

THUTÔ YA BOTSHELÊLA (6)

6.0 SEPHEÔ

- | | |
|--|--|
| 1. Hoe om uit te druk: | 1. How to communicate: |
| 'Wat <i>doen</i> hy/sy/hulle?' | 'What is he/she <i>doing</i> ?' |
| 'Hy/sy/hulle ...' | 'What are they <i>doing</i> ?' |
| 'Hy/sy/hulle ... <i>met</i> ...' | 'He/she/they ...' |
| 'Hy/sy/hulle ... <i>nie</i> .' | 'He/she/they ... <i>with</i> ...' |
| | 'He/she/they ... <i>not</i> .' |
| 2. Om dertien handelinge te leer. | 2. Knowing thirteen actions. |
| 3. Hoe om eenvoudige werkwoord-
sinne te maak en hulle te ontken. | 3. How to generate elementary verbal
sentences and how to negate
them. |

6.1 MANTSWE*

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

6.2 PUISANÔ

TAÊLÔ 1: ARABA TSĚ LATĚLANG JWALĚ KA* MOHLALA:



Ké máng?

Ké morúti.

Ó ́étsa éng?

Ó bálá Bíbele.



Ké máng?

[Ke.....]

Ó ́étsa éng?

[O.....]



Ké máng?

[Ke.....]

Ó ́étsa éng?

[O.....]

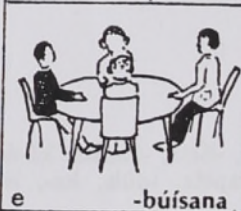


Ké bómáng?

[.....]

Bá ́étsa éng?

[Ba ka.....]

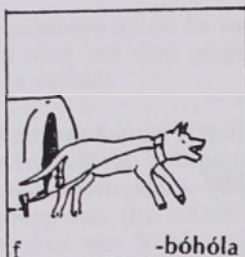


Ké bómáng?

[.....]

Bá ́étsa éng?

[Ba a.....]



Ké éng? Ná ké kgomó? [Tjhê, ke.....]

Ntjá é étsa éng? [Ntja e a.....]



Ké bómáng? [.....]

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

Ha sé baánná? [Tjhê, ke.....]



Ké máng? [.....]

Ó étsa éng? [..... a.....]



Ná ké mosadí? [Tjhê ke.....]

ó étsáng? [.....]

Ó ngóla ká éng? [O..... ka.....]



Moónámoholó ó étsáng? [.....]

É, ó á rapéla, ha á ngóle.



Nkgónó ó étsa éng? [.....]

É, ha á rápéle.

Ké máng? [.....]

Morêna ó á ngólá ná?

[Tjhê,...ha a..., o ...]

Ná ké pêrê? [Tjhê,.....,ke.....]

Kgömó é étsáng? [.....]

TAÊLÔ 2: NGÔLA DIKARABÔ BUKËNG.

6.3 MANOLLÔ

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

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

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

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

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

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

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

Ó étsa éng?
(Wat doen hy/sy?)

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

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

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

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

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

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

Ó étsa éng?
(What does he/she/it do?)

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

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

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

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

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

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

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

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

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

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

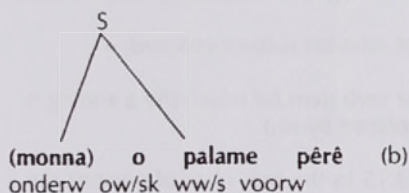
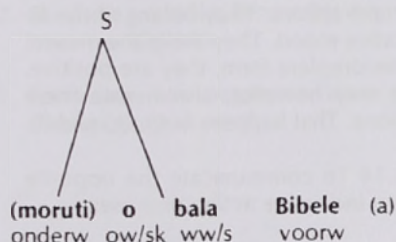
6.3.8 An interesting thing happens to class 9 which is the **n-** class. When the nasal is discarded there is nothing left. In fact this nasal only features in monosyllabic nouns such as **nku**, **nkwê**, **ntja** etc. In bisyllabic stems it has already been discarded, cf. **kgōmo**, **pêrê**, **katse**,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

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

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

- 1 a *subject* (or implied one) +
- 2 the *subject concord* +
- 3 a *verb stem* (any suitable one)
- 4 an *object* (or any meaningful ad-

