THUTÔ YA MASHOMÊ A MABËDI LE METSO Ë MEHLANO (25)

25.0 SEPHEÔ

Die doelwit van hierdie eenheid is om vas te stel in watter mate u 'n ononderbroke mededeling kan begryp wat merendeel gebaseer is op taalvorme wat reeds gebruik is.

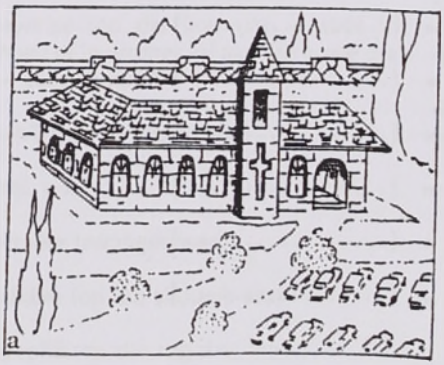
The objective of this unit is to determine to what extent you can comprehend an uninterrupted piece mainly compiled from language you have already used.

25.1 MANTSWE*

mosuwë, Modímo, ho Modímo, há, há háë, -fúmána, ba në ba rate, motswálle, ë nngwe, hántlêntlê, hahólo, mmé, lentswé.

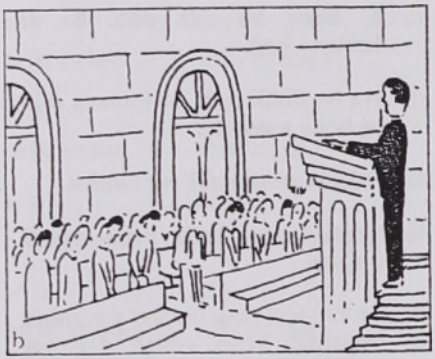
25.2 KUTLWISISO

TAÊLÔ 1: BALA, O ARABÊ DIPOTSÔ TSË LATÊLANG



Ntatë ke monna ha se mosadi. Ntatë ke moruti ya rutang kërëkëng. Nna, ke moithuti ya balang dibuka. Ke ithuta sekölöng. Sekölöng mosuwë o böntsha ditshwantshô. O re* ruta ho bua Sesotho* ka ditshwantshô.

Söntaha kêrêkê e tlëtse batho. Batho ba tlilë kërëkëng ho rapêla. Ba tlilë ho utlwa lentswe la Modimo. Moruti o ba* batlêla kgôtsô ho Modimo. Batho ba rata Modimo. Ba rata ho utlwa lentswe la hae. Batho ba ratang Modimo ha ba lwane. Ba a ratana, ba a utlwana.



Kërëkëng batho ba a rapêla, mme ba a bina. Ha ba bina ba ëma. Mme ha ba rapêla, banna ba ëme. Basadi, bôna, ba dutse.

Haë* basadi ba bang ba phêhêla banna le bana ba bona dijô. Bana ba rata dijô. Ba lapilë*. Ha re fihla* haë, re fumana* ntja ya rona e shwelë. Jwalë bana ba a lla*. Ba në ba rata ntja ya* bôna. Ntja ke motswallê wa bana. Ntatë o tla rêkêla bana ntja ë nngwe.

25.3 MANOLLÔ

25.3.1 Die doel van hierdie eenheid was om vas te stel in watter mate ons 'n ononderbroke mededeling kan begryp wat merendeel gebaseer is op taal wat ons reeds gebruik het. Dit is dus nog 'n **Kutlwisisô.**

25.3.2 Hoe het u gevaar? Vergelyk u antwoorde in **HO ITLHAHLOBA** met die volgende:

(a) **Moruti ke motho ya rutang kërëkëng.**

(b) **Mosuwë o re ruta ho bua Sesotho.**

(c) **Lentswe la Modimo ke Bibele.**

(d) **Re utlwa Lentswe la Modimo kërëkëng.**

(e) **Batho ba rapêla kërëkëng.**

(f) **Ha moruti a ruta batho ba mamëtse.**

(g) **Banna ba ëme, ha moruti a rapêla.**

(h) **Basadi, bôna, ba dutse.**

25.3.1 The objective of this unit was to determine to what extent we were able to comprehend an uninterrupted piece mainly compiled from language we have already used. It is therefore another **Kutlwisisô.**

25.3.2 How did it go? Compare the answers you have given in the **HO ITLHAHLOBA** with the following:

(a) **Moruti ke motho ya rutang kërëkëng.**

(b) **Mosuwë o re ruta ho bua Sesotho.**

(c) **Lentswe la Modimo ke Bibele.**

(d) **Re utlwa Lentswe la Modimo kërëkëng.**

(e) **Batho ba rapêla kërëkëng.**

(f) **Ha moruti a ruta batho ba mamëtse.**

(g) **Banna ba ëme ha moruti a rapêla.**

(h) **Basadi, bôna, ba dutse.**

(i) **Ë, bana ba rata dijô. Ba di fumana hae.**

(j) **Ha ba fihlilë haë, ba fumana ntja ya bôna e shwelë.**

(k) **Ntja ke motswallê wa motho.**

(l) **Ntatë o tla rêkêla bana ntja ë nngwe.**

25.3.3 Ons bespreek nou 'n aantal taalverskynsels wat nie voorheen teengekom is nie.

- *Die voorwerpskakel*

U tref twee voorwerpskakels in hierdie **THUTÔ**, nl. **re** (ons) en **ba** (hulle). Die skakel verteenwoordig sy voorwerp in 'n sin. Dit verskyn onmiddellik voor die werkwoordstam, vgl.

O re ruta ho bua Sesotho. (Hy leer ons Sesotho praat.)

Moruti o ba batlêla kgôtsô ho Modimo. (Die predikant vra vir hulle vrede by God.)

Hier is 'n lys van die persone en klasse se voorwerpskakels:

1ste p.e.	*1ste p.m.*
ǹ	**rè**
2de p.e.	*2de p.m.*
ò	**lè**
3de p.e. (kl 1)	*de p.m. (kl 2)*
mò (kl vv **mo-**)	**bà** (kl vv **ba-**)
kl 3	*kl 4*
ò (kl vv **mo-**)	**è** (kl vv **me-**)

(i) **Ë, bana ba rata dijô. Ba di fumana haë.**

(j) **Ha ba fihlilë haë, ba fumana ntja ya bôna e shwelë.**

(k) **Ntja ke motswallê wa motho.**

(l) **Ntatë o tla rêkêla bana ntja ë nngwe.**

25.3.3 We will now discuss a number of linguistic items which did not feature directly previously

- *The object concord*

There are two object concords in this **THUTÔ**, namely **re** (we) and **ba** (they). The concord represents its object in a sentence. It appears just before the verb stem, cf.

O re ruta ho bua Sesotho. (He teaches us to speak Sesotho.)

Moruti o ba batlêla kgôtsô ho Modimo. (The minister seeks peace for them from God.)

Here is a list of object concords of persons and classes:

1st p.s.	*1st p.p.*
ǹ	**rè**
2nd p.s.	*2nd p.p.*
ò	**lè**
3rd p.s. (cl 1)	*3rd p.p. (cl 2)*
mò (cl prf **mo-**)	**bà** (cl prf **ba-**)
cl 3	*cl 4*
ò (cl prf **mo-**)	**è** (cl prf **me-**)

kl 5
lè (kl vv **le-**)

kl 6
à (kl vv **ma-**)

kl 7
sè (kl vv **se-**)

kl 8
dì (kl vv **di-**)

kl 9
è (kl vv **n(e)**)

kl 10
dì (kl vv **din-**)

kl 14
bò (kl vv **bo-**)

kl 6
à (kl vv **ma-**)

kl 15
hò (kl vv **ho-**)

kl 16
hò (kl vv **fa-**)

kl 17
hò (kl vv **ho-**)

kl 18
hò (kl vv **mo-**)

cl 5
lè (cl prf **le-**)

cl 6
à (cl prf **ma-**)

cl 7
sè (cl prf **se-**)

cl 8
dì (cl prf **di-**)

cl 9
è (cl prf **n(e)**)

cl 10
dì (cl prf **din-**)

cl 14
bò (cl prf **bo-**)

cl 6
à (cl prf **ma-**)

cl 15
hò (cl prf **ho-**)

cl 16
hò (cl prf **fa-**)

cl 17
hò (cl prf **ho-**)

cl 18
hò (cl prf **mo-**)

● In **THUTÔ YA 16** het ons reeds gesels oor die klankveranderinge wat plaasvind wanneer die voorwerpskakel van die 1ste persoon, enkelvoud, nl. **n-**, voor werkwoordstamme met sekere konsonante optree. Bestudeer dit asseblief weer!

● *Die lokatiefmorfeme* **ho-** *en* **ha-**

Wanneer **ho-** voor 'n naamwoord optree, het dit 'n lokatiewe betekenis wat *by/van* beteken. Wanneer die naamwoord 'n persoon aandui, het dit die implikasie van *by/van (so en so) persoonlik*, vgl.

Ho Modimo. (By/van *God.*)

Wanneer **ha-** voor 'n naamwoord ver-

● In **THUTÔ YA 16** we discussed sound changes occuring when the object concord of the 1st person, singular which is **n-**, is used before verbs with certain initial consonants. Please study them again!

● *The locative morphemes* **ho-** *and* **ha-**

When **ho-** appears before a noun it conveys the meaning of *at/from*. When the noun refers to a person it conveys the meaning of *at/from so and so personally*, cf.

Ho Modimo. (From *God.*)

When **ha-** appears before a personal noun, it conveys the meaning of

skyn beteken dit *by/van (so en so) se plek*, vgl.

Ha Tsiëtsi. (By Tsiëtsi se plek.)

- *Die voegwoord* **mme**

Dit druk *en* uit. Ons moet dit nie verwar met **mmê** (moeder) nie. Ook nie **le** wat 'n konnektiewe morfeem is nie. Terwyl **le** woorde koppel, koppel **mme** sinne.

- *Twee nuwe werkwoordstamme*

Maak gerus die stamme **-fumana** (kry, vind) en **-lla** (huil, begeer, verlang) u eie. E.g. is 'n voorbeeld van 'n resiprokale werkwoordstam waarvan die resiprokale betekenis verstar het. In **-lla** dra die eerste **l** die volle waarde van 'n lettergreep, vgl. **l-la.**

- *Die hulpwerkwoordstam* **-në**

Verskeie kere het ons reeds na hulpwerkwoorde verwys, vgl. **THUTÔ YA 20 en 24.** Daar het ons dit gehad oor die hulpwerkwoordelike gebruik van die werkwoordstamme **-batla** en **-ya** wat telkens deur hul hoofwerkwoorde in die infinitiewe vorm gevolg word, d.w.s. met die onderwerpskakel **ho** gevolg deur die betrokke werkwoordstam.

In **MATHE LE LELEME II** gaan ons veel meer met die hulpwerkwoord te doen kry. Hier vestig ons graag u aandag op die eerste oorspronklike hulpwerkwoordstam wat in die kursus opduik, nl. **-në.** Sy betekenis: *het/was*, vgl.

