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ABSTRACT
This instructional guide for Sesotho (spoken in several areas of Africa by about 6 million people) is designed for the training of Peace Corps volunteers in Africa. The first two chapters outline Sesotho phonology (phonetics, articulation, and speech sounds and patterns not present in English) and tone and length, grammatical structure (class and concord system), and sentence structure. Subsequent chapters are 21 thematic or topical instructional units consisting of brief dialogues with English translation, cultural and grammar notes, and exercises. Unit topics are daily living skills, daily activities, and common interpersonal interactions, including: greetings; introductions; location and directions; time; family; celebration; giving and receiving assistance; shopping; health; description; getting and giving information; explaining; conflict; expressing wishes and intentions; idioms; and proverbs. (MSE)

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INTRODUCTION

A BRIEF NOTE ABOUT SESOTHO

Sotho and Nguni are the two major Bantu language clusters of South Africa. The main languages that constitute the Sotho group are Sesotho, Sepedi and Setswana. Sesotho is spoken mainly in the Vaal complex, the North-Eastern Cape, portions of the Free State, Qwaqwa and Lesotho. It is spoken by approximately six million people.

There is a view that the home of Sesotho is Lesotho. What this means is that the best Sesotho speakers are to be found in the Mountain Kingdom. The reason often advanced is that there is very little contact between Lesotho Sesotho and other Bantu languages. As would be expected, the situation is changing. Walking down Kingsway in Maseru, one does hear township Zulu spoken here and there. Township Zulu is non-standard Zulu often spoken in urban areas especially in the Transvaal. There are two (maybe more) possible explanations for the peaceful infiltration of Zulu into Lesotho. Thousands of Basotho men work in the mines in South Africa. In the Witwatersrand the dominant language is Zulu. It follows then, that some of the migrant workers from Lesotho end up speaking some form of Zulu which they take along into their country. After all it is no claim to say that Basotho in general are not often inhibited by obstacles found in the process of learning a second or third language. The situation is somewhat different among the Nguni. Refugees make their contribution as well. Those of them who grew up in the townships (especially Soweto and the East Rand) often speak the non-standard Zulu we referred to earlier. Those of them who grew up in Natal and Zululand will, we assume, speak Zulu proper. Nonetheless, if one moves out of the capital of Lesotho and into the villages like Thaba-Bosiu or Thabana-Morena, one hears very good Sesotho spoken.

The linguistic situation is quite different at Quthing, Qacha's Nek, Mohale's Hoek and Mokhotlong where there is a very strong Nguni influence.

Qwaqwa, a Homeland for the Sotho in South Africa is another interesting area. There is a lot of very good Sesotho spoken in this place even among the young. There are traces of Nguni though. Editing Sesotho manuscripts for publishers enables one to see how much of Nguni has found its way into Sesotho even
here. All of this is a pointer to one fact: there is no pure language. However, people in rural Lesotho still speak what we consider to be standard Sesotho which many in the cities strive for. The language we describe in subsequent chapters of this work is a sample of the Sesotho spoken in the areas we singled out earlier.

The orthographies of Southern Bantu languages have not been standardized yet. The biggest divergence between the different orthographies lies in the word-division. "In reducing the different Bantu tongues to writing the early missionaries divided up the words according to a disjunctive method" (see Doke 1967, pp 45-46). The orthographies of Zulu and Xhosa have been revised to a conjunctive writing. As far as Sesotho is concerned there are problems. There is disagreement among Bantuists on whether Sesotho should be written conjunctively or disjunctively. The view that favours conjunctive writing argues that disjunctive writing is not a Bantu conception (cf Doke 1967). The argument goes on that since Sesotho is a Bantu language it must be written conjunctively. The opposite view is that even though Sesotho is a Bantu language, it is a distinct language in its own right. It must not be written conjunctively simply because the Nguni languages are written that way. This is the present position about Sesotho orthography.

As early as 1958 E B van Wyk had made investigations of the existing approaches to the problem of word division in the Bantu languages. His findings were that the disjunctive method of word division employed by the early missionaries constituted an unacceptable extreme, and that the conjunctive method advocated by Doke and Zierzvogel, was a reaction that went to the other extreme. Van Wyk ended up with a compromise between disjunctivism and conjunctivism which he called a semi-conjunctive approach. There is some reluctance among scholars, especially those of us who are mother-tongue speakers of African Languages, to change what has been in force traditionally even when we are aware that tradition is not always correct.
CHAPTER I

THE SPEECH SOUNDS OF SESOTHO

One of the greatest phoneticians of our time, J D O'Connor, says the sounds of speech are all around us. We use them, we hear them, we enjoy and suffer from them, and in general we know remarkably little about them (O'Connor 1982, p7).

It is only true that we know very little about speech sounds of our language in particular and about speech sounds of languages of the world in general. We wish to acknowledge that we have relied heavily on published literature in writing this chapter.

PHONETICS

Phonetics is the branch of linguistics which studies the sounds of language. It is concerned with describing the speech sounds that occur in the languages of the world. The job of the phonetician is therefore to describe, classify and analyse speech sounds. Existing classifications (IPA) and descriptions (Cardinal Vowels) are European oriented; and this is a setback. We hope that future research will overcome these problems.

Phonetics can be studied from three points of view:

i. from the speaker's point of view, i.e. how speech sounds are produced;
ii. from the listener's point of view, i.e. how speech sounds are perceived and
iii. from a strictly physical point of view - how speech sounds are transmitted.

We can see from these remarks that phonetics has three main branches:

i. ARTICULATORY PHONETICS
ii. AUDITORY PHONETICS
iii. ACOUSTIC PHONETICS

This chapter concerns itself with articulatory phonetics only.

ARTICULATORY PHONETICS

The physiological structures which we use to produce speech sounds are called speech organs. We use the term 'speech organs' because in the
evolution of man these organs have acquired a secondary function in the production of speech sounds.

THE ORGANS OF SPEECH

When a speech sound is articulated one makes use of speech organs to form such a sound. These organs include the following:

(a) The Lungs
In the production of nearly all speech sounds the basic source of power is the lungs which serve as a pair of bellows. The lungs produce the air current essential for the articulation of speech sounds. Air from the lungs goes up the windpipe (trachea) and into the larynx at which point it must pass between two small muscular folds called the vocal cords.

(b) The Vocal Cords/Bands
The vocal bands are small muscular folds situated in the larynx. These folds may be opened and the opening between them is called the glottis. If the vocal cords are apart, as they normally are when we breathe, the air from the lungs will have a relatively free passage into the pharynx and the mouth. But, if the vocal cords are brought together so that there is only a narrow passage between them, the pressure of the airstream from the lungs will cause them to vibrate. Sounds produced when the vocal cords are vibrating are said to be voiced, as opposed to those produced when the vocal cords are apart. The latter sounds are said to be voiceless.

(c) The Pharynx
This is the cavity situated above the larynx. The air passages above the larynx are called vocal tracts. These vocal tracts are further divided into the oral tract and the nasal tract. The parts of the oral tract that can be used to form speech sounds are called articulates.

(d) The Velum
The velum is situated at the back of the mouth. It is a muscular flap that can be raised to press against the back wall of the pharynx and shut off the nasal tract, preventing air from going out through the nose. This action which separates the nasal tract from the oral tract is called velar closure.
(e) The Palate
The palate is the roof of the mouth. For phonetic purposes the palate is divided into the hard palate and the soft palate. The hard palate is the front part of the roof of the mouth formed by a bony structure. The soft palate is the velum which we have referred to.

(f) The Alveolar Ridge
Just behind the upper teeth is a small hard convex part that one can feel with the tip of the tongue. This is the alveolar ridge.

(g) The Tongue
The tongue is the most important organ of speech. O'Connor says it is the organ of speech par excellence. For phonetic purposes specific names are used for different parts of the tongue. The tip and blade of the tongue are the most mobile parts. Behind the blade is what is technically called the front of the tongue. It is actually the forward part of the body of the tongue, and lies underneath the hard palate when the tongue is at rest. The remainder of the tongue may be divided into the centre, which is partly beneath the soft palate; the back, which is beneath the soft palate, and the root, which is opposite the back wall of the pharynx.

The organs of speech just discussed give rise to PLACES OF ARTICULATION named after the said organs. We shall refer to these places of articulation later in the chapter.

SESOTHO SPEECH SOUNDS
In Sesotho, two main types of speech sounds are differentiated namely, VOWELS and CONSONANTS. In addition, there are speech sounds on the borderline between vowels and consonants. These vocalic consonants are called semi-vowels or approximants.

VOWELS
Vowels are frequently described within the so-called vowel quadilateral, which is a schematic representation of the oral cavity with the lips on the left hand side. There are seven basic vowels in Sesotho. The four mid-vowels can be raised to higher tone key positions on the vowel chart
during vowel assimilation. The process results in eleven vowel phones for Sesotho.

Sesotho vowels are always voiced and in their articulation there is no obstruction of the air current. The differences between vowels therefore, are those of quality caused by the change in the position of the tongue, as well as by the shape of the lips.

The terms FRONT, BACK, LOW, HIGH and MID are employed in the description of vowel speech sounds. In some phonetic descriptions one may find the terms CLOSE and OPEN corresponding to HIGH and LOW. For instance, Ladefoged uses different terms from those that O'Connor uses to describe the same tongue positions.

We now move on to describe the seven basic Sesotho vowels. But before we do so let us first sound this warning which we adapted from Ladefoged: It is difficult to give a meaningful answer to requests to describe the tongue position of a vowel in one's own speech. It is quite easy for a book to build up a set of terms that are not really descriptive but are in fact only labels (emphasis my own). It is important for us to remember that the terms we are using are simply labels that describe how vowels sound in relation to one another. They are not absolute descriptions of the position of the body of the tongue. Part of the problem in describing vowels is that there are no distinct boundaries between one type of vowel and another. When talking about consonants the categories are much more distinct (Ladefoged 1975, p66).

VOVEL CHART

| HIGH   | FRONT |  | BACK |
|--------|-------| |      |       |
| [i]    |       | | [u]  |
| MID-HIGH | [e]  | |      | [o]  |
| MID-LOW | [ɛ]  | | central | [ɔ]  |

LOW

[ɔ]
i [i]: The [i] of Sesotho is a high, front vowel pronounced with lips spread. In another phonetic description the same [i] would be described as a close, front, unrounded vowel:
   e.g. moruti
       lelimo
       pina

e [e]: The [e] is a mid-high front vowel pronounced with lips spread:
   e.g. poone
       tsela

e [ɛ]: Sesotho [ɛ] is a mid-low front vowel pronounced with lips spread:
   e.g. tsebe
       pera

ə [a]: There is only one [ə] in Sesotho - the low, central one pronounced with the lips in a neutral position:
   e.g. bana
       masaka

ɔ [ɔ]: Sesotho [ɔ] is a mid-low back vowel pronounced with rounded lips:
   e.g. boko
       boys

ɔ [ɔ]: The [ɔ] is a mid-high back vowel pronounced with rounded lips:
   e.g. tokɔ
       nokɔ

u [u]: Sesotho [u] is a high, back vowel pronounced with rounded lips:
   e.g. buka
       tuku

Some phonetic descriptions tend to describe vowels of particular languages by comparing them with the CARDINAL VOWELS. We have not done so here for the simple reason that if Daniel Jones were Turkish and not English, for example, the position about CARDINAL VOWELS would be different.
CONSONANTS

Consonants, unlike vowels, are not always accompanied by voice in their articulation. It follows then, that some consonants are voiced while others are voiceless. The state of the GLOTTIS during articulation determines whether a consonant is voiced or voiceless (cf. earlier section on VOCAL CORDS). Consonant articulation can be accomplished in several ways. There may be a complete or partial obstruction of the air current. "The articulators may completely close off the oral tract for an instant or a relatively long period, they may narrow the space considerably, or they may simply modify the shape of the tract by approaching each other" (Ladefoged 1975, p8). Let it suffice to mention here that there are two types of articulators namely, PASSIVE and ACTIVE articulators. The alveolar ridge is an example of a passive articulator while the tongue is an active one.

Segments are described in terms of a 3-TERM LABEL, VPM. In the 3-term label proper, V stands for VOICE which we have referred to already. The remaining two terms represent PLACE and MANNER of articulation. Place of articulation is one of the main parameters used in the phonetic classification of speech sounds. It refers to where, in the vocal apparatus, a sound is produced. Manner of articulation (another main parameter) refers to the articulatory process used in a sound's production. The distinction between consonant and vowel is usually made in terms of manner of articulation. In the sections that follow we look at the different places of articulation and then the various modes of air release in consonant production.

PLACES OF ARTICULATION

Places of articulation for Sesotho include the following:

(a) **Bilabial**

A bilabial sound is made with two lips coming together. Bilabial consonants for Sesotho are [p], [f], [b], [m], and the approximant [w]

(b) **Labiodental**

To produce labiodentals, most people raise the lower lip until it touches the upper front teeth. The two articulators involved are the lower lip and the upper front teeth. Sesotho has one labiodental consonant - [f]
(c) **Alveolar**

Some people use the tip of the tongue and the alveolar ridge while others use the blade of the tongue and the alveolar ridge to form alveolar speech sounds. So, there are two possibilities. Phoneticians like Ladefoged advise that one should try both ways. The class of alveolar speech sounds is quite populated in Sesotho and it includes the following: \[t', \text{th} [t^h], \text{tl} [t^h], \text{tlh} [t^{h}], \text{d}, \text{ds}, \text{ts}, \text{ts'}, \text{c}, \text{s}, \text{sh} [k], [l], [n].\]

(d) **Post-Alveolar**

This place of articulation is referred variously as prepalatal, palato-alveolar or post-alveolar. The two articulators involved are the blade of the tongue and the back of the alveolar ridge. Members here are \[[n], [l'], [l'], j [ts'], c [ts'], j [ds], sh [s] \]

(e) **Palatal**

The articulators involved are the front of the tongue and the hard palate. The front of the tongue is raised towards the hard palate. The true palatals we have in sesotho are the ny \([n]\) and the approximant \(y [j]\).

(f) **Labio-Prepalatal**

The two lips first come together and then the blade of the tongue is raised towards the back of the alveolar ridge. For Sesotho there are three consonants in this group: \(pj [p'], psh [ps'], bj [bs]\)

(g) **Velar**

Here the back of the tongue and the soft palate come together. The back of the tongue is raised so that it touches the velum.

The sounds produced are \(k [k'], kh [kx'], ny [n] \)

(h) **Glottal**

The only glottal consonant we have in Sesotho is the breathed \([h]\)

**MANNER OF ARTICULATION**

(a) **Stops**

If the flow of the air current is stopped at a point of closure, the result is a stop consonant. Stops are characterized by a complete closure of the articulators involved. There are two possible types of stop - nasal stops and oral stops. \([p']\) and \([t]\) are examples of oral stops

(b) **Affricates**

Affricates are sounds made when the air-pressure behind a complete closure in the vocal tract is gradually released. The initial release produces a plosive, but the separation which follows is
sufficiently slow to produce audible friction. Put differently we may say a combination of a stop immediately followed by a fricative is called an affricate. These include $[ts'], [ts''], [ts'], [ts'], [dʒ'], [ks'], [tʃ'], [tʃ']$

(c) **Fricatives**
A fricative sound is made when two organs (two articulators) come so close together that the air moving between them produces audible friction. There is no complete closure between the organs: there is simply a narrowing or stricture. Sesotho has the following fricative consonents: $[z'], [s'], [ʃ'], [ʃ']$

Sounds with a more obvious hiss like $[s']$ and $[ʃ']$ are called sibilants.

(d) **Plosives**
When these sounds are made a complete closure in the vocal tract is suddenly released; the air pressure which has built up behind the closure rushes out with an explosive sound. The sounds are $[p'], [b'], [d']$

(e) **Ejectives**
Ejectives are a series of sounds produced by compressing the air while the glottis is closed and then releasing it. Common ejectives in Sesotho are $[p'], [t'], [k']$. The $[p']$ and $[t']$ are always contrasted with their aspirated counterparts $[p'']$ and $[t'']$. The diacritic mark $'$ is used by phoneticians to mark aspiration.

(f) **Trills**
A trill is any sound made by the rapid tapping of one organ of articulation against another. The true Sesotho trill is the alveolar $[r']$. There is also the uvular trill $[ʁ']$ which seems to have its roots in French.

(g) **Clicks**
Clicks are stops produced with an ingressive velaric airstream mechanism. The Sesotho click is made with the tongue touching the back part of the alveolar ridge. It is represented phonetically as $[c]$. In addition to this one Sesotho also has the aspirated $[c']$ and the nasalized $[c']$

(h) **Laterals**
When a lateral sound is formed, air escapes around one or both sides of a closure made in the mouth. Lateral sounds in Sesotho include $[l'], [d'], [tʃ'], [tʃ']$

(i) **Approximants**
The term is based on the articulations involved. Articulators approach one another but the degree of narrowing involved does not produce audible friction. There are two approximants in Sesotho $[w]$ and $[j]$
We could not, in the space of a chapter such as this one, discuss (i) the types of airstream mechanisms involved in the production of individual speech sounds, and (ii) the direction of the airstream. We wish to indicate though, that a complete description of any Sesotho consonant should include the following seven specifications:

(a) the type of airstream mechanism;
(b) direction of airstream;
(c) state of the glottis;
(d) airpassage, i.e. whether a sound is central or lateral;
(e) position of the velum;
(f) place of articulation;
(g) manner of articulation.

Let us take [b] to illustrate a complete specification for a consonant:

[b] is (a) pulmonic, (b) egressive, (c) voiced, (d) central, (e) oral, (f) bilabial, (g) stop.

In sum then, we have tried to explain phonetics and what it aims to investigate. We have explained the organs of speech but implied their use in speech production. We presented labels often employed in the description of the various places and modes of articulation.

What we have not attempted in this chapter is a description of individual consonant speech sounds found in Sesotho; and the types of airstream mechanisms involved in the production of such speech sounds.

A NOTE ON SESOTHO SPEECH SOUNDS FOREIGN TO ENGLISH

The following speech sounds are part of the sound system of Sesotho:
\[ tl, th, ts, tš, hl, tj, q, qh, nq, pj, psh, bj, kh, ny \]
We shall take two of these sounds and try to explain how they are produced:

\[ hl(č) \]
This is a lateral sound because air escapes through the side of the mouth. To produce this sound, the tip of the tongue is pressed against the alveolar ridge (the hard ridge above the upper teeth). As a result of this, air from the lungs is prevented from escaping through the centre of the mouth.
The only possible route is for this air to escape through the side of the mouth. A further "tip" (advice) in an attempt to learn to produce this sound is to press the tip of the tongue against the alveolar ridge, take in air through the mouth and push it (air) out without moving the tongue. As soon as you master this, you will not have problems with tl and t1h.

This is the only click sound we have in Sesotho. It has its aspirated and nasalized counterparts. The Sesotho click is made with the tip of the tongue touching the back part of the alveolar ridge. The next step is to pull the tongue backwards while setting air in motion by sucking it in through the mouth. We do not use lung air in the production of this speech sound.

**ASPIRATION**

This is a term used for the audible breath which may accompany a sound's articulation as when plosive consonants are released. It is usually symbolized in Phonetics by a small raised ['] following the main symbol. We find aspiration in words like /pin/'pIn/, /take/ [ti:Ik], /keep/ [ki:p] in English. However as soon as the sibilant /s/ precedes the plosives as in [spin], [steIk], [ski:p], the aspiration is lost completely. An important point has to be made though that aspiration is not semantic in English. In Sesotho the opposite is the case: aspiration is used to signal differences in meaning between words:

Examples: dita (news)
dithaba (mountains)
peta (chest)
pheta (repeat)
CHAPTER II

TONE AND LENGTH

TONE

Tone is a term used to refer to the distinctive pitch level of a syllable. It can also refer to the musical modulation of the voice in speech. Sesotho, like many other languages of Africa, is a tone language. A tone language is one that makes a particular use of pitch as an element of speech. In Sesotho tone is used in two particular ways. First, we use tone to signal differences in meaning between words which are written alike. Several conventions or diacritic marks can be used to represent different tonal values or tonemes. However, we will use only two tonemes which contrast with each other. They are high (H) and low (L) tone. The varieties of raised, lowered, level or falling will be regarded as non-significant for our purposes. A high toneme is marked by an acute accent /'/ placed above the vowel of the syllable, and a low toneme is marked by a grave accent /"/. (Guma 1971, p26). Any syllable in any given word is pronounced with its appropriate high or low toneme.

Examples: lèbâlà (plane/cleared piece of ground)
          lèbâlå (forget)
          nyêtsê (married: male)
          nyêtsê (defecated)

Secondly, tone is used in Sesotho to show grammatical relationships. In copulative constructions, the high-toned copulative prefix /kê/ is contrasted with the low-toned subject prefix /kê/.

Examples: kê morena (he is a chief)
          kê morena (I am a chief)

There are many more instances we could dwell on if we had space. We should mention though that tonal study is a very fertile research area in Sesotho.

LENGTH

Length refers to the relative durations of sounds and syllables when they are linguistically contrastive. For instance, English has short and long vowels as in /sit/ and /seat/. The vowel in /sit/ is the short /i:/ while the vowel in /seat/ is the long /i:/.

Sesotho does not have long and short
sounds. It is precisely for this reason that Basotho pupils will use the same vowel for /I/ and /i:/.
Sesotho, like many other Southern African languages, uses what Cole calls penultimate length. Penultimate length refers to the lengthening of the syllable before the last one in poly-syllabic words:
It is clear from these examples that full length is indicated by /:/ after the lengthened syllable. Furthermore, there is prolonged length which occurs in emotional or dramatic speech. This kind of length can be both ultimate and penultimate:
Examples: Thaba e::la (yonder mountain)
Thaba ela:: (yonder mountain)
The difference is idiolectal between the examples just cited. More examples include:
   i. Oa e::ta (he travels)
   ii. Oa e::ta (he travels a lot)
   iii. Oa e::ta (he travels a lot)
We wish to make a final point which might interest teachers of English as a second language. The penultimate length we have just talked about tends to intrude when Basotho pupils learn English. It is not surprising therefore to hear utterances like i. I am coming
   ii. I will thres:h you

LINGUISTIC STRUCTURE OF SESOTHO

As in all Southern Bantu languages the structure of Sesotho is based on two principles, namely:
   i. the system of noun classes
   ii. the system of concords

THE SYSTEM OF NOUN CLASSES

Noun is a word category that identifies people, places, objects, actions, qualities and ideas. In grammatical terms we speak of nouns placed into classes. For instance the following words indicate people, objects or qualities, i.e. nouns:
motho (person)  bitho (persons)
lejoe (stone)  majo (stones)
bohlale (wisdom)
Looking at the words given above, we are immediately struck by the fact that each word begins with a particular syllable in the singular and that each of these syllables is superseded by another in the plural, hence mo-/ba-; le-/ma-; bo-/ø. Grammatically these syllables are called class prefixes of the noun. The part following the class prefix is called the stem. The stem remains constant while the prefix may change:

Examples: moloi (a witch)
baloi (witches)
boloi (witchcraft)

The classes of Sesotho will now be summarized. The noun classes will be named according to the prefixes themselves. This means that the singular or plural will each constitute a separate class.

<table>
<thead>
<tr>
<th>Class</th>
<th>Noun class prefix</th>
<th>Nouns</th>
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<td>motha, monna, mosali, Mosotho</td>
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<tr>
<td>2.</td>
<td>ba-</td>
<td>batho, banna, bazali, Basotho</td>
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<tr>
<td>1a.</td>
<td>ø</td>
<td>ntate, 'me, ausi, abuti</td>
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<td>2a.</td>
<td>bo-</td>
<td>bo-ntate, bo-'me - bo-ausi, bo-abuti</td>
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<td>3.</td>
<td>mo-</td>
<td>motse, molomo, mohatla, 'mele</td>
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<td>me-</td>
<td>metse, melomo, mehatla, 'mele</td>
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<td>letetema, lenepa, leburu, lepiskopo, letsatsi, lekhooa</td>
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<td>ma-</td>
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<td>li-</td>
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<td>n-</td>
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<td>10.</td>
<td>lin-</td>
<td>linta, lintoa, lintsa, lintho, linku, linko</td>
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<td>hoitseka, hoitsosa, hotlolela, hoqetela</td>
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<td>fa-</td>
<td>fatse</td>
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<tr>
<td>*17.</td>
<td>ho-</td>
<td>holimo, hole</td>
</tr>
<tr>
<td>*18.</td>
<td>mo-</td>
<td>morao, mose, motseo</td>
</tr>
</tbody>
</table>

(For more details on this section see Guma 1971 pp41-67.)