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



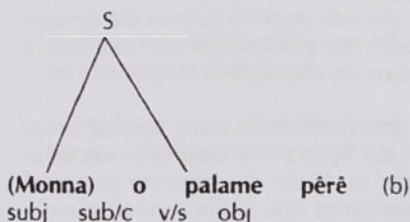
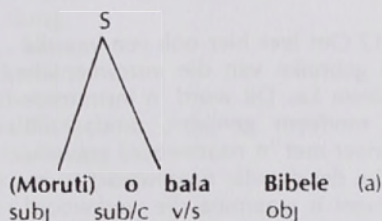
6.3.11 Wanneer daar geen onderwerp of enige bepaling na die werkwoord volg nie, wanneer die sin by die werkwoordstam eindig, verskyn daar 'n ander morfeem, nl. **a** vóór die werkwoordstam, vgl.

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

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

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

junct.) Cf.



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

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

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

Bana ba bapala ka bōlō (d)
 (adjunct)

Moithuti o ngōla ka pēnē (i)
 (adjunct)

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

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

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

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

6.3.14 'n Indikatiewe handeling word negatief gemaak deur

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

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

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

morpheme because, when used with a noun, it indicates that the noun is an instrument by means of which the action of the verb is carried out. Thus in (a) **bôlô** is the instrument with which the children are playing. In (i) **pênê** is the instrument with which the student is writing.

6.3.13 Looking at these sentences you will notice that they are all statements, they are *informative*. They indicate current actions. They belong to the indicative mood. They are in the present or incomplete form, they are positive. We may however, also negate these actions. That happens in (j), (k) and (l).

6.3.14 To communicate the opposite of an indicative action one uses

ha as negative morpheme +

the relevant subject concord +

the verb stem (of which the **a** ending is replaced by **-e**.)

6.3.15 In the **mo-** class of persons the subject concord changes from **o** to **a** in the negative, cf.

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

6.4 HO ITLHAHLOBA

1. Voltooi onderstaande sinne:

1. Complete the following sentences:

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

2. Skets die vormlike kenmerke van 'n eenvoudige sin.

2. Outline the structural features of an elementary sentence.

3. Formuleer hoe negatiewe sinne met **ha-** gemaak word.

3. Formulate how negative sentences with **ha-** are structured.

THUTÔ YA BOSUPA (7)

7.0 SEPHEÔ

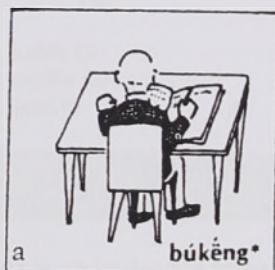
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|--|---|
| 1. Hoe om te vra: 'Waar?' | 1. How to ask: 'Where?' |
| 2. Hoe om te antwoord: 'Hy/sy/hulle ... in/op/by/na.' | 2. How to answer; 'He/she/they ... in/on/at/to'. |
| 3. Maak kennis met die lokatief: die windrigtings; die seisoene, die maande.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

7.1 MANTSWE*

káe?, búkèng, nahèng, kérékèng, thabèng, bésèng, béthèng, setúlóng, sekólóng, táfolèng, thúng, -dútse, -róbètse, -ème.

7.2 PUISANÔ

TAËLÔ 1: ARABA TSË LATELANG JWALË KA MOHLALA:



Moíná ó ngólá káe?

Moíná ó ngólá
búkèng.



b nahēng

Dikgōmó dí ̣tsa ̣ng? [.....]

Dí fúlá káe? [.....]



c monyakō

Moshányána ó ̣mé [Moshanyana o ̣me
káe?]



d ḳṛēḳēng

Batho bá yá káe? [Batho..... ya.....]



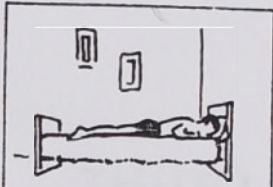
e --thabēng

Dinkú dí fúlá káe? [Di.....]



f ḅésēng

Baná bá dútsé káe? [.....]



g

béthéng

Ngwaná ó róbétsé káe?