Ba në ba rata ntja ya bôna. (Hulle het van hulle hond gehou.)

at/from (so and so's) place, cf.

Ha Tsiëtsi. (At/from Tsiëtsi's (place)).

- *Conjunction* **mme**

This conjunction conveys the meaning of *and*. Do not confuse it with **mmê** (mother) though! Also do not confuse it with the connective morpheme **le.** This **le** connects words, whereas **mme** connects sentences!

- *Two new verb stems*

Do learn the stems **-fumana** (to find) and **-lla** (to cry; to want; to desire). The first mentioned is another example of a stem in which the reciprocal implication has disappeared. In **-lla** the first **l** has full syllabic value, cf. **l-la.**

- *Deficient verb stem* **-në**

We have referred to deficient verbs several times before, cf. **THUTÔ YA 20 and 24.** There we discussed the use of **-batla** and **-ya** as deficient verbs. These verbs are called deficient because they cannot function as independent verbs, they therefore have to be supported or assisted by their main verbs. When ordinary verbs are used as deficient verbs the main verb always assumes the form of the infinitive, i.e. **ho** followed by the relevant verb stem.

In **MATHE LE LELEME II** we will see a lot more of these verbs. Here we would like to draw your attention to the first original deficient verb stem featuring in this course, which is **-në.** It conveys the meaning of *have/have been/was/were*, or the past tense form of English verbs using *-ed*, cf.

Ba në ba rata ntja ya bôna. (They lov-

-Në is 'n soort *tydsaanduidende* hulpwerkwoord. Hy dui aan dat 'n handeling in die verlede aan die gang was.

Laat ons die struktuur van 'n eenvoudige sin met die hulpwerkwoord **-në** herhaal: die hulpwerkwoord gebruik 'n onderwerpskakel net soos 'n selfstandige werkwoord. Hy moet egter deur 'n sg. hoofwerkwoord gevolg word. Daarom moet die onderwerpskakel herhaal word, vgl. **Ba në ba rata,** met **ba në** die hulpwerkwoord en **ba rata** die hoofwerkwoord.

Ná **-në** kan die hoofwerkwoord verskeie *tydvorme* aanneem, vgl. *onvoltooid, voltooid, toestand,* toekomende vorm, ens. vgl.

Ba në ba rëkilë. (Hulle het gekoop.)

Ba në ba kgathëtse. (Hulle was moeg.)

Ba në ba tla rêka. (Hulle sou koop.)

● Ntja ë nngwe

Hierdie is 'n enumeratiewe adjektiefkonstruksie waarna ons ook in eenheid 16 onder **ba bang** verwys het. Sal u dit weer lees?

ed their dog. They were fond of their dog.)

-Në is also called a *tense forming* deficient verb — it conveys a process or action which continued some time in the past.

Let us recap the structure of a simple sentence with a deficient verb: these verbs use a subject concord just like autonomous verbs. They must, however, be followed by the so-called main verb. Therefore the subject concord has to be repeated, cf. **Ba në ba rata,** with **ba në** being the deficient verb and **ba rata** being the main verb or complement.

Following the deficient verb **-në,** the main verb may assume many different *tense forms,* cf. *imperfect, perfect, stative, future,* etc., cf.

Ba në ba rëkilë. (They had bought.)

Ba në ba kgathëtse. (They were tired.)

Ba në ba tla rêka. (They would buy.)

● Ntja ë nngwe

This is an enumerative adjectival construction to which we have referred in **THUTÔ YA 16** when discussing **ba bang.** Will you read it again?

25.4 HO ITLHAHLOBA

TAÊLÔ 1: ARABA DIPOTSÔ TSË LATÊLANG.

(a) Moruti ke motho ya ëtsang eng?
(b) Mosuwë o ëtsa eng?
(c) Lentswe la Modimo ke eng?
(d) Re utlwa lentswe la modimo kae?

(e) Batho ba ëtsa eng kërëkëng?
(f) Batho ba ëtsa eng ha moruti a ruta?
(g) Banna ba ëtsa eng ha moruti a rapêla?
(h) Basadi, bôna, ba ëtsa eng?
(i) Na bana ba rata dijô? Ba fumana dijô kae na?
(j) Ha ba fihlilë haë, ba fumane eng?
(k) Ntja ke eng ya motho?
(l) Ntatë o tla ëtsëtsa bana eng?

C4/b

THUTÔ YA MASHOMÊ A MABËDI LE METSO Ë TSHELËTSENG (26)

26.0 SEPHEÔ

Die doelwit van hierdie eenheid is weer 'n keer om vas te stel in watter mate u 'n ononderbroke eenheid kan begryp wat merendeels gebaseer is op taalvorme wat reeds gebruik is.

Again the objective of this unit is to determine to what extent you can comprehend an uninterrupted communication mainly compiled from language forms you have already used.

26.1 MANTSWE*

polasing, tëng, bóhlë, re, molemô, thabô, mosébësi, ho na lé, hahólohólo, mongá, yôná, ôhö!, dipitsá, jwang, -nwélë, -jélë, sebaka, -amohêla, ë bonólô, tsë monáte, kgélë!, -kgutlêla, hápê.

26.2 KUTLWISISÔ

TAÊLÔ 1: BALA, O ARABÊ DIPOTSÔ TSË LATÊLANG

Maobane re ilë kërëkëng. Kajêno re tla ya polasing.

Ke polasi ya ntatë Malefëtsane. Re tla ya tëng ka bëse. Bana böhlë ba sekölö ba a ya. Bëse e tsamaya ka tsela, ha e tsamaye nahëng. Mesuwë e mebëdi e tsamaya le rona. Yôna e a re tsamaisa. Ho na le dihekë tsë pëdi tselëng.

Ntatë Malefëtsane le mmê Mmamalefëtsane ke batho ba molemô*.
Ba re amohêla* ka thabô*. Ha re fihla möo* mmê Mmamalefëtsane o tla re fa* dijô le köfi. Ntatë Malefëtsane o tla re böntsha dikgömo tsa hae le dinku le dipêrê, le mosëbëtsi wa polasi.

Polasing ho na le dintja tsë hlano le dikatse tsë nnê. Ho na le difatê le thaba. Dikgömo di fula thabëng. Dinku di robëtse tlasa difatê. Dintja di rata ho bapala hara dikgömo le dinku.

Ntatë Malefëtsane o na le bashanyana ba banê. Empa ha ba tëng. Ba ilë töröpöng, sekölöng. Bashanyana ba hae ba rata ho disa dikgömo le dintja nahëng.

Jwalë ntatë Malefëtsane o tlisa pêrê. Ke monna ya ratang haholo ho palama pêrê. Mosëbëtsing wa hae o sëbëdisa pêrê. Jwalë rona bana re fumana sebaka sa ho palama pêrê ya hae. Ke pêrê ë bonôlô. E rata batho, haholoholo monga yôna.

Ntatë Malefëtsane o tsuba pëipi ya hae. O tsubisa mesuwë ya rona. O tshêha ha bana ba palama pêrê.

Bana ba bang ba bapala le dintja. Basetsana, bôna, ba bapala le dikatse. Empa, öhö!, dintja le dikatse ha di ratane. Ha di bônana di a lwana. Bahlankana ba rêmêla mmê Mmamalefëtsane patsi. Yêna o tla re phêhëla dijô tsë monate.

Jwalë mmê Mmamalefëtsane o tlisa dijô. Dipitsa di tlëtse dijô tsë monate. Kgêlë!

. . . Jwalë re tla tsamaya. Re tla kgutlëla haë. Rona böhlë re tla dumëdisa ntatë Malefëtsane le mosadi wa hae.

Öhö! Hosane re tla ya sekölöng hapê.

26.4 MANOLLÔ

26.3.1 Die doel van hierdie eenheid was weer 'n keer om vas te stel in watter mate ons 'n ononderbroke mededeling kan begryp wat merendeels gebaseer is op taal wat ons reeds gebruik het. Dit is dus weer 'n

26.3.1 Again the objective of this unit was to determine to what extent we were able to comprehend an uninterrupted piece mainly compiled from language we have already used. It is therefore another **Kutlwisisô.**

Kutlwisisô.

26.3.2 Hoe het u gevaar? Vergelyk u antwoorde in die **HO ITLHAHLOBA** met die volgende:

(a) Maobane re ilë kërëkëng.

(b) Kajëno re tla ya polasing.

(c) Re ilë polasing ka bëse.

(d) Ke ntatë Malefëtsane le mmê Mmamalefëtsane.

(e) Ntatë Malefëtsane le mmê Mmalefëtsane ke batho ba molemô.

(f) Polasing ho na le dintja (tsë hlano) le dikatse (tsë nnê).

(g) Tjhê, dintja le dikatse ha di ratane.

(h) Bana ba nwelë kôfi kapa teê, mme ba jelë dijô.

(i) Hosane re tla ya sekölöng hapê.

(j) Maobane re ilë kërëkëng.

26.3.3 Laat ons nou die taalverskynsels bestudeer wat vir die eerste keer voorgekom het:

- **Polasing** (kl 9)

Hierdie lokatief is afgelei van die Afrikaans *plaas*. Hier druk dit *op/by die plaas* uit.

- **Tëng**

'n Bywoord wat *hier/daar(heen)* uitdruk, cf.

- **Ó tëng.** (Hy(sy is hier.)

26.3.2 How did it go? Compare the answers you have given in the **HO ITLHAHLOBA** with the following:

(a) Maobane re ilë kërëkëng.

(b) Kajëno re tla ya polasing.

(c) Re ilë polasing ka bëse.

(d) Ntatë Malefetsane le mmê Mmamalefëtsane.

(e) Ntatë Malefëtsane le mmê Mmalefëtsane ke batho ba molemô.

(f) Polasing ho na le dintja (tsë hlano) le dikatse (tsë nnê).

(g) Tjhê, dintja le dikatse ha di ratane.

(h) Bana ba nwelë kôfi kapa teê, mme ba jelë dijô.

(i) Hosane re tla ya sekölöng hapê.

(j) Maobane re ilë kërëkëng.

26.3.3 Let us now study the linguistic items which appear for the first time:

- **Polasing** (cl 9)

This locative is adopted from the Afrikaans *plaas*. Here it serves to signify *on/at the farm*.

- **Tëng**

This is an adverb which expresses *here, there(to)*, cf.

Ó tëng. (He/she is here.)
The negative in the INDICATIVE MOOD is achieved by using negative

Die negatief in die INDIKATIEF-MODUS word verkry deur die negatiefmorfeem **ha** + onderwerpskakel + **tëng,** vgl.

Ha a tëng. (Hy/sy is nie hier/daar nie.)

- **Bǒhlë**

Hierdie is 'n kwantitatiewe voornaamwoord van kl 2 en druk *almal* uit, vgl. **Baná bǒhlë** (Al die kinders)

- **Tsela** (kl 9)

'n Naamwoord wat 'pad' beteken.

- **Mesuwë ë́ mmëdi**

Dit is 'n adjektiefstuk wat bestaan uit die relatiefskakel **ë** (afgelei van die onderwerp **mesuwë**) + die adjektiefskakel **me** (hier is die skakel identies aan die klasvoorvoegsel) + die adjektiefstam **-bëdi** (twee).

