Puo Ea Sechaba
A Beginners Tutorial in Sesotho
for Peace Corps Volunteers







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C. H.

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Note

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Introduction

Puo Ea Sechaba: A Beginner's Tutorial in Sesotho for Peace Corps Volunteers is intended as an introductory course in learning Sesotho for Peace Corps Volunteers in Lesotho. It is geared toward adults who are not students of language and have had little or no exposure to Sesotho. It hopes to lay out in a clear and concise manner the fundamental structures of the language as a framework for serious study, and also pertinent situational vocabulary for everyday use as a "survival guide" for the Volunteer's interaction with (and acceptance as a member of) the Basotho community.

Knowledge of Sesotho can benefit the Volunteer in a number of ways. It can be a useful tool in your work, making accessible to you a substantial segment of the population with little or no English skills, and allowing you to contribute in conversations, meetings, *pitso*'s, etc. It can increase your level of safety within the community, enabling you to make acquaintance with all parts of it, and also outside of it (e.g. when in transit). It can also help soften the effects of "culture shock," helping you to feel at home in Lesotho.

The tutorial begins with a list of essential vocabulary in order to assist in the initial interactions. Chapter One covers the members of the family, common greetings, and time. Chapter Two covers the use of verbs in various tenses and basic sentence structure. Chapter Three covers the noun classes and several concepts related to them, and Chapter Four covers the potential tense along with other useful verb forms. Following the tutorial is a list of "mock" situations, which the Peace Corps Volunteer will be likely to encounter during their service. These situations can be used as practice dialogues in a class setting, or given as after-class writing assignments.

Each lesson and chapter is followed by a list of vocabulary words and an example dialogue. These dialogues can be useful as illustrations of common conversation in Sesotho and also can be assigned for translation, testing the student's knowledge of the concepts which have been studied. At the end of the tutorial are translations of these dialogues.

Much effort has been made to sequence the lessons in as logical a progression as possible, in an attempt at keeping the information pertinent at every step of the learning process, while keeping in mind the unique timeframe and experience of both the Peace Corps Trainee and the Volunteer. At times, however, in the interest of adhering to a logical grouping together of common concepts, I have found it necessary to deviate slightly from this progression. As such, effort has also been made to facilitate the referencing of individual concepts.

As the course is designed for people who are not students of language, I have tried to steer clear of grammatical jargon, where possible. Where grammatical terms were unavoidable, they have been put in bold-face at their first appearance within each lesson and defined in the Grammatical Terms section in the back of the book. Enjoy!

C. H.
Thaba-Tseka
May 2005

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Chapter 0: First Things First

Lesson 0: Mantsoe A Bohlokoa! Essential Vocabulary!

Before we even begin, I would like to direct your attention to these essential vocabulary words and phrases. These are words that can help you interact respectfully with your language trainer and host family during Community Based Training, while you are still in the process of learning Sesotho.

E/ Ah, ah	Yes/ No
Hle	Please
Ak'u nthuse!	Please, help me!
Kea kula.	I'm sick.
Lumela!	Hello!
Kea leboha!	Thank you!
Ntšoarele!	Excuse me!
Toilet e kae?	Where is the toilet?
Ke khathetse.	I'm tired.
Ke lapile.	I'm hungry.
Ke nyorue.	I'm thirsty.
Ke kopa _____.	I would like _____.
Ha ke tsebe.	I don't know.
Ha ke utloisise.	I don't understand.
Bua butle.	Speak slowly.
Bua hape.	Say that again.
Ke eng ka Sesotho ___?	How do you say ___ in Sesotho?

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Chapter 1

Doing As The Romans Do!

The Romans Do What?

Hello, and welcome to the beginning of the incredible and stimulating journey of learning your way around Sesotho! Sesotho could very well be one of the most interesting elements of your Peace Corps experience. Knowing even a little Sesotho can be an invaluable tool for you, as you begin your service as a Volunteer. It will help you to be culturally sensitive, to get work done, to get around, to make friends, and, above all, it is your window into this wonderful culture of the Basotho.

In this chapter we'll get our feet on the ground, learning how to show respect to others, to greet people, and to navigate our way through the everyday, "small-talk" conversations that are so common in the villages and towns of Lesotho. *Tsela-tšoeu!*

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Lesson 1: Helang Batho! Members Of The Family

In Basotho culture, titles are very important and are used alone, or in accompaniment to the person's name, as a form of respect. When addressing or discussing people in Sesotho, you will always use them. There are six basic titles.

A) Titles: R•E•S•P•E•C•T

To be used with young, unmarried people:

Abuti	Brother
Ausi	Sister

Wait A Minute… What?

So, that means that if you met a young, unmarried girl, whose name was *Palesa*, you would call her *Ausi Palesa.*

To be used with people who are married or approximately over the age of 25:

Ntate	Father
'Me	Mother

To be used with middle-aged people as a form of respect, or with elderly people (*esp.* with grey hair):

Ntate-moholo	Grandfather
Nkhono	Grandmother

When making any of these titles plural you will use an assigned **prefix**, as opposed to the **suffix**, -s, used in English. There are different prefixes for different types of words, as you will learn more about in Chapter 3. However, all of these personal titles will use the same prefix: *bo-*. So, two or more "fathers" are *bo-ntate*, two or more "sisters" are *bo-ausi*, and two or more "grandmothers" means you're in for a humungous Thanksgiving dinner.

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To express "my father" or "her brother" you will use **possessive pronouns**. Below is a description on how to do so. The blanks can be filled with any title (e.g. *Ntate oa hae* "her father"). In the plural, you will use *ba* in the place of *oa* (e.g. *bo-ausi ba ka, bo-'me ba bona*).

_____ *oa ka*	my _____	_____ *oa rona*	our _____
_____ *oa hao*	your _____	_____ *oa lona*	your (you all) _____
_____ *oa hae*	his/ her _____	_____ *oa bona*	their _____

The Romans Do What?

We're now preparing for landing and will please ask all passengers to buckle their safety belts and slip on the "culture shoes" situated below their seat. In Basotho culture- get this- to be called "old" is a good thing. So if you're not sure if someone is married or 25, etc., don't sweat- just round up to the nearest title.

B) Names: How About… James!

Names in Lesotho are a bit more colorful than they are in America. Unlike Americans, Basotho use the naming of a child as an opportunity to express their emotions or the circumstances under which the child was born. For example, a girl who is born during a storm might be named *Pulane* (Rain). Or, as a means of showing their thanks for being given a child, the parents might choose the name, *Relebohile* (We're thankful).

Similarly, a child which follows a miscarriage might be given an unpleasant name, as a means of dissuading the powers that be from taking the child. Examples of these names are *Lira* (Enemies), *Reentse'ng* (What did we do?), or, simply, *Ntja* (Dog).

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When a Mosotho woman has her first child, she usually takes on the child's name, preceded by the prefix '*Ma-*. Therefore, if *Ausi Palesa* marries to become *'Me Palesa* and names her first child *Thato*, she will then become *'Me 'Mathato*.

Men are often referred to by their surname, meaning that *Ntate Lira Tau* might go by, simply, *Ntate Tau*. Furthermore, most children are also given a Christian name, in addition to their name and surname.

C) Clans: More Like The Bakoena Than The MacGregor's

The Basotho are a nation of different clans, united in the early 19th century by the great diplomat, King Moshoeshoe I. There are many different clans. However, the principle ones are the *Bafokeng* people of the *Fokeng* clan, represented by the rabbit, the *Bakoena* of the *Koena* or crocodile clan, and the *Bataung* of the *Tau* or lion clan. A single member of one of these clans is referred to as a *Mofokeng*, *Mokoena*, and *Motaung*, respectively.

To this very day Basotho identify with these clans and, at times, when getting to know one another, will ask, *Seboko sa hao ke mang?* (What is your clan?) Different surnames belong to different clans, so, if you are given a Sesotho surname, you should ask for your clan name and bear it proudly as *ngoana oa Moshoeshoe*! Here's how to ask and answer this question:

Seboko sa hao ke mang?	What is your clan?
Ke _____. (*Mofokeng, Mokoena, etc.*)	I'm a _____.

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Lesson 1: Tip O' The Tongue Vocabulary List

motho (batho)	person
mosotho (basotho)	citizen of Lesotho
'me (bo-)	mother, madam
ntate (bo-)	father, sir
ausi (bo-)	sister
abuti (bo-)	brother
nkhono (bo-)	grandmother
ntate-moholo (bo-)	grandfather
mosali (basali)	wife
monna (banna)	husband
morali (barali)	daughter
mora (bara)	son
khaitseli (bo-)	sibling of the opposite sex
ngoana (bana)	young child, baby
ngoanana (banana)	young girl
moshanyana (bashanyana)	young boy
morena (marena)	chief
mofumahali (mafumahali)	chief's wife, female chief
mokhotsi (bakhotsi)	friend
kharebe (likharebe)	girlfriend
mohlankana (bahlankana)	boyfriend
molisana (balisana)	herd-boy

Hey, You! Yeah, You!

What you see in the parentheses, following the vocabulary word, is the word's plural form. Although you will learn more about which words take on which prefixes in Chapter 3, it can't hurt to learn them as you go!

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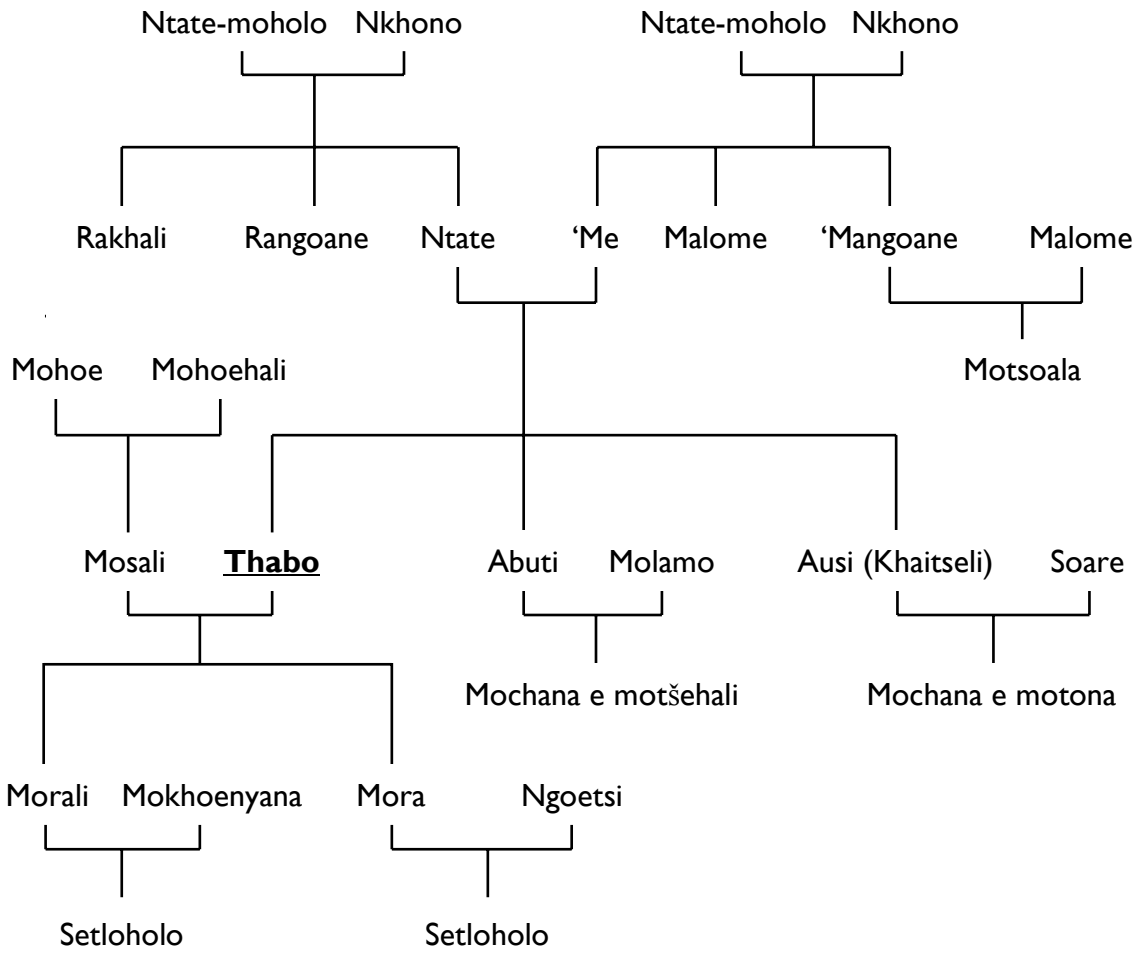
Lesson 1: Tip O' The Tongue Dialogue

In place of a dialogue for this first lesson, we have here an illustration of the titles of various family members, in Sesotho. Although knowledge of all of these titles may not be necessary at this time, the list can be of referential use to you in the future. The titles of the members are given in relation to Thabo, in the form of a family tree.

Thabo's Family Tree



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Lesson 2: Lumelang Batho! The Greetings

Generally speaking, the Basotho are a very talkative and social people. More so than in many American communities, the exchange of greetings is an integral part of one community member's relationship with another (or with a perfect stranger, for that matter!). Greetings are therefore essential not only to the student of Sesotho but to any respectful visitor to Lesotho. There are many different greetings but here are some of the more common ones. For a more extensive list of greetings, see pg. 113.

A) Hello! Howdy Neighbor!

Your greeting will start out with a "Hello!"

Khotso!	Peace!
Lumela!	Believe!

Bear with me here, but when you're addressing two or more people, an *-ng* is added to the end of the word. So, the plurals are as follows:

Khotso!	Becomes:	*Khotsong!*
Lumela!	Becomes:	*Lumelang!*

B) How Are You? I'm Fine, Thanks!

You'll then follow your "Hello!" with a "How are you?"

U/ Le phela joang?	How are you/ you all living?
U/ Le tsohile joang?	How did you/ you all wake?

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Appropriate responses are:

Ke/ Re phela _____.	I'm/ We're living _____.
Ke/ Re tsohile _____.	I/ We woke _____.

The blank can be filled with *hantle* "well," *hamonate* "just fine," *hampe* "poorly," etc.

There are two other greetings that are extremely common but slightly less formal than the previous two, so you may not want to use them if you're meeting your chief for the first time or the Prime Minister, for example. Here they are with their responses.

U/ Le kae?	Where are you/ you all? (How is it?)
Ke/ Re teng.	I'm/ We're there. (I'm/ We're fine.)
or	
Ho joang?	How is it?
Ho _____.	It's _____.

This blank can be filled with *monate* "fine," *hobe* "bad," *lokile* "OK," *sharp* "great," etc.

Hey, You! Yeah, You!

Having a good base of vocabulary is extremely… What's the word? Like when you really need something? Important! Seriously- having a good base of vocabulary is essential, especially in the early stages of language-learning. It gives you confidence in approaching conversations and actually allows you to learn *more* vocabulary. So get out the flash-cards and get to it!

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C) What's Your Name? Hey, Do I Know You?

As many Basotho communities are small and close-knit, it is not uncommon to exchange names after greetings. Here's how to do it!

Lebitso la hao u mang?	What is your name?
Lebitso la ka ke _____.	My name is _____.
Lebitso la hae ke mang?	What is his/ her name?
Lebitso la hae ke _____.	His/ Her name is _____.
Fane ea hao ke mang?	What is your surname?
Fane ea ka ke _____.	My surname is _____.

As these plural forms are seen rather infrequently, it is not imperative that you memorize them. They are listed below, however, for the sake of future reference. In answering them, it will be easiest to simply use the individual responses, listed above.

Mabitso a lona le bo-mang?	What are your names?
Mabitso a bona ke bo-mang?	What are their names?

D) Goodbye! Until We Meet Again!

Translated literally, Basotho don't say "goodbye," exactly. Rather, they say "Go well" or "Stay well," depending on who's doing the leaving or the staying.

Sala hantle!	Stay well! (when addressing one person)
Salang hantle!	Stay well! (when addressing two or more people)
Tsamaea hantle!	Go well! (when addressing one person)
Tsamaeang hantle!	Go well! (when addressing two or more people)

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Lesson 2: Tip O' The Tongue Vocabulary List

Khotso(ng)!	Peace! (plural)
Lumela(ng)!	Believe! (plural)
U/ Le phela joang?	How are you/ you all living?
U/ Le tsohile joang!	How did you/ you all wake?
U/ Le kae?	How is it? (with you/ you all)
Ho joang?	How is it?
hantle	well
hampe	poorly
hamonate	just fine
haholo	very, a lot
hanyane	not much, a little
Ho monate.	It's just fine.
Ho lokile.	It's OK.
Ho hobe.	It's bad.
Ke thabile ho u tseba!	It's nice to know you!
Kea leboha.	I'm thankful. (Thank you.)
Sala(ng) hantle!	Stay well! (plural)
Tsamaea(ng) hantle!	Go well! (plural)
Lebitso la hao u mang?	What is your name?
Lebitso la ka ke _____.	My name is _____.
Lebitso la hae ke mang?	What is his/ her name?
Lebitso la hae ke _____.	His/ Her name is _____.

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Lesson 2: Tip O' The Tongue Dialogue

Beau: *Lumela, ntate!*

Thabiso: *Lumela, ntate! U phela joang, ntate?*

B: *Ke phela hamonate, ntate! U tsohile joang?*

T: *Ke tsohile hantle haholo! Lebitso la hao u mang, ntate?*

B: *Lebitso la ka ke Ntate Beau. Lebitso la hao u mang, ntate?*

T: *Lebitso la ka ke Ntate Thabiso.*

B: *Kea leboha, ntate. Tsamaea hantle!*

T: *E, ntate. Sala hantle!*

Moepa: *Khotsong, bo-'me!*

Billie and Hope: *Khotso, ntate!*

M: *Le phela joang?*

B&H: *Re teng, u kae, ntate?*

M: *Ke teng! Mabitso a lona le bo-mang?*

B: *Lebitso la ka ke 'Me Billie. Lebitso la mokhotsi oa ka ke 'Me Hope.*

M: *O, 'me. Kea leboha. Lebitso la ka ke Ntate Moepa.*

B: *Kea leboha, ntate. Fane ea hao ke mang, ntate?*

M: *Fane ea ka ke Molapo.*

H: *Ntate oa hao ke mang? Ke Ntate Hato?*

M: *E, 'me. Ke Ntate Hato.*

B&H: *O, ntate. Tsamaea hantle!*

M: *Kea leboha! Tsamaeang hantle, bo-'me.*

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Lesson 3: U Ea Kae? Places in Sesotho

As mentioned in Lesson 2, the Basotho are a very social people. When in transit, or simply walking through a village, people will often ask you where you are going, where you are coming from, where you stay, etc. As such, you are going to want to learn how to respond during these "location conversations." There are several different ways to ask and to answer these questions. They are listed below. Enjoy!

A) The Locative Suffix (*-ng*): Where To?

One way to respond, when the place being referred to is a **noun** (e.g. river, house, computer) and not a **proper noun** (e.g. Thabo, America, Martha's Vineyard), is to attach the **suffix** *-ng*. It's pretty straightforward. The only hitch to this rule is that, when the word ends in *-a*, it will be changed to an *-e* before adding *-ng*. Got it? Good. Let's have a look, shall we?

lebenkele "shop"	Becomes:	*lebenkeleng*
pompo "pump"	Becomes:	*pompong*
furu "forage"	Becomes:	*furung*
reisi "rice"	Becomes:	*reising*
morena "chief"	Becomes:	*moreneng*

This may, at first, seem confusing, as no such differentiation is made in English. But if you consider the difference between an <u>object</u> and a <u>location</u>, it might become clearer. The suffix acts somewhat as the **preposition** "at." Note the examples on the following page.

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Ke rata noka.	I like the river.
Ke ea nokeng.	I'm going to the river.
or	
O pheha reisi.	He/ She is cooking rice.
O robetse reising.	He/ She is sleeping at the place of the rice.

B) Location With Proper Nouns: Now If You're Talking About Proper Nouns…

There are a few different ways to tackle these guys:

1) <u>Place Names</u>: When answering with the name of a country, province, or village you will insert the name after the **verb.** For example:

U ea kae?	Where are you going?
Ke ea Delaware.	I'm going to Delaware.
or	
Ba lula kae?	Where do they stay?
Ba lula Cleveland.	They stay in Cleveland.

2) <u>People's Places</u>: When answering a location-question with someone's home, you will insert the word *ha* and the person's name after the verb. For example:

Le tsoa kae?	Where are you all coming from?
Re tsoa ha Ntate Maja.	We are coming from Ntate Maja's place.
or	
U lula kae?	Where do you stay?
Ke lula ha Nkhono 'Makhang.	I stay at Nkhono 'Makhang's place.

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3) <u>Possessive Pronouns</u>: Or, you can use that same *ha* with the possessive form:

ha ka	my place	*ha rona*	our place
ha hao	your place	*ha lona*	your (you all) place
ha hae	his/ her place	*ha bona*	their place

C) Where Are You From? Oh, And One More Thing…

Another common question concerns where you come from, or your country of origin. Although you'll be speaking Sesotho fluently and without an accent, Americans still tend to stick out, somehow, so you'll want to know how to answer this one. Before I give you the question and response, you should learn this piece of vocabulary.

haeso	my place of origin
haeno	your place of origin
hahabo	his/ her place of origin
hahabo rona	our place of origin
hahabo lona	your (you all) place of origin
hahabo bona	their place of origin

Now, let's look at those questions and responses:

Haeno ke kae?	Where are you from?
Haeso ke Milford, Michigan.	I'm from Milford, Michigan.
or	
Hahabo lona ke kae?	Where are you all from?
Hahabo rona ke Amerika.	We are from America.

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D) Getting Around On Taxis: Buckle Up!

Ah, taxis! Riding on a taxi in Lesotho is one of the quintessential cultural experiences of the Peace Corps Volunteer's service. However, in order to enjoy the ride, you might want to know how interact with the driver! Here's some vocabulary you will need to know!

Ke bokae?	How much does it cost?
Ke kopa chenche ea ka.	I would like my change.
Ke u file _____ Rand.	I gave you _____ Rand.
Ke theoha _____.	I'm getting off at _____.
Re tla fihla ka nako mang?	When will we get there?
Ke kopa ho bea mokotla kamorao.	I'd like to put the bag in the back.
Ak'u bule fenstere.	Please open the window.
Ke kopa ho theoha.	I'd like to get off.
Ke rata 'mino.	I like the music.

Heads Up, Hikers!

During different times of the year (usually during the summer), the Basotho hold traditional schools outside of the village for boys' initiation into manhood, called *mophato* or *lebollo*. As it would be very disrespectful (and maybe dangerous) to come upon one, you should know how to ask about the existence of any. Here's how to do so: (After a greeting, of course!)

Ke tsamaea ka koana. Na mophato o teng?

I'm walking that way. Is an initiation school there?

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Lesson 3: Tip O' The Tongue Vocabulary List

U/ Le ea kae?	Where are you/ you all going?
U/ Le tsoa kae?	Where are you/ you all coming from?
U/ Le lula kae?	Where do you/ you all stay?
haeso	my place of origin
haeno	your place of origin
hahabo	his/ her place of origin
hahabo rona	our place of origin
hahabo lona	your (you all) place of origin
hahabo bona	their place of origin
'na	me
uena	you
eena	him/ her
rona	us
lona	you all
bona	them
motse (metse)	village
toropo (litoropo)	town, city
moreneng (mareneng)	the chief's place
lapeng (malapeng)	home (*lit.* the place of the family)
shopo (lishopo)	shop
kereke (likereke)	church
sekolo (likolo)	school

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Lesson 3: Tip O' The Tongue Dialogue

Stefano: *Lumela, 'me!*

'Matšoana: *Khotso, ntate!*

S: *U phela joang, 'Me 'Matšoana?*

M: *Ke phela hantle haholo, ntate! Uena, u phela joang?*

S: *Ke phela hamonate! U ea kae, 'me?*

M: *Ke ea shopong.*

S: *O. 'Me, haeno ke kae? Ke Mapoteng?*

M: *E, ntate, haeso ke Mapoteng.*

S: *O. 'Na, haeso ke Hollywood.*

M: *O. Kea leboha, Ntate Stefano.*

S: *Kea leboha, 'me.*

Stebo: *Ho joang, ntate?*

Roman: *Ho sharp, mokhotsi! Ho joang?*

S: *Ke teng, mokhotsi!*

R: *U ea kae?*

S: *Ke ea kerekeng. Uena, u ea kae, Ntate Roman?*

R: *Ke ea thabeng koana. Na mophato o teng?*

S: *E, mokhotsi, mophato o teng. Tsamaea ka nokeng.*

R: *Kea leboha, ntate.*

S: *E, ntate, kea leboha. Tsamaea hantle!*

R: *Tsamaea hantle, mokhotsi!*

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Lesson 4: Nako Ke Mang? Times in Sesotho

Although the "New York Minute" runs a little bit faster than its Lesotho counterpart, knowledge of the time vocabulary can be very helpful. For those of you who wear a watch, be prepared to answer these common questions. For those of you that don't wear a watch, I guess you'll need to be prepared to ask them! Here we go!

A) The Time: …To Get A Watch!

Nako ke mang? What time is it?

Nako ke _____. The time is _____.

The blank can be filled in one of two ways. Though you may just want to learn "The Easiest Way," it's not a bad idea to take note of the other, if only for comprehension's sake.

1) <u>The Easiest Way</u>: Using, simply, the English numerals, such as "twelve," "half past two," or "quarter to seven."

2) <u>The Little Bit Harder, But Common Way</u>: Using the Sesotho ordinal number for the hour (e.g. four o'clock is *hora ea bone*, seven o'clock is *hora ea bosupa*).

pele	first	*bosupa*	seventh
bobeli	second	*boroba meno e 'meli*	eighth
boraro	third	*boroba mono o le mong*	ninth
bone	fourth	*leshome*	tenth
bohlano	fifth	*leshome le motso o mong*	eleventh
botšelela	sixth	*leshome le metso e 'meli*	twelfth

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B) The Day: Like Sand In The Hour Glass…

Kajeno ke la bokae? What day is it today?

Kajeno ke Labohlano. Today is Friday. Whoo-hooo!

Sontaha	Sunday	*Labone*	Thursday
Mantaha	Monday	*Labohlano*	Friday
Labobeli	Tuesday	*Moqebelo*	Saturday
Laboraro	Wednesday		

C) The Date: No, Not Like Dinner And A Movie

Kajeno ke li kae? What is the date today?

Kajeno ke li _____. Today is the _____.

Again, you will fill this blank with a numeral in English. So, *Kajeno ke li fifteen.* means that today is the fifteenth. Similarly:

Laboraro ke li kae? What is the date on Wednesday?

Laboraro ke li four. Wednesday is the fourth.

Answering that the day is the first of the month requires the phrase, *la pele*. So:

Sontaha ke li kae? What is the date on Sunday?

Sontaha ke la pele. Sunday is the first.

D) The Month: Get A Calendar, For Crying Out Loud!

Here's how to ask which month you're in:

Ke khoeli ea bokae? What month is this?

Ke khoeli ea _____*?* It is _____?

The blank can be filled in one of either three ways, listed on the following page.

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1) <u>The Easiest Way</u>: Using the English name of the month (e.g. *Ke khoeli ea August,* or *Khoeli ena ke July*).

2) <u>The Little Bit Harder, But Common Way</u>: Using the Sesotho ordinal number for the month (e.g. May is *khoeli ea bohlano,* January is *khoeli ea pele*).

3) <u>The Way Of The Deep-Sesotho</u>: Use of the Sesotho words for the months will instill awe in those with whom you converse. However, they belong to what is sometimes phrased "Deep-Sesotho" and are not used very often.

Pherekhong	January	*Phupu*	July
Tlhakola	February	*Phato*	August
Tlhakubele	March	*Loetse*	September
'Mesa	April	*Mphalane*	October
Motšeanong	May	*Pulungoana*	November
Phupjane	June	*Tšitoe*	December

E) The Year: Pardon Me, Do You Have The Year?

If you are asked what year it is, walk calmly in the other direction. However, if you want to ask someone about their age or are asked to tell about yours, here's how to do so. There are two different ways to go about it.

U hlahile neng?	When were you born?
Ke hlahile _____.	I was born in _____. (Use English for the year.)
or	
U na le lilemo tse kae?	How old are you? (*lit.* You have how many years?)
Ke na le lilemo tse _____.	I'm _____ years old. (Again, English numeral is OK.)

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Lesson 4: Tip O' The Tongue Vocabulary List

hoseng	morning
motšeare	afternoon
mantsiboea	evening
bosiu (masiu)	night
kajeno or *tsatsing le*	today
hosane or *hosasa*	tomorrow
maoba	the day before yesterday
maobane	yesterday
Sontaha	Sunday
Mantaha	Monday
Labobeli	Tuesday
Laboraro	Wednesday
Labone	Thursday
Labohlano	Friday
Moqebelo	Saturday
letsatsi (matsatsi)	day, sun
beke (libeke)	week
khoeli (likhoeli)	month, moon
selemo (lilemo)	year, spring
hlabula	summer
hoetla	autumn
mariha	winter

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Lesson 4: Tip O' The Tongue Dialogue

Sammy: *Lumela, 'me!*

'Mathabo: *Khotso, ausi!*

S: *U tsohile joang?*

M: *Ke tsohile hamonate haholo, ausi! Uena?*

S: *Hamonate, 'me!*

Taxi Conductor: *Le ea kae kajeno?*

M: *'Na, ke ea toropong, ntate.*

S: *Le 'na, ke ea toropong. Nako ke mang, 'me?*

M: *Nako ke half past twelve. U tsoa kae?*

S: *Ke tsoa lapeng. Ke lula Ha Mpeli. Uena, u tsoa kae?*

M: *'Na, ke tsoa Ha Theko.*

S: *Hoa chesa, 'me. Ke hlabula. Ak'u bule fenstere.*

M: *O, ausi.*

S: *Kea leboha, 'me. Re tla fihla toropong neng?*

M: *Ka hora ea pele.*

S: *Tsatsing le ke la bokae? Ke Labone?*

M: *E, ausi. Ke Labone.*

TC: *Ke kopa chelete, bo-'me.*

M: *Ke bokae, ntate?*

TC: *Ke six Rand.*

M: *O, ntate. Kea leboha.*

TC: *Kea leboha, 'me.*

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Chapter 1: 22 Vocabulary Words That Will Change Your Life

Mang?	Who?
Eng?	What? (*'ng*, if preceded by -e, -*a*. e.g. *ke eng = ke'ng?*)
Neng?	When?
Kae?	Where?
Joang?	How?
Hobaneng?	Why?
hobane	because
Hoa chesa.	It's hot.
Hoa bata.	It's cold.
Ho futhumetse.	It's warm.
Ho lefifi.	It's dark.
Ke hatsetse.	I'm cold.
Ke thabile.	I'm happy.
Ke qetile.	I'm done. I'm finished.
Ke bokae?	How much is it?
molimo (melimo)	god
moruti (baruti)	minister
ngaka (lingaka)	doctor
molemi (balemi)	farmer
mookameli (baokameli)	boss
moahisane (baahisane)	neighbor
tichere (matichere)	teacher

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Chapter 1: Tlo, Ha Re Bue He!

‘Malineo:	*Khotso, ntate!*
Abe:	*Lumela, ‘me!*
M:	*Ua phela, ntate?*
A:	*Kea phela, ‘me, uena, u tsohile joang?*
M:	*Ke tsohile hamonate, ntate.*
A:	*Kea leboha, ‘me.*
M:	*Kea leboha, ntate. Lebitso la hao u mang, ntate?*
A:	*Lebitso la ka ke Ntate Abe, ‘me. La hao u mang, ‘me?*
M:	*La ka ke ‘Me ‘Malineo. Haeno ke kae?*
A:	*Haeso ke Hollywood, California. Uena, haeno ke kae?*
M:	*Le ‘na, haeso ke Hollywood, California! Re baahisane!*
A:	*Ke thabile haholo ho u tseba, ‘me!*
M:	*Le ‘na, ke thabile haholo ho u tseba!*
A:	*U ea kae, ‘me?*
M:	*Ke ea lapeng. Ho lefifi. Nako ke mang?*
A:	*Nako ke half past six. Le ‘na, ke ea lapeng.*
M:	*O. U lula kae?*
A:	*Ke lula moreneng. Uena, u lula kae?*
M:	*Ke lula sekolong. Ke tichere. Tsamaea hantle!*
A:	*Kea leboha, ‘me. Tsamaea hantle!*
M:	*Kea leboha, ntate.*

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Chapter 2

Verbs? We're Moving Now!

