tema. Hier kom ons die belofte in **THUTÔ YA MASHOMĒ A MABĒDI (20)** na, nl. om meer aandag te gee aan statiewe werkwoordprosesse — aan toestande waarin die onderwerp kan verkeer.

24.3.2 In die toestandsvorm lyk die werkwoordstam net soos die perfektum (**THUTÔ YA 20**). Perfektumvorme druk dus óf perfektum (d.w.s. voltooide handeling) uit, óf toestande — afhange van die taalgebruikssituasie. Ons kan dit ook andersom formuleer en sê: toe-

24.3.1 The verb is still our theme. Here we keep our promise of **THUTÔ YA MASHOMĒ A MABĒDI (20)**, namely to explain how to communicate stative verbal processes — in other words how to express states in which a subject may find itself.

24.3.2 The stative form of the verb agrees with the perfect form of the verb. Perfect forms therefore either communicate perfect processes (i.e. completed actions) or states — depending on the language usage situation. We may also formulate it the other way round by saying that stative forms

standsvorme druk òf toestande òf voltooide handeling uit — afhange van die taalgebruiksituasie. 'n Toestand is nie 'n voltooide proses nie, maar 'n heersende vorm of situasie. Die illustrasies behoort u te help om die verskil tussen 'n heersende proses en 'n voltooide proses te verstaan.

24.3.3 Kyk na illustrasie (a). **Monnamoholo o a rôbala** beteken *die ouman gaan slaap*. Die proses is nog aan die gang. In (b) egter beteken **Monnamoholo o rôbêtse** *die ouman slaap*. Hy is in 'n slapende (soms ook lêende) posisie of toestand.

24.3.4 Die perfektumvorm van **-rôbala** is **-rôbêtse**. Alle wortels wat op **-al-** eindig, neem **-êtse** as agtervoegsel vir die perfektum of toestandvorm. Vgl. bv. ook:

-tlala (vol word) > **-tlêtse** (vol wees)

-rwala (op die kop of aan die voete plaas of aantrek) > **-rwêtse** (op die kop dra of aantrek aan die voete — skoene).

24.3.5 Kyk na illustrasie (c). **Nkgono o a dula** beteken *Ouma gaan sit*. Die *gaan-sit proses* is nog aan die gang. In (d) egter beteken **Nkgono o dutse** *Ouma sit*. Sy is in 'n sittende toestand. Die perfektum of toestandvorm van **-dula** is **-dutse**. Wortels wat op **-ul-** of **-ol-** eindig, neem **-tse** as perfektum of toestandagtervoegsel, vgl.

-bula (oopmaak) > **-butse** (oop wees)

-thola (stil word) > **-thotse** (stil wees)

-kula (siek word) > **-kutse** (siek wees)

-hola (opgroei, groot word) > **-hotse** (groot wees).

either communicate stative processes or perfect processes (i.e. completed processes) — it all depends on the situation of language usage. A state is not a completed action; it is a continuing process. The illustrations may help you to distinguish *continuing* processes from *completed* ones.

24.3.3 Look at illustration (a). **Monnamoholo o a rôbala** here expresses *The old man goes to sleep*. The action is in progress. In (b) however, **Monnamoholo o rôbêtse** conveys *The old man is sleeping*. He is in a sleeping 'state'; also a lying position or state.

24.3.4 The perfect or stative form of **-rôbala** is **-rôbêtse**. All verbal roots ending on **-al-** take **-êtse** in the perfect or stative, cf.

-tlala (to become full) > **-tlêtse** (to be full) *

-rwala (to place on the head/to put on the head or feet) > **-rwêtse** (to carry on the head/to wear on the head or feet).

24.3.5 Look at illustration (c). **Nkgono o a dula** means *Granny is going to sit down*. The process is still in progress. In (d) however, **Nkgono o dutse** means *Granny is sitting*. She is in a state of *sitting down*.

24.3.6 The perfect or stative form of **-dula** is **-dutse**. Verbal roots ending on **-ul-** or **-ol-** take **-tse** in the perfect or stative. Also cf.

-bula (to open) > **-butse** (to be open)

-thola (to become quiet) > **-thotse** (to be quiet)

-kula (to become ill) > **-kutse** (to be ill)

24.3.6 In (d) beteken **Ha nkgono a dula, o ya ho dula**: *As ouma gaan sit, gaan sy om te sit.*

24.3.7 Kyk na illustrasie (e). **Nkgono o a êma**, beteken *Ouma staan op*. In 'n ander situasie kan dit ook *gaan staan* beteken. In (f) egter beteken **Nkgono o êmê**. *Ouma staan*. Sy is in 'n staande toestand.

24.3.8 Die perfekturn van toestandvorm van **-êma** is **-ême**. Die vorm van verskeie stamme wat op **-ma** of **-na** eindig is **-e**, in plaas van **-ilê**, vgl.

-kêna > **-kêne** (binne wees)

-bônana > **-bônane** (het mekaar gesien)

-utlwana > **-utlwane** (het mekaar gehoor)

24.3.9 Kyk na illustrasie (g). **Kgamêlô e tlêtse mêtši**, beteken *Die emmer is vol water*. In (h) egter word daar nog water ingetap. Daarom word daar gesê: **Kgamêlô e a tlala**. (Die emmer word vol.)

24.3.10 Kyk na illustrasie (i). **Monna o tshwêre kgamêlô**, beteken hier *Die man dra die emmer/hou die emmer vas*. Dit is weer 'n toestandsvorm.

24.3.11 Stamme wat op **-ara** eindig neem **-êre** as perfekturn van toestandsvorm, vgl. bv. ook:

-apara (aantrek) > **-apêre** (aanhê)

-jara (op een skouer tel) > **-jêre** (op een skouer dra)

24.3.12 Kyk na illustrasie (j). **Mosadi o rwêtse kgamêlô**, beteken *Die vrou dra*

-hola (to grow up) > **-hotse** (to be grown up)

24.3.6 In (d) the sentence **Ha nkgono a dula, o ya ho dula** conveys (*When granny sits down, she goes to sit down.*)

24.3.7 Look at illustration (e). **Nkgono o a êma**, expresses *Granny is standing up*. In a different situation it may also communicate *She is going to stand*. In (f) however, **Nkgono o ême**, conveys *Granny is standing/Granny stands*. She is in a standing state.

24.3.8 The perfect or stative form of **-êma** is **-ême**. Likewise quite a number of stems having **-ma** or **-na** as their final syllable take the variant **-e** instead of **-ilê**, cf.

-kêna > **-kêne** (to be inside)

-bônana > **-bônane** (have seen each other)

-utlwana > **-utlwane** (have heard each other)

24.3.9 Look at illustration (g). **Kgamêlô e tlêtse mêtši**, expresses *The pail (or bucket) is filled with water*. In (h) however, the water is still being poured into it. Therefore it is said: **Kgamêlô e a tlala**. (The pail becomes full.)

24.3.10 Look at illustration (i). **Monna o tshwêre kgamêlô** means: *The man carried (or holds) a pail*. Again this is a stative form.

24.3.11 Stems ending on **-ara** take **-êre** as their perfect or stative forms. Also cf.

-apara > **-apêre** (to wear)

die emmer op haar kop.

24.3.12 Kyk na illustrasie (k). **Ntja e shwelē.**, beteken *Die hond is dood*. Hy is in 'n doore toestand. Ons het in **THUTÔ YA 20** daarop gewys dat die perfektum of toestandsvorm van sekere enkellettergrepige stamme soos **-shwa**, **-elē** gespel word in plaas van **-ilē**.

24.3.14 Om saam te vat: die toestandsvorm is dus inderdaad soos hy genoem word: hy druk 'n toestand uit. Afrikaanssprekendes ondervind probleme met dié vorm omdat die Afrikaanse werkwoord nie verandering ondergaan wanneer dié vorm gebruik word nie. Vir dié vorms in Sotho moet mens 'n aanvoeling ontwikkel en die korrekte modifikasie van die stamme ken.

24.3.15 Kom ons gesels oor enkele van die perfektum en/of statiewe vorme wat u in die volgende seksie moet verskaf. **-Fihla** (aankom), **-lapa** (honger word), **-qêta** (klaar word), **-ôta** (maer word), **-tla** (kom) en **-rata** (liefhê), volg die normale reël, nl. dat **-ilē** die plek van die uitgangs **-a** inneem. Hierdie stamme se statiewe vorme word baie gebruik, vgl.

Ó fihlilē. (Hy is hier. Hy het aangekom.)

Ke lapilē. (Ek is honger.)

Ke qétlilē. (Ek is klaar.)

Péré é ótlilē. (Die perd is maer.)

Ntaté ó tliilē. (Pa is hier. Pa het gekom.)

Sekere stamme wat **-na** of **-ma** as

-jara > -jère (to carry; to carry on one shoulder)

24.3.12 Look at illustration (j). **Mosadi o rwëtse kgamêlô**, expresses *The woman carried a pail on her head*.

24.3.13 Look at illustration (k). **Ntja e shwelē**, expresses *The dog is dead*. It is in a state of being dead. We said in **THUTÔ YA 20** that the perfect or stative forms of certain monosyllabic stems is spelt **-elē** instead of **-ilē**, as is the case here with **-shwa** which is spelt **-shwelē**.

24.3.14 To recap: very much like its name discloses, the stative form communicates continuing or prevailing actions in which a subject may find itself. In English the stative often coincides with the “-ing” suffix added to the verbs. This however, is not always the case. To use the Sotho form correctly one has to gradually develop an attentiveness for it, and know the correct modification of the verb stem.

24.3.15 Let us now discuss some of the perfect and/or stative forms you had to give in the following section. **-Fihla** (to arrive), **-lapa** (to become hungry), **-qêta** (to finish), **-ôta** (to become lean), **-tla** (to come) and **-rata** (to love), take the basic modification whereby the ending **-a** is replaced by **-ilē**. The stative forms of most of these stems are often used, cf.

Ó fihlilē. (He is here; he has arrived.)

Ke lapilē. (I am hungry.)

Ke qétlilē. (I have finished.)

Péré é ótlilē. (The horse is lean.)

laaste lettergreep het, neem òf 'n verdubbelde n of m + -ë, of soms -ilë, vgl.

-nôna (vet word) > -nônnë (vet wees)

-rêma (kap) > -rëmmë of -rëmilë (het gekap)

-lema (ploeg) > -lemmë of -lemilë (het geploeg)
(elisie en nasaalbyvoeging)

Maar -kêna word slegs -këne!

-Fêla (opraak, eindig) het ook twee moontlike vorme, nl. -fêtse en ook -fëdilë (op/gedaan wees). Let daarop dat die l in -fêla plosiveer tot d wanneer die i van -ilë daarnaas stelling in-neem.

24.3.16 Soos u dikwels opgemerk het, kom daar by baie stamme meer as een variant van die perfektum of toestandsvorm voor. Kyk gerus in PAROZ se *ENGLISH-SOTHO DICTIONARY* Vir ons doel is die korrekte gebruik van een variasie genoegsaam.

24.3.17 Dit het nou tyd geword dat ons die negatief van die perfektum of statief behandel — steeds binne die INDIKATIEF MODUS, d.w.s. *wanneer 'n spreker die proses wat hy uitdruk as 'n selfstandige stelling of mededeling benader wat nie juis afhanklik is van 'n voorafgaande proses of gelyktydig daarmee verloop nie*. Terloops ALLE ontkenningsvorme wat u tot dusver teengekom het, is vorme wat tot die INDIKATIEF MODUS behoort. Die formule vir die negatief van die perfektum of toestandsvorm is:

negatiefmorfeem ha +

Ntaté ó tliilë. (Dad is here. Dad has come.)

Certain stems ending on -na or -ma either take a reduplicated n or m or the basic -ilë, cf.

-nôna (to become fat) > -nônnë (to be fat; to be in good condition)

-rêma (to chop) > -rëmmë/-rëmilë (to have chopped)

-lema (to plough) > -lemmë/-lemilë (to have chopped)

But -kêna becomes -këne!

-Fêla (to get finished, to end) has two possible forms: -fêtse and also -fëdilë (to be finished; to have ended). Note how the l plosivate to become d when vowel i appears after it.

24.3.16 As you have often noticed some stems may take more than one form for its perfect or stative. You will also notice this in PAROZ's *ENGLISH-SOTHO DICTIONARY* For our purpose the ability to use one form correctly will suffice.

24.3.17 Time has now come briefly to outline how to communicate the negative of the perfect and stative form. Remember we discuss these forms within the framework of the INDIKATIVE MOOD, i.e. *the mood used when a speaker approaches the actions he wants to communicate as an autonomous statement, not necessarily depending on a preceding action or the one happening simultaneously with it*. ALL negative forms we have had thus far belong to the INDIKATIVE MOOD. The formula for the perfect or stative is as follows:

onderwerpskamel van die betrokke onderwerp (as die onderwerp aan kl 1 behoort, is die onderwerpskamel altyd **a**) +

'n morfeem wat die perfektum a genoem word +

die *werkwoordstam in sy oorspronklike vorm*, vgl.

Ke kgathětse. (Ek is moeg) maar:
Ha ke a kgathala. (Ek is *nre* . . .)

Ho lokilē. (Dit is goed.) maar:
Ha ho a loka. (Dit is *nre* . . .)

O nēpilē. (Jy is reg.) maar:
Ha o a nēpa. (Jy is *nre* . . .)

Ke qētilē. (Ek is klaar.) maar:
Ha ke a qēta. (Ek is *nre* . . .)

O lapilē. (Hy/sy is honger.) maar:
Ha a a lapa. (Hy/sy is *nre* . . .)

O rōbětse. (Hy/sy slaap.) maar:
Ha a a rōbala. (Hy/sy slaap *nre*.)

Molatōdi o ilē. (. . . is weg.) maar:
Molatōdi ha a a ya. (. . . is *nre*)

Mokōtla o tlětse pōōne. (Die sak is vol mielies.) maar:
Mokōtla ha o a tlala pōōne. (Die sak is *nre*...)

Senokwane se utswitsē baesekele ya ka. (Die skurk het my fiets gesteel) maar:
Senokwane ha se a utswa baesekele ya ka. (Die skurk het *nre* . . .)

Leqhēku le tlilē. (Die oue van dae het gekom.) maar:
Leqhēku ha le a tla. (Die oue van

negative morpheme **ha** +

concord of the relevant subject (if the subject belongs to class 1 the concord is **a** instead of **o**) +

a morpheme which is called the perfect **a** +

the *verb stem in its original form*, cf.

Ke kgathětse. (I am tired.) but:
Ha ke a kgathala. (I am *not* . . .)

Ho lokilē. (It is fine.) but:
Ha ho a loka. (It is *not* . . .)

O nēpilē. (You are right.) but:
Ha o a nēpa. (You are *not* . . .)

Ke qētilē. (I have finished.) but:
Ha ke a qēta. (I have *not* . . .)

O lapilē. (He/she is hungry.) but:
Ha a a lapa. (He/she is *not* . . .)

O rōbětse. (He/she is asleep.) but:
Ha a a rōbala. (He/she is *not* . . .)

Molatōdi o ilē. (Molatōdi has gone) but:
Molatōdi ha a a ya. (. . . has *not* . . .)

Mokōtla o tlětse pōōne. (The bag is full of maize.) but:
Mokōtla ha o a tlala pōōne. (The bag is *not* . . .)

Senokwane se utswitsē baesekele ya ka. (The crook has stolen my bicycle.) but:
Senokwane ha se a utswa baesekele ya ka. (The crook has *not* . . .)

Leqhēku le tlilē. (The old man has come.) but
Leqhēku ha le a tla. The old

dae het *nie* gekom *nie*.)

Kgarebē e rwētse katiba ē tshēhla.
(Die jong meisie dra 'n geel hoed.)
maar:

Kgarebē ha e a rwala katiba ē tshēhla. (Die jong meisie dra *nie* 'n geel hoed *nie*.)

In die spreektaal sal u vind dat die onderwerpskakel en die negatiewe *a* aan-eenlopend gepraat word. **Ha a a lapa.** sal bv. klink na ***Ha aa lapa.** of selfs ***Haaa lapa.** **Ha e a rwala** sal bv. klink na ***Ha yaa rwala.** **Ha o a tlala** sal weer klink soos ***Ha waa tlala.**

24.3.18 Nou oor enkele ander taalgebruiksverskynsels in hierdie eenheid.

- **Mōna** in (b) beteken *hier*. Kyk by **THUTŌ YA 15**. Dit is 'n demonstratiewe voornaamwoord wat by lokatiewe (plekbepalende) naamwoorde gebruik word.

- **Kapa** in (c) is 'n voegwoord wat of beteken. Maar wanneer die eerste letter deurgaans met 'n hoofletter geskryf word, beteken dit *Kaapstad* of *Kaap-provinsie*.

- **Ha** in (d) is 'n voegwoord wat as beteken. Wanneer die onderwerp van die sin aan klas 1 behoort (soos by illustrasie (d)) word die onderwerpskakel ná **ha a** i.p.v. **o** (weer soos in (d)).

- **O ya ho dula** in (d) beteken *Sy gaan om te sit*. Die werkwoordstam **-ya** (gaan), word hier hulpwerkwoordelik gebruik en word dan deur die hoofwerkwoord in sy infinitiewe vorm gevolg. Dáár is die hoofwerkwoord **ho dula**. Kyk ook na **O batla ho tsamaya**.

man/woman has not . . .)

Kgarebē e rwētse katiba ē tshēhla.
(The girl wears a yellow hat.) but:
Kgarebē ha e a rwala katiba ē tshēhla. (The girl does not . . .)

In the spoken language you will notice that the subject concord and the negative *a* are articulated continuously. Thus **Ha a a lapa**, will sound like ***Ha aa lapa**, or even **Haaa lapa**. **Ha e a rwala**, will sound like **Ha yaa rwala**, while **Ha o a tlala**, will sound like ***Ha waa tlala**.

24.3.18 Now some more features of language usage in this unit:

- **Mōna** in (b) expresses *here*. See demonstrative pronoun used with locative nouns.

- **Kapa** in (c) is a conjunction expressing *or*. When spelt with a capital letter throughout it means Cape Town or Cape Province — a loan-word derived from the Afrikaans *Kaapstad*.

- **Ha** in (d) is another conjunction expressing *if*. When used with nouns of class 1 (as illustration (d)) the subject concord following **ha** changes to **a** (again as in the illustration).

- **O ya ho dula** in (d) expresses *she goes to sit down*. The verb stem **-ya** (to go) here is used as a deficient verb stem. It is then followed by the main verb in the infinitive mood. The main verb here is **ho dula**. Also look at **O batla ho tsamaya**. *She wants to walk*, in (c). Please do also read our explanation about **-batla** in **THUTŌ YA 19**. Also look at illustration (f) of this unit.

- **Séna** in illustration (g), is a

Sy wil loop in (e). Kyk ook na die verduideliking om **-batla** in **THUTŌ YA 19**. Kyk ook na **O ya ho êma** in (f), hierdie les.

- **Séna** in illustrasie (g), is 'n demonstratiewe voornaamwoord van klas 7 en beteken *hierdie*.

- Let op die lokatiewe gebruik van **letsôhō** en **hlôhō** in (i) en (j):

letsôhōng en **hlôhōng**. Let ook daarop dat die lokatiewe morfeem **-ng** alle **ê** en **ô** vokale wat hom in die naamwoord voorafgaan, verhoog na **ë** en **ö**.

- **Empa** in illustrasie (k) is 'n voegwoord wat maar beteken.

- **Hantlëntlê** in (k) is 'n bywoord wat *eintlik of in werklikheid* beteken. Lees asseblief weer wat oor **hantlê** gesê is in **THUTŌ YA 16**.

24.3.19 Ons het in hierdie les met verskillende stamme kennisgemaak wat een of ander vorm van *dra* uitdruk. Kom ons hersien hulle kortliks:

-tshwëre (met die *hand* vashou; aan die *hand* dra; ook in meer figuurlike sin: *behandel*.)

-rwëtse (op die kop dra — soos 'n hoed of 'n emmer; of aan die voete dra — soos skoene)

-apëre (klere dra/aanhê)

Vgl. ook:

-ëmëre (swanger wees)

-sikëre (op die skouers dra)

-pepilê (op die rug dra, 'abba')

demonstrative pronoun of class 7. It expresses *this*.

- Note the locative use of **letsôhō** and **hlôhō** in (i) and (j) respectively, which is **letsôhōng** and **hlôhōng**. Also note how the locative morpheme **-ng** raises all preceding **ê** and **ô** vowels in the noun to become **ë** and **ö**.

- **Empa** in illustration (k) is another conjunction signifying *but*.

- **Hantlëntlê** in (k) is an adverb signifying *actually*.

24.3.19 In this lesson we have come across different stems expressing some implication of *to carry*. Let us recap them briefly:

-tshwëre (to *hold*/to carry with the *hand*; to *treat*)

-rwëtse (to carry on the head; to wear shoes or a hat)

-apëre (to wear clothes; to be dressed).

Also cf.

-ëmëre (to be pregnant)

-sikëre (to carry on the shoulders)

-pepilê (to carry on the back)

-jëre (to carry; to carry on one shoulder).

-jère (gewoonweg dra; of op een skouer dra).

24.4 HO ITLHAHLOBA

Verstaan u?

Do you follow?

Ke lapilè. Mosëbëtsi ke o qêtîlè. Ke thabilè. Jwalè ke batla ho ja. Hantlèntlè dijô ke motswallè wa ba sèbëtsang. Ke nèpilè, kapa tjhè?

TAËLÔ 2: QËTËLA:

-fihla + -ilè	= [.....]
-lapa + -ilè	= [.....]
-nôna + -ilè	= [.....]
-qêta + -ilè	= [.....]
-kêna + -ilè	= [.....]
-ôta + -ilè	= [.....]
-fêla + -ilè	= [.....]
-tla + -ilè	= [.....]
-apara + -ilè	= [.....]
-rôbala + -ilè	= [.....]
-shwa + -ilè	= [.....]
-tlala + -ilè	= [.....]
-êma + -ilè	= [.....]
-tsamaya + -ilè	= [.....]
-rata + -ilè	= [.....]

THUTÔ YA MASHOMÊ A MABËDI LE METSO Ë MEHLANO (25)

25.0 SEPHEÖ

Die doelwit van hierdie eenheid is om vas te stel in watter mate u 'n ononderbroke mededeling kan begryp wat merendeel gebaseer is op taalvorme wat reeds gebruik is.

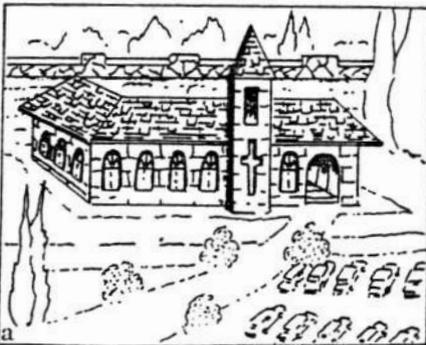
The objective of this unit is to determine to what extent you can comprehend an uninterrupted piece mainly compiled from language you have already used.

25.1 MANTSWE*

mosuwê, Modímo, ho Modímo, há, há háê, -fúmána, ba nê ba rate, motswállê, ë nngwe, hántlêtlê, hahólo, mmê, lentswé.