- **Yôná e a re tsamaisa**
(Hulle vergesel ons)

Oor die verskillende woorde in die sin het ons al gesels. Ons noem dit hier om weer 'n keer die *plaasvervangende funksie* van die absolute voornaamwoord **yôna** (kl 4) te beklemtoon. Dit verwys na **mesuwë** wat in die voorafgaande sin gebruik is. Ons beklemtoon ook weer die *plaasvervangende funksie* van die voorwerpskakel **re. Re** verteenwoordig die absolute voornaamwoord **rona,** wat die uitsluitlike verteenwoordiger is van die 1ste persoon enkelvoud.

- **Dihëkë** (kl 10, *hek*)

'n Leenwoord afgelei van die Afrikaans *hek*.

morpheme **ha** + subject concord + **tëng,** cf.

Ha a tëng. (He/she is not here/there.)

- **Bǒhlë**

This is a quantitative pronoun of cl 2, signifying *all/everybody,* cf.

Baná bǒhlë (All children)

- **Tsela** (cl 9)

A noun meaning *road.*

- **Mesuwë ë́ mmëdi**

This is an adjectival phrase consisting of relative concord **ë** (derived from **mesuwë,** the subject), + adjectival concord **me-** (here the concord is identical with the class prefix), + adjectival stem **-bëdi,** 'two'

- **Yôná e a re tsamaisa**
(They accompany us)

The different words of this sentence have been discussed already We mention it here to stress the *substituting function* of the absolute pronoun, **yôna** (cl 4). It refers to **mesuwë** which was used in the aforegoing sentence. We also want to stress the *substituting function* of the object concord **re. Re** represents the absolute pronoun **rona** which is the representative of the 1st person plural.

- **Dihëkë** (cl 10, 'gates')

This is another word adopted from Afrikaans — this time from *''hek''*

- **Molemô** (cl 3 'goodness/kindness')

- **Molemô** (kl 3, *goedheid/gaafheid)*

Dit is 'n abstrakte naamwoord. Kyk na lys in **THUTÔ YA 13. Batho ba molemô** is hier 'n naamwoordelike relatiewe stuk. Die naamwoord **molemô** word gebruik om die naamwoord **batho** te kwalifiseer.

- **Thabô** (kl 9, *vreugde/blydskap/plesier)*

- **Mŏ̂o** (daar)

Dit is 'n demonstratiewe voornaamwoord van die lokatiefklasse. **Ha re fihla möo,** beteken *Toe ons daar kom.*

- **-Fa** (werkwoordstam, *gee)*

Nog 'n enkellettergrepige stam.

- **Ho na le** (daar is)

Hierdie is 'n assosiatiewe kopulatiewe konstruksie wat saam met die onverbonde onderwerpskakel **ho** gebruik word. Kyk weer **THUTÔ YA 17.**

- **Thaba** (kl 9, *berg)*

- **Hará** (tussen)

Lees **THUTÔ YA 8** weer 'n keer

- **Sebaka** (kl 7, *plek/geleentheid)*

Kyk **THUTÔ YA 14.**

- **Pêrê ë bonôlô** ('n Mak perd)

Bonôlô is 'n naamwoord van kl 14 waarin baie abstrakte naamwoorde gehuisves word — kyk **THUTÔ YA 32.** In 'n naamwoordelike relatiewe stuk gebruik, druk dit dikwels *mak/maklik/sag* ens. uit.

This is an abstract noun. See list in **THUTÔ YA 13. Batho ba molemô** here is a nominal relative phrase. The noun **molemô** is used to qualify the noun **batho.**

- **Thabô** (cl 9, *happiness/joy/gladness)*

- **Mŏ̂o** (there)

This is a demonstrative pronoun of the locative classes. **Ha re fihla möo,** means, *When we arrive there.*

- **-Fa** (v stem, *to give)*

Another monosyllabic verb stem.

- **Ho na le** (There is)

This is as accociative copulative construction used with the independent subject concord **ho.** See **THUTÔ YA 17** once more.

- **Thaba** (cl 9, *mountain)*

- **Hará** (between)

Read **THUTÔ YA 8** again.

- **Sebaka** (cl 7, *place/opportunity)*

See **THUTÔ YA 14.**

- **Pêrê ë bonôlô** (A tame horse)

Bonôlô is a noun of class 14 in which many abstract nouns are found — see **THUTÔ YA 32.** Used in a nominal relative phrase it often expresses *tame/easy/soft* etc.

- **Pëipi** (cl 9, *pipe)*

Adopted from the Afrikaans *pyp.*

● **Pëipi** (kl 9, *pyp*)

Afgelei van die Afrikaans *pyp*.

● **Öhö!** (O!)

'n Tussenwerpsel dikwels gebruik as uitroep van *verbasing*.

● **Mongá** (eienaar van)

Mong (nw kl 1) (eienaar, meneer), word gekombineer met sy besitskakel **wa** en saamgetrek tot **mongá.**

● **Monate** (kl 3, *lekkerte/genot/plesier)*

Die naamwoordelike relatiewe stuk **dijô tsë monate** druk *lekker kos* uit.

● **Kgëlë!** (Maskas!)

'n Tussenwerpsel gebruik om 'n soort *verbasing/verwondering* uit te druk.

● **Re tla kgutlêla haë**
(Ons sal terugkeer huis toe)

-Kgutla is 'n werkwoordstam wat *terugkeer* beteken. In sy applikatiewe vorm beteken **-kgutlêla** *terugkeer na*.

● **Hapê** (weer, nog)

Nog 'n bywoord.

● **Öhö!** (Oh!)

An interjection often used in an exclamation of *astonishment*.

● **Mongá** (owner of)

Mong (n cl 1) (owner, mister, sir), is combined with its possessive concord **wa** and contracted to **mongá.**

● **Monate** (cl 3, *nicety/sweetness/joy)*

The nominal relative phrase **dijô tsë monate** expresses *delicious food*.

● **Kgëlë!** (Gee! Goodness!)

Another interjection used to express a form of *astonishment/wonder*.

● **Re tla kgutlêla haë** (We will return home)

—**Kgutla** is a verb stem expressing *to return*. In its applicative form, **-kgutlêla** signifies *to return to*.

● **Hapê** (again)

This is another adverb.

26.4 HO ITLHAHLOBA

TAÊLÔ 1: DIPOTSÔ KE TSËNA:

(a) Maobane re ilë kae?
(b) Kajêno re tla ya kae?
(c) Re ilë polasing ka eng?
(d) Ke mang ya dulang polasing?

(e) Ntatë Malefëtsane le mosadi wa hae ke batho ba jwang*?
(f) Ho na le eng polasing?
(g) Na dintja le dikatse di a ratana?
(h) Bana ba nwelë eng, mme ba jelë eng polasing?
(i) Hosane re ya kae?
(j) Maobane re ilë kae?

THUTÔ YA MASHOMÊ A MABËDI LE METSO Ë SUPILËNG (27)

27.0 SEPHEÔ

Hoe om *versoeke, wense, opdragte* en *bevele* uit te druk.

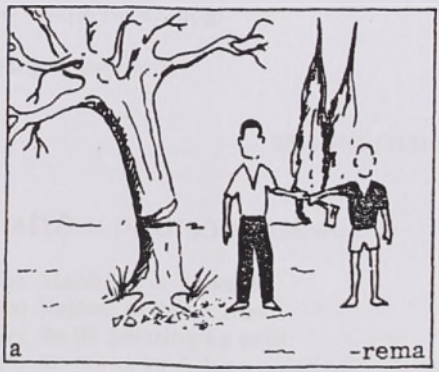
How to communicate *requests, wishes, instructions* and *commands.*

27.1 MANTSWE*

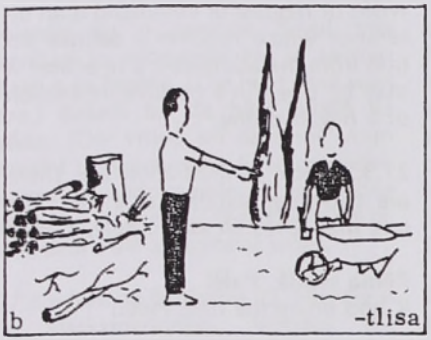
se rôbé, ká yôná, mámélàng, ithutëng, se bapáléng, árábáng, -shápa, keribaa, lapëng, ka matla, bómadimabé, ö mongata.

27.2 PUISANÔ

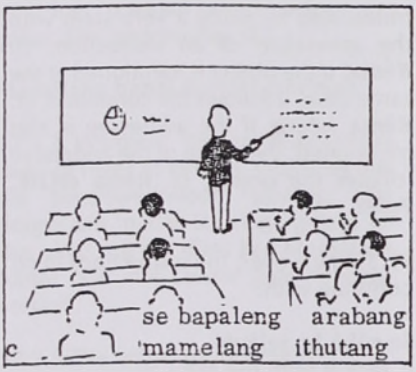
TAÊLÔ 1: SHÊBA DITSHWANTSHÔ, O ITHUTÊ KA HLÔHÔ:



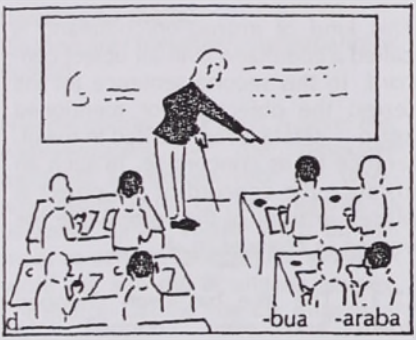
"Rêma sefátê, Púlê!"
"Se rôbé ka selêpê!"



"Ho lókilë. Jwálë, tlisá keribáa. Patsí é yá lapéng. Basádí bá tlá bésa mollô ká yôná."



"Mámélá*ng* baná! Íthútén*g* ká matla! Se bapáléng! Mosébétsí ké ó mongáta. Árábáng dipotsô tsá ka!"



**"Búa, búa moshányána!
Árába!**

Ôhö, ká bómadímabé moshémáné ha á tsébe! Mosúwé ó tlá mo shápa.

27.3 MANOLLÔ

27.3.1 Die doel van hierdie **THUTÔ** is om te leer hoe om wense, versoeke of bevele uit te druk. 'n Wens, 'n versoek

27.3.1 The aim of this **THUTÔ** is to learn how to communicate wishes, requests, commands and instructions. A

of 'n bevel is 'n mededeling wat 'n aktiewe handeling, 'n reaksie van die aangesprokene vra. Dit kan in 'n positiewe strekking gegee word of in 'n negatiewe.

27.3.2 Kyk na illustrasie (a). 'n Man en Pulë staan by 'n boom. Die man oorhandig die byl aan Pulë en sê:

Rêma sefatê, Pulë!
(Kap die boom af, Pulë!)