Can't Live With 'Em, Can't Live Without 'Em

We will now look at an essential piece of grammar called the "verb." I know, I know what you're thinking. You're going to say, "Verbs are so boring. I want to learn how to curse in Sesotho." or something along those lines. Well, what if I told you that verbs are *action* words (which is cool, right?), and that you are going to speak Sesotho about as well as a moose without them? Alright, then.

In this chapter, we will look at the present tense, the future tense, and the different past tenses. Afterwards, we will round it out with a little sentence structure review, in order make to sure we that are putting correctly sentences our together. Here we go!

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Lesson 1: Ke Batla Ho Bua! The Present And Future Tenses

In this first lesson, we'll look at two **present tenses**. First, we'll go over the regular present tense and its negative form, followed by the **present progressive tense**. Afterwards, we'll try the **future tense** on for size.

A) The Infinitive (Neutral) Form: The "I Have No Comment" Form

In their **infinitive** form, almost all **verbs** (with a notable exception in *ho re* "to say") end in *-a* and are preceded by the word, *ho*. Here are some examples of verbs in the infinitive:

ho pheha	to cook	*ho kena*	to enter
ho bona	to see	*ho bala*	to read

B) The Present Tense: You'll To Want To Know This One

Moving right along, we'll now begin to **conjugate** verbs, meaning we will soon be able to say "I see" or "he cooks," as opposed to simply "to see" or "to cook." In turn, you will be able to ply these verbs into head-turning witticisms, such as, "I like to eat shoes" (*Ke rata ho ja lieta*) or the timeless quip, "I want to ride the cat" (*Ke batla ho palama katse*).

The conjugation of the present tense is pretty simple. To do so, one removes the word *ho* and replaces it with the appropriate **pronoun** (e.g. *kea* "I," *ua* "you," *oa* "he/ she," etc.). Let's take a look at the verb *ho bona* "to see:"

Kea bona.	I see, am seeing.	*Rea bona.*	We see, are seeing.
Ua bona.	You see, are seeing.	*Lea bona.*	You all see, are seeing.
Oa bona.	He/ She sees, is seeing.	*Baa bona.*	They see, are seeing.

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If a verb stands alone with a pronoun, it will read as above. However, if the sentence carries on, the *-a* drops off of the pronoun, generally speaking. Therefore, "I cook" would translate to *Kea pheha*, while "I cook well" would read *Ke pheha hantle*. Similarly, "He eats" would read *Oa ja*, while "He eats meat" reads *O ja nama*.

But… Come on, it wouldn't be a rule without an exception, right? Exception is made when the verb is followed by a title of the person one is addressing. E.g. *Kea bala, ntate.* "I'm reading, sir," or *Baa pheha, 'me.* "They are cooking, madam." Sorry.

C) The Negative Present Tense: Why Are You Always So Negative?

Negating a statement in the present tense is also pretty easy. First, the negative marker *ha* is inserted before the pronoun. Then, the last letter of the verb changes from *-a* to -e. So:

Kea bala.	I read, am reading.
Becomes:	
Ha ke bale.	I don't read, am not reading.
or	
U ja poone.	You eat corn, are eating corn.
Becomes:	
Ha u je poone.	You don't eat corn, are not eating corn.
or	
Re rekisa liapole.	We sell apples, are selling apples.
Becomes:	
Ha re rekise liapole.	We don't sell, are not selling apples.

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Furthermore:

Ha ke phehe.	I don't cook.
Ha u phehe.	You don't cook.
Ha a phehe.	He/ She doesn't cook.
Ha re phehe.	We don't cook.
Ha le phehe.	You all don't cook.
Ha ba phehe.	They don't cook.

Hey, You! Yeah, You!

You'll note that, in the He/ She form of the negative present tense, the pronoun changes from *o* to *a*. You'll just need to accept that because that's the way it is.

D) The Present Progressive Tense: The British Are Coming!

Although the present tense can be used to express actions in the process of happening, you can add greater stress to this (i.e. happening right now) by using the present progressive tense. Just drop the *-a* from the pronoun and place the **auxiliary verb**, *il'o*, in between the pronoun and the verb. Let's have a look!

Kea pheha. "I cook."	Becomes:	*Ke il'o pheha.* "I am cooking."
Baa bua. "They speak."	Becomes:	*Ba il'o bua.* "They are speaking."
Rea bapala. "We play."	Becomes:	*Re il'o bapala.* "We are playing."

Sorry. Sorry?

In Sesotho, as in English, one can turn a statement into a question simply by using **inflection**. In Sesotho, however, we have another tool, for emphasis: the word *na*. It can be used at the beginning or the end of a sentence. For example, *O rata poone, na?* or *Na, o rata poone?* This can't be used, however, when a question word, such as *joang* or *neng*, is used, as it already implies that a question is being asked.

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E) The Future Tense: You Will Need This Concept

Luckily for those of us who don't want to have to memorize a bunch of different rules, the future tense is not too tricky. What we'll do here is drop the *-a* off of the pronoun and insert the auxiliary verb, *tla*, between the pronoun and the verb.

Ke tla bua Sesotho!	I will speak Sesotho!
U tla hlatsoa koloi.	You will wash the car.
O tla lahleha linotlolo.	He/ She will lose the keys.
Re tla ea kerekeng.	We will go to church.
Le tla ruta bana.	You all will teach children.
Ba tla lema haufinyane.	They will plant soon.

F) The Negative Future Tense: That's The Spirit!

Here we have the negative form of the future tense, used to express an action that <u>will not happen</u>. For example, when you want to say "I will not use my pitching wedge," or "They will not reach the gates of Mordor," you will use this tense. It is constructed by using the negative marker, *ha*, dropping the *-a* off of the pronoun, and inserting the auxiliary verb, *tl'o*, before the verb. So…

Ke tla bua le uena.	Becomes:	*Ha ke tl'o bua le uena.*
U tla sebetsa hantle.	Becomes:	*Ha u tl'o sebetsa hantle.*
O tla ruta bana.	Becomes:	*Ha a tl'o ruta bana.*
Re tla fumana mosebetsi.	Becomes:	*Ha re tl'o fumana mosebetsi.*
Le tla phela motseng.	Becomes:	*Ha le tl'o phela motseng.*
Ba tla qabana.	Becomes:	*Ha ba tl'o qabana.*

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Lesson 1: Tip O' The Tongue Vocabulary List

ho chake•la (tse)	to visit (*Ke chaketse.* "I'm visiting.")
ho bon•a (e)	to see
ho rat•a (ile)	to like
ho batl•a (ile)	to want
ho bu•a (ile)	to speak
ho lu•la (tse)	to stay (live somewhere)
ke	it is, they are
eseng or *hase*	(it is) not
ka	about, by, at
le or *'me*	with, and
ka ntle ho	without
hape	again
feela	only
empa	but
kapa	or
joale	so, well
mohlomong	maybe
hona joale	now
haufinyane	soon
khale	a long time ago
kamorao	later, after
ka pele ho	before

Hey, You! Yeah, You!

The parentheses that are placed after verbs indicate the ending that the verb will take when we put it into the **past perfect tense** (hold your horses- it's coming up in the next lesson). The bullet indicates which part of the verb gets chopped off when inserting the ending.

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Lesson 1: Tip O' The Tongue Dialogue

Austin: *Khotso, ntate-moholo!*

Ramahapu: *Khotso, ntate!*

A: *U phela joang, ntate-moholo?*

R: *Hantle, ntate. Uena, u phela joang?*

A: *Ke phela hantle, ntate-moholo. Kea leboha.*

R: *Kea leboha, ntate.*

A: *Moreneng ke kae, ntate-moholo?*

R: *Ke tla u bontša, ntate.*

(Ba ea moreneng.)

A: *Ke leboha haholo, ntate-moholo. Lumela, morena.*

Morena: *Lumela, ntate. U tsohile joang, ntate?*

A: *Hantle, ntate. Uena, U tsohile joang?*

M: *Hantle, ntate. Kea leboha.*

A: *Kea leboha, morena. Lebitso la ka ke Ntate Austin. Ke lula Mohale's Hoek empa ke kopa thuso.*

M: *Ke u thusa joang, ntate?*

A: *Ke chaketse Ntate Lucas empa o Maseru. Joale ha ke batle ho khutla Mohale's Hoek hobane ho lefifi.*

M: *Ho lokile. U tla robala ha ka. Ntate Lucas o tla khutla hosane.*

A: *Ke leboha haholo, morena.*

M: *Kea leboha, ntate.*

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Lesson 2: Lintho Tsa Khale: The Past Tenses

Now that we're experts on the **present tense**, we can move on to the past tenses and their negative forms. We'll look at three tenses, in particular. They are: the **perfect** (I have read, We have washed), the **preterit** (I read, We washed) and the **past progressive** (I was reading, We were washing).

A) The Perfect Tense: What Have You Done For Me Lately?

The perfect tense is used to express <u>having done</u> something and is the most common of the three tenses. It is less commonly used in English and you will find yourself using it in Sesotho when you might not do so in English, where the preterit is more common.

As previously noted, most all **verbs** end in *-a*. When **conjugating** a verb from the present tense into the perfect tense, that *-a* at the end of the verb (and sometimes more) is removed and replaced by an ending, such as, *-e* or *-ile* or *-etse*, depending on the verb. This means that you're in for a bit of memorization. Alas, such are the whims of fate… In this tense, the *-a* is also dropped from the **pronoun**. Here are a few examples:

ho bua "to speak":	*ke buile*	*re buile*
	u buile	*le buile*
	o buile	*ba buile*
ho sala "to remain":	*ke setse*	*re setse*
	u setse	*le setse*
	o setse	*ba setse*

<u>Hey, You! Yeah, You!</u>

Remember the greeting, *U tsohile joang?* (You better remember it!) That's a perfect example of the perfect tense: *tsohile* comes from *ho tsoha*, "to wake," which has an *-ile* ending.

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Although there is no "Golden Rule" for learning to change a verb from the present to the perfect, you will begin to see patterns in the perfect tense endings of verbs in relation to the structure of the word. Take a look at these verbs and their endings. (The bullet signifies the point at which the ending is inserted.)

bon•a (e)	*phe•la (tse)*	*tlameh•a (ile)*	*lem•a (me)*	*sebe•tsa (litse)*	*rekis•a (itse)*
ken•a (e)	*foko•la (tse)*	*pheh•a (ile)*	*han•a (ne)*	*kolobe•tsa (litse)*	*palamis•a (itse)*
palam•a (e)	*fu•la (tse)*	*fihl•a (ile)*	*ren•a (ne)*	*tšehe•tsa (litse)*	*sebelis•a (itse)*
tseban•a (e)	*lu•la (tse)*	*leboh•a (ile)*	*pom•a (me)*	*ntlafa•tsa (litse)*	*lis•a (itse)*

Wait A Minute… What?

To make sure we're clear, "I have spoken with William Taft." would read, *Ke buile le Ntate William Taft.* "He has seen Fleetwood Mac." would read, *O bone Fleetwood Mac.*

B) The Negative Perfect Tense: Haven't Been There, Haven't Done That

In order to negate a statement in the perfect tense (e.g. He has not done his homework) we're going to use the negative marker *ha*, leave the *-a* on the pronoun and leave the verb alone. So, it will look a little something like this:

I have not seen.	*Ha kea bona.*
You have not cooked.	*Ha ua pheha.*
He/ She has not eaten.	*Ha aa ja.*
We have not found.	*Ha rea fumana.*
You all have not asked.	*Ha lea botsa.*
They have not spoken.	*Ha baa bua.*

Hey, You! Yeah, You!

You'll note that the He/ She form of the negative perfect tense also has a pronoun change from *o* to *a*. Again, I'm sorry, but we can't always have it our way.

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C) Stative Expressions: No, Not Like Californian or Michigander!

The perfect tense is used to form so-called "**stative expressions**." These are expressions denoting an action that happened in the past and still has an effect on the present (thus, something in a "state"). A bit wordy, I know, but here are some common examples. Unfortunately, you will simply have to memorize which expressions are stative. To negate them, you will use the negative perfect tense, as illustrated in Part B of this lesson.

Ke lapile.	I am hungry.	(from *ho lapa* "to hunger")
U khathetse.	You are tired.	(from *ho khathala* "to tire")
O tšoanetse.	He/ She should.	(from *ho tšoanela* "to ought to")
Re hatsetse.	We are cold.	(from *ho hatsela* "to become cold")
Le futhumetse.	You are warm.	(from *ho futhumala* "to become warm")
Ba khotsofetse.	They are satisfied.	(from *ho khotsofala* "to become satisfied")

U Tšoeroe Ke'ng? Stative Sickness In Sesotho

Another useful example of the stative expression is the phrase, *U tšoeroe ke'ng?* (from *ho tšoaroa*, "to be grabbed"), which translates literally to, "You have been grabbed by what?" or, semantically, to, "What seems to be the problem?" This question can be answered with the phrase, *Ke tšoeroe ke* _____. The blank can be filled with any body part to express that "My _____ is bothering me." For example:

Ke tšoeroe ke mala.	My stomach is bothering me. (I have a stomachache.)
Ke tšoeroe ke hloho.	My head is bothering me. (I have a headache.)
U tšoeroe ke leoto.	Your foot is bothering you.

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D) The Preterit Tense: Remember That One Time?

This tense expresses something that happened. So, you'll use it when you want to say, for example, "I cooked," as opposed to "I have cooked." It is much less common than the perfect tense, but used, nevertheless. Luckily, with this tense, you need not memorize specific endings for each verb. Rather, there's a formula for using an **auxiliary verb** with the pronoun preceding the verb. This makes it a nice substitute for the perfect tense when you can't quite remember that specific ending!

Ke ile ka noa.	I drank.	*Re ile ra bua.*	We spoke.
U ile ua bala.	You read.	*Le ile la pheta.*	You all repeated.
O ile a nahana.	He/ She thought.	*Ba ile ba kheta.*	They chose.

E) The Negative Preterit Tense: I Didn't Do It!

This tense is not used very often and you can get away with simply using the negative perfect tense, but if you want to sound like a real professional, throw this one out there and you'll make an impression. Here's the formula:

Ha kea ka ka ngola.	I didn't write.	*Ha rea ka ra ngola.*	We didn't write.
Ha ua ka ua ngola.	You didn't write.	*Ha lea ka la ngola.*	You all didn't write.
Ha a ka a ngola.	He/ She didn't write.	*Ha ba ka ba ngola.*	They didn't write.

F) The Past Progressive Tense: A.K.A. The Whig Tense

A third, useful verb tense, used to express actions in the past, is the past progressive. This expresses action that was happening. For example, "I was walking" or "they were singing." For this one, there is also a formula for using an auxiliary verb with the pronoun preceding the verb, rather than inserting special endings. On the next page are some examples.

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Ke ne ke tsamaea.	I was walking.	*Re ne re sebetsa.*	We were working.
U ne u bina.	You were singing.	*Le ne le qoqa.*	You all were chatting.
O ne a kuta.	He/ She was cutting.	*Ba ne ba lema.*	They were planting.

What's That You're Saying?

As you will quickly learn, Basotho often speak a bit faster than you're expecting (or than your instructor speaks with you). Indeed, at times, some words or phrases will be contracted or become blurred.

You will find two notable examples in the past progressive tense. Instead of pronouncing each syllable of *u-ne-u*, you will hear something more like *u-no*. Similarly, you will hear *o-na* in place of *o-ne-a*. So, the phrase, *U ne u bua.* "You were speaking." becomes *U no bua.* *O ne a fiela.* "He was sweeping." becomes *O na fiela*. Keep your ears peeled!

G) The Negative Past Progressive Tense: Enough With The Past Tenses!

Finally, to make this useful tense negative, simply follow this formula and call me in the morning: after the modified pronoun, insert the word *sa* and change that ubiquitous *-a* at the end of the verb to an -e. Take a look!

Ke ne ke sa tsamaee.	I wasn't walking.	*Re ne re sa sebetse.*	We weren't working.
U ne u sa bine.	You weren't singing.	*Le ne le sa qoqe.*	You all weren't chatting.
O ne a sa kute.	He/ She wasn't cutting.	*Ba ne ba sa leme.*	They weren't planting.

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Lesson 2: Tip O' The Tongue Vocabulary List

ho hlok•a (ile)	to need
ho e•tsa (ntse)	to do, make
ho •ea (ile)	to go
ho bots•a (itse)	to ask
ho tseb•a (ile)	to know
ho utlo•a (ile)	to hear
ho •re (itse)	to say
Ke nahana joalo.	I think so.
Ha ke nahane joalo.	I don't think so.
Ho joalo.	It is so. That's how it is.
Ha ho joalo.	It is not so. That's not how it is.
ka 'nete	seriously, in truth
ka baka la	in order to
sefuba (lifuba)	chest
mala	stomach
hloho (lihloho)	head
nko (linko)	nose
tsebe (litsebe)	ear
leihlo (mahlo)	eye
leino (meno)	tooth
letsoho (matsoho)	hand
leoto (maoto)	foot (*ka maoto* "by foot")

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Lesson 2: Tip O' The Tongue Dialogue

'Malerato:	*Koko!*
Kate:	*U mang?*
M:	*Ke 'Me 'Malerato.*
K:	*Kena, 'me. Lumela, 'Me 'Malerato.*
M:	*Lumela, 'Me Kate! Ke u chaketse.*
K:	*Kea leboha, 'me.*
M:	*U phela joang, 'me?*
K:	*Ke phela hampe, ka 'nete.*
M:	*Ua kula, 'me?*
K:	*E, kea kula, 'me.*
M:	*O. U tšoeroe ke'ng?*
K:	*Ke tšoeroe ke sefuba empa eseng haholo.*
M:	*Ke soabile, ka 'nete, 'me.*
K:	*Ho lokile. Maobane ke ne ke kula haholo. Hona joale ke khathetse, feela.*
M:	*O, 'me. Ke hantle. Ke tla pheha bohobe bakeng sa hao.*
K:	*Kea leboha, 'Me 'Malerato.*
M:	*Kea leboha, 'me.*
K:	*Ua tsamaea? U ea kae?*
M:	*E, 'Me Kate. Ke ea lapeng ka baka la ho pheha.*
K:	*Ho lokile. Tsamaea hamonate, 'me.*
M:	*Robala hantle, 'Me Kate.*
K:	*Kea leboha, 'me.*

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Lesson 3: Lintho Tse Makatsang: Three Irregular Verbs

We'll now turn our attention to three decidedly delinquent **verbs**, *ho re* "to say," *ho na le* "to have," and *ho ba* "to be." These verbs will do anything to be different. They don't seem to want to conform to any of the rules, so we're going to have to make a special lesson, just for them. Sickening isn't it? Here's a guide to the irregular constructions of the **present**, **past**, and/or **future tenses** of these three attention-starved verbs in the affirmative and negative.

A) *Ho Re* "To Say": You Don't Say?

This verb is irregular in that, in its **infinitive** form, it ends in *-e*. Also, as the verb never stands alone as a statement, the **pronouns** used with it never retain their *-a*. And don't even get me started on its perfect tense. It's not irregular, however, in the future tenses.

Present Tense			
Ke re	I say	*Re re*	We say
U re	You say	*Le re*	You all say
O re	He/ She says	*Ba re*	They say

Negative Present Tense			
Ha ke re	I don't say	*Ha re re*	We don't say
Ha u re	You don't say	*Ha le re*	You all don't say
Ha a re	He/She doesn't say	*Ha ba re*	They don't say

Perfect Tense			
Ke itse	I have said	*Re itse*	We have said
U itse	You have said	*Le itse*	You all have said
O itse	He/ She has said	*Ba itse*	They have said

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Negative Perfect Tense			
Ha kea re	I haven't said	*Ha rea re*	We haven't said
Ha ua re	You haven't said	*Ha lea re*	You all haven't said
Ha aa re	He/ She hasn't said	*Ha baa re*	They haven't said

B) *Ho Na Le* "To Have": What'll It Be?

This verb is irregular in that it is followed by the **preposition** *l*e, and, as such, its pronoun never retains its *-a*. Get ready for the negative perfect form!

Present Tense			
Ke na le	I have	*Re na le*	We have
U na le	You have	*Le na le*	You all have
O na le	He/ She has	*Ba na le*	They have

Negative Present Tense			
Ha ke na	I don't have	*Ha re na*	We don't have
Ha u na	You don't have	*Ha le na*	You all don't have
Ha a na	He/ She doesn't have	*Ha ba na*	They don't have

Perfect Tense			
Ke bile le	I have had	*Re bile le*	We have had
U bile le	You have had	*Le bile le*	You all have had
O bile le	He/ She has had	*Ba bile le*	They have had

Negative Perfect Tense			
Ha kea ka ka ba le	I haven't had	*Ha rea ka ra be le*	We haven't had
Ha ua ka ua ba le	You haven't had	*Ha lea ka la ba le*	You all haven't had
Ha a ka a ba le	He/ She hasn't had	*Ha baa ka ba e-ba le*	They haven't had

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Future Tense			
Ke tla ba le	I will have	*Re tla ba le*	We will have
U tla ba le	You will have	*Le tla ba le*	You all will have
O tla ba le	He/ She will have	*Ba tla ba le*	They will have

Negative Future Tense			
Ha ke tl'o ba le	I won't have	*Ha re tl'o ba le*	We won't have
Ha u tl'o ba le	You won't have	*Ha le tl'o ba le*	You all won't have
Ha a tl'o ba le	He/ She won't have	*Ha ba tl'o ba le*	They won't have

C) *Ho Ba* "To Be": Or Not *Ho Ba* (Sorry, I Couldn't Resist)

This is perhaps the strangest of these irregular verbs. It is used (and not used) in quite a different manner than we Anglophones are used to, and that's just inconsiderate, if you ask me. You might have already noticed that the verb is not used in contexts, such as, "I am happy" (*Ke thabile*) where another verb encapsulates both the English verb and **adjective**, or, "I am cooking" (*Ke il'o pheha*), where another **auxiliary verb** takes it's place.

However, there are still contexts where it is important to the speaker of Sesotho. It is to these contexts that we will now turn our attention, and also to others, where it is not used when we might expect it to be.

As we did with the others, we'll look at how "to be" is expressed in the present, past, and future tenses. Examples are given for usages in different contexts, sometimes within a single tense. You'll notice how infrequently the verb is actually used.

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Present Tense			
Ke 'na enoa.	I'm right here.	*Re teng.*	We're there.
Ke uena eo.	You're right here.	*Le ha Seema.*	You're at the Seema's.
Ke eena eo.	He/ She is right here.	*Ba Maseru.*	They're at Maseru.

Negative Present Tense			
Ke le sieo.	I'm absent.	*Re le sieo.*	We're absent.
Ha u Maseru.	You aren't in Maseru.	*Ha le ha Seema.*	You aren't at the Seema's.
Ha a eo.	He/ She isn't there.	*Ha ba eo.*	They aren't there.

Past Progressive Tense			
Ke ne ke le teng.	I was there.	*Re ne re le teng.*	We were there.
U ne u le Maseru.	You were in Maseru.	*Le ne le le ha Seema.*	You were at the Seema's.
O ne a le mona.	He/ She was here.	*Ba ne ba le mona.*	They were here.

Negative Past Progressive Tense			
Ke ne ke se teng.	I wasn't there.	*Re ne re le sieo.*	We were absent.
U ne u se teng.	You weren't there.	*Le ne le le sieo.*	You were absent.
O ne a se teng.	He/ She wasn't there.	*Ba ne ba le sieo.*	They were absent.

Future Tense			
Ke tla ba teng.	I will be there.	*Re tla ba teng.*	We will be there.
U tla ba Maseru.	You will be in Maseru.	*Le tla ba ha Seema.*	You will be at the Seema's.
O tla ba mona.	He/ She will be here.	*Ba tla ba mona.*	They will be here.

Negative Future Tense			
Ha ke no ba teng.	I won't be there.	*Re tla ba re le sieo.*	We will be absent.
Ha u no ba teng.	You won't be there.	*Le tla be le le sieo.*	You will be absent.
Ha a no ba teng.	He/ She won't be there.	*Ba tla ba be le sieo.*	They will be absent.

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Lesson 3: Tip O' The Tongue Vocabulary List

ho j•a (ele)	to eat
ho f•a (ile)	to give
ho qoq•a (ile)	to chat
ho mame•la (tse)	to listen
ho pheh•a (ile)	to cook
ho khutl•a (ile)	to return
ho sheb•a (ile)	to look at
ho ny•ala (etse)	to marry (for men) (*Ke nyetse.* "I'm married.")
ho ny•aloa (etsoe)	to be married (for women) (*Ke nyetsoe.* "I'm married.")
sejo (lijo)	food
lehe (mahe)	egg
phofo (liphofo)	flour
moroho (meroho)	greens
naoa (linaoa)	bean
poone (lipoone)	maize
tapole (litapole)	potato
sehoete (lihoete)	carrot
hanyanese (lihanyanese)	onion
tamati (litamati)	tomato
bohobe (mahobe)	bread
nama (linama)	meat
metsi	water

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Lesson 3: Tip O' The Tongue Dialogue

Sean and Kabelo: *Khotso, morena.*

Tau: *Lumelang, bo-ntate.*

S&K: *U phela joang, ntate?*

T: *Hantle. Le phela joang, bo-ntate?*

S&K: *Re phela hantle, ntate.*

T: *E, bo-ntate.*

K: *E, Ntate Tau. Ke na le Ntate Sean mona. O tla phela ka motseng oa hao. O batla ho u lumelisa.*

T: *Kea utloa, Ntate Kabelo.*

S: *Kea leboha, Morena Tau. Ke thabile ho u tseba, ntate. Lebitso la ka ke Ntate Sean, kapa Ntate Tšepo Leoma. Ke lebitso la ka la Sesotho. Haeso ke Amerika. Ke tla phela motseng oa hao, ha Leoma. Ke tla sebetsa sekolong. Hona joale, ha ke tsebe Sesotho haholo, empa ke tla ithuta, ka 'nete.*

T: *Kea leboha, Ntate Tšepo. Le 'na, ke thabile ho u tseba, uena. U tla sebetsa'ng sekolong? Bana ba sekolo ba hloka matloana.*

S: *O, ntate. Ke tla sheba matloana. Empa, ka 'nete, ke fihlile ka Sontaha, joale ha ke tsebe haholo, hona joale. Ke tla bua le matichere hosane.*

T: *Kea leboha, ntate. Re thabile hore u teng, motseng oa rona. Ke nahana hore u tla re thusa haholo.*

S: *Kea leboha, Morena Tau.*

K: *Kea leboha, morena.*

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Lesson 4: Ke Kopa Grammar! The Structure Of The Sentence

Well, before we get carried away with all our new concepts and **verb tenses**, we should take a minute to make sure that all is in order. You'll have to bear with me through a bit of grammatical jargon here. We'll start with an explanation of the **subject concord**, a grammatical unit found in Sesotho. Then, we'll move on to the structure of simple sentences.

A) The Subject Concord: What Is It And Why Do I Care?

In English, a sentence must be comprised of at least two parts, the **subject** and the **verb**. This is also true in Sesotho. The subject is the *doer* of the sentence, and it can come in the form of a **noun** or a **pronoun**. The verb is what the doer *does*. So, in the sentence, "She sings," She is the subject and sings is the verb. In, "Colin eats," Colin is the subject and eats is the verb.

There is one difference in Sesotho, however, and this is the use of what is called the subject concord. The subject concord is (incoming jargon!) a sort of mandatory, complimentary pronoun, which is in concordance with the noun (i.e. subject) to which it refers and is used whenever the subject is discussed. It appears in two main forms: the **subject pronoun**, which we'll look at now, and the **adjective pronoun**, which we'll look at in Chapter 3.

We have actually already begun to use these subject concords. They include: *ke*, *u*, *o*, etc. Thus far, we've been labeling these words as pronouns. This is because they both closely resemble pronouns and sometimes act as pronouns. Let's look at the difference.

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In English, one can say "People eat." or "They eat." In these sentences, people is a noun and they is a pronoun, representing people. In Sesotho, because you must use the subject concord, the sentences would be translated as *Batho baa ja.* and *Baa ja.* In the first sentence, *Batho* is a noun and subject and *baa* is only a subject concord. In the second, the word *baa* acts as both a pronoun and the subject concord.

As you will learn in the next chapter, there are seven different **noun classes**. The noun class to which the subject belongs will determine which subject concord is used. Confusing? Sorry. Take a look at these examples. (A complete explanation of noun classes and which concords they use can be found in Chapter 3, Lesson 1.) The subject concord is shown in bold face.

'Na, ***ke*** *rata joala.*	Myself, I like beer.
Linku ***li*** *ea lesakeng.*	The sheep are going to the corral.
Bo-abuti ***baa*** *noa.*	The boys are drinking.
Motho ***o*** *botsa tichere.*	The person asks the teacher.
Sefate ***se*** *oetse fatše.*	The tree fell down.

B) Sesotho Sentence Structure I: Sample Q&A Sentences

Although you may already have a feel for the structure of the sentence, the following is a set of example sentences in the form of a dialogue. Following each sentence are some brief comments on its **syntax**, or word-order. You will notice that, unlike in English, the question words appear at the end of the sentence, rather than the beginning.

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Sentence Structure Analysis

1. ***Baa bua.*** (They speak.) Subject/ subject concord/ pronoun (*Baa*) is followed by the verb (*bua*).

2. ***Bo-mang?*** (Who?) Plural form of question word (*Bo-mang?*).

3. ***Batho baa bua.*** (People speak.) Subject (*Batho*) followed by subject concord (*baa*), followed by verb (*bua*).

4. ***Batho ba bua'ng?*** (What do people speak?) Subject (*Batho*), subject concord (*ba*), and verb (*bua*) followed by question word (*eng?*). Note that, when preceding words that end in *-a*, one can drop the first letter of *eng* and attach *-ng* onto the word. Thus, *bua eng* becomes *bua'ng*.

5. ***Batho ba bua Sesotho.*** (People speak Sesotho.) Subject (*Batho*), subject concord (*ba*), and verb (*bua*), followed by **object** (*Sesotho*).

6. ***Batho ba se bua joang?*** (How do people speak it?) Subject (*Batho*), subject concord (*ba*), **object pronoun** (*se*), and verb (*bua*), followed by question word (*joang?*). Note that an object can be shortened to an object pronoun, which is determined by its noun class (see Chapter 3, Lesson 1). In this case, *Sesotho* is substituted by its pronoun *se*. These object pronouns always fall between the subject concord and the verb.

7. ***Batho ba bua Sesotho hantle.*** (People speak it well.) All followed by **adverb** (*hantle*), Adverbs usually follow verb and object.

8. ***Ba se bua hantle kae?*** (Where do people speak it well?) All followed by question word (*kae?*). Note, again, that question words always come at end of sentence.

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9. ***Ba se bua hantle sekolong.*** (People speak it well at school.) Locative nouns (*sekolong*) are most appropriate, as such, after verb and adverb. However, it can also appear before the adverb or at the beginning of the sentence, if preceded by the word *ka* "at," as below.

10. ***Ka sekolong batho ba se bua hantle hobaneng?*** (Why do people speak it well at school?) All followed by question word (*hobaneng?*).

11. ***Hobane 'Me 'Malineo o tla ba shapa!*** (Because 'Me 'Malineo will beat them!) The **conjunction** *hobane* always comes before the rest, as in English. The subject (*batho*) has now become the object, and shortened into an object pronoun (*ba*).