25.2 KUTLWISISO

TAËLÔ 1: BALA, O ARABË
DIPOTSÔ TSË LATËLANG



Ntatê ke monna ha se mosadi. Ntatê ke moruti ya rutang kërêkëng. Nna, ke moithuti ya balang dibuka. Ke ithuta sekölöng. Sekölöng mosuwê o böntsha ditshwantshô. O re* ruta ho bua Sesotho* ka ditshwantshô.

Söntaha kërêkê e tlêtse batho. Batho ba tliê kërêkëng ho rapêla. Ba tliê ho utlwa lentswe la Modimo. Moruti o ba* batlêla kgôtsô ho Modimo. Batho ba rata Modimo. Ba rata ho utlwa lentswe la hae. Batho ba ratang Modimo ha ba lwane. Ba a ratana, ba a utlwana.



Kërëkëng batho ba a rapêla, mme ba a bina. Ha ba bina ba ëma. Mme ha ba rapêla, banna ba ëme. Basadi, bôna, ba dutse.

Haë* basadi ba bang ba phêhêla banna le bana ba bona dijô. Bana ba rata dijô. Ba lapilê*. Ha re fihla* haë, re fumana* ntja ya rona e shwelê. Jwalê bana ba a ila*. Ba nê ba rata ntja ya* bôna. Ntja ke motswallê wa bana. Ntatê o tla rêkêla bana ntja ë nngwe.

25.3 MANOLLÔ

25.3.1 Die doel van hierdie eenheid was om vas te stel in watter mate ons 'n ononderbroke mededeling kan begryp wat merendeel gebaseer is op taal wat ons reeds gebruik het. Dit is dus nog 'n **Kutlwisisô**.

25.3.1 The objective of this unit was to determine to what extent we were able to comprehend an uninterrupted piece mainly compiled from language we have already used. It is therefore another **Kutlwisisô**.

25.3.2 Hoe het u gevaar? Vergelyk u antwoorde in **HO ITLHAHLOBA** met die volgende:

25.3.2 How did it go? Compare the answers you have given in the **HO ITLHAHLOBA** with the following:

(a) Moruti ke motho ya rutang kërëkëng.

(a) Moruti ke motho ya rutang kërëkëng.

(b) Mosuwê o re ruta ho bua Sesotho.

(b) Mosuwê o re ruta ho bua Sesotho.

(c) Lentswe la Modimo ke Biblee.

(c) Lentswe la Modimo ke Biblee.

(d) Re utlwa Lentswe la Modimo kërëkëng.

(d) Re utlwa Lentswe la Modimo kërëkëng.

(e) Batho ba rapêla kërëkëng.

(e) Batho ba rapêla kërëkëng.

(f) Ha moruti a ruta batho ba mamêtse.

(f) Ha moruti a ruta batho ba mamêtse.

(g) Banna ba ëme, ha moruti a rapêla.

(g) Banna ba ëme ha moruti a rapêla.

(h) Basadi, bôna, ba dutse.

(h) Basadi, bôna, ba dutse.

(i) Ĕ, bana ba rata dijō. Ba di fumana hae.

(j) Ha ba fihlilē haē, ba fumana ntja ya bōna e shwelē.

(k) Ntja ke motswallē wa motho.

(l) Ntatē o tla rēkēla bana ntja ē nngwe.

(i) Ĕ, bana ba rata dijō. Ba di fumana haē.

(j) Ha ba fihlilē haē, ba fumana ntja ya bōna e shwelē.

(k) Ntja ke motswallē wa motho.

(l) Ntatē o tla rēkēla bana ntja ē nngwe.

25.3.3 Ons bespreek nou 'n aantal taalverskynsels wat nie voorheen teengekom is nie.

● *Die voorwerpskakel*

U tref twee voorwerpskakels in hierdie THUTŌ, nl. **re** (ons) en **ba** (hulle). Die skakel verteenwoordig sy voorwerp in 'n sin. Dit verskyn onmiddellik voor die werkwoordstam, vgl.

O re ruta ho bua Sesotho. (Hy leer ons Sesotho praat.)

Moruti o ba batlēla kgōtsō ho Modimo. (Die predikant vra vir hulle vrede by God.)

Hier is 'n lys van die persone en klasse se voorwerpskakels:

1ste p.e.

ñ

1ste p.m.

rē

2de p.e.

ò

2de p.m.

lè

3de p.e. (kl 1)
mò (kl vv mo-)

kl 3

ò (kl vv mo-)

de p.m. (kl 2)
bà (kl vv ba-)

kl 4

è (kl vv me-)

25.3.3 We will now discuss a number of linguistic items which did not feature directly previously

● *The object concord*

There are two object concords in this THUTŌ, namely **re** (we) and **ba** (they). The concord represents its object in a sentence. It appears just before the verb stem, cf.

O re ruta ho bua Sesotho. (He teaches us to speak Sesotho.)

Moruti o ba batlēla kgōtsō ho Modimo. (The minister seeks peace for them from God.)

Here is a list of object concords of persons and classes:

1st p.s.

ñ

2nd p.s.

ò

3rd p.s. (cl 1)

mò (cl prf mo-)

cl 3

ò (cl prf mo-)

1st p.p.

rē

2nd p.p.

lè

3rd p.p. (cl 2)

bà (cl prf ba-)

cl 4

è (cl prf me-)

kl 5
lè (kl vv le-)

kl 6
à (kl vv ma-)

cl 5
lè (cl prf le-)

cl 6
à (cl prf ma-)

kl 7
sè (kl vv se-)

kl 8
dì (kl vv di-)

cl 7
sè (cl prf se-)

cl 8
dì (cl prf di-)

kl 9
è (kl vv n(e))

kl 10
dì (kl vv din-)

cl 9
è (cl prf n(e))

cl 10
dì (cl prf din-)

kl 14
bò (kl vv bo-)

kl 6
à (kl vv ma-)

cl 14
bò (cl prf bo-)

cl 6
à (cl prf ma-)

kl 15
hò (kl vv ho-)

cl 15
hò (cl prf ho-)

kl 16
hò (kl vv fa-)

cl 16
hò (cl prf fa-)

kl 17
hò (kl vv ho-)

cl 17
hò (cl prf ho-)

kl 18
hò (kl vv mo-)

cl 18
hò (cl prf mo-)

● In **THUTÔ YA 16** het ons reeds gesels oor die klankveranderinge wat plaasvind wanneer die voorwerpskalkel van die 1ste persoon, enkelvoud, nl. **n-**, voor werkwoordstamme met sekere konsonante optree. Bestudeer dit asseblief weer!

● Die lokatiefmorfeme **ho-** en **ha-**

Wanneer **ho-** voor 'n naamwoord optree, het dit 'n lokatiewe betekenis wat *by/van* beteken. Wanneer die naamwoord 'n persoon aandui, het dit die implikasie van *by/van* (so en so) persoonlik, vgl.

Ho Modimo. (By/van God.)

Wanneer **ha-** voor 'n naamwoord ver-

● In **THUTÔ YA 16** we discussed sound changes occurring when the object concord of the 1st person, singular which is **n-**, is used before verbs with certain initial consonants. Please study them again!

● The locative morphemes **ho-** and **ha-**

When **ho-** appears before a noun it conveys the meaning of *at/from*. When the noun refers to a person it conveys the meaning of *at/from* so and so personally, cf.

Ho Modimo. (From God.)

When **ha-** appears before a personal noun, it conveys the meaning of

skyn beteken dit *by/van (so en so) se plek*, vgl.

Ha Tsiëtsi. (By Tsiëtsi se plek.)

● *Die voegwoord mme*

Dit druk *en* uit. Ons moet dit nie verwar met **mmê** (moeder) nie. Ook nie **le** wat 'n konnektiewe morfeem is nie. Terwyl **le** woorde koppel, koppel **mme** sinne.

● *Twee nuwe werkwoordstamme*

Maak gerus die stamme **-fumana** (kry, vind) en **-lla** (huil, begeer, verlang) u eie. E.g. is 'n voorbeeld van 'n resiprokale werkwoordstam waarvan die resiprokale betekenis verstar het. In **-lla** dra die eerste **l** die volle waarde van 'n lettergreep, vgl. **l-la**.

● *Die hulpwerkwoordstam -në*

Verskeie kere het ons reeds na hulpwerkwoorde verwys, vgl. **THUTÔ YA 20 en 24**. Daar het ons dit gehad oor die hulpwerkwoordelike gebruik van die werkwoordstamme **-batla** en **-ya** wat telkens deur hul hoofwerkwoorde in die infinitiewe vorm gevolg word, d.w.s. met die onderwerpskakeel **ho** gevolg deur die betrokke werkwoordstam.

In **MATHE LE LELEME II** gaan ons veel meer met die hulpwerkwoord te doen kry. Hier vestig ons graag u aandag op die eerste oorspronklike hulpwerkwoordstam wat in die kursus opduik, nl. **-në**. Sy betekenis: *het/was*, vgl.

Ba në ba rata ntja ya bôna. (Hulle het van hulle hond gehou.)

at/from (so and so's) place, cf.

Ha Tsiëtsi. (At/from Tsiëtsi's (place)).

● *Conjunction mme*

This conjunction conveys the meaning of *and*. Do not confuse it with **mmê** (mother) though! Also do not confuse it with the connective morpheme **le**. This **le** connects words, whereas **mme** connects sentences!

● *Two new verb stems*

Do learn the stems **-fumana** (to find) and **-lla** (to cry; to want; to desire). The first mentioned is another example of a stem in which the reciprocal implication has disappeared. In **-lla** the first **l** has full syllabic value, cf. **l-la**.

● *Deficient verb stem -në*

We have referred to deficient verbs several times before, cf. **THUTÔ YA 20 and 24**. There we discussed the use of **-batla** and **-ya** as deficient verbs. These verbs are called deficient because they cannot function as independent verbs, they therefore have to be supported or assisted by their main verbs. When ordinary verbs are used as deficient verbs the main verb always assumes the form of the infinitive, i.e. **ho** followed by the relevant verb stem.

In **MATHE LE LELEME II** we will see a lot more of these verbs. Here we would like to draw your attention to the first original deficient verb stem featuring in this course, which is **-në**. It conveys the meaning of *have/have been/was/were*, or the past tense form of English verbs using *-ed*, cf.

Ba në ba rata ntja ya bôna. (They lov-

-Nē is 'n soort *tydsaanduidende* hulpwerkwoord. Hy dui aan dat 'n handeling in die verlede aan die gang was.

Laat ons die struktuur van 'n eenvoudige sin met die hulpwerkwoord **-nē** herhaal: die hulpwerkwoord gebruik 'n onderwerpskakeel net soos 'n selfstandige werkwoord. Hy moet egter deur 'n sg. hoofwerkwoord gevolg word. Daarom moet die onderwerpskakeel herhaal word, vgl. **Ba nē ba rata**, met **ba nē** die hulpwerkwoord en **ba rata** die hoofwerkwoord.

Ná -nē kan die hoofwerkwoord verskeie *tydvorme* aanneem, vgl. *onvoltooid*, *voltooid*, *toestand*, *toekomstige vorm*, ens. vgl.

Ba nē ba rēkilē. (Hulle het gekoop.)

Ba nē ba kgathētse. (Hulle was moeg.)

Ba nē ba tla rēka. (Hulle sou koop.)

● **Ntja ē nngwe**

Hierdie is 'n enumeratiewe adjektiefkonstruksie waarna ons ook in eenheid 16 onder **ba bang** verwys het. Sal u dit weer lees?

ed their dog. They were fond of their dog.)

-Nē is also called a *tense forming* deficient verb — it conveys a process or action which continued some time in the past.

Let us recap the structure of a simple sentence with a deficient verb: these verbs use a subject concord just like autonomous verbs. They must, however, be followed by the so-called main verb. Therefore the subject concord has to be repeated, cf. **Ba nē ba rata**, with **ba nē** being the deficient verb and **ba rata** being the main verb or complement.

Following the deficient verb -nē, the main verb may assume many different *tense forms*, cf. *imperfect*, *perfect*, *stative*, *future*, etc., cf.

Ba nē ba rēkilē. (They had bought.)

Ba nē ba kgathētse. (They were tired.)

Ba nē ba tla rēka. (They would buy.)

● **Ntja ē nngwe**

This is an enumerative adjectival construction to which we have referred in **THUTÔ YA 16** when discussing **ba bang**. Will you read it again?

25.4 HO ITLHAHLOBA

TAÊLÔ 1: ARABA DIPOTSÔ TSĒ LATÊLANG.

- (a) Moruti ke motho ya ètsang eng?
- (b) Mosuwè o ètsa eng?
- (c) Lentswe la Modimo ke eng?
- (d) Re utlwa lentswe la modimo kae?

- (e) Batho ba ètsa eng kërèkèng?
- (f) Batho ba ètsa eng ha moruti a ruta?
- (g) Banna ba ètsa eng ha moruti a rapêla?
- (h) Basadi, bôna, ba ètsa eng?
- (i) Na bana ba rata dijô? Ba fumana dijô kae na?
- (j) Ha ba fihlilè haë, ba fumane eng?
- (k) Ntja ke eng ya motho?
- (l) Ntatè o tla ètsètsa bana eng?



THUTÔ YA MASHOMÊ A MABËDI LE METSO Ë TSHELËTSENG (26)

26.0 SEPHEÓ

Die doelwit van hierdie eenheid is weer 'n keer om vas te stel in watter mate u 'n ononderbroke eenheid kan begryp wat merendeels gebaseer is op taalvorme wat reeds gebruik is.

Again the objective of this unit is to determine to what extent you can comprehend an uninterrupted communication mainly compiled from language forms you have already used.

26.1 MANTSWE*

polasing, têng, bóhlê, re, molemô, thabô, mosébési, ho na lé, hahólohólo, mongá, yóná, óhó!, dipitsá, jwang, -nwélê, -jélê, sebaka, -amohêla, ë bonóló, tsé monáte, kgélê!, -kgutlêla, hápê.

26.2 KUTLWISISÓ

TAËLÔ 1: BALA, O ARABÊ DIPOTSÔ TSË LATÊLANG



Maobane re ilê kërêkêng. Kajêno re tla ya polasing.

Ke polasi ya ntatê Malefêtsane. Re tla ya têng ka bèse. Bana bôhlê ba sekôlô ba a ya. Bèse e tsamaya ka tselâ, ha e tsamaye nahêng. Mesuwê e mebêdi e tsamaya le rona. Yôna e a re tsamaisa. Ho na le dihekê tsê pêdi tselêng.

Ntatê Malefêtsane le mmê Mmamalefêtsane ke batho ba molemô*. Ba re amohêla* ka thabô*. Ha re fihla mōo* mmê Mmamalefêtsane o tla re fa* dijô le kôfi. Ntatê Malefêtsane o tla re bôntsha dikgômo tsa hae le dinku le dipêrê, le mosêbêtsi wa polasi.

Polasing ho na le dintja tsê hlano le dikatse tsê nnê. Ho na le difatê le thaba. Dikgômo di fula thabêng. Dinku di robêtse tlasa difatê. Dintja di rata ho bapala hara dikgômo le dinku.

Ntatê Malefêtsane o na le bashanyana ba banê. Empa ha ba têng. Ba ilê tôrôpông, sekôlông. Bashanyana ba hae ba rata ho disa dikgômo le dintja nahêng.

Jwalê ntatê Malefêtsane o tlisa pêrê. Ke monna ya ratang haholo ho palama pêrê. Mosêbêtsing wa hae o sêbêdisa pêrê. Jwalê rona bana re fumana sebaka sa ho palama pêrê ya hae. Ke pêrêê bonôlô. E rata batho, haholoholo monga yôna.

Ntatê Malefêtsane o tsuba pêipi ya hae. O tsubisa mesuwê ya rona. O tshêha ha bana ba palama pêrê.

Bana ba bang ba bapala le dintja. Basetsana, bôna, ba bapala le dikatse. Empa, ôhō!, dintja le dikatse ha di ratane. Ha di bônana di a lwana. Bahlankana ba rêmêla mmê Mmamalefêtsane patsi. Yêna o tla re phêhêla dijô tsê monate.

Jwalê mmê Mmamalefêtsane o tlisa dijô. Dipitsa di tlêtse dijô tsê monate. Kgêlê!

. . . Jwalê re tla tsamaya. Re tla kgutlêla haê. Rona bôhlê re tla dumêdisa ntatê Malefêtsane le mosadi wa hae.

Ôhō! Hosane re tla ya sekôlông hapê.

26.4 MANOLLÔ

26.3.1 Die doel van hierdie eenheid was weer 'n keer om vas te stel in watter mate ons 'n ononderbroke mededeling kan begryp wat merendeels gebaseer is op taal wat ons reeds gebruik het. Dit is dus weer 'n

26.3.1 Again the objective of this unit was to determine to what extent we were able to comprehend an uninterrupted piece mainly compiled from language we have already used. It is therefore another *Kutlwisisô*.

Kutlwisisô.

26.3.2 Hoe het u gevaar? Vergelyk u antwoorde in die HO ITLHAHLOBA met die volgende:

- (a) Maobane re ilê kërêkëng.
- (b) Kajëno re tla ya polasing.
- (c) Re ilê polasing ka bëse.
- (d) Ke ntatê Malefëtsane le mmê Mmamalefëtsane.
- (e) Ntatê Malefëtsane le mmê Mmalefëtsane ke batho ba molemô.
- (f) Polasing ho na le dintja (tsê hlano) le dikatse (tsê nnê).
- (g) Tjhê, dintja le dikatse ha di ratane.
- (h) Bana ba nwelê kôfi kapa teê, mme ba jelê dijô.
- (i) Hosane re tla ya sekölöng hapê.
- (j) Maobane re ilê kërêkëng.

26.3.3 Laat ons nou die taalverskynsels bestudeer wat vir die eerste keer voorgekom het:

- **Polasing** (kl 9)

Hierdie lokatief is afgelei van die Afrikaans *plaas*. Hier druk dit *op/by die plaas* uit.

- **Tëng**

'n Bywoord wat *hier/daar(heen)* uitdruk, cf.

- **Ó tëng.** (Hy(sy is hier.)

26.3.2 How did it go? Compare the answers you have given in the HO ITLHAHLOBA with the following:

- (a) Maobane re ilê kërêkëng.
- (b) Kajëno re tla ya polasing.
- (c) Re ilê polasing ka bëse.
- (d) Ntatê Malefëtsane le mmê Mmamalefëtsane.
- (e) Ntatê Malefëtsane le mmê Mmalefëtsane ke batho ba molemô.
- (f) Polasing ho na le dintja (tsê hlano) le dikatse (tsê nnê).
- (g) Tjhê, dintja le dikatse ha di ratane.
- (h) Bana ba nwelê kôfi kapa teê, mme ba jelê dijô.
- (i) Hosane re tla ya sekölöng hapê.
- (j) Maobane re ilê kërêkëng.

26.3.3 Let us now study the linguistic items which appear for the first time:

- **Polasing** (cl 9)

This locative is adopted from the Afrikaans *plaas*. Here it serves to signify *on/at the farm*.

- **Tëng**

This is an adverb which expresses *here, there(to)*, cf.

Ó tëng. (He/she is here.)

The negative in the INDICATIVE MOOD is achieved by using negative

Die negatief in die INDIKATIEF-MODUS word verkry deur die negatiefmorfeem *ha* + onderwerpskakel + *tëng*, vgl.

Ha a tëng. (Hy/sy is nie hier/daar nie.)

- **Bóhlë**

Hierdie is 'n kwantitatiewe voornaamwoord van kl 2 en druk *almal* uit, vgl. **Baná bóhlë** (Al die kinders)

- **Tsela** (kl 9)

'n Naamwoord wat 'pad' beteken.

- **Mesuwë é mmëdi**

Dit is 'n adjektiefstuk wat bestaan uit die relatiefkakel *ë* (afgelei van die onderwerp *mesuwë*) + die adjektiefkakel *me* (hier is die skakel identies aan die klasvoorvoegsel) + die adjektiefstam *-bëdi* (twee).

- **Yóná e a re tsamaisa**
(Hulle vergesel ons)

Oor die verskillende woorde in die sin het ons al gesels. Ons noem dit hier om weer 'n keer die *plaasvervangende funksie* van die absolute voornaamwoord *yóna* (kl 4) te beklemtoon. Dit verwys na *mesuwë* wat in die voorafgaande sin gebruik is. Ons beklemtoon ook weer die *plaasvervangende funksie* van die voorwerpskakel *re*. *Re* verteenwoordig die absolute voornaamwoord *rona*, wat die uitsluitlike verteenwoordiger is van die 1ste persoon enkelvoud.

- **Dihëkë** (kl 10, *hek*)

'n Leenwoord afgelei van die Afrikaans *hek*.

morpheme *ha* + subject concord + *tëng*, cf.

Ha a tëng. (He/she is not here/there.)

- **Bóhlë**

This is a quantitative pronoun of cl 2, signifying *all/everybody*, cf.

Baná bóhlë (All children)

- **Tsela** (cl 9)

A noun meaning *road*.

- **Mesuwë é mmëdi**

This is an adjectival phrase consisting of relative concord *ë* (derived from *mesuwë*, the subject), + adjectival concord *me-* (here the concord is identical with the class prefix), + adjectival stem *-bëdi*, 'two'

- **Yóná e a re tsamaisa**
(They accompany us)

The different words of this sentence have been discussed already. We mention it here to stress the *substituting function* of the absolute pronoun, *yóna* (cl 4). It refers to *mesuwë* which was used in the foregoing sentence. We also want to stress the *substituting function* of the object concord *re*. *Re* represents the absolute pronoun *rona* which is the representative of the 1st person plural.

- **Dihëkë** (cl 10, 'gates')

This is another word adopted from Afrikaans — this time from "hek"

- **Molemô** (cl 3 'goodness/kindness')

- **Molemô** (kl 3, *goedheid/gaafheid*)

Dit is 'n abstrakte naamwoord. Kyk na lys in **THUTÔ YA 13**. **Batho ba molemô** is hier 'n naamwoordelike relatiewe stuk. Die naamwoord **molemô** word gebruik om die naamwoord **batho** te kwalifiseer.

- **Thabô** (kl 9, *vreugde/blydskap/plesier*)

- **Móo** (daar)

Dit is 'n demonstratiewe voornaamwoord van die lokatiefklasse. **Ha re fihla móo**, beteken *Toe ons daar kom*.

- **-Fa** (werkwoordstam, gee)

Nog 'n enkellettergrepe stam.

- **Ho na le** (daar is)

Hierdie is 'n assosiatiewe kopulatiewe konstruksie wat saam met die onverbonde onderwerpskakeel **ho** gebruik word. Kyk weer **THUTÔ YA 17**.

- **Thaba** (kl 9, *berg*)

- **Hará** (tussen)

Lees **THUTÔ YA 8** weer 'n keer

- **Sebaka** (kl 7, *plek/geleentheid*)

Kyk **THUTÔ YA 14**.

- **Pêrê ë bonôlô** ('n Mak perd)

Bonôlô is 'n naamwoord van kl 14 waarin baie abstrakte naamwoorde gehuisves word — kyk **THUTÔ YA 32**. In 'n naamwoordelike relatiewe stuk gebruik, druk dit dikwels *mak/maklik/sag* ens. uit.