[0]



h

setúlóng

Morúfí ó étsa éng?

[.....]

Ó dútsé káe?

[.....]

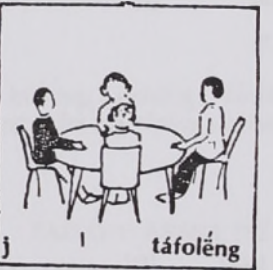


i

sekólóng

Baithútí bá ithútá káe?

[.....]



j

táfoléng

Baínná bá búisáná káe?

[.....]



k

tlung

Mosádí ó fiélá káe?

[.....]

TAÊLÔ 2: NGÔLA DIKARABÔ BUKĒNG

7.3 MANOLLÔ

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

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

Mońna ó ngólá káe? (a)

Batho bá yá káe? (d)

Baná bá dútsé káe? (f) ens.

7.3.3 Ons leer egter ook ‘n aantal moontlike antwoorde op die vraag **káe?** Dié vraag verlang ‘n *plekbepalende of lokatiewe* antwoord. In die **PUISANO**, leer ons elf moontlikhede, nl. **kérékĕng**, **búkĕng**, **tlúng**, **nahĕng**, **thabĕng**, **bésĕng**, **bĕthĕng**, **setúlǒng**, **sekólǒng**, **táfolĕng**.

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

búka > **búkĕng**

thaba > **thabĕng**

kérékĕ > **kérékĕng**

setúlô > **setúlǒng**

táfolê > **táfolĕng**

ńtlo > **tlúng**

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

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

Mońna ó ngólá káe (a)

Batho bá yá káe (d)

Baná bá dútsé káe? (f) etc.

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

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

búka > **búkĕng**

thaba > **thabĕng**

kérékĕ > **kérékĕng**

setúlô > **setúlǒng**

táfolê > **táfolĕng**

ńtlo > **tlúng**

those you meet for the first time also

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

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

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

kéréké > **kérékéng**

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

búka > **búkéng**, ens.

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

béthê > **béthéng**
setúlō > **setúlóng**

Wat wel gebeur is dat **-ê** en **-ô** vokale tot **-ē** en **-ō** verhoog word.

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

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

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

have their pure nominal counterparts, cf.

bésē (bus — a loan-word)

béthê (bed — a loan-word)

sekólō (school — a loan-word)

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

kéréké > **kérékéng**

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

búka > **búkéng**, etc.

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

béthê > **béthéng**
setúlō > **setúlóng**

What does happen is that the **ê** and **ô** vowels are raised to **ē** and **ō**.

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

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

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

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

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

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

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

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

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

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

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

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

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

We have learned that it consists of

- 1 'n *onderwerp* (of veronderstelde *onderwerp*) +
- 2 *die onderwerp se skakel* (wat afgelei word van die *onderwerp se klasvoevoegsel*) +
- 3 óf 'n *onvoltooidheids a-* +
die werkwoordstam (as die *sin* by die werkwoord eindig)
 óf *die werkwoordstam* + 'n *voorwerp* of by 'n *bepaling*.

- 1 a *subject* (or implied one) +
- 2 *the concord of the subject* (derived from its class prefix) +
- 3 either *the imperfect a* +
the verb stem (when the sentence ends at the verb)
 or *the verb stem* + a
subject or (for example) an *adjunct*.

7.3.8 Ons het reeds twee tipes bepalings geleer:

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

Baná bá bápálá ká katse. (6d) en

Moóná ó ngólá búkëng. (7a)

7.3.9 Onthou u ons opmerking by algemene wenke:

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

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

7.3.8 We have learned two kinds of adjuncts already:

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

Baná bá bápálá ká katse. (6d) and

Moóná ó ngólá búkëng. (7a)

7.3.9 Remember our remark under 'general hints':

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

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

7.4. HO ITLHAHLOBA

1. Araba tsë latêlang; mohlala ke öna:

Potsô:

Monna o ngöla kae?

Karabô:

Monna o ngöla bukëng.

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

(i) Difatê di mela* neng*?

(j) Seramë* se tswa kae?

2. Verduidelik kortliks hoe lokatiewe gevorm word van

2. Briefly explain how locatives are derived from

(a) naamwoorde in die algemeen, en

(a) nouns in general, and

(b) naamwoorde wat seisoene aandui.