27.3.3 'n Positiewe bevel of opdrag word uitgedruk deur die werkwoord met die *intonasie* van 'n opdrag te gebruik, vgl. **Rêma!** As daar terselfdertyd na 'n voorwerp verwys word, volg dit na die bevelswoord, vgl. **Rêma sefate!** As die aangesprokene ook genoem word, volg die naam van die aangesprokene na die voorwerp, vgl. **Rêma sefate, Pulë!**

27.3.4 Die opdragte in (a) gaan egter voort met:

Se rôbé ka selêpê!
(Breek dit met die byl!)

Hierdie soort opdrag/bevel word 'n *opdrag met 'n voorwerpskakel* genoem. In hierdie tweede sin (van die reeksie) word die voorwerp nie weer herhaal nie — **sefatê** word deur sy skakel **se** in die uiting verteenwoordig. In so 'n geval word die voorwerp se skakel vóór die bevelswerkwoord geplaas, terwyl die **a** uitgang vervang word met **-ê.**

27.3.5 Kyk na illustrasie (b). Die boom is gevel en selfs in hanteerbare stukke gekap. Pa is tevrede. Hy sê: **Ho lokilë.** (Dit is goed.) Die hout moet egter verwyder word. Daarom sê hy: **Jwalë, tlisa keribaa!** (Nou, bring die kruiwa!)

wish, or request or command is an utterance which requires a definite action from the addressee, a re-action. It may be given in a positive inclination or a negative one.

27.3.2 Look at illustration (a). There are two men standing at a tree. The one man gives an axe to Pulë, saying!

Rêma sefatê, Pulë!
(Chop down the tree, Pulë!)

27.3.3 Positive instructions are communicated by using a verb stem with the *intonation* of an instruction, cf. **Rêma!** If the object is mentioned at the same time, it follows the command, cf. **Rêma sefatê!** If the addressee is also mentioned, the name of the addressee follows the object, cf. **Rêma sefatê, Pulë!**

27.3.4 However, the instructions in (a) continue with:

Se rôbé ka selêpê!
(Crack it with the axe!)

This kind of instruction/command is called a *command with an object concord*. In this second sentence (of the series) the object is not mentioned again — **sefatê** is represented in the utterance by its concord **se.** In such an instance the concord of the object is placed in front of the verb, while the ending **-a** changes to **-ê.**

27.3.5 The tree has been chopped down and even chopped into manageable pieces. Dad is satisfied. He says: **Ho lokilë.** (That is fine!) However, the firewood must be removed. He now says: **Jwalë, tlisa keribaa!** (Now, bring the wheelbarrow!) This is a *normal* instruction —

Hierdie is 'n *gewone* bevel met **keribaa** as voorwerp. Hy sê verder: **Patsi e ya lapëng.** (Die hout gaan werf toe.) **Basadi ba tla bësa mollô ka yôna.** (Die vroue sal daarmee vuurmaak.) Laasgenoemde twee mededelings is nie opdragte nie. Dit is gewone stelsinne in die INDIKATIEFMODUS, wat deur Pulë aangehoor word.

27.3.6 Kyk na illustrasie (c). Hierdie is 'n klaskamertoneel. Volgens die sleutelwoorde in die illustrasieraampie vind hier 'n aantal bevelsmededelings plaas. Die onderwyser sê:

Mamêlang bana! (Luister kinders!)

27.3.7 Wanneer die aangesprokenes twee of meer as twee is, word **-ng** aan die bevelswerkwoord gevoeg. Opdragte aan 'n klas (of enige groep) sal dus altyd **-ng** hê. (Ons kan **Mamêlang bana!** ook met *Luister julle, kinders!* vertaal).

27.3.8 Die volgende opdrag is:

Ithutëng ka matla!
(Studeer/leer met mag/krag/inspanning (julle)!)

Hierdie opdrag *werk* soos 'n *bevel met voorwerpskakel* — die refleksiefmorfeem **i-** verskyn voor die werkwoordstam **-ruta** en die uitgangs **-a** verander na **-ê.** Verder word dit aan meer as een persoon gegee, gevolglik word **-ng** aan die **ê-** uitgang gevoeg. Let daarop dat die **-ng** die uitgang **-ê** tot **-ë** verhoog.

27.3.9 Die onderwyser gaan voort met die eerste negatiewe opdrag waarmee ons kennismaak. Hy sê:

Se bapaleng! (Moenie speel nie!)

keribaa being the object. He goes on: **Patsi e ya lapëng.** (The firewood goes to the yard.) **Basadi ba tla bësa mollô ka yôna.** (The women will make fire with it.) These two utterances are not commands. They are ordinary informative statements to which Pulë is listening — they belong to the INDICATIVE MOOD.

27.3.6 Look at illustration (c). This is a scene in a classroom. According to the key words in the frame of illustration quite a couple of instructional utterances are made here. The teacher says:

Mamêlang bana! (Listen children!)

27.3.7 When the addressees are two or more than two, **-ng** is added to the verb. Instructions to a class at school (or any group) will always add **-ng.** (We may also translate **Mamêlang bana** with *Listen you, children!*

27.3.8 The following instruction is:

Ithutëng ka matla!
(Study/learn hard/with power!)

This instruction *functions* like a *command with object concord* — appearing before the verb stem is the reflexive morpheme **i-** while ending **-a** changes to **-ê.** It is furthermore directed to more than one person, consequently **-ng** has been added to the ending **-ê.** Note how the **-ng** raises **ê** to become **-ë.**

27.3.9 The teacher now continues with the first negative instruction thus far. He says:

Se bapaleng! (Don't you play!)

Dit is ook die eerste keer dat u die negatiefmorfeem **se** teenkom. Hoekom is die negatief hier **se** i.p.v. **ha?** Al die negatiewe waarmee ons tot dusver kennis gemaak het, behoort aan die INDIKATIEFMODUS. Dit was gewone stelling of mededelings wat nie juis 'n aktiewe handeling, 'n reaksie, van die hoorders verwag het nie. Maar die tipe mededelings waarmee in hierdie **THUTÔ** gewerk word, verskil. Hulle is bevele, opdragte, wense, versoeke wat 'n aktiewe handeling, 'n reaksie, van die aangesprokene verwag. Hulle behoort nie meer aan die indikatiefmodus nie, maar aan die IMPERATIEFMODUS. Dié modus gebruik **se** as negatiefmorfeem!

27.3.10 Die onderwyser gaan voort met 'n gewone kopulatiewe mededeling in die indikatief. Hy sê:

Mosëbëtsi ke ö mongata.
(Die werk is baie.)

(Hy kon ook gesê het: **Mosëbëtsi ke mosëbëtsi ö mongata,** maar hy laat die onderwerp weg uit die komplement **ö mongata** omdat die relatiefskakel **ő** die onderwerp verteenwoordig en 'n herhaling daarvan dus oortollig sal wees. **Ö mongata** is 'n adjektiefkonstruksie met **ö** die relatiefskakel, **mo-** die adjektiefskakel, en **-ngata** die adjektiefstam wat *baie* beteken.)

27.3.11 Die onderwyser gee nou weer 'n gewone positiewe bevel aan die klas. Hy sê:

Arabang dipotsô tsa ka. (Antwoord *julle* my vrae!)

27.3.12 Kyk na illustrasie (d). Hier is probleme vir die leerling:

This is also the first time we meet the negative morpheme **se.** Why the negative here is **se** instead of **ha?** All negatives we have met thus far belong to the INDICATIVE MOOD. They are ordinary informative utterances which do not necessarily require an active reaction from the addressee. However, in this **THUTÔ** the kind of utterances differ. They are commands, instructions, wishes or requests which do require an active reaction from the addressee(s). They no longer belong to the indicative mood, they belong to the IMPERATIVE MOOD. This mood uses **se** for its negative morpheme!

27.3.10 The teacher continues with an ordinary informative utterance, using the identifying copulative. He says:

Mosëbëtsi ke ö mongata.
(There is a lot of work.)

(He could also have said: **Mosëbëtsi ke mosëbëtsi ö mongata,** however, he omits the subject in the complement **ö mongata** because it is already represented by the relative concord **ő,** which makes a repetition redundant. **Ö mongata** is an adjectival phrase, **ö** being the relative concord, **mo-** the adjectival concord and **-ngata** the adjectival stem, expressing *many/much.*)

27.3.11 The teacher now again gives an ordinary positive command to his class. He says:

Arabang dipotsô tsa ka!
(Answer *you* my questions!)

27.3.12 Look at illustration (d). This schoolboy is in trouble:

Bua, bua moshemane!
(Speak, speak boy!) . Says the

Bua, bua moshemane!
(Praat, praat seun!), sê die onderwyser met die lat in sy hand!

Araba! (Antwoord!) — Deurgaans word een persoon aangespreek. Daarom word die werkwoordstam onveranderd — slegs met bevelsintonasie gebruik.

Die programleier sê: **Öhö, ka bomadimabe, moshemane ha a tsebe! Mosuwë o tla mo shapa!** (O, ongelukkig weet die seun nie! Die onderwyser gaan hom slaan!) Hierdie is gewone indikatiewe mededelinge.

27.3.13 In die volgende seksie, **HO ITLHAHLOBA,** word die **PHETAPHETÔ** as 't ware herhaal. In die opdrag is daar twee opdragwoorde: **Pheta** en **O ithutê!** — Hoekom het lg. 'n uitgangs **-ê**, maar e.g. nie? — Omdat e.g. nie met 'n voorwerpskakel gegee word nie.

Oor die inligting tussen hakies:

Ho motho beteken *aan een persoon.*
Ho batho beteken *aan meer as een.*

teacher holding a stick in his hand!

Araba! (Answer!) — Throughout one person is addressed. The verb is used unchanged, only with the intonation of a command.

Our programme leader remarks: **Öhö, ka bomadimabe, moshemane ha a tsebe! Mosuwë o tla mo shapa!** (Oh dear, unfortunately the boy does not know! The teacher is going to punish him!)

27.3.13 In the following section, **HO ITLHAHLOBA,** the **PHETAPHETÔ** is almost repeated. There are two keywords in the instruction itself — **Pheta!** and **O ithutê!** — Why does the last mentioned use an ending **-ê**, and the first one not? — Because the first mentioned is not accompanied by an object concord.

On the information in brackets:

Ho motho means *to one person* and
Ho batho means *to more than one* .

27.4 HO ITLHAHLOBA

TAÊLÔ 2: PHETA THUTÔ ËNA O ITHUTÊ HO SËBËDISA DITAÊLÔ TSËNA. MANTSWE KE ANA:

	-rêma	**= Rêma! (ho motho)**
	-rôba	**= Rôba! (ho motho)**
kapa		**= Se röbê (ho motho)**
kapa		**= Se röbëng! (ho batho)**
	-tlisa	**= Tlisa! (ho motho)**
kapa		**= Tlisang! (ho batho)**
	-mamêla	**= Mamêlang! (ho batho)**
kapa		**= Mamêla! (ho motho)**
	-ithuta	**= Ithutëng! (ho batho)**

kapa		**= Ithutê! (ho motho)**
	-bua	**= Bua! (ho motho)**
kapa		**= Buang! (ho batho)**
jwalë	**-shapa**	**= [. . . . .]**

2. Hoe word 'n opdrag aan een persoon gegee?

   Hoe verskil 'n *opdrag met 'n voorwerpskakel* van 'n opdrag sonder 'n voorwerpskakel?