This is an abstract noun. See list in **THUTÔ YA 13**. **Batho ba molemô** here is a nominal relative phrase. The noun **molemô** is used to qualify the noun **batho**.

- **Thabô** (cl 9, *happiness/joy/gladness*)

- **Móo** (there)

This is a demonstrative pronoun of the locative classes. **Ha re fihla móo**, means, *When we arrive there*.

- **-Fa** (v stem, to give)

Another monosyllabic verb stem.

- **Ho na le** (There is)

This is an associative copulative construction used with the independent subject concord **ho**. See **THUTÔ YA 17** once more.

- **Thaba** (cl 9, *mountain*)

- **Hará** (between)

Read **THUTÔ YA 8** again.

- **Sebaka** (cl 7, *place/opportunity*)

See **THUTÔ YA 14**.

- **Pêrê ë bonôlô** (A tame horse)

Bonôlô is a noun of class 14 in which many abstract nouns are found — see **THUTÔ YA 32**. Used in a nominal relative phrase it often expresses *tame/easy/soft* etc.

- **Pëipi** (cl 9, *pipe*)

Adopted from the Afrikaans *pyp*.

- **Pëipi** (kl 9, *pyp*)

Afgelei van die Afrikaans *pyp*.

- **Öhö!** (O!)

’n Tussenwerpsel dikwels gebruik as uitroep van *verbasing*.

- **Mongá** (eienaar van)

Mong (nw kl 1) (eienaar, meneer), word gekombineer met sy besitskakele wa en saamgetrek tot **mongá**.

- **Monate** (kl 3, *lekkerte/genot/plezier*)

Die naamwoordelike relatiewe stuk **dijô tsë monate** druk *lekker kos* uit.

- **Kgëlä!** (Maskas!)

’n Tussenwerpsel gebruik om ’n soort *verbasing/verwondering* uit te druk.

- **Re tla kgutlëla haë**
(Ons sal terugkeer huis toe)

-Kgutla is ’n werkwoordstam wat *terugkeer* beteken. In sy applikatiewe vorm beteken **-kgutlëla** *terugkeer* na.

- **Hapë** (weer, nog)

Nog ’n bywoord.

- **Öhö!** (Oh!)

An interjection often used in an exclamation of *astonishment*.

- **Mongá** (owner of)

Mong (n cl 1) (owner, mister, sir), is combined with its possessive concord wa and contracted to **mongá**.

- **Monate** (cl 3, *nicety/sweetness/joy*)

The nominal relative phrase **dijô tsë monate** expresses *delicious food*.

- **Kgëlä!** (Gee! Goodness!)

Another interjection used to express a form of *astonishment/wonder*.

- **Re tla kgutlëla haë** (We will return home)

—**Kgutla** is a verb stem expressing *to return*. In its applicative form, **-kgutlëla** signifies *to return to*.

- **Hapë** (again)

This is another adverb.

26.4 HO ITLHAHLOBA

TAËLÔ 1: DIPOTSÔ KE TSËNA:

- Maobane re ilë kae?
- Kajëno re tla ya kae?
- Re ilë polasing ka eng?
- Ke mang ya dulang polasing?

- (e) Ntatē Malefētsane le mosadi wa hae ke batho ba jwang*?
- (f) Ho na le eng polasing?
- (g) Na dintja le dikatse di a ratana?
- (h) Bana ba nwelē eng, mme ba jelē eng polasing?
- (i) Hosane re ya kae?
- (j) Maobane re ilē kae?



THUTÔ YA MASHOMÊ A MABËDI LE METSO Ë SUPILËNG (27)

27.0 SEPHEÔ

Hoe om *versoeke, wense, opdragte*
en *bevele* uit te druk.

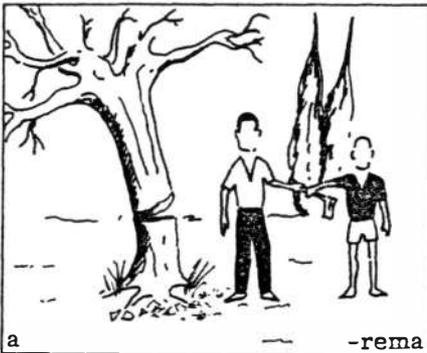
How to communicate *requests,*
wishes, instructions and commands.

27.1 MANTSWE*

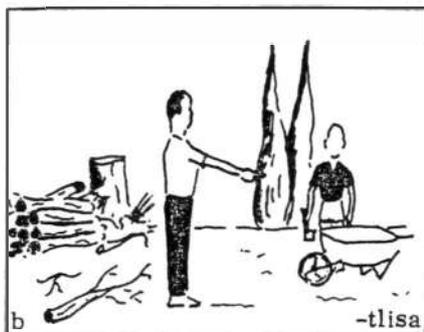
se rôbê, ká yóná, máméláng, ithutêng, se bapáléng, árábáng, -shápa,
keribaa, lapêng, ka matla, bómádimabé, ò mongata.

27.2 PUISANÔ

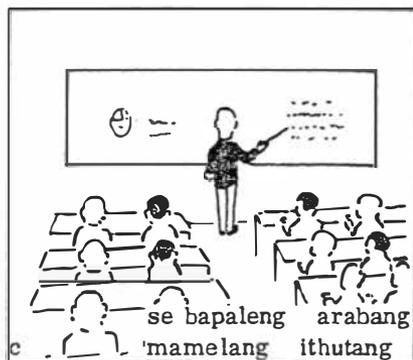
TAËLÔ 1: SHËBA DITSHWANTSHÔ, O ITHUTÊ KA HLÔHÔ:



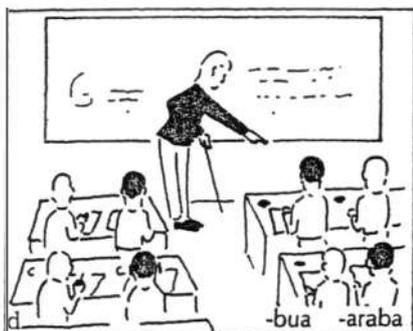
“Rêma sefátê, Pülê!”
“Se rôbê ka selêpê!”



“Ho lókilē. Jwálē, tlišá keribáa. Patsí é yá lapéng. Basadí bá tlá bésa molló ká yóná.”



“Máméláng baná! Íthúténg ká matla! Se bapáléng! Mosébétsí ké ó mongáta. Árábáng dipotsó tsá ka!”



“Búa, búa moshányána! Árába!

“Óhō, ká bómádímabé moshémáné ha á tsébe! Mosúwé ó tlá mo shápa.”

27.3 MANOLLÔ

27.3.1 Die doel van hierdie THUTÔ is om te leer hoe om wense, versoeke of bevele uit te druk. 'n Wens, 'n versoek

27.3.1 The aim of this THUTÔ is to learn how to communicate wishes, requests, commands and instructions. A

of 'n bevel is 'n mededeling wat 'n aktiewe handeling, 'n reaksie van die aangesprokene vra. Dit kan in 'n positiewe strekking gegee word of in 'n negatiewe.

27.3.2 Kyk na illustrasie (a). 'n Man en Pulë staan by 'n boom. Die man oorhandig die byl aan Pulë en sê:

Rêma sefatê, Pulë!
(Kap die boom af, Pulë!)

27.3.3 'n Positiewe bevel of opdrag word uitgedruk deur die werkwoord met die *intonasje* van 'n opdrag te gebruik, vgl. **Rêma!** As daar terselfdertyd na 'n voorwerp verwys word, volg dit na die bevelswoord, vgl. **Rêma sefate!** As die aangesprokene ook genoem word, volg die naam van die aangesprokene na die voorwerp, vgl. **Rêma sefate, Pulë!**

27.3.4 Die opdragte in (a) gaan egter voort met:

Se rôbê ka selêpê!
(Breek dit met die byl!)

Hierdie soort opdrag/bevel word 'n *opdrag met 'n voorwerpskakel* genoem. In hierdie tweede sin (van die reeksie) word die voorwerp nie weer herhaal nie — *sefatê* word deur sy skakel *se* in die uiting verteenwoordig. In so 'n geval word die voorwerp se skakel vóór die bevelswoord geplaas, terwyl die *a* uitgang vervang word met *-ê*.

27.3.5 Kyk na illustrasie (b). Die boom is gevel en selfs in hanteerbare stukke gekap. Pa is tevrede. Hy sê: **Ho lokilê.** (Dit is goed.) Die hout moet egter verwyder word. Daarom sê hy: **Jwalê, tliša keribaa!** (Nou, bring die kruise!)

wish, or request or command is an utterance which requires a definite action from the addressee, a re-action. It may be given in a positive inclination or a negative one.

27.3.2 Look at illustration (a). There are two men standing at a tree. The one man gives an axe to Pulë, saying!

Rêma sefatê, Pulë!
(Chop down the tree, Pulë!)

27.3.3 Positive instructions are communicated by using a verb stem with the *intonation* of an instruction, cf. **Rêma!** If the object is mentioned at the same time, it follows the command, cf. **Rêma sefatê!** If the addressee is also mentioned, the name of the addressee follows the object, cf. **Rêma sefatê, Pulë!**

27.3.4 However, the instructions in (a) continue with:

Se rôbê ka selêpê!
(Crack it with the axe!)

This kind of instruction/command is called a *command with an object concord*. In this second sentence (of the series) the object is not mentioned again — *sefatê* is represented in the utterance by its concord *se*. In such an instance the concord of the object is placed in front of the verb, while the ending *-a* changes to *-ê*.

27.3.5 The tree has been chopped down and even chopped into manageable pieces. Dad is satisfied. He says: **Ho lokilê.** (That is fine!) However, the firewood must be removed. He now says: **Jwalê, tliša keribaa!** (Now, bring the wheelbarrow!) This is a *normal* instruction —

Hierdie is 'n gewone bevel met **keribaa** as voorwerp. Hy sê verder: **Patsi e ya lapëng.** (Die hout gaan werf toe.) **Basadi ba tla bësa mollô ka yôna.** (Die vroue sal daarmee vuurmaak.) Laasgenoemde twee mededelings is nie opdragte nie. Dit is gewone stelsinne in die INDIKATIEFMODUS, wat deur Pulë aangehoor word.

27.3.6 Kyk na illustrasie (c). Hierdie is 'n klaskamertoneel. Volgens die sleutelwoorde in die illustrasieraampie vind hier 'n aantal bevelsmededelings plaas. Die onderwyser sê:

Mamêlang bana! (Luister kinders!)

27.3.7 Wanneer die aangesprokenes twee of meer as twee is, word **-ng** aan die bevelswoord **gêvoeg**. Opdragte aan 'n klas (of enige groep) sal dus altyd **-ng** hê. (Ons kan **Mamêlang bana!** ook met *Luister julle, kinders!* vertaal).

27.3.8 Die volgende opdrag is:

Ithutëng ka matla!

(Studeer/leer met mag/krag/inspanning (julle!))

Hierdie opdrag *werk soos 'n bevel met voorwerpskake!* — die refleksief-morfeem **i-** verskyn voor die werkwoordstam **-ruta** en die uitgangs **-a** verander na **-ê**. Verder word dit aan meer as een persoon gegee, gevolglik word **-ng** aan die **ê-** uitgang gevoeg. Let daarop dat die **-ng** die uitgang **-ê** tot **-ë** verhoog.

27.3.9 Die onderwyser gaan voort met die eerste negatiewe opdrag waarmee ons kennismaak. Hy sê:

Se bapaleng! (Moenie speel nie!)

keribaa being-the object. He goes on: **Patsi e ya lapëng.** (The firewood goes to the yard.) **Basadi ba tla bësa mollô ka yôna.** (The women will make fire with it.) These two utterances are not commands. They are ordinary informative statements to which Pulë is listening — they belong to the INDICATIVE MOOD.

27.3.6 Look at illustration (c). This is a scene in a classroom. According to the key words in the frame of illustration quite a couple of instructional utterances are made here. The teacher says:

Mamêlang bana! (Listen children!)

27.3.7 When the addressees are two or more than two, **-ng** is added to the verb. Instructions to a class at school (or any group) will always add **-ng**. (We may also translate **Mamêlang bana** with *Listen you, children!*)

27.3.8 The following instruction is:

Ithutëng ka matla!

(Study/learn hard/with power!)

This instruction *functions* like a *command with object concord* — appearing before the verb stem is the reflexive morpheme **i-** while ending **-a** changes to **-ê**. It is furthermore directed to more than one person, consequently **-ng** has been added to the ending **-ê**. Note how the **-ng** raises **ê** to become **-ë**.

27.3.9 The teacher now continues with the first negative instruction thus far. He says:

Se bapaleng! (Don't you play!)

Dit is ook die eerste keer dat u die negatiefmorfeem **se** teenkom. Hoe-
kom is die negatief hier **se** i.p.v. **ha**? Al
die negatiewe waarmee ons tot dusver
kennis gemaak het, behoort aan die
INDIKATIEF MODUS. Dit was gewone
stelling of mededelings wat nie juis 'n
aktiewe handeling, 'n reaksie, van die
hoorders verwag het nie. Maar die tipe
mededelings waarmee in hierdie
THUTÔ gewerk word, verskil. Hulle is
bevele, opdragte, wense, versoeke
wat 'n aktiewe handeling, 'n reaksie,
van die aangesprokene verwag. Hulle
behoort nie meer aan die indikatief-
modus nie, maar aan die IMPERA-
TIEF MODUS. Dié modus gebruik **se** as
negatiefmorfeem!

27.3.10 Die onderwyser gaan voort
met 'n gewone kopulatiewe medede-
ling in die indikatief. Hy sê:

Mosëbëtsi ke ö mongata.
(Die werk is baie.)

(Hy kon ook gesê het: **Mosëbëtsi ke
mosëbëtsi ö mongata**, maar hy laat
die onderwerp weg uit die komple-
ment **ö mongata** omdat die relatief-
skakel **ö** die onderwerp verteenwoor-
dig en 'n herhaling daarvan dus oor-
tollig sal wees. **Ö mongata** is 'n adjek-
tiefkonstruksie met **ö** die relatief-
skakel, **mo-** die adjektiefskakel, en
-ngata die adjektiefstam wat *baie*
beteken.)

27.3.11 Die onderwyser gee nou weer
'n gewone positiewe bevel aan die
klas. Hy sê:

Arabang dipotsô tsa ka. (Antwoord
julle my vrae!)

27.3.12 Kyk na illustrasie (d). Hier is
probleme vir die leerling:

This is also the first time we meet the
negative morpheme **se**. Why the
negative here is **se** instead of **ha**? All
negatives we have met thus far belong
to the INDICATIVE MOOD. They are
ordinary informative utterances which
do not necessarily require an active
reaction from the addressee.
However, in this THUTÔ the kind of
utterances differ. They are commands,
instructions, wishes or requests which
do require an active reaction from the
addressee(s). They no longer belong to
the indicative mood, they belong to
the IMPERATIVE MOOD. This mood
uses **se** for its negative morpheme!

27.3.10 The teacher continues with an
ordinary informative utterance, using
the identifying copulative. He says:

Mosëbëtsi ke ö mongata.
(There is a lot of work.)

(He could also have said: **Mosëbëtsi ke
mosëbëtsi ö mongata**, however, he
omits the subject in the complement **ö
mongata** because it is already
represented by the relative concord **ö**,
which makes a repetition redundant.
Ö mongata is an adjectival phrase, **ö**
being the relative concord, **mo-** the
adjectival concord and **-ngata** the ad-
jectival stem, expressing *many/much*.)

27.3.11 The teacher now again gives
an ordinary positive command to his
class. He says:

Arabang dipotsô tsa ka!
(Answer *you* my questions!)

27.3.12 Look at illustration (d). This
schoolboy is in trouble:

Bua, bua moshemane!
(Speak, speak boy!) . Says the

Bua, bua moshemane!

(Praat, praat seun!), sê die onderwyser met die lat in sy hand!

Araba! (Antwoord!) — Deurgaans word een persoon aangespreek. Daarom word die werkwoordstam onveranderd — slegs met bevelsintonasie gebruik.

Die programleier sê: **Öhö, ka bomadimabe, moshemane ha a tsebe! Mosuwê o tla mo shapa!** (O, ongelukkig weet die seun nie! Die onderwyser gaan hom slaan!) Hierdie is gewone indikatiewe mededeling.

27.3.13 In die volgende seksie, **HO ITLHAHLOBA**, word die **PHETAPHETÔ** as 't ware herhaal. In die opdrag is daar twee opdragwoorde: **Pheta** en **O ithutê!** — Hoekom het lg. 'n uitgangs **-ê**, maar e.g. nie? — Omdat e.g. nie met 'n voorwerpskakeel gegee word nie.

Oor die inligting tussen hakies:

Ho motho beteken *aan een persoon*.

Ho batho beteken *aan meer as een*.

teacher holding a stick in his hand!

Araba! (Answer!) — Throughout one person is addressed. The verb is used unchanged, only with the intonation of a command.

Our programme leader remarks: **Öhö, ka bomadimabe, moshemane ha a tsebe! Mosuwê o tla mo shapa!** (Oh dear, unfortunately the boy does not know! The teacher is going to punish him!)

27.3.13 In the following section, **HO ITLHAHLOBA**, the **PHETAPHETÔ** is almost repeated. There are two keywords in the instruction itself — **Pheta!** and **O ithutê!** — Why does the last mentioned use an ending **-ê**, and the first one not? — Because the first mentioned is not accompanied by an object concord.

On the information in brackets:

Ho motho means *to one person* and

Ho batho means *to more than one*.

27.4 HO ITLHAHLOBA

TAÊLÔ 2: PHETA THUTÔ ËNA O ITHUTÊ HO SĒBĒDISA DITAÊLÔ TSĒNA. MANTSWE KE ANA:

	-rêma	= Rêma! (ho motho)
	-rôba	= Rôba! (ho motho)
kapa		= Se rōbê (ho motho)
kapa		= Se rōbêng! (ho batho)
	-tlisa	= Tlisa! (ho motho)
kapa		= Tlisang! (ho batho)
	-mamêla	= Mamêlang! (ho batho)
kapa		= Mamêla! (ho motho)
	-ithuta	= Ithutêng! (ho batho)

kapa		= Itluté! (ho motho)
	-bua	= Bua! (ho motho)
kapa		= Buang! (ho batho)
jwalë	-shapa	= [.....]

2. Hoe word 'n opdrag aan een persoon gegee?

Hoe verskil 'n *opdrag met 'n voorwerpskake!* van 'n opdrag sonder 'n voorwerpskake!

2. How is an instruction given to one person?

How does an *instruction with an object concord* differ from one without an object concord?



THUTÔ YA MASHOMÊ A MABËDI LE METSO Ë RÖBËDI (28)

28.0 SEPHEÖ

Steeds hoe om *versoeke, wense, bedes, opdrage en bevelen uit te druk.*

Still how to *communicate requests, wishes, prayers, instructions and commands.*

28.1 MANTSWE*

se latëlëng, dipelô tsöhle, sefëla, tshwárëla, á re rapëlëng, -bóka, -rōrisa, dibé, kgōtsō, o re fé, lerátō, bophelō bó bottê, -bítsa, re a lëboha, yöhle, nama, Jësu Krëstê.

28.2 PUISANÔ

TAËLÔ 1: SHËBA DITSHWANTSHÔ O ITHUTË:



“Rátáng Modímó ká peló yóhle*!
Se latëlëng nama!”

“Rátánáng ká dipeló tsóhlë
Se lwanéng! Baná bá Modímó ha bá
lwané.”

“. . . Jwálë re tlá bíná sefëla sá 444.
Á re bínéng hë!”



“Á re rapêlêng !

Morêna wá roná Jesu Krêstê. Re a o bôka ká dipeló tsóhlê tsá roná. Re a o rôrisa. Re tshwarêlê dibé tsá roná. Re rúte ho O rátá ká peló tsóhlê. Kajêno o re fê kgôtsó lé lerátó lé bophelo bó bottlê. Re a lêboha. Amên!”

TAËLÔ 2: LAËLA* KA MANTSWE A LATËLANG:

-*rêma* (ho motho); -*tlisá* (ho batho); *ithútêng* (ho?); -*áraba* (ho batho); -*búa* (ho motho); -*phêhêla* (ho basadi).

28.3 MANOLLÔ

28.3.1 Die doel van hierdie THUTÔ is steeds om wense, versoeke, opdragte en bevele te leer uitdruk. Hierdie keer spits ons ons toe op 'n situasie waarin hierdie soort taal dikwels gebruik word nl. die kerkdien.

28.3.1 The objective of this THUTÔ is still to learn how to express wishes, requests, instructions and commands. Here we concentrate on a situation in which this kind of language often features — a church service.

28.3.2 Aanvullend tot wat gesê is in par. 27.3.9 gee ons egter eers die volgende bykomende agtergrond. Wanneer 'n spreker wense, versoeke, opdragte of bevele uitdruk, gebruik hy die IMPERATIEWE MODUS. Hy benader wat hy sê as 'n handeling wat 'n aktiewe reaksie van die aangesprokene(s) vra — in teenstelling met die INDIKATIEF MODUS waarin die mededeling gewoonlik 'n stelling is wat nie noodwendig 'n aktiewe reaksie van die gespreksgenoot vereis nie. Die struktuur van die taal wat in imperatiewe en indikatiewe uitings gebruik word, verskil. Indikatiewe uitings behels gewoonlik 'n *onderwerp*, sy skakel, 'n *werkwoordstam*, 'n

28.3.2 Complementary to what has been said in par. 27.3.9 we would, however, like to add the following general information: When communicating wishes, requests, commands or instructions, a speaker uses the IMPERATIVE MOOD. He approaches what he communicates as an action which requires a definite reaction from the addressee(s) — in contrast to the INDICATIVE MOOD in which an utterance usually is a statement which does not necessarily require an active reaction from the companion. The structure of language communicating imperative and indicative actions differ. Indicative utterances normally include a *subject*, its *concord*, a *verb stem*, an object (or its concord), and

voorwerp (of sy skakel) en een of meer bepalinge; òf 'n onderwerp, 'n koplative morfeem en 'n komplement; òf negatiewe modifikasies van al hierdie met die morfeme **ha** en/of **ha se**. Imperatiewe uitings daarenteen, behels 'n gerigtheid op een of meer as een persoon (wat reeds uit die vorm van die werkwoorduitgang blyk); die onderwerpskakel figureer nie; die voorwerpskakel noodsaak die gebruik van **-ê** as uitgang in plaas van die oorspronklike **-a**; **se** word as negatiefmorfeem gebruik, ens.

28.3.3 Nou terug na die **PHETAPHETÔ**. Kyk eers na die bevoording van **TAËLÔ 1. Shêba!** (Kyk!) is 'n opdrag aan een persoon. **O ithutê!** is steeds 'n opdrag aan een persoon, maar dit is 'n opdrag met 'n voorwerpskakel — die skakel **o** verwys na die 2de persoon, na *u*. Daarom word die uitgangs **-ê** gebruik.

28.3.4 Kyk nou na illustrasie (a). Die leraar preek. Hy sê:

Ratang Modimo ka pelo yöhlê!
(Bemín die Here met die hele hart!)