C) Sesotho Sentence Structure II: Object Pronoun Permutation Peculiarities

To refresh your memory, the object is not the *do*er of the sentence. Rather, it is what is *done unto*. So, in the sentence, "I eat fish." fish is the object because it is eaten. In the sentence, "She loves de Tocqueville." de Tocqueville is the object because de Tocqueville is loved. In English, as well as in Sesotho, the object can be shortened into an object pronoun. So, one can simply say, "I eat it." or "She loves him."

1) The Object Pronoun

You'll notice that, in English, the object pronoun comes after the verb. In Sesotho, however, the object pronoun comes before the verb. As such, in the sentences, *Ke ja tlhapi.* or *Ba bua Sesotho.* the objects can be shortened into their pronouns to form, *Kea* **e** *ja.* and *Baa* **se** *bua.* When the object is a person, however, there are a few peculiarities, with regard to its pronoun, which we should mention here. First, let's look at the pronouns that are used for people.

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Object Pronouns For People			
'na "me"	= *n*	*rona* "us"	= *re*
uena "you"	= *u*	*lona* "you all"	= *le*
eena "him/ her	= *mo*	*bona* "them"	= *ba*

Hey, You! Yeah, You!

With the exception of the two noun classes which describe people and use these special object pronouns, subject pronouns are used to substitute for objects otherwise. For more info, see Chapter 3, Lesson 1 or the Reference Charts for noun classes on pp. 114-5.

A few examples:

Kea u rata.	I love you.
Le tla ba shapa.	You all will beat them.
Re mo joetsitse.	We told him.

2) Me, Me, Me!

Sometimes, the speaker is the object, such as in the sentence, *Ba tla botsa 'na.* "They will ask me." When you want to shorten the object into its object pronoun, *n*, it is not only placed before the verb, but is tacked on to it, to create *nbotsa*. This creates a problem, with regard to pronunciation, which you can see for yourself, if you try to pronounce an *n*-sound directly before a *b*-sound. Your mouth would rather make an *m*-sound followed by a *p*-sound, so, that's just what the creator's of the language did, turning *nbotsa* into *mpotsa.* This means that our sentence will be shortened to *Ba tla mpotsa*. This will be the case for all verbs that begin with *b*. There are similar changes for other verbs, listed below.

VERBS WHICH BEGIN IN…	SUCH AS…	BECOME…
The vowels *a-*, *e-*, *o-*, and *u-*	*araba*, *emela*, *otla*, and *utloa*	*nkaraba*, *nkemela*, *nkotla*, and *nkutloa*

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VERBS WHICH BEGIN IN…	SUCH AS…	BECOME…
b-	*bitsa*	*mpitsa*
f-	*fa*	*mpha*
h-	*hopola*	*nkhopola*
hl-	*hloka*	*ntlhoka*
la-, *le-*	*lata*, *lefa*	*ntlata*, *ntlefa*
li-, *lu-*	*lisa*, *lumela*	*ntisa*, *ntumela*
m-, *n-*	*mema*, *ngolla*	*'mema*, *'ngolla*
p-	*patala*	*mpatala*
r-	*rata*	*nthata*
s-	*sebeletsa*	*ntšebeletsa*
sh-	*sheba*	*ncheba*

3) The He/ She Pronoun

When using the "He/ She" pronoun, *eena*, as an object pronoun in a sentence, you will use the word *mo*. This one also creates a few problems for us. Luckily, however, it only creates problems with verbs that begin in *b-*. When placing this pronoun in front of verbs beginning with *b-*, such as *bitsa* or *bona*, the pronoun is absorbed into the verb to create *'mitsa* (*mmitsa*) and *'mona* (*mmona*). So, the sentence, *Ke bone eena maobane*, instead of becoming *Ke mo bone maobane*, will become *Ke 'mone maobane*.

This phenomenon can be recognized also in the words for music, *'mino*, and color, *'mala*, which have both been shortened from their original *mobino* and *mobala*. If you try saying *mobino* five times, quickly, you will understand why.

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Lesson 4: Tip O' The Tongue Vocabulary List

ho tsama•ea (ile)	to walk
ho sebe•tsa (litse)	to work
ho tl•a (ile)	to come
ho ngo•la (tse)	to write
ho no•a (ele)	to drink
ho rek•a (ile)	to buy
ho rekis•a (itse)	to sell
ho rob•ala (etse)	to sleep (*Ke robetse.* "I'm sleeping.")
ho bits•a (itse)	to call
ho bin•a (ne)	to sing
ho ken•a (e)	to enter
phoofolo (liphoofolo)	animal
ntja (lintja)	dog
katse (likatse)	cat
nonyana (linonyana)	bird
pere (lipere)	horse
khomo (likhomo)	cow
khoho (likhoho)	chicken
nku (linku)	sheep
fariki (lifariki)	pig
poli (lipoli)	goat
tonki (litonki)	donkey

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Lesson 4: Tip O' The Tongue Dialogue

Hakelebone: *Koko!*

Beau: *U mang?*

H: *Ke Ntate Hakelebone.*

B: *Kena, ntate. Ua phela, Ntate Hakelebone?*

H: *Ke teng, le kae, Ntate Beau?*

B: *Ke teng, ntate!*

H: *E, Ntate. Ka 'nete, ntate, ke na le potso.*

B: *O, ntate.*

H: *Ke batla ho fumana Ntate Tšabalira, hobane ke kopa ho sebelisa kharafu. Empa, ha a eo ka lapeng. O kae?*

B: *Ache, ha ke tsebe, Ntate Hakelebone. O itse hore ka Mantaha, ho na le phutheo ka sekolong. Empa ha ke tsebe na, ka nako mang?*

H: *Mohlomong o ile teng. Na tsatsing le ke Mantaha?*

B: *E, ke Mantaha, li twenty three.*

H: *O. Na, uena, u na le kharafu?*

B: *Ke bile le kharafu empa ke e file ho Ntate Khotso.*

H: *U mo file kharafu? Hobaneng?*

B: *Hobane e robehile, 'me Ntate Khotso o ne a batla ho e lokisa.*

H: *Ache, ntate. Bothata ke hore ke fumane mosebetsi oa ho haha ntloana.*

B: *O. Ntate Paseka o na le kharafu. U tšoanetse ho 'motsa.*

H: *E, ntate. Ke nahana joalo. Ke lebohile haholo.*

B: *E, ntate. Tsamaea hantle.*

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Chapter 2: 22 Vocabulary Words That Will Change Your Life

ho na le	there is, there are
ha ho na	there is not, there are not
Ha a eo. (Ha ba eo.)	He/ She is not there. (They are not there.)
kamoo … kateng	as… (*kamoo ke itseng kateng* "as I said")
moo … teng	where… (*moo a lulang teng* "where he stays")
bakeng sa	for (to be followed by **possessive pronoun**)
(hona) mona	(right) here
(hona) moo	(right) there
koana	that way, there
mane	way over there
haufinyane	near
hole	far
ka pele ho	in front of
kamorao	behind
kaholimo	above, at the top
katlase	below, at the bottom
katlung	indoors
kantle	outdoors
ka nako e 'ngoe	sometimes
kamehla	always
kaofela	everything, everyone
kahohle	everywhere

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Chapter 2: Tlo, Ha Re Bue He!

'Malimakatso: *Khotso, ausi!*

Kerri: *Lumela, 'me oa ka! Ho joang?*

M: *Ho monate! Ho joang?*

K: *Ho sharp!*

M: *E, ausi. Tsatsing le, re na le phutheho. Na u tla ba teng, uena?*

K: *E, 'me. Ke tla ba teng. Na e qala ka hora ea leshome?*

M: *E, ausi. E tla qala ka bo ten.*

K: *Sharp! Ke tla u bona joale.*

M: *E, u tla mpona. Feela, ausi, ke na le potso.*

K: *Potso ke'ng, 'me?*

M: *Na, ka phutheong, re tšoanetse ho bua ka likopo? Mokhatlo o tla hloka chelete ka baka la ho haha ntlo.*

K: *E, 'me. Ua tseba, ke qeta ho fihla motseng ona. Kamoo ke itseng kateng, ke batla ho ithuta ka mokhatlo pele ho re shebela chelete.*

M: *Ha ho na bothata, ausi. Feela, ke tšepa hore u bone ntlo ea rona?*

K: *E, 'me, ke bone ntlo. Empa ke qala ho bona kaofela. Joale, pele ke batla ho ithuta ka litlhoko, 'me ho mamela maikutlo. Ho etsa ka bofofu ke phoso, ha ho joalo?*

M: *Kea utloa, ausi. Ke phoso ho etsa ntho ka bofofu.*

K: *Ke batla ho qoqa le batho ka baka la ho utloisisa hantle ke'ng, mathata hona joale? Re tla bua ka likopo kamorao. Ho lokile?*

M: *Ho lokile! Ke leboha haholo, ausi!*

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Chapter 3

Nouns? Now You're Talking!

The Noun Class And The Proletariat

Hello again, and congratulations on your progress in learning this beautiful language. We're now coming to a very unique and interesting aspect of Sesotho: the noun class. The seven noun classes are responsible for the alliteration and consonance that give Sesotho its wondrously sonorous sound. With this, Sesotho is capable of producing sentences such as, *Batho ba batla bohobe bo botle ba basebetsi ba lebenkeleng ka baka la bareki ba bangata ba buile hantle ka bona.*

Learning these noun classes is an important step in learning Sesotho. They are essential to describing the properties of a noun, whether describing it as pretty, tall, numerous, or as belonging to you. Although daunting at the first glance, one can quickly get a good hold of the concept through practice and a little memorization.

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Lesson 1: Batho Ba Bangata Baa Bua: The Noun Classes

Welcome to the **noun classes**! In this lesson, we'll get a description of each noun class. Afterwards, we'll apply them to creating the possessive form.

The noun class is a major concept of Sesotho, and the most interesting, if you ask me, which you didn't, but I told you anyway- that's how interesting they are! You will use them wherever **nouns** are described, whether we're describing their action or their properties.

We have actually already begun using noun classes. They determine the plural form of any given noun. They are also the governing body behind our good friends from Chapter 2, Lesson 4, the **subject concords**. Noun classes dictate that, if we're talking about *motho*, we're going to use the subject concord *oa*, and if we're talking about *batho*, we're going to use *baa*. Further along in the sentence, we might have to refer back to this noun class, if we are to do any describing with **adjectives**. I like to think of them as the crime-bosses of Sesotho- you have all these other laws and things going on, but they're the ones pulling the strings behind the scenes. Cool, huh?

"Whoa, whoa, whoa- what's a noun?" A noun is a word that refers to a person, place, thing, or an idea. So, for example, fish, Carl, Fat Tuesday, coleslaw, love, music, Sesotho, Baltimore, Neanderthal, and political-extremism are all nouns. Alright, here we go!

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A) The Noun Classes: Sesotho Vs. The Jacobins

1. <u>The Titles Class</u>: *ntate/ bo-ntate*, *ausi/ bo-ausi*, *Thabo/ bo-Thabo*

<u>Singular</u> **<u>Prefix</u>**: N/A <u>Plural</u>: *bo-* <u>Subject Concord</u>: *oa* <u>Plural</u>: *baa*

<u>Substantive Pronouns</u>: *'na*, *uena*, *eena* <u>Plural</u>: *rona*, *lona*, *bona*

<u>Examples</u>: *Ntate Lira oa sebetsa. Bo-'me ba nahana joalo.*

This noun class is used when referring to titles or names. Note: substantive pronouns are not used for the possessive form, as possessive pronouns already exist (*ka*, *hao*, *hae*, etc.).

2. <u>The MO/BA Class</u>: *mora/ bara* "son," *moruti/ baruti* "minister," *motho/ batho* "person"

<u>Singular Prefix</u>: *mo-* <u>Plural</u>: *ba-* <u>Subject Concord</u>: *oa* <u>Plural</u>: *baa*

<u>Substantive Pronouns</u>: *'na*, *uena*, *eena* <u>Plural</u>: *rona*, *lona*, *bona*

<u>Examples</u>: *Motho oa hana. Bareki baa bona.*

This noun class, as you can see, uses the same subject concords as NC1, and refers to people. Also, it uses the possessive pronouns for the possessive form. The difference is only that this class is for nouns, describing people, that begin with *mo-*.

3. <u>The MO/ME Class</u>: *mokhoa/ mekhoa* "way," *mobu/ mebu* "soil," *mokotla/ mekotla* "bag"

<u>Singular Prefix</u>: *mo-* <u>Plural</u>: *me-* <u>Subject Concord</u>: *oa* <u>Plural</u>: *ea*

<u>Substantive Pronouns</u>: *'ona* <u>Plural</u>: *eona*

<u>Examples</u>: *Molaetsa o fihlile. Mello ea khanya.*

This class does not refer to people, but rather to things and ideas. This is a big help when forming the plural, *me-*, which is sometimes confused with the NC2 plural, *ba-*. Just ask yourself, "Is *mokotla* (bag) a person?" Nope: "*mekotla*."

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4. <u>The LE/MA Class</u>: *lehe/ mahe* "egg," *lelapa/ malapa* "family," *lesale/ masale* "ring"

<u>Singular Prefix</u>: *le-* <u>Plural</u>: *ma-* <u>Subject Concord</u>: *lea* <u>Plural</u>: *aa*

<u>Substantive Pronouns</u>: *lona* <u>Plural</u>: *'ona*

<u>Examples</u>: *Leholimo lea luma. Malapa a thabile.*

This class also refers to places, things, and ideas. However, it is sometimes used with people (e.g. *lehlanya* "crazy person"). Furthermore, by inserting the prefix before the name of a foreign country, you can express "citizen of" or "person that comes from" that country. For example, with China, one Chinese person is *Le-chaena* and more than one is *Ma-chaena*. For America, one American is *Le-amerika* and more than one is *Ma-amerika*.

5. <u>The SE/LI Class</u>: *sefate/ lifate* "tree," *setulo/ litulo* "chair," *sebini/ libini* "singer"

<u>Singular Prefix</u>: *se-* <u>Plural</u>: *li-* <u>Subject Concord</u>: *sea* <u>Plural</u>: *lia*

<u>Substantive Pronouns</u>: *sona* <u>Plural</u>: *tsona*

<u>Examples</u>: *Sefate se oetse fatše. Lichaba li kopane.*

This class contains vocabulary for places, things, ideas, and sometimes people in a profession. <u>Note that the plural form of this class does not possess an adjective prefix.</u>

6. <u>The BO/MA Class</u>: *boriki/ mariki* "brakes," *joala/ majoala* "beer," *bophelo/ maphelo* "life"

<u>Singular Prefix</u>: *bo-* <u>Plural</u>: *ma-* <u>Subject Concord</u>: *boa* <u>Plural</u>: *aa*

<u>Substantive Pronouns</u>: *bona* <u>Plural</u>: *'ona*

<u>Examples</u>: *Joala bo ja chelete. Mariki ha a sebetse.*

This class is used mainly for "idea" nouns, such as *boikarabelo* "responsibility," *bophelo* "life," *boima* "heaviness," and the notable irregulars, *joala* (beer) and *joang* (grass).

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7. <u>The Junk Class</u>: *ntja/ lintja* "dog," *khomo/ likhomo* "cow," *buka/ libuka* "book"

<u>Singular Prefix</u>: N/A <u>Plural</u>: *li-* <u>Subject Concord</u>: *ea* <u>Plural</u>: *lia*

<u>Substantive Pronouns</u>: *eona* <u>Plural</u>: *tsona*

<u>Examples</u>: *Bese ea tsamaea. Linonyana lia fofa.*

This noun class contains every word that didn't fit into the first six categories. Thus, the name, "Junk." Most every word that was originally borrowed from another language, such as Dutch or English, will be found in this category. This includes the words, *founo* "phone," *khalase* "glass," or *karete* "card." <u>Note that this class does not possess adjective prefixes.</u>

(8. <u>The "HO" Class</u>: Although in-depth knowledge of this class is not essential to the beginner student, one should be aware of it. It is used to express the English word "it," when "it" is not an object, but rather a condition or an action in the infinitive. E.g. *Ho thata ho jaefa.* "It's tough to dance," *Hoa bata.* "It's cold out," *Ho hotle TY.* "It's nice in TY."**)**

B) The Possessive Form: It's Mine I Say! All Mine!

The first application of the noun class that we will look at is the possessive form. This is what you use to express ownership of something (my cat, his job, their catalytic converter, etc.), relation to someone (your brother, our attorney, their golfing buddy, etc.), or when expressing the English word, "of," in the context of one's place of residence or origin (Thabo of Quthing, Robert of the Dallas-Fort Worth metropolitan area, etc.).

To do so, you will use a **possessive concord**, followed by either the owner's name, the place name, or a **possessive pronoun**. First, here's a list of the possessive concords.

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POSSESSIVE CONCORDS			
Noun Class	SING.	PL.	FOR EXAMPLE
1. The Titles Class	*oa*	*ba*	*Bo-abuti ba ka* My brothers
2. The MO/BA Class	*oa*	*ba*	*Mora oa moruti* The minister's son
3. The MO/ME Class	*oa*	*ea*	*Metse ea Berea* The villages of Berea
4. The LE/MA Class	*la*	*a*	*Lesale la hae* Her ring
5. The SE/LI Class	*sa*	*tsa*	*Setulo sa tichere* The teacher's chair
6. The BO/MA Class	*ba*	*a*	*Mahobe a 'me* The woman's breads
7. The Junk Class	*ea*	*tsa*	*Apole ea hao* Your apple

The possessive pronouns are not a wholly new concept to us. We should remember them from as far back as Chapter 1, Lesson 1, when we learned how to express, "my father," or, "her sister," etc. Following, are the possessive pronouns. In the blanks, we will place the noun and also its possessive concord.

For uses of the possessive where the owner is a place or something from another noun

_____ *ka*	my _____	_____ *rona*	our _____
_____ *hao*	your _____	_____ *lona*	your (you all) _____
_____ *hae*	his/ her _____	_____ *bona*	their _____

class, you will use this simple formula: Noun + Possessive Concord + Owner. For example, the sentence, "I like the Double Cheeseburgers of my father's McDonalds." would translate to, *Ke rata liDouble Cheeseburger tsa McDonalds ea ntate oa ka.* You might also want to use the substantive pronouns, if the owner is from another noun class. For example, "Their [the dogs] squash" would translate to *Mokopu oa tsona [lintja]*.

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Lesson 1: Tip O' The Tongue Vocabulary List

leholimo (maholimo)	sky
pula (lipula)	rain
ho n•a (ele)	to rain (*Pula ea na.* "It is raining.")
lehloa (mahloa)	snow (*Lehloa lea khetheha.* "It is snowing.")
leru (maru)	cloud
sealuma (lialuma)	thunder (*Lea luma.* "It is thundering.")
letolo (matolo)	lightning
sefako (lifako)	hail
mookoli (meokoli)	rainbow
moea (meea)	wind, air
komello (likomello)	drought
naleli (linaleli)	star
palesa (lipalesa)	flower
joang (majoang)	grass
noka (linoka)	river
sefate (lifate)	tree
setlama (litlama)	plant
thaba (lithaba)	mountain
lejoe (majoe)	rock
naha (linaha)	land
leoatle (maoatle)	sea, ocean
letša (matša)	lake

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Lesson 1: Tip O' The Tongue Dialogue

Jen: *Lumela, Morena Molapo!*

Morena Molapo: *Lumela, Ausi Jen! U phela joang?*

J: *Hantle! Uena, u phela joang?*

M: *Hantle haholo! U ea pitsong, ausi?*

J: *Ache, ntate, ke qala ho utloa ka pitso. Ke pitso ea'ng?*

M: *Ke pitso ea ho bua ka mosebetsi oa temo. Na u tla ba teng?*

J: *O, ntate. Ke tla ba teng.*

M: *Batho ba 'muso ba tla tla ho bua. Hape, Ntate Lephosa Phihlela oa Mokhotlong o tla bua ka litherekere tsa hae.*

J: *Ka 'nete? Ke thabile. Ke ne ke batla ho bua le basebetsi ba 'muso. Ba njoetsitse hore, ha re khetha letsatsi, ba tla etsa thupelo ea ho etsa lipeo. Feela, ha ke e-s'o bue le bona ka baka la lifouno tsa rona li shoele.*

M: *E, kea hopola. Ba ne ba bua ka thupelo ea rona ea lipeo.*

J: *Pitso e qala ka nako mang?*

M: *Ka hora ea leshome le metso e 'meli.*

J: *Sharp! Empa, bothata bo teng.*

M: *Bothata ke'ng?*

J: *Ho na le phutheo ea likomiti tsa sekolo. Ke tlameha ho ba teng.*

M: *Phutheho e qala neng?*

J: *Ke nahana hore ka bo two.*

M: *Joale ha ho na bothata. U tla ea teng kamorao pitso. Ke tla u bona!*

J: *Ho lokile, morena!*

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Lesson 2: Ntho E Joang? Adjectives

So, now that we're familiar with the **noun classes**, let's look at why we will need them to describe the properties of a **noun**, through the use of **adjectives**. Adjectives are words that describe properties, such as, color, weight, height, difficulty, taste, etc. Speaking without them is difficult and rather boring, frankly. We will first look at how to use an adjective correctly in a sentence. Afterwards, we will learn about the different types of adjectives and how to create them, with regard to the different noun classes which they will refer to.

A) The Adjective And The Sentence: …Walk Into A Bar…

When using adjectives in Sesotho, you must use one of two different **pronouns**, which act as, once again, **subject concords**. These will come in between the noun being described and the adjective. One type is the **subject pronoun**. This is used to make sentences which can stand alone (e.g. *Lehe le lesoeu.* "The egg is white." *Ausi o motle.* "The girl is pretty."). (You will note that, in these sentences, the subject concord actually acts as a verb!) The other type, the **adjective pronoun**, is used to make phrases which must continue on afterwards in order to make a sentence (e.g. *Lehe le lesoeu…* "The white egg…" *Ausi ea motle…* "The pretty girl…"). When describing a noun using either pronoun, you will need to look to the noun's noun class. The chart on pg. 114 can help you to reference the pronouns for each noun class. Here are examples of sentences using both types of pronoun. You will notice that, for some classes, the two pronouns are the same.

Adjectives With A **Subject** Pronoun	Adjectives With An **Adjective** Pronoun
Ramotse o motle. The headman is nice.	*Ramotse ea motle…* The nice headman…
Lifate li nyane. The trees are small.	*Lifate tse nyane…* The small trees…

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Adjectives With A **Subject** Pronoun	Adjectives With An **Adjective** Pronoun
Bohobe bo boima. The bread is heavy.	*Bohobe bo boima…* The heavy bread…
Masaka a macha. The corrals are new.	*Masaka a macha…* The new corrals…
Likharafu li litšila. The shovels are dirty.	*Likharafu tse litšila…* The dirty shovels…
Mokotla o motala. The bag is green.	*Mokotla o motala…* The green bag…

B) Adjectives Using Stems: Watch Out Gerard Manley Hopkins!

There are different types of adjectives, also. The first type we will look at are created with **adjective stems**, that is, words (e.g *-sehla*, *-holo*) that take on a **prefix** (e.g. *mo-*, *le-*, *ba-*), which is determined by the noun class of the noun being described. To illustrate this, examples have been taken from each noun class. They're listed here into three categories of color, form, and quantity. For easy reference, aside the adjective stem is the adjective used for nouns, such as those belonging to NC7 and the plural of NC5, which do not possess prefixes.

Color	Stem	Prefix N/A	For Example…
black	*-tšo*	*ntšo*	*Ntate ea motšo oa ruta.* The black man teaches.
white	*-soeu*	*tšoeu*	*Balemi ba basoeu.* The farmers are white.
brown	*-sootho*	*sootho*	*Mekotla e mesootho.* The bags are brown.
red	*-fubelu*	*khubelu*	*Ke rata lesale le lefubelu.* I like the red ring.
yellow	*-sehla*	*tšehla*	*Lifate tsa ka li tšehla.* My trees are yellow.
green	*-tala*	*tala*	*Borikhoe bo botala.* The pants are green.
blue, grey	*-putsoa*	*putsoa*	*Pere e putsoa ke ea ka.* The grey horse is mine.

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Form	Stem	Prefix N/A	For Example…
big, old	*-holo*	*kholo*	*Likhomo li kholo.* The cows are big.
small, young	*-nyane*	*nyane*	*Ngoana ea monyane…* The small baby…
good, pretty	*-tle*	*ntle*	*Joala bo botle.* The beer is good.
bad, ugly	*-be*	*mpe*	*Letsatsi le lebe…* The bad day…
wide, fat	*-tenya*	*tenya*	*Sehoete se setenya.* The carrot is fat.
thin	*-sesane*	*tšesane*	*Katse e tšesane.* The cat is thin.
short	*-khutšoane*	*khutšoane*	*O mokhutšoane.* He/ She is short.
tall	*-lelele*	*telele*	*Batho ba balelele…* The tall people…
new	*-cha*	*ncha*	*Lintja li ncha.* The dogs are new.

Quantity	Stem	Prefix N/A	For Example…
many	*-ngata*	*ngata*	*Likhomo tse ngata…* The many cows…
few	*-nyane*	*nyane*	*Batho ba banyane.* The people are few.
one*	*-ng*	*'ngoe*	*Sefate se le seng…* The one tree…
two	*-beli*	*peli*	*Litamati tse peli…* The two tomatoes…
three	*-raro*	*tharo*	*Bo-ntate ba bararo.* The men are three.
four	*-ne*	*'ne*	*Ke kopa mahe a mane.* I'd like four eggs.
five	*-hlano*	*hlano*	*Marikhoe a mahlano.* The pants are five.

*When describing a quantity as "one" you will insert the word *le* in between the pronoun and the adjective. For example, *Lehe le le leng*, *Ntja e le 'ngoe*, etc. NC1 and 2 are irregular, using *a* as their pronoun. Thus, *Abuti a le mong*, *Moruti a le mong*, etc (see pg. 71).

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C) Adjectives Without Stems: Like A Rolling Stone

Alright! Now we'll look at a second type of adjective- those which do not take prefixes, no matter what noun class you're talking about. There are a substantial number of these adjectives, including "difficult," "easy," "smart," and "stupid." Here are some examples.

Adjective	Adjective	For Example…
difficult, tough	*thata*	*Bophelo bo thata.* Life is difficult.
easy, soft	*bonolo*	*Ho ithuta Sesotho ho bonolo.* To learn Sesotho is easy.
heavy	*boima*	*Koloi e boima…* The heavy car…
light	*bobebe*	*Lehapu le bobebe le letala.* The light watermelon is green.
smart	*bohlale*	*Moruti oa rona o bohlale.* Our minister is smart.
stupid	*sethoto*	*Abuti oa ka o sethoto.* My brother is stupid.
dirty	*litšila*	*Liphahlo li litšila.* The clothes are dirty.
ten	*leshome*	*Ke kopa mahe a leshome.* I'd like ten eggs.
two hundred and fifty three	*makholo a mabeli…*	*Lifate tse makholo a mabeli le mashome a mahlano le metso e meraro li shoele.* Two hundred and fifty three trees died.

There is also a third type of adjective construction, which might contain other describing words that you are hoping to use. These are words, such as, "happy," "cold," or "last," which, in Sesotho, are constructed with verbs. This utilizes what is known as the **direct relative clause**, to be discussed in Lesson 4 of this chapter.

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Lesson 2: Tip O' The Tongue Vocabulary List

ntšo (-tšo)	black
tšoeu (-soeu)	white
khubelu (-fubelu)	red
tšehla (-sehla)	yellow
tala (-tala)	green
þutsoa (-þutsoa)	blue, grey
kholo (-holo)	big, old
nyane (-nyane)	small, few
ngata (-ngata)	many
ntle (-tle)	pretty, nice, good
mþe (-be)	ugly, bad
tenya (-tenya)	wide, fat
tšesane (-sesane)	thin
khutšoane (-khutšoane)	short
telele (-lelele)	tall, long
ncha (-cha)	new
thata	difficult, tough
bonolo	easy, soft
boima	heavy
bobebe	light
bohlale	smart
sethoto	stupid

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Lesson 2: Tip O' The Tongue Dialogue

Stefano: *Ntate oa ka!*

Lerotholi: *U tsohile hantle?*

S: *Hantle, ntate, uena?*

L: *Hamonate! Na u bone bakhotsi ba hao?*

S: *Bakhotsi ba ka? Ka 'nete ntate, ha ke e-s'o ba bone. Ke bo-mang?*

L: *Ha ke ba tsebe, ntate.*

S: *Ba joang? Ke batho ba bakae? Ke ma-Amerika?*

L: *E, Ntate Stefano. Ke nahana hore ke ma-Amerika. Ba bararo: ke batho ba babeli ba basoeu, 'me motho a le mong ea motšo. Abuti ea mosoeu o na le moriri o mosehla o mokhutšoane. Ausi o na le moriri o mosootho o molelele empa o roala katiba ea letsatsi. Hape, ho na le ntate ea motšo. O roala likhalase. O moholo haholo. O na le litelu tse putsoa. Kaofela ba na le lintho tse ngata.*

S: *O, ntate. Kea ba tseba. Ke bakhotsi ba ka ba Thaba-Tseka. Ke lebetse hore baa nchakela. Kajeno ke la bokae?*

L: *Ke Laboraro, ntate.*

S: *E, Ntate Lerotholi. Ke lebetse. U ba bone kae?*

L: *Ke ba bone ka posong. Ba na ba ea toropong.*

S: *Haufinyane kapa khale?*

L: *Ache, eseng khale. Motšeare.*

S: *O, ntate. Kea leboha. Ke tla ea lapeng. Ba tla mphumana teng.*

L: *Kea leboha, ntate.*

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Lesson 3: Ntho Efe? Other Important Describing Words

There are several other important describing words, all of which vary, depending on the **noun class**. First will come an explanation for using the question word, "which?" (The **conjunction** word, "which," will be explained in the following lesson.) Then, we'll look at how to use the words "this," "these," "that," and "those." Finally, we'll learn how to express "just one," "another," "others" and "all of them." Let's do it!

A) Which? Umm… I Think I'll Have The Baked Potato

The question word "which?" was curiously absent from the list of question words in the vocabulary of Chapter 1. This was because the word changes from noun class to noun class, and from singular to plural. That made Chapter 1 a difficult time to explain the concept, as we had not yet looked at the noun classes. The basic particle of the word is the stem, *-fe*. For the **prefixes** that will be added to this stem, we'll look to the **subject pronoun** of the noun class (see pp. 114-5). And, although there is already a perfectly fine prefix related to the subject pronoun, that would be too simple. Instead, we're going to turn the subject pronoun into a prefix and attach it to the stem, *-fe*. I know it's confusing- just take a look at the examples below. Don't shoot the messenger, OK?

Noun Class	Sing.	For Example…	Plural	For Example…
1: Titles	*ofe?*	*Abuti ofe?* Which boy?	*bafe?*	*Bo-abuti bafe?* Which boys?
2: Mo/Ba	*ofe?*	*Mophehi ofe?* Which cook?	*bafe?*	*Baphehi bafe?* Which cooks?
3: Mo/Me	*ofe?*	*Mosamo ofe?* Which pillow?	*efe?*	*Mesamo efe?* Which pillows?
4: Le/Ma	*lefe?*	*Lelapa lefe?* Which family?	*afe?*	*Malapa afe?* Which families?

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5: Se/Li	*sefe?*	*Setene sefe?* Which brick?	*life?*	*Litene life?* Which bricks?
6: Bo/Ma	*bofe?*	*Bohobe bofe?* Which bread?	*afe?*	*Mahobe afe?* Which breads?
7: Junk	*efe?*	*Pitsa efe?* Which pot?	*life?*	*Lipitsa life?* Which pots?

B) This, These, That, Those… And The Other Thing

Here's a pretty essential piece of Sesotho for you! They are called the **demonstrative pronouns**. Indeed, you may already have wanted to use these words. Well, here they are! First, is a table, listing the different words used for each noun class, followed by a set of examples, illustrating how to use them in speech.

