A guide to instruction in Setswana, the most widely dispersed Bantu language in Southern Africa, includes general material about the language, materials for the teacher, 163 lessons, vocabulary lists, and supplementary materials and exercises. Introductory material about the language discusses its distribution and characteristics, and orthography. Each of the lessons consists of at least two phases: mimicry and communication. The first focuses on pronunciation, manipulation of grammatical elements, learning the meanings of words and sentences, and some memorization. The second focuses on the production of connected conversation. Lesson topics include elements of interpersonal communication, identification, and items and skills of daily living. Setswana-English and English-Setswana vocabularies are included and phonology exercises, reading passages, word lists, and suggested activities and discussion topics are appended. (MSE)
AN INTRODUCTION TO SPOKEN SETSWANA

by

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61. They're All Gone.
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66. The Pen Is On The Table.
67. They Love Each Other Very Much.
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70. I Don't Know Him.
71. A PCV Meets A Motswana In Gaberones.
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76. Noun Class Summary
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80. I Don't See Anyone.
81. I'm Not Going To Close It.
82. What Have You Come For?
83. Houses Are Built By Contractors.
84. I Eat With It.
85. Fetching Water.
86. Some People Drink.
87. When Do The Roosters Crows?
88. I Have One.
89. Do You Have Any Brothers and Sisters?
90. I Would Like To Know Where You Live.
91. Have You Eaten?
92. Bring it Quickly.
93. 
94. I'm Taking This Apple To The Teacher.
95. This House Is Built With Stone.
96. Where's The John?
97. 
98. Do You Have A Match On You?
100. What's Your Sister's Name?
102. When Will You Help Me?
103. Tell Him To Come Home.
104. Which School Will He Teach At?
105. I Have A Headache.
106. Wait for Me.
107. When We Finish Eating, We Return To Class.
108. How Does That Beer Taste?
109. There Are Many Hills At Mogobone.
110. You'll Find Me At The Store.
111. Do You Like Mutton More than Beef?
112. That Chair Is Yours, Isn't It?
113. Shakawe Is In The North of Botswana.
114. Are You Looking For Me?
115. Who Knows You Here?
116. The Botswana Don't Have A T.V.
117. Which Picture Am I Describing?
118. I Ought To Go Now.
119. What's It Used For?
120. Don't Call Us........
121. He Knows Everyone.
122. My Work Is Nursing.
123. Should I Shut The Door?
124. Gertrude Is Fat.
125. Do You Want Me To Shut The Door?
126. I'm Not Going To Teach.
127. Be Quiet So We Can Hear.
128. Are You Married?
129. I See A Woman Is Carrying A Child On Her Back.
130. I Came By Plane.
131. "Tshilo" Is a Stone Which Is Used For Grinding.
132. Wind, Unwind.
133. We're Cramming So That We Can Pass.
134. What Time Did You Arrive There?
135. There's A Man On the Wagon........
136. We Didn't Buy A Thing.
137. Greeting: Are You Still Here?
138. Tell Him I want Him.
139. I Arrived Last Week.
140. Please Try To Arrive On Time.
141. I've Been Busy Working.
142. Can You Tie A Tie?
143. I Said, Buy Envelopes?
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145. We Need Boiling Water To Make Tea.
146. To Care For A Horse To Feed It.
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148. If You Laugh At Me, I'll Be Angry.
149. Where Is Your Home?
150. WhatWere You Doing At The Cafe Yesterday?
151. I See Bill Doesn't Dance Well.
152. Will You Be At My Party?
153. Do You Want To Make Him Stop?
154. Annie Was A Cook.
155. I've Already Eaten.
156. We'll Meet In The Room With The Chairs In It.
157. I wasn't Buying Food.
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INTRODUCTION: I. ABOUT THE LANGUAGE

Geographically, Setswana is the most widely dispersed Bantu language in Southern Africa, being spoken by the predominant tribes of Botswana, the north-eastern portion of the Cape Province, the central and western portions of Orange Free State, and the western Transvaal. Reliable statistics are not available, but it is estimated that Setswana in one or other of its various dialectal forms is the mother tongue of over 3/4 of a million people.

Setswana is a member of the Sotho group of the South Eastern zone of Bantu languages. This zone is generally divided into four groups as shown in Figure I. See the map on page 4 for their distribution throughout the area.

Considering how widely dispersed the various tribes are, it is surprising to find how uniform the language is throughout the Setswana speaking area. Nevertheless, there are differences in pronunciation, vocabulary, and to a lesser extent, in grammatical structure. It seems not out of place here to mention a few of the more striking phonetic variations, these being the easiest to summarize.

1) In the southern dialects, (spoken in the Republic of South Africa) h is invariably substituted for the typical bilabial ñ.

2) The northern dialects, notably Sengwato, employ t and th in place of tl and tlh.

3) In the eastern dialects, namely Tlokwa, Kgatla, and Lete, fí (or fí), ñí, psí (or pís), and pë (or pëh) are used in place of the more typical ñ(w), ñ(w), tëh(w), and ñëh(w), respectively.

4) In the eastern dialects, namely Kgatla, Lete, and Tlokwa, the process of elision and assimilation of the type mölë for mölë 'fire' are the rule, though rare elsewhere in Setswana.

The following are some examples of the above:

<table>
<thead>
<tr>
<th>Sekolong</th>
<th>Sekwena/Sengwaketse</th>
<th>Sengwato</th>
<th>Sekgatla</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>4) lela</td>
<td>lela</td>
<td>lela</td>
<td>lla</td>
<td>cry</td>
</tr>
<tr>
<td>2) tla</td>
<td>tla/ta</td>
<td>ta</td>
<td>tla</td>
<td>come</td>
</tr>
<tr>
<td>3) maši</td>
<td>maši</td>
<td>maši</td>
<td>maši</td>
<td>milk</td>
</tr>
<tr>
<td>1) ha</td>
<td>fa</td>
<td>fa</td>
<td>fa</td>
<td>give</td>
</tr>
</tbody>
</table>
5) All dialects but the southern tend to change ü to s before 'back' vowels u o õ and å.

Example: continued

<table>
<thead>
<tr>
<th>Serolong</th>
<th>Sekgalta</th>
<th>Sengwato</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mmidi</td>
<td>mmopo</td>
<td>mmidi</td>
<td>corn</td>
</tr>
<tr>
<td>morafe</td>
<td>setšhaha</td>
<td>morafe</td>
<td>tribe</td>
</tr>
<tr>
<td>chelete</td>
<td>madi/chelete</td>
<td>madi</td>
<td>money</td>
</tr>
</tbody>
</table>

There has been considerable speculation as to the origin of the tribal name: Tswana; and, as it is just that—speculation, if the reader is interested, I shall refer him to a thorough discussion of the proposed theories in the introduction of D.T. Cole's Introduction to Tswana Grammar.

At the outset, it is perhaps wise to set straight the correct usage for certain terms, namely:

A **Motswana** is a person of any Tswana tribe, or, by extension, any citizen of the country, Botswana.

Batswana is the plural form for the above.

Rotswana is the country where the Batswana live and

Setswana is the language and/or culture of the Batswana.

However, it is interesting to note that even though the correct prefixes for a person or persons belonging to a Tswana or Sotho tribe is mo- and be-; respectively, for any one belonging to a group outside of this, the correct set of prefixes is le- and ma-. An Englishman therefore is referred to as a lekgoa, and many as makgoa. It would be incorrect to use mokgoa and bakgoa as the English are indisputably unSotho in origin.
THE SOUTH-EASTERN BANTU LANGUAGES

(a) NOORD-SOTHO - SKITTAAL
NORTHERN SOThO - WRITTEN LANGUAGE
(b) ANDER SOThO-TALE
OTHER SOTHO LANGUAGES

ANDER BANTOETALE - OTHER BANTU LANGUAGES

KAAPSTAD - CAPE TOWN

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INTRODUCTION: II. THE ORTHOGRAPHY

The orthography used in this volume is the one used by the Botswana Government in its publications, as it is considered the most useful one for the student to learn, since he will ultimately wish to read Setswana literature. Several others exist and are not greatly divergent from the standard one used in government publications. The main differences seem to be:

1) In some orthographies certain particles are joined to the nouns and verbs ('conjunctive' orthography) whereas, in that of the government they are written separately (disjunctive).

2) Some orthographies use c and ch for tš and tšh, respectively.

3) Some use h in place of f.

It should also be pointed out that there is considerable variation within the government publications as well, depending upon the author.

Certain modifications have been made for the benefit of the learner, which should not create any difficulties for either the Batswana language teachers or the student. These are...

1) Use of tones 'high' and 'low' in the vocabulary and appendices and at crucial places in the cycle material where improper use of tone will have the student saying a different word.

2) Use of ^ over ø and ö to distinguish it from e and o.
INTRODUCTION: III. HOW TO USE THIS BOOK

How to use the book:

To the Language Instructors and Language Co-ordinator:

The principal component of this course is a series of 'cycles'. Each 'cycle' begins with the introduction of new material, and ends when that same new material has been used for purposes of communication. 'Communication' should be real, not just simulated.

Each cycle contains at least an 'M phase' and a 'C phase'. 'M' stands for mimicry of pronunciation, manipulation of grammatical elements, learning the meanings of words and sentences, and a certain degree of memorization. 'C' stands for connected conversation, and of course for communication. Suggested procedures for use in presenting the M and C phases are given below:

M Phase

1) Mimicry of the teacher's pronunciation

Say aloud each of the complete sentences. Have the students repeat them after you. Try to talk at a slow normal rate of speed.

When you hear a wrong pronunciation, correct it by giving the right pronunciation again. Have the student repeat it after you.

When all the students can pronounce all the words and sentences well, teach them the meanings.

2) Meanings of the sentences.

The instructor should communicate meaning without English by pointing to the object, if possible, gesture, facial expression, appropriate action. (If such attempts require excessive time, the instructor may give the English equivalent of the troublesome word or sentence). Students may then be asked to translate, only to check comprehension. This check should require no more than 2 to 3 minutes. When the students understand, the instructor should proceed to manipulation.

3) Manipulation of the structures

Ask students at random, the question from the M phase and have the students respond with the correct answer to that question.

When the students are able to perform well all of the activities outlined above, they are ready for the C phase.

C Phase

a. Have one student take the part of the first speaker in the conversation, (i.e. have him take the part of the teacher) and have him ask the M phase question of the other students.
b. Have each student take a turn as teacher in front of the class in this manner.

In many cycles, the teacher or the students may feel it worthwhile to introduce new vocabulary. They are encouraged to do so, being sure that:

a) the new words are of special relevance to the interests of the students and,

b) the new words fit into the C phase at one of the points enclosed in [ ]. Words not fitting the grammatical patterns being drilled are not to be substituted. E.g., if the pattern is: [Tichêre] ya me ke [ ], substitutions of tsala, ngaka, kgosi, are permissible as all of them fit the pattern being drilled. However a substitution of moruti—which would require a change in the sentence to [Moruti] wa me ke [ ]—are not to be allowed.

As soon as the students are able to converse easily, correctly, and informatively using the material in the C phase, the cycle has ended. Go on to the next cycle, or review an earlier cycle. Experience has shown that the average amount of time spent on each of the cycles is about one hour. This includes the first presentation of the cycle, and one or two reviews of it on later days. The first time through a new cycle therefore, takes no more than 20 or 30 minutes.

As much as possible, have the students act as well as talk: pointing to a map, standing up to talk and other simple activities add meaning to the words. Activities also help to keep the students from getting tired and restless.

* For a complete discussion of the correct use of the cycle material consult the Peace Corps article: "Microwave Format" by Joan Markessinis and Bonny MacDougal.

Rationale of method.

Intention: To provide basic background in grammar so that you will be able to converse, even though only at a minimal level at first due to lack of vocabulary.

To get you to use correct grammar without telling you the rules, but giving you practice in using them. There's a big difference between knowing a rule such as leina has lame and maina has same—being able to use that rule in speech. The native 'knows' the rules in the latter sense—he never utters an 'ungrammatical' sentence. The aim of this method is to get you to 'internalize' the rules in just this way.

To expand your vocabulary. This is the easiest part of language learning.
CYCLE 1 IDENTIFICATION: WHAT'S YOUR NAME?

M-1
Kè Moremi. I'm Moremi.
Kè Neo. I'm Neo.
Kè John. I'm John.
Kè Susan. I'm Susan.

M-2
O mang? Who are you?

C-1
A: O mang, [mma]?
Who are you, [ma'ar]?
B: Kè [ ], [rra]. (have student I'm [ ], [sir].
answer with own name)

M-2
Leina la me ké Moremi. My name is Moremi.
Leina la me ké Neo. My name is Neo.
Leina la me ké John. My name is John.
Leina la me ké Susan. My name is Susan.

M-4
Leina la gago ké mang? What is your name?

C-2
A: Leina la gago ké mang? What's your name?
B: Leina la me ké [John]. My name's [John].
The noun leina means 'name'. The possessive pronouns me and gago are always in construction with the possessive particle -a. Thus -a me and -a gago mean 'my' and 'your', respectively. The 1- in leina is a prefix that agrees with leina. The matter of agreement will be discussed later in more detail. The interrogative word mung means 'who?'.

Notice the difference in tone between the ke in M-1 and the ké in M-3. The former is the first person singular present tense form of the verb 'to be' and hence means 'I am'. The latter is the 'impersonal' third person present tense form for the same verb and means 'It is'.
CYCLE 2 GREETINGS

**M-1**

Dumêla. Hello/Greetings.

**C-1**

A: Dumêla. Hello.

B: Dumêla. Hello.

**M-2**

Dumêla, rra. Hello, sir.

Dumêla, mma. Hello, ma'am.

Dumêla, Nêô. Hello, Neo.

Dumêla, Susan. Hello, Susan.

**C-2**

A: Dumêla, rra. Hello (to more than 1 person)

B: Dumêla, mma.

**M-3**

Dumêlang. Hello (to more than 1 person)

**C-3**

A: Dumêlang.

B: Dumêla, rra.
The etiquette involved in greeting people is somewhat complicated, many factors being involved. However, generally speaking the four main factors involved seem to be 1) whether both parties are moving or stationary, 2) whether one is older than the other, 3) whether the party contains one or more members and 4) whether the parties are male or female.

The hierarchy of importance for these four factors is summarized below.

<table>
<thead>
<tr>
<th>Greeter</th>
<th>Greeted</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. moving</td>
<td>stationary</td>
</tr>
<tr>
<td>2. young</td>
<td>old</td>
</tr>
<tr>
<td>3. one</td>
<td>more than one</td>
</tr>
<tr>
<td>4. male</td>
<td>female</td>
</tr>
</tbody>
</table>

That is, if A is moving and B is stationary, then A greets B. If both are moving then the younger greets the elder. (If both are stationary no greeting takes place.) If both are the same age, then the party of one greets the party of more than one. If there are an equal number of people in both parties, then the male greets the female. (If both are females of the same age—then it really doesn’t matter.) Note that it is impolite to not greet someone within shouting range as you pass by him. It is also extremely impolite to omit the 'wma' or 'rra' after 'Duméla' when speaking to adults.
To the language co-ordinator:

Before this cycle is taught it may be beneficial to schedule a tone discrimination drill.

M-1

Ké Moremi. He is Moremi.
Ké Nêô. She/he is Neo.
Ké Motsamai. He is Motsamai.
Ké Susan. She is Susan.

C-1

A: Kè [Moremi] (pointing to self) I'm [Moremi].
   Ké [Susan] (pointing to Susan but speaking to someone else) She is [Susan].

M-2

Ké mang? Who is he/she?

C-2

A: Ké mang? Who is he?
   B: Ké [John]. He's [John].

M-3

Leina lg. gagwê ké John. His name is John.

M-4

Leina la gagwê ké mang? What is his name?

C-3

A: Leina la gagwê ké mang? What is her name?
   B: Leina la gagwê ké [Susan]. Her name is [Susan].
C-4

A: Ké mang?

B: Ké [Moremi].

A: Ké mang?

B: 0 [John].

Who is he?

He is [Moremi].

Who am I?

You are [John].

NOTES - CYCLE 3

(Read over cycle 1 grammar notes) Ké is also the 3rd person singular present tense form of the verb 'to be' and means 'he/she is' as well as 'it is'.
CYCLE 4 LEAVE TAKING: GOODBYE!

M-1
Sala sentlê. Stay well.
Tsamaya sentlê. Go well.
Rôbala sentlê. Sleep well.

C-1
A: Sala sentlê, mma.
B: Tsamaya sentlê, rra.

C-2
A: Rôbala sentlê, mma.
B: Tsamaya sentlê, mma.

M-2
Salang sentlê. Stay well, (you all).
Tsamayang sentlê. Go well, (you all).
Rôbalang sentlê. Sleep well, (you all).

C-3
A: Salang sentlê, bomma.
B: Tsamayang sentlê, borra.
NOTES - CYCLE 4

The -ng added to the imperative form of the verb makes commands plural. However, as you will notice later, this plural marker appears only in commands. In regular conjugations, the verb form does not change in any way for number.

Notice also that the plural form of the Setswana noun is indicated by means of a prefix - not, as in English, by a suffix. Cf. mma 'mother', bomma 'mothers'.

All nouns consist of a prefix indicating singularity or plurality and a stem which carries its semantic meaning. Hence, leina 'name' consists of le- + -ina e.g. prefix stem

Some prefixes have no outward manifestations - as in the case of the singular prefix mma and of rra. The plural is bo-. Also you probably have noticed that ina belongs to a different 'class' of nouns than mma. The former has le- as a prefix, the latter ø (no overt marker) as its. The whole noun class system will be made clear to you soon.

Boroko (lit. sleep) is used by many people towards dusk in place of any departing salutation.

Pila is used in various parts of Botswana interchangeably with sentle.
CYCLE 5 IDENTIFICATION: WHAT'S THIS?

M-1
Se ké eng?                      What's this?

M-2
Ké lokwalô.                    It's a book.
Ké pêne.                       It's a pen.
Ké pampiri.                    It's a paper.
Ké setilô.                     It's a chair.

C-1
A: Se ké'ng? Or: Ké'ng se?     What's this?
B: Ké [lokwalô].               It's a [book].

C-2
Now use this question, Se ké'ng?, to obtain further information from your teacher about other objects in the classroom. It is not necessary for you to learn and remember all the new words you get this way. The important thing is that you have the experience of using this question to get new information.

Student: Se ké'ng? (pointing to something)
Teacher: Ké [ ].

M-3
Ké dijô.                       It's food.
Ké maşi.                       It's milk.
Ké nama.                       It's meat.
Ké bogôbê.                     It's porridge.

C-3
A: [John], se ké'ng?
B: Ké [dijô].
Find out the Setswana words for the following during your next meal at the dining hall (using this question, of course): coffee, sugar, fork, spoon, table, glass, cup, tea.

M-4

Go siame. That's good. It's all right.

(If student gives right answer, dialogue should be like the following.)

C-5

A: Se ké'ng? (holding [pen])
B: Ké [péné].
A: Ee, go siame.

(If student gives wrong answer dialogue should be:)  

C-6

A: Se ké'ng? (holding [pen]).
B: Ké [pensedê].
A: Nyaâ, ké [péné].
B: Ehe, ké [péné].

NOTES: CYCLE 5

The interrogative particle -eng "what?" is almost always in normal speech elided with the preceding word. Hence the "'" indicating the loss of its initial vowel e-.

Se ké'ng is an abbreviated form of "Selö 'se ko eng?" 'What is this thing?' thing-this-it is-what

Note also that Setswana has no one to one equivalent of English a/an and the.

Ké is also the 3rd person plural impersonal present tense form of the verb 'to be' and means 'they are' as well as 'he/she/it is'.
CYCLE 6  GREETINGS:  HOW ARE YOU?

M-1

ō tsogile jang?  How are you?  (lit.: How have you risen?)

M-2

kè tsogile sentlè.  I'm well.  (lit.:  I have risen well.)

C-1

A:  ō tsogile jang?  [mma].
B:  kè tsogile sentlè,  [rra].

C-2

A:  dumēla,  [rra].
B:  dumēla,  [mma].

ō tsogile jang?  [mma].
A:  kè tsogile sentlè,  [rra].

C-3

A:  ō tsogile jang?  [mma].
B:  kè tsogile sentlè,  [mma].

wēna,  ō tsogile jang?  [mma].
A:  kè tsogile sentlè,  [mma].

C-4

A:  dumēla,  [rra].
B:  dumēla,  [rra].

ō tsogile jang?
A:  kè tsogile sentlè,  [rra].

wēna,  ō tsogile jang?
B:  kè tsogile sentlè,  [rra].
14-3-
101x696
0 tsogile jang?
0 ṭopa jang?
0 bala jang?

how are you? (lit.: How have you risen?)
How do you sing?
How do you read?

M-4

Kè ṭsgile sentlē.
Kè ṭopa sentlē.
Kè bērēka sentlē.
Kè bua sentlē.

I'm well. (lit.: I have risen well.)
I sing well.
I work well.
I speak well.

NOTES:  CYCLE 6

The jang in the formalized greeting ṭsgile jang? is often omitted in speech.
CYCLE 7 IDENTIFICATION: WHO IS YOUR TEACHER?

M-1
Tsala ya me ké Moremi. My friend is Moremi.
Tichêre ya me ké Moremi. My teacher is Moremi.
Ngaka ya me ké Moremi. My doctor is Moremi.

M-2
Tichêre ya gago ké mang? Who is your teacher?

C-1
A: Tichêre ya gago ké mang? Who is your teacher?
B: Tichêre ya me ké [Moremi]. My teacher is [Moremi].
Or: Ké [Moremi]. It's [Moremi].