(b) nouns indicating seasons.

THUTÔ YA BORÖBËDI (8)

8.0 SEPHEÖ

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

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

8.1 MANTSWE*

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

9.2 PUISANÔ

TAÊLÔ 1: ARABA TSË LATELANG JWALË KA* MOHLALA:



a hodimá

Pênê é káe?

Péne é *hodimá* búka.



b tlasá

Kátsé é káe?

[.....]



c pelá

Ntjá é káe?

[.....]



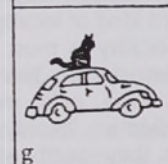
Diêtà dí káe? [.....]



Pêré é káe? [.....]



Diêtà dí káe? [.....]



Kátsé é káe? [.....]

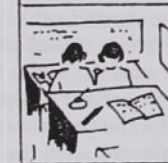


Batho bá káe? [.....]



Mosádi ó êtsá éng? [.....]

Ó dútsé káe? [.....]



Ná ké baǎná? [.....]

Ké bǎmáng? [.....]

Bá êtsá éng? [.....]

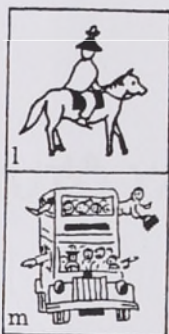
Bá ithútá káe? [.....]



Ké éng? [.....]

Dí êtsa éng? [.....]

Dí tsámáyá káe? [.....]



Ná ké mosadí? [.....]
 Ó étsa éng? [.....]
 Ó pálámé káe ká
 pérê? [.....]

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

8.4 MANOLLÔ

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

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

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

8.3.3 Die oorspronklike woorde is

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

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

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

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

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

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

Ntaté ké mońna. (Pa is 'n man.)

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

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

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

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

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

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

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

Ntaté ké mońna. (Dad is a man.)

In the negative such identification is denied, cf.

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

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

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

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

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

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

This is the construction which we call

Diêta di tlasá bêthê.

- (e) **Pêrê e káe?** En die antwoord:
Pêrê é hará baíña.
- (h) **Batho bá káe?** En die antwoord:
Batho bá pelá kérékê.

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

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

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

Baná bá yá sekólōng ká bēse.

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

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

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

Baná bá yá sekólōng ká bēse.

8.4 HO ITLHAHLOBA



a hodimá

Pêné é káe?

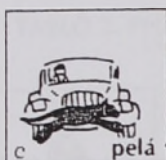
[.....]



b tlasá

Kátsé é káe?

[.....]



c pelá

Ntjá é káe? [.....]



d morá

Diétá dí káe? [.....]



e hará

Péré é káe? [.....]

2. Skets die verskille tussen die identifiserende en bepalende kopulatiwewie
- struktureel, en
 - na betekenisinhoud.

2. Outline the differences between the identifying and descriptive copulatives
- structurally, and
 - according to semantic content.

THUTÔ YA BORÖBONG (9)

9.0 SEPHEÔ

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

9.1 MANTSWE*

á lé mong, é lé nngwe, íngwe, pēdí, tháro, ññê, hláno, tshéléla, supá, rōbēdí, rōbóng, leshómê, -ithútê, -qētêla, kaé?

TAÊLÔ - : ITHUTÊ:

1 = nngwe
2 = pēdí
3 = tháro
4 = ññê
5 = hláno

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

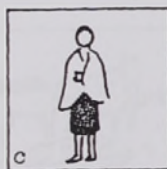
TAËLÔ 2: PHETA, O ITHUTÊ KA HLÔHÔ:



Moñna.
Ké moñna.
Ké moñná á lé mong?



Bañna.
Ké bañna.
Ké bañná bá babëdí.



Mosádi.
Ké mosádi.
Ké mosádi á lé mong.



Basádi.
Ké basádi.
Ké basádi bá babëdí.



Ké máng? [.....]



Ké bañná ba bahóló bá banê.



Ké moithúí
á lé mong.



Ké baithúí bá banē.



Ké basádí bá baráro?