Hoekom gebruik hy **Ratang?** — Omdat hy 'n groep, die gemeente, aanspreek.

(**Yöhlê** is 'n kwantitatiewe voornaamwoord verwysende na **pelo** en beteken *hele*; *hele hart*, dus.)

Hy gaan voort en sê:

Se latêleng nama!
(Moenie die vlees volg nie!) Dit is 'n opdrag in die negatief — daarom gebruik hy die negatiefmorfeem **se**. Daarom ook word die uitgangs **-a** van **-latêla** vervang met die uitgang **-e**. Steeds spreek hy die gemeente aan —

one or more *adjuncts*; òr a *subject*, a *copulative morpheme* and a *complement*; òr negative modifications of all these with morphemes **ha** and/or **ha se**. Imperative utterances on the other hand, are directed to one or more persons (which may already be seen in the shape of the verbal ending); the subject concord does not feature; the use of an object concord necessitates the replacement of the ending **-a** with **-ê**; **se** is used as negative morpheme, etc.

28.3.3 Let us now go back to the **PHETAPHETÔ**. First look at the wording of **TAËLÔ 1. Shêba!** (Look!) is an instruction to one person. **O ithutê!** ((learn)), is still directed to one person, although it is an instruction with an object concord — concord **o** refers to the 2nd person, to *you*. Therefore the ending **-ê** is used.

28.3.4 Now look at illustration (a). The minister is preaching. He says:

Ratang Modimo ka pelo yöhlê!
(Love God wholeheartedly.)

Why does he use **Ratang?** — Because he addresses a group, a congregation. (**Yöhlê** is a quantitative pronoun, meaning *whole* and refers to **pelo** — the *whole heart*.)

He goes on to say:

Se latêleng nama! (Do not follow the flesh!)

This is an instruction in the negative — therefore he uses the negative morpheme **se**. Therefore he also uses the verbal ending **-ê** instead of **-a**. He still addresses the congregation — therefore he adds **-ng** to **-e**. (**Nama** is a

daarom voeg hy -ng aan die -e. (Nama is 'n naamwoord van kl 9 wat vleis, figuurlik: vlees beteken.)

As hy voortgaan, sê die leraar:

Ratanang ka dipelo tsöhlë!
(Bemin mekaar met al julle harte!)

((-Ratana is 'n resiprokale werkwoordstam wat mekaar bemin/liefhê beteken (kyk weer THUTÔ YA 21). Dan is tsöhlë nog 'n kwantitatiewe vnw van kl 10 wat na dipelo verwys en al/die hele uitdruk.))

Nou gebruik die leraar weer 'n negatiewe opdrag:

Se Iwaneng! (Moenie twis nie!)

Bana ba Modimo ha ba Iwane.
(Kinders van die Here twis/baklei nie.) Hierdie is 'n gewone indikatiewe mededeling. So ook sy volgende mededeling ná die preek:

Jwalë re tla bina sefëla sa 444
(makgolo a manë, mashomë a manë le metso ë menë).

Maar sy volgende uiting is weer 'n versoek:

A re binëng hê! (Laat ons (dus) sing!)

Omdat dit 'n vriendelike versoek is, gebruik hy A as 'n soort tussenwerpsel (kyk verduideliking THUTÔ YA 18). Let ook daarop dat hy die voorwerpskakele re gebruik en gevolglik die uitgang -ë in plaas van a gebruik. Hy praat steeds met die gemeente, gevolglik voeg hy -ng aan sy werkwoordstam. Hê is weer daardie onvertaalbare tussenwerpsel wat handelinge dikwels volg met die impli-

noun of cl 9, expressing meat; here it is used figuratively and means flesh.)

Continuing the minister says:

Ratanang ka dipelo tsöhlë!
(Love each other wholeheartedly?)

((-Ratana is a reciprocal verb stem expressing to love each other (see THUTÔ YA 21 again). Tsöhlë is a quantitative pronoun of cl 10, conveying the idea of all, everything)).

Now the minister again uses an instruction in the negative:

Se Iwaneng! (Don't quarrel/fight!)

Bana ba Modimo ha ba Iwane.
(The children of God do not fight.)

This is an ordinary indicative utterance. So is the following one after the sermon.

Jwalë re tla bina sefëla sa 444
(makgolo a manë, mashomë a manë le metso ë menë).

However, his following utterance is again a request:

A re binëng hê!
(Let us sing (then)!)

Because this is a friendly request, he uses A as a kind of interjection (see explanation in THUTÔ YA 18). Also note that he uses the object concord re and consequently also the verbal ending -ë instead of -a. He still addresses the congregation, therefore he adds -ng to his verb stem. Hê again is that untranslatable interjection often following utterances with the implication of thus, then, etc.

kasie van *dus, dan, ens.*

28.3.5 Laat ons ook kyk na illustrasie (b).

A re rapëlêng! (Laat ons bid!)

Let op — ook op die kasset — hoe die imperatiewe **-ng** die voorafgaande ê-vokale verhoog tot ë.

Die volgende mededeling is 'n gewone vokatief waarmee God aangespreek word:

Morêna wa rona, Jësu Krêstê!
(Ons Koning/Heer, Jesus Christus!)

Die volgende mededeling is ook 'n gewone indikatiewe uiting:

Re a O bôka ka dipelo tsöhlê tsa rona. (Ons prys U met al ons harte.) Let op die lang vorm se a wat die voorwerpskakel **o** in die werkwoord **re a O bôka** voorafgaan. Let op die gebruik van die absolute voornaamwoord **rona** as besitlike voornaamwoord.

Re a O rōrisa. (Ons loef U), is insgeelyks 'n gewone indikatiewe mededeling wat dieselfde sintaktiese patroon as die vorige sin volg.

Maar **Re tshwarêlê dibe tsa rona.** (Vergewe ons ons sonde), is 'n **bede** (versoek) met 'n voorwerpskakel — vandaar die uitgang **-ê**. Let op die figuurlike gebruik van die applikatiewe werkwoordstam **-tshwarêlê** (vashou, dra), wat hier 'vergewe vir' beteken.

Re rutê. . . (Leer ons. . .) en wat daarop volg, is weer 'n **bede** (versoek) met voorwerpskakel — daarom die uitgang **-ê**.

28.3.5 Let us also look at illustration (b).

A re rapëlêng! (Let us pray!)

Note — also on the cassette — how the imperative **-ng** raises the preceding ê vowels to ë.

The utterance following is a general vocative which is used to address God:

Morêna wa rona, Jësu Krêstê!
(Our Lord, Jesus Christ!)

The utterance following is also an ordinary indicative one:

Re a O bôka ka dipelo tsöhlê tsa rona. (We praise Thee with all our hearts.) Note the **a** of the long form preceding the object concord in the verb **re a O bôka**. Note the use of the absolute pronoun **rona** as the possessive pronoun.

Re a O rōrisa. (We glorify Thee), likewise is an ordinary indicative utterance following the syntactic pattern of the previous sentence.

However, **Re tshwarêlê dibe tsa rona.** (Forgive us our sins), is a **prayer**, (a request) with an object concord — hence the ending **-ê**. Note the figurative use of the applicative verb stem **-tshwarêlê** (to hold, to carry) here expressing 'forgive for'.

Re rutê . . . (Teach us. . .) and what follows, is another prayer (request), with an object concord — hence the verbal ending **-ê**.

O re fê . . . (Give us. . .) and what follows, is another prayer — hence the ending **-ê** is used again.

O re fê . . . (Gee ons . . .) en wat daarop volg, is nog 'n *bede* met 'n voorwerpskakel en vandaar weer die gebruik van die uitgang -ê.

. . . **bophelô bô botlê** ('n mooi lewe), is 'n adjektiefkonstruksie bestaande uit die relatiefskakel **bô**, die adjektiefskakel **bo-** en die adjektiefstam **-tlê**, wat *mooi* beteken.

Let op die herhaling van die konnektiewe morfeem **le** (en) tussen die sake wat genoem word: **kgôtsô le leratô le bophelô bô botlê** (vrede en liefde en 'n mooi lewe).

MENS LEER 'N TAAL PRAAT DEUR DIE GELEIDELIKE OPEENSTAPELING VAN WOORDE, WOORDGROEPE EN SINNE BINNE BEPAALDE TAALGEBRUIKSITUASIES! . . .

. . . **bophelô bô botlê** (a good life), is an adjectival phrase consisting of the relative concord **bô**, the adjectival concord **bo-** and the adjectival stem **-tlê** expressing *good/beautiful/pretty*.

Note the repetition of the connective morpheme **le** (and) between the items mentioned: **kgôtsô le leratô le bophelô bô botlê** (peace and love and a good life).

ONE LEARNS TO SPEAK A LANGUAGE BY GRADUALLY ACCUMULATING WORDS, WORDGROUPS AND SENTENCES WITHIN SPECIFIC SITUATIONS OF LANGUAGE USAGE! . . .

28.4 HO ITLHAHLOBA

- | | |
|---|--|
| 1. Hoe word 'n opdrag aan meer as een persoon gegee? | 1. How is an instruction given to more than one person? |
| 2. Hoe word 'n opdrag met voorwerpskakel aan meer as een persoon gegee? | 2. How is an instruction with an object concord given to more than one person? |

THUTÔ YA MASHOMÊ A MABËDI LE METSO Ë RÖBONG (29)

29.0 SEPHEÔ

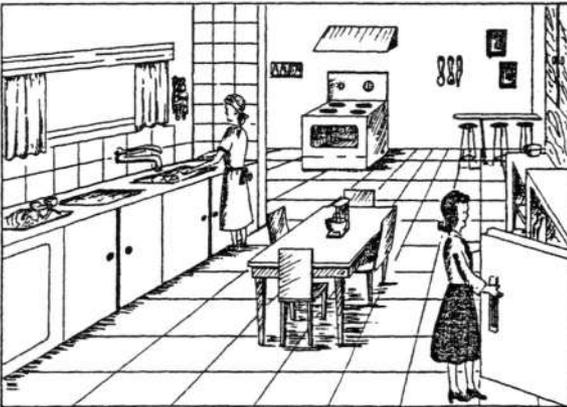
Die doelwit van hierdie eenheid is om wense, versoeke, opdragte, ens. in die situasie van die kombuis te repeteer.

The objective of this unit is to rehearse the use of wishes, requests, instruction, etc. in the situation of the kitchen.

29.1 MANTSWE*

dijána, kítjhini, ákō, mokgōtsi, mphé, fátuku, ka ntlè, dipólélò, hó lokilè, -tèkólla, kōfi, téè, sesépa, diaparò, -lata, póleshe.

29.2 PUISANÔ



Sebaka sèna ké kítjhini. Ké éng?

É, ké kitjhini. Jwálē, máméla, Mmámósá ó búísáná lé Mmámolētsáne:

Mmamosa: Akö hlatswê dijana mokgótsi . . .

Ke a lēboha. Mphê fatuku . . . Ke a lēboha.

Mmamolētsane: Sesépa sé fédílē, Mmámósá. Mphê sé seng.

Mmamosa: Hó lokilē. Ke tla se láta. Póleshé é sá lé téng?

Mmamolētsane: Tjhê, lé yóná é fédílē. Étla lé yóná, hé!*

Mmamosa: Ke tla étsa jwálō, mokgótsi!

29.3 MANOLLÓ

29.3.1 Die doel van hierdie les is om basiese imperatiewe: taalgebruik (wense, versoeke, opdragte) in die kombuis-situasie aan te wend.

29.3.1 The objective of this THUTŌ is to apply basic imperative language (wishes, requests, instructions) used in the kitchen.

29.3.2 Laat ons eers na 'n aantal van die leenwoorde kyk: **kitjhini** (kombuis), **-tēka** (tafeldek), **-tēkolla** (tafel afdek), (— om teenoorgestelde handeling uit te druk, word **-öll-** tussen die werkwoord se wortel en sy uitgang **-a** ingevoeg); **fatuku** (vadoek), **kōfi** (koffie), **teē** (tee), **sesepa** (seep), **pōleshe** (politoer), **tafolē** (tafel).

29.3.2 First note some of the loanwords: **kitjhini** (kitchen), **-tēka** (to lay the table), **-tēkolla** (to clear the table) (— to express the opposite of an action **-oll-** is inserted between the root of the verb and its ending **-a**); **fatuku** (dishcloth), **kōfi** (coffee), **teē** (tea), **sesepa** (soap), **pōleshe** (polish), **tafolē** (table).

29.3.3 Laat ons nou kortliks aan die taalgebruik aandag gee:

29.3.3 Let us briefly attend to the language used:

● **Akö hlatswê dijana.** (Was asseblief die skottelgoed.) Vir 'n verduideliking van **Akö** lees weer **THUTŌ YA 18**. Let op die uitgang **-ê** van die werkwoordstam wat op **Akö** volg.

● **Akö hlatswê dijana.** (Please wash the dishes and plates.) For an explanation of **Akö** read **THUTŌ YA 18** again. Note the ending **-ê** of the verb stem following **Akö**.

● **Mphê fatuku!** (Gee my die vadoek!) Hierdie is nog 'n versoek met die voorwerpskakeel — daarom die werkwoorduitgang **-ê**. Let op die plosivering wat intree wanneer **n** (die voorwerpskakeel van die 1ste persoon, enkelvoud), voor die werkwoordstam **-fa** kom staan. As 'n kombinasie van konsonante word ***nf** nie in Sotho aanvaar nie. Hulle word nader aan mekaar gebring deur **n** na **m** te verskuif (assimilasie), terwyl **f > ph** ('n

● **Mphê fatuku!** (Give me the dishcloth!) This is another request with the object concord — therefore the verbal ending is **-ê**. Note how plosivation takes place when **n** (object concord 1st person, singular) appears before the verb stem **-fa**. As a combination of consonants, ***nf** is not tolerated in Sotho. They are drawn nearer to each other by changing **n** to **m** (assimilation), while **ph** (a fricative) becomes a plosive followed by a strong airstream represented by **h**; **f > ph**.)

frikatief word 'n plosief, wat gevolg word deur 'n sterk lugstroom — voorgestel deur **h**; dus kry ons **ph**.)

● **Sesepa se fëdilë** (Die seep is op.) Let op die statiewe vorm van **-fëdilë** waarna in **THUTÔ YA 24** verwys is. Lees die verduideliking weer.

● **Mphê sê seng** (Gee my 'n ander een.)

Së seng is 'n enumeratiewe adjektiewe stuk wat bestaan uit die relatiefskakel **së**, die adjektiefskakel **se-** en die enumeratief-adjektiefstam **-ng**.

● **-Lata** is 'n werkwoordstam wat gaan *haal* beteken.

● **Pöleshe e sa le têng!** (Is daar nog politoer?) Die morfeem **sa** druk handeling/toestande uit wat nog aan die gang is. Kyk **THUTÔ YA 30**.

● *Imperatiewe uitings met enkellet-tergeregipe stamme*

Wanneer wense, versoeke, bevale en opdragte deur middel van enkellet-tergeregipe stamme weergegee word, word **e-** dikwels aan dié stamme gevoeg as 'n soort stabiliserende element, vgl.

Etla le yôna!

Die oorspronklike stam is hier **-tla**.

● **Mokgötsi** (vriendin)

● **Sesepa se fëdilë**. (The soap is finished.) Note the stative form in **-fëdilë** — referred to previously in **THUTÔ YA 24**. Will you read the explanation again?

● **Mphê sê seng**. (Give me another one.)

● **Së seng** is an enumerative adjective phrase, consisting of the relative concord **së**, the adjectival concord **se-** and the enumerative adjectival stem **-ng**.

● **-Lata** is a verb stem for *fetch*.

● **Pöleshe e sa le têng?** (Do you still have polish?) The morpheme **sa** expresses actions/states that are still prevailing. See **THUTÔ YA 30**.

● *Imperative utterances by means of monosyllabic stems*

When wishes, requests, commands and instructions have to be communicated by means of monosyllabic stems, **e-** is often prefixed to these stems as a kind of stabilising element, cf.

Etla le yôna!

Here the original stem is **-tla**.

● **Mokgötsi** (friend)

29.4 HOITLHAHLOBA

Skryf ongeveer 'n halwe bladsy oor:

Write approximately half a page on:

MOSËBËTSI WA MOSADI KITJHINING

THUTÔ YA MASHOMÊ A MARARO (30)

30.0 SEPHEÔ

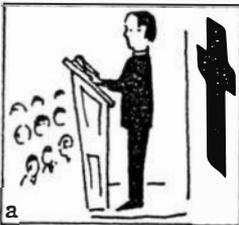
- | | |
|--|--|
| 1. Hoe om <i>nog</i> uit te druk. | 1. How to communicate <i>still</i> . |
| 2. Die progressiewe morfeem <i>-sa</i> . | 2. The progressive morpheme <i>-sa</i> . |

30.1 MANTSWE*

sá, ha á sa.

30.2 PUISANÔ

TAËLO 1: ARABA DIPOTSÔ TSË LATÊLANG, O ITHUTÊ "SA"



Ké máng? [.....]

Ó étsa éng? [.....]

É, ó sá bala Bibéle.

Phetá: [.....]



Ké máng? [.....]

Ó étsa éng?

É, ó sá páláme pèrè.

Phetá: [.....]



c

Ké máng? [.....]

Ó ́étsa éng? [.....]

É, ó sá fiêla ká tlúng.

Phetá: [.....]



d

Ké baíña ná? [.....]

Bá ́étsa éng? [.....]

É, bá sá bapala lé kátse.

Phetá: [.....]



e

-búísana

Baínná bá ́étsa éng? [.....]

É, bá sá búísana.

Phetá: [.....]



f

-ithúta

Ké bömáng? [.....]

Baithútí bá ́étsa éng?

É, bá sá ithúta.

Phetá: [.....]



g

-tsamaya

Ná ké moínná? [.....]

Ná mosadí ó sá dútse? [.....]

Tjhè, mosadí ha á sa dútse, ó á tsamaya.

Phetá: [.....]

TAËLÔ 2: NGÔLA DIKARABÔ TSÖHLĒ* BUKĒNG.

30.3 MANOLLÔ

30.3.1 Hier leer ons slegs een aspek van 'n handeling of proses uitdruk. Dit is die sogenaamde *bywoordelike implikasie*, *nog*. Ons noem dit in werklikheid die *progressiewe* vorm. In Sotho word 'n spesiale morfeem daarvoor gebruik, nie 'n afsonderlike woord nie.

30.3.2 Die morfeem is **sa** en dit word vóór die werkwoorstam geplaas, vgl.

- (a) **Moruti o sa bala Biblele.**
- (b) **Ntatē o sa palame pērē.**
- (c) **Mmē o sa fiēla ka tlung.**
- (d) **Bana ba sa bapala le katse.**
- (e) **Banna ba sa buisana.**
- (f) **Ntja e sa bohola.**
- (g) **Baithuti ba sa ithuta.**
- (h) **Mosadi o sa ěme.**

30.3.3 Die vorm word negatief gemaak deur die negatiefmorfeem **ha** + die onderwerpskamel (kl 1 se **o** word **a**) + **sa** + die werkwoordstam waarvan die uitgangs -a behou word. Vgl. (h) **Mosadi ha a sa dula**. Ook:

Wēna o sa ithuta, maar:

Wēna ha o sa ithuta. (Jy leer nie meer nie.)

30.3.4 Die progressief kan ook saam met toestandsvorme en toekomstende implikasies gebruik word, vgl.

Mosadi o sa ěme. (Toestand)

Ke sa tla o thusa. (Toekomend)

Wanneer hulle saam gebruik word, staan die progressiewe morfeem vóór

30.3.1 Here we learn how to communicate only one aspect of an action or process. This is the so-called *adverbial implication*, *still*. We actually call it the *progressive* form. In Sotho a special morpheme is used instead of a separate word.

30.3.2 The morpheme is **sa**. It is placed before the verb stem, cf.

- (a) **Moruti o sa bala Biblele.**
- (b) **Ntatē o sa palame pērē.**
- (c) **Mmē o sa fiēla ka tlung.**
- (d) **Bana ba sa bapala le katse.**
- (e) **Banna ba sa buisana.**
- (f) **Ntja e sa bohola.**
- (g) **Baithuti ba sa ithuta.**
- (h) **Mosadi o sa ěme.**

30.3.3 To communicate the negative, one uses **ha** + subject concord (cl 1 **o** > **a**) + **sa** + verb stem retaining its a ending, cf. (h) **Mosadi ha a sa dula**. Also:

Wēna o sa ithuta. But:

Wēna ha o sa ithuta. (You are not learning anymore.)

30.3.4 The progressive may be used with stative forms as well as future forms, cf.

Mosadi o sa ěme. (Stative) and

Ke sa tla o thusa. (Future)

When progressive and future forms are used *together*, the progressive precedes the future.

die toekomende morfeem.

30.3.5 Lees gerus weer **THUTÔ YA 3** waar sa reeds 'n paar keer voorgekom het!

30.3.5 Please read **THUTÔ YA 3** again where sa already appeared quite a few times!

30.4 HO ITLHAHLOBA

Verstaan u?

Do you follow?

Le kae baithuti ba ka? Le sa le têng? Ke tshêpa jwalô. Mpolëllêng hê ha le sala morao. Ha ke ho batle. A re tshwaranê matsôhô re yê pele. Lekang hê! Ithutêng. Ke sa tla le thusa. Ha ke tlô le lahla*!

Kgôtsöng!

THUTÔ YA MASHOMÊ A MARARO LE MOTSO Ö MONG (31)

31.0 SEPHEÔ

Die doelwit van hierdie eenheid is om die basiese demonstratiewe aan te leer.

The objective of this unit is to learn the basic demonstrative pronouns.

31.3 MANTSWE*

énwa, bána; óna, éna; léna, ána; séna, tséna; éna, tséna; bóna; hóna.

31.2 PUISANÔ

TAÊLÔ 1: SHÊBA DITSHWANTSHÔ O ITHUTÊ MANTSWE A MATJHA.



O bóna máng? [.....]

É, énwá ké mońna.

Phetá: [.....]



Ké máng? [.....]

É, énwá ké mosádi.

Phetá: [.....]



Ná ké bańna? [.....]

É, o nĕpilĕ. Bána ke bańna. Phetá: [.....]



O bóná bómáng? [.....]

É, bána ké basádi. Phetá: [.....]



Morĕna éńwa ó étsa éng? [.....]

É, morĕna éńwa ó a búa. [.....]



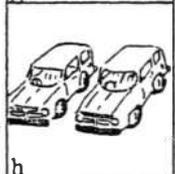
Baithútí bána bá étsa éng? [.....]

É, baithútí bána bá sá ithúta. Phetá: [.....]



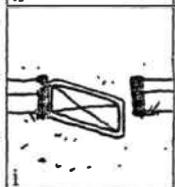
O bóná éng? [.....]

É, óna ké mótorokára. Phetá: [.....]



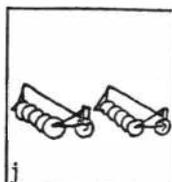
Ké éng? [.....]

É, éna ké mebótorokará é mebĕdí. Phetá: [.....]



Ná ké tsela? [.....]

É, o nĕpilĕ. Ha sé tsela. Ké monyakô. Óna ké monyakô. Phetá: [.....]