C-2
A: Tsala ya gago ké mang?
B: Ké [Moremi].

Wêna, tsala ya gago ké mang? You, who is your friend?
A: Ké [Motshwane].

M-3
Tichêre ya gagwe ké mang? Who is his teacher?
Tichêre ya ga John ké mang? Who is John's teacher?
Tichêre ya ga Susan ké mang? Who is Susan's teacher?

C-3
A: Tichêre ya ga [John] ké mang? Who is [John]'s teacher?
B: Tichêre ya ga [John] ké [Motshwane]. [John]'s teacher is [Motshwane].
Or: Ké [Motshwane]. Or: It's [Motshwane].

C-4
Outside of class at your first opportunity use the conversations above (C-1 and C-3) to get information about the teachers of others in your group.

M-4
John ké tsala ya ga mang? John is whose friend?
Moremi ké tichêre ya ga mang? Moremi is whose teacher?
A: John ké [tsala] ya ga mang?  
B: Ké [tsala] ya ga [Bill.]  
A: Dineô ênêê?  
B: Dineô ké [tsala] ya ga [Tau.]

**NOTES: CYCLE 7**

Popular usage is – tichara (or tichêre) is a male teacher. Mestrese is a female teacher.

The word ya contains the same linking particle, -â, that was found in la (Cycle 1). The prefix y- or l- depends on, or agrees with the noun:

- tichêre ya ... "the teacher of ..."
- leina la ... "the name of ..."

A schematic diagram of the possessive construction might look like the following:

```
Possessed Noun - Agreement + -â - Possessor Noun
of Possessed noun
```

Note that if the possessor noun is a personal name, then the word ga must precede it. Hence,

- Lokwalô la ga John  
  "John's book"
- Lokwalô la ga tichêre  
  "the teacher's book"


**CYCLE 8: TOWNS OF BOTSWANA**

**M-1**

Use a map of Botswana for the following: (point to each place)

Fa ké Serowe.  
Here is Serowe.

Fa ké Lobatsi.  
Here is Lobatsi.

Fa ké Gaborone.  
Here is Gaborones.

Fa ké [ ].

**C-1**

A: (As a monologue)

Serowe ké fa.  
Here is Serowe.

Lobatsi ké fa.

[ ] ké fa.

**M-2**

Serowe ké fa kae?  
Where is Serowe?

Lobatsi ké fa kae?  
Where is Lobatsi?

Gaborone ké fa kae?  
Where is Gaborones?

**C-2**

A: [Serowe] ké fa kae?  
Where is Serowe?

B: Ké fa.  
It's here.

**C-3**

When the students seem to know the locations of the major towns and villages well, use an outline map of Botswana which locates them but does not give their names.

A: [Serowe] ké fa kae?

B: [Serowe] ké fa.

Or: Ké fa.
CYCLE 9: CLASSROOM COMMANDS

Éma, ëmang

Tlaa kwano, tlang kwano

Ruta barutwana, rutang barutwana

Ya, yang

Tsamaya, tsamayang

Tswêla kwantlê, tswêlang kwa tlase

Tsêna, tsênang

Bus, buang gapê

Buêla, buêlang kwa godîmo

Buêla, buêlang kwa tlase

Bua, buang ka bonya

Bua, buang ka pelê

Bua, buang ka bonakô

Reetsa, reetsang

Rotlhe / Lotlhe

Iketele, iketleng

Lesâ, lesâng go kwala

" " go [ ]

Didímalala, didímalang

NOTES: CYCLE 9

This is mainly a lesson in comprehension. Students do not have to be able to say any of these words—merely make certain they understand your instructions. To make sure they do understand, have them respond according to the command.
CYCLE 10 GREETINGS: ORIGIN AND DESTINATION

M-1
To the instructor: Put names of towns on paper. Put in various corners of the room. Ask a student to go to Serowe. Ask him where he's going. Tell him to go anywhere he likes. Then ask him 'Where are you coming from?'

Kē tswa Gaborone.  I'm coming from Gaborone.
Kē tswa Lobatsē.  I'm coming from Lobatsi.
Kē tswa Francistown.  I'm coming from Francistown.

M-2
0 tswa kae?  Where are you coming from?
0 ya kae?  Where are you going?

C-1
A: 0 tswa kae?  Where are you coming from?
B: Kē tswa [Gaborone].  I'm coming from Gaborone.

M-3
Kē ya Serowē.  I'm going to Serowe.
Kē ya Molepololo.  I'm going to Molepololo.
Kē ya Mahalapye  I'm going to Mahalapye.

M-4
0 ya kae?  Where are you going?

C-2
A: 0 ya kae?
B: Ke ya [Serowē].

C-3
A: 0 tswa kae?
B: Kē tswa [Serowē].
A: 0 ya kae?
B: Kē ya [Molepololo].
C-4

A: Dumêla, [mma].

B: Dumêla, [rra].

Ô tsogile jang?

A: Kê tsogile sentlê, [mma].

Wêna, ô tsogile jang?

B: Kê tsogile, [rra].

Ô ya kae?

A: Kê ya Lobatsê, [mma].

B: Ô tswa kae?

A: Kê tswa Mahalapyê, [mma].
CYCLE 11 IDENTIFICATION: WHAT IS (THE WORD FOR) "BEER" IN SETSWANA?

M-1
"Beer" ké'ng ka Setswana?  What is "beer" in Setswana?
"Water" ké'ng ka Setswana?  What is "water" in Setswana?
"Salt" ké'ng ka Setswana?  What is "salt" in Setswana?

M-2
Ké "bojalwa".  It's "bojalwa".
Ké "metsi".  It's "metsi".
Ké "letswai".  It's "letswai".

C-1
A:  "Beer" ké'ng ka Setswana?  What is ["beer"] in Setswana?
B:  Ke ["bojalwa"].  It's ["bojalwa"].

C-2
A:  Se ké'ng? (holding a container of salt)
B:  ["Salt"]
B:  E, hé. Ke["letswai"].  Oh. It's ["letswai"].

M-3
Selô se ké "lokwalô". (holding a letter)  This thing is a "lokwalô".
Selô se ké "pampiri". (pointing to a piece of paper)  This thing is "pampiri".
Selô se ké "pensêle". (pointing to a pencil)  This thing is a "pensêle".

C-1
B:  ["Pensêle"] ké'ng?  What is "pensêle"?
A:  (Pointing) ["Pensêle"] ké selô se.

Or:  Selô se ké ["pensêle"].
"Lokwalo" ke eng ka Sekgoa?  What's a "lokwalo" in English?

"Pampiri" ke eng ka Sekgoa?  What's a "pampiri" in English?

"Pensêlê" ke eng ka Sekgoa?  What's a "pensêlê" in English?
CYCLE 12 GREETINGS: GOOD AFTERNOON (Second meeting of the day)

M-1
O tlhotse jang? How are you this afternoon? (lit.: How have you spent the day)?

M-2
Kè tlhotse sentlé. I'm fine (This afternoon—second greeting of day)
Kè tsogile sentlé. I'm fine (First greeting of day)

C-1
A: O tlhotse jang?
B: Kè tlhotse sentlé.
Wena, o tlhotse jang?
A: Kè tlhotse sentlé.

C-2 (A meets B the second time in one day)
A: Dumêla, [Mma].
B: Dumêla, [rra].
O tlhotse jang?
A: Kè tlhotse, [mma].
Wena, o tlhotse?
B: Kè tlhotse, [rra].

M-3
Lo tsogile jang? How are you all (this morning)?
Lo tlhotse jang? How are you all (this morning)?
Lo tantsha jang? How do you all dance?
Lo ithuta jang? How do you all study?

M-4
Re tsogile sentlé. We are fine (this morning).
Re tlhotse sentlé. We are fine (this afternoon).
Re bina sentlê.
We dance well.

Re ithuta sentlê.
We study well.

C-3
A: Lo tsogile jang?
B: Re tsogile sentlê.

How are you all?
We are fine.

C-4
A: Dumêlang, [borra].
B: Dumêla, [rra].
A: Lo tsogile jang?
B: Re tsogile sentlê, [rra].
Wêna, ô tsogile jang?
A: Kè tsogile.

C-5
A: Lo tswa kae?
B: Re tswa [Lobatsê].

Where are ye coming from?
We're coming, from [Lobatsi].

C-6
A: Lo ya kae?
B: Re ya [Gaborone].

Where are you going?
We're going to "Gaborones".

NOTES: CYCLE 12

Le is used by many people instead of lo for 'you all'.

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CYCLE 13 IDENTIFICATION: WHO? ME?

M-1

To the teacher: Present C-1 as a monologue before practicing the following:

Enê, ké Tom. Him, he's Tom.
Enê, ké Susan. Her, she's Susan.
Enê, ké Moremi. Him, he's Moremi.

C-1

A: (As a monologue):

Nna, kè Motshwane. (pointing to self) Me, I'm Motshwane.

Wena, ô John. (pointing to John) You, you're John.
Enê, ké Tom. (pointing to Tom but speaking to John) Him, he's Tom.

M-2

To the teacher: Present C-2 as a monologue before practicing the following:

Enê, leina la gagwe ké Susan. (As for) her, her name is Susan.
Enê, leina la gagwe ké Tom. (As for) him, his name is Tom.
Enê, leina la gagwe ké [ ].

C-2

A: (As a monologue)

Nna, leina la me ké Moremi. Me, my name is Moremi.
Wena, leina la gago ké Tom. You, your name is Tom.
Enê, leina la gagwe ké Susan. She, her name is Susan.

C-3

A: Tla kwano!

B: Mang? Nná?

A: Ee; Wêna. Tla kwano!
C-4
A: Tla kwano?
B: Mang?, ná?
A: Nyaa, ênê.
Or: Nyaa, Tau.

C-5
A: Wêna, ö mang?
B: Nná?
A: Ee, wêna.
B: Leina la me ké [Moagi].

C-6
A: Ké mang?
B: Mang?
A: Ênê.
B: Ké [Moremi].

C-7
A: Ke ya [Serowe].
B: Wêna?
C: Ee.

NOTES: CYCLE 13

Pronoun summary through cycle 13--

Independant pronouns:

1st person singular  ná  'I'
2nd person singular  wêna  'you'
3rd person singular  ênê  'he'
Possessive Pronouns:

1st person singular (-a) me
2nd person singular (-a) gago
3rd person singular (-a) ga gwê

Subject concord pronouns:

kè rê
ô 1ê
ô

Subject pronouns for the copula, "to be":

kè I am ké they are
ô you are
kè he/she it is
CYCLE 14  KNOCK, KNOCK: WHO'S THERE?

C-1

A: Ko ko.  \(\text{'Knock knock'.}\)
B: Tséna.  \(\text{Come in.}\)

C-2

A: Ko ko.
B: Ké mang?  \(\text{Who is it?}\)
A: Kè nná.  \(\text{It's me.}\)

Or: Kè [John].
B: Tséna, rra.
A: Duméla.

B and A: Rest of formulaic greetings exchanged.

A: Nnà fatshe  \(\text{Sit down.}\)

C-3

C-3 and C-4 may be inserted in C-2 above after "Ké mang?" if it's night time or if one's suspicions are aroused. At other times these additional questions would seem impertinent.

A: Kè nná.
B: Wëna mang?  \(\text{Who are you? (lit.: you who?)}\)
A: Kè [John].

Or: Nnà [John].

C-4

A: Kè [Sechele].
B: [Sechele] ké mang?  \(\text{[Sechele] who? (which "Sechele"?)}\)
A: Kè [Moremi Sechele].
CYCLE 15 IDENTIFICATION: IS HIS NAME TAU?

M-1
A ké Tau? Is he Tau?
A ké Moagi? Is he Moagi?
A ké John? Is he John?
A ké Carol? Is she Carol?

C-1
A: A ké [Tau]? Is he [Tau]?
B: Ee, ké [Tau]. Yes, he's [Tau].

M-2
Ga se Tau He is not Tau.
Ga se Moagi He is not Moagi.
Ga se Bill He is not Bill.
Ga se Carol He is not Carol.

C-2
A: A ké [Tau]?
B: Ga se [Tau]. Ké [Motshwane].

M-3
A leina la gagwê ké Tau? Is his name Tau?
A leina la gagwê ké Moagi? Is his name Moagi?
A leina la gagwê ké Bill? Is his name Bill?
A leina la gagwê ké Carol? Is her name Carol?

C-3
A: A leina la gagwê ké [Carol]?
B: Ee, ké [Carol].
M-4

Leina la gagwê ga se Tau. His name isn't Tau.
Leina la gagwê ga se Moagi. His name isn't Moagi.
Leina la gagwê ga se Bill. His name isn't Bill.
Leina la gagwê ga se Carol. Her name isn't Carol.

C-4

A: A leina la gagwê ké [Moagi]?
B: Leina la gagwê ga se [Moagi].
    Ké [Moremi].

NOTES: CYCLE 15

Ga-se is used in the negative counterparts of the sentences in cycles 1 and 3 and means "he/she/it is not".
CYCLE 16: I WANT TO LEARN SETSWANA.

M-1
O ithuta'ng?  What are you studying?
O bala'ng?  What are you reading?
O bua'ng?  What do you speak?
O dira'ng?  What are you doing?

M-2
Kè ithuta Setswana.  I'm learning Setswana.
Kè bua Setswana.  I speak Setswana.
Kè itse Setswana.  I know Setswana.
Kè bala Setswana.  I read Setswana.

C-1
A: O [ithuta] 'ng? What are you [studying]?

M-3
Kè batla go ithuta Setswana. I want to learn Setswana.
Kè batla go bua Setswana. I want to speak Setswana.
Kè batla go itse Setswana. I want to know Setswana.
Kè batla go bala Setswana. I want to read Setswana.
Kè batla go kwala Setswana. I want to write Setswana.

C-2
A: O batla'ng? What do you want?

M-4
Kè batla pampiri. I'm looking for paper.
Kè batla maši. I'm looking for milk.
Kè batla moëlô. I'm looking for a match.
Kè batla sukiri. I'm looking for sugar.
A: Ø batla'ng?

What are you looking for?

B: Kë batla [molelo].

I'm looking for [a match].

M-5

Re batla go bërëka.

We want to work.

Re batla go bua.

We want to speak.

Re batla go tsamaya.

We want to go for a walk.

Re batla go sala.

We want to stay behind.

Re batla go õpêla.

We want to sing.

C-4

A: Lo batla'ng?

What do you all want?

B: Re batla go [õpêla].

We want to [sing].

NOTES: CYCLE 16

Batla means 'want' in the sense of 'look for', 'seek' or 'require'- not in the sense 'ask for', 'beg', or 'request'. Another verb, kopa, is used in the latter sense and will be used later in the text. It is extremely impolite to use batla when asking someone for something--as it is equivalent to a demand. It is kopa which is used for that purpose.
CYCLE 17 IDENTIFICATION: IT'S NOT SUGAR, IT'S SALT.

M-1

To the teacher: Teach the following by REPETITION (the class, then individuals repeating the entire sentence after you). Allow students to taste so as to get an idea of what each vocabulary item is. Use the real thing. Don't make students pretend water is beer because some will learn bojalwa for "water".

Ga se mазi, ke metsi. It's not milk, it's water.
Ga se kofi, ke tee. It's not coffee, it's tea.
Ga se sukiri, ke letswai. It's not sugar, it's salt.

C-1

A: Mpha [sukiri].
(receives [salt]; protests)
Nyaa, ga se [sukiri]; ke [letswai].

B: Intshwarêle, kê fositse.

B: (Receives the [sugar])
Kê itumetse.

Give me the sugar.
No it's not sugar, it's salt.
Excuse me, I made a mistake.
Thanks.
CYCLE 18 GREETINGS: INFORMAL

M-1
Ø kae?
How are you? (lit.: Where are you?)
Lo kae?
How are all of you?

M-2
Kè teng.
I'm fine. (lit.: I am here.)
Re teng.
We're fine. (lit.: We're here.)

C-1
A: Ø kae, rra?
B: Kè teng, rra.

C-2
A: Dumêla, [ ].
B: Dumêla, [ ]. Ø kae?
A: Kè teng, [ ]. Wêna, Ø kae?
B: Kè teng.

C-3
A: Dumêlang, [ ].
B: Dumêla, [ ].
A: Lo kae?
B: Re teng, [ ]. Wêna Ø kae?
A: Kè teng.

C-4
A: Dumêlang, [borra].
B: Dumêlang, [bonna]. Lo kae?
A: Re teng. Lona, lo kae?
B: Re teng, [ ].
C-5

A: Dumêla, [rra].

B: Dumêla, [rra]. O kae?

A: Ke teng, [ ]. Wena, o tsogile?

B: Ke tsogile.
   Of: Ke teng.

NOTES: CYLCE 18

This greeting is interchangeable with Œ  tsogile jang? and Œ  tîhotse jang?.
CYCLE 19: HE'S A MOTSWANA, HE COMES FROM BOTSWANA.

M-1

Begin with this monologue:


Wena, o tswa Amerika. O Moamerika.

Ene, o tswa Fora. Ke Moora.

(Hold up picture of De Gaulle, Brigitte Bardot, or any famous living Frenchman)

M-2

Ke tswa Amerika.

Ke tswa Botswana.

Ke tswa Lesotho.

Ke tswa Enyelane.

Ke tswa moseja.

I come from America.

I come from Botswana.

I come from Lesotho.

I come from England.

I come from overseas.

M-3

O tswa kae?

Where do you come from?

C-1

A: A o tswa Amerika?

B: Ee, ke tswa Amerika.

Wena o tswa kae?

A: Ke tswa Botswana.

C-2

A: O tswa kae?

B: Nna?

A: Ee.

B: Nna, ke tswa Amerika.
Give the name of a famous living person and tell the students his nationality.

Ke Moamerika. He's an American.
Ke Lekgoa. He's an European.
Ke Mojerêmane. He's a German.
Ke Leburu. He's an Afrikaaner.
Ke Mosotho. He's a Mosotho.
Ke Mofora. He's a Frenchman.
Ke Le-Mosarwa. He's a Bushman.

C-3
T: Ke mang [Elvis Presley]?
S: Enê, ke [Moamerika].

C-6
T: [Mosotho] o tswe kae?
S: O tswe [Lesotho].

NOTES: CYCLE 19

O tswe kae? can mean both 'where are you coming from?' and "where do you come from?". You will find in communicating with people that if you answer the 'wrong' question, they will merely repeat it again until you give them the answer they want. Or they may add:

Ke raya jaanong. "I mean right now."
Ke raya kwa gaeno. "I mean your birthplace."

The word 'European' used here to translate lekgoa, must be understood to mean any person of European ancestry, even though he may not have been born in Europe.

Note also the difference in class membership for nouns of nationality. When such a noun is placed in the le-/ma- class (class 3), it is to be considered somewhat of an insult. That is, the Batswana have found some reason (whether conscious or not) for disliking the group. People usually are placed in the mo-/ba- class.
You may notice a trend among modern Batswana to place all nationality nouns in class 1, where formerly all non-Sotho peoples were put in class 3. The system is in a state of flux so don't be surprised if you hear leamerika, Lefora, Leferémane, etc.
CYCLE 20: WHAT ARE THEY DOING?

M-1 (as a monologue)

Nna, kē bala buka.

Wēnē, d bala buka. (giving book to addressee)

Ēnē, d bala buka. (pointing to a third party)

Rona, re bala buka.

Lona, lo bala buka.

Bônē, ba bala buka.

M-2

Kē dīrā'ng?

ō dīrā'ng?

ō dīrā'ng?

Re dīrā'ng?

Lo dīrā'ng?

Ba dīrā'ng?

What am I doing?

What are you doing?

What is he doing?

What are we doing?

What are you doing?

What are they doing?

First tell X to do one of the sample actions given below: Ask X or Y what X is doing.

For example:

C-1

T(eacher) (to John and Bill): Balang lokwalô. Lo dīrā'ng?

John and Bill: Re bala lokwalô.


Rich: Ba bua Setswana.

Sample actions:

batla pampiri, lokwalô, sukiri, maśi

bua Setswana, Sekgoa

bala lokwalô

ôpēla sentlē

tantsha sentlē

kwala lekwalo

kwala ka pêne/pênsêlê.
To the student: Outside of class you can ask your language instructor these questions—*Ke dira'ng, Ba dira'ng?*, etc. so that you can learn new vocabulary.
CYCLE 21: WHAT COUNTRY IS THIS?

M-1
Use the maps from cycle 8 for the following:

Fa ke Lesotho.  Here is Lesotho.
Fa ke Botswana.  Here is Botswana.
Fa ke Republic.  Here is the Republic.
Fa ke South West Afrika.  Here is South West Afrika.
Fa ke Rhodesia.  Here is Rhodesia.
Fa ke Swaziland.  Here is Swaziland.
Fa ke Malawi.  Here is Malawi.
Fa ke Zambia.  Here is Zambia.
Fa ke Angola.

M-2
Ke lefatshe lefe fa? Which country is this one here? (pointing)

C-1
A:  Ke lefatshe lefe fa?  What country is this?
B:  Ke [Botswana].  It is [Botswana].
    or:  Ke lefatshe la [Botswana].
    or:  Fa ke [ ].

C-2
A:  [Botswana] ke fa kae?  Where is [Botswana]?
B:  Ke fa.  It's here.

C-3
B:  Ee, ke [Botswana].  Yes, it's [Botswana].
    Or:  Nyaa ga se [Botswana].  No, it's not [Botswana].
    Ke [Swaziland].  It's [Swaziland].
CYCLE 22 WEATHER REPORT: IT'S COLD.