Noun Class	This, These	That, Those	That Way Over There, Those Way Over There
1: Sing.	*enoa*	*eo, eno, enono*	*eane*
1: Pl.	*bana*	*bao, bano, banono*	*bane*
2: Mo/Ba	*enoa*	*eo, eno(-no)*	*eane*
	bana	*bao, bano(-no)*	*bane*
3: Mo/Me	*ona*	*oo, ono(-no)*	*oane*
	eena	*eo, eeno(-no)*	*eeane*
4: Le/Ma	*lena*	*leo, leno(-no)*	*lane*
	ana	*ao, ano(-no)*	*ane*
5: Se/Li	*sena*	*seo, seno(-no)*	*sane*
	tsena	*tseo, tseno(-no)*	*tsane*
6: Bo/Ma	*bona*	*boo, bono(-no)*	*bane*
	ana	*ao, ano(-no)*	*ane*
7: Junk	*ena*	*eo, eno(-no)*	*eane*
	tsena	*tseo, tseno(-no)*	*tsane*

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Here are some example sentences using the demonstrative pronouns!

Ke tseba batho banono.	I know those people.
Kea mo rata. Ofe? Ausi eo.	I love her. Which? That girl.
Likhomo tsane li kholo.	The cows way over there are big.
Na u bona sekho sena?	Do you see this spider?
Ntja ena e ntlomme.	This dog bit me.
Letsatsi lena le chesa haholo.	This day is very hot.

C) Just One, Another, Others, All Of Them: How Much Will That Be?

A third, important concept tied to noun classes is the quantifying adjective, such as "just one," "another," "others," and "all of them." Let's take a look.

1) <u>Just One</u>

In order to express a quantity of "just one," as described in the previous lesson on pg. 65, you will insert the word *le* in between the **adjective pronoun** and the numeral, "one" (made from a prefix and the **adjective stem** *-ng*, or *'ngoe* for describing nouns which do not possess a prefix). Note that NC1 and 2 are irregular, using *a* as their pronoun. Here are some examples:

Abuti a le mong	One boy	*Moruti a le mong*	One minister
Mosamo o le mong	One pillow	*Lehe le le leng*	One egg
Sefate se le seng	One tree	*Borokho bo le bong*	One bridge
Ntja e le 'ngoe	One dog	*Khoho e le 'ngoe*	One chicken

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2) Another

Almost the same formula is used here except that we will not use the word, *le*. Also, NC1 and 2 are not irregular in this case.

Abuti e mong	Another boy	*Moruti e mong*	Another minister
Mosamo o mong	Another pillow	*Lehe le leng*	Another egg
Sefate se seng	Another tree	*Borokho bo bong*	Another bridge
Ntja e 'ngoe	Another dog	*Khoho e 'ngoe*	Another chicken

3) Others

This is simply a plural form of the previous expression, "another."

Bo-abuti ba bang	Other boys	*Baruti ba bang*	Other ministers
Mesamo e meng	Other pillows	*Mahe a mang*	Other eggs
Lifate tse ling	Other trees	*Marokho a mang*	Other bridges
Lintja tse ling	Other dogs	*Likhoho tse ling*	Other chickens

4) All Of Them, Every One

There are two ways to express "all of them." The first method is the more common of the two, however, they have slightly different connotations, as is shown below.

Abuti e mong le e mong	Every boy	*Moruti e mong le e mong*	Every minister
Mosamo o mong le o mong	Every pillow	*Lehe le leng le le leng*	Every egg
Sefate se seng le se seng	Every tree	*Borokho bo bong le bo bong*	Every bridge
Ntja e 'ngoe le e 'ngoe	Every dog	*Khoho e 'ngoe le e 'ngoe*	Every chicken
N/A, Bo-abuti bohle	All boys	*N/A, Baruti bohle*	All ministers
Mosamo 'ohle, Mesamo eohle	All pillows	*Lehe lohle, Mahe 'ohle*	All eggs
Sefate sohle, Lifate tsohle	All trees	*Borokho bohle, Marokho 'ohle*	All bridges
Ntja eohle, Lintja tsohle	All dogs	*Khoho eohle, Likhoho tsohle*	All chickens

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Lesson 3: Tip O' The Tongue Vocabulary List

ho hlokah•ala (etse)	to die (person), be needed
ho sho•a (ele)	to die (thing, animal)
ho bola•ea (ile)	to kill, murder
ho hlats•a (itse)	to vomit
ho fol•a (ile)	to recover from illness (*Ke folile.* "I've recovered.")
kapele	quickly
butle	slowly
hang hang	at once
ho hang	not at all
hang or *hanngoe*	once
habeli	twice
hararo	three times
hane	four times
hahlano	five times
hangata	often
Ha ke tsotelle!	I don't care!
eng kapa eng	whatever
mang kapa mang	whomever
kae kapa kae	wherever
neng kapa neng	whenever
joang kapa joang	however
ofe kapa ofe, efe kapa efe, etc.	whichever (depends on noun class)

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Lesson 3: Tip O' The Tongue Dialogue

Roman: *Ntate Lebohang!*

Lebohang: *Ho joang, Ntate Roman?*

R: *Ho monate. Ho joang?*

L: *Ho lokile, ntate. U ea mosebetsing?*

R: *E, ntate- ka sekolong.*

L: *Sefe?*

R: *Ha Seshote Primary.*

L: *Na? Bana ba ka ba kena sekolo senono.*

R: *E, ntate. Kea ba tseba bana bao ba hao. Ba bohlale haholo.*

L: *Morali oa ka oa ithuta ka 'nete.*

R: *Ofe? Ausi Rethabile kapa Ausi Reitumetse?*

L: *Bobeli. Empa ke bua ka Ausi Rethabile.*

R: *Ho joalo, ntate. Bo-ausi banono ba araba lipotso hantle haholo ho feta ba bang.*

L: *Morali e mong oa ka ke motho ea bohlale. O kena 'Mamohao High School. O bala Form E.*

R: *O, ntate. Na, ausi eo o batla ho kena junifesithi?*

L: *E, ntate. Oa batla. Feela, lihlahlobo tsena li thata. Li bohlokoa haholo, joale ke lintho tse boima. Re tla bona.*

R: *Kea utloa, ntate. Leha ho le joalo, barali ba hao ha ba sethoto ho hang.*

L: *E, ntate. Ke tšepa hore ho tla loka. Ke lebohile, Ntate Roman.*

R: *Kea leboha, Ntate Lebohang.*

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Lesson 4: Puo E Kopanyang: The Direct Relative Clause

Well, here we are, toward the end of our second to last, but certainly not second to least chapter. Becoming familiar with the concept of the **noun class** is not an easy task so you should be proud of what you've just accomplished. And trust me, with practice, you will soon be switching from singular to plural without having to even think about it.

Let us now turn our attention to a very important concept, which will probably be of use to you directly (no pun intended), the **direct relative clause**. We'll look at how to use it in the **present tense**, the **perfect tense**, and the **future tense**. Afterwards, we will look at some examples of its application.

A) The Direct Relative Clause: Hmm… Sounds Interesting

Although they gave it a really boring name, the direct relative clause is an invaluable concept, which you may have already wanted to use. This is used to express "Something which (or who or that) does something…" For example, "Person who speaks Sesotho…," "Car that works…," or "Dog which bites…"

1) The Present Tense

To create such a phrase, you will use the **direct relative pronoun** (see Reference Chart on pp. 115), which varies from one noun class to another, and attach the **suffix**, *-ng*, to the end of the **verb**. (You will note that direct relative pronouns are the same as **adjective pronouns**, except in that the adjective **prefixes** will not be used here.) Let's take a look at the examples on the following page.

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Noun Class	Singular Pronoun	Plural Pronoun	For Example…
1: Titles	*ea*	*ba*	*Ntate ea buang o mobe.* The man who is speaking is ugly.
2: Mo/Ba	*ea*	*ba*	*Baeti ba tsoang teng…* Visitors that come from there…
3: Mo/Me	*o*	*e*	*Ho na le melao e hanelang…* There are laws that forbid…
4: Le/Ma	*le*	*a*	*Lefu le bolaeang batho…* The disease which kills people…
5: Se/Li	*se*	*tse*	*Sera se nkutsoetsang…* The enemy that robs me…
6: Bo/Ma	*bo*	*a*	*Joala bo thabisang bo bobe.* Beer that makes happy is bad.
7: Junk	*e*	*tse*	*Poone e melang moo…* The corn that grows there…

2) The Negative Present Tense

To make the statement a negative one, we will insert the word, *sa*, in between our pronoun and the verb, and change the *-ang* at the end of the verb to an *-eng*. Have a look!

Noun Class	Sing.	Pl.	For Example…
1: Titles	*ea*	*ba*	*Bo-ntate ba sa bueng ba babe.* The men who aren't speaking are ugly.
2: Mo/Ba	*ea*	*ba*	*Moeti ea sa tsoeng teng…* A visitor that doesn't come from there…
3: Mo/Me	*o*	*e*	*Ho na le molao o sa haneleng…* There is a law that doesn't forbid…
4: Le/Ma	*le*	*a*	*Mafu a sa bolaeeng batho…* Diseases which don't kill people…
5: Se/Li	*se*	*tse*	*Lira tse sa nkutsoetseng…* Enemies that don't rob me…
6: Bo/Ma	*bo*	*a*	*Majoala a sa thabiseng a mabe.* Beers that don't make happy are bad.
7: Junk	*e*	*tse*	*Lipoone tse sa meleng moo…* The corns that don't grow there…

3) The Perfect Tense

When forming the direct relative clause in the perfect tense, you will follow the same rules as in the present. The formula is: direct relative pronoun + verb with *-ng* attached to the end of it. Here are a few examples for you.

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Batho bano ba buileng ka Sesotho…	Those people that spoke in Sesotho…
Lifate tse oetseng fatše li peli.	The trees that fell down are two.
Ntja e ntlommeng e kotsi.	That dog which bit me is dangerous.

4) The Negative Perfect Tense

Forming a negative direct relative clause in the perfect tense is also pretty simple. The formula is as follows: direct relative pronoun + *sa* + verb, ending in *-ang*.

Batho bano ba sa buang ka Sesotho…	Those people that didn't speak in Sesotho…
Lifate tse sa oelang fatše li peli.	The trees that didn't fall down are two.
Ntja e sa ntlomang e kotsi.	That dog which didn't bite me is dangerous.

5) The Future Tense

This one may be the easiest of them all. We will use those same pronouns, followed by the future marker, *tla*, and an unchanged verb (i.e. without the *-ng* ending).

Bana ba tla bapala bolo…	The children that will play ball…
Lelapa le tla kopana le letle.	A family that will get together is nice.
Basebetsi ba tla thusana ba tla atleha.	Workers that will help each other will succeed.

6) The Negative Future Tense

Here you're going to have to do a little memorizing, so bear with me. This one deviates from the norm a bit but its formula is pretty straightforward. Let's take a look!

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The formula is as follows: After the noun, you'll use the direct relative pronoun + *ke keng* + **possessive pronoun** + an unchanged verb. Note that the singular forms of NC1 and 2 are irregular (again!), using the pronoun, *a*, in place of their possessive pronoun, *oa*.

Nkhono ea ke keng a tsuba…	The grandmother that will not smoke…
Barali ba ke keng ba bua Sesotho…	The daughters that will not speak Sesotho…
Lesale le ke keng la tla le 'na le letle.	The ring that will not come with me is pretty.
Ke ithutha puo e ke keng ea hana…	I learn a language that will not refuse…

B) Some Common Applications: Hold On To Your Seats, Now!

This concept is used quite often in settings that we're not accustomed to in English. For example, while we Anglophones have "happy" as an **adjective**, the Sotho-phones use a verb (*Ke thabile.* "I'm happy."), which is fine. However, when we want to make one of those phrases that must carry on (in order to form a complete sentence) we must use the direct relative clause. Thus, *Motho ea thabileng…* "The happy person…" Here is a list of notable applications of this concept.

selemo se tlang	next year (year that comes)
khoeli e fetlileng	last month (month that passed)
letsatsi le hlahlamang le tlang	the day after next (*ho hlahlama* "to follow")
lilemo tse tšeletšeng	six years
batho ba supileng	seven people
Moea o Halalelang	the Holy Spirit
motho ea makatsang	strange person
motho ea tloaelehileng	normal person

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Lesson 4: Tip O' The Tongue Vocabulary List

ho bu•la (tse)	to open
ho ko•ala (etse)	to close
ho bontš•a (itse)	to show
ho þat•a (ile)	to hide something
ho lokis•a (itse)	to organize, straighten
ho hlatso•a (itse)	to clean, wash
ho fie•la (tse)	to sweep
ho hlaþ•a (ile)	to bathe
ho math•a (ile)	to run
ho em•a (e)	to stand, wait
ho þaqam•a (e)	to lie down
ho lu•la (tse) fatše	to sit down
ntlo (matlo)	house
kamore (likamore)	room
lemati (mamati)	door
setulo (litulo)	chair
tafole (litafole)	table
bete (libete)	bed
mosamo (mesamo)	pillow
fenstere (lifenstere)	window
buka (libuka)	book
þampiri (liþampiri)	paper

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Lesson 4: Tip O' The Tongue Dialogue

Billie: *Lumelang, baeti.*

Baeti Ba Tekesi: *Lumela, 'me.*

B: *Le phela joang?*

B: *Hantle, u phela joang?*

B: *Ke teng. Na, ho na le motho ea lulang teng, 'me?*

'Malefu: *Ha ho na motho.*

B: *O kae, ntate ea khannang koloi?*

M: *O teng, shopong.*

B: *O, 'me. Na tekesi e ea Bokong?*

M: *E, ke eona.*

B: *E tla feta Ha Makopela, ha ke re?*

M: *E, ho joalo, 'me. U ea Ha Makopela?*

B: *E, ke ea teng. Ke tla chakela mokhotsi ea lulang teng, ha Letsikhoana.*

M: *O, 'me. U tla khutla neng?*

B: *Ke tla khutla beke e hlahlamang e tlang.*

M: *Ka qalong ea sekolo?*

B: *E, 'me, ke sebetsa likolong.*

M: *Ua ruta?*

B: *Ah, ah- ke sebetsa le matichere ho ntlafatsa mekhoa ea bona ea ho ruta ka HIV/AIDS.*

M: *Kea utloa, 'me. Ke ntho e thusang sechaba haholo.*

B: *Kea leboha, 'me. Ke lumela joalo.*

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Chapter 3: 22 Vocabulary Words That Will Change Your Life

ho tšoan•a (ne)	to be similar
ho fapan•a (e)	to be different (*Ho fapane.* "It is different.")
ho feto•la (tse)	to change
ho s•ala (etse)	to remain
ho hah•a (ile)	to build
ho qhaqhol•la (otse)	to destroy
ho nep•a (ile)	to be correct (*Ke nepile.* "I'm correct.")
ho fos•a (itse)	to be wrong (*Ke fositse.* "I'm incorrect.")
ho nk•a (ile)	to take
ho tšo•ara (ere)	to catch, grab, hold
Ha ke re?	Isn't that so?
Ke phetho.	That's all. That's it.
bonyane	at least, smallness, youngness
boholo	at the most, bigness, oldness
leha ho le joalo	even though
ekaba	perhaps
ebile	moreover
ebe	maybe
ntle le	instead of
pakeng tsa	in between
'moho	together
kahare ho	inside of

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Chapter 3: Tlo, Ha Re Bue He!

Hope: *Khotsong, batho!*

Tseleng & Mohao: *Lumela, 'Me Hope!*

H: *Le phela joang, bakhotsi?*

T & M: *Re teng, u kae, 'me?*

H: *Ke teng. Na, bohobe bo fihlile?*

T: *Ah, ah. Ha bo e-s'o fihle. Batho banono ba tlisang bohobe baa lieha.*

M: *Mohlomong bo tla fihla ka bo three kapa ka bo four.*

H: *O, Ntate Mohao. Ho lokile.*

T: *Kea u thusa, 'Me Hope.*

H: *Kea leboha, Ausi Tseleng. Ke bokae tamati e le 'ngoe?*

T: *Eighty cents.*

H: *Ke kopa litamati tse tšeletšeng, liapole tse supileng, sehlopa se le seng sa litapole, tsoekere e kholo ea 2.5kg., mahe a leshome le metso e 'meli, 'me liter e le 'ngoe ea parafini.*

T: *U reka lintho tse ngata! Na, baeti ba hao ba tla u chakela?*

H: *E, ho joalo. Ka Moqebelo, bakhotsi ba ka ba lulang Thaba-Tseka baa tla.*

T: *Ba bakae?*

H: *Ba bararo. Ke motho eane ea sebetsang TTI. E mong o sebetsa Katlehong Primary. 'Me e mong o sebetsa Paray High School.*

T: *Ache, u tla thaba, joale. Ke ma-Amerika kaofela?*

H: *E, ausi. Kaofela ke batho ba tsoang Amerika.*

T: *Ho lokile, 'me. Re tla ba lumelisa.*

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Chapter 4

More Verbs? For The Smooth-Talking Roman!

Verb Forms All Around!

It's time to wipe the sweat off of your brow with the old thinking cap and start afresh on a new chapter. Let's shrug off any of that frustration with pronunciation or comprehension (they will improve- just keep speaking and keep listening) and prepare for this, the last chapter of our tutorial.

It is a chapter with something for everyone. For both the self-centered and the fatalistic reader, we have the potential tenses of Lesson 1. For those who enjoy bullying people around, we have the imperative or command tense of Lesson 2. In Lesson 3, we'll take a look at how verbs can be shaped and molded to express a wide range of meaning and round out Lesson 4 with a little bit of, you got it, indirect relative clauses! Then, I suppose, it's *Tsamaea hantle*!

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Lesson 1: Nka Bua Sesotho! The Potential Tense

Here, we have yet another important concept for you. These are the **tenses** which are used to express ability, and the English word, "may." We will look at the affirmative and the negative forms of the **present** (I am able to), the **past** (I was able to), and the **future tense** (I will be able to). Let's do it!

A) The Present Potential Tense: Vs. The Past Kinetic Tense

As you can see, the main unit is the word, *ka*. You'll note that, in the "I" form, the **pronoun** attaches itself to *ka* to make *nka*. Also, the pronoun loses it's *-a* (e.g. *u*, and not *ua*).

Nka bua.	I can speak.	*Re ka reka lijo.*	We can buy the food.
U ka bona.	You can see.	*Le ka sebelisa.*	You all can use.
O ka bapala.	He/ She can play.	*Ba ka ja.*	They may eat.
E ka shoa.	It may die.	*Mahe a ka oela.*	The eggs may fall.

B) The Negative Present Potential Tense: The What?

The easiest way to form these expressions is to use the **verb** *ho sit•oa (iloe)* "to be unable." For example: *Ba sitoa ho bua Sefora.* "They can't speak French." or *Re sitoa ho kopana le uena hosasa.* "We can't meet with you tomorrow." However, there is another way to do it, which is shown below.

Nke ke be ka bua Sefora.	I can't speak French.
U ke ke be oa bua Sefora.	You can't speak French.
A ke ke be a bua Sefora.	He/ She can't speak French.
Re ke ke be ra bua Sefora.	We can't speak French.

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Le ke ke be la bua Sefora.	You all can't speak French.
Ba ke ke be ba bua Sefora.	They can't speak French.

C) The Future Potential Tense: I Will Be Able To Speak Sesotho Fluently

This tense is used to express the ability to do something in the future. It utilizes the **auxiliary verb** for the future, *tla*, and the verb *ho khon•a (ne)*, "to be able," which will be used in the remainder of these potential tenses.

Ke tla khona ho bua Sesotho.	I will be able to speak Sesotho.
U tla khona ho fumana mosebetsi.	You will be able to find work.
O tla khona ho jaefa.	He/ She will be able to dance.
Re tla khona ho tla hosane.	We will be able to come tomorrow.
Le tla khona ho robala ka khotso.	You all will be able to sleep in peace.
Ba tla khona ho qoqa le Basotho.	They will be able to chat with Basotho.

D) The Negative Future Potential Tense: There Aren't Many Fish In The Sea!

This is the tense used to express future inability. It utilizes the negative marker, *ha*, and the auxiliary verb, *no*.

Ha ke no khona ho bua Sesotho.	I will not be able to speak Sesotho.
Ha u no khona ho fumana mosebetsi.	You will not be able to find work.
Ha a no khona ho jaefa.	He/ She will not be able to dance.
Ha re no khona ho tla hosane.	We will not be able to come tomorrow.
Ha le no khona ho robala ka khotso.	You all will not be able to sleep in peace.
Ha ba no khona ho qoqa le Basotho.	They will not be able to chat with Basotho.

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E) The Past Potential Tense: A.K.A. The High School Football Tense

This is the tense used to express the ability to do something in the past. It's pretty straightforward, using any of the past tenses: the **perfect tense**, the preterit tense, or the **past progressive tense** of the verb *ho khon•a (ne)* "to be able."

Ke khonne ho bua Sesotho.	I have been able to speak Sesotho.
U ne u khona ho kha metsi.	You were able to fetch water.
O ile a khona ho letsetsa 'Me 'Malineo.	He/ She was able to call 'Me 'Malineo.
Re ile ra khona ho sebetsa maobane.	We were able to work yesterday.
Le ne le khona ho bapala bolo.	You all were able to play ball.
Ba khonne ho posa lengolo.	They have been able to post the letter.

F) The Negative Past Potential Tense: A.K.A. The *Tabula Rasa* Tense

This tense, used to express past inability, follows the same principle as the affirmative past potential, utilizing any three of the aforementioned past tenses in their negative form. They are all listed here in the negative perfect tense.

Ha kea khona ho bua Sesotho.	I have not been able to speak Sesotho.
Ha ua khona ho kha metsi.	You have not been able to fetch water.
Ha aa khona ho letsetsa 'Me 'Malineo.	He/ She has not been able to call 'Me 'Malineo.
Ha rea khona ho sebetsa maobane.	We have not been able to work yesterday.
Ha lea khona ho bapala bolo.	You all have not been able to play ball.
Ha baa khona ho posa lengolo.	They have not been able to post the letter.

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Lesson 1: Tip O' The Tongue Vocabulary List

ho atleh•a (ile)	to succeed
ho rer•a (ile)	to decide
ho belae•la (tse)	to complain
ho bole•la (tse)	to mean
ho hlalos•a (itse)	to describe
ho qet•a (ile)	to finish, end
ho qal•a (ile)	to begin
ho lieh•a (ile)	to delay, to be late
ho tlameh•a (ile)	to must (do something)
ho tšoane•la (tse)	to ought to, should (*Ke tšoanetse.* "I should.")
boikarabelo (maikarabelo)	responsibility
maikutlo	idea(s)
bohlokoa	important
monyetla (menyetla)	opportunity
morero (merero)	project
moralo (meralo)	plan
taba-tabello (litaba-tabello)	goal
tsoelopele (litsoelopele)	progress, development
taba (litaba)	news, issue
sepheo (lipheo)	aim
tlhoko (litlhoko)	need
thasello (lithasello)	interest

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Lesson 1: Tip O' The Tongue Dialogue

Abe: *Khotso, Ntate Selebalo!*

Selebalo: *Khotso, Ntate Abe. U tsohile joang, ntate?*

A: *Ke tsohile hantle, ntate! U kae?*

S: *Ke teng. U tsoa kae, Ntate Abe?*

A: *Ke tsoa Maseru- thupelong ea Peace Corps.*

S: *Ke thupelo e u rutileng ka'ng?*

A: *Ka Sesotho.*

S: *U hlokile thupelo? Ke utloa hore u bua hantle. U fihlile neng, Lesotho moo?*

A: *Kea leboha. Ke fihlile selemong se fetileng. Ka Phupjane.*

S: *O, ntate. Ha u tsamaea, u tla khona ho bua Sesotho joalo ka Mosotho. U tla tsamaea neng? Selemong se tlang, ha ke re? U tla thaba?*

A: *E, ntate., se tlang. E, ntate, ke tla thaba. 'Na, ke hlololhetsoe batho ba haeso. Leha ho le joalo, Lesotho le letle haholo. Batho bana ba Ha Lejone ba batle. Ba nthabisa joalo ka batho ba haeso. Ha ke tsamaea ke tla ba hlololheloa haholo. Ha ke no ba lebala.*

S: *Lilemo tse peli tsa hao tsa ho ba Lesotho mona li tla u thusa ha u khutla haeno koana. U tla khona ho utloisisa meetlo ea batho ba bang. Ke ntho e ke keng ea u senya, ho hang.*

A: *Ka 'nete, ho joalo, ntate. Ha ba banyenyane batho ba haeso ba sa tsebeng haholo ka meetlo e meng. Moetlo o le mong! Ba ferekane.*

S: *U tla tlameha ho ba ruta puo ena e ntle ea rona!*

A: *E, ntate! Ke tla ba ruta!*

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Lesson 2: Bueng Sesotho! The Imperative (Command) Tenses

Ah, the **imperative tense**! I don't know about you, but I love bossing people around, so I always get a sort of buzz whenever I look at this concept. We'll look at four different aspects of the imperative: the formal command, the informal command, and the persuasive and subjunctive constructions. But enough of this standing around. Do it! Please?

A) The Formal Command: Please Pass The Pinot Noir

You will want to use the formal imperative form more often than its informal counterpart. It is what you will use with people who are your elders, strangers, or simply when you want to be polite with someone. Its construction differs from the singular to the plural.

1) <u>When Referring To One Person</u>

When directing the command at one person, you will use the **auxiliary verb**, *ak'u*, followed by a **verb**, whose ending will be changed from *-a* to *-e*.

Ak'u bule lemati.	Please open the door.	*Ak'u eme.*	Please stand.
Ak'u sale lapeng.	Please stay at home.	*Ak'u bue.*	Please speak.

2) <u>When Referring To Two Or More People</u>

When directing the command at more than one person, you will use the same auxiliary verb, *ak'u*, and change the ending from *-a* to *-eng*.

Ak'u buleng lemati.	Please open the door.	*Ak'u emeng.*	Please stand.
Ak'u saleng lapeng.	Please stay at home.	*Ak'u bueng.*	Please speak.

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B) The Informal Command: Fill 'Er Up!

This command is used with people you are familiar with, like your little brother or your golfing buddies. It, also, is a pretty straightforward concept.

1) When Referring To One Person

Here, you'll simply use the verb with its original ending. Easy enough, huh?

Bula lemati!	Open the door!	*Ema!*	Stand!
Sala lapeng!	Stay at home!	*Bua!*	Speak!

2) When Referring To Two Or More People

In the plural, you'll add *-ng* to the original verb ending.

Bulang lemati!	Open the door!	*Emang!*	Stand!
Salang lapeng!	Stay at home!	*Buang!*	Speak!

C) The More Formal Negative Command: Please Don't Touch The Ming Vase

The negative of the imperative can be constructed in several ways, the two most common of which are given below.

1) When Referring To One Person

In this construction, you will use the auxiliary verb *se*, followed by a verb ending in *-e*.

Se tsube.	Please don't smoke.	*Se shebe.*	Please don't look.
Se tšehe.	Please don't laugh.	*Se bue.*	Please don't speak.

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2) When Referring To Two Or More People

As before, the plural form will end in *-eng*, rather than *-e*.

Se tsubeng.	Please don't smoke.	*Se shebeng.*	Please don't look.
Se tšeheng.	Please don't laugh.	*Se bueng.*	Please don't speak.

D) The Less Formal Negative Command: Don't Touch Anything

This construction is the more common of the two and, while it is used in an informal manner, it is not an impolite phrase.

1) When Referring To One Person

Although this command is constructed as follows: *U se ke ua* + unchanged verb, a contraction is often used to form the following: *U se k'a* (or simply *Se k'a)* + unchanged verb.

U se ke ua tsuba.	Don't smoke.	*U se ke ua tšeha.*	Don't laugh.
U se k'a sheba.	Don't look.	*U se k'a ea.*	Don't go.
Se k'a bua.	Don't speak.	*Se k'a bala.*	Don't read.

2) When Referring To Two Or More People

The plural command is similar, in that its construction, *Le se ke la* + unchanged verb, is contracted into *Le se k'a* (or simply *Se k'a*) + unchanged verb.

Le se ke la tsuba.	Don't smoke.	*Le se ke la tšeha.*	Don't laugh.
Le se k'a sheba.	Don't look.	*Le se k'a ea.*	Don't go.
Se k'a bua.	Don't speak.	*Se k'a bala.*	Don't read.

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E) The Persuasive Construction: Come On! Just Two More Lessons To Go!

Now, we'll move on to what, in the English language, translates to the phrase, "let's." We'll call it the "persuasive" construction. It has a singular and a plural form. Umm… Let's go!

1) Singular Persuasive

This is formed using the following formula: *ha* + *re* + verb, ending in -e.

Ha re tsube.	Let's smoke.	*Ha re shebe.*	Let's look.
Ha re ee.	Let's go.	*Ha re bue.*	Let's speak.

2) Plural Persuasive

In the plural, you will use the same formula, however, the verb will end in *-eng*.

Ha re tsubeng.	Let's smoke.	*Ha re shebeng.*	Let's look.
Ha re eeng.	Let's go.	*Ha re bueng.*	Let's speak.

3) Negative Persuasive

Listed below are, respectively, the singular and plural forms of the expression, "Let's not do something."

Ha re se k'a ra tsuba.	Let's not smoke.	*Ha re se k'a ra sheba.*	Let's not look.
Ha re se k'a ra ea.	Let's not go.	*Ha re se k'a ra bua.*	Let's not speak.

Ha re se k'a ra tsubang.	Let's not smoke.	*Ha re se k'a ra shebang.*	Let's not look.
Ha re se k'a ra eang.	Let's not go.	*Ha re se k'a ra buang.*	Let's not speak.

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F) The Subjunctive Construction: The Sub- What Construction?

The subjunctive construction is, perhaps, my favorite construction, save Frank Lloyd Wright's "Falling Water," which, I'll admit, outdoes it. Below is a description of the uses of the subjunctive. This is not an exhaustive list. Rather, these are the uses which have been found to be relevant to the beginner student of Sesotho.

It is used mainly in the case of an order or desire for something to happen and often involves the word *hore*. There are some verbs which are typically associated with the construction, including, *ho batla* "to want," *ho kopa* "to ask for," *ho re* "to say," *ho joetsa* "to tell," and *ho rata* "to like." When it is used, the ending of second verb changes from *-a* to -e. When the second pronoun is in the He/ She form, it changes from *o* to *a*. Here's a list of sentences that take on the subjunctive form, followed by sentences which do not, though it may seem that they should.

Subjunctive	
Ke batla hore u bue Sesotho le 'na.	I want that you speak Sesotho with me.
Ba kopa hore u ba fe buka ena.	They'd like that you give them this book.
Ba re a tle pitsong.	They say he should come to the assembly.
Re mo joetsitse hore a emise.	We told him that he should stop.
Re rata hore u sebelise kharafu.	We like that you use the shovel.
Indicative (Not Subjunctive)	
Ke batla ho bua Sesotho le uena.	I want to speak Sesotho with you.
Ke nahana hore ba bua joalo.	I think that they speak as such.
O re hore re ja poone.	He says that we are eating corn.