2. How is an instruction given to one person?

   How does an *instruction with an object concord* differ from one without an object concord?

THUTÔ YA MASHOMÊ A MABËDI LE METSO Ë RÖBËDI (28)

28.0 SEPHEÔ

Steeds hoe om *versoeke, wense, bedes, opdragte* en *bevele uit te druk.*

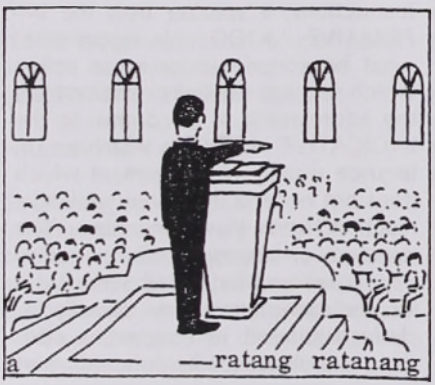
Still how to *communicate requests, wishes, prayers, instructions* and *commands.*

28.1 MANTSWE*

se latëléng, dipelô tsóhle, sefëla, tshwáréla, á re rapëléng, -bóka, -röríisa, dibé, kgôtsô, o re fé, lerátô, bophelô bő botlé, -bítsa, re a lëboha, yóhlë, nama, Jësu Krêstê.

28.2 PUISANÔ

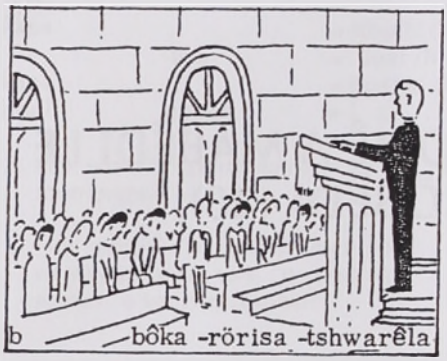
TAÊLÔ 1: SHÊBA DITSHWANTSHÔ O ITHUTÊ:



"Rátáng Modímó ká peló yóhle*!
Se latëléng nama!"

"Rátánáng ká dipeló tsóhlë
Se lwanéng! Baná bá Modímó ha bá lwané."

". . . Jwálë re tlá bíná sefëla sá 444.
Á re bínéng hê!"



"Á re rapëlëng !
Morêna wá roná Jesu Krêstê. Re a o bôka ká dipeló tsöhlë tsá roná. Re a o rörísa. Re tshwárêlê dibé tsá roná. Re rútê ho O rátá ká peló tsöhlë. Kajênó o re fê kgôtsô lé lerátô lé bophelo bó botlê. Re a lëboha. Amên!"

TAÊLÔ 2: LAÊLA* KA MANTSWE A LATËLANG:

-rêma **(ho motho);** *-tlisá* (ho batho); *íthútëng* **(ho?)** *-árába* **(ho batho);** *-búa* **(ho motho);** *-phêhêla* **(ho basadi).**

28.3 MANOLLÔ

28.3.1 Die doel van hierdie **THUTÔ** is steeds om wense, versoeke, opdragte en bevele te leer uitdruk. Hierdie keer spits ons ons toe op 'n situasie waarin hierdie soort taal dikwels gebruik word nl. die kerkdiens.

28.3.2 Aanvullend tot wat gesê is in par. 27.3.9 gee ons egter eers die volgende bykomende agtergrond. Wanneer 'n spreker wense, versoeke, opdragte of bevele uitdruk, gebruik hy die IMPERATIEWE MODUS. Hy benader wat hy sê as 'n handeling wat 'n aktiewe reaksie van die aangesprokene(s) vra — in teenstelling met die INDIKATIEFMODUS waarin die mededeling gewoonlik 'n stelling is wat nie noodwendig 'n aktiewe reaksie van die gespreksgenoot vereis nie. Die struktuur van die taal wat in imperatiewe en indikatiewe uitings gebruik word, verskil. Indikatiewe uitings behels gewoonlik 'n *onderwerp,* sy skakel, 'n *werkwoordstam,* 'n

28.3.1 The objective of this **THUTÔ** is still to learn how to express wishes, requests, instructions and commands. Here we concentrate on a situation in which this kind of language often features — a church service.

28.3.2 Complementary to what has been said in par. 27.3.9 we would, however, like to add the following general information: When communicating wishes, requests, commands or instructions, a speaker uses the IMPERATIVE MOOD. He approaches what he communicates as an action which requires a definite reaction from the addressee(s) — in contrast to the INDICATIVE MOOD in which an utterance usually is a statement which does not necessarily require an active reaction from the companion. The structure of language communicating imperative and indicative actions differ. Indicative utterances normally include a *subject,* its *concord,* a *verb stem,* an object (or its concord), and

voorwerp (of sy skakel) en een of meer *bepalings;* òf 'n *onderwerp,* 'n *kopulatiewe morfeem* en 'n *komplement;* òf negatiewe modifikasies van al hierdie met die morfeme **ha** en/of **ha se.** Imperatiewe uitings daarenteen, behels 'n gerigtheid op een of meer as een persoon (wat reeds uit die vorm van die werkwoorduitgang blyk); die onderwerpskakel figureer nie; die voorwerpskakel noodsaak die gebruik van **-ê** as uitgang in plaas van die oorspronklike **-a; se** word as negatiefmorfeem gebruik, ens.

28.3.3 Nou terug na die **PHETAPHETÔ.** Kyk eers na die bewoording van **TAÊLÔ 1. Shêba!** (Kyk!) is 'n opdrag aan een persoon. **O ithutê!** is steeds 'n opdrag aan een persoon, maar dit is 'n opdrag met 'n voorwerpskakel — die skakel **o** verwys na die 2de persoon, na *u.* Daarom word die uitgangs **-ê** gebruik.

28.3.4 Kyk nou na illustrasie (a). Die leraar preek. Hy sê:

Ratang Modimo ka pelo yöhlë!
(Bemin die Here met die hele hart!)

Hoekom gebruik hy **Ratang?** — Omdat hy 'n groep, die gemeente, aanspreek.

(**Yöhlë** is 'n kwantitatiewe voornaamwoord verwysende na **pelo** en beteken *hele; hele hart,* dus.)

Hy gaan voort en sê:

Se latëleng nama!
(Moenie die vlees volg nie!) Dit is 'n opdrag in die negatief — daarom gebruik hy die negatiefmorfeem **se.** Daarom ook word die uitgangs **-a** van **-latêla** vervang met die uitgang **-e.** Steeds spreek hy die gemeente aan —

one or more *adjuncts;* òr a *subject,* a *copulative morpheme* and a *complement;* òr negative modifications of all these with morphemes **ha** and/or **ha se.** Imperative utterances on the other hand, are directed to one or more persons (which may already be seen in the shape of the verbal ending); the subject concord does not feature; the use of an object concord necessitates the replacement of the ending **-a** with **-ê; se** is used as negative morpheme, etc.

28.3.3 Let us now go back to the **PHETAPHETÔ.** First look at the wording of **TAÊLÔ 1. Shêba!** (Look!) is an instruction to one person. **O ithutê!** ((learn)), is still directed to one person, although it is an instruction with an object concord — concord **o** refers to the 2nd person, to *you.* Therefore the ending **-ê** is used.

28.3.4 Now look at illustration (a). The minister is preaching. He says:

Ratang Modimo ka pelo yöhlë!
(Love God wholeheartedly.)

Why does he use **Ratang?** — Because he addresses a group, a congregation. (**Yöhlë** is a quantitative pronoun, meaning *whole* and refers to **pelo** — the *whole heart.*)

He goes on to say:

Se latëleng nama! (Do not follow the flesh!)

This is an instruction in the negative — therefore he uses the negative morpheme **se.** Therefore he also uses the verbal ending **-ê** instead of **-a.** He still addresses the congregation — therefore he adds **-ng** to **-e.** (**Nama** is a

daarom voeg hy **-ng** aan die **-e.** (Nama is 'n naamwoord van kl 9 wat *vleis,* figuurlik: *vlees* beteken.)

As hy voortgaan, sê die leraar:

Ratanang ka dipelo tsöhlë!
(Bemin *mekaar* met al julle harte!)

((**-Ratana** is 'n resiprokale werkwoordstam wat *mekaar bemin/liefhê* beteken (kyk weer **THUTÔ YA 21**). Dan is **tsöhlë** nog 'n kwantitatiewe vnw van kl 10 wat na **dipelo** verwys en *al/die hele* uitdruk.))

Nou gebruik die leraar weer 'n negatiewe opdrag:

Se lwaneng! (Moenie twis nie!)

Bana ba Modimo ha ba lwane.
(Kinders van die Here twis/baklei nie.) Hierdie is 'n gewone indikatiewe mededeling. So ook sy volgende mededeling ná die preek:

Jwalë re tla bina sefëla sa 444 (makgolo a manê, mashomê a manê le metso ë menê).

Maar sy volgende uiting is weer 'n *versoek:*

A re binëng hê! (Laat ons (dus) sing!)

Omdat dit 'n vriendelike versoek is, gebruik hy **A** as 'n soort tussenwerpsel (kyk verduideliking **THUTÔ YA 18**). Let ook daarop dat hy die voorwerpskakel **re** gebruik en gevolglik die uitgangs **-ê** in plaas van **a** gebruik. Hy praat steeds met die gemeente, gevolglik voeg hy **-ng** aan sy werkwoordstam. **Hê** is weer daardie onvertaalbare tussenwerpsel wat handelinge dikwels volg met die implinoun of cl 9, expressing *meat;* here it is used figuratively and means *flesh.)*

Continuing the minister says:

Ratanang ka dipelo tsöhlë!
(Love *each other* wholeheartedly?)

((**-Ratana** is a reciprocal verb stem expressing *to love each other* (see **THUTÔ YA 21** again). **Tsöhlë** is a quantitative pronoun of cl 10, conveying the idea of *all, everything)).*

Now the minister again uses an instruction in the negative:

Se lwaneng! (Don't quarrel/fight!)

Bana ba Modimo ha ba lwane.
(The children of God do not fight.)

This is an ordinary indicative utterance. So is the following one after the sermon.

Jwalë re tla bina sefëla sa 444 (makgolo a manê, mashomê a manê le metso ë menê).

However, his following utterance is again a *request:*

A re binëng hê!
(Let us sing (then)!)

Because this is a friendly request, he uses **A** as a kind of interjection (see explanation in **THUTÔ YA 18**). Also note that he uses the object concord **re** and consequently also the verbal ending **-ê** instead of **-a.** He still addresses the congregation, therefore he adds **-ng** to his verb stem. **Hê** again is that untranslatable interjection often following utterances with the implication of *thus, then,* etc.

kasie van *dus, dan,* ens.

28.3.5 Laat ons ook kyk na illustrasie (b).

A re rapëlëng! (Laat ons bid!)

Let op — ook op die kasset — hoe die imperatiewe **-ng** die voorafgaande **ê**-vokale verhoog tot **ë.**

Die volgende mededeling is 'n gewone vokatief waarmee God *aangespreek* word:

Morêna wa rona, Jësu Krêstê!
(Ons Koning/Heer, Jesus Christus!)