M-1

Get pictures (or draw appropriate ones on the board) that clearly show the following weather conditions.

Go tsididi kwa ntle.
It's cold outside.

Go molelô kwa ntle.
It's hot outside.

Go bothithô kwa ntle.
It's warm outside.

Go phefo kwa ntle.
It's windy outside.

M-2

A go tsididi kwa ntle?
Is it cold outside?

A go molelô kwa ntle?
Is it hot outside?

C-1

A: A go tsididi kwa ntle?
B: Ee, go tsididi.
Or: Nyaa, go molelô.

Is it cold outside?
Yes, it's cold.
No, it's hot.

M-3

A go bothithô gompieno?
Is it warm today?

A go molelô gompieno?
Is it hot today?

C-2

A: A go bothithô gompieno?
B: Ee, go bothithô.
Or: Nyaa, go tsididi.

Is it warm today?
Yes, it's warm.
No, it's cold.

C-3

A: A go tsididi kwa ntle?
B: Nyaa, go bothithô.

Is it cold outside?
No, it's warm.
C-4

A: {a go molelô gompieno?} Is it hot today?
B: Nyaa, go bothithô fêla. No, it's only warm.

M-4

Go ntse jang kwa ntlê? How is it outside? What's (the weather) like outside?

C-5

A: Go ntse jang kwa ntlê? How is it outside?
B: Go tsididi. It's cold.
A: A go tsididi thata? Is it very cold?
B: Ee, go tsididi thata. Yes, it's very cold.
    Or: Ee, thata. Yes, very.

NOTES: CYCLE 22

Some say and spell the expression gompieno.

It should be noted that with certain nouns indicating the natural states of day and night, light and dark, and seasonal conditions, the locative class SC go- is used.

Seranê may be used in place of tsididi; mogote for molelô.
CYCLE 23: THEY ARE STUDENTS.

M-1

(As a monologue first, then have students repeat after you until they are able to give it as a monologue)

Nna, kê moruti.
Wêna, ô morutwana.
Ènê, kê morutwana.
Rona, rê baruti.
Lona, lô barutwana.
Bônê, kê barutwana.

C-1

A: Dumêla, [ ].
B: Dumêla, [ ].

(rest of greeting formula)

A: Ô tswa kae?
B: Kê tswa Gabonone.

Kê batla go bêrêka. I want to (find)
A: Ô bêrêka'ng? What do you do (for a living)?
B: Kê [mokwaledi]. I'm a secretary.

M-2

(Use pictures which clearly show people engaged in the following occupations)

Kê mokwaledi. He's a secretary.
Kê moagi. He's a contractor/builder.
Kê moroki. He's a tailor.
Kê moruti. He's a priest/teacher.
M-3
Kē bakwaledi. They are secretaries.
Kē baagi. They are contractors/builders.
Kē baroki. They are tailors.
Kē baruti. They are teachers/priests.

M-4
Kē bomang? What are they? (What do they do for a living?)

C-1
A: (spying a group of people unknown to him)
Kē bomang?
B: Kē [baruti].
CYCLE 24: WHAT TIME IS IT.

H-1
Use a clock to demonstrate and practice the following:

Ke 4:00. It's 4:00 o'clock.
Ke "half past" 4:00. It's 4:30.
Ke "quarter past" 4:00. It's 4:15.
Ke "quarter to" 5:00. It's 4:45.
Ke "five past" 4:00. It's 4:05.
Ke "ten to" 5:00. It's 4:50.
Ke "seventeen minutes past" 4:00. It's 4:17.

H-2
Nakô ke mang? What time is it?

C-1
A: Ke nakô mang? What time is it?
    Or: Nakô ke mang?
B: Ke [4:00]. It's [4:00] o'clock.

H-3
Use play money in the same denominations as exist in Botswana if you do not have the real thing available.

Ke 5 rant. It's R: 5.00.
Ke 25 cents. It's R: 0.25.
Ke 1 rant 75. It's R: 1.75.
Ke 5 shilling. It's R: 0.50.
Ke 2 and 6. It's R: 0.25.
Ke 6 pensi. It's R: 0.05.
Ke tiki. It's R: 0.02 1/2.
Ke 10 shiling. It's R: 1.00.
Ke 17 and 6. It's R: 1.75.
Kè bokae? How much is it?

C-2

Customer: Kè batla go rëka [pënsëlë]. Kè bokae?

Shopkeeper: Kè[1 sentê].

NOTES: CYCLE 24

Because of the recent change in the monetary system early in the 1960's, the former system (i.e. British) is still in use alongside the new. Most shopkeepers price their goods in both systems: e.g., an item might be marked 1/6 or R. 0.15. (Compare this to our switch from 2 letter prefixes to 7 number phone numbers. Though the change took place many years ago—many people still use their old prefix instead of the 2 numbers.

Though Setswana has its own words for the numerical system, you will find most Batswana, no matter how little English they know, will tell time and shop (i.e. count their currency) in English. Most counting of objects (such as books, people, etc.) is done in Setswana if the number is less than 7, if over 7 the Setswana numbers (which you will be learning shortly) are considered too cumbersome to use. There is no hard and fast rule for any of these activities as it seems to depend upon too many individual factors warrant a more careful description.
CYCLE 25: IS SEROWE A TOWN OR A VILLAGE?

M-1
(use maps from cycle 8)
Serowe ka motse. Serowe is a village.
Ramoutsa ka motse. Ramoutsa is a village.
Tlokweng ka motse. Tlokweng is a village.

M-2
Lobatsi ka toropo. Lobatsi is a town/city.
Gaborone ka toropo. Gaborone is a town/city.
Francistown ka toropo. Francistown is a town/city.
Mafeking ka toropo. Mafeking is a town/city.
New York City ka toropo. New York City is a town/city.
Gauteng ka toropo. Johannesburg is a town/city.
Tshwane ka toropo. Pretoria is a town/city.
Taemaneng ka toropo. Kimberly is a town/city.

M-3
A Serowe ka toropo ka nako motse? Is Serowe a town or a village?

C-1 (use map)
A: Tlokweng ka fa ka? A: A ka motse kana toropo?
B: Ka fa. B: Ka motse.

C-2
A: [Lobatsi] ka'ng? B: Ka [toropo].
There are several other words used for 'or' that seem to survive in peaceful coexistence with kana: kampo, ampo, kgotsa, and kante. These 'or's' are like our own in that they can mean both "either/or" or "and/or".

A note on the names of some towns. Gauteng means 'the place where gold is found'—pauta 'gold' and -ng indicates 'place of'. Likewise Taemaneng 'place where diamonds (taemane) are found' and Mafikeng 'stony place'. Notice that the latter has been changed to Mafeking by the Europeans.
CYCLE 26: I DON'T SPEAK SETSWANA WELL.

M-1
Ga kë bue Setswana sentlë. I don't speak Setswana well.
Ga kë bale Setswana sentlë. I don't read Setswana well.
Ga kë kwale Setswana sentlë. I don't write Setswana well.
Ga kë itse Setswana sentlë. I don't know Setswana well.
Ga kë utlwe Setswana sentlë. I don't understand Setswana well.

C-1
(PCV meets Motswana for the first time)
PCV: Dumëla, [ ].
Motswana: Dumëla, [ ].
(rest of greeting formula)
Motswana: Ao, ô itse Setswana. Ô motswana.
PCV: Nyaa, rra, ga kë itse Setswana sentlë.

M-2
A ô bue Setswana (sentlë)? Do you speak Setswana (well)?
A ô bala Setswana (sentlë)? Do you read Setswana (well)?
A ô kwala Setswana (sentlë)? Do you write Setswana (well)?
A ô itse Setswana (sentlë)? Do you know Setswana (well)?
A ô utlwa Setswana (sentlë)? Do you understand Setswana (well)?

M-3
ô itse go bue Setswana. You know (how) to speak Setswana.
ô itse go bala Setswana. You know (how) to read Setswana.
ô itse go kwala Setswana. You know (how) to write Setswana.

M-4
A ô itse go kwala Setswana? Do you know how to write Setswana?
C-2

A: A δ itse go bala lekwalo la Setswana?  Do you know how to read a
     letter (written) in Setswana?

B: Nyaa, ga ke itse go bala
     Setswana.

C-3

A: A go bothitho kwa ntle?  

B: (who hasn't been outside all day)
     Ga ke itse.  I don't know.

C-4

A: (mumbling anything)  
     Intshwaro!, ga ke uitiwe sentle.  I'm sorry, I don't
     understand (you) well.

NOTES: CYCLE 26

Ga ke itse can be used only with the meaning "I don't know
(a fact)"—not with the meaning "I don't know him, her, or it"—
"it" such as in "Setswana" and "how to read". When the latter is
intended, an object pronoun must be inserted between the subject
concord and the verb. This will be included in a later lesson.

Ga ke uitiwe means "I don't understand you" either 1) "because
I don't hear what you are saying, that is, you are not speaking clearly or
loudly enough", 2) "because I don't speak Setswana and anything you
say to me I won't be able to comprehend", or 3) "because I am deaf".
CYCLE 27: WHAT ARE THESE THINGS?

M-1

Use props (either the real object or a picture of it). Hold up (or point to) one and give singular. Then hold up two or more and give plural form.

Ke letofa. Ke mafoca. feather
Ke lebôkôse. Ke mabôkôse. box
Ke leswana. Ke maswana. spoon
Ke lesapô. Ke masapô. bone
Ke lesea. Ke masea. baby
Ke leru. Ke maru. cloud

M-2

Selô se ke eng?
Dilô tse ke eng?

M-3

Ke sekolo. Ke dikolo. school
Ke selêpê. Ke dilêpê. axe
Ke segwana. Ke digwana. calabash
Ke segokgo. Ke digokgo. spider
Ke sebaga. Ke dibaga. bead
Ke seatla. Ke diatla. hand

M-4

Ke monna. Ke banna. man
Ke mosadi. Ke basadi. woman
Ke moagi. Ke baagi. builder
Ke morutwana. Ke barutwana. student
Place a group of objects before you and ask:

"lebôkôsô" ke selô sefe?

"lefofa" ke selô sefe?

T: "Lebôkôsô" ke selô sefe?

S: Ke se. (pointing)

NOTES: CYCLE 27

The vocabulary words are not important—use any noun from class 3 you can get props for. What is important is that the student learn the singular and its corresponding plural for class 1, 3, and 4.

You do not have to make certain he remembers the meaning of the words—just that if he hears a new word, such as 'legora', he knows the plural must be 'magora'.

Summary of noun classes to cycle 27

<table>
<thead>
<tr>
<th>Class</th>
<th>Singular</th>
<th>Plural</th>
<th>Example</th>
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<td>Class 1</td>
<td>mo-</td>
<td>br-</td>
<td>monna, banna, mma, bonna</td>
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<tr>
<td>Class 1a</td>
<td>ḍ</td>
<td>bo</td>
<td></td>
</tr>
<tr>
<td>Class 2</td>
<td>le-</td>
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<td>Class 4</td>
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<tr>
<td>Class 7</td>
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</tbody>
</table>

You have had nouns from many classes in other lessons so far, but not systematically pointed out to you.

In cycle 7—tsala, tichere, ngaka, etc.—are all class 5 singular. There is no singular prefix for nouns of this class. In cycle 11—botalwa—is a class 7 singular noun. bo- is the prefix. The word lokwalo used in various cycles is a class 6 singular noun, the prefix is lo-.
**CYCLE 28: WHERE DO YOU LIVE?**

**M-1**

A: ʘ ʘnâ kae?  Where do you live?  /are you living?

B: ʘ ʘnâ kae?  Where do you work?

C: ʘ ʘna sekola kae?  Where do you go to school?

**M-2**

Kê ʘnâ kwa Gaborone.  I live in Gaberones.

Kê ʘnâ kwa gae.  I live at home.  (birthplace)

Kê ʘnâ kwa Moeding.  I live in Moeding.

Kê ʘnâ kwa (pointing with head, hand, or eyes)  I live over there (in that direction).

**C-1**

A: ʘ ʘnâ kae?  Where do you live?

B: Kê ʘnâ kwa [ ].  I live [ ].

**M-3**

Ga kê ʘnâ kwa Gaborone.  I don't live in Gaberones.

Ga kê bereke kwa Gaborone.  I don't work in Gaberones.

**C-2**


B: Nyaa ga kê [bereke] kwa [Gaborone].

Kê [bêrêka] kwa [Mochudi].

A: E, he. ʘ bêrêka'ng?

B: Ke tichêrê kwa Molefi Secondary School.
C-3
A: 0 bêrêka kae?
B: Ga kê bereke.
   kê umâ kwa gae.

M-4
ô tsêna sekolo kae?
ô tsêna kêrêkê kae?

Where do you attend school?
Where do you attend church?

C-4
A: 0 bêrêka kae?
B: Ga kê bereke.
   kê tsêna sekolo.
A: E, he go Siame.
   ô tsêna sekolo kae?
B: [Serowe].
CYCLE 29: I'M COUNTING IN SETSWANA.

M-1

To the instructor: Introduce counting in Setswana by the following demonstration:

T: Ke bala ka Setswana. Reetsang! I'm counting in Setswana. Listen!
   bongwe, bobedi, boraro, bonê, One, two, three, four, five.
   botlhano.
   (counting on the fingers in Setswana fashion)

C-1

A: A ô itse go bala ka Setswana? Do you know how to count in
   Setswana?

B: Nyaa, mme ke batla go ithuta. No, but I want to learn.

A: Go siame. Reetsa: bongwe, bobedi, boraro, bonê, botlhano.

B: bongwe, bobedi, boraro, bonê botlhano.

M-2

To the instructor: use a calendar to teach the following:

Kê letssatsi. This is a day.
Kê beke. This is a week.
Kê kgwedi. This is a month.
Kê ngwaga. This is a year.

C-2

Do the elements of M-2 as a monologue.

M-3

Kê Mmantaga. It's Monday.
Kê Labobedi. It's Tuesday.
Kê Laboraro. It's Wednesday.
Kê Labonê. It's Thursday.
Ke Labotlhano.  
Ke Sateretaga.  
Ke Sôntaga.

It's Friday.  
It's Saturday.  
It's Sunday.

M-4

Ke le bokae?  
What day is this? (lit.: How much is (the day)?)

C-3

A: Ke le bokae?  
B: Ke [ ].

M-5

In teaching the following, change the names of the days to fit the actual situation of the day on which the lesson is studied.

Gompieno ke Mnangaga.  
Ka mosô ke Labobedi.

Today is Monday.  
Tomorrow is Tuesday.

M-6

Gompieno ke le bokae?  
What's today? (lit.: Today is the (day) of how many?)

Ka mosô ke le bokae?  
What's tomorrow?

NOTES: CYCLE 29

There are two sets of terms for the numbers. One set, here taught, has the prefix bo- attached, the other set has Class 5 'prefixes'. The bo- set has been taught first as it is a bit easier than the other due to the latter's 'strange' (i.e., non-English) phonological changes. The difficulties will become clear to you later in the course work.

Notice that the days of the week have been named numerically, beginning with Monday as the first day of the week. Thus, Tuesday, the second day is (letsatsi) la bobedi, Wednesday, (letsatsi) la boraro, etc. The Afrikaans words for Monday, Sunday and Saturday, however, have replaced the original Setswana. Occasionally you will find Freitaga, Mathatsô, and Ishipi, for Friday, Saturday and Sunday, respectively. Also, it is to be mentioned that in the northern dialects people tend to say Lwa in place of the Le of Labobedi, etc.
CYCLE 30: I'M EATING.

M-1
Ke ja switshi. I'm eating candy.
Ke mwa maši. I'm drinking milk.
Ke bala buka. I'm reading a book.
Ke sega pampiri. I'm cutting paper.
Ke tshameka dikarata. I'm playing cards.
Ke tihatswa dijana. I'm washing dishes.

M-2
O dira'ng? What are you doing?

M-3
Ke a ja. I'm eating.
Ke a mwa. I'm drinking.
Ke a bala. I'm reading.
Ke a sega. I'm cutting.
Ke a tshameka. I'm playing.

C-1
A: Motsei!
B: Mma!
A: Tla kwano.
B: Ke a bērēka, mma.
A: O dira'ng?
B: Ke a tihatswa.

M-4
Kē a itse. I know.
Kē a bōna. I see.
Kē a utlwa. I understand.
Ke a dumêla.
Ke a itumêla.
Ke a leboga.

I agree.
I'm happy (to hear that).
I'm thankful.

C-4
A: Aô itse John Thomas, tîchêrô ya go bua Sekgoa?
B: Ee, ô siane.
A: Ke a dumêla.

NOTES: CYCLE 30

The sentences in H-4 are all, save the last, "conversation fillers". (That is, they are used just as we use "uh uh", "oh really", "yeh", etc. When someone is telling us something, we are required to add something ourselves from time to time or else the speaker will think we are not listening to him and will be offended.) Ke a leboga is an extremely formal way of saying "Thanks" and is about as commonly used as is "I'm thankful" in English. 'Ke itumetse' and 'Tanki' are the most commonly used forms for this purpose.

Tswana has two forms for the present tense positive which we arbitrarily term the 'long form' and the 'short form'. The long form employs a formative -a- and is used when the verb ends the sentence and has no objectival or adverbial adjunct following it. The short form does not employ the formative, and is used when the verb is followed by some adjunct. Normally the present tense is indicative of actions taking place in present time, or, like English, may be used to indicate future action, or customary or habitual action. There is no special negative form. The regular negative (cycle 26) serves both.
CYCLE 31: IT'S LINDA'S EARRING.

M-1
Ke sekêê sa ga Linda. It's Linda's skirt.
Ke sekipa sa ga Linda. It's Linda's sweater.
Ke setlhako sa ga Linda. It's Linda's shoe.
Ke selôtelê sa ga Linda. It's Linda's key.

M-2
Se ke eng? What's this?

C-1
A: (seeing B, C, and D on hands and knees in the classroom)
Lo batla'ng? What are you looking for?
B, C, D: \(\alpha\), \(\beta\) la [selôtelê] sa ga [Bob].

C-2
T: Selô se ke [Setlhako] sa ga mang?
S: Ke sa ga [Frank].

M-2
Ke lenyena la ga Nancy. It's Nancy's earring.
Ke lekwalô la ga Nancy. It's Nancy's letter.
Ke lebôkôse la ga Nancy. It's Nancy's box.
Ke leje la ga Nancy. It's Nancy's stone.

M-3
Ke lebôkôse la me. It's my box.
Ke lebôkôse la gago. It's your box.
Ke lebôkôse la gago. It's his box.
Ke lebôkôse la rona. It's our box.
Ke lebôkôse la lona.  
Ke lebôkôse la bôme.  

It's your box.  
It's their box.  

C-3

Steve:  Dumêla, John.

John:  Dumêla, Steve.

(Greeting Exchange)

Steve:  O dira'ng.  A o batla go tshameka bolo?

John:  Nyaa, ke batla go bala lekwalâ la me.
**CYCLE 32: SALT AND PEPPER**

**M-1**

Kè batla letswai le pepere.  
I would like salt and pepper.

Kè batla borôthô le bôtorô.  
I would like bread and butter.

Kè batla kofi le mași.  
I would like coffee and cream.

Kè batla tee le sukiri.  
I would like tea and sugar.

Kè batla reisi le nama.  
I would like rice and meat.

**C-1**

Waiter: O batla'ng, rra?  
What would you like (to order) sir?

Customer: Ke batla nama le reisi, borôthô le bôtorô le jâmê, le tee le sukiri le mași.  
I would like rice and meat, bread with butter and jam and tea with milk and sugar.

**M-2**

John ṭ tsamaya le mang?  
Who is John going with?

John ṭ palama le mang?  
Who is John riding with?

John ṭ ja le mang?  
Who is John eating with?

John ṭ nnâ le mang?  
Who is John staying with?

John ṭ na le mang?  
Who is with?

**C-2**

Tom and Mike: Ko Ko!


Tom and Mike: Dumêla, ma (rest of greeting). Lo batla mang? Re batla go busa le Bill. À ṭ mo gae?

MmaBill: Ee, borra. Iketleng pele.  
(Calling to Bill) Bill, tia kwana.  
Ditsala tsa gago, Mike le Tom, ba batla go busa le wena.
A walks in and sees his roommate is on the phone. He asks his other roommate B.

A: Ω bua le mang? Who is he speaking with?
B: Ω bua le [Susan]. He is speaking with [Susan].

C-4

A: Ω ya kae?
B: Kê ya kwa [poscag].
A: Ω ya kwa posong le mang?
B: Kê ya le [rrê].
Or: Le [rrê].

C-5

A: [John] Ω nnâ le mang?
B: Ω nnâ le tsâla ya gagwê [Bill].

M-3

Nnâ le âne re ditsala. He and I are friends.
Nnâ le wêna re ditsala. You and I are friends.
Nnâ le lona re ditsala. You (all) and I are friends.
Nnâ le bônê re ditsala. They and I are friends.

C-6

A: A o itse [Al Martin]?
B: Eee. Nnâ le âne, re tsêna sekolo mmôgô. Why yes, he and I go to school together.

NOTES: CYCLE 32

Though there is no hard and fast rule about it, it seems "better" when there are two pronouns, to put the first person one first, and to put the second person before that.
The word le may mean either 'with' or 'and' depending upon the context.
CYCLE 33: THIS CHAIR IS JOHN'S, THAT CHAIR IS BILL'S.

M-1
(Pointing to make the meaning clear, teach this M-phase as a monologue.)

Sesepa se, sesepa se. This soap, that soap.
Setilô se, setilô se. This chair, that chair.
Setlhako se, setlhako se. This shoe, that shoe.
Selôtlêle se, selôtlêle se. This key, that key.