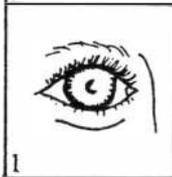
Ké éng? [.....]

É, éna ké mehomá é
mebédí. Phetá: [.....]



O bóna éng? [.....]

É, léna ké letsóhò.
Phetá: [.....]



O bóna éng? [.....]

É, léna ké leihlò.
Phetá: [.....]



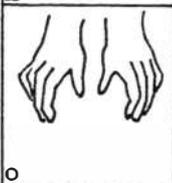
O bóna éng? [.....]

É, léna ké lesaká.
Phetá: [.....]



Ké éng, léna? [.....]

É, léna, ké lebén-
kêlê. Phetá: [.....]



O bóna éng? [.....]

É, ána ké matsóhò á
mabédí. Phetá: [.....]



Ána ké éng? [.....]

É, ána ké maru.
Phetá: [.....]



Ána ké éng? [.....]

É, ána ké mahlò á
mabēdí. Phetá: [.....]



O bóná éng jwálē? [.....]

É, sēna ké sefa-
hlēhō. Phetá: [.....]



Ké éng? [.....]

É, sēna ké sekéré.
Phetá: [.....]



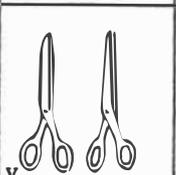
Jwálē mōna o bóná
éng? [.....]

É, sēna ké sefófáne.
Phetá: [.....]



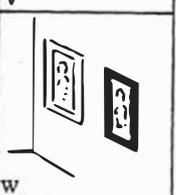
O bóná éng? [.....]

É, tsēna ké difófáne
tsé pēdí. Phetá: [.....]



Ná ké dilēpē? [.....]

Tjhē, o nēpilē. Ké
dikéré tsé pēdí.
Phetá: [.....]



O bóná éng jwálē? [.....]

É, tsēna ké di-
tshwántshō tsé pēdí.
Phetá: [.....]



Ná ké selèpê? [.....]

É, o nêpilê. Éna ké pèrê. Phetá: [.....]



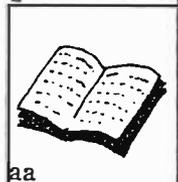
Ná ké kgömó? [.....]

É, o nêpilê. Éna ké ntjá. Phetá: [.....]



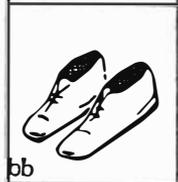
Ké péré? [.....]

É, o nêpilê. Éna ké kgömó. Phetá: [.....]



Éna o a e tsebá? [.....]

É, éna ké búka. Phetá: [.....]



Ké éng tséna? [.....]

É, tséna ké diétá. Phetá: [.....]



Ná ké dikátse? [.....]

É, o nêpilê. Tséna ké dintjá. Phetá: [.....]



Jwálê o bóná éng? [.....]

É, bóna ké boròthò. Phetá: [.....]

Bó monáte! Bó monáte!!

31.3 MANOLLÔ

31.3.1 Die doel van hierdie les is om die basiese demonstratiewe voornaamwoorde aan te leer. Gelukkig het ons al by verskeie vorige geleenthede daarna verwys en enkeles teengekom. Lees ook asseblief wat ons oor die voornaamwoorde in die algemeen gesê het in **THUTÔ YA 15**.

31.3.2 Die demonstratiewe voornaamwoorde beskryf die sake/items waaroor daar gesels word in terme van hulle nabyheid of verwyderheid van die spreker(s). Elke naamwoordklas het sy eie demonstratiewe. Om veral praktiese redes onderskei ons drie posisies op die skaal van *nabyheid* — *verwyderdheid*. 'n Item wat *naby* is, word geïdentifiseer as *hier/hierdie*, *effens verder* as *daar/daardie* en *heelwat verder* word geïdentifiseer as *dáár/dáárdie* (doer/doerdie).

31.3.3 Elke naamwoordklas het dus drie demonstratiewe. (In werklikheid het elke klas ses of selfs meer, aangesien daar ook alternatiewe vorme vir elk van die basiese vorme bestaan; ons beperk ons hier egter tot die basiese vorme.)

31.3.4 Die illustrasies hierbo is reeds goed bekend. So ook die taal wat gebruik word. Al wat nuut bykom is die demonstratiewe voornaamwoord wat by elke geïllustreerde item pas, deurgaans met die betekenis van *hierdie* — posisie 1 dus. U merk dadelik ook weer die *selfstandige* gebruik van die demonstratief in die identifiserende kopulatief, vgl.

(a) **Énwa ké mońna** (hierdie is 'n man)
maar
Mońna éńwa (hierdie man)

31.3.1 The objective of this lesson is to learn the basic demonstrative pronouns. Fortunately we referred to them in several previous lessons where we also met some of them. Please read what we have said about the pronoun in general in **THUTÔ YA 15**.

31.3.2 A demonstrative pronoun describes an item mentioned in terms of its relative proximity to or remoteness from the speaker(s). Each noun class has its own demonstratives. For practical reason we mainly distinguish *three* positions ranging from *proximity* — *remoteness*. A *nearby* item is identified with *here/this*; *somewhat further* is identified with *there/those*; and an item which is *considerably further* with *yonder/those*.

31.3.3 Each noun class therefore has three demonstratives. (In fact each class has six or more than six, since there are several alternative forms for each of the so-called basic ones; — we will confine ourselves to the basic ones.)

31.3.4 The above illustrations are well-known by now. The same applies to the language used. What is added, is the demonstrative which fits each illustrated item - throughout with the meaning of *this/these* which belongs to position 1. You will immediately notice the *independent* use of the demonstrative in identifying copulative phrases, cf.

(a) **Énwa ké mońna** (this is a man),
but:
Mońna éńwa (this man)

- (b) **Bána ké bańna** (hierdie is mans)
Bańna bána (hierdie mans)
- (c) **Bána ké bańna** (these are men),
but:
Bańna bána (these men)
- (d) **Bána ké basádi** (. . .) maar:
Basádi bána (. . .)
- (d) **Bána ké basádi** (. . .), but:
Basádi bána
- (g) **Óna ké mótorokára** maar:
Mótorokára óna
- (g) **Óna ké mótorokára**, but:
Mótorokára óna
- (j) **Éna ké mehomá**
Mehomá éna
- (j) **Éna ké mehomá**, but:
Mehomá éna
- (k) **Léna ké letsôhò**, maar:
Letsôhò léna
- (k) **Léna ké letsôhò**, but
Letsôhò léna
- (p) **Ána ké maru**, maar:
Maru ána
- (p) **Ána ké maru**, but
Maru ána
- (r) **Séna ké sefahlêhò**, maar
Sefahlêhò séna
- (r) **Séna ké sefahlêhò**, but:
Sefahlêhò séna
- (v) **Tséna ké dikéré**, maar:
Dikéré tséna
- (v) **Tséna ké dikéré**, but:
Dikéré tséna
- (y) **Éna ké ntjá**, maar:
Ntjá éna
- (y) **Éna ké ntjá**, but
Ntjá éna
- (bb) **Tséna ké diétá**, maar:
Diétá tséna
- (bb) **Tséna ké diéta**, but:
Diéta tséna
- (dd) **Bóna ké borôthò**, teenoor:
Borôthò bóna
- (dd) **Bóna ké borôthò**, against:
Borôthò bóna.

31.3.5 Die struktuur van die demonstratiewe voornaamwoord kan soos volg opgesom word:

31.3.5 the structure of the demonstrative pronoun may be summarised as follows:

Posisie 1

Position 1

'n Voorvoegsel wat lyk soos die onderwerpskakeel +

A prefix which agrees with the subject concord +

'n wisselende wortelement wat met die vokaal van die voorvoegsel saamsmelt (ons sê wisselend, want as die vokaal van die prefiks e is, is die wortelement ê; as die vokaal van die prefiks o is, is die wortelement ô; en

a varying root element which coalesces with the vowel of the prefix (we call it a varying root element, for when the vowel of the prefix is e, the

as die vokaal a is, is die wortelement ook a) +

'n agtervoegsel wat by posisie 1 -nwa is by klas 1, maar -na by alle ander klasse. Klas 1 is verder 'n uitsondering deurdat hy reageer asof sy voorvoegsel e was wat met wortel ê saamsmelt tot ë. Wanneer die vokaal van die prefiks en die wortelement saamsmelt, verhoog die wortel in alle ander gevalle ook van ê na ë en van ô na õ. Hier is 'n voorstelling van die vorming van posisie 1 vir alle klasse:

kl 1 kl 2
e + ê + nwa > ^énwa ba + a + na > bána

kl 3 kl 4
o + ô + na > ^óna e + ê + na > ^éna

kl 5 kl 6
le + ê + na > ^{lé}na a + a + na > ána

kl 7 kl 8
se + ê + na > ^{sé}na di + ê + na > ^{tsé}na
(affrikatisasie)

kl 9 kl 10
e + ê + na > ^éna di + ê + na > ^{tsé}na
(affrikatisasie)

kl 14 kl 6
bo + ô + na > ^{bó}na a + a + na > ána

kl 15
ho + ô + na > ^{hó}na

kl 16/17/18
mo + ô + na > ^{mó}na

Posisie 2

Posisie 2, wat daar/daardie uitdruk, volg dieselfde patroon, maar sy agtervoegsel is -o in plaas van -na, vgl.

root element will be ê; when the vowel of the prefix is o, the root element will be ô, and when the vowel is a, the root element will also be a) +

a suffix which, for position 1 is -nwa in class 1, and -na for all the other classes. In addition class 1 differs from the other classes in that the demonstrative shapes as if its prefix were e, thereby causing the root element to become ë. When the vowel of the prefix coalesces with the root element the root in all the other classes is raised from ê to ë and from ô to õ. Here is a table representing the formation of position 1 in all classes:

cl 1 cl 2
e + ê + nwa > ^énwa ba + a + na > bána

cl 3 cl 4
o + ô + na > ^óna e + ê + na > ^éna

cl 5 cl 6
le + ê + na > ^{lé}na a + a + na > ána

cl 7 cl 8
se + ê + na > ^{sé}na di + ê + na > ^{tsé}na
(affricatisation)

cl 9 cl 10
e + ê + na > ^éna di + ê + na > ^{tsé}na
(affricatisation)

cl 14 cl 6
bo + ô + na > ^{bó}na a + a + na > ána

cl 15
ho + ô + na > ^{hó}na

cl 16/17/18
mo + ô + na > ^{mó}na

Position 2

This position which expresses

Sefatê séó

(Kyk tabel aan einde van hierdie THUTÔ)

Posisie 3

Posisie 3, wat *dáár/dáárdie* uitdruk, volg sy eie patroon. Sy agtervoegsel is **-ane**. Die agtervoegsel verdring die vokaal van die klasprefiks geheel en al en daar is nie sprake van 'n wortel of van vokaalverhoging nie. Wat wel voorkom by klasse waar die nasaal in die voorvoegsel weggeval het, is konsonantialisasie, vgl.

kl 1

e + ane > yáne (dáardie)

kl 3

o + ane > wáne "

kl 4

e + ane > yáne "

kl 9

e + ane > yáne "

(Kyk tabel einde van hierdie THUTÔ)

31.3.6 Let daarop dat die eerste lettergreep van die demonstratief 'n hoë toon dra.

31.3.7 Uit die strukture wat hier verstrekk is, kan mens telkens die korrekte demonstratief aflei. Ongelukkig is daar in die gespreksituasie weinig tyd vir sulke ingewikkelde operasies. Hier is 'n tabel om die leerproses te vergemaklik:

POS:	I	II	III
kl/cl 1	ēnwa	ēo	yáne
kl/cl 3	ōna	ōo	wáne

there/those, follows the same pattern. Its suffix, however, is **-o** instead of **-na**, cf.

Sefatê séó

(See tabel at end of this THUTÔ)

Position 3

This position, which expresses *yonder/those* follows its own pattern. Its suffix is **-ane**. This suffix completely supersedes the vowel of the class prefix. There is no root element. There is no instance of vowel raising. The suffix directly combines with the class prefix, completely superceding its vowel, with the exception of classes 1, 3, 4 and 9 where there is no consonant in the prefix. In these classes the relevant vowel consonantalises with the a of **-ane**, cf.

cl 1

e + ane > yáne (yonder)

cl 3

o + ane > wáne "

cl 4

e + ane > yáne "

cl 9

e + ane > yáne "

(See table at end of this THUTÔ)

31.3.6 Note the high tone on the first syllable of the demonstrative.

31.3.7 From the above structures it is possible to derive the correct demonstrative of the noun class involved. Unfortunately there is little time for such complicated operations in a conversation. Here is a table to help you in learning them:

kl/cl 5	l èna	l èo	l áne	POS:	I	II	II
kl/cl 6	s èna	s èo	s áne				
kl/cl 9	è na	è o	yane	kl/cl 2	b ána	b áo	b áne
kl/cl 14	b óna	b óo	bane	kl/cl 4	è na	è o	y áne
kl/cl 15	h óna	h óo	háne	kl/cl 6	á na	á o	á ne
kl/cl 16,				kl/cl 7	ts èna	ts èo	ts áne
17 en 18	m óna	m óo	máne	kl/cl 10	ts èna	ts èo	ts áne
				kl/cl 6	á na	á o	á ne

31.4 HO ITLHAHLOBA

1 Verstaan u?

1 Do you follow?

Pretoria möna ho tjhesa haholo selemô. Ha ke tsebe mane möo le lengteng. Ho thiba* ho tjhesa hōna batho ba bangata ba na le matshanyana* malapeng a bōna. A! matshanyana ao a matlê, a monate. Letsatsi lè leng le lè leng ka mora hōra ya bohano motshêare o tla ba fumana ba sêsa*, ba bapala mêtšing, ba phōla*. Ōo monate!

2. Hoe verskil die demonstراتiewe van die 1ste, 2de en 3de posisie ten opsigte van hulle agtervoegsels?

2. How does the demonstratives of the 1st, 2nd and 3rd positions differ in respect of their suffixes?

THUTÔ YA MASHOMÊ A MARARO LE METSO Ë MMËDI (32)

32.0 SEPHEÔ

- | | |
|--|---|
| 1. Hoe om naamwoordelike items met ander naamwoorde te omskryf. | 1. How to qualify nominal items by means of other nouns. |
| 2. Hoe om naamwoordelike items met behulp van relatiewe stamme te omskryf. | 2. How to qualify nominal items by means of relative stems. |

32.1 MANTSWE*

bohále, bohlále, mafolofolo, molemô, -soró, -nthithi, -kgôpô, moköpú, nthô, -tháta, thipá, thupa.

32.2 PUISANÔ

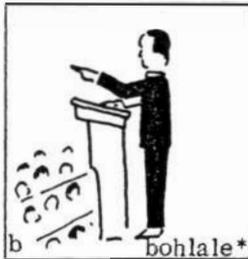
TAËLÔ 1: MAMÊLA, O ARABÊ DIPOTSÔ:



Móna mosádí ó
thúsá ngwaná.

Ké mosádi yá jwáng? [.....]

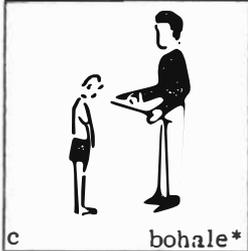
É, ké mosádí yá
molemô.



Setshwántshöng
sëna morúti ó á
rúta.

Ké morúti yá jwáng? [.....]

É, ké morúti yá
bohlále.



Mońna ënwa ó tlá
shápá ngwaná.

Ké mońna yá jwáng? [.....]

É, ké mońna yá
bohále.



Setshwántshöng sëna
mosádi ó á hlatswa.

Ké mosádi yá
jwáng? [.....]

É, ké mosádi yá
mafolofolo.



Mońna ënwa yá ba-
tláng ho shápá
ngwaná ké mońna yá
jwáng hántléntlé?

[.....]

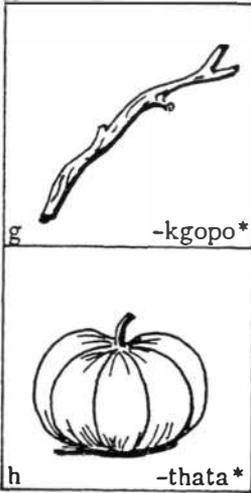
É, ké mońna yá
soró.



Thipá éna ha é batlé
ho sëha. Ké thipá é
jwáng?

[.....]

É, ké thipá é *nthithi*.



Nthô éna ké thúpa.
Érípa é shèbè
hántlè: ké thupa é
jwáng? [.....]

É, ké thupa é kgópo.

Nthô éna ké
moköpú. Moköpú
ké nthô ë jwáng? [.....]

É, ké nthô é tháta!

TAËLÔ 2: NGÔLA DIKARABÔ TSËNA BUKËNG YA HAO.

32.3 MANOLLÔ

32.3.1 Hier leer ons twee verdere maniere om naamwoorde te kwalifiseer — hierdie keer deur middel van ander naamwoorde en oorspronklike relatiewe stamme. Hierdie twee relatiewe funksioneer net soos die werkwoordrelatief (kyk THUTÔ YA 18). Waar in werkwoordrelatiewe, werkwoorde gebruik word om naamwoorde te kwalifiseer, word daar naamwoorde gebruik om naamwoorde (en vanselfsprekend ook hulle plaasvervangers) te kwalifiseer in die naamwoordelike relatief, terwyl oorspronklike relatiefstamme gebruik word om naamwoorde te kwalifiseer in die radikale relatiewe stuk.

32.3.2 Die twee laasgenoemde relatiewe stukke is in werklikheid makliker om te vorm, aangesien hulle nie die -ng neem wat werkwoordrelatiewe stukke kenmerk nie. Die relatiewe

32.3.1 Here we learn two more ways to qualify nominal items — this time by means of other nouns and original radical relative stems. These two relatives operate exactly as the verbal relative phrase (see THUTÔ YA 18). Whereas in verbal relatives, verbs are used to qualify nouns, in nominal relatives, nouns are used to qualify nouns and radical relative stems are used to qualify nouns (or of course their substitutes) in the radical relative phrase.

32.3.2 The two last mentioned relative phrases are actually easier to construct, since they do not take the -ng which characterises verbal relative phrases. The relative concord (derived from the relevant subject, or its pronominal counterpart) is merely followed by the qualifying noun or radical relative stem. Cf.

skakel (afgelei van die betrokke onderwerp of sy voornaamwoordelike teenhangers), word eenvoudig gevolg deur die kwalifiserende naamwoord of radikale relatiefstam, vgl.

Mosadi yá thusang ngwana. (Ww rel)
(Die vrou wat die kind help)

Mosadi yá molemô. (Nw rel)
(Die goeie vrou)

Monna yá soró. (Radikale rel)
(Die wrede man)

32.3.3 Daar is baie naamwoorde wat in relatiewe stukke gebruik kan word. Die aantal radikale relatiefstamme is egter baie beperk. Hier is nog 'n paar van hulle:

-kgabane (goed, netjies, opreg),
-hlaha (wild), **-batsi** (breed),
-ponopono (naak).

* * *

32.3.4 Ons het in hierdie les verwys na kl 9 (en 10) en ook na klas 14 (en 6). Tot dusver het ons dikwels van naamwoorde uit hierdie klasse gebruik gemaak. *Formeel* het ons hulle egter nog nie bekend gestel nie. Kom ons doen dit nou.

32.3.5 Klas 9

Die prefiks van kl 9 is **n-**, terwyl kl 10 syne **din-** is. (Lees asseblief weer **THUTÔ YA 5 en 6** waar algemene informasie oor die naamwoordklasse verstrekk is.) Die onderwerpskakel van kl 9 is **é**, die voorwerpskakel is **e**, sy besitskakel is **yá**, sy relatiefskakel is **é** en sy adjektiefskakel is **n-**. Hierdie **n-** veroorsaak 'n reeks klankverskuiwings wanneer dit voor sekere stamme stelling inneem, vgl.

Mosadi yá thusang ngwana. (Verbal rel)
(The woman who helps the child)

Mosadi yá molemô. (Nominal rel)
(The decent woman)

Monna yá soró. (Radical rel)
(The cruel man)

32.3.3 While there are very many nouns which could be used in relative phrases, radical relative stems are very limited. Here are a few more radical relative stems:

kgabane (fine, decent, neat), **-hlaha** (wild,) **-batsi** (wide, broad), **-ponopono** (naked).

* * *

32.3.4 In this lesson we have referred to nouns from cl 9 (and 10) and also from cl 14 (and its plural, which is the same as class 6). We have used many nouns from these classes so far. However, we have not yet introduced them *formally*. Let us do it now!

32.3.5 Class 9

The prefix of cl 9 is **n-** while that of class 10 is **din-** (please read **THUTÔ YA 5** and **6** again, where we have given general information on the noun classes). The subject concord of cl 9 is **é**, its object concord is **e**, its possessive concord is **yá**, its relative is **é**, and its adjectival concord is **n-**. This **n-** causes a series of sound changes when appearing before certain stems, cf.

b > p: **-be > -mpe** (fortisation)

f > kg: **-fubēdu > kgubēdu** (affricatization)

b > p: -be > -mpe (fortisatie)

f > kg: -fubëdu > -kgubëdu (affrikatisasie)

h > kg: -holo > -kgolo (affrikatisasie)

r > th: -raro > -tharo (plosivering)

s > tsh: -sêhla > tshêla (affrikatisasie)

l > t: -lêlêlê > -têlêlê (plosivering)

Die absolute voornaamwoord van klas 9 is **yôná**, sy besitlike vnw is ook **yôná**, terwyl sy drie basiese demonstratiewe **éna**, **éó** en **yáne** is.

32.3.6 Klas 10

Die onderwerpskakel van dié klas is **dí**, die voorwerpskakel ook **dí**, die besitskakel is **tsá**, die relatiefskakel is **tsé** en die adjektiefskakel is **n-**. Hierdie skakel veroorsaak dieselfde klankveranderinge wat hy in die vorige klas teweegbring. Wanneer dit egter saam met die enumeratiewe adjektiefstam **-ng** gebruik word, neem hierdie klas **di-** as sy adjektiefskakel, vgl. **Dintjá tsé ding** (ander honde).

Die absolute voornaamwoord van dié klas is **tsôná**, die besitlike voornaamwoord is ook **tsôná**, en die drie basiese demonstratiewe is **tséna**, **tséó**, **tsáne**.

32.3.7 Klasse 9 en 10 is gemengde klasse, alhoewel hulle nie presies soos die ander gemengde klasse gemeng is nie.

Diername: Die meerderheid diername word in klasse 9/10 gehuisves., vgl.

nkú (skaap), **ntjá** (hond), **nkwê** (luiperd), **nkêtu** (padda), **ntsintsi** (vlieg), **tau** (leeu), **tlôu** (olifant), **kwëna** (krokodil), **podí** (werfbok), **tshêphê**

h > kg: -holo > -kgolo (affricatisasie)

r > th: -raro > -tharo (plosivasie)

s > tsh: -sêhla > -tshêhla (affricatisasie)

l > t: -lêlêlê > -têlêlê (plosivasie)

The absolute pronoun of class 9 is **yôná**, its possessive pronoun is also **yôná**, while its basic demonstrative pronouns are **éna**, **éó**, and **yáne**.