*locative classes

Classes 11, 12, 13 are missing from the table above because they are foreign to Sesotho.
THE SYSTEM OF CONCORDS

The importance of the class prefixes does not lie mainly in the fact that they indicate the classes to which the nouns belong, but rather in the fact that they are employed in linking the noun to other parts of the sentence by means of a concord derived from a class prefix. In English one says The woman loves the boy. The same sentence would read The woman she loves the boy. The "she" so used is derived from the class prefix for the noun 'woman.' It is very important to remember this phenomenon because the whole of the sentence structure of Sesotho rests on it. In grammatical terms that part which expresses "she" is called the concord and the system, the system of concords. There are different concords for each class and each is derived from the class prefix concerned. To illustrate, we take the sentence given above:

Mosali o rata moshanyana

In this example Mosali is brought into concordial agreement with the verb rata by means of the concord o which is derived from the class prefix moo- for the noun mosali.

The different concords used in Sesotho are fully tabulated in the appendix. Below is a table of class concords and the noun class prefixes from which they are derived:

<table>
<thead>
<tr>
<th>Class</th>
<th>Class prefix</th>
<th>Class concord</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>moo-</td>
<td>o</td>
</tr>
<tr>
<td>2.</td>
<td>ba-</td>
<td>ba</td>
</tr>
<tr>
<td>1a.</td>
<td>o</td>
<td>o</td>
</tr>
<tr>
<td>2a.</td>
<td>bo-</td>
<td>ba</td>
</tr>
<tr>
<td>3.</td>
<td>moo-</td>
<td>o</td>
</tr>
<tr>
<td>4.</td>
<td>me-</td>
<td>e</td>
</tr>
<tr>
<td>5.</td>
<td>le-</td>
<td>le</td>
</tr>
<tr>
<td>6.</td>
<td>ma-</td>
<td>a</td>
</tr>
<tr>
<td>7.</td>
<td>se-</td>
<td>se</td>
</tr>
<tr>
<td>8.</td>
<td>li-</td>
<td>li</td>
</tr>
<tr>
<td>9.</td>
<td>u-</td>
<td>e</td>
</tr>
<tr>
<td>10.</td>
<td>lin-</td>
<td>li</td>
</tr>
<tr>
<td>14.</td>
<td>bo-</td>
<td>bo</td>
</tr>
<tr>
<td>15.</td>
<td>ho-</td>
<td>ho</td>
</tr>
</tbody>
</table>
The class concords in the table above are class-bound. This means that a noun from Class 1 can only be used with a concord from the same class.

THE SESOTHO SENTENCE

The examination of the way separate words can be combined into larger units is called syntax. Syntax is concerned with sentence formation and the function and relationship of words in such sentences. The units employed in a sentence are related to one another according to definite rules in a language system. The structure of the sentence in Sesotho depends on the noun class prefix since all the concords in a particular sentence will be related to the noun class prefix. We have already seen that the noun is brought into concordial agreement with the rest of the sentence by means of a concord.

Examples: i. Ntja e shoele (the dog is dead)
           ii. Bana ba lapile (the children are hungry)

In these two examples e and ba are subject concords. Subject concords link the subject or noun phrase with the predicate or verb phrase.

The usual neutral, unmarked order in a Sesotho sentence is subject, verb and object (SVO). However both the subject and the object can take additional exentions and the predicate (VP) can be enlarged:

Examples: i. Banna ba thusa basali (men help women)
           ii. Banna ba Basotho ba kothetseng ba thusa basali ba sebetsang ka thata (energetic Basotho men help women who work very hard)

The basic sentential order of a given sentence can be changed into various patterns depending on which part of the sentence we wish to emphasize:

Examples: i. Teko eo re e ngolang kajeno e bonolo haholo (the test we are writing today is very easy)
           i(a) E bonolo haholo teko eo re e ngolang kajeno
           i(b) Eo re e ngolang kajeno e bonolo haholo teko
           i(c) Kajeno e bonolo haholo teko eo re e ngolang

Word order alone cannot give a sentence complete meaning. There must be semantic compatibility between the different words used in any given sentence.

Example: Botsoa bo bosoeu bo laela hancle (white lariness instructs well)
There is no meaning in the group of words given above because the words are semantically incompatible. Although the adjective sebe is used with the noun botsoa in the correct order, they make no sense because they are selectionally restricted from co-occurring. In the same manner there is no semantic relationship between the topic botswa and the comment laela handle.
CHAPTER III

UNIT I : GREETINGS FATHER

1. Dialogue

'Md : Lumela ntate  
Mtate : Lumela 'md  
'Md : U phela joang?  
Mtate : Ke phela hantle  
Uena u phela joang?  
'Md : Ke phela hantle  
Kea leboha

Mother : Greetings father  
Father : Greetings mother  
Mother : How are you?  
Father : I'm fine, and how are you?  
Mother : I'm fine, thank you

2. Dialogue

'Md : Lumelang bo-ntate  
Bo-ntate : E, lumela 'md  
'Md : Le phela joang?  
Bo-ntate : Re phela hantle  
Uena u phela joang?  
'Md : Ke phela hantle  
Kea leboha

Mother : Greetings fathers  
Father : Yes, greetings mother  
Mother : How are you?  
Father : We are fine, and how are you?  
Mother : I'm fine, thank you

3. Dialogue

Abuti : Lumela ausi  
Ausi : E, lumela abuti  
Abuti : U kae?  
Ausi : Ke teng  
Uena u kae?  
Abuti : Ke teng  
Kea Leboha

Brother : Greetings sister  
Sister : Yes, greetings brother  
Brother : How are you?  
Sister : I'm fine, how are you?  
Brother : I'm fine, thank you

4. Dialogue

Ausi : Koko  
Bo-abuti : Kena  
Ausi : Lumelang bo-abuti  
Bo-abuti : E, lumela ausi  
Ausi : Le kae?  
Bo-abuti : Re teng?  
Uena u kae?  
Ausi : Ke teng  
Kea Leboha

Sister : Knock-knock  
Brothers : Come in  
Sister : Greetings brothers  
Brothers : Yes, greetings sister  
Sister : How are you?  
Brothers : We are fine, and how are you?  
Sister : I'm fine, thank you
5. Dialogue
'Mè Agnes : Khotso ntate
Mtate Mohapi : E, khotso 'mè
'Mè Agnes : Uphela joang ntate?
Mtate Mohapi : Ke phela hantle 'mè
         Uena u phela joang?
'Mè Agnes : Ke phela hantle
            Kea leboha
Mother Agnes : Peace be with you father
Father Mohapi : Yes, peace be with you mother
Mother Agnes : How are you father?
Father Mohapi : I'm fine mother,
                and how are you?
Mother Agnes : I'm fine, thank you

6. Dialogue
Katleho : Khotso Mike
Mike     : E, khotso ausi Katleho
Katleho : U phela joang Mike?
Mike     : Ke phela hantle ausi
         Uena u phela joang?
Katleho : Ke phela hantle
            Kea Leboha
Mike     : Sala hantle
Katleho : Tsamaea hantle
Katleho : Peace be with you Mike
Mike     : Yes, peace be with you sister Katleho
Katleho : How are you Mike?
Mike     : I'm fine sister, and
          how are you?
Katleho : I'm fine, thank you
Kea Leboha : Good-bye
Kea Leboha : Good-bye

CULTURAL NOTES
I. Greetings are a key to almost everything among Basotho. We do not
   only get surprised but somewhat disturbed also if someone simply walks
   past without saying hallo.

II. We therefore have to use greetings as much as we possible can.

ACTIVITIES
I. Make as many original dialogues as you can.

II. Perform greetings with as many participants as you can.

BEST COPY AVAILABLE
UNIT II: WHAT IS YOUR NAME?

1. Dialogue

Ntate  : Lumela 'mé
'Mé    : E, lumela ntate
Ntate  : U kae?
'Mé    : Ke teng ntate
       Uena u kae
Ntate  : Ke teng 'mé
       Kea leboha
'Mé    : Lebitso le hau u mang?
Ntate  : Lebitso la ka ke Steve
'Mé    : Fane ea hau u mang?
Ntate  : Fane ea ka ke Blake
'Mé    : Kea leboha ntate Blake
       Sala hantle
Ntate  : Tsamaea hantle

Father : Greetings mother
Mother : Greetings father
Father : How are you?
Mother : I'm fine father, and how are you?
Father : I'm alright mother, thank you
Mother : What is your name?
Father : My name is Steve
Mother : What is your surname?
Father : My surname is Blake
Mother : Thank you father Blake, good-bye
Father : Go in peace

2. Dialogue

Ausi  : Khotso abuti
Abuti : E, khotso ausi
Ausi  : U phela joang?
Abuti : Ke phela hantle
       Uena u phela joang?
Ausi  : Ke phela hantle
       Ke Leboha
Ausi  : Lebitso la hau u mang?
Ausi  : Lebitso la ka ke Linda
Ausi  : Fane ea hau u mang?
Ausi  : Fane ea ka ke Mohapi
Abuti : Kea Leboha
Ausi  : Uena, lebitso la hau u mang?
Ausi  : Lebitso la ka ke Pule
Ausi  : Fane ea hau u mang
Ausi  : Fane ea ka ke Selala
Ausi  : Kea Leboha

Sister : Peace be with you brother
Brother: Yes, peace be with you sister
Sister : How are you?
Mother : I'm fine, and how are you?
Sister : I'm fine, thank you
Father : What is your name?
Sister : My name is Linda
Brother : What is your surname?
Sister : My surname is Mohapi
Brother : Thank you
Mother : What is your surname?
Sister : My surname is Selala

BEST COPY AVAILABLE

23
Explication Unit II

I. Lebitso la ka  My name  Fane ea ka  My surname
Lebitso la hau  Your name  Fane ea hau  Your surname
Lebitso la hae  His name  Fane ea hae  His surname

Lebitso la ka ke Pat  My name is Pat
Lebitso la hau u Mpho  Your name is Mpho
Lebitso la hae ke Mike  His name is Mike
Fane ea rona ke Blake  Our surname is Blake
Fane ea lona ke mang?  What is your surname?
Fane ea bona ke Mohapi  Their surname is Mohapi

II. Lebitso la ka ke Bob  My name is Bob
Lebitso la ka ha se Bob  My name is not Bob
Lebitso la hau ke Neo  Your name is Neo
Lebitso la hau ha se Neo  Your name is not Neo
Lebitso la hae ke Linda  Her name is Linda
Lebitso la hae ha se Linda  Her name is not Linda

Fane ea ka ke McCoy  My surname is McCoy
Fane ea ka ha se McCoy  My surname is not McCoy
Fane ea hau ke Pheko  Your surname is Pheko
Fane ea hau ha se Pheko  Your surname is not Pheko
Fane ea hae ke Moshebi  His surname is Moshebi
Fane ea hae ha se Moshebi  His surname is not Moshebi

III  'Na ke Tom  I am Tom
'Na ha ke Tom  I am not Tom

Uena u Lerato  You are Lerato
Uena ha u Lerato  You are not Lerato

Eena ke Palesa  She is Palesa
Eena ha se Palesa  She is not Palesa
IV. Tichere ea mang? Whose teacher?
    Tichere ea ka My teacher
    Tichere ea rona Our teacher
    Tichere ea hau Your teacher
    Tichere ea lona Your teacher
    Tichere ea hae His teacher
    Tichere ea bona Their teacher

V. Motsoalle oa mang? Whose friend?
    Motsoalle oa ka My friend
    Motsoalle oa rona Our friend
    Motsoalle oa hau Your friend
    Motsoalle oa lona Your friend
    Motsoalle ea hae His friend
    Motsoalle ea bona Their friend

VI. Ke tichere ea ka He is my teacher
    Ha se tichere ea ka He is not my teacher
    Ke motsoalle oa ka He is my friend
    Ha se motsoalle ea ka He is not my friend
    Ke tichere ea rona He is our teacher
    Ha se tichere ea rona He is not our teacher
    Ke motsoalle ea bona He is their friend
    Ha se motsoalle ea bona He is not their friend

CULTURAL NOTES

Sesotho names have meaning:
e.g. Nthabiseng - rejoices with me (female)
    Neo - talent or gift (male or female)
    Katileho - success (female)
    Kutloiso - understanding (male or female)

We notice from these names that they all express positive qualities. This is mainly because Basotho believe that a bad name is an omen.
However, if a child succeeds one who died, such a child can be given a bad name. The reason usually given for this is that if the parents and relatives show great love towards this child, the child is likely to die as well. So the bad name is given in order to get the child to stay.

Examples of bad names include:

- Ntja - dog
- Mosela - tail
- Nthofeela - thing
- Tsonemocho - one who looks like a monkey

We need to note further that good names can be given to children who succeed those who died:

- e.g. Tseliso - consolation (male)
- Matseliso - consolation (female)
- Malefane - one who pays (male)

**GRAMMATICAL NOTES**

The grammatical construction used in Unit 2 is called the POSSESSIVE. The structural pattern is possessee + possessive concord + possessor.

- e.g. Bana + ba + ntate
  - children of father
  - Father's children

See the appendix for a table of class bound possessive concords.
UNIT III : WHERE DO YOU COME FROM?

1. Dialogue

Thabang : U tsoa kae? Thabang : Where do you come from?
Neo : Hona joale? Neo : No?
Thabang : E, hona joale Thabang : Yes, now.
Neo : Ke tsoa ofising Neo : I come from the office; and where do you come from?
Uena u tsoa kae? Thabang : I come from lunch

Thabang : Ke tsoa lijong

Neo : U ea kae? Neo : Where are you going?
Thabang : Ke ea posong Thabang : I am going to the post
Ke ilo posa lengolo Office to post a letter

Neo : Lengolo le ea kae? Neo : Where is the letter going?
Thabang : Lengolo la ea Germany/Jermame Thabang : The letter is going to Germany. Good-bye.
Sala hantle

2. Dialogue

Thabo : U ea kae ausi? Thabo : Where are you going sister?
Puleng : Ke ea bankeng Puleng : I am going to the bank
Thabo : U ilo etsa eng? Thabo : What are you going to do?
Puleng : Ke ilo ntša chelete Puleng : I am going to withdraw money
Thabo : U ilo ntša bokae? Thabo : How much are you going to withdraw?
Puleng : Ke ilo ntša M50 Puleng : I am going to withdraw M50, and where are you going?
Uena u ea kae?

Thabo : Ke ea mosebetsing Thabo : I am going to work
Puleng : U sebetsa kae? Puleng : Where do you work?

Thabo : Ke sebetsa Peace Corps ofising Thabo : I work at the Peace Corp. Offices
Puleng : U sebetsa le mang? Puleng : With whom do you work?
Thabo : Ke sebetsa le Thembi Thabo : I work with Thembi

Explication Unit III

I. Verb Conjugation

Ke tsoa posong I come from the Post Office
Ke ea bankeng I am going to the bank

U tsoa lijong He is from lunch
U ea mosebetsing He is going to work

O tsoa Maseru He is from Maseru
O ea Leribe He is going to Leribe

BEST COPY AVAILABLE 27
Re tsoa posong  
Re ea bankeng  
Le tsoa lijong  
Le ea mosebetsing  
Ba tsoa Maseru  
Ba ea Leribe  

**II. Locatives**

<table>
<thead>
<tr>
<th>Banka</th>
<th>Bank</th>
<th>Bankeng</th>
<th>at the bank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mosebetsi</td>
<td>work</td>
<td>Mosebetsing</td>
<td>at work</td>
</tr>
<tr>
<td>Poso</td>
<td>Post office</td>
<td>Posong</td>
<td>at the post office</td>
</tr>
<tr>
<td>Ofisi</td>
<td>Office</td>
<td>Ofising</td>
<td>at the office</td>
</tr>
<tr>
<td>Hotele</td>
<td>Hotel</td>
<td>Hoteleng</td>
<td>at the hotel</td>
</tr>
<tr>
<td>Lebenkele</td>
<td>Shop</td>
<td>Lebenkeleng</td>
<td>at the shop</td>
</tr>
<tr>
<td>Lapa</td>
<td>Home</td>
<td>Lapeng</td>
<td>at home</td>
</tr>
<tr>
<td>Sepetiele</td>
<td>Hospital</td>
<td>Sepetiele</td>
<td>at the hospital</td>
</tr>
<tr>
<td>Baesekopo</td>
<td>Cinema</td>
<td>Baesekopong</td>
<td>at the cinema</td>
</tr>
<tr>
<td>Sefofane</td>
<td>'plane</td>
<td>Sefofaneng</td>
<td>at the 'plane</td>
</tr>
</tbody>
</table>

**III. Negatives**

<table>
<thead>
<tr>
<th>Ke ea bankeng</th>
<th>I am going to the bank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ha ke ee bankeng</td>
<td>I am not going to the bank</td>
</tr>
<tr>
<td>Re tsoa moketeng</td>
<td>We come from a party</td>
</tr>
<tr>
<td>Ha re tsoe moketeng</td>
<td>We do not come from a party</td>
</tr>
<tr>
<td>Re ruta sekolong</td>
<td>We teach at school</td>
</tr>
<tr>
<td>Ha re ruta sekolong</td>
<td>We don't teach at school</td>
</tr>
<tr>
<td>U sebetse ofising</td>
<td>He works at the office</td>
</tr>
<tr>
<td>Ha u sebetse ofising</td>
<td>He does not work at the office</td>
</tr>
<tr>
<td>Ba lula hoteleng</td>
<td>They stay at the hotel</td>
</tr>
<tr>
<td>Ha ba lule hoteleng</td>
<td>They do not stay at the hotel</td>
</tr>
<tr>
<td>Re noa bareng</td>
<td>We drink at the beerhall</td>
</tr>
<tr>
<td>Ha re noe bareng</td>
<td>We do not drink at the beerhall</td>
</tr>
</tbody>
</table>
Re tsoa mosebetsing  We are from work
Ha re tsoe mosebetsing We are not from work.

Re ea lijong  We are going for meals
Ha re ee lijong  We are not going for meals

Re tsoa joaleng  We are from a drinking party
Ha re tsoe joaleng  We are not from a drinking party

Le sebetsa Roma  You work at Roma
Ha le sebetse Roma  You do not work at Roma

Ba lula Maseru  They stay in Maseru
Ha ba lule Maseru  They don't stay in Maseru

Re ea baesekopong We are going to the cinema
Ha re ee baesekopong We are not going to the cinema

Re tsoa teeng  We come from tea
Ha re tsoe teeng  We are not coming from tea

Ke ea toropong  I am going to town
Ha ke ee toropong  I am not going to town

IV. More Negatives

Ke ilo posa lengolo  I am going to post a letter
Ha ke eo posa lengolo I am not going to post a letter

Re ilo posa lengolo  We are going to post a letter
Ha re eo posa lengola We are not going to post a letter

U ilo reka koae  He is going to buy cigarettes
Ha u eo reka koae  He is not going to buy cigarettes

Le ilo reka koae  You are going to buy cigarettes
Ha le eo reka koae  You are not going to buy cigarettes

O ilo ntša chelete  He is going to withdraw money
Ha a eo ntša chelete  He is not going to withdraw money

Ba ilo ntša chelete  They are going to withdraw money
Ha ba eo ntša chelete  They are not going to withdraw money
GRAMMATICAL NOTES

ilo means "going to do"
e.g. Re ilo nosa
We are going to drink

Locative markers used in this unit can be summarized in the following formula:
LOC ⇒ ho- ∼ ha- ∼ ng- ∅

i. Locative marker ho- means to a person
e.g. Ke ea ho Mimi
I am going to Mimi

ii. ha- means at, to, from a place of:
e.g. Ba tsosa ha Tseboho
They come from Tseboho's place
Re dula ha Bob
We stay at Bob's place

iii. -ng can be suffixed to practically every noun with the exception of kinship terms (nouns from classes 1a and 2a), place names like Leribe, and nouns which do not take locative markers at all.

iv. ∅ is a zero locative marker which means the following words do not take locative markers: leoa, lefo, lekgotla, sepetele, Chicago

We may add a final note that while a language like English uses prepositions, Sesotho uses locative markers instead:
e.g. Drew o dula toropong
Drew stays in town

ACTIVITIES

Write and act out an original dialogue including greetings, introductions and directions.

BEST COPY AVAILABLE
UNIT IV : WHERE IS YOUR HOME?

1. Dialogue
Thabo : Khotso Neo!  Greetings Neo!
Neo : Lumela Thabo!  Greetings Thabo!
Thabo : Ho joang kajeno?  How is it today?
Neo : Hoa loka  It is fine/OK
Thabo : Ke mang eo?  Who is this?
Neo : Ke motsoalle oe ka, John  He is my friend, John
Thabo : Hahabo John ke kae?  Where is John's home?
Neo : Hahabo John ke Amerika  His home is in America
Thabo : Na John o bua Sesotho?  Does John speak Sesotho?
Neo : E oa se bua  Yes ye speaks it

Questions
1. Thabo o bua le mang?  With whom is Thabo speaking?
2. Motspalle oe Neo ke mang?  Who is Neo's friend?
3. Hahabo John ke kae?  Where is John's home?
4. Na John o bua Sesotho?  Does John speak Sesotho?
5. Ho joang kajeno?  How is it today?
6. Ke mang eo?  Who is this?

2. Dialogue
Neo : Lumela John!  Greetings John!
John : Lumela ntate  Greetings father
Neo : Haeno ke kae?  Where is your home?
John : Haeso ke Amerika  My home is in America
Neo : Amerika ho kae?  Where in America?
John : New York  New York
Neo : Na u Mosotho?  Are you a Mosotho?
John : E-e, ke lekhoa  No, I am a white person
Neo : Emfa u bua Sesotho hantle But you speak Sesotho well
John : Kea leboha, emfa ke bua  Thank you, but I speak
    Sesotho hanyane feela  Sesotho just a little

Questions
1. John o bua le mang?  With whom is John speaking?
2. Hahabo John ke kae?  Where is John's home?
3. Uena, haeno ke kae?  You, where is your home?
4. Amerika ho kae?  Where in America?
5. Na John, ke Mosotho?
6. Yena u Mosotho?
7. John o bua Sesotho joang?
8. Uena u bua Sesotho joang?

Is John a Mosotho?
You, are you a Mosotho?
How does John speak Sesotho?
How do you speak Sesotho?

Explication Unit IV
1. Drill

Haeno ke kae?
Where is your home?
Haeso ke Amerika
My home is in America

Haeso ke kae?
Where is my home?
Haeno ke Morija
Your home is in Morija

Hahabo ke kae?
Where is her/his home?
Hahabo ke Qacha
His/her home is in Qacha

Hahabo lona ke kae?
Where (pl) is your home?
Hahabo rona ke LA
Our home is in LA

Hahabo rona ke kae?
Where (pl) is our home?
Hahabo lona ke Nambia
Your (pl) home is in Nambia

Hahabo bona ke kae?
Where (pl) is their home?
Hahabo bona ke Lesotho
There home is in Lesotho

2. Verb Conjugation

‘Na ke bua Sesotho
I speak Sesotho
Rona re bua Sesotho
We speak Sesotho

Uena u bua Sesotho
You (sing) speak Sesotho
Lona le bua Sesotho
You (pl) speak Sesotho

Eena o bua Sesotho
He/she speaks Sesotho
Bona ba bua Sesotho
They speak Sesotho

REVIEW : UNITS I - IV

Tankiso : Lumela ausi!
Greetings sister!
Pulane : Lumela ngoaneso!
Greetings brother!
Tankiso : U phela joang kajeno?
How are you today?
Pulane : Ke phela hantle
I am well
Uena u phela joang?
How are you?
Tankiso: Ke phela hantle
Pulane: U tsoa kae?
Tankiso: Ke tsoa ofising
    Uena u tsoa kae?
Pulane: Ke tsoa Maseru
Tankiso: Ke bo-mang bao?
Pulane: Ke Baithaopi
Tankiso: Hahabo bona ke kae?
Pulane: Hahabo bona ke Amerika
Tankiso: Mabitso a bona ke bo-mang?
Pulane: Ke Jim le Sue
Tankiso: Ba lula kae?
Pulane: Ba lula Mohale's Hoek
Tankiso: Ba sebetsa kae?
Pulane: Ba sebetsa Mafeteng
Tankiso: Ba bua Sesotho?
Pulane: E, baase bua?
Tankiso: Kea bona
    Ba rata ho lula Lesotho?
    Do they like living in Lesotho?
Pulane: E, ba rata Lesotho haholo
    Yes, they like Sesotho a lot
Tankiso: Ke hantle ausi oa ka
    Fine my sister
    Ke tsamaea
    I am going
Pulane: Tsamaea hantle!
Tankiso: Sala hantle
    Stay well

Questions
1. Tankiso o bua le mang? With whom is Tankiso speaking?
2. Tankiso le Pulane ba bona mang? Who do Tankiso and Pulane see?
3. Hohalo baithaopi ke kae? What is the Volunteers' home country?
4. Mabitso a baithaopi ke bo mang? What are the Volunteers' names
5. Jim le Sue ba tsoa kae? Where do Jim and Sue come from?
6. Ba lula kae? Where do they stay?
7. Ba sebetsa kae? Where do they work?
8. Na ba bua Sesotho? Do they speak Sesotho?
UNIT V: I SHALL/WILL GO TOMORROW

1. Dialogue Apole le Banana (Apple and Banana as names)
A: Nako ke mang? What time is it?
B: Ke 7.30 am It is 7.30 am
A: Ntate o Kae? Where is father?
B: O robetsa He is asleep
A: O tla tsoha neng? When is he going to get up?
B: Mohlomong o tla tsoha ka 8.30 Perhaps he will get up at 8.30
A: Hobaneng? Why?
B: Hobane ha a ee mosebetsing kajeno Because he is not going to work toa.
A: Ntate o tla ea kae kajeno? Where will father go today?
B: O tla ea toropong He will go to town
A: Na o tla sebetsa? Will he work?
B: E, empa o tla sebetsa lapeng Yes, but he will work at home
A: O tla ea ofising neng? When will he go to the office?
B: O tla ea ofising hosane He will go to the office tomorrow

Questions
1. Apole o bua le mang? To whom is Apple talking?
2. Ntate o etsa eng? What is father doing?
3. Ntate of tla tsoha neng? When will father get up?
4. Ntate of tla tsoha ka nako mang? At what time will father get up?
5. Hobaneng ntate a tsoha ka 8.30? Why does father wake up at 8.30?
6. Ntate of tla ea toropong kanjno? Will father go to town today?
7. Ntate o tla sebetsa kajeno? Will father work today?
8. Na ntate o tla ea ofising? Will father go to the office?