M-2
Sesepa se ke sa ga [John]. This soap is John's.
Setilô se ke sa ga [John]. This chair is John's.
Setlhako se ke sa ga [John]. This shoe is John's.
Selôtlêle se ke sa ga [John]. This key is John's.
(Use the name of student nearby to whom you have given soap, etc.)

M-3
Sesepa seo ke sa ga [Bill].
Setilô seo ke sa ga [Bill].
Setlhako seo ke sa ga [Bill].
Selôtlêle seo ke sa ga [Bill].

C-1
A: A sesepa se kana se ke sa ga [John]?
B: Ke (sesepa) se.

C-2
A: Selôtlêle se ke sa ga mang? B: Ke sa ga [George].
NOTES: CYCLE 33

The "-e form" of the demonstrative pronoun is usually translated by 'this' or 'these' and refers to something relatively near to the speaker. The "-eo form" is translated as 'that' or 'those' and refers to something relatively far from the speaker but near the person addressed. A third set exists which refers to objects far from both speaker and addressee. They will be given to you later on.
CYCLE 34: LET'S GO!

M-1
A re tsamaye.  Let’s go.  (said to one person)
A re jê.  Let’s eat.
A re tshame.  Let’s play.
A re ye.  Let’s go.

C-1
A: à batla go tsamaye le nna?  Would you like to go with me?
B: Ee, a re tsamaye.  Yes let’s go.

C-2
A: Kê batla go ya le wê. kwa Serowe.  I would like to go to Serowe with you.
B: Go siame. A re ye.  Okay. Let’s go.

M-2
A re ye go ja.  Let’s go eat.
A re ye go opêla.  Let’s go sing.
A re ye go rôbala.  Let’s go sleep.
A re ye go tshameka bolo.  Let’s go play football.
A re ye go bua le tichêre.  Let’s go speak to the teacher.

C-3
A: Dijo di siame. A re ye go ja.  The food is ready.
B: Go siame. A re ye.  Let’s go eat.

M-3
Kê nakô ya go ja.  It’s time to eat. (lit.: It is the time of eating.)
Kê nakô ya go rôbala.  It’s time to sleep.
Kê nakô ya go bêrêka.  It’s time to work.
Kê nakô ya i tshameka.  It’s time to play.
C-4

A: Ke nakô ya go [ja].
B: Go siame. A re yê go [ja].

It's time to [eat].
Okay, let's go [eat].

M-4

A re yêng.
A re tšamêkeng bolo.
A re bueng Setswana.
A re itnuteng Setswana.

Let's go! (said to 2 or more people)
Let's play ball.
Let's speak Setswana.
Let's learn Setswana.

NOTES: CYCLE 34

The forms in this cycle are generally called 'hortatives' or 'polite commands'. It has been noted that the simplest type of command is expressed by the imperative form of the verb, which is addressed to the second person singular or plural (Cf cycle 9). The forms in this cycle are considered 'less abrupt' and more 'polite'. The whole paradigm has not been taught here as it's too complex to learn all at once. However, for the time being it is enough to say that the A- expresses the idea of English 'let'. Re here is nothing more than the 1st person plural object pronoun 'us'; the form of the verb is known as 'subjunctive mood' as indicated by the ê in the form used when speaking to one person.

While the hortative forms are described as being more courteous, it must be kept in mind that a great deal depends on the 'tone of voice' of the speaker.

A re is often shortened in normal speech to ar'.
CYCLE 35: REVIEW AND SUMMARY OF SUBJECT CONCORDS

M-1
(as monologue)

Nna, kê nwa bojalwa.  I drink beer.
Wena, ô nwa bojalwa.  You drink beer.
Enê, ô nwa bojalwa.  He/she drinks beer.
Rona, rê nwa bojalwa.  We drink beer.
Lona, lô nwa bojalwa.  You all drink beer.
Bôôê, ba nwa bojalwa.  They drink beer.

M-2

Lesôlê le nwa bojalwa.  The soldier drinks beer.
Lepodisi le nwa bojalwa.  The policeman drinks beer.
Lepiskop le nwa bojalwa.  The Peace Corps Volunteer drinks beer.

M-3

Sefofu se nwa bojalwa.  The blind man drinks beer.
Semumu se nwa bojalwa.  The mute drinks beer.
Segôlê se nwa bojalwa.  The cripple drinks beer.

M-4

Monna ô nwa bojalwa.  The man drinks beer.
Mosadi ô nwa bojalwa.  The woman drinks beer.
Moruti ô nwa bojalwa.  The preacher drinks beer.
**CYCLE 36: BOYS DON'T LIKE TO WASH**

**M-1**

Mosimane ♂ batla go tshameka futbol.

The boy wants to play soccer.

Mosimane ♂ rata go tshameka futbol.

The boy loves to play soccer.

Mosimane ♂ leka go tshameka futbol.

The boy is trying to play soccer.

Mosimane ♂ ya go tshameka futbol.

The boy is going to play soccer.

Mosimane ♂ itse go tshameka futbol.

The boy knows how to play soccer.

**C-1**

A: Bôna [Susan]. ♂ leka go dira'ng?

B: ♂ leka go [tshameka futbol].

**M-2**

Mosimane ga a batle go apaya dijô. The boy doesn't want to cook (food).

Mosimane ga a rate go apaya dijô. The boy doesn't like to cook (food).

Mosimane ga a leke go apaya dijô. The boy doesn't try to cook (food).

Mosimane ga a ye go apaya dijô. The boy isn't going to cook (food).

Mosimane ga a itse go apaya dijô. The boy doesn't know how to cook (food).

**M-3**

Basimane ba batla go kgweetsa dilori.

The boys want to drive cars.

Basimane ba rata go kgweetsa dilori.

The boys like to drive cars.

Basimane ba itse go kgweetsa dilori.

The boys know how to drive cars.
Basimane ba ya go kgweetsa dilori. The boys are going to drive cars.
Basimane ba leka go kgweetsa dilori.
The boys are trying to drive cars.

M-4

Basimane ga ba batle go tlhatswa dijana. The boys don't want to wash dishes.
Basimane ga ba rate go tlhatswa dijana. The boys don't like to wash dishes.
Basimane ga ba itse go tlhatswa dijana. The boys don't know how to wash dishes.

Q-1

T: Basimane ga ba itse go dira'ng?

$S_1$: Basimane ga ba itse go apaya.

$S_2$: Basimane ga ba itse go feela. They don't know how to sweep.

$S_3$: Basimane ga ba itse go dira mmu. They don't know how to make clay for building houses.

$S_4$: Basimane ga ba itse [ ].

Q-2

T: Basimane ba itse go dira'ng?

$S_1$: Basimane ba itse go disa. Boys know how to herd.

$S_2$: Basimane ba itse go pana. Boys know how to hitch up oxen.

$S_3$: Basimane ba itse go fatsa. Boys know how to chop wood.

$S_4$: Basimane ba itse go [ ].

Q-3

T: Basimane ga ba batle go dira'ng?

$S_1$: Basimane ga ba batle go ga meni. Boys don't like to fetch water.

$S_2$: Basimane ga ba batle go nenega. Boys don't like to care for children.
S₃: Basimane ga ba batle go sila. Boys don't like to grind (grain).
S₄: Basimane ga ba batle go [ ].

Q-4

T: Basimane ba batla go dira'ng?
S₁: Basimane ba batla go ja. Boys like to eat.
S₂: Basimane ba batla go tesita. Boys like to play.
S₃: Basimane ba batla go dipitse. Boys like to go horseback riding.
S₄: Basimane ba batla go [ ].

Q-5

T: Basimane ba leka go dira'ng?
S₁: Basimane ba leka go apaya. Boys try to cook.
S₂: Basimane ba leka go bereka. Boys try to work.
S₃: Basimane ba leka go huma. Boys try to get rich.
S₄: Basimane ba leka go [ ].

Q-6

T: Basimane ga ba leke go diran'ng?
S₁: Basimane ga ba leke go fēsēla. Boys don't try to sweep.
S₂: Basimane ga ba leke go diro go kwa gae. Boys don't try to make clay.
S₃: Basimane ga ba leke go thusa go kwa gae. Boys don't try to help at home.

NOTES: CYCLE 36

Notice the change of ə to a in the 3rd person singular present negative. It is the only subject concord pronoun that does so. All of the others retain their same phonological shape.
CYCLE 37: JOHN IS A VOLUNTEER.

Use a picture of one or more of the students in the current program. Tell as much as you can about him, within the limitations of grammar.

Se ke setshwantsho sa ga [John].


O ithuta Setswana thata. O ya Botswana.


O mna kwa [Smith Hall]. O itse go [tsamaha] [tennis]. Tsala ya gago ke [Mike]

Ene le Mike ba rata go mwa bojalwa.

Here is a picture of [John].

[John] is a volunteer. He comes from [New York].

He is studying Setswana very hard. He's going to Botswana.

He is a [teacher]. He wants to teach in Botswana.

He lives in [Smith Hall]. He knows [how] to play [tennis]. His friend is [Mike].

He and Mike like to drink beer.

Q-1

T: Se ke'ing?

S: Ke setshwantsho sa ga [John].

Q-2

T: Yo ke mung? Who is this?

S: Ke [John].

Q-3


S: Ke la [England].

Q-4

T: A o tsema sekola?

S: Ke, o ithuta Setswana.
Q-5
T: ṭ dira'ng?
S: Kē [tichēre].

Q-6
T: A ṭ rata go [nwa]?
S: Nyaa, ga a nwe.

Q-7
T: Tsala ya gagvē kē mang?
S: Kē [Bill].

Q-8
T: ṭ batla go ya Botswana go dira'ng?
S: ṭ batla go ruta [Sekgoa].
**CYCLE 38: CATS DRINK MILK.**

**M-1**

(Use pictures)

Se ké katse ya me.

This is my cat.

Se ké ntsa ya me.

This is my dog.

Se ké podi ya me.

This is my goat.

Se ké kgomo ya me.

This is my cow.

Se ké nonyane ya me.

is is my bird.

**M-2**

Katse ya me e rata maši.

My cat likes milk. He doesn't like coffee.

Ga e rate kofi.

My dog likes meat. He doesn't like vegetables.

Ntsa ya me e rata nama.

My goat likes clothing. He doesn't like meat.

Ga e rate merôgo.

My cow likes grass. He doesn't like meat.

Podi ya me e rata diaparo.

My bird likes seeds. He doesn't like tin cans (lit.: iron).

Ga e rate nama.

**M-3**

Dikatse di nwa maši. Ga di nwe kofi.

Cats drink milk. They don't drink coffee.

Dintša di ja nama.

Dogs eat meat. They don't eat vegetables.

Ga di je merôgo.

Goats eat iron. They don't eat meat.

Dipodi di ja tshipi.

Cows eat grass. They don't eat meat.

Ga di je nama.

Birds eat seeds. They don't eat tin cans (lit.: iron).

Dikgomo di ja bojang.

Ga di je nama.

Dinonyane di ja dipeo.

Ga di je tshipi.
A o bōna dikatse tsa me?  
Do you see my cats?

A o bōna dintša tsa me?  
Do you see my dogs?

A o bōna dikgomo tsa me?  
Do you see my goats?

A o bōna dipodi tsa me?  
Do you see my cows?
**CYCLE 39: GOING PLACES.**

**M-1**

Kē ya kwa Lobatsē.
Kē ya kwa posong.
Kē ya kwa khefing.
Kē ya kwa sekolong.

I'm going to Lobatsi.
I'm going to the post office.
I'm going to the cafe.
I'm going to the school building.

**C-1**

A: ʰ yá kae?
B: Kē ya kwa [posong].

I'm going to the [post office].

**M-2**

&displayed formula

He/she's coming from town.
He/she's coming from church.
He/she's coming from home.
He/she's coming from the office.

**C-2**

A: ʰ tswa kae?
B: ʰ tswa kwa [toropong].

**M-3**

.deserialize formula

He works at Lobatsi.
He works at the post office.
He works at the store.
He works at the office.

**M-4**

Ba ya kwa ga Pule.
Ba ya kwa ga Moreña More.

They are going to Pule's place.
They are going to Mr. More's.
Ba ya kwa ga Ngaka Taylor.  They are going to Dr. Taylor's.
Ba ya kwa ga Tautona.  They are going to the President's.

C-3
A: Dineço 'ô bêrêka kae?
B: 'ô bêrêka kwa [posong].
A: 'ô mmâ kae?
B: 'ô mmâ kwa [Lobatsê].

C-4
A: Å 'ô batla go ya kwa [posong]?
B: Ee.
Or: Nyaa ga ke batle.

C-5
A and B. (Greeting exchange)
A: Å ya kae?
B: Kê ya [posong].
A: Å tswa kae?
B: Kê tswa [sekolong]. Wêna, Å tswa kae?
A: Kê tswa [kerekeng].
B: Å ya kae?
A: Kê ya kwa gae.
A and B: (Leave-taking exchange)

C-6
A and B (Greeting exchange)
A: Å ya kae?
B: Kê ya lebentleleleng.
A: Å ya go rêka'ng?
B: Kê batla go rêka diswitshi.
C-7

A: [Bill le John] ba ya [sekolong] le mang?

B: Ba ya le [Dineó].

A: A ba simolola go ithuta Are they beginning to learn Setswana?

B: Ee, baa simolola. Yes, they are beginning.

NOTES: CYCLE 39

You will notice above an -ng (locative suffix) has been added to the common nouns after the verbs ya, tswa, and bērēka—all verbs of 'action'. The suffix is not used when the verb does not indicate an action taking place:

Kē tšēna sekolò. I go to school.

Kē tšēna mo sekol ong. I'm entering the school building.

Notice also that if the noun is a proper noun, then no -ng is attached. For example, Ke ya Lobatsē. Nor is the locative suffix attached to gae 'home', the nouns indicating compass points, to nouns such as kwa ga Pule 'the home of Pulé, Pulé's place' that indicate the abode, shop, etc. of a certain person, or to any word which already ends in -ng like djōng 'dining hall, (lit. place of food)'.

The phonological changes which accompany the attachment of -ng to a noun are:

final ō + ng becomes -ong

final ô or a - ng becomes -eng

If ô or ò occur in any or all of the directly preceding syllables, then they too undergo the change. Thus, sekolò becomes sekol ong and kērēkē becomes kerekeng.

Kwa often becomes ko in normal speech. Sometimes you will even find speakers who omit it altogether.
M-1

(Monologue)

Nna, kē Motswana.
I'm a Motswana.

Kē tswa Botswana.
I come from Botswana.

Kē bua Setswana.
I speak Setswana.

Wena, o Moamerika.
You are an American.

ō tswa Amerika.
You come from America.

ō bua Sekgoa.
You speak English.

(Use a picture of a famous living German)

Enē kē Mojērema. He is a German.

ō tswa Jērema. He comes from Germany.

ō bua Sejērema. He speaks German.

C-1

A: A ḍ utlwa Sesotho.

B: Nyaa, ga kē utlwe Sesotho.

C-2

A: A [John] ḍ utlwa [Seburu]?

B: Nnyaa, ga a utlwe [Seburu].

C-3

A: [John] ḍ ithuta [Setswana]?

B: Ee.

A: ḍ utlwa sēntlē.

B: Nyaa ga a utlwe sēntlē.

Or: E seng thata. Not very well.

Or: Ee.
Go bonôlô go bua Sekgoa.  It's easy to speak English.
Go thata go bua Setswana.  It's hard to speak Setswana.
Go botoka go bua Setswana.  It's better to speak Setswana.

T: A go bonôlô kana go thata go ithuta Sefora?
S: Go thata go bua mme go bonôlô go ithuta go kwala.

NOTES: CYCLE 40

For an explanation of the uses of the prefixes mo-/ba-, bu-, and se-, with the noun stem -tswana and other terms of nationality see cycle 19.

For use of go see cycle 22.
CYCLE 41: GOT A MATCH?

M-1

To the instructor: Bring the following objects to class and teach the students to identify them (cf. cycle 5). Then teach the following sentences:

Kè na le apólê. I have an apple.
Kè na le bôtìlìlô. I have a bottle.
Kè na le lebôkôsê. I have a box.
Kè na le motsoko. I have some tobacco.
Kè na le molelô. I have a match.
Kè na le lesô. I have a spoon.
Kè na le thipa. I have a knife.

M-2

Ga kë na madi. I don't have any money.
Ga kë na sepé. I don't have anything.
Ga kë na motsoko. I don't have any tobacco/cigarettes.
Ga kë na dilèkère. I don't have any candy.
Ga kë na chôkô. I don't have any chalk.
Ga kë na jesì. I don't have a sweater.

C-1

In order to practice the C-phrases, give the students a variety of objects that they can place on the table in front of them and "possess" during this class period.

T: Bill, ò na le [motsoko]? Bill: do you have [tobacco]?
Bill: Nyaa ga kë na [motsoko]. No, I don't have [tobacco].

C-2

T: Susan, ò na le'ng? Susan, what do you have?
Susan: Ga kë na sepé.
T: John, ð na le'ng?
John: Kë na le [motsoko]?
T: Bill, ð na le [motsoko]?
Bill: Nyaa, ga ké na [motsoko].
T: ð na le'ng?
Bill: Kë na le [dilèkérê le madi].
T: John, ð na le [dilèkérê]?
John: Nyaa ga ké na [dilèkérê]?
T: Susan, ð na le'ng?
Susan: Ga ke na-Sepê.

M-3

Kë na le pêné fêla. I only have a pen.
Kë na le galase fêla. I only have a glass.
Kë na le pensélé fêla. I only have a pencil.
Kë na le madi fêla. I only have money.

C-4

A: Mphà [pêné].
B: Ga ké na [pêné]. Kë na le [pensele] fêla.

M-4

Ga ð na motsoko. You don't have any tobacco/cigarettes.
Ga ð na jesi. You don't have a sweater.
Ga ð na sepê. You don't have anything.
Ga ð na dilèkérê. You don't have any candy.

C-5

A: Mphà [motsoko].
B: Nyaa, ga ké na motsoko. No, I don't have tobacco.
A: E he. Mphê [dilêkêrê].

B: Nyaa, ga ke na [dilêkêrê].

A: Ga d na [motsoko] ga o na [dilêkêrê].

Ø na le'ng fêla? Then what do you have?

B: Ga ke na sepê ruri.


C-6

Motswana child: Mpha tiki, misis.

PCV: Ga ke na madi.

C-7

Motswana old lady: Ke kopa [motsoko].

PCV: Ga ke na [motsoko].

The verb 'to have' is composed of a verb, na 'to be' and the conjunction le 'with'. Note that the le is dropped in the negative tense.
CYCLE 42: PLEASE LEND ME A PENCIL.

M-1
Nkadimê pêné.  Please lend me a pen.
Nkadimê buka.   Please lend me a book.
Nkadimê pênsêlé. Please lend me a pencil.
Nkadimê beisêné. Please lend me a bowl.

C-1
A: Nkadimê pêné.                               Please lend me a pen.
B: (giving it) Tsaya.                           Take (it).
A: Tanki!
Or: Ke itumetse.

C-2
A: Nkadimê [pênsêlé].                         I don't have a pencil but
B: Ga ke na pênsêlé mme ke na le pêné.      I have a pen.
A: E, he. Go siame.

M-2
Mphê kopi.                                   Please pass/give me the cup.
Mphê förôthô.                                Please pass/give me the fork.
Mphê ènkê.                                   Please pass/give me the ink.
Mphê sukiri.                                 Please pass/give me the sugar.

C-3
To the student: At your next meal ask for some item to be passed to you. If you need something from the waiter or the food counter, use the phrase Mphê[____].
NOTES: CYCLE 42

The forms nkaďimê and mphê are imperative forms of the verbs adima and fa, respectively. The change in the initial portion of each is due to the prefixation of the first person singular object concord. The rules for these changes will be made clear to you in a later cycle.

It will be noticed that the final vowel of the verb stem is changed to ê. (In the case of the first person singular object this vowel is optionally changed to ê--that is Mpha and Nkadima are also used. In the case of all other object concords the vowel must change to ê.)
CYCLE 43: WHAT DID YOU SAY?

M-1

Ka re, ke batla sukiri.
I said, I want sugar.

Wa re, 8 batla sukiri.
You said, you want sugar.

A re, d batla sukiri.
He said, he wants sugar.

Ra re, r b batla sukiri.
We said, we want sugar.

Wa re, l8 batla sukiri.
You all said, you want sugar.

Ba re, b6 batla sukiri.
They said, they want sugar.

M-2

Ka re'ng?
What did I say?

Wa re'ng?
What did you say?

A re'ng?
What did he say?

Ra re'ng?
What did we say?

La re'ng?
What did you all say?

Ba re'ng?
What did they say?

C-1

A: Ke batla [kofi]. Mphe [kofi].

B: (Doesn't hear well) wa re'ng? What are you saying?

A: Ka re: Ke batla [kofi].
CYCLE 44: GIVE MARK SOME MONEY.

M-1
Kè fa Mark madi. I'm giving Mark some money.
Kè fa Mark kofi. I'm giving Mark some coffee.
Kè fa Mark setilô. I'm giving Mark a chair.
Kè fa Mark lekwalô la gagvê. I'm giving Mark his letter.

C-1
A: Ø di-ra'ng?
B: Kè fa [Bob] setilô.

M-2
Faa Jim pênê ya gago. Give your pen to Jim.
Faa Jim pampiri. Give a paper to Jim.
Faa Jim setilô. Give a chair to Jim.
Faa Jim le kwalô la gagvê. Give Jim his letter.