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Lesson 2: Tip O' The Tongue Vocabulary List

ho han•a (ne)	to refuse
ho seb•a (ile)	to gossip
ho qaban•a (e)	to fight
ho kopan•a (e)	to meet together
ho fet•a (ile)	to pass
ho baleh•a (ile)	to flee, run from
ho pot•a (ile)	to go around something
ho si•ea (ile)	to leave behind
ho eme•la (tse)	to wait for (*Ke emetse.* "I'm waiting for.")
ho emis•a (itse)	to stop (to cause something to stop)
ho ru•a (ile)	to be rich (*Ke ruile.* "I'm rich.")
ho aro•la (tse)	to share
ho bus•a (itse)	to govern
ho fumaneh•a (ile)	to be poor (*Ke fumanehile.* "I'm poor.")
ho foko•la (tse)	to be weak (*Ke fokotse.* "I'm weak.")
matla	power, strong
mokhatlo (mekhatlo)	cooperative, society
mong'a (beng ba)	owner of (*mong'a khomo* "owner of the cow")
phoso (liphoso)	mistake
thero (lithero)	decision
mokhoa (mekhoa)	way, manner
tsela (litsela)	road, path

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Lesson 2: Tip O' The Tongue Dialogue

Austin: *Mong'a ka! Tlo, ha re bue!*

Setala: *Ntate! U nts'o phela hantle?*

A: *Ka 'nete, ke tsohile, Ntate Setala. Uena, u phela joang?*

S: *Ache, ntate, ha ho na litaba tse mpe, ho hang.*

A: *E, ntate. Na u fumane lengola la ka?*

S: *Le tsebisang batho ka phetolo ea letsatsi la phutheo? Ke le fumane.*

A: *U tla khona ho ea teng, joale?*

S: *Ka bomalimabe, ha ke no khona.*

A: *Molato?*

S: *Ke hore ka tsatsing leo, ke ea Hlotse ho lata ngoana oa ka sekolong. U fetotse letsatsi hobaneng?*

A: *Ache, u se k'a ea Hlotse. Ke le fetotse ka baka la hore ba ke ke be ba tla ka Labohlano ba bang. Ba itse ba ka tla ka Moqebelo, joale, re le fetotse.*

S: *Re tla etsa joang, joale? Ke tlameha ho ea Hlotse. Mohlomong nka kopana le uena pele ke tsamaea. Ebe re ka bua ka litaba tseo ha rona re le 'moho. Laboraro le joang?*

A: *Ho lokile, Ntate Setala. Ak'u tle ha ka ka hora ea bobeli. Re tla khona ho lokisa litaba tsa phutheo ka komiti. Joetsa 'Me 'Mathabo le Ntate Mokobane. 'Na, ke tla joetsa 'Me 'Marelebohile le Ntate Mapanya.*

S: *Ho lokile. Ha re ee, ntate.*

A: *Ho lokile, ntate.*

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Lesson 3: Liverb Li Fetola Joang? Verb Permutations And Auxiliary Verbs

The Sesotho **verb** is an interesting thing. It can be plied and prodded into expressing things which, in English, require **prepositions** or other words. For example, while Anglophones must say "to speak <u>for</u>" the Sotho-phones simply say, *ho buela*. Also, while we tie our tongues around "to speak <u>to oneself</u>," they adroitly drop the verb *ho ipua*. In this lesson, we'll look at these various permutations and how they are used. Afterwards, we'll explore three handy **auxiliary verbs** used in expressing "still," "yet," and "already." Let's go!

A) To Do For: The Samaritan Permutation

This permutation is usually formed with the **suffix** *-ela*. However, for verbs ending in *-isa*, the suffix, *-etsa*, is used, and verbs ending in *-la* become *-lla*. Here are some examples.

ho hlok•a (ile)	to need	Becomes:	*ho hloke•la (tse)*	to need for, not have for
ho sheb•a (ile)	to look at	Becomes:	*ho shebe•la (tse)*	to look for
ho rek•a (ile)	to buy	Becomes:	*ho reke•la (tse)*	to buy for
ho rekis•a (itse)	to sell	Becomes:	*ho rekise•tsa (litse)*	to sell for
ho hlokis•a (itse)	to deprive	Becomes:	*ho hlokise•tsa (litse)*	to cause to need for
ho pat•ala (etse)	to pay	Becomes:	*ho patal•la (etse)*	to pay for

B) To Cause To Do: The Devil-Made-Me-Do-It Permutation

This is usually formed with the suffix *-isa*. However, for verbs ending in *-na*, the suffix *-nya* is used. Furthermore, those "Abacadabra" verbs (see next page) change from *-ala* to *-atsa*.

ho hlok•a (ile)	to need	Becomes:	*ho hlokis•a (itse)*	to cause to need (deprive)
ho sheb•a (ile)	to look at	Becomes:	*ho shebis•a (itse)*	to cause to look at

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ho rek•a (ile)	to buy	Becomes:	*ho rekis•a (itse)*	to cause to buy (sell)
ho e•tsa (ntse)	to do, make	Becomes:	*ho etsis•a (itse)*	to cause to do, make
ho qaban•a (e)	to quarrel	Becomes:	*ho qaban•ya (tse)*	to cause to quarrel
ho pat•ala (etse)	to pay	Becomes:	*ho patalis•a (itse)*	to cause to pay

C) To Be Done Unto: The Determinist Permutation

There are two different forms taken by a single verb for this permutation, one of which uses the ending, *-eha*, the other of which uses the ending, *-oa*. The meaning is the same in most all cases. You will note the irregularities taken by some verbs in the *-oa* form. When the English word "by" is used after these verbs, the preposition *ke* is used in place of *ka*.

ho hlok•a (ile)	to need	Becomes:	*ho hlokeh•a (ile) hlok•oa (iloe)*	to be needed
ho sheb•a (ile)	to look at	Becomes:	*ho shebeh•a (ile) shej•oa (iloe)*	to be looked at
ho rekis•a (itse)	to sell	Becomes:	*ho rekiseh•a (ile) rekis•oa (itsoe)*	to be sold
ho rom•a (ile)	to send	Becomes:	*ho romeh•a (ile) rong•oa (iloe)*	to be sent
ho tšep•a (ile)	to trust	Becomes:	*ho tšepeh•a (ile) tšeptj•oa*	to be trusted

D) To Become Done: The Abacadabra Permutation

This is formed with the endings *-hala* (or *-fala*, when modifying **adjectives**.)

ho hlok•a (ile)	to need	Becomes:	*ho hlokah•ala (etse)*	to become needed (die)
ho bon•a (e)	to see	Becomes:	*ho bonah•ala (etse)*	to become seen, evident
ho e•tsa (ntse)	to do, make	Becomes:	*ho etsah•ala (etse)*	to become done (happen)
matla	strength	Becomes:	*ho matlaf•ala (etse)*	to become strong
ntle	good, nice	Becomes:	*ho ntlaf•ala (etse)*	to become nice

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E) To Do To Oneself: The I'm-My-Own-Man Permutation

This permutation leaves the verb ending as it is, modifying the beginning, instead. The prefix, *i-*, is placed before the verb and, as when modified to take on the **object pronoun** "me," changes are made in the verb's beginning to accommodate it (see pp. 49-50).

ho hlok•a (ile)	to need	Becomes:	*ho itlhok•a (ile)*	to need oneself
ho sheb•a (ile)	to look at	Becomes:	*ho icheb•a (ile)*	to look at oneself
ho rekis•a (itse)	to sell	Becomes:	*ho ithekis•a (itse)*	to sell oneself
ho bon•a (e)	to see	Becomes:	*ho ipon•a (e)*	to see oneself
ho e•tsa (ntse)	to do, make	Becomes:	*ho ike•tsa (ntse)*	to make oneself

F) To Do To One Another: The As-They-Do-Unto-You Permutation

The ending *-ana* is used here.

ho hlok•a (ile)	to need	Becomes:	*ho hlokan•a (e)*	to need one another
ho sheb•a (ile)	to look at	Becomes:	*ho sheban•a (e)*	to look at one another
ho bon•a (e)	to see	Becomes:	*ho bonan•a (e)*	to see one another
ho e•tsa (ntse)	to do, make	Becomes:	*ho etsan•a (e)*	to do to one another

G) To Undo: The Deconstructionist Permutation

The ending *-olla* is used in expressing "to undo" for a certain action.

ho fas•a (itse)	to tie up	Becomes:	*ho fasol•la (otse)*	to untie
ho notl•ela (etse)	to lock	Becomes:	*ho notlol•la (otse)*	to unlock
ho fan•a (ne)	to give to each other	Becomes:	*ho fanol•la (otse)*	to take back
ho e•tsa (ntse)	to do, make	Becomes:	*ho etsol•la (otse)*	to undo, unmake

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H) Important Auxiliary Verbs: Just In Case

The auxiliary verb is used to assist another verb in expressing a variation on its meaning. We have already looked at a few of them (e.g. the present progressive marker, *il'o*, or the future marker, *tla*). Below are three useful constructions using auxiliary verbs, used to express "yet," "still," and "already." Here's how to use them!

1) *E-s'o* "Yet"

This auxiliary verb is used to express "having not yet done something." Examples, anyone?

Ha ke e-s'o 'mone.	I haven't yet seen him.	*Ha re e-s'o noe.*	We haven't yet drank.
Ha u e-s'o botse.	You haven't yet asked.	*Ha le e-s'o bale.*	You all haven't yet read.
Ha a e-s'o etse.	He/ She hasn't yet done.	*Ha ba e-s'o patale.*	They haven't yet paid.

2) *Ntse* "Still"

Note that the contractions commonly used in the "You" and "He/ She" form are given.

Ke ntse ke le teng.	I'm still there.	*Re ntse re noa.*	We're still drinking.
U nts'o ithutha.	You're still learning.	*Le ntse le bua.*	You all are still speaking.
O nts'a lokisa.	He/ She's still organizing.	*Ba ntse ba tla.*	They are still coming.

3) *Se* "Already"

Again, note the contractions. At times, the first pronoun is omitted.

Ke se ke jele.	I've already eaten.	*Re se re le haufi.*	We're already near.
U s'o buile.	You've already spoken.	*Se le qetile.*	You've already finished.
O s'a bale.	He/ She's already read.	*Se ba tsamaea..*	They're already leaving.

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Lesson 3: Tip O' The Tongue Vocabulary List

ho lem•a (me)	to plant
ho kotu•la (tse)	to harvest
ho nose•tsa (litse)	to water
ho kolob•a (ile)	to become wet (*Ke kolobile*. "I'm wet.")
ho psh•a (ele)	to become dry
ho fas•a (itse)	to tie up
ho fasol•la (otse)	to untie
ho lis•a (itse)	to herd (take to graze)
lesaka (masaka)	corral
jarete (lijarete)	garden
peo (lipeo)	seed
mobu (mebu)	soil
letsopa (matsopa)	clay
moiteli (meiteli)	dung fertilizer
serapa (lirapa)	plot, crop
leloala (maloala)	mill
kharafu (likharafu)	spade
kiribaea (likiribaea)	wheelbarrow
mochesoa or *mofuthu*	heat, warmth
mohatsela or *serame*	coldness
khohlo (likhohlo)	valley
lengope (mangope)	donga (erosion gully)

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Lesson 3: Tip O' The Tongue Dialogue

Sefiri: *Khotso, Ntate Lucas! Ho joang?*

Lucas: *Khotso, Ntate Sefiri! Ho monate feela. Ha ho na khang. Uena, u nts'o phela hantle, ha ke re? U jele Keresemese joang?*

S: *E, ntate. Ke e jele hamonate. Uena?*

L: *Ke e jele hamonate ka 'nete. Ke kopane le bakhotsi ba bangata ka "serapeng sa lihlohliloeng," ka Bokong. Ke na le potso, ntate. Ke ne ke ipotsa na, a bolela'ng mantsoe ana, "serapa" le "lihlohliloeng?" Ha ke e-s'o fumane lipolelo. Na, u ka hlalosa lipolelo ka mantsoe a mang?*

S: *E, ntate. Ebe, mohlomong, ke tla khona ho u hlalosetsa mantsoe na, a re'ng? Ua tseba ke'ng sejalo? Serapa ke setša sa sejalo. Hangata lentsoe le bolela sejalo sa poone. Joale, lentsoe lena "lihlohliloeng" le bolela sebaka sa sehlohliloeng. Sehlohliloeng ke ntho e entsoeng ke Molimo. Le tsoa lentsoeng le leng, "ho hlola," le bolelang ho etsa ka mohla oa pele. Joale "serapa sa lihlohliloeng" ke lijalo tsa lintho tse entsoeng ke Molimo.*

L: *O, ntate. Ke nahana hore lentsoe lena, "ho hlola," le na le polelo e 'ngoe ea, mohlala, "Re <u>hlotse</u> papali ea bolo hobane re ne re bapala hantle ho feta ba bang." Ha ho joalo?*

S: *E, ntate. Ho joalo. Feela, ke mantsoe a mabeli. Ha li tšoane liqapoliso. "Ho hlola," ha re bua ka "ho etsa," le na le "o" e tlase. Lentsoe leo la lipapali le qapolisisa ka "o" e holimo, e tšoanang le "u" hanyane.*

L: *Kea utloa, ntate. Joale, na lentsoe lena, "mohlolo," le tsoa "ho hlola?"*

S: *E, ntate. Ua bona? U tseba Sesotho hantle!*

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Lesson 4: Puo Eo Ke E Buang: The Indirect Relative Clause

Ah, the **indirect relative clause**. The indirect relative clause, like its cousin from Chapter 3, the **direct relative clause**, has been given one of the more boring names to date for a grammatical concept, and there are some boring ones out there! That aside, we should treat it with the respect due such an important concept. In this lesson, the last of the tutorial, we will look at what the indirect relative clause is used for, how to construct it, and some examples of its use.

A) The Indirect Relative Clause: A.K.A. The Pugachev Clause

"What is the indirect relative clause," you ask? Well, it's funny that you ask that because I was just about to tell you! It's a sneaky little **clause** is what it is! It is a phrase using the direct relative clause, where the **object** of the sentence precedes the **subject**.

You will remember that the direct relative clause expresses, for example, "The friend that helps the girl…" (*Mokhotsi ea thusang ngoanana…*), or, "The people that eat chicken…" (*Batho ba jang khoho…*). Well, the indirect form is what you will use when you want to express, for example, "The girl that the friend helps…" (*Ngoanana eo mokhotsi ea mo thusang…*) or, "The chicken that they eat…" (*Khoho eo ba e jang…*).

Why do they call it "indirect?" We'll let's see! In English, the object normally follows the subject and the **verb**, right? For example, "The dog that eats squash is small." In this sentence, the subject, dog, is followed by the verb, eats, which is followed by the object, squash. In Sesotho, the order is the same: *Ntja e jang mokopu e nyane.*

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Another way to write this sentence is by using an indirect relative clause, putting the object in front of both the verb and the subject: "The squash that the dog eats is small." In Sesotho, again, the order is the same: *Mokopu oo ntja e o jang o monyane*. As such, the object throws us off into thinking that it is the subject. It is a kind of imposter subject- a pretender to the throne, if you will.

B) Constructing Indirect Relative Clauses: Trust Me, It Gets Interesting Here

Constructing these clauses really isn't too bad, especially because you've already learned the direct relative clause. You'll notice that the direct relative clause, *ntja e jang*, is the same when used in the indirect clause. The object, when placed at the beginning, is followed by its **demonstrative pronoun** of the "That, Those" category (see page 70, Section B), which is then followed by the direct relative clause. After that, we'll use a **subject concord** and a verb (or description of the object using a **subject pronoun**, which can represent the verb forms, "is" and "are") (see pg. 63, Section A) to complete the sentence.

You will notice in the sentence using the direct relative clause, *Ntja e jang mokopu e nyane*, that when we complete the sentence, we refer back to the subject. Thus, *Ntja … e nyane*. However, in the sentence using the indirect relative clause, *Mokopu oo ntja e o jang o monyane*, we refer back to the object. Thus, *Mokopo … o monyane*. That sneaky little bugger!

On the following page are examples of the construction of the indirect relative clause. When used in different verb tenses, it is the direct clause which is modified. As such, most all of the same rules apply as for constructing the direct form (see Chapter 3, Lesson 4).

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C) Examples Of The Indirect Relative Clause: Are You Still With Me?

Here is a set of examples which illustrates the construction and the different uses of the indirect relative clause. Examples are given for each **noun class** and the different verb tenses. Note the irregularity in the affirmative **future tense**, which affixes the *-ng* to the **auxiliary verb**, *tla*.

Abuti eo ausi oa ka a sa mo rateng o mobe.	That boy that my sister doesn't like is bad.
Bo-ntate bao re buisanang le bona…	Those men that we are conversing with…
Moruti eo ntja ea ka e sa mo lomang…	The minister that my dog didn't bite…
Balemi bao ke buileng le bona ba bohlale.	The farmers that I spoke with are smart.
Molao oo pampiri e sa hlaloseng ka 'ona…	The law that the paper does not describe…
Mefokolo eo ea hae sera sa hae se boneng…	His weaknesses that his enemy saw…
Lengolo leo u le positseng le fihlile.	The letter that you posted has arrived.
Masaka ao likhomo li robalang ka ho 'ona…	The corrals that the cows sleep in…
Sekolo seo 'muso o se fileng chelete…	The school the government gave money…
Lifate tseo basebetsi ba ke keng ba li lema…	The trees that the workers will not plant…
Borokho boo sechaba se tlang ho bo sebelisa…	The bridge that the community will use…
Majoang ao letsa le sa a jang 'ona a bolila.	The grass that the antelope didn't eat is sour.
Katse eo lintja li tlang ho e ja e kholo.	The cat that the dogs will come to eat is big.
Likoloi tseo ba li khannang li ntle haholo.	The cars that they drive are very nice.

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Lesson 4: Tip O' The Tongue Vocabulary List

ho lekan•a (e)	to be enough (*Ho lekane.* "It is enough.")
ho fel•a (ile)	to finish, be gone (*E felile.* "It is finished.")
ho tloaeleh•a (ile)	to be normal (*Ho tloaelehile.* "It is normal.")
ho maka•tsa (litse)	to surprise, astonish, be strange
ho lek•a (ile)	to try
ho lef•a (ile) or *ho pat•ala (etse)*	to pay
ho be•a (ile)	to put, place
ho lat•a (ile)	to carry
ho kh•a (ile)	to fetch (*esp.* water)
motlakase (metlakase)	electrical power
kerese (likerese)	candle
komiki (likomiki)	cup
khaba (likhaba)	spoon
fereko (lifereko)	fork
thipa (lithipa)	knife
poleiti (lipoleiti)	plate
sekotlolo (likotlolo)	bowl
mollo (mello)	fire, match
khase (likhase)	gas
setofo (litofo)	stove
pitsa (lipitsa)	pot
nkho (linkho)	pail, bucket

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Lesson 4: Tip O' The Tongue Dialogue

Lebohang: *Khotso, 'me!*

Kate: *Ausi Lebohang! U phela joang?*

L: *Ke teng, u kae?*

K: *Ke teng! U tsoa likhethong, ha ke re?*

L: *E, 'me. Ke tsoa teng hona joale.*

K: *Ke ntho e ntle haholo, likhetho tsena. Li matlafatsa sechaba. Ho ne ho le joang? Batho bao u ba khethileng ba tla busa hantle?*

L: *Ache, ke tšepa hore motho a le mong eo ke mo khethileng a tla re busetsa hantle.*

K: *U ile ua khethela setulo se le seng feela?*

L: *E, 'me. Ha ke ba tsebe batho ba bang. Ha ho na newspaper mona Thaba-Tseka. Ha ho na letho. Ka hoo, ha ke batle ho khethela litulo batho bao ke sa ba tsebeng. Ke phoso.*

K: *U entse hantle, ausi. Ke phoso ho khetha batho bao u sa ba tsebeng. Feela, u tlameha ho iphumanela tsebiso ea batho ba batlang ho busa. Ekaba ho na le mokhoa o mong ntle le linewspaper. Ebe, u ka botsa batho bohle bao u buisanang le bona ho u hlalosetsa batho ba batlang ho busa na, ba re'ng? Ke mang ea tla hlola setulo se seholo?*

L: *Ke nahana hore Ntate Selikane o tla hlola. Batho ba lelapa la hae ba bangata haholo.*

K: *Ho joalo. Metlakhola o e lebisa hahabo!*

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Chapter 4: 22 Vocabulary Words That Will Change Your Life

ho soas•oa (iloe)	to joke
ho qabo•la (tse) or *ho tšehis•a (itse)*	to make one laugh
ho nyenye•tsa (litse)	to whisper
ho tšeh•a (ile)	to laugh
ho bososе•la (tse)	to smile
ho ll•a (ile)	to cry
ho nyony•a (ile)	to hate
ho amohe•la (tse)	to welcome
ho rape•la (tse)	to pray
moriana (meriana)	medicine
'mele ('mele)	body
letlalo (matlalo)	skin
mofuta (mefuta)	type, kind
mafolofolo	energy
'mino (mebino)	music
'mala (mebala)	color
malimabe	bad luck (*ka bomalimabe* "unfortunately")
lehlohonolo (mahlohonolo)	blessing, luck
mohlala (mehlala)	example
mohlolo (mehlolo)	miracle
moriti (meriti)	shade
seriti (liriti)	shadow

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Chapter 4: Tlo, Ha Re Bue He!

Lesotho

Lesotho, fatše la bo-ntat'a rona,

Har'a mafatše le letle ke lona;

Ke moo re hlahetseng,

Ke moo re holetseng:

Rea le rata.

Leha ba bang ba re le lenyenyane,

Ho rona le leholo, le lekane;

Re na le masimo,

Re na le likhomo:

Ho re lekane.

'Me leha le hloka lintho tse ngata,

Le tse rorisoang ke tse ling lichaba,

Le na le lithaba,

Makhulo, liliba:

Lea rateha.

Molimo, ak'u boloke Lesotho,

U felise lintoa le matšoenyeho!

Oho, fatše lena

La bo-ntat'a rona

Le be le khotso!

Francois Coillard

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Situation Examples For Practice Dialogue

Chapter 1

1) You run into a Mosotho friend of yours while walking to your home. You exchange greetings and ask each other where one another is going. You excuse yourself and tell the friend why you are returning home.
2) You are walking through your village with a friend of yours from America that does not speak any Sesotho, when you are stopped by a stranger who greets you and asks you questions about what your names are, where you both are from originally, and where you stay now.
3) You have just arrived in your village. You have put your things away and you decide to visit the chief. Explain to the chief that you are happy to meet him or her, what your name is, where you are from, where you are staying, and where you will be working.
4) You are in TY and need to go to a village named Peka, which you've never heard of before, for a meeting. Flag down a taxi, then ask if it is going there and how much it costs.
5) You are at work with your counterpart, who speaks no English and you suddenly become sick. Explain what is wrong and that you would like to go to the clinic.
6) You are on a taxi headed to your home in Mafeteng when, all of a sudden, you remember that you have a meeting on the 5th of this month at 2PM in Maseru. You don't remember, however, what the date is today. Ask someone next to you for the date and time and ask to be let off of the taxi.

Chapter 2

1) You go to visit a friend of yours, living an hour away from you, but you find that he or she has gone to Maseru for the day. Because it took much longer than you had expected to get there, you will not be able to return home, as it is already getting dark. Find the chief's house and ask if you can stay the night.
2) After arriving to your village, you are approached by a person that would like for you to help with their agriculture cooperative. Explain to the person that you don't know much about agriculture, however, you would like to learn more about the group.
3) You arrive to your first day of work, a meeting with a youth group in your village, and are given a chance to speak. Give a description of yourself, your family, your education, and your work experience.
4) You are walking through your village with your spouse and are greeted by a stranger who wants to know how long you've been married, how many children you have, and where your children are. Explain these things to the stranger.
5) A stranger comes to your door early one morning to ask where your counterpart is. Tell the person that you have just woken up and have not yet seen him or her. Ask the person if they have checked your counterpart's house, yet, and tell the person what you think they should do.
6) Shortly after beginning work with your counterpart, he or she tells you that the group should apply for a grant. Tell the group that you would like to observe and learn about the group before applying for grants.

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Chapter 3

1) Using nouns from different noun classes and the possessive form, describe who owns the different things around you, including furniture, clothes, books, etc.
2) You are visiting a friend of yours in Thaba-Tseka for the first time but you do not know his Sesotho name, where he lives, nor any other volunteers living in town, for that matter. Stop a person on the street and describe your friend to the person.
3) You are all out of food, so you walk to the shop to stock up on fruit, veggies, and other items. All the products are behind the counter, however, so you'll have to describe to the cashier what you would like to buy, along with the size, color and amount of each item.
4) Using nouns from different noun classes and the demonstrative pronouns, "this," "that," "these," and "those," describe the properties of different objects in your surroundings. This may include animals, buildings, clothes, etc.
5) Describe the members of your immediate family. List both the tangible and intangible qualities of each person. This includes attributes, such as age, appearance, interests, occupation, etc.
6) Discuss a happy moment in your life. This may be the first time you went to a Detroit Lions game, when you broke 100 seconds on expert-level Minesweeper, or when you arrived in Lesotho. Describe in as much detail as possible what the scene was like.

Chapter 4

1) A friend of yours asks if you can pick up his dry-cleaning from town, as you are just about to go by the dry-cleaners, on your way to work. Tell him that you can do that for him. Upon you're return, he asks you where the clothes are. Tell him that you were not able to pick them up because he didn't give you any money.
2) Your counterpart tells you that the supplies arrived early for building the greenhouse you've been planning. Tell him that certain members of the group will not be able to start early, while others will. Using the present and future tenses of the potential, notify him which members will be able to start work early and which can not.
3) You are giving your dog lessons on discipline. Tell him or her, at first with formal commands, then with familiar commands (as you lose your patience), and finally with persuasive commands, what to do and what not to do.
4) Using different permutations of different verbs, discuss the relationship between you and your best friend.
5) Use the indirect relative clause as many times as possible while describing the best job you've ever had. Tell when you had the job, what it was that you did there, and what you liked about it.
6) You are giving a speech at your sibling's wedding. Explain to the crowd how happy you are to see the couple joined in matrimony and relate an embarrassing story about when your sibling was young. Try to use the indirect relative clause as much as possible.

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Pronunciation And Comprehension Guide

A) Notes On Pronunciation And Comprehension: …Excuse Me?

Luckily, Sesotho is a largely phonetic language, meaning that words are pronounced as they are written. For the most part, what you see is what you get. Nevertheless, subtleties exist, which you'll have to learn by ear, and not by eye. Also, people don't always enunciate each and every syllable of the sentence, as we language-learners would like them to do. Here are a few tips and useful information for approaching pronunciation and comprehension.

- Slow down and relax, when speaking. Through exercise, your mind and mouth will begin to work together and produce the sounds you want.
- Because native speakers almost always seem to speak faster than you'd like them to speak, it can help to find ways of slowing down the speaker. One way to do this, of course, is to ask the person to speak slowly. If you don't want to do this, however, you can use any bit of info you *did* get from the sentence to ask a clarification question, using this bit of information. For example, if you heard what sounded like a command and you heard the word *uena*, "you," you could ask the person *Ke etsa'ng?* "I do what?" This can get the person to repeat the question in a different way.
- The descriptions of these pronunciations are not exact. Rather, they are approximations of the sounds, using English words. You will hear this when you listen to the Sesotho of native speakers. Mouths simply move in different ways from one language to another. This is why we have accents. If you want to smooth out your accent, you must listen closely to the way native speakers are producing sounds and try to mimic them on your own.
- Whereas, in English, neighboring vowels can combine to form one sound, neighboring vowels in Sesotho retain their individual sound. For example, the combination *au* is be pronounced "aaoo," as opposed to "aw."
- The accent of a multi-syllable word in Sesotho generally falls on the penultimate (second-to-last) syllable. Exception is made, however, with words ending in *-ng*, in which case the last syllable takes the accent.
- In Sesotho, the prefixes of nouns are often deleted, when followed by words which demonstrate the noun class to which the noun belongs. For example, you might hear *fate sa ka*, in place of *sefate sa ka*, or *saka le leholo*, in place of *lesaka le leholo*.

B) The Vowels

a	-an open *ah* sound, as at the doctor's office
e	-as in Edward and sometimes closer to *i*, as in need
i	-as in need
o	-as in low and sometimes closer to *u*, as in too
u	-as in too

C) The Multi-Vowels

aa	-a drawn out *a* sound
ae, ai	-as in tie
ao, au	-as in cow

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ea	-as in yonder
ee	-as in yes
ei	-as in eight
eo	-as in yogurt
eu	-as in the Latin *deus*
ia	-as in preoccupied
ie	-as in the Latin *diem*
oa, ua	-as in water
oe	-as in whey, and sometimes closer to *oi*, as in we
oi	-as in toy
oo	-a drawn out *o* sound, as in low (written *'o* when beginning a word)
ou	-the *o* sound of low, followed by the higher sound of too

D) The Consonants

b	-as in boat
ch	-as in child
f	-as in father
h	-as in hear, but slighter
hl	-an *h* and *l*, sounded simultaneously in the back of the mouth
j	-a soft sound, as in the French *Jacques*
k	-as in kick
kh	-as in the Scottish *loch*
l	-as in love
li, lu	-an *l* preceding an *i* or a *u* takes on a *d* sound, as in deed or dude
ll	-a drawn-out *l* sound
m	-as in mother
mm	-a drawn-out *m* sound (written *'m* when beginning a word)
n	-as in never
ng	-as in long
nn	-a drawn-out *n* sound (written *'n* when beginning a word)
p	-as in tape (i.e. without aspiration)
ph	-as in pair (i.e. with aspiration)
psh	-a *p* sound followed by an *sh* sound, as in top shelf
q	-a click sound
qh	-an aspirated click sound
r	-as in rock
s	-as in sock
sh	-as in shelf
t	-as in beat (i.e. without aspiration)
th	-as tell (i.e. with aspiration)
tj	-as in child
tl	-a *t* and *l* sounded simultaneously in the back of the mouth
tlh	-a very aspirated *tl* sound
ts	-as in cats (i.e. without aspiration)
tš	-a very aspirated *ts* sound

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List Of Other Important Greetings

Here is a list of greetings and other small-talk that you will often hear being used. For organizational purposes, they are not listed in the lesson which covers greetings. Although none of these expressions are impolite, it is a good idea to listen to the contexts in which they are used, before employing them, in order to understand their more complete meaning. Only their literal meanings are given here.

A) Terms Of Endearment

lekhooa (makhooa)	white person
mohlomphi (bahlomphi)	one who respects
moholoane (baholoane)	brother
mokhotsi (bakhotsi)	friend
mong'a ka (beng ba ka)	my owner, boss
moratuoa (baratuoa)	loved one
morena (marena)	chief
motho e moholo (batho ba baholo)	old person
motho oa molimo (batho ba molimo)	person of god
ngoan'a 'me (bana ba 'me)	child of the mother
ngoan'eso (bana beso)	person of my place of origin
ntate/ 'me oa ka (bo-ntate/ bo-'me ba ka)	my father/ mother

B) Greetings

Ho joang feela?	How is it, simply?
Ua ikela?	Are you going yourself?
Ua phela?	Are you living?
U hla kae?	Where are you coming from?
U ipatile kae?	Where have you been hiding yourself?
U leba kae?	Where are you going?
U nts'o le teng?	Are you still there?
U nts'o phela hantle?	Are you still living well?
U phetse joang?	How have you lived?

C) Responses

Ha ho hobe.	It's not bad.
Ha ho na bothata.	There's no problem.
Ha ho na phoso.	There's no mistake.
Ha ho na khang.	There's no quarrel.
Ha ho na taba.	There's no issue.
Ha ho na litaba tse mpe.	There aren't any bad issues.
Ho monate feela.	It's just fine, simply.
Kea ikela.	I'm going myself.
Ke ntse ke le teng.	I'm still here.
… ha ke tsebe uena, u phela joang?	I don't know about you, how you are?
… nka utloa uena, u phela joang?	Can I hear about you, how you are?