2. Dialogue Lebekere le Kopi (Mug and Cup as names)
L: Baithaopii ba kae? Where are the volunteers?
K: Na ke tsebe I don't know
L: Na ba fihile? Have they arrived?
K: Na ke kholoe I don't believe
L: Ba tla fihla neng? When are they going to arrive?
K: Ba tla fihla kajeno bosi They will arrive today at night
L: Ba tla robala ka? Where are they going to sleep?
K: Ba tla robala Hilton Hotel They will sleep at the Hilton Hotel
L: Na ba tla ea Thaba Boso? Will they go to Thaba Boso?
K : E, ba tla ea
L : Ba tla ea neng?
K : Ba tla ea hosane
L : Ba tla khutla neng?
K : Ha ke tsebe

Questions

1. Lebekere o bua le mang?  To whom are you talking?
2. Na baithaopi ba fihlie? Are the volunteers arrived?
3. Ba tla fihla neng? When will they arrive?
4. Na baithaopi ba tla robala Victoria Hotel? Are the volunteers going to sleep at the Victoria Hotel?
5. Baithaopi ba tla ea Thaba Bosiu neng? When will the volunteers go to Thaba Bosiu?
6. Ba tla khutla neng Thaba bosiu? When will they return from Thaba Bosiu?

Explication Unit V

1. Verb Conjugation

Ke ea bankeng
Ke tla ea bankeng
I am going to the bank
I shall go to the bank

Re ruta sekolong
Re tla ruta sekolong
We teach at school
We will teach at school

U sebetsa ofising
U tla sebetsa ofising
You work at the office
You will work at the office

Ba lula hoteleng
Ba tla lula hoteleng
They stay at the hotel
They will stay at the hotel

Re noa bareng
Re tla noa bareng
We drink at the beerhall
We will drink at the beerhall

Le ea lijong
Le tla ea lijong
You are going for meals
You will go for meals

O sebetsa Roma
O tla sebetsa Roma
He works in Rome
He will work in Rome

Ha ke ee bankeng
Ha ke tlo ea bankeng
I am not going to the bank
I shall not go to the bank

Ha re ruta sekolong
Ha re tlo ruta sekolong
We do not teach at school
We will not teach at school

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Ha u sehetse ofising
Ha u tlo sebetsa ofising
You do not work at the office
You will not work at the office

Ha ba lule hoteleng
Ha ba tlo lula hoteleng
They do not stay at the hotel
They will not stay at the hotel

Ha re no tareng
Ha re tlo no tareng
We do not drink at the beerhall
We will not drink at the beerhall

Ha le eelijong
Ha le tlo ea lijong
You are not going for meals
You will not go for meals

Ha a sehetse Roma
Ha a tlo sebetsa Roma
He does not work in Rome
He will not work in Rome

2. **Time**

**Monday**

Mantaha
Labobeli
Labororo
Labone
Labohlano
Moqebelo
Sontaha

**Tuesday**

Ka Mantaha
Ka Labobeli
Ka Labororo
Ka Labone
Ka Labohlano
Ka Moqebelo
Ka Sontaha

**Wednesday**

**Thursday**

**Friday**

**Saturday**

**Sunday**

**When will they arrive?**

**When will they return?**

Ka Labone
Ka Mantaha
Ka Sontaha
Ka Moqebelo
Ka Labobeli
Ka Labohlano
On Thursday
On Monday
On Sunday
On Saturday
On Tuesday
On Friday

**Very early**

**At midday**

**Late afternoon**

**Dusk**

**At midnight**

Ka meso
Motšeare
Mantsiboea
Ka shoalane
Ka khitla

**When will they get up?**

**When will they sleep?**

Ka meso
Hoseng
Motšeare
Mantsiboea
Ka shoalane
Ka khitla

**Very early**

**In the morning**

**In the afternoon**

**In the evening**

**At night**

**Very early**
Nako
Nako e tlang
Nakong e tlang
Ka nako e tlang
Beke
Beke e tlang
Bekeng e tlang
Ka beke e tlang
Khoeli
Khoeli e tlang
Khoeling e tlang
Ka khoeli e tlang
Selemo
Selemo se tlang
Selemong se tlang
Kaselemo se tlang
Re tla bua neng?
Ka nako e tlang
Bekeng e tlang
Ka khoeli e tlang
U tla khutla neng?
Ka beke e tlang
Khoeling e tlang
Selemong se tlang

3. Dialogue

Papa le Mороho (Papa and Moroho as names)
P : U ea kae?  Where are you going?
M : Hona joale?  Now?
P : E  Yes
M : Ka ea bankeng  I am going to the bank
P : U tla ea neng Thaba Tseka?  When will you go to Thaba Tseka?
M : Ke tla ea hosane hoseng  I will go tomorrow morning

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Questions
1. Papa o bua le mang?  
   To whom is Papa talking?
2. Moroho o ea kae?  
   Where is Moroho going?
3. Moroho o tla ea neng Thaba Tseka?  
   When will Moroho go to Thaba Tseka?
4. O tla palama eng?  
   What will he use for transport?
5. Moroho o tla khutla neng?  
   When will Moroho come back?
6. O tla khutla ka eng?  
   What will be his return transport?
7. Papa o ea kae?  
   Where is Papa going?
8. O tsamae ka eng?  
   What is his transport?
9. Koloi ea Papa e kae?  
   Where is Papa's car?
10. Nako ke mang bona joale?  
   What time is it now?

CULTURAL NOTES

It is often said that Basotho have no sense of time. We just want to mention that a Mosotho's concept of time is tied up with his culture. It is considered rude for a Mosotho to walk past someone he knows without stopping and engaging in small talk. If one is going to a meeting, one is bound to be late.

The situation is changing, especially in towns. More and more, we hear people exchanging greetings across the street (without stopping):

  O phela joang?
  Ke tatile!
  Be tla u bona.

This is very encouraging since we are constantly reminded that "cime is money".

GRAMMATICAL NOTES

Unit V introduces the future tense. The tense marker is tla in the positive and tlo in the negative.
UNIT VI: I HAVE THREE CHILDREN

1. Dialogue


Re na le bana ba bararo; barali ba babeli le mora a le mong. Mabitso a barali ba rona ke Palesa le Mphonyane. Lebitso la mora oa rona ke Mpho.


My name is 'Mampho Lesia. I am a married woman. I have a husband. My husband is Phaphama, Phaphama Lesia. My husband is a Sotho person; I am also a Sotho person. We stay at Qacha's Nek. We don't stay at Maseru.

We have three children; two daughters and one son. The names of our daughters are Palesa and Mphonyane. Our son's name is Mpho.

Mpho and Mphonyane are twins. They are one year old. They are young. Palesa is five years old. Palesa is the elder sister of Mpho and Mphonyane. Mpho and Mphonyane are younger than Palesa.

Questions

1. Fane ea 'Mampho ke mang? What is 'Mampho's surname?
2. Monna oa 'Mampho ke mang? Who is 'Mampho's husband?
3. 'Mampho le Phaphama ba lula kae? Where do 'Mampho and Phaphama stay?
4. Ba na le bana? Do they have children?
5. Ba na le bana ba ba kae? How many children do they have?
6. Ba na le barali ba bakae? How many daughters do they have?
7. Ba na le bara ba bakae? How many sons do they have?
8. Lebitso la mora oa bona ke mang? What is their son's name?
9. Mabitso a barali ba bona ke bo-mang? What are their daughters' names?
10. Palesa o na le lilemo tse kae? How old is Palesa?
11. Mpho le Mphonyane baena le lilemo tse kae? How old are Mpho and Mphonyane?
12. Na, Mpho le Mphonyane ke mafahl? Are Mpho and Mphonyane twins?
1. Ke na le mosali
Ke na le basali
U na le monna
Le na le banna
O na le khaitselel
Ba na le likhaitsel

I have a wife
We have wives
She has a husband
You have husbands
He has a sister
They have sisters

2. Ha ke na mosali
Ha re na basali
Ha u na monna
Ha le na banna
Ha a na mora
Ha ba na bara

I have no wife
We have no wives
You have no husband
You have no husbands
He has no son
They have no sons

Bisologue
Ke na le basoali ('m'e le utare). Batsoali baka ka na le bana ba leshome. Ba na le bara ba bahano le barali ba bahano. 'Na ke ngoana ao hone empak sek o mora ao bobeli. Ke nyetse. Ke na le basali ba babeli. Mosali e mohole ke 'Mabatho. Mosali e moholome ke 'Malerato. 'Mabatho o na le bana ba babeli; ke barali. Mabitso a bona ke 'Namokete le Puleng. 'Malerato o na le bana ba barato; batali ba babeli le mora a le mong. Mabitso a barali ke Kutloisiso le Keitumetse. Lebitso la mora ke Tumi. Tumi ke moholoane ao Kutloisiso le Keitumetse.

I have parents (mother and father). My parents have ten children. They have five daughters and five sons. I am their fourth child, but the second son. I am married. I have two wives. The elder wife is 'Mabatho. The younger wife is 'Malerato. 'Mabatho has two children, they are daughters. Their names are 'Namokete and Puleng. 'Malerato has three children; two daughters and one son. The daughters' names are Kutloisiso and Keitumetse. The son's name is Tumi. Tumi is an elder brother of Kutloisiso and Keitumetse.

My name is Mohahlula, Mohahlula Lithota. My home is far away.
Questions
1. Fane ea Mohlahla ka ke mang? What is Mohlahla’s surname?
2. Na Mohlahla o na le batsoali? Has Mohlahla any parents?
3. Batsoali ba hae ba na le bana ba bakae? How many children do his parents ha
4. Na Mohlahla o nyetse? Is Mohlahla married?
5. O na le basali ba bakae? How many wives has he got?
6. Basali e mholo e ke mang? Who is the elder wife?
7. Basali e mholo o na le bana ba bakae? How many children has the elder wife?
8. ‘Malerato o na le bana ba bakae? How many children has ‘Malerato?
9. O na le bana ba bakae? How many son’s has she got?
10. Habiso a barali ba ‘Malerato ke bo-meng? What are the names of ‘Malerato’s
inherited?
11. Lebitso la mora ke mang? What is the son’s name?
12. Hababo Mohlahla ka ke kae? Where is Mohlahla’s home?

Review 1
Change these sentences to the negative. Follow the example:
e.g. (a) O ea posong ka mehla Ha a ee posong ka mehla
     (b) Kea bue Ha ke bue

1. Ke ea lebenkeleng
2. Re batla ho ea hoteleng
3. Ke na le chelete
4. U phela hantle
5. Les robala
6. Ga tsoha
7. O na le mosali
8. Rea tumela
9. Bo ‘me ba batla chelete
10. Palesa o bua Sesotho
11. Basanyana ba na le lilemo tse 10
12. Ua reka
13. Ke posa lengolo
14. U ea kerekeng ka Sontaha
15. Ba kena sekolo
16. O ea bankeng
17. Ausi o na le buka
18. Le tseba Mark
19. Ua sebetsa
20. Ba rata ho ea tlelaseng
21. O ruta Sepanishi
22. Le ea lebenkeleng hosane
23. Re ea lapeng
24. Ke bona Teboho
Review
Answer these questions in full sentences in Seotho. Follow the example
e.g. Ulula kae? Ke lula Qacha's Nek

1. U phela joang?
2. U kae?
3. U tschile joang?
4. Le robotse jaong?
5. U hlotse joang?
6. Ho joang?
7. Haeno ke kae?
8. Ulula kae?
9. U sebetsa kae?
10. Lebitso la hau u mang?
11. U ea kae?
12. U tsoa kae?
13. U tiche? (Answer in the negative)
14. U ruta eng?
15. Na u bua Sesothe?
16. Na u rata Lesotho?
17. Na u nyetsoe? (Answer in the negative)
18. U batla ho ea kae?
19. U rata ho ea tantseng?
20. U il'o reka eng?

Cultural Notes
If you are married, you will be asked how many children do you have.
Rural Basotho will find it strange for you to be married with no children.
Families live together - the extended family applies here. The children
in the household do not necessarily belong to the parents in the house.
It is very common to look after the children of ones relatives.

Grammatical Notes
1. Unit VI introduces kinship terms which are in fact nouns from classes
   1a and 2a. Further, a different kind of possession is introduced.
   e.g. Ke na le koloi I have a car
   One may be said to own/possess a car in this sense. However, when we
   look at cases like:
   Ke na le mosali I have a wife
   the situation changes. We seem to be talking more of association
   here rather than possession or ownership.
ACTIVITIES

Write about your family - your parents and how many children they have. Where they all are and what they do.
UNIT VII: BIRTHDAY PARTY

1. Passage


Tomorrow is Thabo’s birthday party. "Mathabo will celebrate. The women will cook a lot of food. People will eat porridge, vegetables, meat, rice, pumpkin, fat-cakes and cakes. This is delicious food. They will drink beer, tea and ginger beer.

The party will start at 10 in the morning. Before lunch, the women will work. After lunch the women will sing. The party will stop at 6 pm.

Questions
1. Hosane ke mokete ca eneng?
2. Ke mang ea tla etsa mokete?
3. Basali ba tla pheha eneg?
4. Batho ba tla ja eng?
5. Batho ba tla noa eng?
6. Mokete o tla qala ka kiko mang?
7. Basali ba tla bina neng?
8. Mokete o tla fela neng?

2. Passage


It is the day for the party. Nec is going to Thabiso’s house. They are going to the party together. They arrive at the party at 10. They are hungry and thirsty. They sit on a chair in the house. "Mathabo brings
food. They eat delicious food, they drink beer and listen to songs. They are very happy and satisfied. They went away at 11 pm. They arrived home tired and they slept peacefully.

Questions
1. Ka jene ke letsatsi la eng?
2. Neko ea ka?
3. Neo le Thabiso ba ea ka?
4. Ba tla fihla neng moketeng?
5. Na ba lapile?
6. Ba lula ka?
7. Ba mamela eng?
8. Na ba soabile?
9. Ba tsamaa neng?
10. Ba robala joa?

What day is today?
Where is Neo going?
Where are Neo and Thabiso going?
When will they arrive at the party?
Are they hungry?
Where did they sit?
What did they listen to?
Are they sad?
When did they leave?
How did they sleep?

Vocabulary
Re ja eng? What do we eat? Re ja lijo We eat food
Re nos eng? What do we drink? Re nos lino We drink drinks
Litholana Fruit Liho Tse Ling Other Foodstuffs
Apolo/Lipole apple/apples Chisi cheese
Lamunu/Lilamu orange/oranges Mahe eggs
Perekisi/Liperekisi peach/peaches Hlapi fish
Banan/Libana banana/bananas Botoro butter
Pere/Lipere pear/pears Jama jam
Apolokose/Liapolokose apricot/s Lipompong sweets
Lehapa/Mahapa watermelon/s Nama ea khomo beef
Morara/Merara grape/grapes Nama ea nikw mutton
Nama ea kholo chicken
Nama ea fariki pork
Nama ea poli goat

Maize meal
Maize meal
Wheat meal
Corn meal

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<th>Vegetables</th>
<th>Lino</th>
<th>Drinks</th>
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<td>Lebese</td>
<td>milk</td>
<td>Kopi/Likopi</td>
<td>cup/mugs</td>
</tr>
<tr>
<td>Lihoete</td>
<td>carrots</td>
<td>Mafi</td>
<td>sour milk</td>
<td>Khaba/Li</td>
<td>spoon/spoons</td>
</tr>
<tr>
<td>Eise</td>
<td>carrots</td>
<td>Mafi</td>
<td>sour milk</td>
<td>Poleiti/Li</td>
<td>plate/plates</td>
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<td>Kabeche</td>
<td>cabbage</td>
<td>Kofi</td>
<td>coffee</td>
<td>Thipa/Li</td>
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<td>Tamati</td>
<td>tomato</td>
<td>Biri</td>
<td>beer</td>
<td>Sekotolo/Li</td>
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<td>Boranti</td>
<td>broth</td>
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<td>Leshelehele</td>
<td>porridge</td>
<td>Wkho/Li</td>
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<td>spinach</td>
<td>Sopho</td>
<td>soup</td>
<td>Bortolo/Li</td>
<td>bottle/bottles</td>
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<td>Sopho</td>
<td>soup</td>
<td>Khalase/Li</td>
<td>glass/ glasses</td>
</tr>
<tr>
<td>Litapele</td>
<td>potatoes</td>
<td>Sopho</td>
<td>soup</td>
<td>Emera/Li</td>
<td>bucket/ buckets</td>
</tr>
</tbody>
</table>

| Lehekere/Mabekere | mug/mugs |

**Expressions**

Ke lapi I am hungry
Ke nyorile I am thirsty
Ke phonotse I have rested
Ke khatsetse I am tired
Ke thabile I am happy
Ke soable I am sad
Ke khotsofetse I am satisfied

U lapi You are hungry
U nyorile You are thirsty
U phonotse You are rested
U khatsetse You are tired
U thabile You are happy
U soable You are sad
U khotsofetse You are satisfied

U khotse You have not had enough

O lapi He is hungry
O nyorile He is thirsty
O phonotse He is rested
O khatsetse He is tired
O thabile He is happy
O soable He is sad
O khotsofetse He is satisfied
O khotse He has had enough

Ha lapa I am not hungry
Ha nyoroa I am not thirsty
Ha phomola I am not rested
Ha khatala I am not tired
Ha thaba I am not happy
Ha soaba I am not sad
Ha khotsofala I am not satisfied

Ha ua lapa You are not hungry
Ha ua nyoroa You are not thirsty
Ha ua phomola You are not rested
Ha ua khatala You are not tired
Ha ua thaba You are not happy
Ha ua soaba You are not sad
Ha ua khotsofala You are not satisfied

Ha ua khora You have not had enough

Ha a lapa He is not hungry
Ha a nyoroa He is not thirsty
Ha a phomola He is not rested
Ha a khatala He is not tired
Ha a thaba He is not happy
Ha a soaba He is not sad
Ha a khotsofala He is not satisfied

Ha a khora He has not had enough
CULTURAL NOTES

A "Mokete" is a feast to celebrate many events, e.g. wedding, ancestry commemoration, harvest celebration, when a baby is born, to prepare a tombstone. The feast usually takes a long time to prepare and all the people in the village will help in the preparation. An announcement for a feast is usually made verbally.

Besides food the activities at the "mokete" are drinking joala, singing and dancing. Types of food that can be found in a feast are slaughtered animals, papa, morobo, setampo, magebokoane and sometimes rice.

In slaughtering a cow Basotho usually used a spear and for a sheep and goat they use a knife. Most of them nowadays use a gun to kill a cow. The intestines are for women to eat whilst all other internal parts are for men only. The men will eat the head and feet of a cow, sheep, and goat. The slaughtering of an animal depends on the type of feast intended. A cow must definitely be used for ancestry commemoration and funeral services.

There are three types of joala: one is made from sorghum meal, corn (maize) meal, the other is made from pineapple, and the third from hops.

There will be lots of singing and dancing. Mohobelo, ntlamo, zokhibo are traditional dances. Mohobelo and ntlamo are for men and boys only; while zokhibo is for women and girls only. Singing is important to Basotho as it expresses happiness. Women dance and sing together as well as men do separately. Traditionally, men are supposed to sit on chairs or stones whilst women sit on the mats or floor. A feast may last for a whole day or night and people come and go as they please.

GRAMMATICAL NOTES

There is a group of verbs in Sesotho called Statives. These are verbs which are structurally marked for the perfect tense but used in the present continuous tense:

- e.g. Ba lapile <lapa + ile We are hungry
- Ba nyorile <nyoroa + ile They are thirsty

- ile is a perfect tense marker as in reka + ile > rekile

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ACTIVITIES

1. Make up a skit about 2 people in a restaurant having lunch or dinner. Include a waiter or a waitress. Perform for the other classes. OR

2. Make up a skit about a woman going shopping (include the shopkeeper and client) OR

3. Make up a skit about someone fixing dinner (the galloping Gourmet)?

4. Ask your language teachers if you have a traditional Sesotho meal. Then see if you can prepare some Basotho cooking yourselves.

5. Most importantly, use your Sesotho when visiting Basotho families at meal times, when eating out, when eating at the training site.

6. Assign yourselves certain hours when you speak only Sesotho. For example, one to three nights a week, have special Sesotho hours to speak only Sesotho.

7. Find Basotho recipes and share them with others. Try making steamed bread or joala.
UNIT VIII: CAN I HELP YOU?

1. Dialogue Puisamo Posong At the Post Office

Clerk: **Nka u thusa?**  Can I help you?
Teboho: **Ke kopa litempe tsa lengolo lena?** Where is it going to?
Clerk: **Lengolo lea ka?** By air or by sea?
Teboho: **Amerika** America
Clerk: **Ka sefofane kopa sekepe?** By air or by sea?
Teboho: **Ka sefofane** By air
Clerk: **E tla ba 31 lisenete Ke petho?** It will cost you 31 cents Is that all?
Teboho: **Nka letsetsa Maseru?** Can I ’phone Maseru?
Clerk: **U tseba nomoro?** Do you know the number?
Teboho: **E, ke 313871** Yes, it is 313871
Clerk: **Fono ea sebetsa.** The phone is working
Tlo o tla u thusa Come I will help you
Teboho: **Ke lebohile haholo** Thank you very much

Questions

1. **Teboho o kopa eng?** What is Teboho asking for?
   **Ke mang ea thusang Teboho?** Who helps Teboho
2. **Lengolo lea ka?** Where is the letter going to?
3. **Ka eng?** By what?
4. **E tla ba bokae?** How much will it cost?
5. **Ke petho?** Is that all?
6. **Teboho a ka letsetsa Maseru?** Can Teboho ’phone Maseru?
7. **Nomoro ke efeng?** Which is the number?
8. **Fono ea sebetsa?** Is the phone in good order?
9. **Clerk o thusa Teboho?** Is the clerk helping Teboho?

2. Dialogue Over the ’phone

Teboho: **Khotos ’M’e** Hello Madam
Thembi: **Khotso ausi** Hello sister
Teboho: **Na ke ofising ea Baithaopi? Is that the volunteers’ office?**
Thembi: **E, nka u thusa?** Yes, can I help you?
Teboho: **E, nka bue le ntate Brent? Yes, can I talk to Mr Brent?**
Thembi: **Tsoara joalo, ke mo bitse** Hold on, let me call him

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Teboho: Ho lokile

Thembi: Ntsaare! Brent ha eo! I'm sorry! Brent is not in!
0 ile toropong

(He re tsebe o tla khutla neng) We do not know when he will return.

Teboho: Ha ho na taba. Ak'u no belele hore ke tla letsa hape hosasa

Thembi: Ke hantle hape. I will phone again tomorrow.

That is fine.

Questions

1. Teboho o eetsang?
   What is Teboho doing?

2. O bua le mang?
   To whom is he talking?

3. Teboho o batla ho bua le mang?
   To whom does he want to talk?

4. Nkate Brent o teng?
   Is Mr. Brent in?

5. O ile kae?
   Where has he gone to?

6. O mo bolella e'ng?
   What does he tell him?

7. Teboho o tla letsa hape neng?
   When will Teboho 'phone again?

Verb Conjugation

I can talk
Re ka bua
We can talk

You can talk
Le ka bua
You can talk

He can talk
Ba ka bua
They can talk

Can I help you?

Nka bua le Brent? Can I talk to Mr. Brent?

Nka u thusa ka eng? What can I do for you?