C-2
T: John faa[Jim][pênê ya gagô].
Jim: (receiving the pen) Tanki. Or: Ke itumetse.

C-3
T: John, faa[Susan] [setilô].
  Ŝ batla go [mna fatshe].
John: Ga ke na [setilô].

C-4
T: John, faa[Susan] [pampiri].
  Ŝ batla go [kvala].
John: Wa re'ng?
T: Ka re: [Susan] ꎩ batla [pampiri].

John: Ga ke na pampiri, mme
Jim ꎩ na le pampiri.

C-5
B: Nyaa, ga a bitse [John].
A: ꎩ bitse mang?
B: Wa re'ng?
A: Ka re: ꎩ bitse mang?
B: ꎩ bitse [Susan]?

M-3
Mark ꎩ fa Jim madi.
Tichere e fa Jim madi.
Lepiskops le fa Jim madi.
Sefofu se fa Jim madi.
Bitsala tsa gagwe di fa Jim madi.

Mark is giving Jim money.
The teacher is giving Jim money.
The Peace Corps Volunteer is giving Jim money.
The blind man is giving Jim money.
His friends are giving Jim money.
CYCLE 45: SUSAN'S AT THE BANK.

M-1

Susan ô kae?
Where is Susan?
Rê ô kae?
Where is (my) father?
Mmê ô kae?
Where is (my) mother?
Mooko medi ô kae?
Where is the director?

C-1

T: (Noting an absence in the class).
[Susan] ô kae? Where is [Susan].
S: Ô kwa dometiring. O a lwala. She is in the dorm. She's sick.
T: Aooo (batho)!! Oh, that's too bad.

M-2

Ô kwa bankeng. He/she's at the bank.
Ô kwa koporasing. He/she's at the co-op.
Ô kwa toropong. He/she's in town.
Ô kwa gae. He/she's at home.
Ô kwa Lobatsê. He/she's at Lobatsi.

C-2

T: (Noting an absence in the class) Bill ô kae?
S: Ô kwa [bankeng]. Ô e tla. He's at the bank. He's coming.
T: Go siame. A re simolole'ng. Okay. Let's (pl.) begin.

M-3

Baokamedi ba kae? Where are the staff?
Batsadi ba me ba kae? Where are my parents?
John le Bill ba kae? Where are John and Bill?
Basimane ba kae?  
Basetsana ba kae?  

Where are the boys?  
Where are the girls?

M-4
Baokamedi ba kwa baesekopong.  
Baokamedi ba kwa koporasing.  
Baokamedi ba kwa sekolong.  
Baokemedi ba kwa ofising.

The staff are at the movies.  
The staff are at the co-op.  
The staff are at the school.  
The staff are at the office.

C-3
A: [Baokamedi] ba kae?  
B: Ba kwa [ofising].  
A: Ba dira'ng?  
B: Ba [mwa tee].  

Where are the [staff]?  
They are at the [office].  
They are [drinking tea].

M-5
Ga ba kwa bankeng, ba kwa gae.  
Ga a kwa bankeng, ô kwa gae.  

They're not at the bank, they're at home.  
He's not at the bank, he's at home.

NOTES: CYCLE 45
The verb 'to be (at a place)' is not represented by any word(s) in the present tense. The sentences above consist only of the subject and its concord and the prepositional phrase. (Cf.--Baokamedi--ba--kwa baesekopong.)
The e in the C-2 sentence ô e tla "He's coming" is explained in cycle 46.
CYCLE 46: I WOULD LIKE TO DANCE ONLY I DON'T KNOW (HOW).

M-1
Ke rata go tantsha, mme fela ga ke go itse. I would like to dance, only I do not know (how).
Ke rata go ruta, mme fela ga ke go itse. I would like to teach, only I do not know (how).
Ke rata go palama, mme fela ga ke go itse. I would like to ride, only I do not know (how).
Ke rata go apaya, mme fela ga ke go itse. I would like to cook, only I do not know (how).

C-1
A: A o rata go [tantsha]?
B: Ee, ke rata go [tantsha], mme fela ga ke go itse. Yes, I would like to dance, only I don't know (how).
Or: Ee, kea rata, fela ga ke go itse. Yes, I would like (to), only I don't know (how).

M-2
Ke batla go bua le Bill, eseng le George. I want to talk to Bill not to George.
Ke batla go bua le Bill, eseng go bula Bill. I want to talk to Bill, not skin Bill.
Ke batla go bua le Bill ka Setswana, eseng ka Sekgoa. I want to talk to Bill in Setswana not in English.

M-3
Ba e tla ka gore ba batla go bona Bill. They are coming because they want to see Bill.
Ba e tla ka gore Bill o a lwala. They are coming because Bill is sick.
Ba e tla ka gore ba batla go tshameka bolo. They are coming because they want to play ball.
M-4

Ba tièla eng? Why are they coming?

NOTES: CYCLE 46

There are two verbs which have some irregularity of
conjugation in the long form of the present tense positive. One
of these verbs is tiə 'come', which has a latent initial vowel -e,
which coalesces with the formative a in the long form of the
present tense positive, thus giving the forms:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>Ke e tiə</td>
<td>Re e tiə</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>0 e tiə</td>
<td>Lo e tiə</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>0 e tiə</td>
<td>Ba e tiə</td>
</tr>
</tbody>
</table>

As in M-4 the why-question corresponding to any ka gore clause
will normally be asked by means of what is known as the 'applied
form' of the verb. That is, to the normal stem is attached the
suffix ëla. Thus tiə becomes tièla, meaning come for (a reason).
The whole question means:

Ba------tièla------eng? For what (reason) are they coming?
They------come for------what
ka ntìha ya may be used in place of ka gore for 'because'.
CYCLE 47: THIS IS MARK SMITH. PCV.
To the instructor: Give as a monologue.


Q-1

T: O bona'ng fa?  
What do you see here?

S: (Respond with as much information as possible)

Q-2

T: Mark le mosadi wa gagvê ba tswa kae?

S: Ba tswa Iowa.

Q-3

T: Ba nna kae?

S: Kwa Shakave.

Etc.
CYCLE 48: MISS PULE TALKS TOO MUCH.

M-1
Miss Pule 6 bua thata. Miss Pule talks too much.
Miss Pule 6 mwa thata. Miss Pule drinks too much.
Miss Pule 6 ja thata. Miss Pule eats too much.
Miss Pule 6 gôga thata. Miss Pule smokes too much.

M-2
Miss Pule o ntse jang? What's Miss Pule like?

C-1
A: Tichëre ya gago ké mang?
B: ké [__].
A: 6 ntse jang?
B: 6 siame, mme féla 6 bua thata.

M-3
Miss Pule ga a kwale sentlè. Miss Pule doesn't write well.
Miss Pule ga a bue sentlè. Miss Pule doesn't speak well.
Miss Pule ga a opele sentlè. Miss Pule doesn't sing well.
Miss Pule ga a kgweetse sentlè. Miss Pule doesn't drive well.

C-2
A: Miss Pule o [kwala] jang? How does Miss Pule write?
B: 0 [kwala] maswè. She writes badly.
A: 0 [ruta] jang? How does she teach?
B: Ga a itse go [ruta]. She doesn't know how to teach.

M-4
Èmê ga a kwale sentlè, mme féla o bala sentlè. She writes badly, but she reads well.
C-3


B: Mang?


They say [Mr. Molefi] [teaches] well.

Who?

[Molefi] doesn't [speak fast] and he only [speaks in Tswana].

C-4

A: Ba re [Miss Pulê] ga a rate go ruta.

B: Wa re'ng?

Ga ke utlwe sentlê.

What are you saying?

I don't hear you.

A: Ka re, ba re, [Mistress Pulê] ga a rate go ruta.

I say, they say [Miss Pule] doesn't like to teach.

B: Ga se boammaruri. [Miss Pulê] o rata go ruta.

It's not true. [Miss Pule] likes to teach.
CYCLE 49

To the instructor: Supply your own regiment, nation, and village.

M-1

Mophatô wa me ó bidiwa "Magata". My age-group is called the "Magata".
Morafe wa me ó bidiwa "Bakgatla". My tribe is called the Bakgatla.
Motse wa me ó bidiwa "Mochudi". My village is called Mochudi.

C-1

A: [Mophatô] wa go go o bidiwa'ng?
B: [" "]

M-2

Mophata ya Bakgatla e bidiwa: Bakgatla tribe are called: Mochudi, Morwa, Boka, Sikwane, jalo jalo.

Morafe ya Batswana e beidiwa: Batswana tribes are called: Bangwato, Batawana, Balete, Batlokwa, Bakgatla, jalo jalo.

Motse wa beidiwa "Mochudi": The villages of the Bakgatla tribe are called: Mochudi, Morwa, Boka, Sikwane, etc.

C-2

T: Mophata ya Batswana ke efe?
S: Ke Bangwato, Bakgatla, Balete, Batlokwa, jalo jalo.

NOTES: CYCLE 49

ô bidiwa mäg? (lit.: who are you called?) is another way of asking your name. It is used by many people and is often shortened to ô mäg? (Cp. cycle 1). Here é bidiwa means "it (class 2 noun) is called or named".

Bakgatla age groups are called "Magata", "Matšhana", etc.
CYCLE 50: GIVE HIM A PENCIL.

M-1
Kê fa Mike pênsêlê. I'm giving Mike a pencil.
Kê mo fa pênsêlê. I'm giving him a pencil.
Kê fa Mike lekwalo. I'm giving Mike a letter.
Kê mo fa lekwalo. I'm giving him a letter.
Kê fa Mike pampiri. I'm giving Mike a piece of paper.
Kê mo fa pampiri. I'm giving him a piece of paper.

C-1
T: (to S) Fa Mike [pênsêlê]. Ò dira'ng?
S: Kê mo fa [pênsêlê].

M-2
Kê go fa pênsêlê. (giving it) I'm giving you a pencil.
Kê go fa lekwalo. I'm giving you a letter.
Kê go fa pampiri. I'm giving you a piece of paper.

C-2
T: Mpha [pênsêlê]. Ò dira'ng?
S: Ke go fa [pênsêlê].

M-3
0 mpha pênsêlê. You're giving me a pencil.
0 mpha lekwalo. You're giving me a letter.
0 mpha pampiri. You're giving me a piece of paper.

C-3
T: Kê dira'ng? (giving S a [pencil]
S: 0 mpha [pênsêlê].
**CYCLE 51: HOW IS HE GOING TO TOWN?**

**M-1**

John o ya toropong ka terena.
John is going to town by train.

John o ya toropong ka bese.
John is going to town by bus.

John o ya toropong ka koloi.
John is going to town by ox wagon.

John o ya toropong ka kara.
John is going to town by car.

John o ya toropong ka sekotshekara.
John is going to town by donkey cart.

John o ya toropong ka sefofane.
John is going to town by plane.

John o ya toropong ka maoto/dinao.
John is going to town on foot.

John o ya toropong ka lori.
John is going to town by truck.

---

**M-2**

O ya ka'ng?
How is he going?

O tla ka'ng?
How is he coming?

O tsamaya ka'ng?
How is he traveling?

O éta ka'ng?
How is he traveling?

---

**C-1**

A: [John] o ya [toropong].
How is he going?

B: O ya ka'ng?
By [ox wagon].

A: Ka [koloi].

---

**C-2**

A: A John o tla ka mosô?
Is John coming tomorrow?

B: Nyaa o tla gompieno.
No, he's coming today.

A: O tla ka'ng?
How is he coming?

B: O tla ka [bese].
A: O tswa kwa [masimo] ka'ng?

B: O tswa ka [pitse].

Batho ba Amerika ba èta ka'ng? How do the people of America travel? Batho ba Botswana ba èta ka'ng? How do the people of Botswana travel?

Ga ba ete ka tonki. They do not travel by donkey.

Ga ba ete ka sefofane. They do not travel by plane.

Ga be ete ka terena. They do not travel by train.

Ga ba ete ka baesekele. They do not travel by bicycle.

T: Batho ba Botswana ba èta ka maoto, ka sekotshekara, ka bese, ka terena le ka koloi.

Ga ba ete ka sefofane kana ka kara. They don't travel by plane or by car.

Batho ba Amerika ba èta thata ka kara mme ga ba ete thata ka maoto.

Ba rata go èta ka sefofane. They like to travel by plane.

T: Batho ba Botswana ba èta ka'ng?

S: 

T: Ba Amerika bona ba èta ka'ng?

S: 

T: Lo ya Botswana ka eng? How are you (pl) going to Botswana?

C-5

T: Ō rata go èta ka'ng?

S: Ka [koloi] le ka [sefofane]. Not on foot.

E seng ka maoto.
NOTES: CYCLE 51

Ka BPL 10 "on foot" is used commonly in Botswana. It's origin is easily traced. BPL is the license plate number for Botswana, Kgatleng Reserve. 10 refers to number of toes.
M-1

Ke bona gore ṣ kwa dijong.
I think that he's at the dining hall.

Ke bona gore ṣ kwa ofising.
I think that he's at the office.

Ke bona gore da lwala.
I think that she is sick.

Ke bona gore ṣ nnà le Mphô.
I think that she lives with Mpho.

C-1

A: John ṣ kae?
B: Kè bona gore ṣ kwa dijong.
A: A dijọ di siame?
B: Kè bona jalo, mmē fêla ga kè itse sentē.

C-2

A: [Lulu] ṣ nnà le mang?
B: Kè bona gore ṣ nnà le [Mphô].
A: E he.

C-3

T: (Noting an absence in the class) Ann ṣ kae?
S: Kè bona gore da lwala.
T: Ao batho.

C-4

A: [Grace] ṣ batla mang?
B: Kè bona gare ṣ batla [mookamedi].
I think that she wants the director.

Ọ batla mang, Doctor?

Doctor: Kè batla [mookamedi]. ṣ kae?
B: Kê bôna gore 6 kwa ofising ya gagwe.

Doctor: Ehe. Kê itumetsê.

M-2
Kê gopola gore Grace 6 opêlê sentlé.
I think (i.e. I have the opinion) that Grace sings well.

Kê gopola gore Jack 6 bua Setswana sentlé.
I think that Jack speaks Setswana well.

Kê gopola gore 6 ruta sentlé.
I think that he teaches well.

C-5
A: A 6 rata tichêre ya gago?
Do you like your teacher?

B: Ee, kê mo rata thata.
Yes, I like him very much.

A: 6 ruta jang?

B: Kê gopola gore 6 ruta sentlé,
I think that he teaches well,
mmê fêla 6 bua ka Sekgoa thata.
only he speaks English too slowly.

C-6
A: Ke nakô mang?
What time is it?

B: Ga ke na wache, mme ke gopola
I don't have a watch, but I
gore ke 1.00.
think it is 1:00 o'clock.

M-3
Kê soloféla jalo.
I think so. /hope so.

Kê gopola jalo.
I think so. /hope so.

Kê bôna jalo.
I think so. /hope so.

C-7
X: A o ya kwa baesekopong le John ka mosô?

Y: Ke soloféla jalo.
I hope so.
Miss Smith: A o ya kwa Amerika go ruta mapiskops?

Miss Moloto: Ke bona jalo. I think so.

NOTES: CYCLE 52

Though the usage is not always clearcut, generally you can follow this rule: If you mean by think "know for a fact" then use solofela or bona, if you mean "unverified fact, opinion" then use gopola.

For example:

"I think John is in the office" (because he just phoned me from there and said he would be there all day) uses solofela or bona.

"I think John is in the office" (because he usually is there around this time of day) uses gopola.
CYCLE 53: THIS MAN HUNTS ANIMALS.

M-1
Obtain pictures from magazines and newspapers for introducing the following:

Monna yo o tsoma dipholologolo. Ké motsomi. This man is hunting animals. He is a hunter.

Monna yo o aga matlo. Ké moagi. This man builds houses. He is a builder.

Monna yo o ruta go bala bebele. Ké moruti. This man teaches how to read a bible. He's a priest.

Mosetsana yo o ùka balwetse. Ké mooki. This girl looks after sick people. She is a nurse.

Monna yo o lema tshimo. Ké molemi. This man ploughs fields. He is a farmer.

Mosadi yo o kwala dibuka. Ké mokwadi. This woman writes books. She is a writer.

Mosadi yo o sega mesese. Ké mosegi. This woman cuts dresses. She is a tailor.

Monna yo o rekisa dilö. Ké morekisi. This man sells things. He is a merchant.

Mosetsana yo o thaepa marifi. Ké mothaepi. This girl types letters. She's a typist.

C-1
T: Mooki o dira'ng? What does a "mooki" do?
S: Ôoka batho. She nurses sick people.

C-2
T: Monna yoo ruta batho go bala bebele. Ô bidiwa'ng? This man teaches people how to read the bible. What is he called?
S: Ô bidiwa moruti. He is called a preacher.

C-3
T: Mosadi yo o kwala eng? What is this woman writing?
S: O kwa la dibuka.
T: Tirô ya gagwê ke'ing?
S: Ke mokwadi.

He writes English books.
What's her work?

She is a writer.

C-6
T: A monna yo o a bêrêka?
S: Ee d rekisa kwa Bakgatla Store.

Is this man working?
Yes, he sells at Bakgatla Store.

What does he do?
He is a shopkeeper.

C-5
T: Mosetsana yo o bêrêka kae?
S: 'O thaepa kwa Chinese Embassy.

Where does this girl work?
She types at the Chinese Embassy.

Oh, she is a typist.

NOTES: CYCLE 53
Nouns denoting occupations are formed from verb stems by prefixing the class 1 mo- and ba- and changing the final vowel of the verb stem to -i.

Contraction of the singular prefix mo- takes place with verb stems beginning with b or f, while the consonant l in the final syllable of the verb stem changes to its variant d under the influence of the vowel -i. The l is usually elided in the formation of these nouns from verb stems ending in -aya, while in some cases there is also a change of the penultimate vowel to ə.

Examples not in cycle material:

mo + b/f becomes mm:
mmoni--bôna 'to see' 'seer'
mmopi--bopa 'to mould' 'potter'
mmereki--bêrêka 'to work' 'worker'
mmelegi--bêléga 'carry on' 'babysitter'
back
**CYCLE 56: HAND ME THAT BOX.**

**M-1**

Tsaya lejê le.
Take this stone.

Tsaya lenyena le.
Take this earring.

Tsaya lee le.
Take this egg.

Tsaya lebokosi le.
Take this box.

**M-2**

Mphê lebôkôsê leo.
Hand me that box.

Mphê lenyena leo.
Hand me that earring.

Mphê lee leo.
Hand me that egg.

Mphê lejê leo.
Hand me that stone.

**M-3**

Tsaya mabôkôsê a.
Take these boxes.

Tsaya mae a.
Take these eggs.

Tsaya manyena a.
Take these earrings.

Tsaya majê a.
Take these stones.

**M-4**

Mphê majê ao.
Hand me those stones.

Mphê manyena ao.
Hand me those earrings.

Mphê mae ao.
Hand me those eggs.

Mphê mabôkôsê ao.
Hand me those boxes.

**C-1**

T: Mphê lebôkôsê leo. Ó dira'ng?
S: Kê go fa lebôkôsê le.

**C-2**

T: Jim, o fa Mike lejê leo. Mike, Jim o dira'ng?
Mike: Jim ṣ mpha lejẹ le.

C-3

T: Tsaya lebōkọsẹ le. Ọ dira'ng?

S: Kẹ tsaya lebōkọsẹ leo.
CYCLE 55: I DON'T KNOW HOW TO SPEAK IT WELL.

M-1
A o itse go bala Setswana?
A o itse go bua Setswana?
A o itse go ruta Setswana?
A o itse go kwala Setswana?
Do you know how to read Setswana?
Do you know how to speak Setswana?
Do you know how to teach Setswana?
Do you know how to write Setswana?

M-2
Nyaa, ga ke se itse sentlê.
Nyaa, ga ke se rute sentlê.
Nyaa, ga ke se kwale sentlê.
Nyaa, ga ke se bale sentlê.
Nyaa, ga ke se bue sentlê.
No I don't know it well.
No I don't teach it well.
No I don't write it well.
No I don't read it well.
No I don't speak it well.

C-1
*Motswana: Dumêla, rra.*
*PCV: Dumêla, rra.
(Greetings exchanged)*

*Motswana: O [itse] Setswana sentlê, rra.*

*PCV: Nyaa, ga ke se [itse] sentlê, mme ke a leka.*
No, I don't know it well but I try.

M-3
A o itse mookamedi wa rona?
A o itse Ngaka Smith?
A o itse monna wa me?
A o itse mong wa ntlo e?
Do you know our director?
Do you know Dr. Smith?
Do you know my husband?
Do you know the owner of this house?

M-4
Ee, ke a mo itse.
Yes I know him.
Nyaa, ga ke mo itse.  No, I don't know him.
Ee, ke mo itse thata. Yes, I know him very well.

C-2

Mary: A 8 [rata] [Carol]?
Alan: Ee, ke mo [rata] thata.

NOTES: CYCLE 55

Note in M-4 that the long forms are used (Cf. cycle 30) when no adjunct follows itse.
CYCLE 56: PLEASE HELP US WASH THE DISHES.

M-1

Re thusê go tlhatswa dijana. Please help us wash the dishes.
Re thusê go tlhatswa disparô. Please help us wash the clothes.

C-1

A: Mphô!
Mphô: Mma?
A: Ô dira'ng?
Mphô: Ga ke dire sepe. I'm not doing anything.
A: Re thusê go tlhatswa dijana.

M-2

Nthusê go fetolêla mafoko a kwa Sekgoeng.
Please help me translate these words into English.
Nthusê go fetolêla lefoko le kwa Sekgoeng.
Please help me translate this word into English.