32.3.6 Class 10

The subject concord of this class is **dí**, its object concord is also **dí**, its possessive concord is **tsá**, its relative concord is **tsé**, while the adjectival concord is **n-**. This concord causes the same sound shifts it causes in the previous class. When used with the enumerative adjectival stem, however, it takes **di-** as its adjectival concord, cf. **Dintjá tsé ding** (Other dogs).

The absolute pronoun of this class is **tsôná**, its possessive pronoun is also **tsôná**, while its three basic demonstrative pronouns are **tséna**, **tséó** and **tsáne**.

32.3.7 Classes 9 and 10 are mixed classes though not exactly mixed with the same items as the other mixed classes.

Animal names: The majority of animal names are accommodated in classes 9/10, cf.

nkú (sheep), **ntjá** (dog), **nkwê** (leopard), **nkêtu** (frog), **ntsintsi** (fly), **tau** (lion), **tlôu** (elephant), **kwëna** (crocodile), **podí** (farm goat), **tshêphê** (springbuck), **nônê** (blesbuck), **nyamatsane** (general name for herbivorous

ingbok), **nônê** (blesbok), **nyamatsane** (algemene naam vir 'n plantetende dier, antilooop), **kgômo** (bees), **namane** (kalf), **pêrê** (perd), **phiri** (wolf), **phokojwê** (jakkals), **noko** (ystervark), **nare** (buffel), **thôlô** (koedoe), **tshwêne** (bobbejaan), **thuhlô** (kameelperd), **pela** (dassie), **kgama** (hartebees), **kolobê** (vark), **kgudu** (skilpad), **nakêdi** (muishond), **phôfu** (eland), **pôhō** (bul), **phêlêu** (ram), **phôôfôlô** (algemene naam vir 'n dier), **pholo** (os).

Voëlname: Hierdie klasse huisves ook talle voëlname, vgl.

nōnyana (algemene naam vir voël), **ntsu** (arend), **phakwê** (valk), **kōkōlōfitwê** (blouereier), ens.

Leenwoorde: Alle leenwoorde wat nie in die ander klasse opgeneem kon word nie as gevolg van 'n vreemde aanvangsklank, word in hierdie klasse gehuisves, vgl.

hêkê (hek), **kêrêkê** (kerk), **bêthê** (bed), **fatuku** (vadoek), **tafolê** (tafel), **fuluru** (vloer), **banka** (bank), **bôrôsôlô** (borsel), **kitjhini** (kombuis), **polasi** (plaas), **galase** (glas), **tjhêlêtê** (geld), **kôfi** (koffie), **teê** (tee), **keribaa** (kruwa), **pênê** (pen), **buka** (boek), **bêse** (bus), **thaêrê** (motorband), **tanka** (tenk), **tênêsê** (tennis), **têntê** (tent), **bôlô** (bal), **tôrôpô** (dorp), **tamati** (tamatie), **khabetjhe** (kool), **bôrošô** (boerewors), **thêlêbishene** (TV), **batê** (bad), **rêisi** (rys), **bôtôrô** (botter), **kuku** (koek), **tapolê** (aartappel), **bete** (beet), **pôleshe** (politoer), **pômpông** (lekkers — afgelei van die Franse woord "bonbon"), **petrôle** (petrol), **radiô** (radio), **watjhe** (horlosie), **haraka** (hark), **garafu** (graaf), **ferekô** (vurk), **tae** (das), **sutukêisi** (koffer), **khêmêra** (kamera),

animal, antelopes), **kgômo** (cattle), **namane** (calf), **pêrê** (horse), **phiri** (hyëna), **phokojwê** (jackal), **noko** (porcupine), **nare** (buffalo), **thôlô** (kudu), **tshwêne** (baboon), **thuhlô** (giraffe), **pela** (dassie), **kgama** (hartebees), **kolobê** (pig), **kgudu** (tortoise), **nakêdi** (polecat), **phôfu** (eland).

Bird names: These classes also accommodate the names of numerous birds, cf.

nōnyana (general name for bird), **ntsu** (eagle), **phakwê** (hawk), **kōkōlōfitwê** (common grey heron), etc.

Loan-words: All loan-words which could not be taken up into the other classes, due to their foreign initial sounds, are accommodated in these classes, cf.

hêkê (gate), **kêrêkê** (church), **bêthê** (bed), **fatuku** (dish-cloth), **tafolê** (table), **fuluru** (floor), **banka** (bench), **bôrôsôlô** (brush), **kitjhini** (kitchen), **polasi** (farm), **galase** (glass), **tjhêlêtê** (money), **kôfi** (coffee), **teê** (tea), **keribaa** (wheelbarrow), **pênê** (pen), **buka** (book), **bêse** (bus), **thaêrê** (tyre), **tanka** (tank), **tênêsê** (tennis), **têntê** (tent), **bôlô** (ball), **tôrôpô** (town), **tamati** (tomato), **khabetjhe** (cabbage), **bôrošô** (boerewors), **thêlêbishene** (TV), **batê** (bath), **rêisi** (rice), **bôtôrô** (butter), **kuku** (cake), **tapolê** (potato), **bete** (beetroot), **pôleshe** (polish), **pômpông** (sweets — derived from the French word "bonbon"), **petrôle** (petrol), **radiô** (radio), **watjhe** (watch), **haraka** (rake), **garafu** (spade), **ferekô** (fork), **tae** (tie), **sutukêisi** (suitcase), **khêmêra** (camera), **atêrêsê** (address), **hôra** (hour), **mmaapa** (map), **agêntê** (agent) and many more!

atêrêsê (adres), **hôra** (uur), **mmapa** (landkaart), **agêntê** (afslaer, agent) en nog baie meer!

Naamwoorde wat persone aandui:

Hierdie klasse het ook 'n aantal persoonname: **kgarebê** (meisie), **kgêlêkê** ('n goeie sanger), **kgalala** ('n ekspert), **ngaka** (dokter, kruiedokter), ens.

Algemene nie-persoonlike nwe:

Hiervan kom daar baie in die klasse voor:

thaba (berg), **taba** (saak, aangeleentheid), **hlapi** (vis), **hlôkô** (aandag, versigtigheid), **kobô** (kometers), **kwae** (tabak), **katiba** (hoed), **kgëtsi** (knapsak), **kgwëdi** (maand), **nakô** (tyd), **nalëdi** (ster), **nama** (vleis), **nawa** (boontjie), **nkgô** (skepkalbas), **nthô** (ding), **nyêwê** (hofsak), **pööne** (mielies), **ntlha** (punt, item, einde, gedagte), **tsela** (pad), **tshomô** (fabel, storie, volksverhaal, legende).

Liggaamsdele: **hlôhô** (kop), **tsêbê** (oor), **phatla** (voorkop), **nkô** (neus), **phiô** (niertjie).

Naamwoorde afgelei van werkwoorde

Hierdie klasse is ook gewilde klasse vir naamwoorde wat van werkwoorde afgelei is. Ons sal hulle in **MATHE LE LELEME II** bespreek. Lees ook **THUTÔ YA 36** van hierdie boek.

32.3.8 Klas 14 (en klas 6)

Die voorvoegsel van klas 14 is **bo-**. Sy meervoud stem in alle opsigte met klas 6 ooreen — die skakels en voornaamwoorde ingesluit. Daarom bespreek ons hier slegs klas 14.

32.3.9 Die onderwerpskakel is **bô**, die voorwerpskakel is **bo**, die besitskakel

Nouns denoting persons:

These classes also accommodate a number of nouns indicating persons, cf. **kgarebê** (girl), **kgêlêkê** (good singer), **kgalala** (an expert), **ngaka** (doctor, medicineman), etc.

General non-personal nouns:

Quite a number of these appear in these classes:

thaba (mountain), **taba** (a case, a matter), **hlapi** (fish), **hlôkô** (attention, carefulness), **kobô** (blanket), **kwae** (tobacco), **katiba** (hat), **kgëtsi** (knapsak), **kgwëdi** (moon, month), **nakô** (time), **nalëdi** (star), **nama** (meat), **nawa** (bean), **nkgô** (calabash), **nthô** (thing), **nyêwê** (court case), **pôhô** (bull), **pholo** (ox), **phëlëu** (ram), **phôôfôlô** (general name for an animal), **pööne** (maize), **ntlha** (point, item, end, thought), **tsela** (road), **tshepe** (iron) **tshomô** (animal story, folktale, story, legend).

Parts of the body: **hlôhô** (head), **tsêbê** (ear), **phatla** (forehead), **nkô** (nose), **phiô** (kidney), etc.

Deverbative nouns: These are also popular classes for nouns derived from verbs. We will discuss them in **MATHE LE LELEME II**. Also see **THUTÔ YA 36** in this book.

32.3.8 Class 14 (and class 6)

The prefix of class 14 is **bo-**. Its plural agrees in all respects with class 6, concords, pronouns included. We will therefore only discuss cl 14 here.

32.3.9 The subject concord is **bô**, its object concord is **bo**, its possessive concord is **bá**, its relative concord is **bó** while its adjectival concord is **bo-**. Its absolute pronoun is **bôná** and so is

is **bá**, die relatiefskakel **bó** en die adjektiefskakel **bo-**. Sy absolute voor-naamwoord is **bóná** en so ook sy besitlike voornaamwoord. Die drie basiese demonstratiewe voornaamwoorde is **bóna**, **bóo**, en **báne**.

32.3.10 Klas 14 is algemeen bekend as die klas van *abstrakte naamwoorde*. Hier is 'n paar voorbeelde:

bonóló (sagtheid), **botswa** (luiheid), **bohlale** (wysheid), **bohale** (wreedheid, dapperheid), **bohloko** (pyn), **borókó** (slaap).

32.3.11 Daar is baie abstrakte naamwoorde in hierdie klas wat van werkwoordstamme en ander woordklasse afgelei is, vgl.

bopheló (lewe), **boithabisó** (plesier, genot, ontspanning), **boikarabéló** (verantwoordelikheid), **botshépéhi** (betroubaarheid), **bodumédi** (geloof), **boikókóbétsó** (nederigheid), **botho** (menslikheid), **bophóófóló** (dierlikheid), **bolokolohi** (vryheid), **boipusó** (onafhanklikheid), **bolóí** (towerkuns, heksery, magie), **bonna** (manlikheid), **bosadi** (vroulikheid), **boruti** (leraarskap), **bonnótshi** (eensaamheid), **botlé** (skoonheid, mooiheid), **bobe** (lelikheid), **botjha** (jeugdigheid), **bolélélé** (lengte), **bokahare** (binneste, innerlike), **bokantlé** (uiterlike), **boitshwaró** (selfbeheersing, gedrag), **botahwa** (dronkenskap), **bonngwe** (eenheid), **boholé** (afstand), **boholicholo** (ou dae, ou gebruike, ou tradisies), **boduló** (woonplek), **bongwana** (staat van kind-wees), **boréna** (kapteinskapp, gesag, heerskappy).

32.3.12 Hierdie is egter nie die enigste klasse wat abstrakte naamwoorde

its possessive pronoun. Its three basic demonstrative pronouns are **bóna**, **bóo**, and **báne**.

32.3.10 Class 14 is generally known as the class of *abstract nouns*. The following will serve as examples:

bonóló (softness, sweetness), **botswa** (laziness), **bohlale** (wisdom), **bohale** (cruelty, bravery), **bohloko** (pain), **borókó** (sleep).

32.3.11 There are many abstract nouns in this class which are derived from verb stems as well as other word classes, cf.

bopheló (life), **boithabisó** (pleasure, joy, recreation), **boikarabéló** (responsibility), **botshépéhi** (reliability, trustworthiness), **bodumédi** (faith), **boikókóbétsó** (humbleness), **botho** (humaneness), **bophóófóló** (beastiality), **bolokolohi** (freedom), **boipusó** (independence), **bolóí** (society, witchcraft magic), **bonna** (manliness), **bosadi** (womanliness, femininity), **boruti** (ministry, teacher's or minister's work), **bonnótshi** (loneliness), **botlé** (beauty), **bobe** (ugliness), **botjha** (youthfulness), **bolélélé** (length), **bokahare** (interior, inside), **bokantlé** (outward, exterior, outside), **boitshwaró** (selfcontrol, behaviour), **botahwa** (drunkenness), **bonngwe** (unity), **boholé** (distance), **boholoholo** (olden time(s), old customs, traditions), **boduló** (abode), **bongwana** (childhood), **boréna** (chieftainship, authority, reign).

32.3.12 However, these are not the only classes accommodating abstract nouns, cf.

lerató (cl 5/6), **thabó** (cl 9/10), etc.

huisves nie, vgl.

leratô (kl 5/6), **thabô** (kl 9/10), ens.

32.3.13 Klasse 14/6 huisves egter ook *konkrete* naamwoorde soos

bohôbê (tradisionele pap), **jwang** (gras — afgelei van 'n kombinasie van **bo** + **ang** wat **jwang** geword het as gevolg van prepalatalisasie);

jwala (bier — afgelei van **bo** + **ala** wat op dieselfde wyse prepalatalisasie ondergaan het); ens.

32.3.14 Hier tref ons ook die *name* van *sekere lande* aan, vgl.

Botswana, Bophuthatswana, Bopëdi, ens. Drie van die vier hoof *wind- rigtings* kom ook hier voor, vgl.

Borwa, Botjhabêla, Bophirimêla.

32.3.13 Classes 14/6 also houses concrete nouns such as **bohôbê** (traditional porridge), **jwang** (grass — derived from **bo** + **ang** which had become **jwang** due to prepalatalisation);

jwala (beer — derived from **bo** + **ala**).

32.3.14 Here we also find the names of certain countries cf.

Botswana, Bophuthatswana, Bopëdi, etc. Three of the four main *directions of the wind* also appear in class 14, cf.

Borwa, Botjhabêla, Bophirimêla.

32.4 HO ITLHAHLOBA

1. Hoe verskil die naamwoordelike relatief van die radikale relatief? Gee 'n voorbeeld van elk.
1. How does the nominal relative differ from the radical relative? Give an example of each.
2. Hoe verskil die **bo-** klas van die **n-** klas,
 - (a) struktureel, en
 - (b) ten opsigte van naamwoordelike inhoud?
2. How does class **bo-** differ from class **n-**,
 - (a) structurally, and
 - (b) according to semantic content?
3. Gee *drie* voorbeelde van klankverskuiwings wat deur die klasvoevoegsel van die **n-**klas veroorsaak word.
3. Give *three* examples of sound shifts caused by the class prefix of class **n-**.

THUTÔ YA MASHOMÊ A MARARO LE METSO Ë MERARO (33)

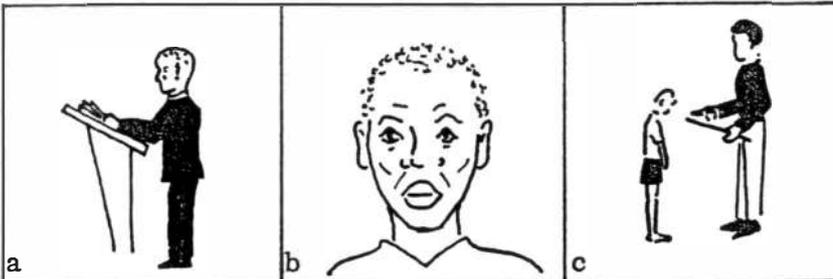
33.0 SEPHEÔ	
1. Hoe om te vra watter ... ?	1. How to ask which ... ?
2. Hoe om ander/verskillend/vreemd uit te druk.	2. How to communicate other/different/foreign.
3. Hoe om al/alles/almal/die hele uit te druk.	3. How to communicate all/everything/everybody/the whole.

33.1 MANTSWE*

-fe, -séle, -óhlē, seteráténg, maqhēku.

33.2 PUISANÔ

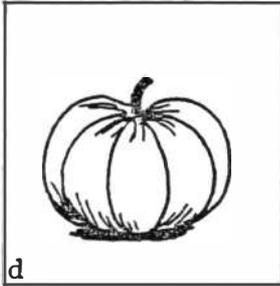
TAËLÔ: ITHUTÊ MANTSWE A MATJHA



Mońná éńwá ké
mońna ofé?
[.....]
É, ké morúti.

Mmé éńwa mońná
ké mońna ofé?
[.....]
É, ké mońná oséle.

Mońna éńwá ké
mońna ofé?
[.....]
É, ké mońna yá
bohále.

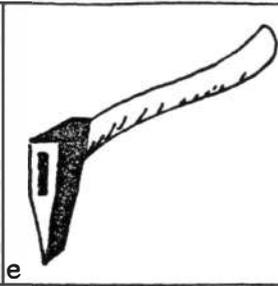


d

Moköpú óna ké
moköpú ofé?

[.....]

É, ké moköpú ó
tháta.



e

Selêpê séná ké
selêpê sefé?

[.....]

É, ké selêpê
seséle.



f

Lebénkêlê léna ké
lebénkêlê lefé?

[.....]

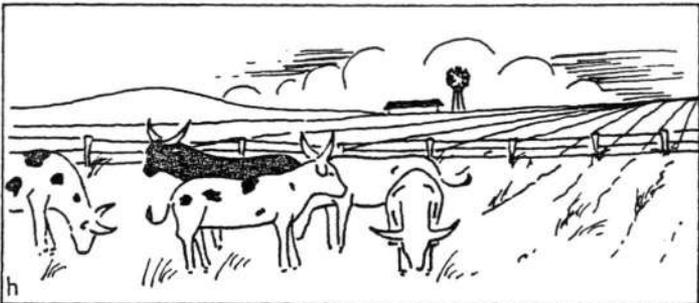
É, ké lebénkêlê
lá diétá!



g

Móna re bôná batho bá tsamayáng seteráténg. Ké batho bafé?
Ké batho bóhlê. Phetá:

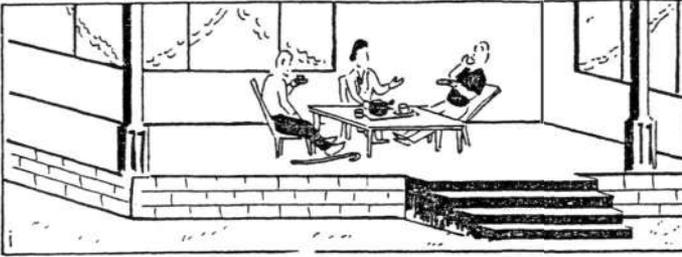
[.....]



h

Móna dikgömó tséna, dí fúlá nahéng. Ké dikgömó dífé? Ké
dikgömó tsóhlê. Phetá:

[.....]



Maqhëku á dútse á búisana. Ké maqhëku óhlë.

33.3 MANOLLÔ

33.3.1 Om doelwitte 1 en 2 (kyk **SEPHEÔ** — 33.0) te verwesenlik, word twee spesiale relatiewe stamme gebruik. Hulle is **-fé** en **-séle**. **-Fé** wat in werklikheid 'n vraagwoordstam is, druk watter uit, terwyl **-séle** *ander/vreemde/verskillende* beteken. In teenstelling met ander 'egte' relatiewe stukke wat ons teengekom het, gebruik hierdie stamme ooreenkomstig hul betekenisvaard, die skakel van die betrokke onderwerp. Dit is 'n ortografiese gebruik om die onderwerpskakel vas aan dié stamme te skryf, vgl.

- (a) **Monna ofé?** (Watter man?)
- (b) **Monna oséle.** ('n Ander/vreemde man.)
- (e) **Selêpê sefé?** (Watter byl?)
- (d) **Moköpu ofé?** (Watter pampoer?)
- (g) **Batho bafé?** (Watter mense?)
- (h) **Dikgömo difé?** (Watter beeste?)
- (c) **Selêpê seséle.** ('n Vreemde byl.)

33.3.2 Enige paslike antwoord kan op vrae met **-fé?** gegee word. Hulle is glad nie beperk tot kopulatiewe soorte (vgl a), of antwoorde met **-séle** (kyk b en c), of ander soorte relatiewe (kyk c en d) nie. 'n Antwoord kan bv ook in die vorm van 'n besitkonstruksie gegee

33.3.1 To achieve objectives 1 and 2 (see **SEPHEÔ** — 33.0) one uses two special types of relative stems. They are **-fé?** and **-séle**. **-Fé** actually an interrogative stem, communicates *which?*, while **-séle** expresses *other/foreign/different* depending on the situation. Contrary to the other real relative phrases we have come across, these stems, according to their semantic nature, use the concord of the relevant subject. It is an orthographic convention to tie this concord to the stem, cf.

- (a) **Monna ofé?** (Which man?)
- (b) **Monna oséle.** (A different/foreign man.)
- (e) **Selêpê sefé?** (Which axe?)
- (d) **Moköpu ofé?** (Which pumpkin?)
- (g) **Batho bafé?** (Which people?)
- (h) **Dikgömo difé?** (Which cattle?)
- (c) **Selêpê seséle.** (A strange axe.)

33.3.2 Any suitable answer could be given to questions with **-fé?** Answers are by no means limited to copulative types (cf a), or answers with **-séle** (cf. b and c), or other types of the relative (cf. c and d). It may, for example, also be in the form of a possessive construction (cf. f), or a quantitative pronoun (cf. g and h).

word (kyk f), òf 'n kwantitatiewe voor-
naamwoord (kyk g en h).

33.3.3 Van kwantitatiewe voor-
naamwoorde gepraat — (SEPHEO SA 3,
33.0) — die tyd het aangebreek dat
ons meer oor hulle sê. Hierdie voor-
naamwoorde het 'n gemeenskaplike
WORTEL, nl. -**óhlē**. Dit kombineer
met die onderwerpskakel van die
naamwoord en verdring sy vokaal, vgl.

le + óhlē > lóhlē

Klas 1 volg weer sy eie patroon, aange-
sien dit e as skakel gebruik, vgl.

e + óhlē > yóhlē

33.3.4 Die kwantitatief druk *alle/almal*
die hele uit, vgl.

Motho yóhlē (Die hele mens)

Let op dat konsonantialisasie voorkom
wanneer e met -**óhlē** kombineer.

Batho bóhlē (al die mense)

Mótorokara (w)óhlē (die hele kar)
(Konsonantialisasie kan plaasvind.)

Phêha merôhō yóhlē. (Kook al die
groente).

Lefatshe lóhlē (die hele wêreld)

Makgowa óhlē (al die Blankes)

In klas 6 verdwyn die onderwerpska-
kel.

Seetà sóhlē se tlētse dirêtsē.
(Die hele skoen is vol modder.)

Difatē tsóhlē di hlōka mētsi.
(Al die bome het water nodig.)

Phêha nama yóhlē.
(Kook al die vleis.)

33.3.3 Speaking of quantitative pro-
nouns — (SEPHEO SA 3, 33.0) — the
time has come to say more about
them. These pronouns have a com-
mon ROOT which is -**óhlē**. It com-
bines with the subject concord of the
noun, superceding its vowel, cf.

le + óhlē > lóhlē

Class 1 again follows its own pattern in
that it uses e as a concord, cf.

e + óhlē > yóhlē

33.3.4 The quantitative expresses
all/everybody/the whole, cf.

Motho yóhlē (the whole person)

Note that consonantalisation occurs
when e combines with -**óhlē**.