Negative Form

I can talk
Nke ke ka bua
I will not talk

You can talk
U ke ka bua
You will not talk

He can talk
A ke ka bua
He will not talk

We can talk
Re ke re bua
We will not talk

You can talk
Le ke ke la bua
You will not talk

They can talk
Ba ke ke ba bua
They will not talk

I can work
Nke ke ka sebetsa I will not work

You can read
U ke ka bala
You will not read

He can write
A ke ka a ngola
He will not write

We can know
Re ke ka ra tseba He will not know

You can ask
Le ke ke la bota ssa You will not ask

They can call
Ba ke ka ba bota sa
They will not call
3. Ak'u

Ema  stand  Ak'u ene  Please stand up
Lula sit  Ak'u lule  please sit
Bue talk  Ak'u bue  please talk
Khanna drive  Ak'u khanne  please drive
Boella tell  Ak'u boella  please tell
Bitra call  Ak'u bitse  please call
Sheba look  Ak'u shebe  please look
Araba answer  Ak'u arabe  please answer

4. Ak'u

Fa! give!  Ak'u fe  please give  Ak'u mphe  Please give me
Boella! tell!  Ak'u boelle  please tell  Ak'u mpolelle  please tell me
Bitra! call!  Ak'u bitse  please call  Ak'u mpitse  please call me
Rata! love!  Ak'u rate  please love  Ak'u nthate  please love me
Thusa! help!  Ak'u thuse  please help  Ak'u nthuse  please help me
Kalima! borrow!  Ak'u kalime  please borrow  Ak'u nkalime  please borrow me
Bontsa! show!  Ak'u bontse  please show  Ak'u mponse  please show me
Ratu! teach!  Ak'u rute  please teach  Ak'u nthute  please teach me
Nka! take!  Ak'u nke  please take  Ak'u nkuke  please take me
Kopa! ask!  Ak'u kope  please ask  Ak'u nkope  please ask me
Reka! buy!  Ak'u reke  please buy  Ak'u ntheka! please buy for
Sheba! look!  Ak'u shebe  please look  Ak'u nshebe  please look at

5. Commandes

Kena! come in!  Bua haholo! speak up!
Bua Sesotho! speak Sesotho!  Ema hanyane! wait a minute!
Mamela! listen!  Tsamaa! go!
Botsa ausi! ask my sister!  Hana! refuses!
Phakisa! hurry up!  Bolella Thabo! tell Thabo!
Ja! eat!  Noa! drink!
Sheba! look  Qeta mosebetsi! finish the work!
Bitra Neo! call Neo!

Commande (plural)

Neo!  Neo le Mpho!
Lula fatse! sit down!  Lulang fatse! sit down!
Tsamaa hantele! go well!  Tsamaaeng hante! go well!
Sala ka khotso! stay in peace!  Salang ka khotso! stay in peace!
Etsa kofi!  make coffee!  Etsang kofi!  make coffee!
Tlo o koano!  come here!  Tlong koano!  come here!
Ema!  stand!  Emang!  stand!
Lumela!  greetings!  Lumelang!  greetings!
Bala!  read!  Balang!  read!
Bitsa!  call out!  Bitsang!  call out!

Polite command
Ak’u bontse  please show  Ak’u smontse  please show him
Ak’u bone  please look  Ak’u mmone  please see her
Ak’u botse  please ask  Ak’u mbotse  please ask him
Ak’u bitse  please call  Ak’u mbitse  please call her
Ak’u fe  please give  Ak’u nofe  please give him

Ak’u fane ka chelete  Please give others money
(re) Ak’u to fe chelete (us) Please give us money
(ba) Ak’u ba fe chelete (them) Please give them money
(mo) Ak’u mo fe chelete (him) Please give him money
(‘na) Ak’u mphe chelete (me) Please give me money

Commands (positive)
Ema motsotsoana!  Wait a minute/second!
Sheba!  Look!
Botsa ’M’le!  Ask mother!
Bolela!  Tell!
Tsoara joalo!  Hold on!
Phakisa!  Hurry up!

6. Feta
Ke rata Lesotho  I like Lesotho
Ke rata Amerika  I like America

Ke rata Lesotho ho feta Amerika  I like Lesotho more than America

Ke rata nama ea nku  I like mutton
Ke rata nama ea khomo  I like beef
Ke rata nama ea nku ho feta nama ea khomo  I like mutton more than beef

Ke rata Coke  I like Coke
Ke rata Pepsi  I like Pepsi
Ke rata Coke ho feta Pepsi  I like Coke more than Pepsi

Ke kopa ho feta!  Please may I pass!
Ak’u re ke feta!  Please may I pass!
Unit VIII - Review

1. Moqoqo - Ke batla ho u Tseba

Ranto: Luneia ausi, u phela joang?
PCV Mary: E ntace, ke phela hantle.
Ranto: Kea phela
Hana lebitso u mangu Ausi?
PCV Mary: 'le le Isaac?
Ranto: Ke batla ho u tseba
PCV Mary: 'Na ke batla ho u bolela lebitso laka
Ranto: Naa u nyetsoe?
PCV Mary: Ha se taba ea hau
Ranto: Haene ke kae?
PCV Mary: Ntsaorele Ntate, ke potlakile

Dialogue - I want to know you

Greetings sister, how are you?
Yes father, I'm fine.
And how are you?
I'm fine.
By the way, what is your name sister
What do you want to do with it?
I want to know you.
I won't tell you my name.
Are you married?
That is not your business.
You are bothering me.
Where is your home?
Excuse me father, I'm in a hurry

Lipotso

1. Mary o bua le mang?
2. Ranto o batlang?
3. Ranto o batla ho tseba Mary hobane'ng?
4. Mary o nyetsoe?
5. Ranto o mo khathatsa?
6. Mary o potlakile?
O rata ho bua le Ranto?

Questions

To whom is Mary talking?
What does Ranto want?
Why does Ranto want to know Mary?
Is Mary married?
Is Ranto bothering her?
Is Mary in a hurry?
Does she want to talk to Ranto?

2. Moqoqo - Ke kopa lipompong

Tholoana: Ke kopa lipompong!
PCV Nancy: Ha li eo ausi
Tholoana: Mphe chelete
PCV Nancy: Le euna ha e eo
Ha ke na chelete
Tholoana: Ak'u mphe senco feela
PCV Nancy: Ha ke sebetsa
Neo: Uena Tholoana, ke !lo
(school bolela 'm'e hore u tse friend of u kopa chelete ho makhooa
Tholoana: E-ea koana!

Dialogue - I am asking for sweets

I am asking for sweets!
There are no sweets sister
Give me money
There is none too
I have no money
Please give only one cent
I am not working
You Tholoana, I am going to
tell my mother that you are
busy asking for money from whites
Go away!

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Lipotso

1. Ke mang ea lumelisang Mary? Who is greeting Mary?
2. Ausi ke mang? Who is the sister?
3. Ke mang ea kopang lipompong? Who is asking for sweets?
4. Tholoana o kopa chelete ho mang? From whom is Tholoana asking for money?
5. Na Mary of fa Tholoana lipompong? Is Mary giving Tholoana sweets?
6. Neo ke mang? Who is Neo?
7. Neo o bua le mang? To whom is Neo talking?
8. Neo o il'o bolela en'e? What is Neo going to tell?

Lefa! pay! Ak'u lefe please ask Ak'u ntsefe please pay me
Phaha! look! Ak'u phhehe please look Ak'u mphhehe please look me
Feta! pass Ak'u fece please pass Ak'u mphete please pass me
Tsoarela! forgive Ak'u tsoarel le please forgive Ak'u tsoarel e please forgive me
Botsa! ask Ak'u botse please ask Ak'u mpetse please ask me

3. Mogoo

Teboho : Lumela Ntate Greetings father
PCV Jim : Lumela Vusi Greetings sister
Teboho : Lebitso la hau u mang? What is your name?
PCV Jim : Ke Jim. Uena u mang? I am Jim. Who are you?
Teboho : Ke Teboho. U lula kae? I am Teboho. Where do you stay?
PCV Jim : Macelu West Macelu West
Teboho : Na u na le mosali? Do you have a wife?
PCV Jim : Ee ha ke na eena No, I do not have any
Teboho : U lula le mang? With whom do you stay?
PCV Jim : Ke lula le Pomaiku Pule! I stay with Pomaiku Pule
Teboho : Hao, le lula le le babeli feela! Oh, the two of you only!
PCV Jim : E, re babeli feela Yes, we are the only two
Teboho : U rohala le mang? With whom do you sleep?
PCV Jim : Ke le mong Alone
Teboho : Ke ea le uena. I am accompanying you
Ha re chaisa After working hours
PCV Jim : Hobane'ng? Why?
Teboho : Hobane ka u batla Because I want you
PCV Jim : Ha ke batele ho tsamaes le uena I don't want to go with you
Sala hantle Good bye
Lipotso

1. Jim o bua le mang?
2. Tebogo o botsang?
3. Jim o lula le mang?
4. Tebogo o batlang?

Cultural Notes

You can send letters and packages by air and sea from Lesotho. But remember when sending things home (by sea) your package cannot exceed 10 kilos. (If you bring a box over 10kg to the post office, they will ask you to go home and repack it.)

Making a telephone call usually takes a lot of time. If you're calling outside of Lesotho (to Botswana, Europe or United States for example) you must book the call in advance and wait for it to come in. It can be a matter of half an hour or many hours.

In most rural places you will rarely see a phone, except at some of the main shops or the post office. However, when you do use the phone it is important that you still practice the greeting.

Sometimes in small cafes, you may hear people saying Mphe Makoeny! instead of Ak'u mphe makoeny or Ke kopa makoeny. Be sure you use the polite form.

Grammatical Notes

Unit VIII introduces the potential, and the potential marker is ka.
e.g. Re ka bua Sesotho We can speak Sesotho

The potential can be used to express possibility, probability, permission or capability:
e.g. Le ka tramaes You may go
A ka 'na a fihla He might arrive
U ka Ngola libuka You can write books
Ba ka etsa ngona They may produce a child

There are two possible readings for the last example.
The second mood handled in this unit is the imperative. Sentences consisting of one or two words are used to give commands:

Emela! Listen!
Phakisa! Hurry up!
Tlokoano! Come here!
Lula fatse! Sit down!
-ng is always suffixed to verbs whenever two or more people are addressed:
e.g. Mamela  Mamelang
     Tsamaea  Tsamaeang
There is a way of expressing police commands by using Aku:
e.g. Lula fatse  Sit down
     Aku lula fatse  Please do sit down
     Robala  Sleep
     Aku robale  Please do sleep

Activities
1. Write either a short paragraph or a conversation about going to the post office. Do the same about making a phone call.
2. Make a list of all the things you can and can’t do in Sesotho. (Write sentences saying this)
e.g. Nka khanna koloi
3. Make a list of the things you like to do more than others or the things you can do better than others:
e.g. Nka khanna koloi ho feta sethuthuthu
     Re rata Lion ho feta Castle
4. Make a list of the things you want someone to do for you. (Use the form Ak’u) Ak’u nthuse. Make a list of the things you want someone to do for a friend Ak’u mo thuse.
UNIT IX : KE LAHLILE SENOTLOLO SA KA

1. Puisane

Tim : Ha re ee Bloem
Jan : Xeng?
Tim : Hona joale
Jan : Ho lokile
Tim : Na u hopotse pasepoto ea hau?
Jan : E, ke e hopotse
Tim : Ho lokile, ha re ee '?
Jan : Ema hannyane
Tim : Moloto ke eng?
Jan : Ke lahlile senotlolo sa ka
Tim : Ao! u se behile kae?
Jan : Ha ke hopole
Tim : Na u se behile holima tafole?
Jan : E-e, ha se eo
Tim : Na u shebile tlasa bethe ea hau? Did you look underneath your bed?
Jan : Ke shebile, ha ke se bone
Tim : Ke mohlolo! Pela fensetera ha se eo? This is funny. Is it not on the window?
Jan : Ha se eo ka 'nete
Tim : U shebile ka mora lemati?
Jan : Ke shebile hle!
Tim : U shebile ka hara mokotlana oa hau? Did you look in your pocket?
Jan : Banna! Ke sena, kea leboha

2. Dialogue

Tim : Let us go to Bloem
Jan : When?
Tim : Right now
Jan : It is fine.
Tim : Have you remembered your passport?
Jan : Yes, I have
Tim : Fine, let us go
Jan : Wait a second
Tim : What is the matter?
Jan : I have lost my key
Tim : Where did you put it?
Jan : I do not remember
Tim : Did you put it on the table?
Jan : No, it is not there
Tim : Did you look underneath your bed?
Jan : I have looked, I cannot see it
Tim : This is funny. Is it not on the window?
Jan : It is truly not there
Tim : Did you look behind the door?
Jan : I have looked, please!
Tim : Did you look in your pocket?
Jan : Man! Here it is, thank you

Lipotsa

1. Na Jan u hopotse pasepoto ea hae?
2. Ba ea ka?
3. Jan o lahlile eng?
4. Jan o shebile tlasa bethe?
5. Se teng pela setulo?
6. Jan o shebile holima tafole?
7. Se teng kaufi le fensetera?
8. Jan o shebile ka mora lemati?
9. Jan o fumane senotlolo sa hae kae?
Explication Unit IX

1. Perfect Tense
   bapala - baperse
   leka - lekle
   gala - galile
   fa - file
   khotla - khotlile
   ruka - rucile
   ithuta - ithutile
   ea - ile
   tsamae - tramale
   palama - palame

2. Negatives
   Ke baperse I have played Ha kea bapala I have not played
   Ke khotlile We have returned Ha rea khutla We have not returned
   U leka You have tried Ha uu leka You have not tried
   Le ithutile You have learnt Ha lea ithuta You have not learnt
   Ba tramale They have left Ha baa tsamae They have not left
   O sheba He has looked Ha aa sheba He has not looked

3. Object Conords
   Ke rekile masale I bought earrings Ke a rekile I bought them
   Ke bone mafahla We saw twins Re a bone We saw them
   O rekile mose She bought a dress O o rekile She bought it
   Ba fumane metsoalle They found friends Da e fumane They found them
   Le jele moroho You ate wild spinach Le o jele You ate it
   U ngote lengolo You wrote a letter U le ngote You wrote it

4. Statives
   Ke lapile (lapa) I am hungry
   Ke mametse (mamela) I am listening
   Ke apere (apara) I am dressed (over the shoulders)
   Ke tenne (tena) I am dressed (up to the waist)
   Ke nyorilo (nyoroa) I am thirsty
   Ke khathetse (kgathala) I am tired
   Ke robotse (robala) I am sleeping

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Ke lutcse (lula)  "am sitting"
Ke khotse (khora)  "am full assisted"
Ke chabile (chabile)  "am happy"
Ke swabile (swaba)  "am sorry/sad"
Ke tsofetse (tsofala)  "am old"
Ke chotse (thola)  "am quiet/silent"
Ke hloekile (hloeka)  "am clean"

REVIEW
1. Ke fumane buka ea hau
2. Ba jele moroho
3. Re palame sefofane
4. U rekile sethuthuthu
5. O rutile Science
6. Le buile Sefora
7. Ke lahiile senotlolo sa ka
8. Ba rekile biri
9. Re phehile lijo
10. O shebile eng?
11. Re noele joala
12. Ke bone kherebe ea hau
13. U ngotse lengolo
14. Ha rea bala mangolo
15. Ha lea qeta mosebetsi
16. Ha kea robala
17. Ha ua khathala?
18. Ha lea nyoroa?
19. Ke mmetse
20. Ke chele hampe!
UNIT X : O APERE ENG?

1. Puisano

Clerk : Nka u thusa ausi?
Nancy : E, ke batla ho reka mose o mocha/yes I want to buy a new dress
Clerk : U batla o motala?
Nancy : E-e. ha ke batla'mala ona
Clerk : U batla'mala ofe?
Nancy : Ke batla o mofubelu, o mosooho, I want a red, brown, white
   o mosoeu kapa o mosehla or yellow colour
Clerk : O mosooho ke ona
Nancy : Empa o maholo
Clerk : U apara o mokae
Nancy : Ke apara o mahareng
Clerk : O mosehla ke ona
Nancy : Ache! ona o mokhytsoane
Clerk : O mosoeu o joang?
Nancy : O lokile
Clerk : Lieta le tuku ke tse na bakeng
   sa ho mchisha
Nancy : Lieta tse na li nyana
   Tuku ke bokae?
Clerk : Ke 3 maluti
Nancy : Mose ona ke bokae?
Clerk : Ke 50 maluti
Nancy : Ache! ke soabile, liaparo
   tsa mona li turu
Clerk : Ho lokile ausi, tsamaea hantle

Dialogue

Clerk : Can I help you?
Nancy : I want to buy a new dress
Clerk : What colour do you want?
Nancy : I want a red, brown, white or yellow colour
Clerk : Here is a brown one
Nancy : But it is big
Clerk : What size do you wear?
Nancy : I wear a medium size
Clerk : Here is a yellow one
Nancy : Oh no! this one is too short
Clerk : How about a white one?
Nancy : It is fine
Clerk : Hear are shoes and a head scarf to match
Nancy : These shoes are small
   How much is the headscarf?
Clerk : It is M3
Nancy : How much is the dress?
Clerk : It is M50
Nancy : Oh no! I am disappointed,
   the clothes are very expensive here
Clerk : Fine sister, go well

Lipotsa

1. Nancy o batla ho reka eng?
2. O batla ho reka "mala o joang?"
3. Nancy o re mose o mosooho o joang?
4. Nancy o re o apara mose o mokae?
5. Nancy o re mose o mosehla o joang?
6. Nancy o rekile mose o joang?
7. Mose o mosoeu ke bokae?
8. Tuku ke bokae?
9. Na Nancy o thabile?
2. Verb conjugation

   a) O apara eng?  
      O apara kobo  She wears a blanket
      O apara baki  "  "  "  a jacket
      O apara jase  "  "  "  a coat
      O apara hempe  "  "  "  a skirt
      O apara mose  "  "  "  a dress
      O apara bolouse  "  "  "  a blouse
      O apara jesi  "  "  "  a jersey

   b) U tena eng?  What do you wear?
      U tena sekete  You wear a skirt
      U tena phenthili/bolumare  "  "  panties
      U tena borikhoe  "  "  pants

   c) Ke roala eng?  What do I wear?
      Ke roala lieta  I wear shoes
      Ke roala katiba  "  "  "  a hat
      Ke roala tuku  "  "  "  a headscarf
      Ke roala oache  "  "  "  a watch
      Ke rola likausu  "  "  "  socks
      Ke roala reng  "  "  "  a ring
      Ke roala masale  "  "  "  earrings
      Ke roala sefaha  "  "  "  a necklace

   d) Re fasa eng?  What do we wear?
      Re fasa chae  We wear ties
      Re fasa lebanta  "  "  belts

3. How many?

   1. Mocho a le mong  (1)
   3. Motsi o le mong  (1)
   5. Lehe le le leng  (1)
   7. Sefate se le seng  (1)
   9. Oache e le 'ngoe  (1)
  14. Borikhoe bo le bong  (1)
4. How many?
   Batho ba babeli (2)
   Metse e meraro (3)
   Mahe a mane (4)
   Lifa tse hlano (5)
   Lioache tse tseletseng (6)
   Marikhoe a supileng (7)
   Mase e nobeli (8)
   Likobo tse nobong (9)
   Malumare a leshome (10)

Grammatical Notes

There are very few adjective stems in Sesotho. These stems together with the class bound adjective concords appear in the appendix.
UNIT XI : U JEOA KE ENG? WHAT IS WRONG WITH YOU?

1. Puisano

Ngaka : Lula setulong ausi
Ausi Neo : Kea leboha ngaka
Ngaka : Molato ke eng?
Ausi Neo : Ha ke phelle hantle gnaka "I'm not well doctor"
Ngaka : Ho bohloko kae?
Ausi Neo : Ke tsoeroe ke sefuba, le "I have a sore chest, and"
hlooho e bohloko haholo = severe headache
Ngaka : U se ke oa khathatshe
Ausi Neo : Ke tla u fa ente
Ngaka : Ke tla u fa matsatsi a mane "I will give you four days"
Ausi Neo : Ke lefe bokae, ngaka?
Ngaka : Ke kopa M6.00
Ausi Neo : Chelete ke ena ngaka

Lipotse

1. Ausi Neo o bua le mang?
2. Ausi Neo o phela hantle?
3. Molato ke eng?
4. Ho bohloko kae?
5. O tsoeroe ke eng?
6. Ngaka e tla no fa eng?
7. O tla ja eng haholo?
8. Ha a tlo noa eng?
9. O tsoanetse ho eetsa eng?
10. O lefile ngaka bokae?

2. Puisano

Ngaka : Molato ke eng?
Nokuli : Ke kula
Ngaka : U jeoa ke eng?

Questions

1. To whom is Ausi Neo talking?
2. Is Ausi Neo healthy?
3. What is wrong?
4. Where does she feel pain?
5. From what is she suffering?
6. What will the doctor give to her?
7. What will she eat most?
8. What is it that she must not drink?
9. What is she supposed to do?
10. How much did she pay for treatment?

Dialogue

Ngaka : Molato ke eng?
Ausi Neo : I'm not well
Ngaka : U jeoa ke eng?
Ausi Neo : From what do you suffer?
Mokuli : Ke jeoa ke mala
Ngaka : A qalile neng'
Mokuli : Le tsositsese bosin
Ngaka : A u mathisa?
Mokuli : E, ke tsolla hampe
Ngaka : Na, a boholoko haholo?
Mokuli : Ache! a boholoko ka 'nete
Ngaka : Ke tla u fa norina ho
Mokuli : a boholoko ka 'nete
Ngaka : Ke tla u fa norina ho
Lipotso

1. Mokuli o tua le mang?
2. O jeoa ke eng?
3. Mala a qalile hoseng?
4. A mo tsositsese neng?
5. A mo mathisa?
6. Na mokuli o na le letsollo?
7. Na mala a hae a boholoko hanyane?
8. Ngaka e tla thibe a letsollo?
9. Bohloko bo tla fela joang?

Questions
To whom is the patient talking?
What is wrong with him/her?
Did the stomachache start in the morning?
When did it wake him up?
Are the bowels loose?
Does the patient have diarrhoea?
Is the stomach aching slightly?
Will the doctor stop the diarrhoea?
How will the pain stop?

Explication Unit XI

A) Ho boholoko kae?

Ho boholoko sefubeng leotong
hloohong
mpeng
maleng
tsobeng
seropeng
lethekeng
phatleleng
seretheng
menoa'ang
menong

I feel pain in the chest
foot
head
stomach
bowels
ear
thigh
waist
forehead
heel
teeth
B) Sefuba se boholoko
Leco se boholoko
Mloolo se boholoko
Malale se boholoko
Tsebe se boholoko
Serepe se boholoko
Lethaka le boholoko
Phatl le boholoko
Serepo se boholoko
Megoana o boholoko
Menoe a boholoko

The chest is painful
The foot is sore
The head is aching
The stomach is aching
The ear is aching
The thigh is painful
The waist is aching
The forehead is aching
The heel is painful
The toe is painful
The teeth are aching

C) Subjunctive

<table>
<thead>
<tr>
<th>Command</th>
<th>Polite Command</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phomola!</td>
<td>Rest!</td>
</tr>
<tr>
<td>Ja!</td>
<td>Eat!</td>
</tr>
<tr>
<td>Lula!</td>
<td>Sit!</td>
</tr>
<tr>
<td>Noa!</td>
<td>Drink!</td>
</tr>
<tr>
<td>Leboa!</td>
<td>Thank!</td>
</tr>
<tr>
<td>Lefa!</td>
<td>Pay!</td>
</tr>
<tr>
<td>Fa!</td>
<td>Give!</td>
</tr>
<tr>
<td>Boilela!</td>
<td>Tell!</td>
</tr>
<tr>
<td>Thusa!</td>
<td>Help!</td>
</tr>
<tr>
<td>Botsa!</td>
<td>Ask!</td>
</tr>
<tr>
<td></td>
<td>U phomole You must rest</td>
</tr>
<tr>
<td></td>
<td>U ja You should eat</td>
</tr>
<tr>
<td></td>
<td>U lula You should sit</td>
</tr>
<tr>
<td></td>
<td>U noe You should drink</td>
</tr>
<tr>
<td></td>
<td>U lebohe You should thank</td>
</tr>
<tr>
<td></td>
<td>U lefe You should pay</td>
</tr>
<tr>
<td></td>
<td>U fe You should give</td>
</tr>
<tr>
<td></td>
<td>U boilela You should tell</td>
</tr>
<tr>
<td></td>
<td>U Thusu You should help</td>
</tr>
<tr>
<td></td>
<td>U botsa You should ask</td>
</tr>
</tbody>
</table>

D) Negative Form

Positive

Ke phomole
U robale
A sebetse
Re noe
Le lebohe
Ba lefe
Koloi e tsamae
Lithuthuthu li eme
Seofane se fofe
Menoe a sebetse
Mose o roko

I should rest
Do asleep
Let him work
Let us drink
Do give thanks
Let them pay
Let the car go
Let the motorbikes stop
Let the plane fly
Let the teeth work
Let the dress by sewn

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Negative
Ke se phomole I should not rest
U se robale Do not sleep
A se sebotse Let him not work
Re se noa Let us not drink
Le se lebohe Do not give thanks
Ba se lefe Let them not pay
E se tsamaea Let it not go
Li se eme Let them not stop
Se se fofo Let it not fly
A se sebotse Let them not work
O se roko Let it not be seen
UNIT XII - O MAFUROLO

1. Vagogoa

Palesa: Na u tseba John?
Nancy: John ofe?
Palesa: Ea sebeletsang semong
Nancy: Oh! Kea mo tseba. O se a qetile selo se le seng Lesotho mona
Palesa: Bacho ba bang ba le "o lehlohonolo".
Nancy: Hobaneng?
Palesa: Hobane o fumane motsoalle ea lokileng
Nancy: Motsoalle ea lokileng?
Palesa: Ke Tseliso
Nancy: Na, ke moruti?
Palesa: Ha se moruti
Nancy: Ha se moruti
Palesa: Fens o ea karekeng
Nancy: Ke mehla
Palesa: Ho thoe o lokile, o bohlale, It is said he is kind, intelligent
Nancy: Ebile o matla
Palesa: Ha a botsoa ho hang
Nancy: Na, o motenya?
Palesa: Es, o mosesanyane
Nancy: Ke mothe e moholo?
Palesa: Ha a tsohala.
Nancy: Ha a khathasoe ke batho ba leratsa kapa ba khopo
Palesa: E mong le e mong o thabela ho 'moena
Nancy: Ke rata homo chakela
Palesa: Mang kapang a ka mo chakela
Nancy: Na, ke tla fumane kaminhelo e mofuthu!
Palesa: Ebhile

Zizuloa

Do you know John?
Which John
Who works at the cultivators
Oh! I know him. He has completed one year here in Lesotho already
Other people say "he is lucky/fortunate"
Why?
Because he has found a good friend
Who is that friend?
He is Tseliso
Is he a priest?
He is not a priest
He is just a regular church goer
It is said he is kind, intelligent and powerful
He is not lazy at all
He is industrious
Is he obese?
No he is slim
And tall
Is he an elderly person?
He is not old
He is still young
He is not disturbed by noisy or cruel people
Everybody is happy
to see him
I would like to pay him a visit
Will I receive a warm welcome?
Definitely
Lipotso

1. Palesa o bua le mang?
2. Ba bua ka mang?
3. John ofe?
4. O getile nako e kae mona Lesotho?
5. Na, John o leholohono?
6. Hobaneng?
7. Lebitso la motsoalle o hae ke mang?
8. Na, motsoalle o John ke tichere?
9. Tseliso o ea kerekgeng neng?
10. Hothoe o joang?
11. John o mosesanyane kapa o motenya?
12. Na, ke motho e monyenye?
13. Na, o mo khatsoanyane?
14. Ha a khatatsoe ke eng?
15. Ke mang ea thabelang ho 'mona?
16. Ke mang ea ratang ho mo chakala?
17. Ke mang ea ka mo chakelang?
18. Ea mo chakelang o tla fumana kamohelo e joang?