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The Noun Classes: Quick Reference Chart I

	SUBJECT PRONOUN WITH PREFIX	ADJECTIVE PRONOUN WITH PREFIX
1.	***o mo-*** *Abuti o motle.* The boy is nice. ***ba ba-*** *Bo-'me baa bina.* The women sing.	***ea mo-*** *Abuti ea motle…* The nice boy… ***ba ba-*** *Bo-'me ba basoeu…* The white women…
2.	***o mo-*** *Molemi o rata pula.* The farmer likes the rain. ***ba ba-*** *Batho ba botsoa.* The people are lazy.	***ea mo-*** *Molemi ea bohlale…* The smart farmer… ***ba ba-*** *Batho ba botsoa…* The lazy people…
3.	***o mo-*** *Mose o mofubelu.* The dress is red. ***e me-*** *Mekete e mengata.* The feasts are many.	***o mo-*** *Mose o mofubelu…* The red dress… ***e me-*** *Mekete e meraro…* Three feasts…
4.	***le le-*** *Lesale le turu.* The ring is expensive. ***a ma-*** *Mahe a maholo.* The eggs are big.	***le le-*** *Lesale le turu…* The expensive ring… ***a ma-*** *Mahe a mahlano…* Five eggs…
5.	***se se-*** *Sefate se oetse fatše.* The tree fell down. ***li N/A*** *Lichaba li tla kopanya.* The nations will unite.	***se se-*** *Sefate se sebe…* The ugly tree… ***tse N/A*** *Lichaba tse ngata…* The many nations…
6.	***bo bo-*** *Bohobe bo bosehla.* The bread is yellow. ***a ma-*** *Marikhoe a malelele.* The pants are long.	***bo bo-*** *Bohobe bo bosehla…* Yellow bread… ***a ma-*** *Marikhoe a malelele…* The long pants…
7.	***e N/A*** *Na ntja ea loma?* Does the dog bite? ***li N/A*** *Likhomo li kholo.* The cows are big.	***e N/A*** *Ntja e litšila…* The dirty dog… ***tse N/A*** *Likhomo tse ntšo…* The black cows…

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The Noun Classes: Quick Reference Chart 2

	POSSESSIVE CONCORD	DIRECT RELATIVE PRONOUN
1.	***oa*** *Abuti oa ka* My brother ***ba*** *Bo-'me ba bona* Their mothers	***ea*** *Abuti ea noang metsi…* The boy that drinks water… ***ba*** *Bo-'me ba sebetsang…* The women that work…
2.	***oa*** *Molemi oa Leribe* The farmer from Leribe ***ba*** *Batho ba hao* Your people	***ea*** *Molemi ea ratang tee…* The farmer that likes tea… ***ba*** *Batho ba eang TY…* The people going to TY…
3.	***oa*** *Mose oa ausi* The girl's dress ***ea*** *Mekete ea lenyalo* Wedding feasts	***o*** *Mose o tabohileng…* The torn dress… ***e*** *Mekete e fepang batho…* Feasts that feed people…
4.	***la*** *Lesale la ka* My ring ***a*** *Mahe a Ntate Stebo* Ntate Stebo's eggs	***le*** *Lesale le lahlehileng…* The lost ring… ***a*** *Mahe a senyehileng…* The spoilt eggs…
5.	***sa*** *Sefate sa morena* The chief's tree ***tsa*** *Lichaba tsa Afrika* The nations of Africa	***se*** *Sefate se oetseng fatše…* The tree that fell down… ***tse*** *Lichaba tse fapaneng…* Nations that are different…
6.	***ba*** *Bohobe ba lona* Your (you all) bread ***a*** *Marikhoe a ka* My pants	***bo*** *Bohobe bo phehiloeng…* The cooked bread… ***a*** *Marikhoe a rekisoang…* The pants that are sold…
7.	***ea*** *Ntja ea ntate-moholo* The grandfather's dog ***tsa*** *Likhomo tsa morui* The rich person's cows	***e*** *Ntja e lomang batho…* The dog that bites people… ***tse*** *Likhomo tse tsamaileng…* The cows that left…

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Grammatical Terms

Adjective: a word which is used to describe the properties of a noun. (*Motho o bohlale*. "The person is smart.")
Adjective Pronoun: the pronoun in Sesotho for adjectives, which is in concordance with the noun to which it refers. This pronoun is used only in phrases which carry on after the adjective, in order to form a complete sentence. (*Motho ea motle…* "The nice person…")
Adjective Stem: an adjective which is completed by attaching to it a prefix, determined by the noun class of the noun to which the adjective refers. (*-soeu* "white" *Batho ba basoeu* "White people")
Adverb: a word which is used to describe the action of the verb. (*O tsamaea butle*. "He walks slowly.")
Auxiliary Verb: a verb which is used in conjunction with another verb in order to create a variation on its meaning. (*Ke tla bua*. "I will speak.")
Clause: a part of a sentence which contains a subject and a description of its action or properties, but is not a complete sentence. (*Motho ea buang…* "The person that speaks…")
Conjugate: to modify a verb from its infinitive or neutral form by applying to it a subject, and put it into a verb tense. (*ho bua* "to speak" vs. *Kea bua*. "I speak.")
Conjunction: a word that joins two separate clauses or thoughts in a sentence. (*kapa* "or," *ebile* "furthermore," *empa* "but," etc.)
Demonstrative Pronoun: a pronoun expressing the English words "this," "that," "these," and "those," which, in Sesotho, is in concordance with the noun class of the noun to which it refers. (*Sefate sena* "This tree," *Lifate tsenono* "Those trees," etc.)
Direct Relative Clause: a phrase expressing the words, "who," "which," or "that," which describes a noun's action, and can not form a complete sentence, standing alone. (*Motho ea jang…* "The person that eats…")
Direct Relative Pronoun: the pronoun which is used in direct relative clauses and is determined by the noun class of the noun to which it refers. This is the same as the Adjective Pronoun. (*Motho ea jang…* "The person that eats…")
Imperative: a verb tense expressing commands. (*Buang!* "Speak!")
Indirect Relative Clause: a phrase using the direct relative clause, where the object of the sentence precedes the subject. (*Khoho eo re e jang…* "The chicken that we eat…")
Infinitive: the neutral form (before conjugation) of a verb. (*ho bua* "to speak," *ho noa* "to drink," etc.)
Inflection: the raising or lowering of the pitch of one's voice to affect a change in meaning. (*ka 'nete* "seriously" vs. *Ka 'nete?* "Seriously?")
Noun: a person, place, thing, or idea. (*Ntate Tau*, *Maseru*, *setulo* "chair," *lerato* "love," etc.)
Noun Class: a grouping of nouns which share properties, such as common prefixes in the singular and plural form, and a set of pronouns. According to this tutorial, there are seven noun classes in Sesotho.
Object: a noun which has an action done to it. (*Ke noa lebese*. "I drink milk.")
Object Pronoun: the pronoun which represents the object and, in Sesotho, falls after the subject concord but before the verb. (*Kea le noa [lebese]*. "I drink it [milk].")

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Past Progressive: the tense which denotes a continuous action in the past. (*Ke ne ke bua…* "I was speaking…")
Perfect: a past tense denoting a subject that *has done* something. (*Ke bone.* "I have seen.")
Personal Pronoun: the pronoun that substitutes for a person. (*'na, uena, eena, rona,* etc.)
Possessive Concord: a complimentary pronoun, used in constructing statements showing ownership, which is in concordance with the noun class of the noun which is being owned. (*abuti oa ka* "my brother," *sefate sa Quthing* "Quthing's tree")
Possessive Pronoun: the pronoun which represents an owner in statements showing possession. (*abuti oa ka* "my brother," *sefate sa bona* "their tree")
Potential: a verb tense expressing ability. (*Ke tla khona ho bua.* "I will be able to speak.")
Prefix: a word particle which attaches to the beginning of a word. (*se-* + *-hla* = *sehla*)
Preposition: a word which expresses position, time, or manner. (*le* "with," *ka* "at," *ka-holimo* "above," etc.)
Present: a tense denoting an action that happens at the time of speech. (*Kea bua.* "I speak.")
Present Progressive: a tense denoting an action that happens at the time of speech and is ongoing. (*Ke il'o bua.* "I am speaking.")
Preterit: a tense denoting an action that happened in the past and did not carry on afterwards. (*Ke ile ka bua.* "I spoke.")
Pronoun: a word that substitutes for a noun. (*Kea e ja [nama].* "I eat it [meat].")
Proper Noun: a noun which represents the name of a place, person, or organization (usually written with capital letters). (*Maseru*, *Thabo*, *Katlehong Primary School*, etc.)
Stative Expression: an expression denoting an action that happened in the past and still has an effect on the present (thus, something in a "state").
Subject: one of two essential units to a sentence, along with the verb. In Sesotho, the subject is always either accompanied by or represented by the subject concord in a sentence. It is always a type of noun. (*Baa ja.* "They eat," *Bophelo bo thata.* "Life is hard," etc.)
Subject Concord: a mandatory, complimentary pronoun, which is in concordance with the noun class of the noun (i.e. subject) to which it refers. (*Batho baa ja.* "People eat.")
Subject Pronoun: the pronoun which represents the subject of the sentence. (*Baa ja [batho].* "They eat [people].")
Substantive Pronoun: a pronoun which represents the English words "it" or them." In Sesotho, it is often used in expressing the possessive form for noun classes which do not represent people, and therefore do not use the possessive pronouns, such as *ka*, *hao*, *hae*, etc. (*sona*, "it" for NC5, *tsona* "them" for NC5,7, *bothata ba bona [bohobe]* "it's problem [the bread]")
Suffix: a word particle which attaches to the end of a word. (*-olla*: verb permutation, expressing "undo." E.g. *ho fasa* "to tie," *ho fasolla* "to untie")
Syntax: the order of the words in a sentence.
Tense: the time at which an action takes place, shown in the modification of the verb through conjugation.
Verb: one of the two essential units to a sentence, along with the subject. It is a word which expresses action. (*Baa ja.* "They eat," *Noha ea loma.* "The snake bites," etc.)

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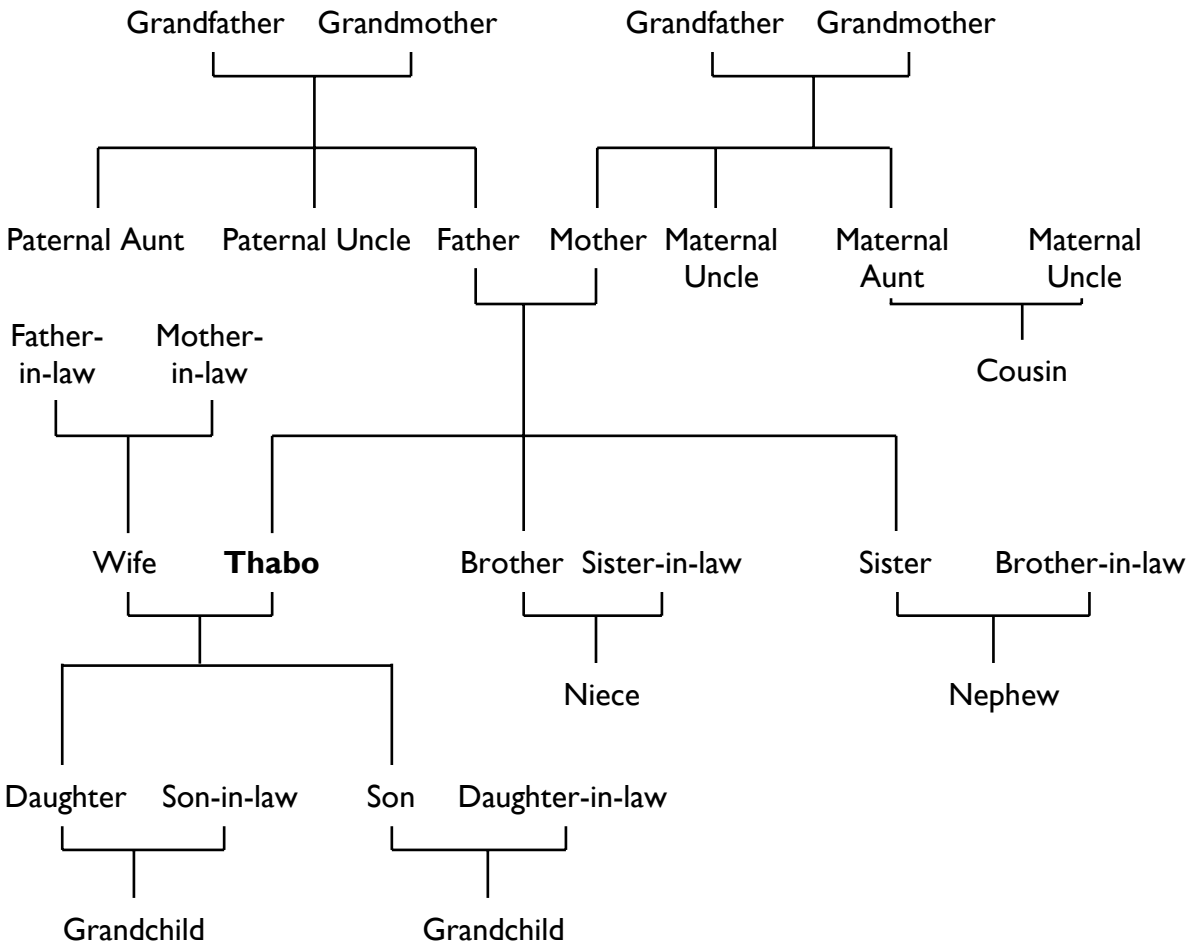
Translations For Chapter Dialogues

1.1 Thabo's Family Tree



1.2

Beau: Hello, ntate!
Thabiso: Hello, ntate! How are you, ntate?
B: I'm just fine, ntate! How are you?
T: I'm very well! What is your name, ntate?
B: My name is Ntate Beau. What is your name, ntate?
T: My name is Ntate Thabiso.
B: Thanks, ntate. Go well!
T: Yes, ntate. Stay well!

Moepa: Hello, bo-'me!
Billie and Hope: Hello, ntate!

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M: How are you?
B&H: We're doing well, how about you, ntate?
M: I'm well! What are your names?
B: My name is 'Me Billie. My friend's name is 'Me Hope.
M: Oh, 'me. Thank you. My name is Ntate Moepa.
B: Thank you, ntate. What's your surname, ntate?
M: My surname is Molapo.
H: Who is your father? Is it Ntate Hato?
M: Yes, 'me. It's Ntate Hato.
B&H: Oh, ntate. Go well!
M: Thank you! Go well, bo-'me.

1.3

Stefano: Hello, 'me!
'Matšoana: Hello, ntate!
S: How are you, 'Me 'Matšoana?
M: I'm very well, ntate! And you, how are you?
S: I'm well! Where are you going, 'me?
M: I'm going to the shop.
S: Oh. 'Me, where are you originally from? Is it Mapoteng?
M: Yes, ntate, I'm originally from Mapoteng.
S: Oh. Me, I'm originally from Hollywood.
M: Oh. Thank you, Ntate Stefano.
S: Thank you, 'me.

Stebo: How is it, ntate?
Roman: It's good, friend! How is it?
S: I'm well, friend!
R: Where are you going?
S: I'm going to church. And you, where are you going, Ntate Roman?
R: I'm going to the mountains, that way. Is there an initiation school there?
S: Yes, friend, there is an initiation school there. Walk by the river.
R: Thanks, ntate.
S: Yes, ntate, thanks. Go well!
R: Go well, friend!

1.4

Sammy: Hello, 'me!
'Mathabo: Hello, ausi!
S: How are you?
M: I'm very fine, ausi! And you?
S: Just fine, 'me!
Taxi Conductor: Were are you both going today?
M: Me, I'm going to town, ntate.
S: I, also, am going to town. What time is it, 'me?

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M: It's half past twelve. Where are you coming from?
S: I'm coming from home. I stay at Ha Mpeli. And you, where are you coming from?
M: Me, I'm coming from Ha Theko.
S: It's hot outside, 'me. It's summer. Please open the window.
M: Oh, ausi.
S: Thank you, 'me. When are we going to arrive in town?
M: At one o'clock.
S: What day is it today? Is it Thursday?
M: Yes, ausi. It's Thursday.
TC: I'd like money, bo-'me.
M: How much is it, ntate?
TC: It's six Rand.
M: Oh, ntate. Thank you.
TC: Thanks, 'me.

1.5

'Malineo: Hello, ntate!
Abe: Hello, 'me!
M: How are you, ntate?
A: I'm well, 'me, and you, how are you?
M: I'm just fine, ntate.
A: Thank you, 'me.
M: Thank you, ntate. What is your name, ntate?
A: My name is Ntate Abe, 'me. What is yours, 'me?
M: Mine is 'Me 'Malineo. Where are you originally from?
A: I'm originally from Hollywood, California. And you, where are you originally from?
M: I, also, am originally from Hollywood, California! We're neighbors!
A: I'm very happy to know you, 'me!
M: I, also, am very happy to know you!
A: Where are you going, 'me?
M: I'm going home. It's dark outside. What time is it?
A: It's half past six. I, also, am going home.
M: Oh. Where do you stay?
A: I stay at the chief's place. And yourself, where do you stay?
M: I stay at the school. I'm a teacher. Go well!
A: Thank you, 'me. Go well!
M: Thanks, ntate.

2.1

Austin: Hello, ntate-moholo!
Ramahapu: Hello, ntate!
A: How are you, ntate-moholo?
R: Well, Ntate. And yourself, how are you?
A: I am well, ntate-moholo. Thank you.
R: Thank you, ntate.

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A: Where is the chief's place?
R: I will show you, ntate.
(They go to the chief's place.)
A: Thank you very much, ntate-moholo. Hello, chief.
Morena: Hello, ntate. How are you, ntate?
A: Well, ntate. And yourself, how are you?
M: Well, ntate. Thank you.
A: Thank you, chief. My name is Ntate Austin. I stay at Mohale's Hoek but I would like some help.
M: How can I help you, ntate?
A: I visited Ntate Lucas but he is in Maseru. So, I don't want to return to Mohale's Hoek because it is dark out.
M: It's OK. You will stay at my place. Ntate Lucas will return tomorrow.
A: Thank you very much, chief.
M: Thank you, ntate.

2.2
'Malerato: Knock, knock!
Kate: Who are you?
M: It's 'Me 'Malerato.
K: Come in, 'me. Hello, 'Me 'Malerato.
M: Hello, 'Me Kate! I'm visiting you.
K: Thank you, 'me.
M: How are you, 'me?
K: I'm doing poorly, seriously.
M: Are you ill, 'me?
K: Yes, I'm ill, 'me.
M: Oh. What is bothering you?
K: My chest is bothering me but not a lot.
M: I feel for you, seriously, 'me.
K: It's OK. Yesterday I was very sick. Right now, I'm just tired.
M: Oh, 'me. That's good. I'm going to bake some bread for you.
K: Thank you, 'Me 'Malerato.
M: Thank you, 'me.
K: You're leaving? Where are you going?
M: Yes, 'Me Kate. I'm going home in order to cook.
K: It's OK. Go well, 'me.
M: Sleep well, 'Me Kate.
K: Thank you, 'me.

2.3
Sean and Kabelo: Hello, chief.
Tau: Hello, bo-ntate.
S&K: How are you, ntate?
T: Well. How are you, bo-ntate?

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S&K: We are well, ntate.
T: Yes, bo-ntate.
K: Yes, Ntate Tau. I have here Ntate Sean. He is going to live in your village. He wants to greet you.
T: I see (*lit.* hear), Ntate Kabelo.
S: Thank you, Chief Tau. I'm happy to know you, ntate. My name is Ntate Sean, or Ntate Tšepo Leoma. That is my Sesotho name. I'm originally from America. I'm going to live in your village, at the Leoma household. I'm going to work at the school. Right now, I don't know Sesotho a lot, but I'm going to learn, seriously.
T: Thank you, Ntate Tšepo. I am also happy to know you. What are you going to do at the school? The school children need toilets.
S: Oh, ntate. I will look at the toilets. But, really, I arrived on Sunday, so I don't know a lot right now. I'm going to speak with the teachers tomorrow.
T: Thank you, ntate. We are happy that you're here in our village. I think you will help us a lot.
S: Thank you, Chief Tau.
K: Thank you, chief.

2.4

Hakelebone: Knock, knock!
Beau: Who are you?
H: It's Ntate Hakelebone.
B: Come in, ntate. How are you, Ntate Hakelebone?
H: I'm well, how are you, Ntate Beau?
B: I'm well, ntate!
H: Yes, ntate. Seriously, ntate, I have a question.
B: Oh, ntate.
H: I want to find Ntate Tšabalira, because I would like to use the shovel. But he's not at home. Where is he?
B: Hmm, I don't know, Ntate Hakelebone. He said that, on Monday, there is a meeting at the school. But I don't know at what time.
H: Maybe he went there. Is today Monday?
B: Yes, it's Monday, the twenty-third.
H: Oh. Do you have a shovel?
B: I had a shovel but I gave it to Ntate Khotso.
H: You gave him the shovel? Why?
B: Because it's broken, and Ntate Khotso wanted to fix it.
H: Hmm, ntate. The problem is that I found work building a toilet.
B: Oh. Ntate Paseka has a shovel. You should ask him.
H: Yes, ntate. I think so. Thanks a lot.
B: Yes, ntate. Go well.

2.5

'Malimakatso: Hello, ausi!
Kerri: Hello, my mother! How is it?

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M: It's just fine! How is it?
K: It's good!
M: Yes, ausi. Today, we have a meeting. Will you be there?
K: Yes, 'me. I'll be there. Does it begin at ten?
M: Yes, ausi. It will begin at ten.
K: Great! Then I will see you.
M: Yes, you will see me. But, ausi, I have a question.
K: What's the question, 'me?
M: At the meeting, should we talk about the grants? The cooperative will need money in order to build a building.
K: Yes, 'me. You know, I just arrived in this village. As I said, I want to learn about the cooperative before we look for money.
M: There is no problem, ausi. But, I trust you have seen our building?
K: Yes, 'me, I've seen the building. But, I'm, for the first time, seeing everything. So, first, I want to learn about the needs, and to listen to ideas. To do something blindly is a mistake, isn't that so?
M: I see (*lit.* hear), ausi. It's a mistake to do something blindly.
K: I want to chat with people in order to understand well what the problems are right now. We'll talk about grants later. Is that OK?
M: It's OK! Thank you very much, ausi!

3.1

Jen: Hello, Chief Molapo!
Morena Molapo: Hello, Ausi Jen! How are you?
J: Well! And yourself, how are you?
M: Very well! Are you going to the assembly, ausi?
J: Hmm, ntate, I'm just now hearing about the assembly. What kind of assembly is it?
M: It's an assembly to talk about the agriculture work. Are you going to be there?
J: Oh, ntate. I'll be there.
M: People from the government will come to speak. Also, Ntate Lephosa Phihlela from Mokhotlong will talk about his tractors.
J: Seriously? I'm happy. I wanted to speak with the government workers. They told me that, when we choose a day, they will do a workshop for us on seed production. Only, I haven't spoken with them because our phones are dead.
M: Yes, I remember. They were talking about our seed production workshop.
J: What time does the assembly begin?
M: At twelve o'clock.
J: Great! But there's a problem.
M: What's the problem?
J: There's a meeting of the school committees. I must be there.
M: What time does the meeting begin?
J: I think at two o'clock.
M: Then there's no problem. You'll go there after the assembly. I'll see you!
J: OK, chief!

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3.2

Stefano: My father!
Lerotholi: Are you well?
S: Well, ntate, and you?
L: Just fine! Did you see your friends?
S: My friends? Really ntate, I've not yet seen them. Who is it?
L: I don't know them, ntate.
S: What are they like? How many are they? Are they Americans?
L: Yes, Ntate Stefano. I think they are Americans. They are three: it's two white people and one black person. The white boy has short, yellow hair. The girl has long, brown hair but she is wearing a sun-hat. Also, there is a black man. He wears glasses. He's very old. He has a grey beard. They all have many things.
S: Oh, ntate. I know them. They are my friends from Thaba-Tseka. I forgot that they are visiting me. What day is it today?
L: It's Wednesday, ntate.
S: Yes, Ntate Lerotholi. I forgot. Where did you see them?
L: I saw them at the post office. They were going to town.
S: Recently or a long time ago?
L: Hmm, it wasn't a long time ago. In the afternoon.
S: Oh, ntate. Thank you. I'm going to go home. They'll find me there.
L: Thank you, ntate.

3.3

Roman: Ntate Lebohang!
Lebohang: How is it, Ntate Roman?
R: It's fine. How is it?
L: It's OK, ntate. Are you going to work?
R: Yes, ntate- at school.
L: Which?
R: Ha Seshote Primary.
L: Really? My children attend that school.
R: Yes, ntate. I know those children of yours. They're very intelligent.
L: My daughter really studies.
R: Which? Ausi Rethabile or Ausi Reitumetse?
L: Both. But I'm talking about Ausi Rethabile.
R: It's true, ntate. Those girls answer questions very well, more than the others.
L: Another daughter of mine is an intelligent person. She attends 'Mamohao High School. She's in Form E.
R: Oh, ntate. Does that girl want to attend a university?
L: Yes, ntate. She wants to. It's just that these exams are difficult. They're very important, so they are heavy things. We will see.
R: I see, ntate. Even still, your daughters are not stupid, whatsoever.
L: Yes, ntate. I trust that it will be OK. Thanks, Ntate Roman.
R: Thanks, Ntate Lebohang.

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3.4

Billie: Hello travelers.
Taxi Travelers: Hello, 'me.
B: How are you?
TT: Well, how are you?
B: I'm fine. Is there a person who is sitting there, 'me?
'Malefu: There is nobody.
B: Where is the man that drives the car?
M: He's there, in the shop.
B: Oh, 'me. Does the taxi go to Bokong?
M: Yes, it's this one.
B: It will pass Ha Makopela, right?
M: Yes, that's right, 'me. Are you going to Ha Makopela?
B: Yes, I'm going there. I will visit a friend that stays there, at the Letsikhoana's.
M: Oh, 'me. When are you going to return?
B: I'm going to return the week after next.
M: At the beginning of school?
B: Yes, 'me, I work at schools.
M: Do you teach?
B: No- I work with teachers to improve their ways of teaching about HIV/AIDS.
M: I see, 'me. That's something that helps the community a lot.
B: Thank you, 'me. I believe so.

3.5

Hope: Hello, people!
Tseleng & Mohao: Hello, 'Me Hope!
H: How are you, friends?
T & M: We're well, and you, 'me?
H: I'm well. Has the bread arrived?
T: No. It has not yet arrived. Those people that bring the bread delay.
M: Maybe it will arrive at three or four.
H: Oh, Ntate Mohao. It's OK.
T: I'll help you, 'Me Hope.
H: Thank you, Ausi Tseleng. How much does one tomato cost?
T: Eighty cents.
H: I'd like six tomatoes, seven apples, one group of potatoes, the big, 2.5kg. sugar, twelve eggs, and one liter of paraffin.
T: You're buying a lot of things! Are your visitors going to visit you?
H: Yes, that's right. On Saturday, my friends that stay at Thaba-Tseka are coming.
T: How many are they?
H: They are three. It's that person that works at TTI. Another works at Katlehong Primary. And another works at Paray High School.
T: Hmm, you'll be happy, then. Are they all Americans?
H: Yes, ausi. They are all people that come from America.
T: OK, 'me. We're going to greet them.

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4.1

Abe: Hello, Ntate Selebalo!

Selebalo: Hello, Ntate Abe. How are you, ntate?

A: I'm doing well, ntate! How's it?

S: I'm well. Where are you coming from, Ntate Abe?

A: I'm coming from Maseru- from a Peace Corps workshop.

S: It's a workshop that taught you about what?

A: About Sesotho.

S: You needed a workshop? I see that you speak well. When did you arrive in Lesotho?

A: Thank you. I arrived last year. In June.

S: Oh, ntate. When you leave, you will be able to speak Sesotho like a Mosotho. When will you leave? Next year, right? Are you going to be happy?

A: Yes, ntate, next year. Yes, ntate, I'll be happy. Myself, I miss people from my home. Even still, Lesotho is very nice. These people of Ha Lejone are nice. They make me happy just like people from my home. When I leave, I'll miss them a lot. I will not forget them.

S: Your two years of being in Lesotho here are going to help you a lot when you return to your home country there. You will be able to understand cultures of other people. It's a thing that will not spoil you, at all.

A: Seriously, it's true, ntate. They are not few, the people of my home country that do not know a lot about other cultures. One culture! They are confused.

S: You will have to teach them this nice language of ours!

A: Yes, ntate! I'll teach them!

4.2

Austin: My boss! Come, let's talk!

Setala: Ntate! Are you still doing well?

A: Seriously, I'm alright, Ntate Setala. And you, how are you?

S: Hmm, ntate, there aren't any bad issues, at all.

A: Yes, ntate. Did you find my letter?

S: The one that notifies people to the change in the day of the meeting. I found it.

A: Will you be able to go there, then?

S: Unfortunately, I won't be able to.

A: What's the problem?

S: It's that on that day, I'll be going to Hlotse to fetch my child at school. Why did you change the date?

A: Hmm, don't go to Hlotse. I changed it for the reason that others will not be able to come on Friday. They said that they can come on Saturday, so we changed it.

S: What are we going to do, then? I must go to Hlotse. Maybe I can meet with you before I leave. Maybe we can talk about those issues when we're together. How's Wednesday?

A: OK, Ntate Setala. Please come to my place at two. We'll be able to organize the issues of the meeting as a committee. Tell 'Me 'Mathabo and Ntate Mokobane. Me, I will tell 'Me 'Marelebohile and Ntate Mapanya.

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S: It's OK. Let's go, ntate.
A: OK, ntate.

4.3

Sefiri: Hello, Ntate Lucas! How is it?
Lucas: Hello, Ntate Sefiri! It's just fine. There is no quarrel. And you, you're still doing well, right? How did you eat at Christmas?
S: Yes, ntate. I ate just fine. You?
L: I ate just fine, really. I met up with many friends at the the "*serapa sa lihlolilоeng*," at Bokong. I have a question, ntate. I was asking myself, what do they mean, these words, "*serapa*" and "*lihlolilоeng*?" I have not yet found the meanings. Can you describe the meanings in other words?
S: Yes, ntate. Perhaps, maybe, I will be able to describe for you what the words say. You know what a "crop" is? A "*serapa"* is the site of a crop. Often, the word refers to a crop of corn. Well, this word, "*lihlolilоeng*," means the place of "*sehlolilоeng*." "*Sehlolilоeng"* is something which was made by God. It comes from another word, "*ho hlola*," which means to make something for the first time. So, "*serapa sa lihlolilоeng*" is a crop of things which were made by God.
L: Oh, ntate. I think that this word, "*ho hlola*," has another meaning of, for example, "We *hlotse* the ball-game because we were playing better than the others." Isn't that so?
S: Yes, ntate. That's right. Only, they are two words. They are not the same, the pronunciations. "*Ho hlola*," when we are talking about "to make," has a low "*o*." That word of the games is pronounced with a high "*o*," which is similar to the "*u*" a little bit.
L: I see, ntate. So, does this word, "*mohlolo*," come from "*ho hlola*?"
S: Yes, ntate. You see? You know Sesotho well!

4.4

Lebohang: Hello, 'me!
Kate: Ausi Lebohang! How are you?
L: I'm well, how are you?
K: I'm well! You're from the elections, right?
L: Yes, 'me. I'm from there right now.
K: It's a very good thing, these elections. They empower the nation. How was it? Those people that you selected, are they going to govern well?
L: Hmm, I trust that the one person that I chose will govern for us well.
K: You chose for one chair only?
L: Yes, 'me. I don't know the other people. There is no newspaper here in Thaba-Tseka. There is nothing. As such, I don't want to choose for chairs those people that I don't know. It's a mistake.
K: You did well, ausi. It's a mistake to choose people that you don't know. Only, you must find for yourself information of the people that want to govern. Perhaps, there is another way instead of the newspapers. Maybe you can ask all the people with whom you converse to describe for you what the people that want to govern

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are saying. Who is it that will win the big chair?
L: I think that Ntate Selikane will win. The members of his family are very many.
K: That's right. People choose those who come from their place of origin!

4.5

Lesotho

Lesotho, land of our forefathers,
Among other countries it is the beautiful one;
It's where we've been born for,
It's where we've grown up for:
We love it.
Although some say it is very small,
To us it is big, it is enough;
We have fields,
We have cows:
It is enough for us.
And although it needs many things,
And the praised ones are other nations,
It has mountains,
Pastures, springs:
It is loved.
God, please watch over Lesotho,
Put an end to the wars and the afflictions!
O, this land
Of our forefathers
Let there be peace!