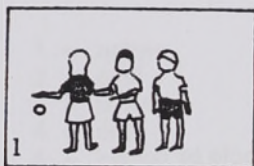


Ké bómáng? [.....]

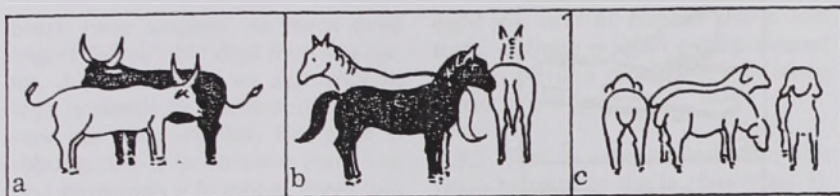
É, ké bashányána bá bahláno.



Ngwaná.
Ké ngwaná.



Baná.
Ké baná bá baráro.



TAÊLÔ 3: ARABA TSĚ LATÊLANG JWALĚ KA MOHLALA:

(a) Ké éng? [.....]

Ké dikgómó tsé kaé? Ké dikgómó tsé pēdí.

(b) Ké éng? [.....]

Ké dipéré tsé kaé?



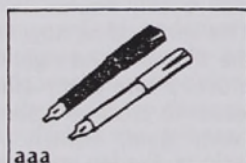
(c) Ké éng? [.....]

Ké dinkú tsé kaé? [.....]

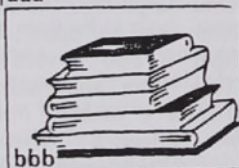
(d) Ké dipéré? [Tjhê, ke.....]

Ké dintjá tsé nnê? [Tjhê, ke.....]

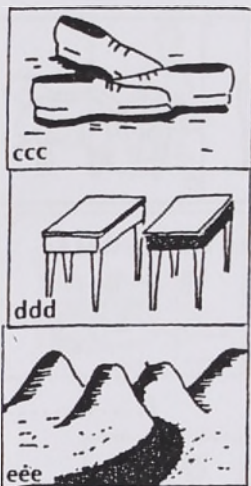
(e) Ké kátse tsé kaé? [.....e le nngwe.]



aaa



bbb



TAÊLÔ 4: ARABA TSĚ LATÊLANG JWALĚ KA MOHLALA:

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

Qêtêla bbb — eee.

9.3 MANOLLÔ

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

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

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

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

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

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

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

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

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

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

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

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

Seëta se le seng (een skoen)
mōtorokara o le mong (een motor)
lebênkêlê le le leng (een winkel)

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

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

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

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

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

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

seëta se le seng (one shoe)
mōtorokara o le mong (one car)
lebênkêlê le le leng (one shop)

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

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

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

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

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

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

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

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

Banna **ba** **ba** **bēdi**

(Twee mans)

naamw rel/sk adi/sk telw

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

(Drie vroue)

naamw rel/sk adj/sk telw

Bannabaholo **ba** **ba** **nē**

(Vier ou manne)

naamw rel/sk adj/sk telw

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

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

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

Bannabaholo	ba	ba	bēdi
(two old men)			
noun	rel/c	adj/c	adj/st
Basadi	ba	ba	raro
(three women)(i)			
noun	rel/c	adj/c	adj/st

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

cl **me-**: é (e + ê > ě) (nasal elision + vowel raising)

cl **le-**: lé (le + ê > lě) (vowel raising)

cl **ma-**: á (a + a > a) (nasal elision + assimilaisie)

cl **se-**: sé (se + ê > sě) (vowel raising)

cl **di-**: tsé (di + ê > tsě) (affricatisation + vowel raising)

cl **n-**: ě (e + ê > ě) (nasal elision + vowel raising)

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

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

cl **ma-**: á (a + a > a) (nasal elision + assimilaisie)

cl **ho-**: hó (ho + ô > hō) (vowel raising)

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

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

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

Bañná bá babědi (b) but:
Dikgómó tsě pědi (aa)

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

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

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

Bañná bá babēdi (b) maar:
Dikgōmó tsē pēdi (aa)

Basádi/Baná bá bararo (i, l) maar:
Dipéré tsé tharo (bb)

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

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

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

Basádi/Baná bá bararo (i, l) but:
Dipéré tsé tharo (bb)

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

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

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

Dikgōmo tsē *dibēdi
Dipéré tsé *diraro and
Dinku tsé *dinē.