Questions

To whom is Palesa talking?
Who are they talking about?
Which John?
How long has he been in Lesotho?
Is John fortunate?
Why?
What is his friend’s name?
Is John’s friend a teacher?
What does Tsellat go to church?
From rumors, what is he like?
Is John obese?
Is he a young person?
Is he short?
What is it that does not bother him?
Who is happy to see him?
Who wants to pay him a visit?
Who can pay him a visit?
For the one who pays him a visit, what kind of welcome is he going to receive?

Moqopo

Enoa ke mang?

Rannete : Hana u tseba John?
Ramosa : E kea mo tseba
Rannete : Lena ke beenkele le o sebetsang ho lona
Ramosa : Ena ke neg?
Rannete : Ena ke ntle ea hae
Ramosa : Bana bana ke ba mang?
Rannete : Bana bana ke ba hae
Ramosa : Na ba kena sekolo?
Rannete : E, sena ke sekolo sa bona
Ramosa : Mosa ienoo ke a mang?
Rannete : Mosa ienoo ke a hae

Lebitso is hae ke 'Masentle
Ke mooki sepetelele

Dialogue

Who is this one?
By the way, do you know John?
Yes, I know him
This is the shop
where he works
What is this?
This is his house
Whose children are these?
These children are his
Are they attending school?
Yes, this is their school
Whose wife is this?
This wife is his
Her name is 'Masentle
She is a nurse at the hospital

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Ramosa: Ntate enoa ke mang?  
Rennete: Ke ntate Molemo - ke moahisani oa hae  
Ramosa: 'M'e enoa o sebetsa mona?  
Rennete: E, 'm'e enoa ke mosoheletsi oa hae  
Ramosa: Batho bana ba tsofetse  
Rennete: Ehile, ke nkholo ke ntate-moholo  
Ramosa: Ntate enoa eena o sebetsa eng?  
Rennete: Ntate Sam ke mokhani oo koloi Father Sam is a motor car driver

Lipotso

1. Rennete o bua le mang?  
2. Ba bua ka mang?  
3. John o sebetsa ka?  
4. Na, o na le ntlo?  
5. Na, o na le bana?  
6. Na, ba kena sekolo?  
7. Na, o na le mosali?  
8. Lebitso la mosali oa hae ke mang?  
9. Mosali oa hae ke eng?  
10. Sebetsa ka?  
11. Ntate Molemo ke mang?  
12. Na, John o na le mosoheletsi?  
13. Na, mosoheletsi oo John ke monna kapa mosali?  
14. John o na le nkholo?  
15. John o na le ntate moholo?  
16. Na, nkholo ke moholo ka?  
17. Ntate Sam o sebetsa eng?

Questions

To whom is Rennete talking?  
About whom are they talking?  
Where does John work?  
Does he own a house?  
Does he have children?  
Do they attend school?  
Is he married?  
What is his wife's name?  
What is his wife?  
Where does she work?  
Who is father Molemo?  
Does John have a servant?  
Is John's servant a man or a woman?  
Does John have a granny?  
Does John have a grandfather?  
Is his granny young?  
What is Father Sam's occupation?

Explication Unit XII

Singular

Ke mang ea sebetsa kwa temong?
Ke mang ea buang le Neo?
Ke mang ea sebetsang kwa mokete?
Ke mang ea khannang koloi?

Who works at the cultivators
Who is speaking to Neo?
Who is preparing a party?
Who is driving the car?
Ke mang ea rutang bana? Who is teaching the children?
Ke mang ea chusang Thabo? Who is helping Thabo?
Ke mang ea rekgang sethuthuthu? Who is buying a motorbike?
Ke mang ea lumelisang Mpho? Who is greeting Mpho?
Ke mang ea kulang? Who is not well?

Plural

Ke bo mang ba sebotsang? Who are working?
Ke bo mang ha buang? Who are talking?
Ke bo mang ba etsang? Who are preparing?
Ke bo mang ba khanang? Who are driving?
Ke bo mang ba rutang? Who are teaching?
Ke bo mang ba thusang? Who are helping?
Ke bo mang ba rekgang? Who are buying?
Ke bo mang ba lumelisang? Who are greeting?
Ke bo mang ba kulang? Who are sick?

3. Qualitatives

0 lehlohonomo He is fortunate Ke metsi I am wet
0 lokile He is kind Ke litsila I am dirty
0 bohlale He is intelligent U hloekie You are clean
0 matla She is powerful/strong U thata You are difficult
0 botsoa She is lazy 0 bonolo He is soft
0 mafclo-folo He is industrious U lenama You are slow
0 lerata She is noisy U sesotho You are dull/stupid
0 khopo He is cruel 0 mohono/mona She is jealous
0 leshano She is lying 0 mosa She is kindhearted
0 molemo He is good 0 sehloho He is cruel
0 bonolo He is polite 0 masene He is crafty
0 tsosote He is old 0 mohau She is graceful
0 malimabe She is unlucky/unfortunate 0 lihlong She is shy
0 mocha She is young 0 thotse He is quiet

4. Negative Form

Ke mang ea sa sebotseng? Who is not working?
Ke mang ea sa bueng? Who is not talking?
Ke mang ea sa etseng? Who is not doing?
Ke mang ea sa khanneng? Who is not driving?
<table>
<thead>
<tr>
<th>English</th>
<th>Lesotho Herero</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ke mang ea sa ruteng?</td>
<td>Who is not teaching?</td>
</tr>
<tr>
<td>Ke mang ea sa chuseng?</td>
<td>Who is not helping?</td>
</tr>
<tr>
<td>Ke mang ea sa rekeng?</td>
<td>Who is not buying?</td>
</tr>
<tr>
<td>Ke mang ea sa lumeliseng?</td>
<td>Who is not greeting?</td>
</tr>
<tr>
<td>Ke mang ea sa kuleng?</td>
<td>Who is not sick?</td>
</tr>
<tr>
<td>Ke bo mang ba sa sebetseng?</td>
<td>Who are not working?</td>
</tr>
<tr>
<td>Ke bo mang ba sa bueng?</td>
<td>Who are not talking?</td>
</tr>
<tr>
<td>Ke bo mang ba sa etseng?</td>
<td>Who are not doing?</td>
</tr>
<tr>
<td>Ke bo mang ba sa khanneng?</td>
<td>Who are not driving?</td>
</tr>
<tr>
<td>Ke bo mang ba sa ruteng?</td>
<td>Who are not teaching?</td>
</tr>
<tr>
<td>Ke bo mang ba sa thuseng?</td>
<td>Who are not helping?</td>
</tr>
<tr>
<td>Ke bo mang ba sa lumeliseng?</td>
<td>Who are not greeting?</td>
</tr>
<tr>
<td>Ke bo mang ba sa kuleng?</td>
<td>Who are not sick?</td>
</tr>
</tbody>
</table>

5. Negative Form

<table>
<thead>
<tr>
<th>English</th>
<th>Lesotho Herero</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ke lehlohonolo</td>
<td>I am fortunate</td>
</tr>
<tr>
<td>Re bohiale</td>
<td>We are clever</td>
</tr>
<tr>
<td>U matla</td>
<td>You are strong</td>
</tr>
<tr>
<td>Le botsoa</td>
<td>You are lazy</td>
</tr>
<tr>
<td>O mafolofolo</td>
<td>He is industrious</td>
</tr>
<tr>
<td>Be lerata</td>
<td>They are noisy</td>
</tr>
<tr>
<td>U khopo</td>
<td>You are cruel</td>
</tr>
<tr>
<td>O leshano</td>
<td>She is telling a lie</td>
</tr>
<tr>
<td>O molemo</td>
<td>He is good</td>
</tr>
<tr>
<td>U bonolo</td>
<td>You are polite</td>
</tr>
<tr>
<td>Le malimabe</td>
<td>You are unfortunate</td>
</tr>
<tr>
<td>Ba mona</td>
<td>They are jealous</td>
</tr>
<tr>
<td>U mosa</td>
<td>You are kindhearted</td>
</tr>
<tr>
<td>Ke sehloho</td>
<td>I am cruel</td>
</tr>
<tr>
<td>O masene</td>
<td>He is crafty</td>
</tr>
<tr>
<td>Re mohau</td>
<td>We are graceful</td>
</tr>
<tr>
<td>O lihlong</td>
<td>She is shy</td>
</tr>
<tr>
<td>U boi</td>
<td>You are a coward</td>
</tr>
<tr>
<td>Ke metsi</td>
<td>I am wet</td>
</tr>
<tr>
<td>Re litšila</td>
<td>We are dirty</td>
</tr>
<tr>
<td>U thata</td>
<td>You are difficult</td>
</tr>
<tr>
<td>O lenama</td>
<td>He is slow</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Lesotho Herero</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ha ke lehlohonolo</td>
<td>I am not fortunate</td>
</tr>
<tr>
<td>Ha re bohiale</td>
<td>We are not clever</td>
</tr>
<tr>
<td>Ha u matla</td>
<td>You are not strong</td>
</tr>
<tr>
<td>Ha le botsoa</td>
<td>You are not lazy</td>
</tr>
<tr>
<td>Ha a mafolofolo</td>
<td>He is not industrious</td>
</tr>
<tr>
<td>Ha ba lerata</td>
<td>They are not noisy</td>
</tr>
<tr>
<td>Ha u khopo</td>
<td>You are not cruel</td>
</tr>
<tr>
<td>Ha a leshano</td>
<td>She is not telling a lie</td>
</tr>
<tr>
<td>Ha a molemo</td>
<td>He is not good</td>
</tr>
<tr>
<td>Ha u bonolo</td>
<td>You are not polite</td>
</tr>
<tr>
<td>Ha le malimabe</td>
<td>You are not unfortunate</td>
</tr>
<tr>
<td>Ha ba mona</td>
<td>They are not jealous</td>
</tr>
<tr>
<td>Ha u mosa</td>
<td>You are not kindhearted</td>
</tr>
<tr>
<td>Ha ke sehloho</td>
<td>I am not cruel</td>
</tr>
<tr>
<td>Ha a masene</td>
<td>He is not crafty</td>
</tr>
<tr>
<td>Ha re mohau</td>
<td>We are not graceful</td>
</tr>
<tr>
<td>Ha a lihlong</td>
<td>She is not shy</td>
</tr>
<tr>
<td>Ha u boi</td>
<td>You are not a coward</td>
</tr>
<tr>
<td>Ha ke metsi</td>
<td>I am not wet</td>
</tr>
<tr>
<td>Ha re litšila</td>
<td>We are not dirty</td>
</tr>
<tr>
<td>Ha u thata</td>
<td>You are not difficult</td>
</tr>
<tr>
<td>Ha a lenama</td>
<td>He is not slow</td>
</tr>
<tr>
<td></td>
<td>You are stupid</td>
</tr>
<tr>
<td>------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>Ho bohloko</td>
<td>It is painful</td>
</tr>
<tr>
<td>Ho monate</td>
<td>It is nice/interesting</td>
</tr>
<tr>
<td>Ke tsofetse</td>
<td>I am old</td>
</tr>
<tr>
<td>U lokile</td>
<td>You are kind</td>
</tr>
<tr>
<td>O hloekile</td>
<td>He is clean</td>
</tr>
<tr>
<td>O thotse</td>
<td>She is quiet</td>
</tr>
<tr>
<td>Ho boima</td>
<td>It is heavy</td>
</tr>
<tr>
<td>Ho mofuthu</td>
<td>It is warm</td>
</tr>
</tbody>
</table>
UNIT XIII - KE ILE KA

1. Puisano, Mohase le Pulane, Dialogue

Mohase: Mannyao, u tsoa kae? Mother of so and so, where do you come from?
Pulane: Ke tsoa Phamong/Quthing. I am from Phamong/Quthing.
Mohase: U ile oa ea ueng teng? When did you go there?
Pulane: Ke ile ka ea khoeli e fetsileng. I went there last month.
Mohase: O ile oa tsamae ka eng?ng? What did you use for transport?
Pulane: Ke ile ka tsamae ka bese. I used a bus.
Mohase: U ile oa tsamae o le mong? Did you go alone?
Pulane: E-e, ke ile ka tsamae le Pule. No, I went there with Pule.
Mohase: Le ile la robaletsa? Did you sleep on the way?
Pulane: Re ile ra robaletsa ngoaneso. We slept on the way sister.
Mohase: Hoks? Where?
Pulane: Re ile ra robaletsa Mohale’s Hoek. We slept at Mohale’s Hoek.
Mohase: Joale, Phamong le ile la fihla neng? Then, when did you arrive at Phamong?
Pulane: Re ile ra fihla qaatsing le hlahtamang. We arrived the following day.
Mohase: Le ile la fihlela ha mang? Where did you find accommodation?
Pulane: Re ile ra fihlela ha malome. We were accommodated at my uncle’s place.

Lipotso

1. Mohase o bua le mang? To whom is Mohase talking?
2. Pulane o tsoa kae? Where does Pulane come from?
3. Pulane o ile le mang Phamong? With whom did Pulane go to Phamong?
4. Ba ile ka eng? What did they use for transport?
5. Pule le Pulane ba robalelitse kae? Where did Pule and Pulane sleep?
6. Ba fihile neng Phamong? When did they arrive at Phamong?
7. Ba fihiele ha mang? Who hosted them?
8. Na Pule ke nguana a kapa moshanyana? Is Pule a girl or a boy?

2. Moqoge

Dialogue

Makhaola went to Mafeteng on Monday morning to go and sell two cattle. He got eighty rand (R80.00). Thereafter he bought his wife a dress and a rug. He bought himself a hat and a pair of brown shoes. In the afternoon he went to his sister's place and slept there. On Tuesday morning he went to town to buy meat and other foodstuffs. Thereafter he went back home. Now he is supposed to buy school uniform and books for Tsietsi. Again, he is supposed to pay school fees.

Lipotso

1. Makhaola o ile a ea Mafeteng neng? When did Makhaola go to Mafeteng?
2. O ile ho etsa eng Mafeteng? What did he go to do there?
3. O ile a fumana bokae? How much did he get?
4. O ile a robalela ha mang? Where did he put up?
5. O ile a reka eng ka Labobeli? What did he buy on Tuesday?
6. O ile a rekela mosali oa hae eng? What did he buy for his wife?
7. Eena o ila a ithekela eng? What did he buy for himself?
8. O tsoanela ho rekela Tsietsi eng? What is he supposed to buy for Tsietsi?

Nqobo

Makhaola ha a ka a ea Mafeteng ka Mantsha hoseng, ho ea rekisa likhomo tse peli. Ha a ka a fumana liranta tse mashome a robeli. Ha a qetile ha a ka a rekela mosali oa hae mose le tjaie. Ha a ka a ithekela katiba le lietsa tse soothe. Mantsiboa ha a ka a ea ha khaitselni ea hae. Ka Labobeli hoseng ha a ka a ea toropong ho reka nama le lijo tse ling. Ha a qetile ha a khutlela hae. Joale ha a tsoanela ho lefa chelele ea sekelo.

Dialogue

Makhaola did not go to Mafeteng on Monday morning to sell two cattle. He did not get eighty rand. After that, he did not buy his wife a dress and a rug. He did not buy himself a hat and a pair of brown shoes. In the afternoon he did not go to his sister's place. On Tuesday morning he did not go to town to buy meat and other foodstuffs. After that, he did not go back home. Now he is not supposed to buy school uniform and books for Tsietsi. Again, he is not supposed to pay school fees.

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Lipotso

1. Makhola ha a ka a ea Mafeteng neng?
2. Ha a ka a etsa eng?
3. Ha a ka a fumana bokaqo?
4. Ha a ka a ea ha mang mantshibaqo?
5. Ha a ka a reka eng ka Labopheli?
6. Ha a ka a rekela mosali oa hae eng?
7. Eens ha a ka a ithekela eng?
8. Ha a tšoanelo ho rekela Tsietsi eng?

Questions
When was it when Makhola didn't go to Mafeteng?
What is it that he did not do?
How much is it that he did not get?
To whose place didn't he go in the afternoon?
What is it that he did not buy on Tuesday?
What is it that he did not buy for his wife?
What is it that he is not supposed to buy for Tsietsi?

Explication Unit XIII

Ke ile ka ea kaqo?
Ke ile ka ea Mafeteng
Ke ila ka ea Roma
Ke ile ka ea ofising
Ke ile ka ea bankeng

Re ile ra ja eng?
Re ile ra ja nama
Re ile ra ja meroho
Re ile ra ja litholoana

U ile ua robala neng?
U ile ua robala ka 10.30
U ile ua robala bosiu
U ile ua robala hoseng

Le ile la sebetsa joang?
Le ile la sebetsa hantle
Le ile la sebetsa hampe
Le ile la sebetsa hantle haholo

O ile a ruta joang?
O ile a ruta hampe

Ba ile ba ruta joang?
Ba ile ba ruta hantle

Where did I go?
I did go to Mafeteng
I did go to Roma
I did go to the office
I did go to the bank

What did we eat?
We did eat meat
We did eat vegetables
We did eat fruit

When did you go to bed?
You did go to bed at 10.30
You did go to bed at night
You did go to bed in the morning

How did you work?
You did work well
You did work badly
You did work very well

How did he teach?
He did teach badly

How did they teach?
They did teach well
| Ke bone | I saw | Ke ile ka bona | I did see |
| Ke apere | I am dressed up | Ke ile ka apara | I did dress up |
| Re ngotse | We have written | Re ile ka ngola | We did write |
| Ba utloa | They have heard | Ba ile ba utloa | They did hear |
| O fihla | He has arrived | O ile a fihla | He did arrive |
| U lebele | You have forgotten | U ila ua lebala | You did forget |
| Le getile | You have finished | Le ile la geta | You did finish |
| Pe khotlile | We are back | Re ile re khutla | We did come back |
| Ba bapate | They have played | Ba ile ba bapala | They did play |
| Li shoie | They are dead | Li ile tsas shea | They did die |

| Kea bona | I see | Ke ile ka bona | I did see |
| Kea apara | I am dressing up | Ke ile ka apara | I did dress up |
| Rea ngola | We are writing | Re ile re ngola | We did write |
| Baa utloa | They hear | Baa ile ba utloa | They did hear |
| Oa fihla | He has just arrived | O ile a fihla | He did arrive |
| Ua lebala | You forget/are forgetful | U ile ua lebala | You did forget |

4. Ke ile ka reka pere | I did buy a horse |
Ke ile ka e reka (pere) | I did buy it (horse) |
Ba ile ba fjuma chelete | They did get money |
Ba ile ba e fjuma | They did get it |
Re ilera utloa ntate | We did listen to father |
Re ile ra moutloa | We did listen to him |
U ile ua bona Mpone | You did see Mpone |
U ile ua mo bona | You did see him |
Le ile la chakela 'm'e Agnes | You did pay mother Agnes a visit |
Le ile la mo chakela | You did pay her a visit |
Ntate Sam o ile akhanna koloi | Father Sam did drive a car |
Ntate Sam o ile a e khanna | Father Sam did drive it |
Re ile ra ja bohobe | We did eat bread |
Re ile ra bo ja | We did eat it |
Lintja li ile tsabohola lesho | The dogs did bark at the thief |
Lintja li ile tsal bohola | The dogs did bark at him |
Mookameli o ile a amohela baithaopi
The manager did welcome the volunteers

Mookameli o ile a ba amohela
The manager did welcome them

Coral o ile a lefa matichere
Coral did pay the teachers

Coral o ile a a lefa
Coral did pay them
UNIT XIV : KE NE KE

1. Puisano  Ntoiseng le Lisebo
Ntoiseng : Nini o fihlile neng?  When did Nini arrive?
Lisebo  : O fihlile ka Mantaha  She arrived on Monday
Ntoiseng : O ne a tsoa kae?  Where was she from?
Lisebo  : O ne a tsoa Semonkong  She was from Semonkong
Ntoiseng : O ne a palame eng?  On what was she travelling?
Lisebo  : O ne a palame sefofane sa Lesotho  She was travelling in a Lesotho aircraft
Ntoiseng : O ne a apere joang?  How was she dressed up?
Lisebo  : O ne a apere hantle kannete She was neatly dressed
Ntoiseng : O ne a apere eng?  What was she wearing?
Lisebo  : O ne a apere mose o moselha le jesi e sootho She was wearing a yellow dress and a brown jersey
Ntoiseng : O ne a lula kae Semonkong?  Where abouts in Semonkong was she staying?
Lisebo  : O ne a lula moreneng  She was residing at the King's palace
Ntoiseng : O ne a sebetsa koana Semonkong?  Was she working there at Semonkong?
Lisebo  : E-e, o ne a chakile  No, she was visiting
Ntoiseng : O ne a chaketse bo-mang?  Whom had she gone to pay a visit?
Lisebo  : O ne a chaketse metsoalle ea hae  She had gone to pay her friends a visit

Lipotso

1. Nini o ne a tsoa kae?
2. O ne a apere eng?
3. O ne a lula kae Semonkong?
4. O ne a palame eng?
5. O ne a paere joang?
6. Nini o ne a chaketse mang?
7. O ne a sebetsa Semonkong?

Questions

1. Where was Nini from?
2. What was she wearing?
3. Where was she staying at Semonkong?
4. On what was she travelling?
5. How was she dressed?
6. Whom was Nini visiting?
7. Was she working at Semonkong?

2. Mosogo

Ke ne ke lula Amerika empa ke lula Lesotho hona joale.  Ke ne ke lula Boston.  Ke ne ke lula le batsoali baka le bana beso.  Batsoali baka
I was staying in America but I stay in Lesotho now. I was staying in Boston. I was staying with my parents and my brothers and sisters. My parents were working in town but now they are working at home. My brothers and sisters were attending school but now they are studying at the University. My brothers and sisters were studying very much; they were exerting much effort. I used to play soccer at Boston. Again, I liked singing and dancing. My elder brother liked eating and sleeping only. My sister liked kissing her boyfriend.

Lapotso

1. U ne u lula ka Amerika? Where were you staying in America?
2. U lula ka e hona joale? Where do you stay now?
3. U ne u lula le mang? With whom were you staying?
4. Batsoali ba hau ba ne ba sebetsa kae? Where were your parents staying?
5. Batsoali ba hau be sebetsa kae hona joale? Where are your parents working now?
6. Bana beno ba ne ba sebetsa joang? How were your brothers and sisters working?
7. Bana beno ba ne ba ithuta joang? How were your brothers and sisters studying?
8. U ne u rata ho etsa eng Boston? What did you like doing in Boston?
9. Abuti oa hau o ne a rata eng? What did your brother like?
10. Ausi oa hau o ne a rata eng? What did your sister like?