C-2

S: Ke batla go ithuta
Setswana.
Nthusê go fetolêla mafoko a kwa Sekgoeng.
(gives a written list of Setswana words)

T: Go siame.
boamarruri
bobôkô
boloi
bolwetsê
bontlê
boswa
botihale

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Mê-3
Mphê molelô.
Mphê motsoko.
Mphê sesepa.
Mphê metsi.
Re fe molelô.
Re fe motsoko.
Re fe sesepa.
Re fe metsi.

Please give me a match.
Please give me some tobacco.
Please give me some soap.
Please give me some water.
Please give us some fire.
Please give us some tobacco.
Please give us some soap.
Please give us some water.

C-3
A: Re fe metsi.
B: Lo batla go dira'ng ka metsi?
A: Re batla go thelloa.
B: E he, go siame, (gives the water)
A: Re fe sesepa gapê.
B: (gives her soap)
A: Re itumetsae.

Please give us some water.
What do you want to do with water?
We want to wash (something).

Mê-4
Re thusê ka sesepa.
Re thusê ka émêrê.
Re thusê ka lefeêlô.

Please give us some soap.
Please give us a bucket.
Please give us a broom.

C-4 Volunteers versus Director
Volunteers: Dumêla, rra.
Director: Dumêlang. Lo batla'ng?
Volunteers: Re thusê ka sesepa, émêrê le lefeêlô.
Director: Lo batla go dira'ng ka sesepa, émêrê le lefeêlô.
Volunteers: Re batla go seela matlo a rona.

We want to clean house.

Director: E he, go siame.

M-5

Nthusê. Please help me.

Intshwarele. Please excuse me.
CYCLE 57: THE WOMEN WEAR SCARVES IN BOTSWANA.

M-1
Lona lo aparâ'ng mo Amerika?
Lona lo rwala'ng mo Amerika?

M-2
Rona banna, re aparâ dihêmpê.
Rona banna, re aparâ dibaki.
Rona banna, re aparâ marôkgwe.
Rona banna, re aparâ dijase.

M-3
Rona basadi, re aparâ mesese.
Rona basadi, re aparâ dionoroko.
Rona basadi, re aparâ diketê.
Rona basadi, re aparâ dijesi.

M-4
Rona banna, re rwala ditlhako.
Rona banna, re rwala dihutshe.
Rona banna, re rwala dikausu.
Rona banna, re rwala diwachhe.

M-5
Rona basadi, re rwala ditlhako.
Rona basadi, re rwala manyena.
Rona basadi, re rwala dihutshe.
Rona basadi, re rwala dikausu.

What do you wear here in America?
We men wear shirts.
We men wear coats.
We men wear trousers.
We men wear over coats.
We women wear dresses.
We women wear petticoats.
We women wear skirts.
We women wear sweaters.
We men wear shoes.
We men wear hats.
We men wear socks.
We men wear a watch.
We women wear shoes.
We women wear earrings.
We women wear hats.
We women wear stockings.
C-1

A: John o rwala'ng? What does John always wear?
B: o rwala [dikausu le ditlhako].

A: o rwala'ng gapê? What else does he wear?
B: Gapê o rwala hutshe le watshe. He also wears a hat and a watch.

M-6

Banna ga ba apare mesese. Men don't wear dresses.
Basadi ga ba apare di ôbarôlo. Women don't wear overalls.
Banna ga ba rwale manyena. Men don't wear earrings.

C-2

A: O apare'ng? What do you always wear?
B: Ke apare borokgwe. I wear trousers.
A: A o apare mosese? Do you wear dresses?
B: Nyaa, banna ga ba apare mesese. Men don't wear dresses.

NOTES: CYCLE 57

There is a distinction made in Setswana between what is worn on the trunk of the body (apara) and what on the extremities (rwala).
CYCLE 58: HERE IT IS.

M-1

Letswai ke le.
Lefelô ke le.
Lekwalô ke le.

Here is some/the salt.
Here is a broom.
Here is the letter.

M-2

Letswai le kae?
Lefelô le kae?
Lekwalô le kae?

Where is the salt?
Where is the broom?
Where is the letter?

C-1

A: [Lekwalô] le kae?
B: Ke le.

Where is the [letter]?
Here it is.

C-2

A: A o batla [letswai]?
B: Ee, ke batla [letswai].
Le kae?
Or: Ee. Le kae?
A: Ke le.

Do you want [salt]?

M-3

Nama ke e.
Sukiri ke e.
Bôtorô ke e.
Kofi ke e.

Here is some/the meat.
Here is some/the sugar.
Here is some/the butter.
Here is some/the coffee.

M-4

Nama e kae?
Sukiri e kae?

Where is the meat?
Where is the sugar?
Bôtôrô e kae?

Kofi e kae?

Where is the butter?

Where is the coffee?

C-3

A: [Bôtôrô] e kae?
B: Ke e.

C-4

A: Tsaya [nama].
B: E kae?
A: Ke e.

C-5

A: Lo batla go ja eng gompieno?
B: Re batla go ja [nama].
A: A ga lo batle go ja reisi?
B: Re a e rata. E kae?
A: Ke e.

C-6

A: Õ batla'ng?
B: Kê batla [letswai]. Le kae?
B: Tanki. Or: Ke itumetsi.
CYCLE 59: THE THIRD DAY.

M-1

Review counting on the fingers from 1-5 (see cycle 29).

C-1

T: A o itse go bala go ya
go êma ka botlhano?  
Do you know how to count up to five?

S: Ee, kea itse.

T: Go siame, bala!  
Please count.

S: (Using the fingers in Setswana fashion).
   bongwe, bobedi boraro, bonê, botlhano

M-2

Teach counting on the fingers from 6-10

borataro  
six
bosupa  
seven
boeiti  
eight
bonaene  
nine
lesomê  
ten

C-2

T: A o itse go bala go ya go 
êma lesomê?  
Do you know how to count up to ten?

S: Ee, kea itse.

T: Go siame. Bala.

S: (Using the correct fingers).
   bongwe, bobedi, bonaro, bonê, 
   botlhano, borataro, bosupa, 
   boeiti, bonaene, lesomê

M-3

Review the following days of the week (from cycle 29):

Labobedi  
Tuesday 138
Read aloud the following phrases, while your students observe the English meanings. Select only 3 or 4 of the objects from the items in this lesson as too many will confuse the student and slow down the drill. You must have 9 of each item. Lay them in a row and begin M-4.

**Labobedi**
- leetsatsi la bobedi
- lebeñtšele la bobedi
- lekwalo la bobedi

**Laboraro**
- leetsatsi la boraro
- lela la boraro
- lerapō la boraro

**Labonê**
- leetsatsi la bonê
- leje la bonê
- lefeselô la bonê

**Labotlhano**
- leetsatsi la botlhano
- leso la botlhano
- le bôkôse la botlhano

**Tuesday**
the second day
the second shop
the second letter

**Wednesday**
the third day
the third egg
the third bone

**Thursday**
the fourth day
the fourth stone
the fourth broom

**Friday**
the fifth day
the fifth stirring spoon
the fifth box
Now give the following phrases, having your students listen and point to correct objects. After this is successfully carried out, have students give correct Setswana when you point to the object.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response (group, individual)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. lekwalô la bobedi</td>
<td>2nd</td>
</tr>
<tr>
<td>2. lee le boraro</td>
<td>3rd</td>
</tr>
<tr>
<td>3. lebône la bonê</td>
<td>4th</td>
</tr>
<tr>
<td>4. legapu la botlhano</td>
<td>5th</td>
</tr>
<tr>
<td>5. lerapô la boraro</td>
<td>3rd</td>
</tr>
<tr>
<td>6. lenyena la bobedi</td>
<td>2nd</td>
</tr>
<tr>
<td>7. lesekka la botlhano</td>
<td>5th</td>
</tr>
<tr>
<td>8. lefê la bonê</td>
<td>4th</td>
</tr>
<tr>
<td>9. letaatsi la bonê</td>
<td>4th</td>
</tr>
<tr>
<td>10. leswana la bobedi</td>
<td>2nd</td>
</tr>
<tr>
<td>11. lee la boraro</td>
<td>3rd</td>
</tr>
<tr>
<td>12. lefê la botlhano</td>
<td>5th</td>
</tr>
<tr>
<td>13. lebentlele la bonê</td>
<td>4th</td>
</tr>
<tr>
<td>14. lebône la bobedi</td>
<td>2nd</td>
</tr>
<tr>
<td>15. lerapô la boraro</td>
<td>3rd</td>
</tr>
<tr>
<td>16. lenyena la botlhano</td>
<td>5th</td>
</tr>
<tr>
<td>17. lebôkôse la bobedi</td>
<td>2nd</td>
</tr>
<tr>
<td>18. lesekka la boraro</td>
<td>3rd</td>
</tr>
<tr>
<td>19. lepiskops la bonê</td>
<td>4th</td>
</tr>
<tr>
<td>20. lesô la botlhano</td>
<td>5th</td>
</tr>
</tbody>
</table>

M-5

As before with M-4 above:

lekwalô la borataro                      the sixth letter
lekwalô la bosupa                        the seventh letter
lekwalô la bœsithi                      the eighth letter
lekwalô la bonaene                      the ninth letter
The real Setswana words for the numbers '8' bofera bobedi and '9' bofera bongwe are rarely used. Most speakers in fact, use these two English numerals for counting purposes.

The Setswana counting system is fairly complicated, so you will be exposed to it gradually in this course. You will recall from cycle 29 that the English number system is used for telling time and counting money. This takes care of one of the more immediate needs for counting.

The aim in this cycle is to allow you to become familiar with the number stems from 1 to 9 (but not necessarily use them). The counting system is complicated for the learner because of the prefix and stem variations that can occur, as the following example will illustrate.

<table>
<thead>
<tr>
<th>Setswana</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>pedi</td>
<td>two</td>
</tr>
<tr>
<td>motho wa bobedi</td>
<td>the second person (ordinal numbers)</td>
</tr>
<tr>
<td>batho ba babedi</td>
<td>two people (cardinal numbers)</td>
</tr>
</tbody>
</table>

The counting of objects or people (e.g. batho ba babedi, two people) will be taught in a later cycle.

When numbers are used as ordinals (second, third, fourth, etc.), the construction for relating them to the noun is one which is familiar to you by now:
noun + possessive + noun

motho wa bobedi the second person
letsatsi la bobedi the second day

It may seem strange to find that the numbers behave like nouns in this construction. (When used as cardinals, the numbers behave like adjectives). Actually this is not unusual, since the number stems in this case have been made into nouns by the addition of the prefix bo-

bobedi second (lit.: Secondness)
boraro third (lit.: thirdness)
bone fourth (lit.: fourthness)

In earlier cycles (1, 7, 31, 38) you learned that the form of the possessive varies according to the noun that precedes it:

Moruti wa ga Moremi. Moremi's teacher
Tsala ya ga Moremi. Moremi's friend

In counting the Batswana commonly use the hand closed, the little finger is raised for 'two'; these with the middle finger open left hand indicates 'five'. After this necessary, though optional. 'Six' is indicated hand, the remaining fingers being closed; right hand and the index finger, and so on up 'ten'.
CYCLE 60: NOUN CLASS SUMMARY.

All the ordinary Setswana nouns can be divided into seven groups or classes, and each of these is followed by its own form of the possessive.

wa- motho wa bobedi
la- letsatsi la bobedi
sa- selhare sa bobedi
ya- katse ya bobedi
jwa- bosigo jwa bobedi
la-/lwa- lokwâlê lwa bobedi

Only six possessive forms are given above, since two of the groups happen to take the same possessive form (____________ wa bobedi), though elsewhere they behave quite independently.

The grouping of Setswana nouns into seven classes is of consequence for more reasons than just the determination of the form of the possessive. For example, nouns are pluralized by changing the form of the noun prefix, and this varies from class to class:

1. mo.NOUN Motswana ba.NOUN Batswana Motswana, Batswana
la. o.NOUN mma bo.NOUN boma mother, mothers
2. mo.NOUN molamu me.NOUN melamu stick, sticks
3. le.NOUN leoto ma.NOUN maoto foot, feet
4. se.NOUN sejana di.NOUN dijana dish, dishes
5. N. NOUN nku di.NOUN dikwâ letter/book, letters/books
6. lo.NOUN lokwâlê di.NOUN dikwâlê
7. bo.NOUN bosigo ma.NOUN masigo night, nights

As you can see from the above, each of the noun classes has a set of prefixes which are added to the stem, one to indicate the singular, and the other to indicate the plural. In some cases the prefix form of one class is the same as that of another (cf. class 1 motho and class 2 motse).

We write the prefix for the class 5 singular as "n", which suggests two of the important characteristics of this class.

a. When the rest of the word has only one syllable, the prefix is a nasal, and the sound of it varies according to the consonant which immediately follows it:

mphô gift (n=m before p, ph, m)
nthô sore  
(n=m before t, th, n)

nkô sheep  
(n=m before k, kh)

b. This nasal prefix ("N") is dropped from almost all noun stems of two or more syllables:

thutô lesson
pitse horse
kgosi chief
baki jacket

There are, however, a few stems having two or more syllables which retain this nasal prefix:

nnete truth

The following examples (from cycles you've already studied) demonstrate some additional ways in which the noun classes affect other parts of the sentence.

Leina la gago ke mang? Cycle 1
Tichêre ya gago ke mang? Cycle 7

Selô se ke eng? Cycle 27
Dîlô tse ke eng?

Ke sesepa sa ga John. Cycle 31
Ke lekwalô la ga John.

Sesepa se/se
Lenyema le/leo Cycle 33

Lesô le mwa bojalwa. Cycle 35
Sefofu se mwa bojalwa.
Monna o mwa bojalwa.

Letswai le kae? Where is the salt? Cycle 58
Sukiri e kae?
Mookamedi o kae?
Baokamedi ba kae?

At this point in your studies don't make a special effort to "memorize" these noun classes with their various prefixes: you will have ample opportunity to do this later (see cycle 76). For now it is sufficient that you understand that the variations in forms (such as the possessives) which you are encountering are due to the grouping of nouns into classes, and that there is a limit to these variations (they don't go on without end!)
By now you’ve had considerable practice in using several forms of the possessive. The full set is given below for your information. You need not memorize them now (unless you feel compelled to do so!); they will be practiced in later cycles.

### Possessive Construction

noun + possessive + noun

1. mo.NOUN wa--- ba.NOUN ba---
   morwa wa bobedi
   barwa ba bobedi

2. mo.NOUN wa--- me.NOUN ya---
   mogokgo wa bobedi
   magokgo ya bobedi

3. le.NOUN ia--- ma.NOUN a---
   lesole la bobedi
   masole a bobedi

4. se.NOUN se--- di.NOUN tsu---
   sebui sa bobedi
   dibui tsu bobedi

5. N.NOUN ya---
   ngaka ya bobedi
   dingaka tsu bobedi

6. lo.NOUN la/la---
   lokwalô la wa bobedi
   dikwalô tsu bobedi

7. bo.NOUN jwa---
   bojalwa jwa bobedi
   majalwa tsu bobedi

### Exercise 1

Practice converting singular nouns into their equivalent plural. Use additional nouns from previous lessons.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class 1</td>
<td>motswana</td>
</tr>
<tr>
<td></td>
<td>mosadi</td>
</tr>
<tr>
<td></td>
<td>monna</td>
</tr>
<tr>
<td>Class 4</td>
<td>sejana</td>
</tr>
<tr>
<td></td>
<td>setlhare</td>
</tr>
<tr>
<td></td>
<td>setilô</td>
</tr>
<tr>
<td>Class 5</td>
<td>nkù</td>
</tr>
<tr>
<td></td>
<td>ntša</td>
</tr>
<tr>
<td></td>
<td>nnêšê</td>
</tr>
<tr>
<td></td>
<td>pitse</td>
</tr>
<tr>
<td></td>
<td>kgomo</td>
</tr>
</tbody>
</table>

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Do E-1 with the singular nouns given in random order rather than according to class.

**Teacher**       **Response**

molamu         melamu
mosadi         basadi
sejana          dijana
monna          banna
pitse           dipitse
etc.            etc.

Practice converting plural nouns into their equivalent singulars, first by classes (as in E-1), then in random order (as in E-2).
CYCLE 61: THEY'RE ALL GONE.

M-1
Ke kopa madi. I'm asking for money.
Ke kopa metsi. I'm asking for water.
Ke kopa mafura. I'm asking for oil.

M-2
Ga a yô. There isn't any. (It's all gone.)

C-1
Motswana child: Ke kopa madi, rra.
PCV: Ga a yô. I don't have any.

M-3
Ke kopa diswitshi. I'm asking for candy.
Ke kopa dinamune. I'm asking for oranges.
Ke kopa dimphô. I'm asking for presents.

M-4
Ga di yô. There aren't any. (They're all gone)

M-5
Ke kopa tiki. I'm asking for a 2 1/2 piece.
Ke kopa jesî. I'm asking for a sweater.
Ke kopa sukiri. I'm asking for sugar.

M-6
Ga e yô.

C-2
Small child: Ke kopa tiki, rra.
PCV: Ga e yô.
Child: Mme o na le madi. 
Ke a a utlwa mo 
kwatlheng ya gagô.

PCV: O nkopa 'tiki' e seng 
madi. Ruri ga ke na 
'tiki'.

But you have money. I hear 
it in your pocket.

You asked me for a 'tickey' 
not for 'money'. Really I 
don't have a 'tickey'.

Motswana girl: Ke batla tirô, mma.

PCV: Ga e yo, mma.

M-7
Mothe ga a/yô. 
Sesepa ga se/yô. 
Letswai ga le/yô. 
Lokwalô ga lo/yô. 
Molelô ga o/yô. 
Bojalwa ga bo/yô.

There isn't any person (here). 
There isn't any soap (here). 
There isn't any salt (here). 
There isn't any book (here). 
There isn't any match (here). 
There isn't any beer (here).

C-4
Mosetsana: Ke kopa mmêreêkô, rra.

PCV: Ga o yo, mma.

C-5
Visitor: Ramoutsa Secondary School 
se kae?

Molete: Ga se yo, rra.

Where is the Ramoutsa 
Secondary School?

There isn't one.

C-6
A: Sesepa sa ga Bill se kae?

Where is Bill's soap?

B: Ga se yo.

It's not here.

A: Se kae?

Where is it?

B: Ga ke itse.
C-7

Child: Diilekêre, mpha diilekêre.

Volunteer: Ga diyô!

Child: Di teng, kea itse. Mpha diilekêre.

Volunteer: Ga diyô ruri.

There is, I know.
Give me some candy.
There isn't any, truly.

C-8

Child: Ke kopa [namune], rra. mpha [namune].

Volunteer: O batla'ng?

Child: Ke kopa [Namune], rra. Ga ke na [namune].

Volunteer: Ga ke na [namune].

Or: Ga [e] yô.


Volunteer: Ke romilwe.

What do you want?
I am asking for an orange, sir.
They're not mine. (lit.: I've been sent (to buy them)).

NOTES: CYCLE 61

Yô of Ga se yô, etc. is sometimes written without the y: Ga se ô.
CYCLE 62: I LIVE ALONE.

M-1

Draw 6 houses [like so ] on the blackboard. Number them. Point to each as you teach the following. Give it first as a monologue.

#1 (Selô) se ke ntilo ya me. Ke nna fa. Ke nna ke le nosi.
This is my house. I live here. I live alone. (all by myself)

#2 Se ke ntilo ya gagô. ô nna o le nosi.
This is your house. You live alone.

#3 Se ke ntilo ya gagwê. ô nna a le nosi.
This is his house. He lives alone.

#4 Se ke ntilo ya rona. Re nna re le nosi.
This is our house. We live alone (all by ourselves)

#5 Se ke ntilo ya lona. Lo nna lo le nosi.
This is your house. You all live alone.

#6 Se ke ntilo ya bonê. Ba nna ba le nosi.
This is their house. They live alone.

M-2

(Using one of the houses, relabel it Bill and John) Then teach the following:

John le Bill ba nna mmôgô. John and Bill live together.


Ba ja mmôgô. Ba leba TV mmôgô. They eat together. They watch TV together.

Ba ya tirong mmôgô. They go to work together.

Ba bereka mmôgô mo ofising ya pôsô. They work together at the post office.

Ke ditsala tsa boammaruri. They are true friends.

C-1

A: Dumêla Mary.

B: Dumêla John.

A: O nna kae jaanong?

B: Ke nna fa.
A: O mana le mang?
B: Ke mana ke le nosi.

C-2
A: O batla mang, mana?
B: Ke batla Tefo le Pulé. Ba kae?
A: Ba kwa mmetšheng. They are at the soccer match.
B: A ba mana mmôgô?
A: Ee, ntlo ya bonê ke e, No. 4.
B: Ke itumetse, rra.

NOTES: CYCLE 62

Ke le nosi, o le nosi, etc. have two sets of variant forms: 1) Ke nnosi, o nnosi, etc., and 2) Ke le esi, o le esi, etc.
CYCLE 63: CATHY ALWAYS WEARS EARRINGS.

M-1
Review cycle 57
John o rwele hushe gompieno. John is wearing a hat today.
John o rwele ditlhako gompieno. John is wearing shoes today.
John o rwele dikausu gompieno. John is wearing stockings today.
John o rwele watshe gompieno. John is wearing a watch today.

M-2
Cathy o rwala tuku malatsi otlhe. Cathy always wears a scarf.
Cathy o rwala manyena malatsi otlhe. Cathy always wears earrings.
Cathy o rwala lesêka malatsi otlhe. Cathy always wears a bracelet.
Cathy o rwala dikausu malatsi otlhe. Cathy always wears stockings.