Batho bóhlē (All the people)

Mótorokara (w)óhlē (the whole car)

(Consonantalisation may take place.)

Phêha merôhō yóhlē. (Cook all the
vegetables)

Lefatshe lóhlē (the whole world)

Makgowa óhlē (all the Whites)

In class 6 the subject concord disap-
pears.

Seetà sóhlē se tlētse dirêtsē.
(The whole shoe is covered with mud.)

Difatē tsóhlē di hlōka mētsi.
(All the trees need water.)

Phêha nama yóhlē. (Cook all the
meat.)

Diphôôfólô tsôhlê di ka sakëng.
(Al die diere is in die kraal.)

Diphôôfólô tsôhlê di ka sakëng.
(All the animals are in the kraal.)

Borôthô bóhlê bo jelwê ke Jane.
(Al die brood is deur Jan opgeëet.)

Borôthô bóhlê bo jelwê ke Jane.
(The whole bread was eaten by John.)

33.4 HO ITLHAHLOBA

Verstaan u?

Do you follow?

Pula* e nelê letsatsi löhlê. Matamo* öhlê a tlêtse mëtsi. Ke nthô esele môna setêrêkëng* sa rona. Ke mëtsi höhlê fêêla*. Dirêtsé*! Diköloi* tsöhlê di tlêtse dirêtsê, le diêta tsohlê tsa batho. Ê, pula kgwêding êna ya Phupjane môna Forêisetata ke nthô esele!

THUTÔ YA MASHOMÊ A MARARO LE METSO Ë MENÊ (34)

34.0 SEPHEÔ

Die doelwit van hierdie eenheid is om die **-êtse** en **-itsê** variasies van die perfektum/toestandsvorm aan te leer.

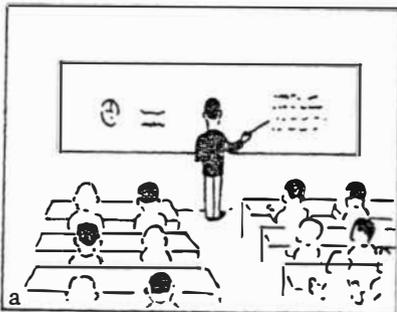
The objective of this unit is to learn the **-êtse** and **-itsê** variations of the perfect/stative form.

34.1 MANTSWE*

-boléllêtse, -disitsê, -bóntshitsê, -hlatswitsê, masela, mmapa.

34.2 PUISANÔ

TAËLO 1: MAMÊLA, O SHÊBÊ DITSHWANTSHÔ, O PHETÊ, O ARABÊ
DIPOTSÔ.

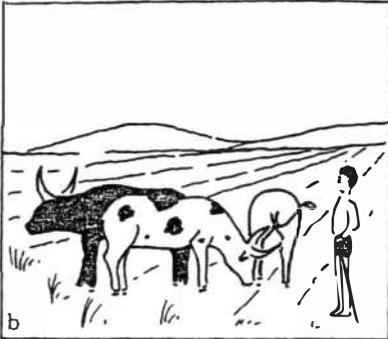


Re bôná éng móna setshwántshóng?

[.....]

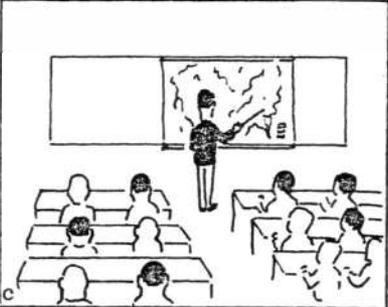
É, re bôná mosúwé á búa lé baná.
Mosúwé ó bolélla baná ditaba tsá
thutô. Maobáné ó bá *boléllêtse*
ditaba diséle. Phetá:

[Maobáné.....]



b

Mōna Pulē ó dísa dikgōmó.
Maobáné ó díšítšē. Phetá:
[Maobane Pulē....]



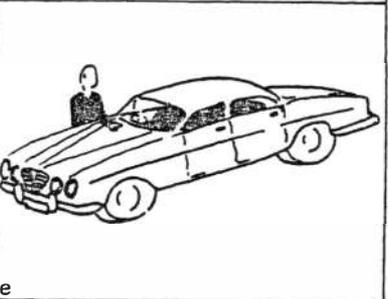
c

Mosúwé ó bōntshá baná mmapa.
Maobáné ó ba bōntshítšē mmapa
ōna. Phetá:
[.....]



d

Mmámolētsáne ó hlátswá maséla.
Maobáné ó a hlátswítšē. Phetá:
[.....]



e

Pulē ó bōná éng?
[.....]
É, ó bōná mōtorokára. Maobáné ó
bōné éng?
[.....]
Setshwántshōng sá b re bōná éng?
[.....]



Mosetsáná énwá ké Púlane. Púláné ó ètsá éng móna?

[.....]

É, ó á kéna. Phetá:

[.....]

Émpa móna Púlane ó kéne. Phetá:

[.....]

Hó lokilē. Mmé roná bóhlē, móna re dutséng háē, re kéne. Phetá:

[.....]

34.3 MANOLLÔ

34.3.1 Die doelwit van hierdie THUTÔ is om die -itsē en -ētse variasies van die perfektum/toestandsvorm aan te leer. Variasie -e wat ook in die PHETAPHETÔ voorkom, is reeds in THUTÔ YA 20 bespreek.

34.3.1 The objective of this THUTÔ is to learn the -itsē and -ētse variants of the perfect/stative of the verb. Variation -e, also featuring in the PHETAPHETÔ, has already been discussed in THUTÔ YA 20.

34.3.2 Onthou u: die perfektum druk 'n voltooide handeling uit, terwyl die toestandsvorm (statief), die staat aandui waarin 'n item/saak hom bevind. 'n Hersiening van THUTÔ YA 20 is moontlik die moeite werd!

34.3.2 Do you still remember? The perfect communicates a completed action, while the stative denotes the state in which an item finds itself. Perhaps a revision of THUTÔ YA 20 will be worth-while!

34.3.3 Die -itsē variasie kom voor by stamme wat 'n s in sy laaste lettergreep het. Met ander woorde, selfs wanneer s in 'n bundel konsonante voorkom wat deel is van die slotlettergreep, is die vorm -itsē, vgl.

34.3.3 The -itsē variation appears at stems having an s in its final syllable. In other words even when s appears in a cluster of consonants as part of the final syllable, -itsē is used, cf.

- (b) **-disitsē** (het vee opgepas)
- (c) **-böntshitsē** (het gewys)
- (e) **-hlatswitsē** (het gewas). Vgl. ook:

Ó fösitsē. (Hy het fouteer.)
Ó ntshēpitsitsē. (Jy het my belowe.)
Ó e rēkísitsē maobane. (Hy het dit gister verkoop.)
Bá mpótsitsē kajēno. (Hulle het my vandag gevra.)

34.3.4 Die **-ētse** variasie kom voor by stamme wat op **-êla**, **-ëlla** of **-ala** eindig, vgl.

-bolêla > -bolëllētse (het vertel aan)
-amohêla > -amohëtse (het ontvang)
-rôbala > -rôbêtse (aan die slaap wees). (Affrikatisasie)

Vgl. ook:

Ntatē o rōbêtse. (Pa slaap.)
Ke lebêtse ho mo bitsa. (Ek het vergeet om hom te roep.)

- (b) **-disitsē** (herded cattle)
- (c) **-böntshitsē** (shown)
- (d) **-hlatswitsē** (washed). Also cf.

Ó fösitsē. (He made a mistake.)
Ó ntshēpitsitsē. (You promised me.)
Ó e rēkísitsē maobane. (He sold it yesterday.)
Bá mpótsitsē kajēno. (They asked me today.)
Ke bitsitsē ngwaná. (I called the child.)

34.3.4 The **-ētse** variation appears at stems ending in **-êla**, **-ëlla** or **-ala**, cf.

-bolêlla > -bolëllētse (. . told to)
-amohêla > -amohëtse (. . received)
-rôbala > -rôbêtse (. . to be asleep). (Affricatisation)

Also cf.

Ntatē o rōbêtse. (Dad is asleep.)
Ke lebêtse ho mo bitsa. (I forgot to call him.)

34.4 HO ITLHAHLOBA

Wanneer word die **-ētse** en **-itsē** variasies van die perfektum/toestandsvorm gebruik?

When does one use the **-ētse** and **-itsē** variations of the perfect/stative form?

THUTÔ YA MASHOMÊ A MARARO LE METSO Ë MEHLANO (35)

35.0 SEPHEŌ

Die doelwit van hierdie eenheid is om prosesse te leer uitdruk wat 'veroorzaak word om plaas te vind vir of namens iets of iemand' — om kousatiewe prosesse uit te brei deur die byvoeging van die applikatiewe ekstensie.

The objective of this unit is to learn how to communicate processes which are 'caused to happen for or on behalf of something or somebody' — to extend causative processes by adding the applicative extension.

35.1 MANTSWE

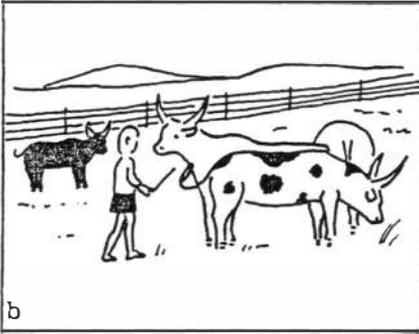
-loha, -lohêla, -dísêtsa, badisa, bêng, -tlisêtsa, -hlatswêtsa, kápa, bahólo, -sébélêtsa, -êtswa, bútlê, masela, -faola, -bítsêtsa, ntaátá, dikêtsô, katiba.

35.2 PUISANŌ

TAÊLO: MAMÊLA, O ITHUTÊ DIKÊTSÔ TSË NTJHA*



Moñná ó lóhá katíba. Ó lóhêla
mofúmáhadí wá háe katíba. Phetá:
[.....]

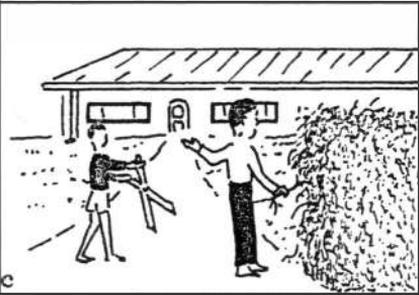


Móna Púlè ó dísa díkgómó. Ó díse-tsa ntatè Malefètsáne díkgómó. Phetá:

[.....]

Mme badisa bòhlè bá díse-tsa bòntatá bôná díkgómó dípolasíng. Phetá hê:

[.....]



Shèbá. Púlè ó tlísá éng?

[.....]

É, ó tlísá sekèrè. Ó tlišètsa ntatè sekèrè. Ntatè ó tlá fáólá dífátè ká sóná. É, Púlè ó tlišètsá ntatè sekèrè. Phetá:

[.....]



Mmè Mmámolètsáne ó hlátswètsá baná bá háe maséla. Phetá:

[.....]

É, Mmámolètsáne ó sébélètsá lelapa lá háe ká mafófolo.



Móna agénté é rékísá diphôófóló. É rékísétsá bēng bá diphôófóló. É rékísétsá bēng diphôófóló tsá bōna. Phetá:

[.....]

Móna ho étswá jwáng? Bútlē ké o bóléllé*: Púlē ó bítsétsá ntataé Monyáne. Shēba máne. Monyáne ó lesakēng. Jwálē Púlē ó á mo bítse. Ntataé ó á mo bátla. Jwálē pótsó ké éna:



Púlē ó étsa éng?

[.....]

35.3 MANOLLÔ

35.3.1 Hierdie **THUTÔ** is 'n voortsetting van **THUTÔ 22** en **23**. Die doelwit is om prosesse te leer uitdruk wat veroorsaak word om plaas te vind vir of namens iets of iemand. In meer formele terme kom dit neer op die vermoë om kousatiewe handelingte uit te brei deur die byvoeging van applikatiewe implikasies. Ons leer dus hoe om kousatiewe en applikatiewe ekstensies te kombineer — 'n belofte wat ons reeds in **THUTÔ YA 23** gemaak het.

35.3.2 In illustrasies (a) en (b) verfris

35.3.1 This **THUTÔ** is a continuation of **THUTÔ 22** and **23**. The objective is to communicate processes which are caused to happen (or be done) for, or on behalf of something or somebody. In more formal terms it amounts to the ability to extend causative actions by adding applicative implications. We therefore learn to combine causative and applicative extensions — as has been promised in **THUTÔ YA 23**.

35.3.2 In illustrations (a) and (b) we refresh the use of the applicative extension **-êl-** and its variant **-éts-**, which

ons eers weer die gebruik van die basiese applikatiewe morfeem **-êl-** en sy **-êts-** variasie wat dikwels voorkom, vgl.

Ó lohêla mofumahadi wa hae katiba. (Hy vleg *vir* sy vrou 'n hoed.)

en

Ó disêtsa ntatê Malefêtsane dikgômo. (Hy pas *vir* 'oom' Malefêtsane beeste op.)

35.3.3 Kyk nou ook na illustrasie (c).

Ó tliša sekêrê. (Hy *bring* 'n skêr.)

maar:

Ó tlišêtsa ntatae sekêrê. (Hy *bring vir sy pa* 'n skêr.)

-Tlišêtsa is nl. die applikatiewe vorm van die kousatiewe stam **-tliša**. Hoekom is dit juis **-tlišêtsa**? — Omdat daar 'n *s* in die laaste lettergreep van **-tliša** voorkom. Lees daaroor weer in **THUTÔ YA 22**.

35.3.4 Kyk nou na illustrasie (d). Daar beteken

Mmê Mmamalefêtsane o hlatswêtsa bana ba hae masela. *Mevrou Mmamalefêtsane was vir haar kinders wasgoed. Oor -sêbêtsa, was slegs die applikatief van -sêbêtsa is, het ons reeds gesels in THUTÔ YA 22.*

35.3.5 Kyk nou na illustrasie (e):

Agêntê e rêkisêtsa bêng ba diphôôfôlô., beteken hier *Die agent verkoop namens die eienaars van die beeste. En*

É rêkisêtsa bêng diphôôfôlô tsa bôna.

is used often, 'cf.

Ó lohêla mofumahadi wa hae katiba. (He weaves a hat *for* his wife.)

and

Ó disêtsa ntatê Malefêtsane dikgômo. (He herds cattle *for* 'uncle' Malefêtsane.)

35.3.3 Now look at illustration (c).

Ó tliša sekêrê. (He *brings* a pair of scissors.)

but:

Ó tlišêtsa ntatae sekêrê. (He *brings his dad* a pair of scissors.)

-Tlišêtsa is the applicative form of the causative stem **-tliša**. Why is it **-tlišêtsa**? — Because there is an *s* in the last syllable of **-tliša**. Again read about that in **THUTÔ YA 22**.

35.3.4 Now look at illustration (d).

Mmê Mmamalefêtsane o hlatswêtsa bana ba hae masela, means Mrs Mmamalefêtsane are doing the washing for her children.

We already discussed **-sêbêlêtsa** in **THUTÔ YA 22**, which is only the applicative of **-sêbêtsa**.

35.3.5 Now look at illustration (e).

Agêntê e rêkisêtsa bêng ba diphôôfôlô.

(The agent sells on behalf *of/for* the owners of the animals.)

É rêkisêtsa bêng diphôôfôlô tsa bôna., means: *He sells on behalf of the*

beteken *Hy verkoop vir die eienaars hulle beeste.*

Hier kombineer die kousatiewe en aplikatiewe ekstensie weer soos in (c).

35.3.6 Kyk na illustrasie (f). Laat ons dit sin vir sin vertaal. Die eerste sin:

Mōna ho ètswa jwang? beteken:
Wat gebeur hier?

Die tweede sin:

Butlè, ke o bolèllè. beteken:
Wag, laat ek jou vertel. En

Pulè o bitsèta ntatae Monyane. beteken: *Pulè roep Monyane vir sy pa.*

-**Bitsèta** is die aplikatief van werkwoordstam **-bitsa** (roep).

35.3.7 Oor 'n paar sake in (f) nog die volgende:

● **Ho ètswa**

U het al met die werkwoordstam **-ètsa**, en by implikasie ook met **ho ètsa**, te doen gekry. Maar nie met **ho ètswa** nie. Wanneer **w** tussen die werkwoord se wortel en die uitgang ingevoeg word, word die passiewe (lydende) vorm verkry, *word gedoen*, dus. Kyk volgende **THUTŌ YA 36**.

● **Butlè**

Is 'n bywoord wat *stadig* beteken. Dit word ook as uitroep vir *Wag! Stadig!* gebruik.

● **Ke o bolèllè**

Ke is gewoon die onderwerpskakel van die 1ste persoon, enkelvoud. **O** is die voorwerpskakel van die 2de persoon, enkelvoud. Oor **-bolèllè: bolèlla** is die aplikatief van **-bolèla**. By

owners their animals.

Here the causative and applicative extensions again combine, as has been the case in (c).

35.3.6 Look at illustration (f). Let us translate sentence by sentence. The first sentence:

Mōna ho ètswa jwang? means: *What is being done here?/What happens here?*

The second sentence:

Butlè, ke o bolèllè. says:
Wait, let me tell you.

Pulè o bitsèta ntatae Monyane., means *Pulè calls Monyane for his dad.* Stem **-bitsèta** is the applicative of **-bitsa** (to call).

35.3.7 Some explanation of language-forms in (f):

● **Ho ètswa**

We already met die verb stem **-ètsa** and by implication, also **ho ètsa**. This is not the case with **ho ètswa**. When **w** is sandwiched between the verbal root and its ending, one gets the passive modification of the action conveyed by that verb. **Ho ètswa** literally means *is done*. Please read the following **THUTŌ YA 36**.

● **Butlè**

This is an adverb which means *wait*. Used as an exclamation it conveys the idea of *Wait!/Slowly/Careful!*

● **Ke o bolèllè**

Ke is the subject concord of the 1st person, singular. **O** is the object concord of the 2nd person, singular. On **-bolèllè: -bolèlla** is the applied form of

stamme wat op *-ola, -ôla, -ela, -êla* en *-ala* uitgaan, val die vokaal van die applikatiewe ekstensie mos weg (kyk weer THUTÔ YA 22). In plaas van **-bolêlêla* kry ons dus: *-bolêlla* (vertel aan). Maar waar kom die uitgang *-ê* in (f) vandaan? — Die sin is 'n versoek met 'n voorwerpskakeel. Daarom! Kyk gerus weer na THUTÔ YA 27.

● **Ntatae** (Sy pa)

Hierdie is 'n saamgetrokke vorm van die besitkonstruksie *ntatê wa hae*. Vgl. ook

ntatao (jou pa) < *ntatê wa hao*
mmae (sy ma) < *mmê wa hae*
mmao (jou ma) < *mmê wa hao*

Sulke sametrekings kom heel dikwels voor.

● **Monyane o lesakëng**

(Monyane is in/by die kraal)

Hierdie sin is 'n bepalende kopulatief. Daarom word die onderwerp **Monyane** se skakel gebruik (kyk weer THUTÔ YA 8). Hier is die komplement die lokatiewe naamwoord **lesakëng** (in/by die kraal).

● **Ó a mo bitsa / Ó a mo batla**

(Hy roep hom / Hy soek hom)

Hierdie twee sinne gee ons die geleentheid om op 'n ander, baie reëlmatige sametrekking van klanke te wys. **Mo bitsa** word dikwels as **mmitsa** gehoor; en **mo batla** as **mmatla**. Hierdie proses word *assimilasie* genoem. Die een klank word in 'n voorafgaande of daaropvolgende klank opgeneem, geassimileer. Hier word die **b** opgeneem in die voorafgaande **m**. Ons sê opgeneem, omdat **b** verdwyn en **m** verdubbel word. Die voorwerpskakeel

-bolêla. Stems ending on *-êla, -ela, -ôla, -ola* and *-ala*, discard the vowel of the applied extension — see THUTÔ YA 22. Instead of **-bolêlêla* one therefore gets *-bolêlla* (to tell to). Where does the ending *-ê* come from? — Because this is a request with an object concord. Read THUTÔ YA 27 again.

● **Ntatae** (His dad)

This is a contracted form of the possessive phrase *ntatê wa hae*. Also cf.

ntatao (your dad) < *ntatê wa hao*
mmae (his mother) < *mmê wa hae*
mmao (your mother) < *mmê wa hao*

This type of construction occurs quite often.

● **Monyane o lesakëng**

(Monyane is in/at the kraal)

This is a descriptive copulative. Therefore the concord of the subject **Monyane** is used (see THUTÔ YA 8). Here the complement is the locative noun **lesakëng** (in/at the kraal).

● **Ó a mo bitsa / Ó a mo batla**

(He calls him / He wants him)

These two sentences give us an opportunity to show another, very regular contraction of sounds. **Mo bitsa** is often heard as **mmitsa**, while **mo batla** often is heard as **mmatla**. The process is called *assimilation*. One sound is assimilated by either a preceding or a following one. Here **b** is taken up into **m**. Taken up we say, because **b** has disappeared, while **m** has doubled itself. The **o** of the object concord completely disappears. When a sound is *completely* taken up by a preceding

se o verdwyn heeltemal. Wanneer 'n klank *volledig* deur 'n *voorafgaande* klank opgeneem word, praat ons van volledige *progressiewe* assimilasië. Ons sê *progressief*, omdat 'n voorafgaande klank sy invloed *vorentoe* laat geld. Vergelyk ook die volgende:

mo bôna > mmôna (hom sien)
mo botsa > mmotsa (hom vra)
mo bolëlla > mmolëlla (aan hom vertel)
mo böntsha > mmöntsha (hom wys).

one, we call the process complete progressive assimilation. We use the term *progressive*, because a preceding sound makes its influence felt *forwardly*. Also compare the following:

mo bôna > mmôna (see him)
mo botsa > mmotsa (ask him)
mo bolëlla > mmolëlla (tell him)
mo böntsha > mmöntsha (show him).

35.4 HO ITLHAHLOBA

Verstaan u?

Do you follow?

O re* o batla diaparô tsëo hosane? Ho lokilë, ke tla o lokisëtsa tsôna phirimanëng* ëna. Di ntlë haholo. Haholoholo diëta tsëo tsa ho bapala bôlô. Mohlômong* o tla nthëkisëtsa tsôna selemōng sē tlang. Le nna ke batla ho bapala bôlô selemōng sē tlang. Wëna o tla ithêkëla tsë ding!



THUTÔ YA MASHOMÊ A MARARO LE METSO Ë TSHELËTSENG (36)

36.0 SEPHEÔ

1. Hoe om passiewe (<i>lydende</i>) handelinge uit te druk.	1. How to communicate passive actions.
2. Ontmoet die infinitiefklas.	2. Meet die infinitive class.
3. Ontmoet naamwoorde wat van werkwoorde afgelei is.	3. Meet deverbative nouns.

36.1 MANTSWE*

-balwa, -pálángwe, -bópjwa, -ngólwa, -tshwérwe, -tsujwa, -jéwa, nkgó, lengólô, pápa, -hlálósa, -nówa.