Die volgende mededeling is ook 'n gewone indikatiewe uiting:

Re a O bôka ka dipelo tsöhlë tsa rona. (Ons prys U met al ons harte.) Let op die lang vorm se **a** wat die voorwerpskakel **o** in die werkwoord **re a O bôka** voorafgaan. Let op die gebruik van die absolute voornaamwoord **rona** as besitlike voornaamwoord.

Re a O rörisa. (Ons loof U), is insgelyks 'n gewone indikatiewe mededeling wat dieselfde sintaktiese patroon as die vorige sin volg.

Maar **Re tshwarêlê dibe tsa rona.** (Vergewe ons ons sonde), is 'n **bede** (versoek) met 'n voorwerpskakel — vandaar die uitgang **-ê.** Let op die figuurlike gebruik van die applikatiewe werkwoordstam **-tshwarêlê** (vashou, dra), wat hier 'vergewe vir' beteken.

Re rutê. . . (Leer ons. . .) en wat daarop volg, is weer 'n *bede* (versoek) met voorwerpskakel — daarom die uitgangs **-ê.**

28.3.5 Let us also look at illustration (b).

A re rapëlëng! (Let us pray!)

Note — also on the cassette — how the imperative **-ng** raises the preceding **ê** vowels to **ë.**

The utterance following is a general vocative which is used to *address* God:

Morêna wa rona, Jësu Krêstê!
(Our Lord, Jesus Christ!)

The utterance following is also an ordinary indicative one:

Re a O bôka ka dipelo tsöhlë tsa rona. (We praise Thee with all our hearts.) Note the **a** of the long form preceding the object concord in the verb **re a O bôka.** Note the use of the absolute pronoun **rona** as the possessive pronoun.

Re a O rörisa. (We glorify Thee), likewise is an ordinary indicative utterance following the syntactic pattern of the previous sentence.

However, **Re tshwarêlê dibe tsa rona.** (Forgive us our sins), is a **prayer,** (a request) with an object concord — hence the ending **-ê.** Note the figurative use of the applicative verb stem **-tshwarêlê** (to hold, to carry) here expressing 'forgive for'.

Re rutê . . . (Teach us. . .) and what follows, is another *prayer* (request), with an object concord — hence the verbal ending **-ê.**

O re fê . . . (Give us . . .) and what follows, is another *prayer* — hence the ending **-ê** is used again.

O re fê . . . (Gee ons. . .) en wat daarop volg, is nog 'n *bede* met 'n voorwerpskakel en vandaar weer die gebruik van die uitgang **-ê.**

. . .bophelô bö botlê ('n mooi lewe), is 'n adjektiefkonstruksie bestaande uit die relatiefskakel **bö,** die adjektiefskakel **bo-** en die adjektiefstam **-tlê,** wat *mooi* beteken.

Let op die herhaling van die konnektiewe morfeem **le** (en) tussen die sake wat genoem word: **kgôtsô le leratô le bophelô bö botlë** (vrede *en* liefde *en* 'n mooi lewe).

MENS LEER 'N TAAL PRAAT DEUR DIE GELEIDELIKE OPEENSTAPELING VAN WOORDE, WOORDGROEPE EN SINNE BINNE BEPAALDE TAALGEBRUIKSITUASIES! . .

. . .bophelô bö botlê (a good life), is an adjectival phrase consisting of the relative concord **bö,** the adjectival concord **bo-** and the adjectival stem **-tlê** expressing *good/beautiful/pretty.*

Note the repetition of the connective morpheme **le** (and) between the items mentioned: **kgôtsô le leratô le bophelô bö botlê** (peace *and* love *and* a good life).

ONE LEARNS TO SPEAK A LANGUAGE BY GRADUALLY ACCUMULATING WORDS, WORDGROUPS AND SENTENCES WITHIN SPECIFIC SITUATIONS OF LANGUAGE USAGE! . . .

28.4 HO ITLHAHLOBA

1. Hoe word 'n opdrag aan meer as een persoon gegee?
2. Hoe word 'n *opdrag met voorwerpskakel* aan meer as een persoon gegee?

1. How is an instruction given to more than one person?
2. How is an *instruction with an object concord* given to more than one person?

THUTÔ YA MASHOMÊ A MABËDI LE METSO Ë RÖBONG (29)

29.0 SEPHEÔ

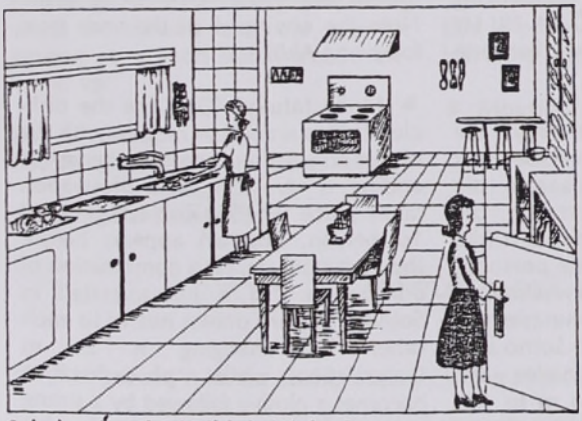
Die doelwit van hierdie eenheid is om wense, versoeke, opdragte, ens. in die situasie van die *kombuis* te repeteer.

The objective of this unit is to rehearse the use of wishes, requests, instruction, etc. in the situation of the *kitchen*.

29.1 MANTSWE*

dijána, kítjhini, ákō, mokgŏtsi, mphé, fátuku, ka ntlê, dipólélô, hó lokilë, -tëkólla, kōfi, téë, sesépa, diaparô, -lata, pŏleshe.

29.2 PUISANÔ



Sebaka séna ké kítjhini. Ké éng?

É, ké kítjhini. Jwálë, mámëla, Mmámosá ó búísáná lé Mmámolëtsáne:
Mmamosa: **Ákö hlatswê dijana mokgótsi . . .**
Ke a lëboha. Mphé fátuku . . . Ke a lëboha.
Mmamolëtsane: **Sesépa sé fédílë, Mmámosa. Mphé sé seng.**
Mmamosa: **Hó lokilë. Ke tla se láta. Póleshé é sá lé téng?**
Mmamolëtsane: **Tjhê, lé yôná é fédílë. Étla* lé yôná, hé!**
Mmamosa: **Ke tla ëtsa jwálö, mokgótsi!**

29.3 MANOLLÔ

29.3.1 Die doel van hierdie les is om basiese imperatiewe taalgebruik (wense, versoeke, opdragte) in die kombuis-situasie aan te wend.

29.3.2 Laat ons eers na 'n aantal van die leenwoorde kyk: **kitjhini** (kombuis), **-têka** (tafeldek), **-tëkolla** (tafel afdek), (— om teenoorgestelde handelinge uit te druk, word **-öll-** tussen die werkwoord se wortel en sy uitgangs **-a** ingevoeg); **fatuku** (vadoek), **köfi** (koffie), **teë** (tee), **sesepa** (seep), **pöleshe** (politoer), **tafolê** (tafel).

29.3.3 Laat ons nou kortliks aan die taalgebruik aandag gee:

• **Akö hlatswê dijana**. (Was asseblief die skottelgoed.) Vir 'n verduideliking van **Akö** lees weer **THUTÔ YA 18.** Let op die uitgang **-ê** van die werkwoordstam wat op **Akö** volg.

• **Mphê fatuku!** (Gee my die vadoek!) Hierdie is nog 'n versoek met die voorwerpskakel — daarom die werkwoorduitgang **-ê.** Let op die plosivering wat intree wanneer **n** (die voorwerpskakel van die 1ste persoon, enkelvoud), voor die werkwoordstam **-fa** kom staan. As 'n kombinasie van konsonante word ***nf** nie in Sotho aanvaar nie. Hulle word nader aan mekaar gebring deur **n** na **m** te verskuif (assimilasie), terwyl **f > ph** ('n

29.3.1 The objective of this THUTÔ is to apply basic imperative language (wishes, requests, instructions) used in the kitchen.

29.3.2 First note some of the loanwords: **kitjhini** (kitchen), **-têka** (to lay the table), **-tëkolla** (to clear the table) (— to express the opposite of an action **-oll-** is inserted between the root of the verb and its ending **-a); fatuku** (dishcloth), **köfi** (coffee), **teë** (tea), **sesepa** (soap), **pöleshe** (polish), **tafolê** (table).

29.3.3 Let us briefly attend to the language used:

• **Akö hlatswê dijana**. (Please wash the dishes and plates.) For an explanation of **Akö** read **THUTÔ YA 18** again. Note the ending **-ê** of the verb stem following **Akö.**

• **Mphê fatuku!** (Give me the dishcloth!) This is another request with the object concord — therefore the verbal ending is **-ê.** Note how plosivation takes place when **n** (object concord 1st person, singular) appears before the verb stem **-fa.** As a combination of consonants, ***nf** is not tolerated in Sotho. They are drawn nearer to each other by changing **n** to **m** (assimilation), while **ph** (a fricative becomes a plosive followed by a strong airstream represented by **h; f > ph.)**

frikatief word 'n plosief, wat gevolg word deur 'n sterk lugstroom — voorgestel deur **h**; dus kry ons **ph.)**

● **Sesepa se fëdilë** (Die seep is op.) Let op die statiewe vorm van **-fëdilë** waarna in **THUTÔ YA 24** verwys is. Lees die verduideliking weer.

● **Mphê së seng** (Gee my 'n ander een.)

Së seng is 'n enumeratiewe adjektiewe stuk wat bestaan uit die relatiefskakel **sé**, die adjektiefskakel **se-** en die enumeratief-adjektiefstam **-ng.**

● **-Lata** is 'n werkwoordstam wat *gaan haal* beteken.

● **Pöleshe e sa le tëng!** (Is daar nog politoer?) Die morfeem **sa** druk handelinge/toestande uit wat nog aan die gang is. Kyk **THUTÔ YA 30.**

● *Imperatiewe uitings met enkellettergrepige stamme*

Wanneer wense, versoeke, bevele en opdragte deur middel van enkellettergrepige stamme weergegee word, word **e-** dikwels aan dié stamme gevoeg as 'n soort stabiliserende element, vgl.

Etla le yôna!
Die oorspronklike stam is hier **-tla.**

● **Mokgötsi** (vriendin)

● **Sesepa se fëdilë.** (The soap is finished.) Note the stative form in **-fëdilë** — referred to previously in **THUTÔ YA 24.** Will you read the explanation again?

● **Mphê së seng.** (Give me another one.)

● **Së seng** is an enumerative adjective phrase consisting of the relative concord **sé**, the adjectival concord **se-** and the enumerative adjectival stem **-ng.**

● **-Lata** is a verb stem for *fetch.*

● **Pöleshe e sa le tëng?** (Do you still have polish?) The morpheme **sa** expresses actions/states that are still prevailing. See **THUTÔ YA 30.**

● *Imperative utterances by means of monosyllabic stems*

When wishes, requests, commands and instructions have to be communicated by means of monosyllabic stems, **e-** is often prefixed to these stems as a kind of stabilising element, cf.