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

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

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

klasse lei tot konstruksies soos:

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

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

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

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

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

9.3.16 Hier is 'n lysie van baie bruikbare adjektiefstamme:

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

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

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

9.3.16 Here is a list of very handy adjectival stems:

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

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

-swēu (wit), -tsho (swart), -tala (groen of blou), -fubēdu (rooi), -sēsane (dun), lēlēlē (lank), -kgutshwanyane (kort), -tjha (nuut), -sēhla (geel), -kaná (so groot), -kaé? (hoeveel?)

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

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

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

9.4 HO ITLHAHLOBA

1. Bala:

1	2	3	4	5
6	7	8	9	10

2. Araba dipotsō tsē latēlang:



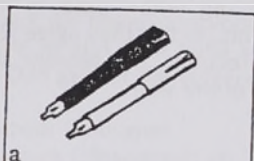
Ke bōmang?
Ba ētsa eng?
Ba bakaé?

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



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

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



a

Ke dipênê tsê kaé?
Ĕ, pênê ě ntsho ke
pênê ya ntatê!

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



c

Ke diĕta tsê kaé?
Sa bonê se káe?
Ha ke tsebe!

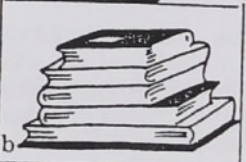
[.....]
[.....]
[.....]



e

Ke eng?
Ke tsê kaé?
Tsela e káe?
Ke tsela ě ntsho.

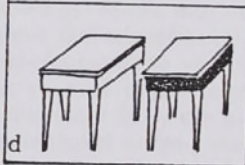
[.....]
[.....]
[.....]
[.....]



b

Ke eng?
Ke tsê kaé?
Baithuti ba ětsa eng ka
dibuka?

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



d

Na ke ditulō?
Di kaé?

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

3. Noem die dae van die week in Sotho.

3. Name the days of the week in Sotho.

THUTÔ YA LESHOMÊ (10)

10.0 SEPHEÔ

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

Banna ba babēdi
 Basadi ba babēdi
 Pulè lebēnkēlēng

10.1 MANTSWE*

Kyk paragraaf 10.3.8.

See paragraph 10.3.8.

10.2 PUISANÔ

TAÊLÔ 1: ARABA DIPOTSÔ TSĚ LATÊLANG:



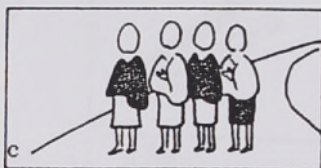
Basétsaná bá babēdi
 bá étsá éng? [.....]

Bá bálá éng? [.....]



Bashányána bá
bararó bá étsá éng? [.....]

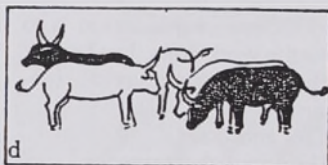
Bá bápálá éng? [.....]



Basadí bá banê bá
étsá éng? [.....]

Bá tsámáyá káe? [.....]

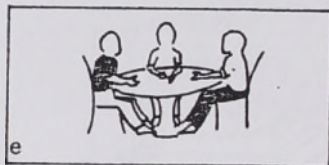
Ná ké dipèrê? [Tjhê, ha se... ke...]



Ké dikgömó tsé káe? [.....]

Dikgömó tsé hlánó
dí étsá éng? [.....]

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



Ké bańná bá bakaé? [.....]

Bańná bá étsá éng? [.....]

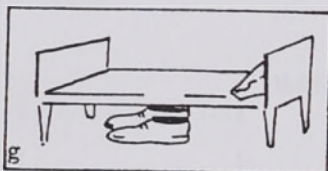
Bá búísána káe? [.....]



Ké máng? [.....]

ó yá káe? [.....]

Ó étsá éng kërékéng? [.....]



Ké diètá tsé káe? [.....]

Diètá dí káe? [.....]



Ké éng? [.. .. .]

Dí kaé? [.. .. .]

TAÊLÔ 2: MAMÊLA PUISANÔ* O ITHUTÊ KA HLÔHÔ:



Monna 1: Kgôtsô ntať!