36.2 PUISANÔ

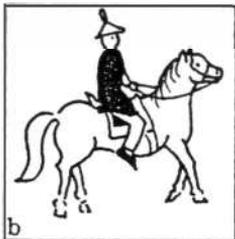
TAÊLÔ 1: ITHUTÊ DIKËTSÔ TSËNA:



Hlálósa setshwántshô. [.....]

É, morúti ó bálá
Bíbéle. Bíbéle é
bálwá ké morúti.
Phetá!

[.....]



Hlálósá setshwántshò
séna:

[.....]

É, mońná ó páláme
pêê. Pêê é
pálángwe ké
mońna. Phetá:

[.....]



Ké nkgó. Nkgó é
bópjwá ké mosádi.
Phetá:

[.....]

É, nkgó é bópjwá ké
mosádi.

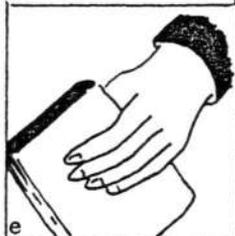


Ké lengólò. Lengóló
lé ngòlwá ké máng?

[.....]

É, lengóló lé ngòlwá
ké mońna. Phetá:

[Lengóló.....]



Ké búka. Búka é
tshwéwé ké éng?

[.....]

É, búka é tshwéwé
ké letsòhò. Phetá:

[Búka.....]



Mońná ó tsúbá
pèipi. Pèipi é tsújwá
ké mońna. Phetá:

[Pèipi.....]



Púlè ó já pápa.
Pápá é jéwá ké
Púlè. Pápá é jéwá
ké máng?

[.....]

É, pápá á jéwá ké
Púlè.



Nkgóno ó nwá kófi.
 Kófi é nówá ké
 nkgóno. Phetá: [.....]
 É, kófi é nówá ké
 nkgóno.

TAËLÔ 2: NGÔLA DIKARABÔ TSËNA TSÖHLË BUKËNG YA HAO.

36.3 MANOLLÔ

36.3.1 Hier leer ons hoe om passiewe (lydende) handelinge uit te druk. Passiewe uitings dui aan dat 'n proses of 'n handeling deur die onderwerp ondergaan word, of dat dit op hom uitgeoefen word deur iets of iemand. Handelinge is passief wanneer die onderwerp dit nie self uitvoer nie, maar deur die toedoen van iets of iemand daarby betrokke is.

36.3.1 Here we learn how to express passive actions. Passive utterances signify that a process or an action is experienced (or undergone) by the subject, or that an action is carried out on it by something or somebody. Actions are called passive when they are not performed by the subject itself, but involved in them through the agency of something or somebody.

36.3.2 In Sotho word passiewe handelinge uitgedruk deur 'n geringe modifikasie van die werkwoordstam. As basiese formule geld:

36.3.2 In Sotho passive actions are communicated by a slight modification of the verb stem. The basic formula is:

Voeg **-w-** tussen die werkwoord se wortel en sy uitgang in, vgl.

Insert **-w-** between the verbal root and its ending, cf.

(d) **-ngôla** > **-ngôlwá** (word geskryf)
 (a) **-bala** > **-balwá** (word gelees)

(d) **-ngôla** > **-ngôlwá** (is written)
 (a) **-bala** > **-balwá** (is read)

Vgl. ook:

Also cf.

-rêka > **-rêkwa** (word gekoop)
-ëtsa > **-ëtswa** (word gedoen)
-phêha > **-phêhwa** (word gekook)
-botsa > **-botswa** (word gevra)
-bitsa > **-bitswa** (word geroep)

-rêka > **-rêkwa** (is bought)
-ëtsa > **-ëtswa** (is done)
-phêha > **-phêhwa** (is cooked)
-botsa > **-botswa** (is asked)
-bitsa > **-bitswa** (is called)

36.3.3 Soos uit (g) en (h) blyk, neem enkellettergrepige stamme **-ew-**, **-ow-**, of selfs **-uw-**, vgl.
-ja > **-jewá** (word geëet)

36.3.3 As may be seen from (g) and (h), monosyllabic stems take **-ew-**, **-ow-**, or even **-uw-**, cf.
-ja > **-jewá** (is eaten)

-na > -newa (word gereën)
-sa > -sewa (lig word, opklaar)
-tjha > -tjhewa (word gebrand)

maar:

-nwa > -nowa (word gedrink)
-shwa > -showa (doodgegaan word)
-wa > -owa (geval word)

maar:

-nka > -nkuwa (geneem word)
-fa > -fuwa (gegee word)
-ya > -uwa (gegaan word)
-tla > -tluwa (gekom word)
-kga > -kguwa (gepluk/geskep word)

36.3.4 Meersillabiese stamme met -ya
as slotlettergreep, neem ook -uw-:

-tsamaya > -tsamauwa (word geloop)
-bolaya > bolauwa (doodgemaak
word)

36.3.5 Stamme wat op -ua uitgaan,
neem -uuw-, vgl.

-bua > -buuwa (gepraat word)
-rua > -ruuwa (besit word)

36.3.6 Wanneer die agtervoegsel -w-ná
die volgende klanke te staan kom,
vind daar weer 'n reeks klankver-
skuiwings plaas: p, ph, b, f, m en ny.
Die kombinasies *pw, *phw, *bw,
*fw, *mw en *nyw word nie deur die
sprekers toegelaat nie, gevolglik tree
die volgende verskuiwings in:

p + w > pjw;-bopa > -bopjwa
(gemaak . . .)
ph + w > pjhw;-hlômph
hlômpjhwa (geëer word)
(prepalatalisasie)
b + w > jw;-tsuba > -tsujwa (word
gerook)

-na > -newa (.)
-sa > -sewa (is cleared up)
-tjha > -tjhewa (is burnt)

but:

-nwa > -nowa (being drunk)
-shwa > -showa (.)
-wa > -owa (.)

but:

-nka > -nkuwa (being taken)
-fa > -fuwa (being given)
-ya > -uwa (.)
-tla > -tluwa (.)
-kga > -kguwa (being picked)

36.3.4 Multisyllabic stems having -ya
as their final syllable, also take -uw-, cf.

-tsamaya > -tsamauwa (being walked)
-bolaya > -bolauwa (being killed)

36.3.5 Stems ending on -ua, take
-uuw-, cf.

-bua > -buuwa (is spoken)
-rua > -ruuwa (is possessed)

36.3.6 When -w- follows p, ph, b, f, m
and ny, a series of sound
shifts again occurs, since *pw, *phw,
*bw, *fw, *mw and *nyw are not
tolerated by the speakers. These are
the sound shifts:

p + w > pjw;-bopa > -bopjwa (is
created/moulded)
(prepalatalisation)
ph + w > pjhw;-hlômph
hlômpjhwa (is respected)
(prepalatalisation)
b + w > jw;-tsuba > -tsujwa (is
smoked)
(prepalatalisation)

(prepalatalisasie)

f + w > fjw; -lefa > -lefjwa (betaal word)

(prepalatalisasie)

m + w > ngw; > -palama > -palangwa (gery word)

(velarisasie)

ny + w > nngw; -kêna > -kênngwa (ingesit/ingelaat word)

(velarisasie)

By *prepalatalisasie* word die prepalatale *j* as 'n oorgangsklank gebruik tussen die onkombineerbare **p + w**, **ph + w**, **b + w** en **f + w**; hulle word deur die tussenkoms van *j* nader aan mekaar gebring. Aan die ander kant word **m + w** en **ny + w** in die proses van *velarisasie* verder van mekaar geskuif, want **ng** word op die velum uitgespreek.

36.3.7 Om die probleme van die klankveranderinge te vermy, kan die alternatiewe passiewe morfeem **-uw-** deurgaans gebruik word om **-w-** te vervang, vgl.

-bopa > -bopuwa i.p.v. **-bopjwa**, ens. Die vorms wat genoem is, kom egter so dikwels voor dat ons dit nê aanbeveel nie.

36.3.8 Die passiewe ekstensie **-w-** kombineer ook met die perfektum en toestandsvorm en wel op so 'n wyse dat hy die perfektumekstensie binnedring, vgl.

-rëkilë > -rëkilwë (is gekoop)

-böne > -bönwe (is gesien)

-botsitsë > -botsitswë (is gevra)

-amohëtse > -amohëtswë (is aanvaar)

-apëre > -apërwe (is gedra)

-tshwëre > -tshwërwe (is/word vasgehou)

-rwëtse > -rwëtswë (is/word gedra)

f + w > fjw; -lefa > -lefjwa (is paid)

(prepalatalisasie)

m + w > ngw; -palama > -palangwa (is ridden)

(velarisasie)

ny + w > nngw; -kêna > -kênngwa (is put into/is let in)

(velarisasie)

In the process of *prepalatalisation* the prepalatal *j* is used as a glide between the uncombinable **p + w**, **ph + w**, **b + w**, **f + w**; in fact they are brought nearer to each other by the prepalatal *j*. On the other hand, **m + w** and **ny + w** are shifted further from each other in the process of *velarisation*, for **ng** is articulated on the velum.

36.3.7 In order to avoid these complicated sound shifts one could use the alternative morpheme **-uw-** to replace **-w-** throughout, cf.

-bopa > -bopuwa instead of **-bopjwa**, etc. The forms mentioned occur so often, that we will not recommend this.

36.3.8 The passive extension **-w-** also combines with the perfect and stative extensions, in such a way that they penetrate into the extension itself, cf.

-rëkilë > -rëkilwë (was/were bought)

-böne > -bönwe (was/were seen)

-botsitsë > -botsitswë (was/were asked)

-amohëtse > -amohëtswë (was/were accepted)

-apëre > -apërwe (was/were worn)

-tshwëre > -tshwërwe (was/were held)

-rwëtse > -rwëtswë (was/were carried)

-hopotse > -hopotswe (was/were remembered)

-rëmmë > -rënnngwe (is chopped down)

-hopotse > -hopotswe (is onthou)
-rëmmë > -rënnngwe (is afgekap)
-palame > -palannngwe (is/word gery)

36.3.9 Wanneer kousatiewe en aplikatiewe prosesse in die passiewe vorm weergegee word, word -w-voor die uitgangs-a ingevoeg, vgl.

-rëkisa > -rëkiswa (verkoop word)
-böntsha > -böntshwa (gewys word)
-kënya > -kënnngwa (ingesit word)
-botsëtsa > -botsëtswa (gevra word vir)
-balla > -ballwa (gelees word vir)
-sëbëlëtsa > -sëbëlëtswa (gedien word)

36.3.10 Passiewe prosesse sluit normaalweg 'n agent in, of impliseer 'n sogenaamde 'doener'. In Sotho word na die agent verwys met behulp van die identifiserende kopulatief *ke*:

Pëipi e tsujwa ke monna.
(Die pyp word *deur die man* gerook.)

Nkgô e bopjwa ke mosadi.
(Die skepkalbas word *deur die vrou* geskep.)

Le ngôlwa ke monna, lengôlô.
(Dit word *deur die man* geskryf, die brief.)

Köfi e nowa ke nkgono.
(Die koffie word *deur ouma* gedrink.)

Pêrê ëo e palannngwë ke Mosotho.
(Daardie perd word *deur 'n Mosotho* gery.)

36.3.11 Vroeg in hierdie kursus het ons u ingelei in die naamwoordklassesisteme (THUTÔ YA 5 & 6). Daarna het ons die inhoud van hierdie klasse (en informasie oor hulle skakel- en voor-

-palame > -palannngwe (was ridden), etc.

36.3.9 When causative and applicative actions are expressed in the passive, -w- is inserted before ending -a, cf.

-rëkisa > -rëkiswa (being sold)
-böntsha > -böntshwa (being shown)
-kënya > -kënnngwa (being put into)
-botsëtsa > -botsëtswa (being asked for)
-balla > -ballwa (being read for)
-sëbëlëtsa > -sëbëlëtswa (being served)

36.3.10 Passive processes normally include or imply a so-called agent. In Sotho the agent is referred to by means of the identifying copulative *ke*, cf.

Pëipi e tsujwa ke monna.
(The pipe is being smoked by *the man*.)

Nkgô e bopjwa ke mosadi.
(The calabash is being moulded by *the woman*.)

Le ngôlwa ke monna, lengôlô.
(It is being written by *the man*, the letter.)

Köfi e nowa ke nkgono.
(The coffee is being drunk by *granny*.)

Pêrê ëo e palannngwë ke Mosotho.
(That horse is being ridden by *a Mosotho*.)

36.3.11 Early in this course we introduced you to the noun class system (THUTÔ YA 5 & 6). We then went on to gradually release the content of these classes (as well as information on their concordial and pronominal

naamwoordelike sisteme) geleidelik vrygestel, vgl. klasse 1/2, THUTÔ YA 5 & 6; klasse 3/4, THUTÔ YA 13; klasse 5/6, THUTÔ YA 14; klasse 7/8, THUTÔ YA 14; klasse 9/10, THUTÔ YA 32; klasse 14/6, THUTÔ YA 32; klasse 16/17/18, THUTÔ YA 8 & 16.

36.3.12 Oor die aard van die naamwoorde het ons deur die loop van die kursus die volgende te wete gekom: daar is *oorspronklike* (Sotho) naamwoorde; daar is naamwoorde wat aan Afrikaans en Engels *ontleen* is; daar is naamwoorde wat van ander woordsoorte *afgelei* is. Naamwoorde *afgelei* van *werkwoorde* in die besonder, is legio. Om die waarheid te sê, klas 15 is basies 'n *deverbatiewe* klas. Alle werkwoordstamme kan daaraan behoort. Al wat nodig is om te doen, is om die prefiks van die klas, nl. **ho** vooraan enige werkwoordstam te voeg. Volgens ortografiese gebruik word die **ho** los van die stam geskryf.

36.3.13 Klas 15 se onderwerpskaker is **hó**, sy voorwerpskaker is **ho**, sy besitkaker is **há**; die relatiefskaker is **hó**, die adjektiefskaker **ho**. Sy absolute voornaamwoord is **hóná**, sy besitlike voornaamwoord is **hóná**, sy kwantitatiewe voornaamwoord is **hóhlē**, terwyl sy drie basiese demonstratiewe **hóna**, **hóo** en **háne** is.

36.3.14 Ons het klas 15 'n *deverbatiewe* klas genoem omdat hy naamwoordelike items huisves en waarvan die betekenisbasis 'n handeling of 'n proses is, vgl.

Ho itlahloba (selftoetsing; om jouself te toets)
Ho utlwa (hoor-proses; om te hoor)
Ho ja (eter; om te eet), ens.

systems), cf. class 1/2, THUTÔ YA 5 & 6; classes 3/4, THUTÔ YA 13; classes 5/6, THUTÔ YA 14; classes 7/8, THUTÔ YA 14; classes 9/10, THUTÔ YA 32; classes 14/6, THUTÔ YA 32; classes 16/17/18, THUTÔ YA 8 & 16.

36.3.12 On die nature of the noun we gathered the following during the course of this study: there are *original* (Sotho) nouns; there are nouns borrowed from English and Afrikaans; there are nouns which are *derived* from other parts of speech. Nouns derived from verbs are particularly numerous. In fact class 15 essentially is a *deverbativ* class. All verb stems could belong to this class. All one has to do, is to add the prefix of this class, which is **ho**, before any verb stem. According to orthographic convention **ho** is written separately from the stem.

36.3.13 The subject concord of class 15 is **hó**, its object concord is **ho**, its possessive concord is **há**; its relative concord is **hó**, its adjectival concord is **ho-**. Its absolute pronoun is **hóná**, its quantitative pronoun is **hóhlē**, while its three basic demonstratives are **hóna**, **hóo**, and **háne**.

36.3.14 We have called class 15 a *deverbativ* class because it contains nominal items of which the semantic basis is actions or processes, cf.

Ho itlahloba (self-assessment; to assess oneself)
Ho utlwa (process of hearing; to hear)
Ho ja (the eating, to eat), etc.

It is precisely because of this basic role of the verb that this class could be looked upon as a *bilateral* word class — it is both noun *and* verb. When us-

Dit is juis as gevolg van hierdie basiese rol van die werkwoord dat dié klas ook beskou kan word as 'n tweesydigse woordklas — dit is sowel naamwoord as werkwoord. Wanneer dit as 'n werkwoord gebruik word, word 'n item van hierdie klas 'n infinitiewe of onbepaalde werkwoord genoem. Wanneer 'n spreker die infinitief gebruik, beskou hy dit wat hy sê as 'n saak. Dan gebruik hy die INFINITIEWE MODUS. Dit is iets heeltemal anders as wanneer hy 'n algemene mededeling maak (INDIKATIEF MODUS), of wanneer hy versoeke rig, wense uitspreek, opdragte gee of bevele gee (IMPERATIEF MODUS). (In laasgenoemde geval word 'n besliste reaksie van die aangesprokene(s) verwag.)

36.3.15 Nou terug na deverbatiëwe naamwoorde in die algemeen. Ons gee eers 'n lys van die meeste deverbatiëwe wat in hierdie boek gebruik is. Die oogmerk is nie om alles in verband met hulle strukture te verduidelik nie — eerder om u bewus te maak van die beginsels van hierdie belangrike taalverskynsel. Tussen hakies gee ons die werkwoordstam waarvan elke naamwoord afgelei is. Kan u, voordat u die daaropvolgende toeligting lees, self sekere reëlmatighede onderskei . . . ?

kl/cl 1

moruti (< -ruta)
mosadi (< -sala)
morêna (< -rêna)
motswallê (< -tswalla)

kl/cl 2

badisa (< -disa)
baithuti (< -ruta)

ed as a verb, an item from this class is called an infinitive verb. When a speaker uses the infinitive, he regards what he says as a case. He uses the INFINITIVE MOOD. This is completely different from when he makes a general statement (INDICATIVE MOOD), or when he makes requests, or wishes, or instructs or commands — aspects which require a definite reaction from the addressee(s) (IMPERATIVE MOOD).

36.3.15 Now back to deverbative nouns. We would now like to list most of the deverbatives we have used in this book. The objective is not to explain everything about their structures — rather to make you aware of some of the principles of this important linguistic feature. In brackets we give the verb stem from which each noun has been derived. Can you, before reading the explanation, discern some kind of regularity . . . ?

kl/cl 3

mosëbëtsi (< sëbëtsa)
Mmësa (< -bësa)

kl/cl 6

leratô (< -rata)
lefiëlô (< -fiëla)
leruô (< -rua)

kl/cl 7

sefofane (< -fofa)
sethunya (< -thunya)
sefahlêhò (< -fahlêha)
setshwantshò (< -tshwantsha)
-seêta (< -êta)
sebuï (< -bua)
setsebi (< -tseba)
sehahi (< -haha)
sehini (< -bina)
sebohodi (< -bohola)
sejana (< -ja)
sengödi (< -ngôla)
selemò (< -lema)

kl/cl 8

diêta (< -êta)
dijana (< -ja)
dijò (< -ja)

kl/cl 9

potsò (< -botsa)
thutò (< -ruta)
taêlò (< -laêla)
thabò (< -thaba)
kutlwisisò (< -utlwisisa)
kgamêlò (< -hamêla)
nkgò (< -kga)

36.3.16 Ons kan twee basiese soorte deverbatiëwe onderskei, nl. *persoonlike* deverbatiëwe en *nie-persoonlike* deverbatiëwe. Eersgenoemde word gewoonlik in die **mo-/ba**-klasse geplaas, behalwe wanneer 'n vakkundige aangedui word. Dan word hy in die **se-/di**-klasse geplaas. Persoonlike deverbatiëwe gaan gewoonlik uit op 'n **-i**. Daar is egter afwykings, vgl. **morêna** en **badisa** wat die uitgangsa behou, en **motswallê**, wat **-ê** as uitgang neem.

kl/cl 14

bophelò (< -phela)
boithabisò (< -thabisa)
boikököbêtso (< -kököbêla)
bolokolohi (< -lokoloha)
boipusò (< -busa)
bolöi (< -lôya)
bosadi (< -sala)
borutí (< -ruta)
boitshwarò (< -tshwara)
botahwa (< -tahwa)
bodulò (< -dula)
borêna (< -rêna)
Botjhabêla (< -tjhabêla)
Bophirimêla (< -phirimêla)
boikarabêlò (< -arabêla)
botshêpêhi (< -tshêpêha)

kl/cl 15

ho itlahloba (< -hlahloba)
ho tsamaya (< -tsamaya)
ho nwa (< -nwa)
ho lla (< -lla)
ho bôna (< -bôna)
ho dula (< -dula) ens./etc.

36.3.16 We may distinguish two basic kinds of deverbatives, namely *personal* and *non-personal* deverbatives. The first mentioned are normally accommodated in the **mo-/ba**-classes, except when reference is made to an expert. Then it is housed in the **se-/di**-classes. Personal nouns normally ends on **-i**. However, there are exceptions, cf. **morêna** and **badisa**, which retain the ending **-a**, and **motswallê** which takes the ending **-ê**.

36.3.17 Nie-persoonlike deverbatiëwe kom in verskeie klasse voor. Abstrakte nwe kom dikwels in die *bo*-klas voor, instrumentele naamwoorde (soos *seêta*) dikwels in die *se-/di*-klasse, en onbepaalde naamwoordelike prosesse altyd in klas 15. Klasse 9/10 is 'n heel populêre klas vir deverbatiëwe, wat meesal klankverskuiwings ondergaan, vgl. *b > p; r > th; l > t; h > kg; f > ph*; en 'n vokaalstam kry 'n *k* vooraan. Gelukkig stem hierdie veranderinge ooreen met dié wat deur die voorwerp-skakel van die 1ste persoon, enkelvoud, n.l. *n*; veroorsaak word — kyk **THUTO YA 32**. Nie-persoonlike deverbatiëwe gebruik meesal die uitgang *-ô*, maar daar is ook uitsonderings, soos by *sefófane*, *sethunya* en *Botjhabêla*.

36.3.17 Non-personal deverbatives appear in various classes. Abstract nouns often occur in the *bo*-class, instrumental nouns (such as *seêta*), often feature in the *se-/di*-classes, while infinitive nouns always feature in class 15. Classes 9/10 are quite popular for accommodating deverbatives, undergoing sound changes most of the time, cf. *b > p; r > th; l > t; h > kg; f > ph*; while vowel stems prefix a *k*. Fortunately these changes agree with those caused by the object concord of the 1st person, singular which is *n* — see **THUTO YA 32**. Non-personal deverbatives most of the time use the ending *-ô*, although exceptions do occur, such as *sefófane*, *sethunya* and *Botjhabêla*.

36.4 HO ITLHAHLOBA

1. Skryf die volgende oor in die passief:

1 Rewrite the following in the passive:

-rwala, -fêpa, -tshêpa, -hama, -bôna, -rôba, -nwa, -tsamaya, -utlwa, -tjha.

2. Verstaan u?

2. Do you follow?

Mathata* a bophelô ha a bônwe ke bana. Ka lebaka* lëna bana ba ëlëtswa ke baholo ba bôna. Baholo ba ba bolëlla hore ho ëtswa jwang ha mathata a hlaha*. Empa hangata këlëtsô ëo ha e amohëlwe ke bana. Ba tsamaya ka tselä ya bôna. Hangata ho uwa hampe. Ho hlaha kôtsi*.

KGÔTSÔ! RE TLA BÔNANA HO MATHE LE LELEME II!!

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