M-3
John ga a apara jeresi gompieno. John isn't wearing a sweater today.
John ga a apara jase gompieno. John isn't wearing an overcoat today.
John ga a apara baki gompieno. John isn't wearing a jacket today.
John ga a apara hêmpê gompieno. John isn't wearing a shirt today.

M-4
Cathy ga a apare dijale. Cathy doesn't wear shawls.
Cathy ga a apare dikobô. Cathy doesn't wear blankets.
Cathy ga a apare dibaki. Cathy doesn't wear jackets.
Cathy ga a apare dijeresi. Cathy doesn't wear sweaters.
A: Susan o rwele'ng?  
B: O rwele [manyena].

A: A [John] o rwele manyena?  
B: Nyaa, ga a rwala manyena.  
Banna ga ba rwala manyena.  

C-1

A: Susan o rwele'ng?  
B: O rwele [manyena].

A: A [John] o rwele manyena?  
B: Nyaa, ga a rwala manyena.  
Banna ga ba rwala manyena.  

C-2

A: Susan o apere'ng?  
B: O apere [bolause].

A: A o apere [jesi] gapê?  
B: Nyaa ga a apara [jesi].

NOTES: CYCLE 63

There is a group of Setswana verbs which require the use of the 
perfective tense to be equivalent in meaning to the English present. 
(A partial list of these verbs follow.)

The semantic content of verbs which comprise this group usually 
indicates actions which can continue for only a limited period of 
time before attaining completion, whereupon some type of mental or 
physical state results. Thus we have apara  (to put on) which in the 
perfect tense apere comes to mean 'wear'--lit. 'have put on'. 
When used in the present tense these verbs indicate habitual 
action.

apara, apere (dress, wear, put on upper clothes)
didimala, didimetse (become quiet or silent)
nna, ntse (sit, enter the sitting position)
óma, eme (stand, rise, enter the standing position)
gakala, gaketse (become excited or indignant)
galefa, galefile (become angry)
kgora, kgotshe (become full or satisfied with food)
khubama, khubame (kneel, enter the kneeling position)
kôloôba, kolobile (become wet)
lapa, lapile (become tired)
latlēga, latlhegile
nôna, nonê
kgalēga, kgalegile
ôma, omile
ônala, onetse
palama, palame
phatlalala, phatlaletse
rapâma, rapâme
rôbala, rôbetse
rôbôga, robegile
rwaâla, rwele
siama, siame
tlala, tletse
tlhalefa, tlhalefile
tlwaêla, tlwaetse
tshwarâ, tshwere
tsofala, tsofetse
tswâla, tswêle
tswâla, tswêtsê
swâ, sule
timêla, timetse

(become lost)
(become fat)
(become thirsty)
(become dry, dry out)
(become worn out, wear out)
(mount, climb, enter the mounted position)
(scatter, disperse, become scattered)
(lie down, enter the lying position)
(sleep, go to sleep, enter the sleeping position)
(break, get broken)
(pot on extremities; carry on head)
(become righteous, good, straight)
(become full)
(become wise, clever)
(become accustomed)
(grasp, seize catch, hold)
(become old, age)
(pot on underwear)
(close door)
(die)
(stray, get lost)
CYCLE 64: HOW IS THE FOOD?

M-1
Di softly do monate.
Di softly do chipi.
Di softly do turu.
Di softly do siame.

M-2
Di softly do ntse jang?

C-1
A: Žu na'ng?
B: Kë nwa legapu. I'm eating a watermelon.
A: Le ntse jang?
B: Le [monate].

C-2
A: Žu ja'ng?
B: Kë ja [nama].
A: E ntse jang?
B: E monate.

C-3
Motswana: Ee, [reisi] e [turu].
PCV: A [nama] e [turu]?
Motswana: Nyaa, [nama] ga e [turu]. E [chipi].
C-4
A: A δ ja [reisi]?
B: Ee, kë ja [reisi].
A: Ke bokae?
B: E turu.

C-5
A: [Nama] e kae?
B: Ke e.
A: E ntse jang?
B: E monate.

C-6
PCV1: Dikeledi o ntse jang?
PCV2: O siame thats.

NOTES: CYCLE 64

Note on use of siame--ready/nice.
monate--tasty/nice.

When using 'nice' to describe people, keep in mind that siame
means 'ready' (of food), 'nice' (of people) and monate means 'tasty'.

Notice in C-1 that the Botswana 'drink' watermelon.
CYCLE 65: WHEN IS JOHN GOING TO TOWN?

M-1
σ ya Lobatsê leng?
σ ya tirong leng?

When is he/she going to Lobatse?
When is he/she going to work?

M-2
σ ya Lobatsê ka 8:00.
σ ya Lobatsê ka 1:00.
σ ya Lobatsê ka Sotaga.
σ ya Lobatsê ka Sateretaga.
σ ya Lobatsê malatsi otlhe.
σ ya Lobatsê ka mosô.

He's going to Lobatse at 8 o'clock.
He's going to Lobatse at 1 o'clock.
He's going to Lobatse on Sunday.
He's going to Lobatse on Saturday.
He goes to Lobatse every day.
He's going to Lobatse tomorrow.

C-1
A: [John] σ ya Lobatsê leng?
B: σ ya [ka 8:00].

M-2
Re ja leng?
Re palama leng?
Re rôbala leng?
Re tsoga leng?
Re ya sekolong leng?
Re ya kerekeng leng?

When (on what schedule/at what time) do we eat?
When do we ride?
When do we go to bed?
When do we get up?
When do we go to school?
When do we go to church?

C-2
A: Re ja leng?
B: Re ja ka 7:00, ka 12:00, le ka 6:00.

When do we eat?
We eat at 7:00, 12:00, and 6:00.
C-3
A: Re rôbala leng?
B: Ka 10:00.
A: Re tsoga leng?
B: Ka 6:00.
A: Re ya go palama leng?
B: Jaanong jaana. A re yeng.

When do we go to bed?
At 10:00.
When do we get up?
At 6:00.
When do we ride?
Right now. Let's (pl.) go.

C-4
A: Ó ya leng kerekeng?
B: Ka Sôntaga.

When do you go to church?
On Sundays.

C-5
A: Ó ya leng sekolong?
B: Kå ya sekolong ka Mantaga, Laboraro, le Labotlhano.

When do you go to school?
I go to school on Mondays, Wednesdays, and Fridays.

C-6
A: Ó ithuta Setswana leng?
B: Malatsi otlhe.

When do you study Setswana?
Every day.

M-4
Sekolo se tsêna leng?
When does school begin?
Kêrekê e tsêna leng?
When does church begin?

C-7
A: Sekolo se tsêna leng?
B: Ka 8:00.

When does school begin?

M-5
Bese e tsamaya leng?
When is the bus leaving?
**Sefofane se tsamaya leng?**  When is the plane leaving?

**Dineô o tsamaya leng?**  When is Dineo leaving?

---

### C-8

**A:** ô tsamaya leng?

**B:** Kê tsamaya ka mosô.  I'm going tomorrow.

**A:** ô tsamaya ka'ng?

**B:** Ka bese.  How are you going?

**A:** E tsamaya leng?

**B:** Ka 8:00.  By bus.

---

### M-6

**Moagi ô tla leng?**  When is Moagi coming?

**Moagi ô tla ka'ng?**  How is Moagi coming?

**Moagi ô tla le mang?**  With whom is Moagi coming?

---

### C-9

**A:** Moagi ô tla leng?

**B:** ô tla ka mosô.

**A:** ô tla ka'ng?

**B:** Ka pitse.

**A:** ô tla le mang?

**B:** Ga ke itse, fela ke bôna gore ga a tle le opê. I don't know, but I think that he's not coming with anybody.
**CYCLE 66: THE PEN IS ON THE TABLE.**

**M-1**
Fênê e fa godimo ga tafole.
Fênê e fa pele ga tafole.
Fênê e fa moragô ga tafole.
Fênê e fa gare ga tafole.

The pen is over/above the table.
The pen is in front of the table.
The pen is behind/in back of the table.
The pen is in the middle of the table.

**C-1**
T: Fênê e kae?

**M-2**
Fênê e gaufe le tafole.
Fênê e kgakala le tafole.

The pen is near the table.
The pen is far from the table.

**M-3**
Fênê e ka fa njeng ga tafole.
Fênê e ka fa tla se ga tafole.
Fênê e ka fa molemeng ga tafole.

The pen is to the right of the table.
The pen is underneath the table.
The pen is to the left of the table.

**M-4**
Fênê e fa ntlheng ya tafole.
Fênê e fa khoneng ya tafole.
Fênê e fa (le) thakoreng la tafole.

The pen is on the edge of the table.
The pen is on the corner of the table.
The pen is at the side of the table.

**M-5**
Fênê e mo tafo leng.
Fênê e fa gare ga ditafole.
Fênê e mo teng ga tafole.

The pen is on (top of) the table.
The pen is between the tables.
The pen is inside the table.
John is in the river.
John is at the river.
John is near the river.
CYCLE 67: THEY LOVE EACH OTHER VERY MUCH.

M-1

Ed o rata Marsha. Marsha o rata Ed. Ba ratana.

Lulu o leba Mark. Mark o leba Lulu. Ba lebana.

Jim o roga letagwa. Letagwa le roga Jim. Ba rogana.

Lulu is looking at Mark. Mark is looking at Lulu. They are looking at each other.

Ed loves Marsha. Marsha loves Ed. They love each other.


Jim is swearing at the drunkard. The drunkard is swearing at Jim. They are swearing at each other.


The dog is biting Charles. Charles is biting the dog. They are biting each other.

Those two boys are always fighting with each other.

They never agree with each other about anything.

I think that they don't like each other.

M-2

Sally le mmaagwê ba tshwana thata.

Sally and her mother look exactly alike.

Sally le mmaagwê ba ya go kôpana ka Labone.

Sally and her mother are going to meet (each other) on Thursday.

C-2

PCV: A se ke nku kama podi? Ga ke itse sentšê.

Motswana: Ke podi.

PCV: Ao, di a tshwana.

Is this a sheep or a goat? I can't tell.

It's a goat.

Oh. They look alike.
A: A o batla go nwa kofi kana tee?
Would you like coffee or tea?
B: Go tshwana fela.
It doesn't matter. (one's the same as the other)

NOTES: CYCLE 67

The form known as the 'reciprocal' has the suffix -ana and indicates that the action signified by the simple stem is carried out mutually by the two parties involved. It expresses the equivalent of the English 'each other' or 'one another'.

Some reciprocal forms do not have any corresponding simple forms: tshwana (resemble), kôpana (meet), tîhakana (mix with each other), lekana, (be equal).
To the instructor: Introduce the use of "tlaa" to indicate future actions by means of the following demonstration:

T: Ke tlaa bula lebati.
(Then opens the door saying)
Ke bula lebati.
Ke tlaa tswala lebati.
(Then closes the door, saying)
Ke tswala lebati.

Repeat the same series of actions and statements using a letter (lekwa10) and a purse (kgetsana).

M-1
Ke tlaa bula lebati. I'm going to open the door.
Ke tlaa bula lekwa10. I'm going to open the letter.
Ke tlaa bula kgetsana. I'm going to open the purse.

M-2
To the instructor: Give the sentences in the left-hand column, and have the students respond with the sentences in the right-hand column.

Ke bula lebati. Ke tlaa bula lebati.
Ke bula kgetsana. Ke tlaa bula kgetsana.
Ke tswala lebati. Ke tlaa tswala lebati.
Ke tswala kgetsana. Ke tlaa tswala kgetsana.

C-1
S: (as a monologue, performing the appropriate actions)
Ke tlaa bula [lebati]. Ke bula [lebati].
Ke tlaa tswala [lebati]. Ke tswala [lebati].
A o tlaa apaya reisi ka mosô?  Are you going to cook rice tomorrow?
A o tlaa phîmola ka mosô?  Are you going to dust tomorrow?

C-2
A: A o tlaa [apaya reisi] ka mosô?
B: Ee, ke tlaa [apaya reisi] ka mosô?

C-3
A: O tlaa dira eng ka mosô?
B: Ke tlaa [ ] ka mosô.
    Or: Ga ke itse.

M-4
Ke tlaa palama pitse.  I'll ride a horse.
Ke tlaa rèka pitse.  I'll buy a horse.
Ke tlaa bolaya pitse.  I'll shoot the horse.

C-4
A: Ke batla go palama pitse.
B: A o na le pitse?
A: Nyaa, ga ke na pitse.
B: Jaanong o tlaa palama pitse ya ga mang?
   Then whose horse will you ride?
A: Ke tlaa rèka pitse.
B: Wena, ga o na madi.
   You, you don't have any money.
A: Ke na le madi.
   I have money.
   Kea bêrêka. Ga o itse?
   I'm working. Don't you know?
B: E he. Go siame.

NOTES: CYCLE 68
Some people say setswalô instead of lebati for 'door'.
The word indicating future tense is sometimes spelled tla and sometimes tlaa.
CYCLE 69: A MOTSWANA WOMAN.

Use a picture for the following:

Mo re bôna mosadi wa motswana.
Ke Mokgatla.
O kwê ntle
Mosadi o belege ngwana.
O mmêlege ka thari.
O rwele tukwi le manyena.
Ngwana o rwele kapî.

Here we see a motswana woman.
She is a member of the Kgatla tribe.
She is outside.
The woman is carrying a child.
She has tied her with a sling.
She is wearing a head-scarf and earrings.
The baby is wearing a bonnet.

Q-1
T: O bôna mäng?
S: Ga ke mo itse, mmê ke bôna
gore ke mosadi wa Motswana.

Who do you see?
I don't know her, but I see that
she is a Motswana woman.

Q-2
T: O dirâ'ng?
S: O a tsamaya.

What is she doing?
She is walking.

Q-3
T: O apere'ng?
S: O apere mosese.

What is she wearing?
She's wearing a dress.

Q-4
T: Mosadi o belege'ng?
S: O belege ngwana.

What is the woman carrying?
She's carrying a child.

Q-5
T: O mmêlege ka'ng?
S: O mmêlege ka thari.
Or: Ka thari.

With what has she tied him?
She has tied him with a sling.
With a sling.
Q-6
T: O rwele'ng?
S: O rwele tukwi.

Q-7
T: A o rwele digalase?
S: Nyaa, ga a rwala digalase.

Q-8
T: O bôna'ng fa?
S: [ ]

Q-9
T: O apere'ng?
S: O apere mose se.
**CYCLE 70: I DON'T KNOW HIM.**

**M-1**

A o itse Grace?
A o thusa Mary?
A o ruta Ngaka?

Do you know Grace?
Are you helping Mary?
Are you teaching Ngaka?

**M-2**

Ee, ke a mo itse.
Ee, ke a mo thusa.
Ee, ke a mo ruta.

Yes, I know her.
Yes, I'm helping her.
Yes, I'm teaching him.

**C-1**

A: A o itse Grace?
B: Ee, ke a mo itse.
   Or: Nyaa, ga ke mo itse.  No, I don't know her.

**C-2**

A: A o a mo itse?
B: Mang?
   Or: Ke itse mang?
A: Ngaka?
B: Ee, ke a mo itse.
   Or: Nyaa ga ke mo itse.

**M-3**

Mo fê setilô.
Mo fê buka.
Mo fê jesi.
Mo adimê pêné.
Mo adimê madi.
Mo adimê jase.

Give him a chair.
Give him a book.
Give him a sweater.
Lend him a pen.
Lend him a money.
Lend him an overcoat.
Mo rutê Sekgoa.
Teach her English.
Mo rutê Seburu.
Teach her Afrikaans.
Mo rutê Sefora.
Teach her French.

C-3

T: John, Susan o batla go nna.  
    Mo fe se tilô.

John: Go siame ke se.  
      Okay. Here it is.

C-4

T: John, Susan o batla go kwala.  
    Mo adimê penê.

S: Ga ke na penê.

C-5

T: Susan, Bill o tshwerwe ke tlala.  
    Mo fe dijô.

S: Dijô ga di yô.  
    There's no food.

C-6

A: John o batla go palama.  
    A o tlô mo adima pitse ya gago?

B: Ee, ke tla mo adima pitse ya me.

M-4

Se mo fe.  
Give it to him (se).
E mo fe.  
Give it to him (e).
Le mo fe.  
Give it to him (le).

M-5

Ke se mo fa.  
I am giving it to him (se).
Ke e mo fa.  
I am giving it to him (e).
Ke le mo fa.  
I am giving it to him (le).
T: Mike, Susan ɗ'batla go nna faatshe. No fe setilô. Jaanong o dira'ng?

Mike: Ke a se mo fa.

Mike, Susan wants to sit down. Give her a chair. Now, what are you doing?

I'm giving it to her.
**CYCLE 71: A PCV MEETS A MOTSWANA IN GABERONE.**

Volunteer: Dumèla rra.

Motswana: Dumèla, rra.

Volunteer: O tsogile jang?

Motswana: Ke tsogile sentlè, wëna o tsogile jang?

Volunteer: Ke tsogile sentlè.

Motswana: O tswa kae?

Volunteer: Ke tswa Lobatsè.

Motswana: E he. Jaanong, o ya kae?

Volunteer: Ke ya Mochudi.

Motswana: E he. O bërêka kwa Lobatsè?

Volunteer: Nyaa ga ke bereke teng.

Motswana: O bërêka kae?

Volunteer: Ke bërêka kwa Mahalapyè.

Motswana: Kea bôna. Leina la gago ke mang?

Volunteer: Leina la me ke [John].

Or: Ke [John].

Ke lepiskops la Amerika.

Motswana: Ao! O lepiskops la Amerika?

Volunteer: Ee.

Motswana: Kea bôna. Jaanong o ithutile Setswana kae?

Volunteer: Ke se ithutile kwa Amerika, mme ga ke se itse sentlè.

Ke batla go se ithuta sentlè.

Motswana: O tla se itse thatà.

Volunteer: Wëna, o mang, rra?

Motswana: Leina la me ke [Tau].

Volunteer: O nna kae?

Motswana: Ke nna kwa Tlokweng.

Volunteer: O bërêka kae?

I see. Where did you study Setswana? (lit.: Where have you studied Setswanna?)

I studied it in America, oh, I don't know it well. I want to learn it well.

Then you will know it very much.

Then you, who are you, sir?

Where do you live?

I live in Tlokweng.
Volunteer: E he. O dira'ng?

Motswana: Ke bêrêka gônê mo.

Volunteer: Oh. What do you do?

Motswana: Ke bêrêka kwa posong.

Volunteer: Jaanong o ya kae?

Motswana: I work right there; I work at the post office.

Volunteer: Now where are you going?

Motswana: Ke ya Serowell.

Volunteer: E he.

Motswana: A o rata Botswana?

Volunteer: Ee, ke a go rata felâ go tsididi.

Motswana: Do you like it here in Botswana?

Volunteer: Yes, I like it; only it is cold.

Motswana: Be. A o utlwa gore go tsididi gompieno?

Volunteer: Yes. Do you feel that it is cold today (this very day)?

Motswana: Ee.

Volunteer: Do you like it here in Botswana?


Volunteer: Okay. I think that I'll see you again.

Motswana: Ke a itumêla. Tsamaya sentiê.

Volunteer: Ke a itumêla. Tsamaya sentiê.

M-1

O ithutile Setswana kae? Where did you learn Setswana?

O rutile Setswana kae? Where did you teach Setswana?

M-2

Ke se ithutile kwa Amerika. I learned it in America.

Ke se rutile kwa Amerika. I taught it in America.

C-1

A: O [ithutile] Setswana kae?

B: Ke se [ithutile] kwa Amerika.

M-3

O agile kwa Lobatse. He lives in Lobatse.
O ile kwa Lobatsê. He has gone to Lobatse. (lit.: He has built(a house) at Lobatse.)

O rekile kwa Lobatsê. He went shopping in Lobatse.

**C-2**

A: O agile kae? Where do you live?
B: Ke agile kwa Lobatsê. I live in Lobatse.

**M-6**

O ile kwa sepêtleleng. She's gone to the hospital.
O ile kwa toropong. She's gone to town.
O ile kwa baeskopong. She's gone to the movies.
O ile kwa ofising. She's gone to the office.

**C-3**

T: [Susan] ô kae? When did she go?
ô a iwala.
T: ô ile leng?
S: Maabane.

**C-4**

T: Ed ô kae? He isn't here.
S: Ga a yô.
ô ile kae?
S: ô ile toropong.

**NOTES: CYCLE 71**

The perfect tense signifies that an action has been carried out or completed in past time. It often has very much the same connotation as the past tense. The difference in meaning and function will be discussed later when the past tense forms are introduced. The marker of the perfect tense is usually -ile, which is attached to the end of the verb stem after the dropping of its final -a. It is usually translated by English 'has/have _______en'. E.G. 'break' rôbêga, 'has broken', rôbegile.
TO THE STORE TO BUY A SHIRT.

M-1

What are you going to the store to buy?

What are you going to the cafe to buy?

What are you going to the drug store to buy?

M-2

I'm going to the store to buy flour.

I'm going to the store to buy tobacco-cigarettes.

I'm going to the drug store to buy pills.

C-1

A: What are you going to the store to buy?

B: I'm going to the store to buy flour.

M-3

What are you going to do at the post office? (You are going to the post office to do what?)

What are you going to do at the drug store?

M-4

I need stamps.

I need cigarettes.

I need pills.
A: O ya go dira'ng kwa posong?
B: Ke ya go tsaya lekalô. 