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Glossary

SESOTHO-ENGLISH

A

abuti (bo-)	brother
ak'u	auxiliary verb used in polite commands
ho amohe•la (tse)	to welcome
ana	these (NC4,6)
ane	those way over there (NC4,6)
ano(-no)	those (NC4,6)
ao	those (NC4,6)
ho ap•ara (ere)	to wear (dress, pants, shirt) (*Ke apere hempe.* "I'm wearing a shirt.")
ho apole (liapole)	apple
ho arab•a (ile)	to answer
ho aro•la (tse)	to share
ho atleh•a (ile)	to succeed
ausi (bo-)	sister

B

ho b•a (ile)	to be
ka baka la	in order to
bakeng sa	for (to be followed by possessive pronoun)
ho bal•a (ile)	to read
ho baleh•a (ile)	to flee
bana	these (NC1,2)
bane	1: those way over there (NC1,2) 2: that way over there (NC6)
bano(-no)	those (NC1,2)
bao	those (NC1,2)
bapal•a (ile)	to play
ho batl•a (ile)	to want
ho be•a (ile)	1: to put 2: to place
beke (libeke)	week
ho belae•la (tse)	to complain
bese (libese)	bus
bete (libete)	bed
ho bin•a (ne)	to sing
ho bits•a (itse)	to call
bobebe	1: light (i.e. not heavy) 2: lightness
bobeli	1: second 2: both
bofofu	blindness
bohlale	1: smart 2: intelligence
bohlano	fifth
bohlasoa	untidy
bohlokoa	important
bohobe (mahobe)	bread
boholo	1: at the most 2: bigness 3: oldness
boikarabelo (maikarabelo)	responsibility
boima	1: heavy 2: heaviness
bokae	how many (*Ke bokae?* "How much is it?")
ho bola•ea (ile)	to kill
ho bole•la (tse)	to mean
bolo (libolo)	ball
ho bolok•a (ile)	to watch over
ka bomalimabe	unfortunately
ho bon•a (e)	to see
bona	1: them 2: their 3: this (NC6) 4: it (NC6)
ho bonah•ala (etse)	to become visible
ho bonan•a (e)	to see one another
bone	fourth
bono(-no)	that (NC6)
bonolo	1: easy 2: soft 3: smart
ho bontš•a (itse)	to show
bonyane	1: at least 2: smallness 3: youngness
boo	that (NC6)
bophelo (maphelo)	1: life 2: health
boraro	third
borikhoe (marikhoe)	pants
boriki (mariki)	brake
boroba meno e 'meli	eighth
boroba mono o le mong	ninth
borokho (marokho)	bridge
bosiu (masiu)	night
ho bosose•la (tse)	to smile
bosupa	seventh
bothata (mathata)	problem
ho bots•a (itse)	to ask
botšelela	sixth
ho bu•a (ile)	to speak
ho bu•la (tse)	to open
ho buisan•a (e)	to converse
buka (libuka)	book
ho bus•a (itse)	to govern
ho buse•tsa (litse)	to govern for
butle	slowly

C

ho chab•a (ile)	to rise (*esp.* the sun)
ho chake•la (tse)	to visit something (*Ke chaketse.* "I'm visiting.")
chelete (lichelete)	money
ho ches•a (itse)	1: to burn 2: to be hot

E

ho •ea (ile)	to go
eane	that way over there (NC1,2,7)
ebe	maybe
ebile	moreover
eeane	those way over there (NC3)
eena	1: him/ her 2: these (NC3)
eeno(-no)	those (NC3)
ekaba	perhaps
ho em•a (e)	1: to stand 2: to wait

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ho eme•la (tse)	to wait for (*Ke emetse.* "I'm waiting for.")
ho emis•a (itse)	to stop (to cause something to stop)
empa	but
Eng?	What? (*'ng*, if preceded by -e, *-a*. e.g. *ke eng = ke'ng?*) (*eng kapa eng* "whatever")
eno(-no)	that (NC1,2,7)
enoa	this (NC1,2)
eo	that (NC1,2,3,7)
eona	1: it (NC7) 2: they (NC3)
eseng	(it is, they are) not
e-s'o	yet (*Ha ke e-s'o bue.* "I have not yet spoken.")
ho e•tsa (ntse)	1: to do 2: to make
etsah•ala (etse)	1: to become done 2: to become made
ho etsan•a (e)	to do to one another
ho etsis•a (itse)	1: to cause to do 2: to cause to make
ho etsol•la (otse)	1: to undo 2: to unmake

F

ho f•a (ile)	to give
fane (lifane)	surname
ho fanol•la (otse)	to take back
ho fapan•a (e)	to be different
fariki (lifariki)	pig
ho fas•a (itse)	to tie up
ho fasol•la (otse)	to untie
fatše	1: ground 2: floor
feela	only
ho fel•a (ile)	1: to finish 2: to be gone (*E felile.* "It is finished.")
ho felis•a (itse)	to cause to end
fenstere (lifenstere)	window
ho ferekan•a (e)	to be confused
fereko (lifereko)	fork
ho fet•a (ile)	to pass
ho feta ho	more than
ho feto•la (tse)	to change
ho fie•la (tse)	to sweep
ho fihl•a (ile)	to arrive
ho fof•a (ile)	to fly
ho foko•la (tse)	to be weak (*Ke fokotse.* "I'm weak.")
ho fol•a (ile)	to recover from illness (*Ke folile.* "I've recovered.")
ho fos•a (itse)	to be wrong (*Ke fositse.* "I'm incorrect.")
founo (lifouno)	phone
ho fu•la (tse)	to graze
ho fuman•a (e)	to find
ho fumaneh•a (ile)	1: to be poor (*Ke fumanehile.* "I'm poor.") 2: to be found
furu	forage
ho futhum•ala (etse)	to be warm (*Ho futhumetse.* "It's warm.")

H

habeli	twice
hae	1: his/ her 2: home
haeno	your place of origin
haeso	my place of origin
ho hah•a (ile)	to build
hahabo	his/ her place of origin
hahabo bona	their place of origin
hahabo lona	your (you all) place of origin
hahabo rona	our place of origin
hahlano	five times
haholo	1: very 2: a lot
hamonate	just fine
hampe	poorly
ho han•a (ne)	to refuse
hane	four times
ho hane•la (tse)	to forbid
hang, hanngoe	once
hangata	often
hang hang	at once
hantle	well
hanyane	1: not much 2: a little
hanyanese (lihanyanese)	onion
hao	your
hape	again
ka har'a	1: among 2: within
hararo	three times
hase	(it is, they are) not
ho hatse•la (tse)	to be cold (*Ke hatsetse.* "I'm cold.")
haufinyane	1: near 2: soon
hlabula	summer
ho hlah•a (ile)	to be born
ho hlahe•la (tse)	to be born for
ho hlahlam•a (ile)	1: to follow 2: to succeed
hlahlobo (lihlahlobo)	exam
ho hlalos•a (itse)	to describe
ho hlalose•tsa (litse)	to describe for
hlano (-hlano)	five
ho hlap•a (ile)	to bathe
ho hlats•a (itse)	to vomit
ho hlatso•a (itse)	1: to clean 2: to wash
hle	please
hloho (lihloho)	head
ho hlok•a (ile)	to need
hlokah•ala (etse)	to die (person)
ho hlokan•a (e)	to need one another
ho hlokeh•a (ile)	to be needed
ho hloke•la (tse)	1: to need for 2: to not have for
ho hlokise•tsa (litse)	to cause to need for
ho hlok•oa (iloe)	to be needed
ho hlol•a (ile)	to create
ho hlo•la (tse)	to win
ho hlolohe•loa (tsoe)	to miss (*Ke mo hlolohetsoe.* "I miss him.")
ho hlomph•a (ile)	to respect
ho hang	not at all
ho hlokis•a (itse)	to deprive
hobane	because

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Hobaneng?	Why?
hoetla	autumn
hole	far
holimo	1: above 2: at the top
ho hole•la (tse)	to grow up for
hona joale	now
ka hoo	as such
ho hopo•la (tse)	to remember
hora (lihora)	hour
hosane	tomorrow
hosasa	tomorrow
hoseng	morning

I

ho icheb•a (ile)	to look at oneself
ho ike•la (tse)	to go oneself
ho ike•tsa (ntse)	to make oneself
ho ipat•a (ile)	to hide oneself
ho iphumane•la (tse)	to find for oneself
ho ipon•a (e)	to see oneself
ho ipots•a (itse)	to ask oneself
ho ithuth•a (ile)	to learn
ho itlhok•a (ile)	to need oneself

J

ho j•a (ele)	to eat
ho jaef•a (ile)	to dance
jarete (lijarete)	garden
joala (majoala)	beer
joale	1: so 2: well
joalo	1: so 2: as such (*ho joalo* "it iss so")
joang (majoang)	grass
Joang?	How? (*joang kapa joang* "however which way")
ho joets•a (itse)	to tell
junifesithi (lijunifesithi)	university

K

ka	1: about 2: by 3: at 4: mine
ka baka la	in order to
ka bomalimabe	unfortunately
Kae?	Where? (*kae kapa kae* "wherever")
kahare ho	inside of
kahohle	everywhere
kaholimo	1: above 2: at the top
kajeno	today
kamehla	always
kamoo … kateng	as… (*kamoo ke itseng kateng* "as I said")
kamorao	1: later 2: after 3: behind
kamore (likamore)	room
ka nako e 'ngoe	sometimes
ka 'nete	1: seriously 2: in truth
ka nqane	beyond
kantle	outdoors
ka ntle ho	without
kaofela	1: everything 2: everyone
kapa	or
kapele	quickly
ka pele ho	1: in front of 2: before
karabo (likarabo)	answer
karete (likarete)	card
katiba (likatiba)	hat
katlase	1: below 2: at the bottom
katlung	indoors
katse (likatse)	cat
ke	1: it is 2: they are 3: by
ho ken•a (e)	to enter
kereke (likereke)	church
kerese (likerese)	candle
Keresemese	Christmas
ho kh•a (ile)	to fetch (*esp.* water)
khaba (likhaba)	spoon
khaitseli (bo-)	sibling of the opposite sex
khalase (likhalase)	glass
khale	a long time ago
khang (likhang)	quarrel
ho khann•a (e)	to drive
ho khan•ya (tse)	1: to shine 2: to be bright
kharafu (likharafu)	spade
kharebe (likharebe)	girlfriend
khase (likhase)	gas
ho khath•ala (etse)	to be tired (*Ke khathetse.* "I'm tired")
ho kheth•a (ile)	1: to choose 2: to elect
ho khethe•la (tse)	to choose for
khetho (likhetho)	1: choice 2: election
khoeli (likhoeli)	1: month 2: moon
khohlo (likhohlo)	valley
khoho (likhoho)	chicken
kholo (-holo)	1: big 2: old
khomo (likhomo)	cow
ho khon•a (ne)	to be able
khotso	peace
ho khotsof•ala (etse)	to become satisfied (*Ke khotsofetse.* "I've become satisfied.")
khubelu (-fubelu)	red
ho khutl•a (ile)	to return
khutšoane (-khutšoane)	short
kiribaea (likiribaea)	wheelbarrow
ho ko•ala (etse)	to close
koana	that way
koano	here
kobo (likobo)	blanket
ho kolob•a (ile)	to become wet (*Ke kolobile.* "I'm wet.")
koloi (likoloi)	car
komello (likomello)	drought
komiki (likomiki)	cup
komiti (likomiti)	committee
ho kopan•a (e)	to meet up
ho kopan•ya (tse)	1: to mix together 2: to unite
kopo (likopo)	grant
kotsi (likotsi)	1: dangerous 2: accident
ho kotu•la (tse)	to harvest
ho ku•la (tse)	to be ill
ho kut•a (ile)	to cut

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L

Labobeli	Tuesday
Labohlano	Friday
Labone	Thursday
Laboraro	Wednesday
ho lahleh•a (ile)	to lose
lampa (lilampa)	jacket
lane	that way over there (NC4)
lap•a (ile)	to be hungry (*Ke lapile.* "I'm hungry")
lapeng (malapeng)	home (lit. the place of the family)
ho lat•a (ile)	to carry
le	1: with 2: and
ho leb•a (ile)	to go in a direction
lebaka (mabaka)	reason (*ka lebaka la* "in order to")
ho leb•ala (etse)	to forget (*Ke lebetse.* "I forget.")
lebenkele (mabenkele)	store
lebitso (mabitso)	name
ho leboh•a (ile)	to be thankful
lebollo (mabollo)	circumcision
lebone (mabone)	1: candle 2: light
ho lef•a (ile)	to pay
lefatše (mafatše)	1: world 2: country
lefifi	darkness (*Ho lefifi.* "It's dark.")
lefu (mafu)	1: death 2: disease
leha ho le joalo	even though
lehapu (mahapu)	watermelon
lehe (mahe)	egg
lehlanya (mahlanya)	crazy person
lehloa (mahloa)	snow (*Lehloa lea khetheha.* "It is snowing.")
lehlohonolo (mahlohonolo)	1: blessing 2: luck
leholimo (maholimo)	sky
leihlo (mahlo)	eye
leino (meno)	tooth
lejoe (majoe)	rock
ho lek•a (ile)	to try
ho lekan•a (e)	to be enough (*Ho lekane.* "It is enough.")
lekholo (makholo)	hundred
lekhulo (makhulo)	pasture
lelapa (malapa)	family
leloala (maloala)	mill
ho lem•a (me)	to plant
lemati (mamati)	door
lena	this (NC4)
lengolo (mangolo)	letter
lengope (mangope)	donga (erosion gully)
leno(-no)	that (NC4)
lentsoe (mantsoe)	1: word 2: voice
leo	that (NC4)
leoatle (maoatle)	1: sea 2: ocean
leoto (maoto)	foot (*ka maoto* "by foot")
leru (maru)	cloud
lesaka (masaka)	corral
lesale (masale)	ring
leseli (maseli)	light
leshome (mashome)	ten
letlalo (matlalo)	skin
letolo (matolo)	lightning
ho lets•a (itse)	to phone
letsa (matsa)	antelope
letša (matša)	lake
letsatsi (matsatsi)	1: day 2: sun
ho letse•tsa (litse)	to phone someone
letšoenyeho (matšoenyeho)	affliction
letsoho (matsoho)	hand
letsopa (matsopa)	clay
ho lieh•a (ile)	to delay
ho like•la (tse)	to set (*esp.* the sun)
ho lis•a (itse)	to herd (take to graze)
litelu	beard
litšila	dirty
ho ll•a (ile)	to cry
Loetse	September
ho lok•a (ile)	to be in order (*Ho lokile.* "It's OK.")
ho lokis•a (itse)	1: to organize 2: to straighten
lona	1: you all 2: your (you all) 3: it (NC4)
ho lor•a (ile)	to dream
ho lu•la (tse)	to stay (live somewhere)
ho lu•la (tse) fatše	to sit down
ho lum•a (ile)	to thunder
ho lume•la (tse)	1: to believe 2: to have faith
ho lumelis•a (itse)	to greet

M

mafelo	end
mafolofolo	energy
maikutlo	idea(s)
ho maka•tsa (litse)	1: to surprise 2: to be strange
makatso (limakatso)	1: wonder 2: surprise
mala	stomach
'mala (mebala)	color
malimabe	bad luck (*ka bomalimabe* "unfortunately")
malome (bo-)	maternal uncle
ho mame•la (tse)	to listen
mane	way over there
Mang?	Who? (*mang kapa mang* "whomever")
'mangoane (bo-)	maternal aunt
Mantaha	Monday
mantsiboea	evening
maoba	the day before yesterday
maobane	yesterday
mariha	winter
masimo	fields
ho math•a (ile)	to run
matla	1: power 2: strong
ho matlaf•ala (etse)	to become strong
ho matlafa•tsa (litse)	to strengthen
matsale (bo-)	1: father-in-law (*e motona*) 2: mother-in-law (*e motšehali*)
'me	1: and 2: also
'me (bo-)	1: mother 2: madam

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ho me•la (tse)	to grow
'mele ('mele)	body
'Mesa	April
metsi	water
'mino (mebino)	music
moahisane (baahisane)	neighbor
mobu (mebu)	soil
mochana (bachana)	1: nephew (e *motona*) 2: niece (e *motšehali*)
mochesoa	heat
moea (meea)	1: wind 2: air
moeti (baeti)	visitor
moetlo (meetlo)	1: culture 2: manner
mofokolo (mefokolo)	weakness
mofumahali (mafumahali)	1: chief's wife 2: female chief
mofuta (mefuta)	1: type 2: kind
mofuthu	warmth
mohahlauli (bahahlauli)	tourist
mohatsela	coldness
mohlala (mehlala)	example
mohlankana (bahlankana)	boyfriend
mohlolo (mehlolo)	miracle
mohlomong	maybe
mohlomphi (bahlomphi)	one who respects
'moho	together
mohoe (bahoe)	father-in-law
mohoehali (bahoehali)	mother-in-law
moholoane (baholoane)	brother
moiteli (meiteli)	dung fertilizer
mokhatlo (mekhatlo)	1: cooperative 2: society
mokhoa (mekhoa)	1: way 2: manner
mokhoenyana (bakhoenyana)	son-in-law
mokhotsi (bakhotsi)	friend
mokopu (mekopu)	squash
mokorotlo (mekorotlo)	Basotho hat
mokotla (mekotla)	bag
molaetsa (melaetsa)	1: note 2: message
molamo (bo-)	sister-in-law
molao (melao)	1: rule 2: law
molato (melato)	1: problem 2: fault
molemi (balemi)	farmer
molimo (melimo)	god
molisana (balisana)	herd-boy
mollo (mello)	1: fire 2: match
molomo (melomo)	mouth
mona	here (*hona mona* "right here")
monate	1: nice 2: delicious
mong'a (beng ba)	owner of (*mong'a khomo* "owner of the cow")
monna (banna)	husband
monyetla (menyetla)	opportunity
moo	there (*hona moo* "right there")
moo … teng	where… (*moo a lulang teng* "where he stays")
mookameli (baokameli)	boss
mookoli (meokoli)	rainbow
mophato (mephato)	1: hut used in initiation rites 2: initiation school
mophehi (baphehi)	cook
Moqebelo	Saturday
mora (bara)	son
morali (barali)	daughter
moralo (meralo)	plan
moratuoa (baratuoa)	loved one
moreki (bareki)	customer
morena (marena)	chief
morero (merero)	project
moriana (meriana)	medicine
moriri (meriri)	hair
moriti (meriti)	shade
moroho (meroho)	greens
morui (barui)	rich person
moruti (baruti)	minister
mosali (basali)	wife
mosamo (mesamo)	pillow
mosebetsi (basebetsi)	worker
mosebetsi (mesebetsi)	work
moshanyana (bashanyana)	young boy
mosotho (basotho)	citizen of Lesotho
motho (batho)	person
motlakase (metlakase)	electrical power
motse (metse)	village
Motšeanong	May
motšeare	afternoon
motsoala (batsoala)	cousin
motsoali (batsoali)	parent
motsotso (metsotso)	1: moment 2: minute
mpe (-be)	1: ugly 2: bad
Mphalane	October
'muso (mebuso)	government

N

ho n•a (ele)	to rain (*Pula ea na.* "It is raining.")
'na	me
ho •na le (bile le)	to have (*Ho na le* "There is," "There are")
naha (linaha)	land
ho nahan•a (e)	to think (*Ke nahana joalo.* "I think so.")
nako	time (*ka nako e 'ngoe* "sometimes")
naleli (linaleli)	star
nama (linama)	meat
naoa (linaoa)	bean
ncha (-cha)	new
'ne (-ne)	four
Neng?	When? (*neng kapa neng* "whenever")
ho nep•a (ile)	to be correct (*Ke nepile.* "I'm correct.")
'nete (linnete)	truth (*ka 'nete* "truthfully")
ngaka (lingaka)	doctor
ngata (-ngata)	many
ngoana (bana)	1: young child 2: baby
ngoan'a 'me (bana ba 'me)	child of the mother
ngoanana (banana)	young girl
ngoan'eso (bana beso)	person of my place of origin
'ngoe (-ng)	one
ngoetsi (bo-)	daughter-in-law

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ho ngo•la (tse)	to write
ho ngol•la (etse)	to write to
ho nk•a (ile)	to take
nkho (linkho)	bucket
nkhono (bo-)	grandmother
nko (linko)	nose
nku (linku)	sheep
ho no•a (ele)	to drink
noha (linoha)	snake
noka (linoka)	river
nonyana (linonyana)	bird
ho nose•tsa (litse)	to water
ho notl•ola (etse)	to lock
ho notlol•la (otse)	to unlock
ka nqane	beyond
ntate (bo-)	1: father 2: sir
ntate-moholo (bo-)	grandfather
ntja (lintja)	dog
ho ntlaf•ala (etse)	to become nice
ho ntlafa•tsa (litse)	to improve
ntle (-tle)	1: pretty 2: nice 3: good
ntle le	instead of
ntlo (matlo)	house
ntloana (matloana)	toilet
ntoa (lintoa)	1: war 2: battle
ntse	still (*Ke ntse ke bua.* "I'm still speaking.")
ntšo (-tšo)	black
ho ny•ala (etse)	to marry (for men) (*Ke nyetse.* "I'm married.")
ho ny•aloa (etsoe)	to be married (for women) (*Ke nyetsoe.* "I'm married.")
nyane (-nyane)	1: small 2: few
ho nyenye•tsa (litse)	to whisper
ho nyoloh•a (ile)	1: to go up 2: to ascend
ho nyony•a (ile)	to hate

O

oane	that way over there (NC3)
ho oe•la (tse)	to fall
ona	this (NC3)
'ona	1: it (NC3) 2: they (NC4,6)
ono(-no)	that (NC3)
oo	that (NC3)
ho otl•a (ile)	to hit

P

pakeng tsa	between
ho palam•a (e)	to ride
ho palamis•a (itse)	to give a lift
pale (lipale)	1: history 2: story
palesa (lipalesa)	flower
pampiri (lipampiri)	paper
papali (lipapali)	game
ho paqam•a (e)	to lie down
Paseka	Easter
ho pat•a (ile)	to hide something
ho pat•ala (etse)	to pay
ho patalis•a (itse)	to cause to pay
ho patal•la (etse)	to pay for
pele	first (*oa pele*, *ea pele*, etc.)
ka pele ho	1: in front of 2: before
peli (-beli)	two
peo (lipeo)	seed
pere (lipere)	horse
phahlo (liphahlo)	clothes
Phato	August
ho pheh•a (ile)	to cook
Pherekhong	January
ho phet•a (ile)	to repeat
phetho	1: passing by 2: story (*Ke pheto.* "That's all.")
phetolo (liphetolo)	change
phofo (liphofo)	flour
phoofolo (liphoofolo)	animal
phoso (liphoso)	mistake
Phupjane	June
Phupu	July
phutheo (liphutheo)	meeting
pitsa (lipitsa)	pot
pitso (lipitso)	community assembly
poleiti (lipoleiti)	plate
polelo (lipolelo)	1: sentence 2: meaning
poli (lipoli)	goat
ho pom•a (me)	to cut
pompo (lipompo)	water pump
poone (lipoone)	maize
ho pos•a (itse)	to post
ho pot•a (ile)	to go around something
potso (lipotso)	question
psh•a (ele)	to become dry
pula (lipula)	rain
Pulungoana	November
puo (lipuo)	language
putsoa (-putsoa)	1: blue 2: grey

Q

ho qaban•a (e)	to fight
ho qaban•ya (tse)	to cause to quarrel
ho qabo•la (tse)	to make one laugh
ho qal•a (ile)	to begin (*Ke qala ho bona.* "I'm just seeing for the first time.")
qalo (liqalo)	beginning
ho qapolis•a (itse)	to pronounce
ho qapolisis•a (itse)	to be pronounced
qapoliso (liqapoliso)	pronunciation
ho qet•a (ile)	1: to finish 2: to end (*Ke qeta ho fihla.* "I just now arrived.")
ho qhaqhol•la (otse)	to destroy
ho qoq•a (ile)	to chat

R

ho rah•a (ile)	to kick
rakhali (bo-)	paternal aunt
ramotse (bo-)	headman
rangoane (bo-)	paternal uncle
ho rape•la (tse)	to pray
ho rat•a (ile)	1: to like 2: to love
ho •re (itse)	to say
reisi (lireisi)	rice

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ho rek•a (ile)	to buy
ho rekeh•a (ile)	to be bought
ho reke•la (tse)	to buy for
ho rekis•a (itse)	to sell
ho rekiseh•a (ile)	to be sold
ho rekise•tsa (litse)	to sell for
ho rekis•oa (itsoe)	to be sold
ho rek•oa (iloe)	to be bought
ho ren•a (ne)	to govern
ho rer•a (ile)	to decide
ho ro•ala (etse)	to wear (shoes, hat, glasses) (*Ke roetse lieta.* "I'm wearing shoes.")
ho rob•a (ile)	to break
ho rob•ala (etse)	to sleep (*Ke robetse.* "I'm sleeping.")
ho robeh•a (ile)	to be broken (*E robehile.* It's broken.")
robeli	eight
robong	nine
rona	1: our 2: us
roris•oa (itsoe)	to be praised
ho ru•a (ile)	to be rich (*Ke ruile.* "I'm rich.")
ho rut•a (ile)	to teach

S

ho s•ala (etse)	to remain
sane	that way over there (NC5)
se	already (*Ke se ke jele.* "I've already eaten.")
sealuma (lialuma)	thunder (*Lea luma.* "It is thundering.")
ho seb•a (ile)	to gossip
sebaka (libaka)	place (*sebakeng sa hao* "for you")
ho sebele•tsa (litse)	to work for
ho sebelis•a (itse)	to use
ho sebe•tsa (litse)	to work
seboka (liboka)	meeting
seboko (liboko)	clan
sechaba (lichaba)	1: nation 2: community
sefahleho (lifahleho)	face
sefako (lifako)	hail
sefate (lifate)	tree
Sefora	French language
sefuba (lifuba)	chest
sehlolilоeng (lihlolilоeng)	creation
sehlopa (lihlopa)	1: group 2: bunch
sehoete (lihoete)	carrot
sejo (lijo)	food
sekete (likete)	thousand
sekho (likho)	spider
Sekhooa	English language
sekolo (likolo)	school
sekotlolo (likotlolo)	bowl
selemo (lilemo)	1: year 2: spring
seliba (liliba)	natural spring
sena	this (NC5)
seno(-no)	that (NC5)
ho sen•ya (tse)	1: to damage 2: to spoil
Senyesemane	English language
seo	that (NC5)
sepheo (lipheo)	aim
sera (lira)	enemy
serame	cold
serapa (lirapa)	plot of maize
seriti (liriti)	shadow
setene (litene)	brick
sethoto	stupid
setlama (litlama)	plant
setloholo (litloholo)	grandchild
setofo (litofo)	stove
setša (litša)	site
setulo (litulo)	chair
ho shap•a (ile)	to beat
ho sheb•a (ile)	to look at
ho sheban•a (e)	to look at one another
ho shebeh•a (ile)	to be looked at
ho shebe•la (tse)	to look for
ho shej•oa (iloe)	to be looked at
ho sho•a (ele)	to die (thing, animal)
shopo (lishopo)	the shop
ho si•ea (ile)	to leave behind
sieo	absence (*ho ba sieo* "to be absent")
ho sit•oa (iloe)	to be unable
ho soab•a (ile)	to feel sorry for (*Ke soabile.* "I feel sorry.")
soare (bo-)	brother-in-law
ho soas•oa (iloe)	to joke
sona	it (NC5)
Sontaha	Sunday
supileng	seven

T

taba (litaba)	1: news 2: issue
taba-tabello (litaba-tabello)	goal
tafole (litafole)	table
tala (-tala)	green
tamati (litamati)	tomato
tapole (litapole)	potato
tekesi (litekesi)	taxi
telele (-lelele)	1: tall 2: long
temo	agriculture
teng	there
tenya (-tenya)	1: wide 2: fat
ho thab•a (ile)	to be happy (*Ke thabile.* "I'm happy.")
thaba (lithaba)	mountain
ho thabis•a (itse)	to make happy
thabo (lithabo)	1: happiness 2: joy
tharo (-raro)	three
thasello (lithasello)	interest
thata	1: difficult 2: tough
ho theoh•a (ile)	1: to go down 2: to get down off of
therekere (litherekere)	tractor
thero (lithero)	decision
thipa (lithipa)	knife
thupelo (lithupelo)	workshop

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ho thus•a (itse) to help
ho thusan•a (e) to help one another
thuso (lithuso) help
tichere (matichere) teacher
ho tl•a (ile) to come
ho tlameh•a (ile) to must (do something)
tlase 1: below 2: at the bottom
Tlhakola February
Tlhakubele March
tlhoko (litlhoko) need
ho tlis•a (itse) to bring
ho tloaeleh•a (ile) to be normal (*Ho tloaelehile.* "It is normal.")
Tlo(ng)! Come! (plural)
ho tloh•a (ile) to leave
tonki (litonki) donkey
toropo (litoropo) 1: town 2: city
ho tsama•ea (ile) to walk
tsane those way over there (NC5,7)
tsatsing le today
ho tseb•a (ile) to know
ho tseban•a (e) to know one another
tsebe (litsebe) ear
ho tsebis•a (itse) 1: to notify 2: to inform
tsebiso (litsebiso) 1: information 2: notice
ho tšeh•a (ile) to laugh
ho tšehe•tsa (litse) to support
ho tšehis•a (itse) to make one laugh
tšehla (-sehla) yellow
tsela (litsela) 1: road 2: path
Tsela-tšoeu! Good luck!
tšeletšeng six
tsena these (NC5,7)
tseno(-no) those (NC5,7)
tseo those (NC5,7)
ho tšep•a (ile) to trust
ho tšepah•ala (etse) to be trustworthy
tšepo trust
ho tšeptj•oa (iloe) to be trusted
tšesane (-sesane) thin
Tšitoe December
ho tso•a (ile) to come from
ho tšoan•a (ne) to be similar
ho tšoane•la (tse) 1: to ought to 2: to should (*Ke tšoanetse.* "I should.")
ho tšo•ara (ere) 1: to catch 2: to grab
ho tšo•aroa (eroe) to be grabbed (*U tšoeroe ke'ng?* "What's bothering you?")
tsoelopele (litsoelopele) 1: progress 2: development
tšoeu (-soeu) white
ho tsoh•a (ile) to wake
tsona they (NC5,7)
ho tsub•a (ile) to smoke

U

uena you
ho utlo•a (ile) to hear
ho utloisis•a (itse) to understand
ho utso•a (itse) to steal
ho utsoe•tsa (litse) to rob someone

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ENGLISH-SESOTHO

A

to be able	*ho khon•a (ne)*
about	*ka*
above	*kaholimo*
absence	*sieo*
to be absent	*ho ba sieo*
accident	*kotsi (likotsi)*
affliction	*letšoenyeho (matšoenyeho)*
after	*kamorao*
afternoon	*motšeare*
again	*hape*
agriculture	*temo*
aim	*sepheo (lipheo)*
air	*moea*
already	*se* (*Ke se ke jele.* "I've already eaten.")
also	1: *hape* 2: *'me*
always	*kamehla*
among	*ka har'a*
and	1: *le* 2: *'me*
animal	*phoofolo (liphoofolo)*
answer	*karabo (likarabo)*
to answer	*ho arab•a (ile)*
apple	*apole (liapole)*
April	*'Mesa*
to arrive	*ho fihl•a (ile)*
as…	*kamoo … kateng* (*kamoo ke itseng kateng* "as I said")
to ascend	*ho nyoloh•a (ile)*
to ask	*ho bots•a (itse)*
to ask oneself	*ho ipots•a (itse)*
at	*ka*
August	*Phato*
aunt (maternal)	*'mangoane (bo-)*
aunt (paternal)	*rakhali (bo-)*
autumn	*hoetla*