3. Moqoqo

I was not staying in America but I stay in Lesotho now. I was not staying in Boston. I was not staying with my brothers and sisters and my parents. My parents were not working in town but they are working at home now. My brothers and sisters were not attending school, but they are studying at the University now. My brothers and sisters were not studying very much; they were not exerting any effort at all. I did not like playing soccer in Boston. Again, I did not like singing and dancing. My elder brother did not like eating and sleeping only. My sister did not like kissing her boyfriend.

Lipotso
1. U ne ua sa lule ka Amerika? Where did you not stay in America?
2. U ne u sa lule le mang? With whom were you not staying?
3. Batsoali ba hau ba ne ba sa Where were you parents not working?
sebetse ke? How were your brothers and sisters not studying?
4. Bana beno ba ne ba sa 5. Bana beno ba ne ba sa sebetse joang? How were your brothers & sisters not working?
ithute joang? What is it that you did not like doing in Boston?
6. U ne u sa rate ho 6. U ne u sa rate ho etsa eng Boston? What is it that your brother did not like doing?
etsa eng Boston? What is it that your sister did not like?
7. Abutl oha hau o ne a sa rate eng? 8. Ausi oha hau o ne a sa rate eng?

Explication Unit XIV
1. Ke ne ke ea kae? Where was I going?
   Ke ne ke ea Nafeteng I was going to Nafeteng
   Ke ne ke ea Roma I was going to Rome
   Ke ne ke ea ofising I was going to the office
   Ke ne ke ea bankeng I was going to the bank

   Re ne re ja eng What were we eating?
   Re ne re ja nama We were eating meat
   Re ne re ja meroho We were eating vegetables
   Re ne re ja litholoana We were eating fruit

   U ne u robala neng? When were you sleeping?
   U ne u robala ka 10.30 You were going to bed at 10.30
   U ne u robala bosiu You were going to bed at night
   U ne u robala hoseng You were going to bed in the morning
Le ne le sebetsa joang?
Le ne le sebetsa hantle
Le ne le sebetsa hampe
Le ne le sebetsa hangle haholo

How were you working?
You were working well
You were working badly
You were working very well

O ne a ruta joang?
O ne a ruta hampe
O ne a ruta hamonate
O ne a ruta hantle

How was he teaching?
He was teaching badly
He was teaching nicely
He was teaching well

2. Ke bona I see
Kaa apara I am dressing up
Rea ngola We are writing
Baa utloa They hear
Oa fihla He has just arrived
Us lebala You are forgetful

Ke ne ke bona I was seeing
Ke ne ke apara I was dressing up
Re ne re ngola We were writing
Ba ne ba utloa They were hearing
O ne a fihla He was just arriving
U ne u lebala You were forgetful

3. Ke bone I have seen
Ke apere I am dressed up
Re ngotse We have written
Ba utloile They have heard
O fihliile He has arrived
U lebetse You have forgotten
Le setile You have finished
Ba bapetse They have played
Li shoele They have died

Ke ne ke bone I had seen
Ke ne ke apere I had dressed up
Re ne re ngotse We had written
Ba ne ba utloile They had heard
O ne a fihliile He had arrived
U ne u lebetse You had forgotten
Le ne le setile You had finished
Ba ne ba bapetse They had played
Li ne li shoele They had died

4. Ke ne ke le kae?
Ke ne ke le Roma
Ke ne ke le Hilton
Ke ne ke le posong

Where was I?
I was in Rome
I was in Hilton
I was at the Post Office

U ne u le kae
U ne u le lapeng
U ne u le ofising
U ne u le Leribe

Where were you?
You were at home
You were in the office
You were in Leribe
Re ne re le kae?
Re ne re le joaleng
Re ne re le sekolong
Re ne re le bankeng
Re ne re le basaling

Le ne le le kae?
Le ne le le mosebetsing
Le ne le le hotelelang
Le ne le le teeng
Le ne le le lijong

O ne a le kae?
O ne a le Semonkong
O ne a le Studio One
O ne a le khefing

Ba ne ba le kae?
Ba ne ba le teng
Ba ne ba le sioo
Ba ne ba le hae

Where were we?
We were at the beerhall
We were at school
We were at the bank
We were at the women

Where were you?
You were at work
You were at the hotel
You were at tea/You had gone for tea
You had gone for meals

Where was he?
He was at Semonkong
He was at Studio One
He was at the cafe

Where were they?
They were there
They were not there
They were at home

5. Puisano  Morongoe le Libuseng
Morongoe : U ne u le kae mannyeo?  Where were you?
Libuseng : Ke ne ke le posong  I was at the post office
Morongoe : Re ne re u batla  We were looking for you
Libuseng : Le ne le mpatla ka e?  Where were you looking for me?
Morongoe : Re ne re u batla  We were looking for you in your office
    ofising ea hau
Libuseng : Le ne le batla eng?  What were you looking for?
Morongoe : Re ne re batla lontolo  We were looking for the Language Lab
tsa Language Lab
Libuseng : Le ne le batla eng ka  What were you looking for in the Language Lab?
Language Lab?
Morongoe : Re ne re batla Tape  We were looking for the Recorder
Recorder
Libuseng : Ma Tape Recorder e teng  Is there a Tape Recorder in
ka Language Lab?  the Language Lab?
Morongoe : E ne e le teng ka Laborato It was there on Wednesday
Libuseng : Mohlomong e ntse e le teng Perhaps it is still there
Lipotso

1. Morongoe o bua le mang? To whom is Morongoe talking?
2. Libuseng o ne a le ka? Where was Libuseng?
3. Morongoe o ne a batla Libuseng ka? Where was Morongoe looking for Libuseng?
4. Morongoe o ne a batla eng? What was Morongoe looking for?
5. Ba na ba batla eng ka Language Lab? What were they looking for in the Language Lab?

6. Ke motenya I am obese Ke ne ke le motenya I was obese
   U mosesane You are tiny Ne u le mosesane You were tiny
   O mobe He is ugly O ne a le mobe He was ugly
   Re batle We are beautiful Re ne re le batle We were beautiful
   Le baholo You are elderly Le ne, le le baholo You were elderly
   Ba bangata They are many Ba ne ba le bangata They were many

7. Ha ke botsoa I am not lazy Ke ne ke se botsoa I was not lazy
   Ha u bohlale You are not clever U ne u se bohlale You were not clever
   Ha a khopo He is not cruel O ne a se khopo He was not cruel
   Ha re mali-mabe luck Re ne re se mali-mabe We were not bad luck
   Ha le mosa You are not kind Le ne le se mosa You were not kind
   Ha ba pelo-mpe They are not evil Ba ne ba se pelo-mpe They were not evil
   hearted hearted

8. Kajeno ke Labohlano Today is Friday
   Maobane e ne e le Labone Yesterday it was Thursday
   Maoba e ne e le Laboraro Day before yesterday it was Wednesday
   Kajeno ke la 7 khoeling Today is the seventh
   Maobane e ne e le la 6 khoeling Yesterday it was the sixth
   Maoba e ne e le la 5 khoeling Day before yesterday it was the fifth
   Seleno sena ke 1986 This year is 1986
   Monongoaga ke 1986 The current year is 1986
   Seleno se fertileng e ne le 1985 The past year was 1985
   Ngoahola e ne e le 1985 Last year was 1985
   Ngoahola – kola e ne e le 1984 That year was 1984

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Unit XV - Ke tla be ke

1. Puisano  Ntsoeng le Libuseng

Ntsoeng : Nini o tla fihla neng? When will Nini arrive?
Libuseng : O tla fihla ka mantaha She will arrive on Monday
Ntsoeng : O tla be a tsoa ka? Where will she be coming from?
Libuseng : O tla be a tsoa Semonkong She will be coming from Semonkong
Ntsoeng : O tla be a palame eng? On what will she be travelling?
Libuseng : O tla be a palame She will be travelling in a
sefofan sa Lesotho Lesotho aircraft
Ntsoeng : O tla be a apere joang? How will she be dressed?
Libuseng : O tla be a apere hantle She will be neatly
kannete dressed
Ntsoeng : O tla be a apere eng? What will she be wearing?
Libuseng : O tla be a apere mose o She will be wearing a yellow dress
mosehla le jesi e sootho and a brown jersey
Ntsoeng : O tla be a lula kae Where will she be staying at
Semonkong? Semonkong?
Libuseng : O tla be a lula moreneng She will be staying at the King’s palace
Semonkong?
Ntsoeng : O tla be a sebetsa koana Will she be working there at
Semonkong? Semonkong?
Libuseng : E-e, o tla be a chakile No, she will be visiting
Ntsoeng : O tla be a chaketse Whom will she be
bo-mang?
Libuseng : O tla be a chaketse She will be visiting
metsoalle ea hae her friends

Lipotso

1. Nini o tla be a tsoa kae? Where will Nini be coming from?
2. O tla be a paere eng? What will she be wearing?
3. O tla be a lula kae Semonkong? Where will she be staying at Semonkong?
4. O tla be a palame eng? On what will she be travelling?
5. O tla be a apere joang? How will she be dressed?
6. Nini o tla be a chaketse mang? When will Nini be visiting?
7. O tla be a sebetsa Semonkong? Will she be working at Semonkong?
2. Mogogo

Ke lula Lesotho bona joale empa ke tla be ke lula Amerika ka selemo se tlang. Ke tla be kulula Boston. Ke tla be ke lula le batsoali baka le bana beso.
Batsoali baka ba sebetsa toropong bona joale empa ba tla be ba sebetsa hae.
Bana beso ba kena sekolo bona joale empa ba tla be ba ithuta unibesithing.
Bana beso ba tla be ba ithuta haholo; ba tla be ba sebetsa ka thata.

I stay in Lesotho now, but I will be staying in America next year. I shall be staying at Boston. I shall be staying with my parents and my brothers and sisters. My parents work in town now but they will be working at home. My brothers and sisters are attending school now, but they will be studying at the University. My brothers and sisters will be studying seriously; they will be exercising much effort.

Lipotso

1. U lula kae bona joale? Where do you stay now?
2. U tla be o lula kae Amerika? Where will you be staying in America?
3. U tla be o lula le maso? With whom will you be staying?
4. Batsoali ba hau ba sebetsa kae bona joale? Where are your parents working now?
5. Batsoali ba hau ba tla be ba sebetsa kae? Where will your parents be working?
6. Bana bene ba tla be ba ithuta joang? How will your brothers and sisters be studying?
7. Bana bene ba tla be ba sebetsa joang? How will your brothers and sisters be working?

3. Mogogo

Ke lula Lesotho bona joale empa ke tla be ke sa lule Amerika ka selemo se tlang. Ke tla be sa lule le batsoali baka le bana beso. Batsoali baka be sebetsa toropong bona joale empa ba tla be sa sebetsa hae.
Bana beso ba kena sekolo bona joale empa ba tla be sa ithuta unibesithing.
Bana beso ba tla be ba sa ithute. Ba tla be sa sebetsa kathata

I stay in Lesotho now but I shall not be staying in America next year. I shall not be staying at Boston. I shall not be staying with my parents and my brothers and sisters. My parents are working in town now but they will not be working at home. My brothers and sisters are attending school now but they will not be studying at the University. My brothers and sisters will not be studying. They will not be working hard.
Lipotso

1. U tla be u sa lule kae Amerika? Where do you stay now?
2. U tla be u sa lule le mang? Where will you be staying in America?
3. Batsoali ba hao ba tla be ba sa sebetse kae? With whom will you be staying?
4. Bana beno ba tla be ba sa ithute kae? Where are your parents working now?
5. Bana beno ba tla be ba sa sebetse joang? Where will your parents be working?

Explication Unit XV

1. Ke tla be ke ea kae? Where shall I be going?
   Ke tla be ke ea Mafeteng I shall be going to Mafeteng
   Ke tla be ke ea Roma I shall be going to Rome
   Ke tla be ke ea ofising I shall be going to the office
   Ke tla be ke ea bankeng I shall be going to the bank

2. Re tla be re ja eng? What will we be eating?
   Re tla be re ja nama We will be eating meat
   Re tla be re ja meroho We will be eating vegetables
   Re tla be re ja litholoana We will be eating fruit

3. U tla be u robala neng? When will you be sleeping?
   U tla be u robala bosiu You will be sleeping at night
   U tla be u robala ka 10.30 You will be sleeping at 10.30
   U tla be u robala hoseng You will be sleeping in the morning

4. Le tla be le sebetsa joang? How will you be working?
   Le tla be le sebetsa hantle You will be working well
   Le tla be le sebetsa hampe You will be working badly
   Le tla be le sebetsa hangle haholo You will be working very well

5. O tla be a ruta joang? How will he be teaching?
   O tla be a ruta hampe He will be teaching badly
   O tla be a ruta hamonate He will be teaching nicely
   O tla be a ruta hantle He will be teaching well
2. Kea bona I see Ke tla be ke bona I shall be seeing
Kea apara I am dressing up Ke tla be ke apara I shall be dressing up
Rea ngola We are writing Re tla be re ngola We shall be writing
Baa utloa They hear Ba tla be ba utloa They will be hearing
Oa fihla He has just arrived O tla be a fihla He will be arriving
Ua lebala You forget U tla be o lebala You will be forgetting

3. Ke bone I have seen Ke tla be ke bone I shall have seen
Ke apera I have dressed Ke tla be ke apera I shall have dressed
Ke ngotse We have written Re tla be re ngotse We shall have written
Baa utiole They have heard Ba tla be ba utiole They will have heard
O fihlihe He has arrived O tla be a fihlihe He will have arrived
U lebetse You have forgotten U tla be u lebetse You will have forgotten
Li shele They have died Li tla be li shele They will have died

4. Ke tla be ke le kae?
Ke tla be ke le Roma Where will I be?
Ke tla be ke le Hilton I will be in Rome
Ke tla be ke le posong I will be in Hilton

U tla be u le kae?
U tla be u le lapeng Where will you be?
U tla be u le ofising You will be at home
U tla be u le Leribe You will be at the office

Re tla be re le kae?
Re tla be re le joaleng You will be in Leribe
Re tla be re le sekolog We will be at the beerhall
Re tla be re le bankeng We will be at school
Re tla be re le basaling We will be at the bank

Le tla be le le kae?
Le tla be le le mosebetse We will be at the women
Le tla be le le hotele We will be at work
Le tla be le le lijong You will be at meals/at lunch

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O tla be a le kae? Where will he be?
O tla be a le Semonkong He will be at Semonkong
O tla be a le Studio One He will be at Studio One
O tla be a le khefing He will be at the café

Ba ne ba le kae? Where were they?
Ba ne ba le teng They were present
Ba ne ba le sio They were absent
Ba ne ba le hae They were at home

5. Ke motenyas I am obese
   U mosesane You are tiny
   O mobe She is ugly
   Re batle We are beautiful
   Le baholo You are adults
   Ba bangata They are many

   Ke tla be ke le motenyas I shall be obese
   U tla be u le mosesane You will be tiny
   O tla be a le mobe She will be ugly
   Re tla be le batle We will be beautiful
   Le tla be le le baholo You will be adults
   Ba tla be ba le bangata They will be many

6. Ha ke botsoa I am not lazy
   Ha u bohlale You are not clever
   Ha a khopo He is not cruel
   Ha re mali-mabe We are not bad luck
   Ha le mona You are not jealous

   Ke tla be ke se botsoa I shall not be lazy
   U tla be us se bohlale You will not be clever
   O tla be a se khopo You will not be cruel
   Re tla be re se mali-mabe luck
   Le tla be le se mona You will not be jealous

7. Kajeno ke Labohlano
   Hosane e tla be e le Moqebelo
   Kajeno ke la 7
   Hosane e tla be e le la 8
   Selemo sena ke 1986
   Selemo se tlang e tla be e le 1987
   Isao e tla be a le 1987

   Today is Friday
   Tomorrow it will be Saturday
   Today is the seventh
   Tomorrow it will be the eighth
   This year is 1986
   Next year will be 1987
   The coming year will be 1987

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Unit XVI : O A Mpitsa

1. Puisano

Katleho : Kea tla I am coming
Lebone : U ea kae? Where are you going?
Katleho : Ntate o a mpitsa My father is calling me
Lebone : O u bitsetsa eng? Why is he calling you?
Katleho : O batla ho nthoma He wants to send me
Lebone : O batla ho u roma kae? Where does he want to send you?
Katleho : O rata ho nthoma He wants to send me to the
lebenkeleng shops
Lebone : O tla u fa bokae? How much is he going to give you?
Katleho : O tla mpha 20c He will give me 20c
Lebone : Ache, 20c e nyane haholo Oh no, 20c is too little
Katleho : E lokile hobane ntate o a mphela It's all right because my father maintains me
Lebone : Na u u rekela liaparo? Does he buy you clothes?
Katleho : E, ntate o nthekela mese le lietu Yes, my father buys me dresses and shoes
Lebone : Joale ke tla o bona neng? Now when am I going to see you?
Katleho : U tla mpona ha ke khutla lebenkeleng You will see me when I come from the shops
Lebone : U tla nthekela eng? What will you buy for me?
Katleho : Ke tla u rekela liapole I will buy you apples
Lebone : Na ntate oa hau o a ntseba? Does your father know me?
Katleho : E, ntate o a u tseba Yes, my father knows you
Lebone : Ke rata ho molumela I would like to greet him
Katleho : Ho lokile ho tsaa ho uena All right, it is up to you

Lipotso

1. Katleho o bua le mang? To whom is Katleho talking?
2. Ke mang ea bicsant Katleho? Who is calling Katleho?
3. O mobitsetsa eng? Why is he calling her?
4. O batla ho moromo kae? Where does he want to send her?
5. O tla mo fa bokae? How much will he give her?
6. Ntate Katleho o morekela eng? What does Katleho's father buy for her?
7. Lebone o tla bona Katleho neng? When will Lebone see Katleho?
8. Katleho o tla rekela Lebone eng? Does Katleho's father know Lebone?
9. Na ntata Katleho o tseba Lebone? What will Katleho buy for Lebone?
10. Lebone o rata ho ctsa eng? What does Lebone want to do?
2. Moqoqo: Monna oa Likelelile
Ke na le monna ea noang ha holo. O re o a nthata empe ha a noele o a ncampa. O ntsosa bosiu. Ha ke hana ho tsoha o a ntsebela. Ha ke tsoha o a nthata. O m 포사 sintho tse ngata ka nako e le 'ngce. O re o a mphapa, o ntsekela liaparo empa ke botsoa. Hape o a nthohaka o re ke moloi. Ke tla mo hlala ka selemo se tlang.

**Likelelile's Husband**

I have a husband who drinks too much. He says he loves me but he beats me when he is drunk. He wakes me up at night. When I refuse to wake up, he slaps me. When I wake up he loves me. He asks me too many things at the same time. He says he maintains me, he buys clothes for me but I am lazy. He again insults me and says I am a witch. I will divorce him next year.

**Lipotso**

1. Na Likelelile o na le monna? Is Likelelile married?
2. Na monna oa Likelelile o a noa? Is Likelelile's husband drinking?
3. Ha a noele o etsa eng? What does he do when he is drunk?
4. Ha Likelelile a hana ho tsoha o etsa eng? When Likelelile refuses to wake up, what does he do?
5. Ha Likelelile a tsoha o etsa eng? When Likelelile wakes up, what does he do?
6. O re o rekela Likelelile eng? What is it that he says he buys for Likelelile?
7. Na o rohaka Likelelile? Does he insult Likelelile?
8. Likelelile o tla mo hlala meng? When will Likelelile divorce him?

**Explication Unit XVI**

1) 'Na, Uena

*ntate o bitsu 'na* Father calls me
*ntate o bitsu uena* Father calls you
*Auri o roma 'na* Sister sends me
*Monna o tsebela 'na* The man chases me away
*Susan o suma 'na* Susan kisses me
*Mike o sheba 'na* Mike looks at me
*Zim o ara ba 'na* Zim answers me
*Bob o oola 'na* Bob beats me up
*Tsepiso o tseba 'na* Tsepiso laughs at me

*ntate o a mpitsa Father is calling me
*ntate o a bitsu Father is calling you
*Ausi o a nthoma Sister is sending me
*Monna o a tsebela Away
*Susan on a nt'suna Susan is kissing me
*Mike on a nchega Mike is looking at me
*Zim o a nkaraba Zim is answering me
*Bob o a nketla Bob is beating me up
*Tsepiso o a tseba Tsepiso is laughing at me
2) Kajeno u a mpona
Maobane u mpone
Today you see me
Yesterday you saw me

Kajeno u a mpha
Maobane u mphile
Today you give me
Yesterday you gave me

Kajeno u a nthoma
Maobane u nthomme
Today you send me
Yesterday you sent me

Kajeno u a nchakela
Maobane u nchaketsa
Today you pay me a visit
Yesterday you paid me a visit

Kajeno u a nthohaka
Maobane u nthokakile
Today you insult me
Yesterday you insulted me

Kajeno u a ntsoa
Maobane u ntsoitsa
Today you wake me up
Yesterday you woke me up

3) Hona joale o a nthata
Hosane o tla nthata
Just now he loves me
Tomorrow he will love me

Hona joale o a ntsiea
Hosane o tla ntsiea
Just now he is leaving
Tomorrow he will leave me

Hona joale o a nthohaka
Hosane o tla nthohaka
Just now he is insulting me
Tomorrow he will insult me

Hona joale o a ntseka
Hosane o tla ntseka
Just now he is beating me
Tomorrow he will beat me

Hona joale o a mphepa
Hosane o tla mphepa
Just now he is maintaining me
Tomorrow he will maintain me

3. Puisano : Nko le Molomo

Nko : Mannyao, Lebone o kae? Sister where is Lebone?
Molomo : O teng ka tlung She is in the house

Nko : Hobanang a rata o ipata why does she like to hide herself?
    hakale? so much?
Molomo : Ha a rate ho ipata, o
    a ithuta She does not hide herself,
Molomo : O tla ngola hiahlobo? she is studying
Nko : Mohlolong, ha ke tsebe
Molomo : Empa, o a ithata, ntlo-
    ea hae e makhethe But she is neat, her house is
    tidy and well furnished

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Molomo: E, ka 'nete
Nko: Lebone o na le monna?
Molomo: Ha a na aena
Nko: Joale, ke mang ea mofepang? Now, who maintains her?
Molomo: O a iphepa holane o a sebetsa She maintains herself, because she is working
Nko: Liaparo tsosa o li nka ka? Where does she get clothes from?
Molomo: Le tsosa o a ithekela Those too, she buys them herself.
Nko: Che, o itholokomela halile Yes, she takes care of herself well

Lipotso

1. Nko o bua le mang? To whom is Nko talking?
2. Ba bua ka mang? About whom are they talking?
3. Lebone ha a rate ho etsa eng? What is it that Lebone does not like doing?
4. Lebone o rate ho etsa eng? What does Lebone want to do?
5. Robaneng nthlo ea Lebone e le makhethe? Why is Lebone's house tidy?
6. Robaneng Lebone a i iphepa? Why is Lebone maintaining herself?
7. Na monna o mo rekela liaparo? Is her husband buying her clothes?
8. Ke mang ea hlokomelang Lebone? Who is looking after Lebone?

4) Ke a ithusa I help myself
   Ha ke ithusa I don't help myself
   Re a ithusa We teach ourselves
   Ha re ithute We do not teach ourselves
   U a ikahloha You judge yourself
   Ha u ikahlole You do not judge yourself
   Le a itsheha You laugh at your
   Ha le itshehe You do not laugh at yourselves
   O a imema He is inviting himself
   Ha a imeme He does not invite himself
   Ba a itseba They know themselves
   Ha ba itseba They do not know themselves

5) Re a itsosa
   We are waking ourselves up
   Re ne re itsosa
   They are judging themselves
   Ba a ikahloha They are judging themselves
   Ba ne ba ikahlola
   Le a itzahloha
   Le ne le itzahloha
   U a iphepa
   U ne u iphepa

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6) Le ne le ithuta
   Le ithutile
   Re re re itsosa
   Re itsositse
   U ne u imema
   U imemme
   Ba ne ba ipata
   Ba ipatile
   O ne a ikahlola
   O ikahlotse
   Ke ne ke iphepa
   Ke iphepile

   You were teaching yourselves
   You taught yourselves
   We were waking ourselves up
   We woke ourselves up
   You were inviting yourself
   You invited yourself
   They were hiding themselves
   They hid themselves
   He was judging himself
   He judged himself
   I was maintaining myself
   I maintained myself
Unit XVII

1. **Puisano**  
   **Mpho le Keiello**

   **Mpho**  
   U tseba Seretsana?  
   Do you know Seretsana?

   **Keiello**  
   Seretsana ote?  
   Which Seretsana?

   **Mpho**  
   Ea lulang Maseru West  
   Who stays in Maseru West

   **Keiello**  
   E, rea tsebana  
   Yes, we know each other

   **Mpho**  
   Na o rataa la Ntseeng!  
   Is he in love with Ntseeng?

   **Keiello**  
   Ke utloa joalo  
   I learn so

   **Mpho**  
   Ba ne ba bonana ka?  
   Where were they seeing each other?

   **Keiello**  
   Ha ke tsebe hantle  
   I don’t know but I learn

   - empa ho tho ba ne ba  
   - rataa Maths Sea Point  
   - They were teaching each other ....