Monna 2: Monghádi!

Monna 1: I e kaé?

Monna 2: Tjhê, re sá phela.

Loná le tsóhíľě jwáng?

Monna 1: Tjhê, re tsóhíľě, éřpa* ke tshwérwé ké sefúba*.



Mosadi: Dumêla nkgóno!

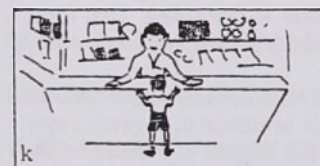
Nkgono: Ê, dumêla mkgôtsi!

Mosadi: Nkgónó ó sá phela?

Nkgono: Ê, re sá phela. Wéna* o káé?

Mosadi: Tjhê, re tēng, nkgóno. Ke seramě* fě̀la*.

Nkgono: Seramě! Se a re bóláya*.



Ngwana: Dumêla ntať!

Monna 1: Ê, dumêla ngwaná! O batla* éng kajěno*!

Ngwana: Ntať ke batla búka lé pēnē lé bólô.

Monna: O batla dibúká tsě kaé?

Ngwana: Ke batla tsě pēdí, ntať. Lé pēnē tsě tháro.

Monna: Ho lokilě*.

10.3 MANOLLÔ

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

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

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

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

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

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

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

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

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

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

om 'n groot boek uit te druk. **Bôlô** weer byvoorbeeld met **ê ntsho** om 'n swart bal te sê. Selfs die lokatiewe bepalinge kan omskryf word. Hulle is basies naamwoorde. Daarom word die betrokke naamwoord se relatief-en adjektiefskakels by adjektiewe omskrywings gebruik. **Tselêng** in (c) sou u kon kwalifiseer met **ê kgolo** om 'n groot pad uit te druk; **tafolêng** (in (e)) met **ê tjitja** om 'n ronde tafel te sê; en **kêrêkêng** in (f) met **ê ntlê** vir 'n mooi kerk.

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

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

Bá tsamaya káe (Waar loop hulle?)

Bá búisáná káe? maar laasgenoemde:

Bańna bá bakaé? (Hoeveel mans?)

Dikgómo tsé káé? (Hoeveel beeste?)

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

Káe? (Waar?) maar

beautiful church. Even the locative adjuncts could be qualified. Basically they are nouns, therefore the relative and adjectival concords of the relevant nouns are used. **Tselêng** could have been qualified by **ê kgolo** to express *on the big road*; **tafolêng** by **ê tjitja** to communicate a *round table*; and **kêrêkêng** by **ê ntlê** in *the beautiful church*.

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

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

Bá tsamaya káe? (Where do they walk?)

Bá búisáná káe? (Where do they talk?)

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

Bańna bá bakaé? (How many men?)

Dikgómo tsé káé? (How many cows?)

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

Bá bakaé? (Hoeveel is hulle?)

Tsé kaé? (Hoeveel is hulle — diere?)

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

Tjhê, ha sé dipérê, ké dikgómó.

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

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

Vergelyk daarteenoor die volgende vraag:

Di káé? En die antwoord:

Di hodimá setúló.

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

construction, cf.

Káé? (Where?) but:

Bá bakaé? (How many — people?)

Tsé kaé? (How many — cattle?)

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

Tjhê, ha sé dipérê, ké dikgómó.

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

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

Also look at the following:

Question: **Di káé?**

Answer: **Di hodimá setúló.**

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

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

empa (maar) voegwoord

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

wêná (Jy) absolute vnv

serame (koue) nw kl 7

fêêla (slegs, net, bloot, maar) bywoord

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

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

-batla (soek, wil hê, begeer) ww stam

le (en, saam met) konnektiewe morfem

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

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

empa (but) conjunction

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

wêná (You) absolute pronoun

serame (cold) n cl 7

fêêla (only, but) adverb

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

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

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

le (and; together with; with) connective morpheme

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

10.4 HO ITLHAHLOBA

1. Wêna o ya lebênkêlêng la dibuka. Dumêdisa* Ralebênkêlê*, o rêkê* tsa ho ngôla (skryfbehoefte/stationary).