Etla le yôna!
Here the original stem is **-tla.**

● **Mokgötsi** (friend)

29.4 HO ITLHAHLOBA

Skryf ongeveer 'n halwe bladsy oor:

Write approximately half a page on:

MOSËBËTSI WA MOSADI KITJHINING

THUTÔ YA MASHOMÊ A MARARO (30)

30.0 SEPHEÔ

1. Hoe om *nog* uit te druk.
2. Die progressiewe morfeem **-sa.**

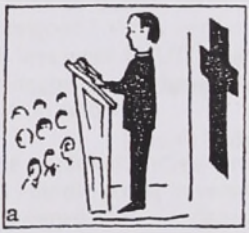
1. How to communicate *still.*
2. The progressive morpheme **-sa.**

30.1 MANTSWE*

sá, ha á sa.

30.2 PUISANÔ

TAÊLO 1: ARABA DIPOTSÔ TSË LATÊLANG, O ITHUTÊ "SA"



Ké máng? [.....]

Ó ětsa éng? [.....]

Ě, ó *sá* **bala Bíbéle.**

Phetá: [.....]

Ké máng? [.....]

Ó ětsa éng?

Ě, ó sá páláme pêrê.

Phetá: [.....]

Ké máng? [.....]

Ó ëtsa éng? [.....]

Ë, ó sá fíêla ká tlúng.

Phetá: [.....]

Ké bańna ná? [.....]

Bá ëtsa éng? [.....]

Ë, bá sá bapala lé kátse.

Phetá: [.....]

Bańná bá ëtsa éng? [.....]

Ë, bá sá búísana.

Phetá: [.....]

Ké bŏmáng? [.....]

Baithúti bá ëtsa éng?

Ë, bá sá ithúta.

Phetá: [.....]

Ná ké mońná? [.....]

Ná mosádí ó sá dútse? [.....]

Tjhê, mosádí *ha á sa* dútse, ó á tsamaya.

Phetá: [.....]

TAÊLÔ 2: NGÔLA DIKARABÔ TSÖHLË* BUKËNG.

30.3 MANOLLÔ

30.3.1 Hier leer ons slegs een aspek van 'n handeling of proses uitdruk. Dit is die sogenaamde *bywoordelike implikasie, nog.* Ons noem dit in werklikheid die *progressiewe* vorm. In Sotho word 'n spesiale morfeem daarvoor gebruik, nie 'n afsonderlike woord nie.

30.3.2 Die morfeem is **sa** en dit word vóór die werkwoorstam geplaas, vgl.

(a) Moruti o sa bala Bibele.
(b) Ntatë o sa palame pêrê.
(c) Mmê o sa fiêla ka tlung.
(d) Bana ba sa bapala le katse.
(e) Banna ba sa buisana.
(f) Ntja e sa bohola.
(g) Baithuti ba sa ithuta.
(h) Mosadi o sa ëme.

30.3.3 Die vorm word negatief gemaak deur die negatiefmorfeem **ha** + die onderwerpskakel (kl 1 se **o** word **a)** + **sa** + die werkwoordstam waarvan die uitgangs **-a** behou word. Vgl. (h) **Mosadi ha a sa dula.** Ook:

Wêna o sa ithuta, maar:

Wêna ha o sa ithuta. (Jy leer nie meer nie.)

30.3.4 Die progressief kan ook saam met toestandsvorme en toekomende implikasies gebruik word, vgl.

Mosadi o sa ëme. (Toestand)

Ke sa tla o thusa. (Toekomend)

Wanneer hulle *saam* gebruik word, staan die progressiewe morfeem vóór

30.3.1 Here we learn how to communicate only one aspect of an action or process. This is the so-called *adverbial implication, still.* We actually call it the *progressive* form. In Sotho a special morpheme is used instead of a separate word.

30.3.2 The morpheme is **sa.** It is placed before the verb stem, cf.

(a) Moruti o sa bala Bibele.
(b) Ntatë o sa palame pêrê.
(c) Mmê o sa fiêla ka tlung.
(d) Bana ba sa bapala le katse.
(e) Banna ba sa buisana.
(f) Ntja e sa bohola.
(g) Baithuti ba sa ithuta.
(h) Mosadi o sa ëme.

30.3.3 To communicate the negative, one uses **ha** + subject concord (cl 1 **o > a)** + **sa** + verb stem retaining its **a** ending, cf. (h) **Mosadi ha a sa dula.** Also:

Wêna o sa ithuta. But:

Wêna ha o sa ithuta. (You are not learning anymore.)

30.3.4 The progressive may be used with stative forms as well as future forms, cf.

Mosadi o sa ëme. (Stative) and

Ke sa tla o thusa. (Future)

When progressive and future forms are used *together,* the progressive precedes the future.

die toekomende morfeem.

30.3.5 Lees gerus weer **THUTÔ YA 3** waar **sa** reeds 'n paar keer voorgekom het!

30.3.5 Please read **THUTÔ YA 3** again where **sa** already appeared quite a few times!

30.4 HO ITLHAHLOBA

Verstaan u?

Do you follow?

Le kae baithuti ba ka? Le sa le tëng? Ke tshêpa jwalô. Mpolëllëng hê ha le sala morao. Ha ke ho batle. A re tshwaranê matsôhô re yê pele. Lekang hê! Ithutëng. Ke sa tla le thusa. Ha ke tlö le lahla*!

Kgötsöng!

THUTÔ YA MASHOMÊ A MARARO
LE MOTSO Ö MONG (31)

31.0 SEPHEÔ

Die doelwit van hierdie eenheid is om die basiese demonstratiewe aan te leer.

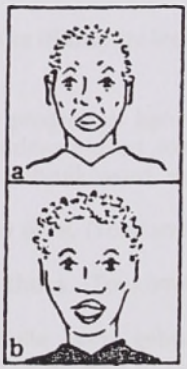
The objective of this unit is to learn the basic demonstrative pronouns.

31.3 MANTSWE*

ěnwa, bána; ŏna, ěna; lěna, ána; sěna, tsěna; ěna, tsěna; bŏna; hŏna.

31.2 PUISANÔ

TAÊLÔ 1: SHÊBA DITSHWANTSHÔ O ITHUTÊ MANTSWE A MATJHA.



O bŏná máng? [.....]

Ě, ěnwa ké moňna.
Phetá: [.....]

Ké máng? [.....]

Ě, ěnwa ké mosádi.
Phetá: [.....]

Ná ké bańna? [.....]

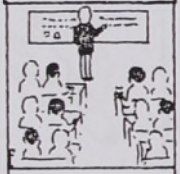
Ë, o nëpilë. *Bána* ke bańna. Phetá: [.....]

O bóná bómáng? [.....]

Ë, bána ké basádi. Phetá: [.....]

Morêna ënwa ó ëtsa éng? [.....]

Ë, morêna ënwa ó a búa. [.....]



Baithúti bána bá ëtsa éng? [.....]

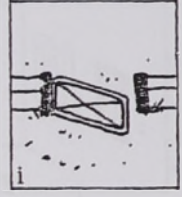
Ë, baithúti bána bá sá ithúta. Phetá: [.....]

O bóná éng? [.....]

Ë, *óna* ké mótorokára. Phetá: [.....]

Ké éng? [.....]

Ë, ëna ké mebótorokará ë mebëdí. Phetá: [.....]



Ná ké tsela? [.....]

Ë, o nëpilë. Ha sé tsela. Ké monyakô. Óna ké monyakô. Phetá: [.....]

Ké éng? [.....]

Ë́, *éna* ké mehomá ë́ mebëdí. Phetá: [.....]

O bőná éng? [.....]

Ë́, *lé́na* ké letsőhô. Phetá: [.....]

O bőná éng? [.....]

Ë́, lé́na ké leíhlô. Phetá: [.....]

O bőná éng? [.....]

É́, lé́na ké lesaká. Phetá: [.....]

Ké éng, lé́na? [.....]

Ë́, lé́na, ké lebé́n-kêlê. Phetá: [.....]

O bőná éng? [.....]

Ë́, *ána* ké matsôhô á mabëdí. Phetá: [.....]

Ána ké éng? [.....]

Ë́, ána ké maru. Phetá: [.....]

q

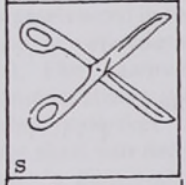
Ána ké éng? [.....]

Ë́, ána ké mahlô á mabëdí. Phetá: [.....]

r

O bônâ éng jwálë? [.....]

Ë́, sëna ké sefahlêhô. Phetá: [.....]



s

Ké éng? [.....]

Ë́, sëna ké sekêrê. Phetá: [.....]

t

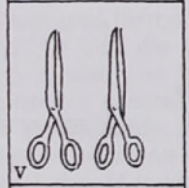
Jwálë mŏna o bŏná éng? [.....]

Ë́, sëna ké sefofáne. Phetá: [.....]

u

O bŏná éng? [.....]

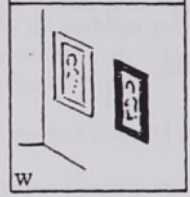
Ë́, tsëna ké difofáne tsë́ pëdí. Phetá: [.....]



v

Ná ké dilêpê? [.....]

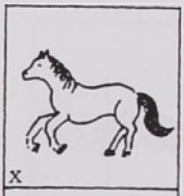
Tjhế, o nëpilë. Ké dikêrê tsë́ pëdí. Phetá: [.....]



w

O bŏná éng jwálë? [.....]

Ë́, tsëna ké ditshwántshô tsë́ pëdí. Phetá: [.....]


x

Ná ké selêpê? [.....]

Ë, o nëpilë. *Éna* ké pêrê. Phetá: [.....]

y

Ná ké kgömó? [.....]

Ë, o nëpilë. Ëna ké ntjá. Phetá: [.....]

z

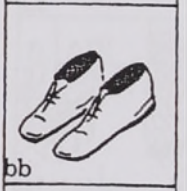
Ké pêrê? [.....]

Ë, o nëpilë. Ëna ké kgömó. Phetá: [.....]

aa

Ëna o a e tsebá? [.....]

Ë, ëna ké búka. Phetá: [.....]


bb

Ké éng tsëna? [.....]

Ë, *tsëna* ké diêtá. Phetá: [.....]

cc

Ná ké dikátse? [.....]

Ë, o nëpilë. Tsëna ké dintjá. Phetá: [.....]

dd

Jwálë o bôná éng? [.....]

Ë, *bôna* ké borôthô. Phetá: [.....]

Bó monáte! Bó monáte!!

31.3 MANOLLÔ

31.3.1 Die doel van hierdie les is om die basiese demonstratiewe voornaamwoorde aan te leer. Gelukkig het ons al by verskeie vorige geleenthede daarna verwys en enkeles teengekom. Lees ook asseblief wat ons oor die voornaamwoorde in die algemeen gesê het in **THUTÔ YA 15.**

31.3.2 Die demonstratiewe voornaamwoorde beskryf die sake/items waaroor daar gesels word in terme van hulle nabyheid of verwyderheid van die spreker(s). Elke naamwoordklas het sy eie demonstratiewe. Om veral praktiese redes onderskei ons *drie* posisies op die skaal van *nabyheid — verwyderdheid*. 'n Item wat *naby* is, word geïdentifiseer as *hier/hierdie, effens verder* as *daar/daardie* en *heelwat verder* word geïdentifiseer as *dáár/dáárdie* (doer/doerdie).