   **Mpho**  
   Ba ne ba thusana .....  
   Maths at Sea Point

   **Keiello**  
   Joale ba tla nyalana neng?  
   Now when will they get married?

   - Ha ba utloane hantle tabeng  
   - ea lenyalo  
   - They do not reach an agreement concerning their marriage

   **Mpho**  
   Hobaneng joale?  
   But why?

   **Keiello**  
   Seretsana o batla he etsa  
   Seretsana wants a child before

   - ngoana pele ba nyalana  
   - they get married

   **Mpho**  
   Joale bochata bo hokae?  
   Now where lies the problem?

   **Keiello**  
   Ntseeng o re Seretsana a  
   Ntseeng says Seretsana should pay

   - ntse bohali pele  
   - 'lobola' first

   **Mpho**  
   Ke a bona joale  
   Now I see

   **Keiello**  
   Ho joalo, ha ba tsepane  
   It’s like that, they do not trust each other

**Liposso**

1. Mpho o bua le mang?  
   To whom is Mpho talking?

2. Ba bua ka bo mang?  
   About whom are they talking?

3. Seretsana o lula kae?  
   Where does Seretsana stay?

4. Na Keiello o tseba Seretsana?  
   Does Keiello know Seretsana?

5. Ntseeng le Seretsana ba ne  
   Where were Ntseeng and Seretsana  
   ba rataa Maths ka?  
   teaching each other Maths?

6. Na Ntseeng le Seretsana ba nyalane?  
   Are Ntseeng and Seretsana married to  
   each other?

7. Ha ba utloane tabeng efe?  
   In which affair do they not agree upon?

8. Hobaneng ba sa utloane?  
   Why don’t they come to an agreement?

9. Na ba a tsepana?  
   Do they trust each other?
2. Nyoeoe (to be acted)  

Lepolesa: Emang kafoela mosahloli o Police: All stand up, the judge is a kena! lulang fatše joale entering! Now sit down

Mochochisi: Lebitso le hau u mang? Prosecutor: What is your name?

Moqosi: Lebitso la ka ke Accuser: My name is 'Malitaba, I am 'Malitaba, ke toa Tsoaing from Tsoaing

Mochochisi: Sello sa hau ke sefe? Prosecutor: What is your complaint?

Moqosi: Monna enoa o nchapile Accuser: This man beat me up

Mochochisi: O u shapile kae? Pr: Where did he beat you?

Moqosi: O nchapile hlohang A: He beat me on the head

Mochochisi: O u shapela eng? Pr: Why did he beat you?

Moqosi: O re ke mosali oa kae' A: He says I am his wife

Mochochisi: Na le a ratana? Pr: Do you love each other?

Moqosi: E-e, ha re ratane, re utloana feela A: No, we don't love each other, we are just friends

(Ba mameli ba a tšeha) (The audience is laughing)

Moahloli: Tholang ka khotla, tholang! The Judge: Silence in court, silence!

Mochochisi: Le utloana joang? Pr: How is your friendship?

Moqosi: Re rekelana limpho, we buy each other presents, re a thusana

Mochochisi: Na oa a morata? Pr: Do you love him?

Moqosi: E-e, ha re ratane, we only help each other re thusana feela

Mochochisi: Ho lokile, Moqosuo, Pr: That's OK, Defendant, what is you lebitso la hau u mang? what is your name?

Moqosuoa: Lebitso la ka ke Molamu, Defendant: My name is Molamu, ke tsoa Tsoaing I am from Tsoaing

Mochochisi: Na u tseba moqosi? Pr: Do you know the accuser?

Moqosuoa: Ke a mo tseba morena D: I know her your worship

Mochochisi: Na le a utloana? Pr: Are you friends?

Moqosuoa: Ha re utloane morena, D: We are not friends your worship re ratana haholo we love each other very much

(Ba mameli ba a tšeha) (The audience is laughing)

Moahloli: Tholang ka khotla, tholang The Judge: Silence in court, silence!

Mochochisi: Hobaneng u re le ratana Pr: Why do you say you love each other haholo? very much?

Moqosuoa: Hobane re rekelana limpho, D: Because we buy each other presents, we help each other, re a thusana, we live together re phelisana 'moho
Mochochisi: Na le nyalane?
Moqosoua: Ha rea nyalane morena
Mochochisi: Hobane ha re tsebanelong?
Moqosoua: Hobane ha re tsebanelong
Mochochisi: Na u shapile moqosi hlohong?
Moqosoua: E-e, morena,
  re shapane le moqosi
Mochochisi: Le shapane ka eng?
Moqosoua: Re shapane ka lipitsa,
  maskoana, mabekere
  le likopi
Mochochisi: Ho lokile
Moahloli: Moqosoua ha a na molato;
  hobane moqosi le moqosoua ba shapane.
  No feta mona ba a utloana, ba
  a thusana, ba rekelana
  limpho, ba phelisana 'moho
  Ka moso ba tla tsebana
  live together. In future they will know each other

Explication Unit XVII

1) Re a tsebana We know each other  Ha re tsebane We do not know each other
   Ba a utloana They are on good terms Ha ba utloane They are not on good terms
   Le a tsepane You trust one another Ha le tsepane You do not trust one another
   Le a boleane They kill one another Ha le boleane You do not kill one another
   Re a rutane We teach one another Ha re rutane We do not teach one another
   Ba a hloane They hate one another Ha ba hloane The do not hate one another

2) Re tsebana We knew each other  Ha re a tsebana We did not know each other
   Ba utloane They came to terms Ha ba a utloane They did not come to terms
   Le tsepane You trusted one another Ha le a tsepane You did not trust one another
   Li boleane They killed one another Ha li a boleane They did not kill one another
   Re rutane We taught one another Ha re a rutane We did not teach one another
   Ba hloane They hated one another Ha ba a hloane They did not hate one another
3. Mogogo Gabano

Hangata batho ba qabana ka lebaka la ntho e nyenyane empa ba ratana. Ke lilemo tse ngata Pitso le Thabo ba tsebana, ba thusana 'me ba kalimana lipere. Kajeno ba otlana ka melamu 'me batho ba a botsana hore molato ke eng. Pitso le Thabo ba tlaena tseleng ha ba tsoa mosebetsing. Ba tsamang ba buisana hantle 'me ba arohana ka khotsa. Pitso o tumana mosali oa hae a omana. Ha a 'motsa o re o loana le mosali oa Thabo. Ba tseka bana le likhoho. Likhoho tsa Pitso li tloaelane le tsa Thabo. Mekoko a e loana e tse lithole empa ha e hlolane.


Quarrel

In most cases people quarrel over a minor thing yet being friends. Pitso and Thabo have known each other for many years, helping each other and even borrowing each other’s horses. Today they beat each other up with sticks, and people question one another as to what went wrong. Pitso and Thabo meet along the way when they come from work. They go along conversing well and they part peacefully. Pitso finds his wife shouting. When he questions her she says she is quarrelling with Thabo’s wife. They are quarrelling over the chickens. Pitso’s fowls are used to Thabo’s fowls. The cocks are fighting over the hens but do not overpower one another. Pitso’s children hit the cocks with stones and broke Thabo’s cock’s leg. Thabo’s wife sends her children to fetch the cock. Now they insult one another with Pitso’s children. Pitso’s wife reprimands them and they go home crying. Their mother goes out and insults Pitso’s wife. There is an exchange of words. Now Pitso calls Thabo and they discuss the matter. Thabo is adamant. He beats Pitso up. They are looked in the fight, they kick each other, they bite each other, and they bleed. Now the friends do not greet each other, they have quarrelled.

Lipotso

1. Na Pitso le Thabo ke metsoalle? Are Pitso and Thabo friends?
2. Ba ne ba thusana joang? How were they helping each other?
3. Hobaneng mosali oa Pitso o omana? Why is Pitso’s wife shouting
4. Mosali oa Pitso le mosali oa ThaboWhat are Pitso’s wife and Thabo’s a tseka eng? wife quarrelling about?
5. Mokoko oa Pitso le mokoko oa Thabo e tseka eng?

What are Pitso's cook and Thabo's quarrelling about?

6. Bana ba Pitso ba entse eng?

What have Pitso's children done?

7. Mosali oa Thabo o Roma bana eng?

What is Thabo's wife sending the children to do?

8. Na mosali oa Pitso le mosali oa Thabo ba a otlana?

Are Pitso's and Thabo's wives beating each other?

9. Thabo le Pitso ba loana joaeng?

How are Pitso and Thabo fighting?

10. Na Thabo le Pitso e ntse e le metsoalle?

Are Thabo and Pitso still friends?

Cultural Notes

It is not surprising to find Basotho women fighting or shouting at each other over fowls and children. However, it is disturbing to see men fighting each other fiercely because their wives had a quarrel. Men tend to adopt the attitude of non-involvement in women's quarrels.

The second important point is that children in the village used to be everyone's children. What this means is that if any parent saw my child doing mischief, that parent would punish the child without having to bother about giving me a report or explanation later on.

Things have since changed. It now appears that only biological parents have the right to punish their children. There are obviously two sides to this problem. You can discuss them with your instructor.

Grammatical Notes

Unit XVII attempts to introduce you to the reciprocal extension. Verbs take on verbal markers or extensions. These extensions extend rather than change the meaning of a given verb.

"The reciprocal extension signifies that the action of the verb is reciprocated, i.e. carried out mutually by two individuals or groups of people."

One may take the point further by saying that even animals and birds can be included.

E.g. Naeba a ratana  
Pigeons love each other

Likhomo li a tsebana  
Cattle know one another
UNIT XVIII: Le rekisa eng?

1. Dialogue

Pitso: Ke nyoriloe
Thabo: U batla metsi?

Pitso: Ha ke moshanyana,
ke noa tše thata!
Thabo: Che, ke a utloa joale

Pitso: Nka ntsa lenyora kae?
Thabo: U ka ntsa lenyora Lake Side

Pitso: Ba rekisa eng?
Thabo: Ba rekisa mefuta eohle
    ea joala

Pitso: Na u tla nkisa teng?
Thabo: E, ke tla u isa bona joale

Pitso: Uena u tla noa eng?
Thabo: Ke tla noa biri

Pitso: Ha u rate boranti?
Thabo: Boranti e a nthobatsa

Pitso: Ke tla u tsosa
Thabo: Tlisa chelete

Pitso: U batla bokae?
Thabo: Tlisa maluti a leshome M10

Pitso: Ke tsoanelo ho ea Qoaling
    ha re qeta ho noa
Thabo: Ho lokile, ke tla u hopotsa
    pelo

Pitso: Joala bona bo monate,
    bc hlatsa pelo
Thabo: Empa boranti e bohale

Pitso: E a futhumatsa ha ho bara
Thabo: Ha re tsamae

Pitso: U tseba tsele e eang Qoaling? Do you know the way to Qoaling?
Thabo: E, ke a e tseba, ke tla u
    bontša

I am thirsty
Do you want water?
I am not small,
I drink the hot stuff
Now, I understand
Where can I quench my thirst?
You can quench your thirst at Lake Side
What do they sell?
They sell all kinds
of liquor
Will you take me there?
Yes, I shall take you there now
What will you drink?
I will drink beer
Don't you like brandy?
Brandy causes me to sleep
I will wake you up
Bring money
How much do you want?
Bring ten maluti, M10
I am supposed to go to Qoaling
when we finish drinking
It's OK, I will remind you
This drink is tasty
it is appetising
But brandy is strong
It warms a person when it is cold
Let us go
Yes, I know it,
I will show you

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Lipotso

1. Pitso o bua le mang? To whom is Pitso talking?
2. Ba bua ka eng? What are they talking about?
3. Pitso le Thabo ba tla ntsa leayora kae? Where are Pitso and Thabo going to quench their thirst?
4. Ba rekisa eng Lake Side? What do they sell at Lake Side?
5. Na Thabo o noa boranti? Does Thabo drink brandy?
6. Thabo o rekile joala ba bokae? How much did Thabo pay for the liquor?
7. Pitso o tšanelo ho ea ka ho? Where is Pitso supposed to go?
8. Na Pitso o tseba tsela e eang Qoaling? Does Pitso know the way to Qoaling?
9. Na boranti e a hatsetsa? Does brandy make one feel cold?

2. Mogoqo

Pitso o bua le Thabo. Ba bua ka joala. Pitso o nyoriloe empa ha a batle ho noa metse. O re hase moshanyana, ke mona 'me o noa joala bo bohale. O botsa hore a ka tlosa lenyora ka 'me ho thoe a ka tlosa lenyora Lake Side. Lake Side ba rekisa mefura eohle ea joala. Pitso o botsa Thabo hore na o tla mo isa teng 'me Thabo o a lumela hore o tla mo isa. Thabo ha a rati boranti hobane a a mo robatsa. O rata biri. Mohlomong biri ha e mo robatse. Thabo o batla chelete ho reka joala 'me Pitso o mo botsa hore o batla bokae. Thabo o re o batla maluti a leshome M10.

Pitso o tšanelo ho ea Qoaling ha ba qetsa ho noa. Thabo o tla mohopotsa ha a ka lebala. Pitso ha a tsebe tsela e eang Qoaling empa Thabo o a e tseba 'me o tla mo bontsa. Pitso o rata boranti hobane o re e monate 'me e hlotsoa pelo.

Pitso is talking to Thabo. They are talking about liquor. Pitso is thirsty but he does not want to drink water. He says he is not a small boy, he is a man and he drinks strong liquor. He asks where he can quench his thirst and it is said he can quench his thirst at Lake Side. At Lake Side they sell all kinds of liquor. Pitso asks Thabo whether he will take him there, and Thabo agrees that he will take him there. Thabo does not like brandy because it makes him sleepy. He likes beer. Perhaps beer does not put him to sleep. Thabo wants money to buy liquor and Pitso asks him how much. Thabo says he wants ten maluti M10.

Pitso is supposed to go to Qoaling when they finish drinking. Thabo will remind him if he forgets. Pitso does not know the way to Qoaling but Thabo knows it and will show him. Pitso likes brandy because he says it is tasty and appetising.

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Explication Unit XVIII

1) Ba rekisa liperekisi
Ha ba rekise liperekisi
Re isa Tom sefofaneng
Ha re ise Tom sefofaneng
Ausi o robatsa ngoana
Ausi ha a robatse ngoana
Puleng o tsosa monnoa oa hae
Puleng ha a tsose monnoa oa hae
U hlatsoa liaparo tsa mohlankana
oa hao
Ha o hlatsoe liaparo tsa
mohlankana oa hao

They are selling peaches
They are not selling peaches
We are taking Tom to a flight
We are not taking Tom to a flight
My sister is lulling the baby to sleep
My sister is not lulling the baby to sleep
Puleng is waking her husband up
Puleng is not waking her husband up
You are washing your boyfriend’s clothes
You are not washing your boyfriend’s clothes

2) Le rekisa lishoeshoe
Le rekisitse lishoeshoe
Ke isa koloi karacheng
Ke isitse koloi karacheng
Puleng o tsosa bana
Puleng o tsositse bana
Pitso o hopotsa Thabo
Pitso o hopolitse Thabo
Ausi o robatsa lesea
Ausi o robalitse lesea

You are selling the traditional dresses
You have sold the traditional dresses
I am taking the car to the garage
I have taken the car to the garage
Puleng is waking the children up
Puleng has woken the children up
Pitso is reminding Thabo
Pitso has reminded Thabo
My sister is lulling the suckling to sleep
My sister has lulled the suckling to sleep

3) Le rekisitse lishoeshoe
Ha lea rekisa lishoeshoe
Ke isitse koloi karacheng
Ha kea isa koloi karacheng
Pitso o hopolitse Thabo
Pitso haa hopotsa Thabo
Re sebelisitse chelete
Ha rea sevelisa chelete

You sold the traditional dresses
You did not sell the traditional dresses
I took the car to the garage
I did not take the car to the garage
Pitso reminded Thabo
Pitso did not remind Thabo
We spent money
We did not spend money
4) Le ile la rekisa likhomo  
Ha le a ka la rekisa likhomo  
You did sell cattle  
You did not sell cattle  
Ba ile ba isa sello ofising  
Ha ba a ka ba isa sello ofising  
They lodged a complaint at the office  
They did not lodge a complaint at the office  
Ntate o ile a re bontsa tsela  
Ntate ha a ka a re bontsa tsela  
Our father did show us the way  
Our father did not show us the way  
U ile a futhumatsa metsi  
Ha u a ka ua futhumatsa metsi  
You did warm up the water  
You did not warm up the water  
O ile a tlatsa galase  
Ha a ka a tlatsa galase  
He did fill the glass  
He did not fill the glass  

5) Ke ne ke rekisa liapole Kingsway  
Ke ne ke sa rekise liapole Kingsway  
I was selling apples at Kingsway  
I was not selling apples at Kingsway  
O ne a apesa ngoana ha le fihla  
O ne a sa apese ngoana ha le fihla  
She was clothing the child when you arrived  
She was not clothing the child when you arrived  
Re ne re sebelisa buka ea Jackie  
Re ne re sa sebelise buka ea Jackie  
We were using Jackie's book  
We were not using Jackie's book  
Le ne le futhumatsa metsi a ho hlapa You were warming up water for washing  
Le ne le sa futhumatsa metsi a ho hlapa You were not warming up water for washing  

Grammatical Notes

Unit XVIII deals with yet another verbal extension. It is called the causative extension. "The causative extension indicates that the subject causes or brings about the action expressed by the verb, and thus has the significance of cause 'to do' or 'make to do'."

e.g. ho reka means to buy but ho rekisa means to sell which in fact means to cause to buy
ho bona means to see but ho bontsa means to show or to cause to see
UNIT XIX : Ke a u Gqela

1. Puisano  Jean le Susan

Jean : Pat o ile kae?
Susan : O kene ka khefing
Jean : O chaketsa mang?
Susan : Ha a chakela motho,
       o hatla ho rekela bana
Jean : O ba rekela lipompong?
Susan : Ha ke khole
Jean : Hobaneng?
Susan : Lipompong li senya meno
       a bana
Jean : Mohlomong o tla ba
       rekela litholoana
Susan : Bana ba Pat ba hloekile/
       makhethe
Jean : E, kannete, Pat o
       hlatsoetsa bana ba hae
Susan : Ha ho bata o ba phehela
       sopho; hape o ba etsetsa
       makoeya
Jean : Pat o sebeletsa bana ba
       hae ka thata
Susan : O bone serapa sa hae sa meroha? Did you see her garden?
Jean : Ke se bone mannycop; empa
       likhomo tsa motseng li mo
       senyetsa meroha ea ho
Susan : E, le batho ba motseng ba mo
       utsoetsa meroha ea hae
Jean : Monna oa hae o reng ha ba
       senyetsa Pat hakale?
Susan : Monna oa hae o re Molimo
       o tla ba bona
Jean : Pat eena o reng ha ba mo
       senyetsa?
Susan : Pat o re molimo o tla mo
       ekeletsa

Where has Pat gone to?
She has entered the cafe
Whom is she visiting?
She is visiting nobody,
she wants to buy something for the children
Is she buying them sweets?
I don't believe that

Sweets spoil children's teeth
Perhaps she will buy them fruit
Pat's children are neat/
clean
Yes, that is true, Pat does
washing for her children
When it is cold she cooks soup for them;
again she bakes fat-cakes
for them
Pat works very hard for
her children
I have seen it my friend, but the
community's cattle trample on/spoil
her vegetables
Yes, the community also steals
her vegetables
What does her husband say when people
spoil Pat's things so much?
Her husband says God
will punish them
What does Pat say when they spoil/
waste things for her?
Pat says God will
make more for her
Lipotso

1. Jean o bua le mang? To whom is Jean talking?
2. Ba bua ka mang? About whom are they talking?
3. Na Pat o chakese khefing? Has Pat visited a cafe?
4. Pat ha a rekele bana lipompong. Pat does not buy her children sweets
   Hobaneng? Why?
5. Hobaneng bana ba pat ba hloekile? Why are Pat’s children clean?
6. O ba pehelela eng ha ho bata? What does she cook for them when it is cold?
7. Na Pat o na le serapa sa moroho? Does Pat own a vegetable garden?
8. Na Pat o na le monna? Is Pat married?
9. Pat o sebeletsa bana ba hae joang? How does Pat work for her children
10. Na batho ba motseng ba hlokomela Does the community take care of Pat’s gard
    serapa sa Pat?

2. Moqogo Nini o a qoga

Jolele ke fihile Lesotho. Ke tla ngolla batsoali ba ka le bana beso.
Ke tla ba ngolla litaba tse monate tsa Lesotho. Batsoali baka ba tla
nthekela limpho; ‘me ba tla li romela ka poso. Ha ke khutela hae Amerika
batsoali baka ba tla nketsetsa mokete. Ba tla mphehela meroho e monate
hobane ‘na ha ke je nama. Bana beso ba tla mpinela lipina tse monate hobane
ke rata ho bina. Metsoalle ea ka e tla nchakela, ‘me ke tla e qoqela ka
Lesotho.

Nini is conversing

I have now arrived in Lesotho. I shall write to my parents and to my brothers
and sisters. I shall tell them about all the interesting things in Lesotho.
My parents will buy me presents and they will post them. When I go back
home to America, my parents will organise a party for me. They will cook
tasty vegetables for me because I don't eat meat. My brothers and sisters
will sing melodious songs for me because I like singing. My friends will
pay me a visit and I will tell them about Lesotho.

Lipotso

1. Nini o fihile kae? Where has Nini arrived?
2. O tla ngolla bo-mang? To whom is he going to write?
3. O tla ba ngolla eng? What is he going to write?
4. Batsoali ba hae ba tla What are his parents going to buy
   mo rekela eng? for him?
5. Ba tla li romela joang? How are they going to send these goods?
6. Na Nini o ja nama? Does Nini eat meat?
7. Batsoali ba Nini ba tla What are Nini's parents going
  mophehela eng? to cook for her?
8. Bana babo ba tla etsa eng? What are her brothers and sisters going to do
  Amerika? Rae Nini friends in
  America?

Explication Unit XIX

1) Ausi o rekela 'na My sister buys for me
Ausi o nthekela

Abuti o batlela 'na mosebetsi My brother is applying for work for me
Abuti o isitilela mosebetsi

Janet o chakela 'na Janet pays me a visit
Janet o nchakela

Batsoali ba etsetsa 'na My parents are organising for me
Batsoali baa nketsetsa

Bana beso ba binela 'na My brothers and sisters are singing for me
Bana beso baa mpinela

2) Kea u rekela I am buying for you Ha ke u rekela I am not buying for you
Rea le qoqela We are telling you Ha re le qoqela We are not telling you

Ua ba chakela You pay them a visit Ha u ba chakele You do not pay them a visit
Rea ba senyetsa We are spoiling Ha le ba senyetse We are not spoiling them

Oa re utsentsa He is stealing from us Ha a re utsentsa He is not stealing from us
Baa mo ngolla They write for him Ha ba mo ngolle They do not write for him

3) Kea u qoqetsa I told you Ha kea u qoqela I did not tell you
Re le reketsa We bought for you Ha re le rekela We did not buy for you

Le ba senyelitse You spoiled them Ha lea ba senystetsa You did not spoil them
U ba chaketsa You paid them a visit Ha ua ba chakela You did not pay them a visit

Ba re ngolitsa They wrote to us Ha baa re ngolla They did not write to us
O mo utsoketsa He stole from him Ha amo utsoketsa He did not steal from him
Grammatical Notes

"The applied extension 'ela' or 'etsa' indicates that the action is carried out for, on behalf of, to the detriment of somebody or something." It is important to note that the applied also indicated that the action is carried out in the direction of.

e.g. Ho khutla means to return but ho khutlela means to go back
UNIT XX : Ke tsoeroe ke mala

1. Fuisano Jane le Tim

Tim : Ho thoe ho nooa Studio One It is said today we are going to drink
Kajeno mantshiboa at Studio One
Jane : Ka 'nete?
Is that true?
Tim : Ka nete ngoaneso! That is true my sister
Jane : Ho tsamaucu ka eng?
What is the transport?
Tim : Ka likoloi tsa ofisi
The office cars
Jane : Ho kenoa ka bokae?
How much is the entrance fee?
Tim : Ho kenoa ka M5
It is M5
Jane : Ho lefuoa ka?
Where do we pay?
Tim : Ho lefuoa monyako
You pay at the door
Jane : Ho rekisoa lijo?
Is food for sale?
Tim : e-e, ho rekisoa lino feela No, they only sell drinks
Jane : Ho nooa lino life?
What kind of drinks do they sell?
Tim : Ho nooa biri le lino tse ling It is beer and many other
kinda ngara kinds of drinks
Jane : Ho tantsa oe ha fihlela neng? Until when are we going to dance?
Tim : Ho tantsa oe fihlela ka meso We shall dance until dawn
Jane : Ho tsuo neng?
When are we going to disperse?
Tim : Ho tsuo ba bosiu kapa ka meso People will disperse at night or at day
Jane : Ho khutloa ka eng?
What is the return transport?
Tim : Ho khutloa ka maoto kapa ka People will return on foot or by
likoloi thuthuthu kapa ka Speedy Taxi
kapa ka Speedy Taxi
Jane : Ho robaloa neng?
When are we going to sleep?
Tim : Ho robaloa hoseng People will sleep in the morning
Jane : Ache, ke mosebetsi ka 'nete Oh no, this is truly a job
Tim : Hase mosebetsi ke boithabiso This is not a job but an enjoyment

Lipotso

1. Tim o bua le mang? To whom is Tim talking?
2. Ba bua ke eng? About what are they talking?
3. Batho ba ea k eng Studio One? What are people going to use to go to Studio On?
4. Ba lefu bokae ho kena? How much do they pay for entering?
5. Na ho na le lijo Studio One? Is there food at Studio One?
6. Batho ba noa eng Studio One? What do people drink at Studio One?
7. Batho ba etsa eng Studio One? What do people do at Studio One?
8. Ba khutla ka eng? What is their return transport?
9. Mohaneng batho ba rata Studio One? Why do people like Studio One?
2. Mopogo Sekelong


At School

At school children are taught how to read and write. Books are read in the morning; and during the day pupils write sums. When they finish pupils are given a break. When a teacher teaches pupils should not chew; they should listen to him only. Food is being eaten during break only. After lessons the classrooms are swept. Boys are supervised by their teachers when they do gardening. Pupils are thrashed by the teacher when they make a mistake. A pupil is expelled when he defies teachers. The school fees are paid by the parents. Education is liked very much by pupils.