B

baby	*ngoana (bana)*
bad	*mpe (-be)*
bad luck	*malimabe* (*ka bomalimabe* "unfortunately")
bag	*mokotla (mekotla)*
ball	*bolo (libolo)*
to bathe	*ho hlap•a (ile)*
to be	*ho b•a (ile)*
bean	*naoa (linaoa)*
beard	*litelu*
to beat	*ho shap•a (ile)*
because	1: *hobane* 2: *hoba*
bed	*bete (libete)*
beer	*joala (majoala)*
before	*ka pele ho*
to begin	*ho qal•a (ile)*
beginning	*qalo (liqalo)*
behind	*kamorao*
to believe	*ho lume•la (tse)*
below	*katlase*
between	*pakeng tsa*
beyond	*ka nqane*
big	*kholo (-holo)*
bird	*nonyana (linonyana)*
black	*ntšo (-tšo)*
blanket	*kobo (likobo)*
blessing	*lehlohonolo (mahlohonolo)*
blindness	*bofofu*
blue	*putsoa (-putsoa)*
body	*'mele ('mele)*
book	*buka (libuka)*
to be born	*ho hlah•a (ile)*
to be born for	*ho hlahe•la (tse)*
boss	*mookameli (baokameli)*
both	*bobeli*
at the bottom	*ka tlase*
to be bought	1: *ho rekeh•a (ile)* 2: *ho rek•oa (iloe)*
bowl	*sekotlolo (likotlolo)*
boy	*moshanyana (bashanyana)*
boyfriend	*mohlankana (bahlankana)*
brake	*boriki (mariki)*
bread	*bohobe (mahobe)*
to break	*ho rob•a (ile)*
to be broken	*ho robeh•a (ile)* (*E robehile.* "It's broken.")
brick	*setene (litene)*
bridge	*borokho (marokho)*
to bring	*ho tlis•a (itse)*
brother	1: *abuti (bo-)* 2: *moholoane (baholoane)*
brother-in-law	*soare (bo-)*
bucket	*nkho (linkho)*
to build	*ho hah•a (ile)*
bunch	*sehlopa (lihlopa)*
to burn	*ho ches•a (itse)*
bus	*bese (libese)*
but	*empa*
to buy	*ho rek•a (ile)*
to buy for	*ho reke•la (tse)*
by	1: *ka* 2: *ke*

C

to call	*ho bits•a (itse)*
candle	1: *kerese (likerese)* 2: *lebone (mabone)*
car	*koloi (likoloi)*
card	*karete (likarete)*
carrot	*sehoete (lihoete)*
to carry	*ho lat•a (ile)*
cat	*katse (likatse)*
to catch	*ho tšo•ara (ere)*
chair	*setulo (litulo)*
change	*phetolo (liphetolo)*
to change	*ho feto•la (tse)*
to chat	*ho qoq•a (ile)*
chest	*sefuba (lifuba)*
chicken	*khoho (likhoho)*

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chief	*morena (marena)*
chief's wife (or female chief)	*mofumahali (mafumahali)*
child	*ngoana (bana)*
choice	*khetho (likhetho)*
to choose	*ho kheth•a (ile)*
to choose for	*ho khethe•la (tse)*
Christmas	*Keresemese*
church	*kereke (likereke)*
circumcision	*lebollo (mabollo)*
circumcision school	1: *lebollo (mabollo)* 2: *mophato (mephato)*
citizen of Lesotho	*mosotho (basotho)*
city	*toropo (litoropo)*
clan	*seboko (liboko)*
clay	*letsopa (matsopa)*
to clean	*ho hlatso•a (itse)*
to close	*ho ko•ala (etse)* (*Ho koetsoe.* "It is closed.")
clothes	*phahlo (liphahlo)*
cloud	*leru (maru)*
to be cold	*ho hatse•la (tse)* (*Ke hatsetse.* "I'm cold.")
coldness	1: *mohatsela* 2: *serame*
color	*'mala (mebala)*
to come	*ho tl•a (ile)*
Come!	*Tlo(ng)!*
to come from	*ho tso•a (ile)*
committee	*komiti (likomiti)*
community	*sechaba (lichaba)*
community assembly	*pitso (lipitso)*
to complain	*ho belae•la (tse)*
to be confused	*ho ferekan•a (e)* (*Ke ferekane.* "I'm confused.")
to converse	*ho buisan•a (e)*
cook	*mophehi (baphehi)*
to cook	*ho pheh•a (ile)*
cooperative	*mokhatlo (mekhatlo)*
corral	*lesaka (masaka)*
to be correct	*ho nep•a (ile)* (*Ke nepile.* "I'm correct.")
country	*lefatše (mafatše)*
cousin	*motsoala (batsoala)*
cow	*khomo (likhomo)*
crazy person	*lehlanya (mahlanya)*
to create	*ho hlol•a (ile)*
creation	*sehlolilоeng (lihlolilоeng)*
crops	*sejalo (lijalo)*
to cry	*ho ll•a (ile)*
culture	*moetlo (meetlo)*
cup	*komiki (likomiki)*
customer	*moreki (bareki)*
to cut	*ho kut•a (ile)*

D

to damage	*ho sen•ya (tse)*
to dance	*ho jaef•a (ile)*
dangerous	*kotsi*
darkness	*lefifi* (*Ho lefifi.* "It's dark.")
daughter	*morali (barali)*
daughter-in-law	*ngoetsi (bo-)*
day	*letsatsi (matsatsi)*
death	*lefu (mafu)*
December	*Tšitoe*
to decide	*ho rer•a (ile)*
decision	*thero (lithero)*
to delay	*ho lieh•a (ile)*
delicious	*monate*
to deprive	*ho hlokis•a (itse)*
to descend	*ho theoh•a (ile)*
to describe	*ho hlalos•a (itse)*
to describe for	*ho hlalose•tsa (litse)*
to destroy	*ho qhaqhol•la (otse)*
development	*tsoelopele (litsoelopele)*
to die (person)	*ho hlokah•ala (etse)*
to die (thing, animal)	*ho sho•a (ele)*
to be different	*ho fapan•a (e)* (*E fapane.* "It's different.")
difficult	*thata*
dirty	*litšila*
disease	*lefu (mafu)*
to do	*ho e•tsa (ntse)*
to cause to do	*ho etsis•a (itse)*
to become done	*ho etsah•ala (etse)*
to do to one another	*ho etsan•a (e)*
doctor	*ngaka (lingaka)*
dog	*ntja (lintja)*
donga (erosion gully)	*lengope (mangope)*
donkey	*tonki (litonki)*
door	*lemati (mamati)*
dream	*toro (litoro)*
to dream	*ho lor•a (ile)*
to drink	*ho no•a (ele)*
to drive	*ho khann•a (e)*
drought	*komello (likomello)*
to dry	*ho psh•a (ele)*
dung fertilizer	*moiteli (meiteli)*

E

ear	*tsebe (litsebe)*
Easter	*Paseka*
easy	*bonolo*
to eat	*ho j•a (ele)*
egg	*lehe (mahe)*
eight	*robeli*
eighth	*boroba meno e 'meli*
to elect	*ho kheth•a (ile)*
election	*khetho (likhetho)*
electrical power	*motlakase (metlakase)*
end	*mafelo*
to end	1: *ho qet•a (ile)* 2: *ho fel•a (ile)*
to cause to end	*ho felis•a (itse)*
enemy	*sera (lira)*
energy	*mafolofolo*
English language	1: *Senyesemane* 2: *Sekhooa*
to be enough	*ho lekan•a (e)* (*Ho lekane.* "It is enough.")
to enter	*ho ken•a (e)*
even though	*leha ho le joalo*
evening	*mantsiboea*
everyone	*kaofela*

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everything *kaofela*
everywhere *kahohle*
to become evident *ho bonah•ala (etse)*
example *mohlala (mehlala)*
exam *hlahlobo (lihlahlobo)*
eye *leihlo (mahlo)*

F

face *sefahleho (lifahleho)*
to fall *ho oe•la (tse)*
family *lelapa (malapa)*
far *hole*
farmer *molemi (balemi)*
fat *tenya (-tenya)*
father *ntate (bo-)*
father-in-law 1: *mohoe (bahoe)* 2: *matsale e motona (bo-)*
for *bakeng sa* (to be followed by possessive pronoun)
forage *furu*
to forbid *ho hane•la (tse)*
fault *molato (melato)*
February *Tlhakola*
to fetch (*esp.* water) *ho kh•a (ile)*
few *nyane (-nyane)*
field *masimo*
fifth *bohlano*
to fight *ho qaban•a (e)*
to cause to quarrel *ho qaban•ya (tse)*
to find *ho fuman•a (e)*
to find for oneself *ho iphumane•la (tse)*
to finish 1: *ho qet•a (ile)* 2: *ho fel•a (ile)* (*E felile.* "It is finished.")
fire *mollo (mello)*
first *pele* (*oa pele*, *ea pele*, etc.)
five *hlano (-hlano)*
five times *hahlano*
to flee *ho baleh•a (ile)*
floor *fatše*
flour *phofo (liphofo)*
flower *palesa (lipalesa)*
to fly *ho fof•a (ile)*
to follow (succeed) *ho hlahlam•a (ile)*
food *sejo (lijo)*
foot *leoto (maoto)* (*ka maoto* "by foot")
to forget *ho leb•ala (etse)* (*Ke lebetse.* "I forget.")
fork *fereko (lifereko)*
to be found *ho fumaneh•a (ile)*
four *'ne (-ne)*
four times *hane*
fourth *bone*
French language *Sefora*
Friday *Labohlano*
friend *mokhotsi (bakhotsi)*

G

game *papali (lipapali)*
garden *jarete (lijarete)*
gas *khase (likhase)*
girl *ngoanana (banana)*
girlfriend *kharebe (likharebe)*
to give *ho f•a (ile)*
to give a lift *palamis•a (itse)*
glass *khalase (likhalase)*
to go *ho •ea (ile)*
to go around something *ho pot•a (ile)*
to go in a direction *ho leb•a (ile)*
to go oneself *ho ike•la (tse)*
goal *taba-tabello (litaba-tabello)*
goat *poli (lipoli)*
god *molimo (melimo)*
good *ntle (-tle)*
to gossip *ho seb•a (ile)*
to govern 1: *ho bus•a (itse)* 2: *ho ren•a (ne)*
to govern for *ho buse•tsa (litse)*
government *'muso (mebuso)*
to grab *ho tšo•ara (ere)*
to be grabbed *ho tšo•aroa (eroe)* (*U tšoeroe ke'ng?* "What's bothering you?")
grandchild *setloholo (litloholo)*
grandfather *ntate-moholo (bo-)*
grandmother *nkhono (bo-)*
grant *kopo (likopo)*
grass *joang (majoang)*
to graze *ho fu•la (tse)*
green *tala (-tala)*
greens *moroho (meroho)*
to greet *ho lumelis•a (itse)*
grey *putsoa (-putsoa)*
ground *fatše*
group *sehlopa (lihlopa)*
to grow *ho me•la (tse)*
to grow up for *ho hole•la (tse)*

H

hail *sefako*
hair *moriri (meriri)*
hand *letsoho (matsoho)*
happiness *thabo (lithabo)*
to be happy *ho thab•a* (*Ke thabile.* "I'm happy.")
to make happy *ho thabis•a (itse)*
to harvest *ho kotu•la (tse)*
hat *katiba (likatiba)* (*mokorotlo (mekorotlo)* "Basotho hat")
to hate *ho nyony•a (ile)*
to have *ho •na le (bile le)* (*Ho na le* "There is," "There are")
head *hloho (lihloho)*
headman *ramotse (bo-)*
to hear *ho utlo•a (ile)*
heat 1: *mochesoa* 2: *mofuthu*
heavy *boima*
help *thuso (lithuso)*
to help *ho thus•a (itse)*
to help one another *ho thusan•a (e)*

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to herd (take to graze) *ho lis•a (itse)*
herd-boy *molisana (balisana)*
here 1: *koano* 2: *mona* (*hona mona* "right here")
to hide oneself *ho ipat•a (ile)*
to hide something *ho pat•a (ile)*
him/ her *eena*
his/ her *hae*
to hit *ho otl•a (ile)*
to hold *ho tšo•ara (ere)*
home 1: *lapeng (malapeng)* 2: *hae*
horse *pere (lipere)*
to be hot *ho ches•a (itse)*
hour *hora (lihora)*
house *ntlo (matlo)*
How? *Joang*? (*joang kapa joang* "however which way")
how many *bokae* (*Ke bokae?* "How much is it?")
hundred *lekholo (makholo)*
to be hungry *ho lap•a (ile)* (*Ke lapile*. "I'm hungry.")
husband *monna (banna)*

I

idea(s) *maikutlo*
to be ill *ho ku•la* (*tse*)
immediately *hang hang*
important *bohlokoa*
to improve *ho ntlafa•tsa (litse)*
in front of *ka pele ho*
to be in order *ho lok•a (ile)* (*Ho lokile*. "It's OK.")
in order to *ka baka la*
indoors *katlung*
to inform *ho tsebis•a (itse)*
information *tsebiso (litsebiso)*
initiation school 1: *lebollo (mabollo)* 2: *mophato (mephato)*
in-law *matsale (bo-)* (e *motona* "father-in-law" e *motšehali* "mother-in-law")
inside of *kahare ho*
instead of *ntle le*
interest *thasello (lithasello)*
issue *taba (litaba)*
it (NC3) *'ona*
it (NC4) *lona*
it (NC5) *sona*
it (NC6) *bona*
it (NC7) *eona*
it is *ke*

J

jacket *lampa (lilampa)*
January *Pherekhong*
to joke *ho soas•oa (iloe)*
joy *thabo (lithabo)*
July *Phupu*
June *Phupjane*
just fine *hamonate*

K

to kick *ho rah•a (ile)*
to kill *ho bola•ea (ile)*
kind (type) *mofuta (mefuta)*
knife *thipa (lithipa)*
to know *ho tseb•a (ile)*
to know one another *ho tseban•a (e)*

L

lake *letša (matša)*
land *naha (linaha)*
language *puo (lipuo)*
later *kamorao*
to laugh *ho tšeh•a (ile)*
to make one laugh 1: *ho qabo•la (tse)* 2: *ho tšehis•a (itse)*
law *molao (melao)*
to learn *ho ithuth•a (ile)*
at the least *bonyane*
to leave *ho tloh•a (ile)*
to leave behind *ho si•ea (ile)*
letter *lengolo (mangolo)*
to lie down *ho paqam•a (e)*
life *bophelo (maphelo)*
light (not heavy) *bobebe*
light *lebone (mabone)*
lightning *letolo (matolo)*
to like *ho rat•a (ile)*
to listen *ho mame•la (tse)*
to lock *ho notle•la (tse)*
long *telele (-lelele)*
long ago *khale*
to look at *ho sheb•a (ile)*
to be looked at 1: *ho shebeh•a (ile)* 2: *ho shej•oa (iloe)*
to look at one another *ho sheban•a (e)*
to look at oneself *ho icheb•a (ile)*
to look for *ho shebe•la (tse)*
to lose (an object) *ho lahleh•a (ile)*
to lose (a game, war, etc.) *ho hlo•loa (tsoe)*
to love *ho rat•a (ile)*
loved one *moratuoa (baratuoa)*
luck *lehlohonolo (mahlohonolo)* (*Tsela-tšoeu!* "Good luck!")

M

madam *'me (bo-)*
to be made 1: *ho etseh•a (ile)* 2: *ho e•tsoa (ntsoe)*
maize *poone (lipoone)*
to make *ho e•tsa (ntse)*
to make oneself *ho ike•tsa (ntse)*
manner 1: *moetlo (meetlo)* 2: *mokhoa (mekhoa)*
many *ngata (-ngata)*
March *Tlhakubele*
to marry (for women) *ho ny•aloa (etsoe)* (*Ke nyetsoe*. "I'm married.")

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to marry (for men)	*ho ny•ala (etse)* (*Ke nyetse.* "I'm married.")
match	*mollo (mello)*
May	*Motšeanong*
maybe	1: *ebe* 2: *mohlomong*
me	*'na*
to mean	*ho bole•la (tse)*
meaning	*polelo (lipolelo)*
meat	*nama (linama)*
medicine	*moriana (meriana)*
to meet up	*ho kopan•a (e)*
meeting	1: *phutheo (liphutheo)* 2: *seboka (liboka)*
message	*molaetsa (melaetsa)*
mill	*leloala (maloala)*
mine	*ka*
minister	*moruti (baruti)*
minute	*motsotso (metsotso)*
miracle	*mohlolo (mehlolo)*
to miss	*ho hlolohe•loa (tsoe)* (*Ke mo hlolohetsoe.* "I miss him.")
mistake	*phoso (liphoso)*
to mix	*ho kopan•ya (tse)*
moment	*motsotso (metsotso)*
Monday	*Mantaha*
money	*chelete (lichelete)*
month	*khoeli (likhoeli)*
moon	*khoeli (likhoeli)*
more than	*ho feta ho*
moreover	*ebile*
morning	*hoseng*
at the most	*boholo*
mother	*'me (bo-)*
mother-in-law	*mohoehali (bahoehali)*
mountain	*thaba (lithaba)*
mouth	*molomo (melomo)*
much	*haholo*
music	*'mino (mebino)*
to must (do something)	*ho tlameh•a (ile)*

N

name	*lebitso (mabitso)*
nation	*sechaba (lichaba)*
near	*haufinyane*
need	*tlhoko (litlhoko)*
to need	*ho hlok•a (ile)*
to need for	*ho hloke•la (tse)*
to cause to need for	*ho hlokise•tsa (litse)*
to be needed	1: *ho hlokeh•a (ile)* 2: *ho hlok•oa (iloe)*
to need one another	*ho hlokan•a (e)*
to need oneself	*ho itlhok•a (ile)*
neighbor	*moahisane (baahisane)*
nephew	*mochana (bachana) e motona*
new	*ncha (-cha)*
news	*taba (litaba)*
nice	*monate*
nice	*ntle (-tle)*
to become nice	*ho ntlaf•ala (etse)*
niece	*mochana (bachana) e motšehali*
night	*bosiu (masiu)*
nine	*robong*
ninth	*boroba mono o le mong*
to be normal	*ho tloaeleh•a (ile)* (*Ho tloaelehile.* "It is normal.")
nose	*nko (linko)*
not (it's not, they're not)	1: *eseng* 2: *hase*
not at all	*ho hang*
not much	*hanyane*
note	*molaetsa (melaetsa)*
to notify	*ho tsebis•a (itse)*
November	*Pulungoana*
now	*hona joale*

O

ocean	*leoatle (maoatle)*
October	*Mphalane*
often	*hangata*
old	*kholo (-holo)*
once	1: *hang* 2: *hanngoe*
one	*'ngoe (-ng)*
onion	*hanyanese (lihanyanese)*
only	*feela*
to open	*ho bu•la (tse)*
opportunity	*monyetla (menyetla)*
or	*kapa*
to organize	*ho lokis•a (itse)*
to ought to	*ho tšoane•la (tse)* (*Ke tšoanetse.* "I ought to.")
our	*rona*
outdoors	*kantle*
owner of	*mong'a (beng ba)* (*mong'a khomo* "owner of the cow")

P

pail	*nkho (linkho)*
pants	*borikhoe (marikhoe)*
paper	*pampiri (lipampiri)*
parent	*motsoali (batsoali)*
to pass	*ho fet•a (ile)*
pasture	*lekhulo (makhulo)*
path	*tsela (litsela)*
to pay	1: *ho lef•a (ile)* 2: *ho pat•ala (etse)*
to cause to pay	*ho patalis•a (itse)*
to pay for	*ho patal•la (etse)*
peace	*khotso*
perhaps	*ekaba*
person	*motho (batho)*
person of my place of origin	*ngoan'eso (bana beso)*
phone	*founo (lifouno)*
to phone	*ho lets•a (itse)*
to phone someone	ho *letse•tsa (litse)*
pig	*fariki (lifariki)*
pillow	*mosamo (mesamo)*
place	*sebaka (libaka)*
plan	*moralo (meralo)*
plant	*setlama (litlama)*
to plant	*ho lem•a (me)*
plate	*poleiti (lipoleiti)*

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to play	*ho bapal•a (ile)*
please	*hle*
please (used in commands)	*ak'u*
plot of maize	*serapa (lirapa)*
to be poor	*ho fumaneh•a (ile)* (*Ke fumanehile.* "I'm poor.")
poorly	*hampe*
to post	*ho pos•a (itse)*
pot	*pitsa (lipitsa)*
potato	*tapole (litapole)*
power	*matla*
to pray	*ho rape•la (tse)*
pretty	*ntle (-tle)*
problem	1: *bothata (mathata)* 2: *molato (melato)*
progress	*tsoelopele (litsoelopele)*
project	*morero (merero)*
to pronounce	*ho qapolis•a (itse)*
to be pronounced	*ho qapolisis•a (itse)*
pronunciation	*qapoliso (liqapoliso)*
pump	*pompo (lipompo)*
to put	*ho be•a (ile)*

Q

quarrel	*khang (likhang)*
question	*potso (lipotso)*
quickly	*kapele*

R

rain	*pula (lipula)*
to rain	*ho n•a (ele)* (*Pula ea na.* "It is raining.")
rainbow	*mookoli (meokoli)*
to read	*ho bal•a (ile)*
reason	*lebaka (mabaka)*
to recover from illness	*ho fol•a (ile)* (*Ke folile.* "I've recovered.")
red	*khubelu (-fubelu)*
to refuse	*ho han•a (ne)*
to remain	*ho s•ala (etse)*
to remember	*ho hopo•la (tse)*
to repeat	*ho phet•a (ile)*
to respect	*ho hlomph•a (ile)*
responsibility	*boikarabelo (maikarabelo)*
to return	*ho khutl•a (ile)*
rice	*reisi (lireisi)*
to be rich	*ho ru•a (ile)* (*Ke ruile.* "I'm rich.")
to ride	*ho palam•a (e)*
ring	*lesale (masale)*
to rise (*esp.* the sun)	*ho chab•a (ile)*
river	*noka (linoka)*
road	*tsela (litsela)*
to rob someone	*ho utsoe•tsa (litse)*
rock	*lejoe (majoe)*
room	*kamore (likamore)*
rule	*molao (melao)*
to run	*ho math•a (ile)*

S

to be satisfied	*ho khotsof•ala (etse)* (*Ke khotsofetse.* "I've become satisfied.")
Saturday	*Moqebelo*
to say	*ho •re (itse)*
school	*sekolo (likolo)*
sea	*leoatle (maoatle)*
second	*bobeli*
secret	*lekunutu (makunutu)*
to see	*ho bon•a (e)*
to see one another	*ho bonan•a (e)*
to see oneself	*ho ipon•a (e)*
seed	*peo (lipeo)*
to sell	*ho rekis•a (itse)*
to be sold	1: *ho rekiseh•a (ile)* 2: *ho rekis•oa (itsoe)*
to sell for	*ho rekise•tsa (litse)*
to sell oneself	*ho ithekis•a (itse)*
sentence	*polelo (lipolelo)*
September	*Loetse*
seriously	*ka 'nete*
to set (*esp.* the sun)	*ho like•la (tse)*
seven	*supileng*
seventh	*bosupa*
shade	*moriti (meriti)*
shadow	*seriti (liriti)*
to share	*ho aro•la (tse)*
sheep	*nku (linku)*
to shine	*ho khan•ya (tse)*
shirt	*hempe (lihempe)*
shop	*shopo (lishopo)*
short	*khutšoane (-khutšoane)*
to should	*ho tšoane•la* (*tse*) (*Ke tšoanetse.* "I should.")
to show	*ho bontš•a (itse)*
sibling of the opposite sex	*khaitseli (bo-)*
to be sick	*ho ku•la (tse)*
to be similar	*ho tšoan•a (ne)*
to sing	*ho bin•a (ne)*
sir	*ntate (bo-)*
sister	*ausi (bo-)*
sister-in-law	*molamo (bo-)*
to sit down	*ho lu•la (tse) fatše*
site	*setša (litša)*
six	*tšeletšeng*
sixth	*botšelela*
skin	*letlalo (matlalo)*
sky	*leholimo (maholimo)*
to sleep	*ho rob•ala (etse)* (*Ke robetse.* "I'm sleeping.")
slowly	*butle*
small	*nyane (-nyane)*
smart	1: *bohlale* 2: *bonolo*
to smile	*ho bosose•la (tse)*
to smoke	*ho tsub•a (ile)*
snake	*noha (linoha)*
snow	*lehloa (mahloa)* (*Lehloa lea khetheha.* "It is snowing.")
so (as such)	*joalo* (*ho joalo* "it is so")

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so (well then) *joale*
soft *bonolo*
soil *mobu (mebu)*
sometimes *ka nako e 'ngoe*
son *mora (bara)*
son-in-law *mokhoenyana (bakhoenyana)*
soon *haufinyane*
to feel sorry *ho soab•a (ile)* (*Ke soabile.* "I feel sorry.")
spade *kharafu (likharafu)*
to speak *ho bu•a (ile)*
spider *sekho (likho)*
spoon *khaba (likhaba)*
spring (season) *selemo*
spring (water) *seliba (liliba)*
squash *mokopu (mekopu)*
to stand, wait *ho em•a (e)*
star *naleli (linaleli)*
to stay (live somewhere) *ho lu•la (tse)*
to steal *ho utso•a (itse)*
still *ntse* (*Ke ntse ke bua.* "I'm still speaking.")
stomach *mala*
to stop (something) *ho emis•a (itse)*
store *lebenkele (mabenkele)*
story *pale (lipale)*
stove *setofo (litofo)*
to be strange *ho maka•tsa (litse)*
to strengthen *ho matlafa•tsa (litse)*
to become strong *ho matlaf•ala (etse)*
strong *matla*
stupid *sethoto*
to succeed *ho atleh•a (ile)*
summer *hlabula*
sun *letsatsi*
Sunday *Sontaha*
to support *ho tšehe•tsa (litse)*
surname *fane (lifane)*
surprise *makatso (limakatso)*
to surprise *ho maka•tsa (litse)*
sweep *ho fie•la (tse)*

T

table *tafole (litafole)*
to take *ho nk•a (ile)*
to take back *ho fanol•la (otse)*
tall *telele (-lelele)*
taxi *tekesi (litekesi)*
to teach *ho rut•a (ile)*
teacher *tichere (matichere)*
to tell *ho joets•a (itse)*
ten *leshome (mashome)*
to be thankful *ho leboh•a (ile)*
that 1: *hoba* 2: *hore*
that (NC1,2,7) *eno(-no), eo*
that (NC3) *ono(-no), oo*
that (NC4) *leno(-no), leo*
that (NC5) *seno(-no), seo*
that (NC6) *bono(-no), boo*
that (over there) (NC1,2,7) *eane*
that (over there) (NC3) *oane*
that (over there) (NC4) *lane*
that (over there) (NC5) *sane*
that (over there) (NC6) *bane*
that way *koana*
their *bona*
them *bona*
there 1: *teng* 2: *moo* (*hona moo* "right there")
these (NC1,2) *bana*
these (NC3) *eena*
these (NC4,6) *ana*
these (NC5,7) *tsena*
they (NC3) *eona*
they (NC4,6) *'ona*
they (NC5,7) *tsona*
they are *ke*
thin *tšesane (-sesane)*
to think *ho nahan•a (e)* (*Ke nahana joalo.* "I think so")
third *boraro*
this *hoo* (*ka hoo* "as such")
this (NC1,2) *enoa*
this (NC3) *ona*
this (NC4) *lena*
this (NC5) *sena*
this (NC6) *bona*
those (NC1,2) *bano(-no), bao*
those (NC3) *eeno(-no), eo*
those (NC4,6) *ano(-no), ao*
those (NC5,7) *tseno(-no), tseo*
those (over there) (NC1,2) *bane*
those (over there) (NC3) *eeane*
those (over there) (NC4,6) *ane*
those (over there) (NC5,7) *tsane*
thousand *sekete (likete)*
three *tharo*
three times *hararo*
thunder *sealuma (lialuma)* (*Lea luma.* "It is thundering.")
to thunder *ho lum•a (ile)*
Thursday *Labone*
to tie up *ho fas•a (itse)*
time 1: *mohla (mehla)* 2: *nako*
to be tired *ho khath•ala (etse)* (*Ke khathetse.* "I'm tired")
today 1: *kajeno* 2: *tsatsing le*
together *'moho*
toilet *ntloana (matloana)*
tomato *tamati (litamati)*
tomorrow 1: *hosane* 2: *hosasa*
tooth *leino (meno)*
top *holimo*
tough *thata*
tourist *mohahlauli (bahahlauli)*
town *toropo (litoropo)*
tractor *therekere (litherekere)*
tree *sefate (lifate)*
trust *tšepo*
to trust *ho tšep•a (ile)*

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to be trustworthy — *ho tšepah•ala (etse)*
truth — *'nete (linnete)* (*ka 'nete* "truthfully")
to try — *ho lek•a (ile)*
Tuesday — *Labobeli*
twice — *habeli*
two — *peli (-beli)*
type (kind) — *mofuta (mefuta)*

U

ugly — *mpe (-be)*
uncle (maternal) — *malome (bo-)*
uncle (paternal) — *rangoane (bo-)*
to understand — *ho utloisis•a (itse)*
to undo — *ho etsol•la (otse)*
to unite — *ho kopan•ya (tse)*
university — *junifesithi (lijunifesithi)*
to unlock — *ho notlol•la (otse)*
untidy — *bohlasoa*
to untie — *ho fasol•la (otse)*
us — *rona*
to use — *ho sebelis•a (itse)*

V

valley — *khohlo (likhohlo)*
very — *haholo*
village — *motse (metse)*
to visit something — *ho chake•la (tse)* (*Ke chaketse.* "I'm visiting.")
visitor — *moeti (baeti)*
voice — *lentsoe (mantsoe)*
to vomit — *ho hlats•a (itse)*

W

to wait — *ho em•a (e)*
to wait for — *ho eme•la (tse)* (*Ke emetse.* "I'm waiting for.")
to wake — *ho tsoh•a (ile)*
to walk — *ho tsama•ea (ile)*
to want — *ho batl•a (ile)*
war — *ntoa (lintoa)*
to be warm — *ho futhum•ala (etse)* (*Ho futhumetse.* "It's warm.")
to wash — *ho hlatso•a (itse)*
to watch over — *ho bolok•a (ile)*
water — *metsi*
to water — *ho nose•tsa (litse)*
watermelon — *lehapu (mahapu)*
way — *mokhoa (mekhoa)*
way over there — *mane*
to be weak — *ho foko•la (tse)* (*Ke fokotse.* "I'm weak.")
weakness — *mofokolo (mefokolo)*
to wear (dress, pants, shirt) — *ho ap•ara (ere)* (*Ke apere hempe.* "I'm wearing a shirt.")
to wear (shoes, hat, glasses) — *ho ro•ala (etse)* (*Ke roetse katiba.* "I'm wearing a hat.")
Wednesday — *Laboraro*
What? — *Eng?* ('*ng*, if preceded by -e, *-a*. e.g. *ke eng = ke'ng?*) (*eng kapa eng* "whatever")
wheelbarrow — *kiribaea (likiribaea)*
When? — *Neng?* (*neng kapa neng* "whenever")
Where? — *Kae?* (*kae kapa kae* "wherever")
where… — *moo … teng* (*moo a lulang teng* "where he stays")
whichever — *ofe kapa ofe*, *efe kapa efe*, etc. (depends on noun class)
to whisper — *ho nyenye•tsa (litse)*
white — *tšoeu (-soeu)*
Who? — *Mang?* (*mang kapa mang* "whomever")
Why? — *Hobaneng?*
wide — *tenya (-tenya)*
wife — *mosali (basali)*
to win — *ho hlo•la (tse)*
wind — *moea (meea)*
window — *fenstere (lifenstere)*
winter — *mariha*
with — *le*
within — *ka har'a*
without — *ka ntle ho*
word — *lentsoe (mantsoe)*
work — *mosebetsi (mesebetsi)*
worker — *mosebetsi (basebetsi)*
to work — *ho sebe•tsa (litse)*
to work for — *ho sebele•tsa (litse)*
workshop — *thupelo (lithupelo)*
world — *lefatše (mafatše)*
to write — *ho ngo•la (tse)*
to write to — *ho ngol•la (etse)*
to be wrong — *ho fos•a (itse)* (*Ke fositse.* "I'm incorrect.")

Y

year — *selemo (lilemo)*
yellow — *tšehla (-sehla)*
yesterday — *maobane*
yet — *e-s'o* (*Ha ke e-s'o bue*. "I have not yet spoken.")
you — *uena*
you all — *lona*
your — *hao*
your (you all) — *lona*

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