31.3.3 Elke naamwoordklas het dus drie demonstratiewe. (In werklikheid het elke klas ses of selfs meer, aangesien daar ook alternatiewe vorme vir elk van die basiese vorme bestaan; ons beperk ons hier egter tot die basiese vorme.)

31.3.4 Die illustrasies hierbo is reeds goed bekend. So ook die taal wat gebruik word. Al wat nuut bykom is die demonstratiewe voornaamwoord wat by elke geïllustreerde item pas, deurgaans met die betekenis van *hierdie* — posisie 1 dus. U merk dadelik ook weer die *selfstandige* gebruik van die demonstratief in die identifiserende kopulatief, vgl.

(a) **Ênwa ké mońna** (hierdie is 'n man)
maar
Mońna énwa (hierdie man)

31.3.1 The objective of this lesson is to learn the basic demonstrative pronouns. Fortunately we referred to them in several previous lessons where we also met some of them. Please read what we have said about the pronoun in general in **THUTÔ YA 15.**

31.3.2 A demonstrative pronoun describes an item mentioned in terms of its relative proximity to or remoteness from the speaker(s). Each noun class has its own demonstratives. For practical reason we mainly distinguish *three* positions ranging from *proximity — remoteness. A near-by* item is identified with *here/this; somewhat further* is identified with *there/those;* and an item which is *considerably further* with *yonder/those.*

31.3.3 Each noun class therefore has three demonstratives. (In fact each class has six or more than six, since there are several alternative forms for each of the so-called basic ones; — we will confine ourselves to the basic ones.)

31.3.4 The above illustrations are well-known by now. The same applies to the language used. What is added, is the demonstrative which fits each illustrated item - throughout with the meaning of *this/these* which belongs to position 1. You will immediately notice the *independent* use of the demonstrative in identifying copulative phrases, cf.

(a) **Ênwa ké mońna** (this is a man), but:
Mońna énwa (this man)

(b) **Bána ké bańna** (hierdie is mans)
Bańna bána (hierdie mans)

(d) **Bána ké basádi** (. . .) maar:
Basádi bána (. . .)

(g) **Ŏna ké mŏtorokára** maar:
Mŏtorokára ŏna

(j) **Ĕna ké mehomá**
Mehomá ĕna

(k) **Lĕna ké letsôhô**, maar:
Letsôhô lĕna

(p) **Ána ké maru**, maar:
Maru ána

(r) **Sĕna ké sefahlêhô**, maar
Sefahlêhô sĕna

(v) **Tsĕna ké dikĕrê**, maar:
Dikĕrê tsĕna

(y) **Ĕna ké ntjá**, maar:
Ntjá ĕna

(bb) **Tsĕna ké diêtá**, maar
Diêtá tsĕna

(dd) **Bŏna ké borôthô**, teenoor:
Borôthô bŏna.

31.3.5 Die struktuur van die demonstratiewe voornaamwoord kan soos volg opgesom word:

Posisie 1

'n *Voorvoegsel* wat lyk soos die onderwerpskakel +

'n wisselende *wortelelement* wat met die vokaal van die voorvoegsel saamsmelt (ons sê wisselend, want as die vokaal van die prefiks **e** is, is die wortelelement **ê**; as die vokaal van die prefiks **o** is, is die wortelelement **ô**; en

(c) Bána ké bańna (these are men), but:
Bańna bána (these men)

(d) **Bána ké basádi** (. . .), but:
Basádi bána

(g) **Ŏna ké mŏtorokára**, but:
Mŏtorokára ŏna

(j) **Ĕna ké mehomá**, but:
Mehomá ĕna

(k) **Lĕna ké letsôhô**, but
Letsôhô lĕna

(p) **Ána ké maru**, but
Maru ána

(r) **Sĕna ké sefahlêhô**, but:
Sefahlêhô sĕna

(v) **Tsĕna ké dikĕrê**, but:
Dikĕrê tsĕna

(y) **Ĕna ké ntjá**, but
Ntjá ĕna

(bb) **Tsĕna ké diêta**, but:
Diêta tsĕna

(dd) **Bŏna ké borôthô**, against:
Borôthô bŏna.

31.3.5 the structure of the demonstrative pronoun may be summarised as follows:

Position 1

A *prefix* which agrees with the subject concord +

a varying *root element* which coalesces with the vowel of the prefix (we call it a varying root element, for when the vowel of the prefix is **e**, the

as die vokaal **a** is, is die wortelelement ook **a)** +

'n agtervoegsel wat by posisie 1 **-nwa** is by klas 1, maar **-na** by alle ander klasse. Klas 1 is verder 'n uitsondering deurdat hy reageer asof sy voorvoegsel **e** was wat met wortel **ê** saamsmelt tot **ë.** Wanneer die vokaal van die prefiks en die wortelelement saamsmelt, verhoog die wortel in alle ander gevalle ook van **ê** na **ë** en van **ô** na **ö.** Hier is 'n voorstelling van die vorming van posisie 1 vir alle klasse:

kl 1
e + ê + nwa > ế́nwa

kl 2
ba + a + na > bána

kl 3
o + ô + na > ố́na

kl 4
e + ê + na > ế́na

kl 5
le + ê + na > lế́na

kl 6
a + a + na > ána

kl 7
se + ê + na > sế́na

kl 8
di + ê + na > tsế́na
(affrikatisasie)

kl 9
e + ê + na > ế́na

kl 10
di + ê + na > tsế́na
(affrikatisasie)

kl 14
bo + ô + na > bố́na

kl 6
a + a + na > ána

kl 15
ho + ô + na > hố́na

kl 16/17/18
mo + ô + na > mố́na

Posisie 2

Posisie 2, wat *daar/daardie* uitdruk, volg dieselfde patroon, maar sy agtervoegsel is **-o** in plaas van **-na,** vgl.

root element will be **ê;** when the vowel of the prefix is **o,** the root element will be **ô,** and when the vowel is **a,** the root element will also be **a)** +

a *suffix* which, for position 1 is **-nwa** in class 1, and **-na** for all the other classes. In addition class 1 differs from the other classes in that the demonstrative shapes as if its prefix were **e,** thereby causing the root element to become **ë.** When the vowel of the prefix coalesces with the root element the root in all the other classes is raised from **ê** to **ë** and from **ô** to **ö.** Here is a table representing the formation of position 1 in all classes:

cl 1
e + ê + nwa > ế́nwa

cl 2
ba + a + na > bána

cl 3
o + ô + na > ố́na

cl 4
e + ê + na > éna

cl 5
le + ê + na > léna

cl 6
a + a + na > ána

cl 7
se + ê + na > sế́na

cl 8
di + ê + na > tsế́na
(affricatisation)

cl 9
e + ê + na > ế́na

cl 10
di + ê + na > tsế́na
(affricatisation)

cl 14
bo + ô + na > bố́na

cl 6
a + a + na > ána

cl 15
ho + ô + na > hố́na

cl 16/17/18
mo + ô + na > mố́na

Position 2

This position which expresses

Sefatê sẽo

(Kyk tabel aan einde van hierdie **THUTÔ**)

Posisie 3

Posisie 3, wat *dáár/dáárdie* uitdruk, volg sy eie patroon. Sy agtervoegsel is **-ane.** Die agtervoegsel verdring die vokaal van die klasprefiks geheel en al en daar is nie sprake van 'n wortel of van vokaalverhoging nie. Wat wel voorkom by klasse waar die nasaal in die voorvoegsel weggeval het, is konsonantalisasie, vgl.

kl 1

e + ane > yáne (dáardie)

kl 3

o + ane > wáne ,,

kl 4

e + ane > yáne ,,

kl 9

e + ane > yáne ,,

(Kyk tabel einde van hierdie **THUTÔ**)

31.3.6 Let daarop dat die eerste lettergreep van die demonstratief 'n hoë toon dra.

31.3.7 Uit die strukture wat hier verstrek is, kan mens telkens die korrekte demonstratief aflei. Ongelukkig is daar in die gespreksituasie weinig tyd vir sulke ingewikkelde operasies. Hier is 'n tabel om die leerproses te vergemaklik:

POS:	*I*	*II*	*III*
kl/cl 1	**ẽnwa**	**ẽo**	**yáne**
kl/cl 3	**õna**	**õo**	**wáne**

there/those, follows the same pattern. Its suffix, however, is **-o** instead of **-na,** cf.

Sefatê sẽo
(See tabel at end of this **THUTÔ**)

Position 3

This position, which expresses *yonder/those* follows its own pattern. Its suffix is **-ane.** This suffix completely supersedes the vowel of the class prefix. There is no root element. There is no instance of vowel raising. The suffix directly combines with the class prefix, completely superceding its vowel, with the exception of classes 1, 3, 4 and 9 where there is no consonant in the prefix. In these classes the relevant vowel consonantalises with the **a** of **-ane,** cf.

cl 1

e + ane > yáne **(yonder)**

cl 3

o + ane > wáne ,,

cl 4

e + ane > yáne ,,

cl 9

e + ane > yáne ,,

(See table at end of this **THUTÔ**)

31.3.6 Note the high tone on the first syllable of the demonstrative.

31.3.7 From the above structures it is possible to derive the correct demonstrative of the noun class involved. Unfortunately there is little time for such complicated operations in a conversation. Here is a table to help you in learning them:

kl/cl 5	lḗna	lḗo	láne
kl/cl 6	sḗna	sḗo	sáne
kl/cl 9	ḗna	ḗo	yane
kl/cl 14	bṓna	bṓo	bane
kl/cl 15	hṓna	hṓo	háne
kl/cl 16, 17 en 18	mṓna	mṓo	máne

POS:	I	II	II
kl/cl 2	bána	báo	báne
kl/cl 4	ḗna	ḗo	yáne
kl/cl 6	ána	áo	áne
kl/cl 7	tsḗna	tsḗo	tsáne
kl/cl 10	tsḗna	tsḗo	tsáne
kl/cl 6	ána	áo	áne

31.4 HO ITLHAHLOBA

1 Verstaan u?

1 Do you follow?

Pretoria mŏna ho tjhesa haholo selemô. Ha ke tsebe mane mŏo le leng tĕng. Ho thiba* ho tjhesa hŏna batho ba bangata ba na le matshanyana* malapĕng a bôna. A! matshanyana ao a matlê, a monate. Letsatsi lĕ leng le lĕ leng ka mora hôra ya bohlano motshêare o tla ba fumana ba sêsa*, ba bapala mĕtsing, ba phôla*. Ŏo monate!

2. Hoe verskil die demonstratiewe van die 1ste, 2de en 3de posisie ten opsigte van hulle agtervoegsels?

2. How does the demonstratives of the 1st, 2nd and 3rd positions differ in respect of their suffixes?