Lipotso

1. Bana ba rutoa eng sekelong?  What are pupils being taught at school?
2. Hoseng ba etsa eng?  What do they do in the morning?
3. Motšeare ba etsa eng?  What do they do during the day?
4. Bana ba seko lo ba ja neng?  What do school children eat?
5. Ha lithuto li qetoa banana ba etsa eng?  After the lessons are completed what do girls do?
6. Bashanyana bona ba etsa eng?  What do boys do?
7. Na ho lefuoa chelete sekelong? Is money being paid at school?
8. Chelete e lefuoa ke mang  By whom is the money being paid?

3. Puisano Moithaopi le Mooki (Sepetlele) Volunteer and Nurse (at hospital)

Moithaopi : Khotso 'm'e  Peace be with you mother?
Mooki : E, lumela ngoaneso  Yes, greetings brother
Moithaopi : Le phela joang?  How are you?
Mooki : Re teng ntate, iona le kae?  We are fine, how are you?
Moithaopi : Re sa ikela, ha ho molato  We are fine, there is no mistake

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Mooki : Ke hantle ntate
Moithaopi : Sepetelele se tletse!
Mooki : Haholo ntate
Moithaopi : Batho baa kaofela baa kula?
Mooki : Ke bakuli kaofela ha bona
Moithaopi : Ntate enoa o jeo keng?
Mooki : Otilioe ke letolo maluting koana
Moithaopi : Oa fokola
Mooki : Haholo ntate
Moithaopi : 'M'e eane o tseoere keng?
Mooki : O sehoa ke mala habohloko!
Moithaopi : O jele eng?
Mooki : O noele chefo
Moithaopi : Hobaneng hle?
Mooki : Hobane wonna oa mosotla
Moithaopi : Ke hampe hakaakang!
Mooki : Ke hampe ka 'nete
Moithaopi : Ngoana eno o jeoa keng?
Mooki : O otloa ke thaabe
Moithaopi : Ngoana e mkalonyana?
Mooki : E, ntate ....
Moithaopi : Bahlankana bana ba tseoere keng?
Mooki : Enoa' o lomile ke noha leotong, This one was bitten by a snake, eno o otilioe ka molamu hlohong,that one was beaten by a stick eane o hlabile o ka thipa libono: that one was stabbed by a knife on the buttocks
Moithaopi : Libonoung?
Mooki : Hona teng ntate
Moithaopi : Ho ne ho entse joang?
Mooki : O ne a loana le kharebe 'me a e He was fighting with his girlfriend hatelletse fatse. Joaelo and had pinned her down. His khaitsele ea kharebe ena ea fiha girlfriend's sister came and ea mohlabo libono tse na ka thipa stabbed him on the buttocks with a knife

That is all right father
Is the hospital full?
Very much
Are all these people stick?
They are all patients as you see them
What is wrong with this man?
He was struck by lightning in the mountains
He is weak
Too much
What is wrong with that woman?
She has a severe stomach ache
What did she eat?
She drank poison
But why?
Because her husband ill treats her
This is very bad!
It is truly bad
What is wrong with that child?
He has hicups
Such a small child
Yes, father
What is wrong with these young men?

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### Explication Unit XX

1) **Ho a binoa**  
   People are singing
   **Ha ho binoe**  
   People are not singing

   **Ho a jeoa**  
   People are eating
   **Ha ho jeoe**  
   People are not eating

   **Ho a kena**  
   People are getting in
   **Ha ho keno**  
   People are not getting in

   **Ho a tantsoa**  
   People are dancing
   **Ha ho tantsoe**  
   People are not dancing

   **Ho a sebetsoa**  
   People are working
   **Ha ho sebetsoe**  
   People are not working

2) **Ho a rutoa**  
   People are teaching
   **Ho rutiloe**  
   People have taught

   **Ho a tsooa**  
   People are moving out
   **Ho tsoiloa**  
   People are outside

   **Ho a robaloa**  
   People are sleeping
   **Ho robetsoe**  
   People are asleep

   **Ho a fieloa**  
   People are sweeping
   **Ho fietsoe**  
   People have swept

   **Ho a fihloa**  
   People are arriving
   **Ho fihlioe**  
   People have arrived

   **Ho a khutoa**  
   People are returning
   **Ho khutlioe**  
   People have returned

   **Ho a tsamaooa**  
   People are going
   **Ho tsamailoe**  
   People are gone

   **Ho thoee**  
   It is said
   **Ho itsoe**  
   It was said

3) **Ho rutiloe**  
   People have taught
   **Ha ho a rutoa**  
   People have not taught

   **Ho tsoiloa**  
   People are outside
   **Ha ho a tsooa**  
   People have not gone outside

   **Ho robetsoe**  
   People are asleep
   **Ha ho robaloa**  
   People have not slept
Ho fietsoe  People have swept
Ha ho a fieloa  People have not swept
Ho fihiloie  People have arrived
Ha ho a fihloa  People have not arrived
Ho khutiloie  People have returned
Ha ho a khutloa  People have not returned
Ho tsamailoie  People are gone
Ha ho a tsamauaa  People have not gone away

Grammatical Notes

"The passive extension indicates that the subject is acted upon or bought about by some external force or agency." The 'Ke' is the passive form which means 'by'.

e.g. O batloa ke ntate  He is wanted by father
Further, the passive is often used in idiomatic expressions

e.g. Ho uoa kae?  Where is it being gone to? (Where are people going?)
   Hoa nooa  It is being drunk (People are drinking)
UNIT XXI : Ha re Tsamaee

1. Puisano  Pinki le Mantso

Pinki : Mantso tloko ano
Mantso : Ke a hana
Pinki : Aku tle hle mannyeo
Mantso : U batlang?
Pinki : Aku nthuse mona
Mantso : U a khathatsa
Pinki : Ao hle mannyeo
Mantso : Popi o fihlile neng
maotane?
Pinki : Hoba o Tsamaee
Mantso : O ee a chake?
Pinki : E, o 'ne a chake ka
nako tse ling
Mantso : Na u rata hore a chake?
Pinki : E-e, ke rata hore a
hlole lapeng, a
sebetse
Mantso : Kea hana Pinki!
Pinki : Hobaneng?
Mantso : Popi o tsoanela ho
tsamaee a chakele
metsaalle
Pinki : Ekakhona a qete mosebetsi
oa lelapa pele he
Mantso : Ke a utloisisa

Lipotso

1. Pinki o bua le mang?
2. Pinki o batlang?
3. Mantso o reng?
4. Pinki o re Popi o fihlile neng?
5. Na Popi o ee a chake?
6. Na Pinki o rata hore Popi
   a chake?
7. Na Mantso o rata hore
   Popi a chake?

To whom is Pinki talking?
What does Pinki want?
What does Mantso say?
When did Popi arrive, Pinki says?
Does Popi normally visit people?
Does Pinki want Popi to visit
people?
Does Mantso want Popi to
visit people?

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2. Motsô

Pinki o bitša Mantšo o a hana. Joale Pinki o a mokopa 'me Mantšo o mobotsa hore o batlang. Pinki o kopa hore a motheuse. Mantšo o re Pinki o a khathatsa empa o a mothusa. Ha Mantšo a ntse a thusa Pinki, o botsa hore Popi o fihile meng. Pinki o re Popi o fihile hoba Mantso a tsamaee. Mantšo o botsa hape hore na Popi o ee a chake. Pinki o araba ka ho re Popi o 'ne a chake ka nako tse ling. Mantso o boela a botsa hore na Pinki o rata hori Popi a chake. Pinki o boela a araba hore Popi a hlole lapeng 'me a sebetse Mantšo o a hana, ha a lumele; hobane Popi o tsoanetse ho tsamaee a chakele metsoalle. Pinki o re ekakhona Popi a qete mosebetsi oa lelapa pele. Joale Mantso o a utloisisa.

Pinki is calling Mantšo but Mantšo is refusing. Pinki then pleads with him and Mantšo asks what does she want. Pinki asks him to help her. Mantšo complains but she helps her. While Mantšo is helping Pinki, she asks her when did Popi arrive. Pinki says Popi arrived after Mantšo had left. Mantšo further asks whether Popi usually visits people. Pinki replies by saying that Popi does visit people at certain times. Mantšo again asks Pinki whether she likes Popi visiting people. Pinki further replies by saying that she wants Popi to stay at home and work. Mantšo is refusing. She does not agree; because Popi is supposed to go and pay her friends visits. Pinki says Popi will have to finish off her household duties first. Now Mantšo understands.

Explication Unit XXI

1) Aku tle koano Please come here

Aku ntšune Please kiss me

Ake le robale Please sleep

Ake ba tsamaee Please let them go

Ake re bonane Please let me see you

Aku se tle koano Please don't come here

Aku se ka tla koano

Aku se ntšune Please don't kiss me

Aku se ka ntšuna

Ake le se robale Please don't sleep

Ake le se ka robala

Ake ba se tsamaee Please don't let them go

Ake ba se ka tsamaee

Ake re se bonane Please let us not see

Ake re se ka bonane each other
2) A/Ha re tsamae Let us go
A/Ha ba loane Let them fight
A/Ha e tsoe Let it go out
A/Ha a mo otle Let him hit her

A/Ha re se tsamae Let us not go
A/Ha ba se loane Let them not fight
A/Ha e se tsoa Let it not go out
A/Ha a se ka mo otla Let him not hit her

3) Re se mo thus? Should we help him? Re se ka mo thusa? Should we not help him?
Ke se tsoe? Should I go out? Ke se ka tsoa? Should I not go?
Ke ngole? Should I write? Re se ka ngola? Should I not write?
Ba hla be kho ho? Should they kill a chicken? Ba se ka hla be kho ho? Should they not kill a chicken?

4) Re rata hore le ithute
We want you to learn.
Re batla hore ba thusane
We want them to help one another.
O kopa hore le tlohe mono
He asks you to go away from here.
Ba lakatsa hore le tsoarelane
They wish that you forgive each other.

Ke rata hore le se ithute I want you not to learn.
Ke rata hore le se ka ithuta We want them not to help one another.
Re batla hore ba se thusane We want them not to go away from.
O kopa hore le se ka tloha mono He asks you to go away from here.
Ba lakatsa hore le se tsoarelane They wish you don't forgive each other.
Grammatical Notes

1. The subjunctive mood is used to express a wish or desire:
   e.g. Ke rata hore le tsamae: I wish you to go/I like that you should go

2. It indicates permissive or deliberate interrogation:
   e.g. Re mo thuse? : Should we help him?
       Ke tseo? : Should I go out/May I go out?

3. Used after the future tense in a series of future actions:
   e.g. Ba tla ca Matsieng ba bone morena : They will go to Matsieng and see the chief

4. Used after the imperative in a series of commands:
   e.g. Eme o bale : Stand up and read

5. It is used to express polite commands:
   e.g. Le etse joalo : You should do like that
        Le tsamae hantle : Go well

6. It is used after the hortative prefix ha/ a to express polite commands:
   e.g. Ha ba tsamae : Let them go
        Ha ra eeng : Let all of us go

7. It is used with "ee" to express habitual action:
   e.g. O ee a chake : She visits habitually/as a habit

8. It is used with "ne" to express an occasional action:
   e.g. O 'ne a chake : She visits occasionally

"Ekakhona" means it is advisable that, it is fitting that, depending on a given context:
   e.g. Ekakhona a tle : It is fitting that he should come
        It is advisable that he should come

"Hoba" simply means after:
   e.g. O fihlile hoba o tasmae : He arrived after you had left

It is worth noting that all verbs in the subjunctive end with an "e"
   e.g. ....... hore le sebetse
       ....... hoba a fihle

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Unit XXII : Ke tlameha ho ea leribe

1. Puisano   Sheila le Joel

Joel : Ke a tsamaea  I am leaving
Shiela : O se o tsamaea?  Are you leaving already?
Joel : Khale ke lutse mona  I have been here for a long time
Shiela : Ke sa lokisa / etsa lijo  I am still preparing food
Joel : E se e le bosiu  It is late already
Shiela : Ke tla etsa kapele hle  I will hurry up please
Joel : Ke tla 'ne ke je ka  I shall eat
tsatsi le leng  on other days
Shiela : U tatetse eng hakana?  What are you hurrying for so much?
Joel : Ke tšoanelo ho tšoaeb libuka I am supposed to mark the pupils
tsaba bana pele ke robala  books before I go to bed
Shiela : Le 'na ke tlameha ho etsa  I must also do my school
mosebetsi oa sekelo pele  work before
ke robala  I sleep
Joel : Empa haka ke hole kapa ha  But my house is far or
o sa tseba?  don't you know anymore?
Shiela : Ke ntle ke tseba  I still know
Joel : Joaie?  So?
Shiela : Ke mpe ke re o je pele o  I am just saying
tsamaea  eat before you go
Joel : Ho lokile he, ntsolele  All right then, dish up
Shiela : U se u latile cheke ea  Have you already fetched your cheque
hau ofising?  from the office?
Joel : Ha ke eso e late  I have not fetched it
Shiela : Hobaneng?  Why?
Joel : Ke tšaba ho ea ofising  I am afraid to go to the office
Shiela : U tšaba eng?  What are you afraid of?
Joel : Ke tšaba 'm'e Agnes, o bohale  I am afraid of mother Agnes, she is
ill-tempered

Lipotso

1. Joel o bua le mang?  To whom is Joel talking?
2. Hobaneng Joel a se a  Why is Joel
tsamaea?  leaving?
3. Shiela o re o sa etsa eng?  What does Shiela say she is still doing?
4. Na ea sa le motšeare?  Is it still early?
5. Hobaneng Joel a tatilile/ Joel o tatele eng? Why is Joel
in a hurry?
6. Na ha Joel ke haufi? Is Joel's place nearby?
7. Shiela o re Joel a mpe a What is it that Shiela says Joel
etse eng pele a tsamase? must do before he goes?
8. Na Joel o se a tatile Has Joel fetched his cheque
cheka ea hae ofising? from the office already?
9. Hobaneng Joel a eso late cheke? Why has Joel not yet fetched his cheque?

2. Moqogo Moithaopi o a goqa
Re baithaopi ba Peace Corps kapa Lebotho la Khotso. Re se re phetse
selemo Lesotho. Re sa tla qeta selemo se seng hape. Re se re hlolohetsoe
haeso Amerika empa ha re re qete konteraka (boitlamo). Konteraka e tšoanela
ho fela ka mora lilemo tse peli. Ka nako tse ling re tla fora ho eketsa
konteraka ka selemo hape. Ha re tsese re lula Lesotho, re leka ho thusa naha
ka lutho tse ngatanyana. Re atisa ho sebetsa temog le likolong. Ho feta
mona re loka ho ho ho lago thetla. Lesotho le metlo ea Basotho. Re laqatsa ho bua
Lesotho hentle empa ha ho bonolo. Ha re gala ho lutha, ha ho bonolo.
Empa re se re tlaoetse ho bua joale; ha re tsabe ho etsa liphosotse. Baithaopi
ba bang ba qetile konteraka ea bona. Ba tsoha ba palama hosane. Mohlohone
ba ka tsoha ba khutlela Lesotho hape ka nako e tlang.

A volunteer converses
We are volunteers of the Peace Corps. We have been in Lesotho for a year.
We will still stay for another year. We are longing for America our home,
but we have not yet finished our contract. The contract will last for two
years. At times we become bound to extend the contract for another year.
During our stay in Lesotho we try to assist the country in many things.
Most of the time we work at agriculture and in schools. Apart from this,
we are supposed to learn Sotho and the Basotho culture. We like speaking
Sotho fluently but it is not easy. When we start learning, it is not easy.
But now we are used to talking; we are not afraid of making mistakes. Other
volunteers are through with their contracts. They are going home tomorrow.
Perhaps they may return to Lesotho in the future.

Lipotso
1. Moithaopi o re ba se ba phetse For how long have they stayed in
nako e kae Lesotho? Lesotho, the volunteer says?
2. O re ba sa tla qetsa nako e kae For how long are they still
hape? going to stay, he says
3. Na baithaopi ba se ba qetile konteraka ea bona?
4. Konteraka e ts'olela ho fela ka mora nako e kae?
5. Baithaopi ba leka ho etsa eng ha ba ntse ba lula Lesotho?
6. Ba atisa ho sebetsa kae?
7. Baithaopi ba lokela ho ithuta eng?
8. Na ho bonolo ha baithaopi ba qala ho ithuta Sesotho?
9. Na baithaopi ba ntse ba tsaba ho etsa liphoso?
10. Baithaopi ba bang ba tsoha ba palama hosane. Hobaneng?

Have the volunteers finished their contract?
How long does the contract take to be completed?
What are volunteers trying to do during their stay in Lesotho?
Where are they used to working?
What are the volunteers supposed to learn?
Is it easy when the volunteers start learning Sesotho?
Are the volunteers afraid of making mistakes?
The other volunteers are leaving tomorrow. Why?

Explication Unit XXII

1) Re jele
   Re se re jele
   Ba qetile
   Ba se ba qetile
   O fihlile
   O se a fihlile
   Ba robetse
   Ba se ba robetse
   Ke hloholetse hae
   Ke se ke hloholetse hae

   We ate
   We have already eaten
   They have finished
   They have already finished
   He has arrived
   He has already arrived
   They are asleep
   They are already asleep
   I am longing for home
   I am longing for home already

2) Re se re jele
   Ha re eso je
   Ha se ba qetile
   Ha ba eso qete
   O se a fihlile
   Ha a eso fihle
   Ba se ba robetse
   Ha ba eso robale
   Ke se ke hloholetse hae
   Ha ke eso hloholhocoe hae

   We have already eaten
   We haven't eaten
   They have already finished
   They haven't finished
   He has already arrived
   He hasn't arrived
   They are already asleep
   They haven't slept
   I am longing to go home already
   I am not longing to go home
3) Ba sa lula 'moho
Ha ba sa lula 'moho
O sa tla re chakela
Ha a sa tla re chakela
Ke sa sebetsa
Ha ke sa sebetsa
'M'e o sa halefile
'M'e ha a sa halefile
Lesa la sa robetse
Lesea ha le sa robetse

4) Ke sa phela
Ke ntse ke phela
Ba sa lula 'moho
Ha ntse ba lula 'moho
Re sa sebetsa
Re ntse re sebetsa
'M'e o sa halefile
'M'e o ntse a halefile
Lesa le sa robetse
Lesea le ntse le robotse

5) Re atisa ho tsoha hoseng
Ha re atise ho tsoha hoseng
Ke atisa ho ba bona Bloem
Ha ke atise ho ba bona Bloem
Le atisa ho chakela Sehlabethebe
Ha le atise ho chakela Sehlabethebe
Ba atisa ho thusana
Ha ba atise ho thusana

6) Re ne re atisa ho tsoha hoseng
Re ne re sa atise ho tsoha hoseng
Re ne re atisa ho ba bona Bloem
Re ne re sa atise ho ba bona Bloem

They are still staying together
They are no more staying together
He is still going to visit us
He is no more going to visit us
I am still working
I am not working any more
My mother is still angry
My mother is no longer angry
The baby is still asleep
The baby is not asleep any more

I am still alive.

They are still staying together
We are still working
My mother is still angry
The baby is still asleep

We frequently get up early
We do not frequently get up early
I frequently see them in Bloem
I do not frequently see them in Bloem
You frequently visit Sehlabethebe
You do not frequently visit Sehlabethebe
They frequently help each other
They do not frequently help each other

We used to wake up in the morning
We were not used to waking up in the morning
I used to see them at Bloem
I was not used to seeing them at Bloem
Le ne le atisa ho chakela Sehlabethebe
Le ne le sa atise ho chakela Sehlabetheba
Da ne ba atisa ho thusana
Ba ne ba sa atise ho thusana
You used to visit Sehlabethebe
You were not used to visiting Sehlabethebe
They used to help one another
They were not used to helping one another

7) Ke tšoanelo ho ea Mafeteng
Ke tlameha ho ea Mafeteng
Ke tšoanetse ho ea Mafeteng
Ke tlamehile ho ea Mafeteng
I am supposed to go to Mafeteng
I should go to Mafeteng
I am bound to go to Mafeteng
I must go to Mafeteng
We are supposed to talk to the
director today
We should talk to the director today
We are bound to talk to the director today
We must talk to the director today
Unit XXIII : Taba li mahlong

Idioms
- Ho ja joang  To be stark mad
- Ho ja hlono  To think
- Ho tlolo molao  To break the law
- Ho tlola moeli  To exceed the bounds
- Ho luba seretse  To wallow in the mud
- Ho luba hlama  To wallow in the mud
- Ho luba maikutlo  To confuse and upset
- Ho luba kelelo  To confuse and upset
- Ho ithoala  To be in the family way
- Ho ithoma  To pretend to be busy
- Ho phinya lonya  To disappoint unfairly
- Ho nya matsete  To reveal secrets
- Ho nyela seliba  To burn your boats behind you
- Ho taha koekoe  To walk gracefully
- Ho khanna linku  To be drunk
- Ho apara nkoe  To see red
- Ho ntšana se inong  To be close friends
- Ho ja tali ea hae  To have an affair with a neighbour's wife
- Ho qela mhope ea metsi  To ask for a girl's hand in marriage
- Ho bana hehehe  To refuse completely
- Ho ea lolololo  To expatiate in detail
- Ho ea ntle  To go and relieve oneself
- Ho ea mohlabaneng  To to to the plateau (i.e. to go and relieve oneself)
- Ho ea boes batho  To die
- Ho ea thabeng  To go for circumcision
- Ho ea khoeling  To menstruate
- Ho pheha ka lemna  To be in mourning
- Ho jaka ka leleme  To adopt a foreign language
- Ho tsoha ka matjeke  To rise early
- Ho sisa motlo potong  To leave one in the lurch
- Ho ba letsoho  To have long fingers
- Ho ba le hloho e thata  To be thick skulled
- Ho ba le seriti  To be dignified, respectable
- Ho ba le phoofolo  To be a witch (i.e. to be with a tokoele)
- Ho ba ka hanong  To be talkative

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Notes

Idioms are characteristic indigenous expressions which give a language its peculiarities. They are not didactic and never teach a moral lesson. Instead they are witty and humorous in nature.

Most of them have their origins from historical events. Unlike proverbs, idioms do not have a rigid and regular pattern to which they always adhere. They are more concerned with action.

Idioms and proverbs are known collectively as MAELE in Sesotho.

Proverbs

Taba li mahlong
Lesto ke moloi
Tsietsi ea rura
Mpho ha e halaloe
Ngaka ha e iphekole
Leboela le a ja
Morena ha a foset
Mohau oa bolaea
Pelo e ja serati
Motsamai o ja noha
Pinyane ha e senye motse
Tšene ha e ipone makopo
Leihlo la khotetsane ke lebone
Moanmoritse ha a o lule
Sejo-seyanane ha se fete molomo
Mofata-seliba ha a senoe
Bitso-lame ke seromo
Monna ha a bone habeli
Khomo ha e nye bolokoe kaofela
Bohlale ha bo hache ntlo e le 'ngoe
Moketa ho tsosoa o itekang
Maliba ho psha a maholoja matala
Marabe o jeoa ke bana
Li a bele, li a hloeba
Li pele, li mirao

Proverbs are statements which are meant for good counsel. They are distilled words of wisdom. They are didactic and they teach a lesson by
expressing a moral idea. Some of them have practical significance in that they may pass judgement on something or course of action. They represent the wit and wisdom of their community. Proverbs are concerned with the symbolic representation of truth.