A and B: Greeting exchange.
A: O ya kae?
B: Lebentleleng.
A: O ya go dira'ng?
B: Ke tlhôka [hêmpê].
   Ke ya go e rêka teng. I need a shirt. I'm going there to buy one.

A: A o itse [John]?
B: Ee.
A: O ya Botswana.
B: Ao! O ya Botswana. O ya go dira'ng?
A: O ya go aga teng.
B: O tsamaya leng?
A: Ka Mantaga.

Really? He's going to Botswana. What is he going (there) to do?
He's going to build (things) there.
Oh. When is he going?

A: O ya go dira'ng kwa lebentleleng?
B: Ke ya go rêka motsoko.
A: 0 tla rêka [hêmpê] leng?  
B: Ke tla rêka [hêmpê] ka mosô.  

Who will you buy a [shirt]?  
I'll buy a [shirt] tomorrow.

NOTES: CYCLE 72

ya go 'go to', like in English, is an alternate form of the future tense. It is 'future' in meaning but 'present' in form (i.e. it contains no tlaa).
CYCLE 73: WHAT KIND OF SOAP DO YOU WANT?

M-1

Ke phôlôgôlô ya mofuta ofe?  What kind of animal is it?
Ke sesepa sa mofuta ofe?  What kind/brand of soap is it?
mmêrêkô wa  What kind of work is it?
tirô ya

M-2

Ke batla tirô ya ofisi.  I want office work.
Ke batla tirô ya jarata.  I want yard work.
Ke batla tirô ya ntlo.  I want house work.
Ke batla tirô ya khithini.  I want kitchen work.

C-1

PCV: Ke phôlôgôlô ya mofuta ofe e?  What kind of animal is this?
Motswana: Ke nkû.  It's a sheep.
PCV: Wa tšameka! Kene ke re ke podi.  No kidding! I thought it was a goat.

C-2

A: Keledi o kae?  Where is Keledi?
B: O a bêrêka.  She's working.
A: Ga o tšameke. O bone tirô? O bêrêka kae?  No kidding. She has a job? Where does she work?
B: Kwa Gaborone.  In Gaborone.
A: Ke tirô ya mofuta ofe?  What kind of work is it?
B: O dira tirô ya kitshene.  Kitchen work.

M-3

O batla molêlo wa mofuta ofe?  What kind of matches do you want?
wa dikgong kana wa pampiri?  wooden or paper?
O batla setile sa mofuta ofe? sa legong kana sa tshipi?
What kind of chair do you want? wood or metal?

O batla shopo ya mofuta ofe? Khemisti kana lebentlêle?
What kind of shop do you want? drug store or general store?

C-3

A: Ke batla go tlihatwa.
Sesepa se kae?

B: Ga se yo. Botsa Susan,
ona naso.

A: Ke sa mofuta ofe?
Sunlight kana Surf?

B: Ke bona gore ke Sunlight.

A: Tanki. Ke tla ya go se kopa.

C-4

A: John o tsile go batla molemo
molemo wa mofuta ofe?

B: Molemo wa sehuba.

What kind of medicine has John come for?
Cough medici.
**CYCLE 74: IS THERE ANY SOAP THERE?**

**M-1**

A sesepa se teng?  
Is there any soap there?

A maši a teng?  
Is there any milk there?

A logong lo teng?  
Is there any wood there?

A diswitshi di teng?  
Is there any candy there?

A molênô o teng?  
Are there any matches there?

A bojalwa bo teng?  
Is there any beer there?

**M-2**

Nnya, mme ke ya go se rêka.  
No, but I'll go buy some.

Nnya, mme ke ya go a rêka.  
No, but I'll go buy some.

Nnya, mme ke ya go o rêka.  
No, but I'll go buy some.

Nnya, mme ke ya go di rêka.  
No, but I'll go buy some.

Nnya, mme ke ya go o rêka.  
No, but I'll go buy some.

Nnya, mme ke ya go bo rêka.  
No, but I'll go buy some.

**C-1**

A: A letswai le teng?  
Is there some salt?

B: Nyaq ma le yo, mme ke tla ya go le rêka.  
No there isn't any, but I'll go buy some.

A: Leng?  
When?

B: Jaanong jaana.  
Right away.

**C-2**

Nëô: O apaya'ng?  
When will you buy it.

Mma Nëô: Ke apaya reisi.  
I'll buy it right away.

A letswai le teng?  
When will you buy it.

Nëô: Ga le yo, mme ke tla le rêka.  
I'll buy it right away.

Mma Nëô: O tla le rêka leng?  
When will you buy it.

Nëô: Ke ya go le rêka jaanong jaana.  
I'll buy it right away.
M-3
Ee, ke se.
Ee, ke a.
Ee, ke lo.
Ee, ke tse.
Ee, ke o.
Ee, ke bo.
Yes, here it is.
Yes, here it is.
Yes, here it is.
Yes, here it is.
Yes, here it is.
Yes, here it is.

C-3
A: A sesepa se teng,
   Molefi?
B: Mya ma, ga se yô.
A: 'o tla se réka?
B: ho, ya go se réka
   (aana)
   Or: Ke tla se réka ka mosô.

A: Tsîsa setêmê, Molefi.
B: Ga ke se bone
A: Setêmê se teng mo tafoleng.
B: E he. Ke se. Ke a se bona.

Is there any soap, Molefi?
No ma'am, there isn't any.
Will you buy some?

Bring a stamp, Molefi.
I don't see any.
There is a stamp on the table.
Oh, I see it. Here it is.
It’s 11:30 in the morning; lunch time at school. The children are hungry. These women are cooking food. They are cooking milk, water, egg powder, mealie meal, and oil. Here we see women stirring the pots with big spoons. On the ground behind the women there are tins of oil. Behind them there are shade trees.

Q-1

T: Basadi ba, ba dira eng?
S: Ba fuduwa dipitsa. What are these women doing?

They are stirring the pots.

Q-2

T: Go na le eng fa moragô ga bonê?
S: Go na le dithini tsa mafura. What’s behind them?

There are oil tins.

Q-3

T: Ba apaya eng?
S: Ba apaya mashi, bupe ba mae, phaletshe le mafura. What are they cooking?

They are cooking milk, oil, mealie meal, and egg powder.

Q-4

T: Fa moragô ga bonê go na le eng?
S: Go na le dithhare tsa meriti. What is there behin’ them?

There are shade trees.
CfC12-764-4101M-C4ASS SUMMARY.

TO THE STUDENT:

Nouns (of cycle 60) are grouped into seven classes according to their singular and plural prefixes:

1. mo.NOUN motswana  ba.NOUN Batswana  Motswana, Batswana
2. mo.NOUN molamu  me.NOUN melamu  stick, sticks
3. le.NOUN leoto  ma.NOUN maoto  feet, feet
4. se.NOUN sejana  di.NOUN ijana  dish, dishes
5. n.NOUN nku  di.NOUN dinku  sheep, sheep
6. lo.NOUN lonala  di.NOUN dinala  nail, nails
7. bo.NOUN bosigo  ma.NOUN masigo  night, nights

The significance and content of each class of nouns will be indicated as far as possible. Class one contains only personal nouns. Although the great majority of personal nouns are included in this class, many are found in classes 1a, 3, 4, and 5. Tribal and national names of peoples of Sotho-Tswana stock are included in this class. In the plural, their terms refer to the tribes or nations as a whole, or to groups of individuals thereof. (e.g., Hopodi, BaPedi 'a Pedi tribesman, the Pedi tribe.') The tribal names of certain peoples who have been in close contact with the Tswana for a considerable period of time, may have the prefix mo- of this class, or le- of class 3 in the singular, but almost invariably the prefix ma- of class 3 in the plural. Most nouns of class 1 are derived from verb stems by substituting -a for the final vowel, and prefixing mo- and ba-. These deverbal nouns indicate the agent or doer of the action signified by the verb. (see cycle 53)

Although the basic prefixes differ for Class 1a, the concords of this class are the same as those of Class 1, hence its treatment as a sub-class thereof. All personal names, most kinship terms, some names of animals, and personified nouns are included in this class.

The singular prefix of Class 2 appears to be identical with that of Class 1 and behaves in similar fashion, being subject to the same types of contraction. However, besides the difference in content of the two classes, and in the plural prefixes, it should be observed that the corresponding pronouns and concords, are usually quite distinct, and they must therefore be treated separately. The plural prefix of Class 2 is normally ma-, but in the case of the names of trees, usually the plural prefix is ma-. Nouns of this class are miscellaneous and impersonal. They include names of parts of the body, tools, and instruments, animals, a few special terms applied to domestic animals, and most names of trees and plants.

Class 3 contains a large number of miscellaneous items. It includes impersonal nouns, parts of the body, animals, edible plants,
natural phenomena, collective nouns (such as flock, herd, and council), names of peoples of non-Sotho-Tswana stock, persons characterized by some habit, weakness or other peculiarity of character, usually undesirable; or by their social status (e.g., drunkard, thief, coward, maid servant, fool, etc.,) names of Tswana regiments or age groups. A number of Class 3 nouns are normally used in the plural only. These include: 1) basic collective nouns mainly signifying liquid and semi-liquid substances, 2) collective nouns formed from stems normally appearing in other classes, especially in class 5, and signifying large numbers or aggregations of animals, 3) abstract or semi-abstract nouns, 4) nouns indicating times or seasons—however owing to their temporal significance, these function mainly as adverbs of time.

Class 4 is miscellaneous in content, and includes names of the parts of the body, tools and instruments, animals, languages and cultural characteristics, and a number of personal nouns. Most of the personal nouns of Class 4 refer to people having a physical or mental defect, or some habit, custom or other peculiarity of manner or appearance which characterizes them as being abnormal. Some personal nouns signify people who are experts or have some special ability or desirable characteristic. Many such nouns are derived from verb stems, and signify the agent of an action.

Although generally referred to as the animal class, since it contains most names of animals, Class 5 also includes, among others, names of parts of the body, natural phenomena, tools and instruments, and a few personal nouns. A large number of Class 5 nouns are derived from verb stems, many of them being abstract in significance.

Class 6 is a comparatively small class of nouns, and is found as such only in the central and southern dialects of Setswana. Elsewhere it has been absorbed either partially or completely into class 3. Class 6 is miscellaneous in content, and includes names of parts of the body, natural phenomena, tools and instruments, and a number of collective nouns. Many nouns of this class have an underlying significance of length or narrowness.

Class 7 consists mainly of abstract nouns. Besides these, it includes a number of collective nouns, some with locative significance. Owing to their predominantly abstract, semi-abstract, collective and locative significance, comparatively few nouns of this class have plural forms, and when these do exist they often have rather specialized meanings.

In the following set of examples observe that the form of the subject pronoun is the same that of the prefix of the noun to which it refers:

**Singular**

3. le:NOUN le_____ 

Lee le siame. The egg is ready.
Lee le kae?

Where is the egg?

4. se.NOUN se

Sejana se siame.
The dish is ready.

Sejana se kae?

Where is the dish?

6. bo.NOUN bo

Bogobè bo siame.
The porridge is ready.

Bogobè bo kae?

Where is the porridge.

Plural

1. ba.NOUN ba

Batswana ba siame.
The Batswana are nice.

Batswana ba kae?

Where are the Batswana?

4. di.NOUN di

Dijana di siame.
The dishes are ready.

Dijana di kae?

Where are the dishes?

This kind of agreement between the subject pronoun and the noun to which it refers is called "concord". We call this set of subject pronouns the "subject concords," or the "SC."

E-1

Practice associating the form of the SC (subject concord) with the noun to which it refers, using additional nouns (for the classes above) from the list at the end of this cycle.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
</table>
| Lee     | Lee le siame.  
|         | Or: Lee le kae? |
| Sejana  | Sejana se siame.  
|         | Or: Sejana se kae? |

In the following set of examples, observe that the form of the subject pronoun is the same as that of the noun prefix, except that /m/ is omitted:

Singul:

1. mo.NOUN o
Motswana o siame.
Motswana o kae?

2. mo.NOUN o
Molamu o siame.
Molamu o kae?

Plural

2. me.NOUN me
Melamu e siame.
Melamu e kae?

3. ma.NOUN a
Mae a siame.
Mae a kae?

6. ma.NOUN a
Magobê a siame.
Magobê a kae?

E-2
Practice associating the SC (subject concord) with nouns from the classes above, using additional nouns from the list at the end of this cycle.

Teacher
Motswana.

Response
Motswana o siame.
Or: Motswana o kae?

One of the SC's is completely unlike the prefix of the noun to which it refers: (Cf. cycle 60)

5. E.NOUN e
Kgosî e siame.
Kgosî e kae?

The chief is nice.
Where is the chief?

This class has more words than any of the other classes (as you can easily see from the number of words in this class which you've already learned). Also most words brought into Setswana from English and
Afrikaans are in this class. Hence it will be especially useful to learn this SC well.

E-3

Practice identifying the nouns in the N-NOUN class and associating the SC "e-" with them. Use nouns from the list at the end of this cycle.

Teacher Response
ntlo Ntlo e siame.
Or: Ntlo e kae?

E-4

Test your ability to associate the correct SC with the nouns to which they refer by responding to items from E-1, E-2, and E-3 at random.

Teacher Response
sejana Sejana se siame.
dijo Dijo di siame.
fitse Fitse e siame.

Noun Classes
(Cycles 1-76)

The following is a summary of some nouns. A dash indicates that there is no singular or no plural. Singulars and plurals are not always in the same class; for example, tshimo (class 5), masimo (class 3). These shifts are indicated in parenthesis.

Class 1

mo,NOUN ba,NOUN

Moana Batswana
mookamedi bokamedi
monna banna
mosadi basadi
motho batho
Motswana Batswana
moruti baruti
### Class 1

Class 1 has a small sub-group of nouns which take no prefix in the singular ("∅") and which have bo- as the plural prefix. But otherwise they behave like the rest of the nouns in Class 1:

<table>
<thead>
<tr>
<th>Mme o kae?</th>
<th>Bomme ba kae?</th>
</tr>
</thead>
<tbody>
<tr>
<td>∅.NOUN</td>
<td>bo.NOUN</td>
</tr>
<tr>
<td>rrā</td>
<td>borra</td>
</tr>
<tr>
<td>mma</td>
<td>bomr</td>
</tr>
</tbody>
</table>

### Class 2

<table>
<thead>
<tr>
<th>mo.NOUN</th>
<th>me.NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>molamu</td>
<td>melamu</td>
</tr>
<tr>
<td>motse</td>
<td>metse</td>
</tr>
<tr>
<td>molelo</td>
<td>melolo</td>
</tr>
<tr>
<td>molamu</td>
<td>melamu</td>
</tr>
<tr>
<td>mosese</td>
<td>mesese</td>
</tr>
<tr>
<td>mogoma</td>
<td>megoma</td>
</tr>
<tr>
<td>motsoko</td>
<td>metsoko</td>
</tr>
</tbody>
</table>

### Class 3

<table>
<thead>
<tr>
<th>le.NOUN</th>
<th>ma.NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>leina</td>
<td>maina</td>
</tr>
<tr>
<td>leswai</td>
<td></td>
</tr>
<tr>
<td></td>
<td>metsi</td>
</tr>
<tr>
<td>letsatsi</td>
<td>matsatsi/malatsi</td>
</tr>
<tr>
<td>lekwañó</td>
<td>(dikwañó Class 5)</td>
</tr>
<tr>
<td>Setswana</td>
<td>Setswana</td>
</tr>
<tr>
<td>--------------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>lebêntêlêlê</td>
<td>mabêntêlêlê</td>
</tr>
<tr>
<td>(le) gae</td>
<td>(le) gae</td>
</tr>
<tr>
<td>lebôkôsê</td>
<td>mabôkôsê</td>
</tr>
<tr>
<td>leie</td>
<td>mantsêbôsê</td>
</tr>
<tr>
<td>leoto</td>
<td>mae</td>
</tr>
<tr>
<td>lepôdisi</td>
<td>mae</td>
</tr>
<tr>
<td>leseôgô</td>
<td>mapeôdôgô/mâpôgô</td>
</tr>
<tr>
<td>lenyêna</td>
<td>manyêna</td>
</tr>
<tr>
<td>lentswe</td>
<td>mantswe</td>
</tr>
<tr>
<td>lefêelô</td>
<td>mafêelô</td>
</tr>
<tr>
<td>ntlo</td>
<td>matlo</td>
</tr>
<tr>
<td>lebônê</td>
<td>dipûnê (class 5)/mabônê</td>
</tr>
<tr>
<td>lesmômê</td>
<td>masômê</td>
</tr>
<tr>
<td>legapu</td>
<td>magapu</td>
</tr>
<tr>
<td>lebêlê</td>
<td>mabêlê</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Class 4</th>
<th>se.NOUN</th>
<th>di.NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>setilô</td>
<td>ditilô</td>
<td>ditilô</td>
</tr>
<tr>
<td>sejô</td>
<td>dijô</td>
<td>dijô</td>
</tr>
<tr>
<td>Setswana</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sekolo</td>
<td>dikolo</td>
<td>dikolo</td>
</tr>
<tr>
<td>Sekgoa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>setshwantshô</td>
<td>ditshwantshô</td>
<td>ditshwantshô</td>
</tr>
<tr>
<td>Seburu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sefora</td>
<td></td>
<td></td>
</tr>
<tr>
<td>selemô</td>
<td>dilmô</td>
<td>dilmô</td>
</tr>
<tr>
<td>setlhare</td>
<td>ditlhare</td>
<td>ditlhare</td>
</tr>
<tr>
<td>senô</td>
<td>dinô</td>
<td>dinô</td>
</tr>
<tr>
<td>sefofane</td>
<td>dîfofane</td>
<td>dîfofane</td>
</tr>
</tbody>
</table>

190
<table>
<thead>
<tr>
<th>Setlhako</th>
<th>Ditlhako</th>
</tr>
</thead>
<tbody>
<tr>
<td>sejana</td>
<td>dijana</td>
</tr>
<tr>
<td>sesepa</td>
<td>disepa</td>
</tr>
<tr>
<td>setempê</td>
<td>ditempê</td>
</tr>
<tr>
<td>selô</td>
<td>dilô</td>
</tr>
</tbody>
</table>

**Class 5**

<table>
<thead>
<tr>
<th>N. NOUN</th>
<th>di. NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>nku</td>
<td>dinku</td>
</tr>
<tr>
<td>buka</td>
<td>dibuka</td>
</tr>
<tr>
<td>kôranta</td>
<td>dikôranta</td>
</tr>
<tr>
<td>pênê</td>
<td>dipênê</td>
</tr>
<tr>
<td>nama</td>
<td>dinama</td>
</tr>
<tr>
<td>tee</td>
<td>ditee</td>
</tr>
<tr>
<td>pënsêlê</td>
<td>dipënsêlê</td>
</tr>
<tr>
<td>kofi</td>
<td>dikofi</td>
</tr>
<tr>
<td>tlelase</td>
<td>ditlelase</td>
</tr>
<tr>
<td>phosô</td>
<td>diphosô</td>
</tr>
<tr>
<td>sukiri</td>
<td></td>
</tr>
<tr>
<td>torôpô</td>
<td>ditorôpô</td>
</tr>
<tr>
<td>nôga</td>
<td>dinôga</td>
</tr>
<tr>
<td>kërekë</td>
<td>dikërekë</td>
</tr>
<tr>
<td>beke</td>
<td>dibeka</td>
</tr>
<tr>
<td>kgwedî</td>
<td>dikgwedi</td>
</tr>
<tr>
<td>nakô</td>
<td>dinakô</td>
</tr>
<tr>
<td>bolo</td>
<td>dibolo</td>
</tr>
<tr>
<td>kobô</td>
<td>dikobô</td>
</tr>
<tr>
<td>ofisi</td>
<td>diofisi</td>
</tr>
<tr>
<td>pôsô</td>
<td>dipôsô</td>
</tr>
<tr>
<td>apôlê</td>
<td>diapôlê</td>
</tr>
<tr>
<td>botlôlô</td>
<td>dibotlôlô</td>
</tr>
<tr>
<td>thîpa</td>
<td>dithîpa</td>
</tr>
</tbody>
</table>
pampiri  dipampiri
banka  dibanka
nnêsê  diñnêsê /bonnêsê
perekisi  diperekisi
bôtôrô
katse  dikatse
ntša  dintša
phôlôgôlô  dipôhôlôgôlô
thaba  dithaba
koloi  dikoloi
bese  dibese
baesekele  dibaesekele
pitse  dipitse
tonki  ditonki
terene  diterena
ngaka  dingaka
mnêsê  dimnêsê
wache  diwache
hutshe  dihutshe
tahimo  (masimo cl.3)
ëmêre  dimêre
trukwi  ditrukwi
jase  dijase
reise
khefi  dikhefi
namune  dinamune
polôlô  dipolôlô
chôkô  dichôkô
jesi  dijesi  192
<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>galase</td>
<td>digalase</td>
</tr>
<tr>
<td>lekerê</td>
<td>dilékêrê</td>
</tr>
<tr>
<td>kausu</td>
<td>dikausu</td>
</tr>
<tr>
<td>tshilô</td>
<td>ditshilô</td>
</tr>
<tr>
<td>baki</td>
<td>dibaki</td>
</tr>
<tr>
<td>jale</td>
<td>dijale</td>
</tr>
<tr>
<td>hempe</td>
<td>dihempe</td>
</tr>
<tr>
<td>onoroko</td>
<td>dionoroko</td>
</tr>
<tr>
<td>thipa</td>
<td>dithipa</td>
</tr>
<tr>
<td>forôtlhô</td>
<td>difôrôtlhô</td>
</tr>
</tbody>
</table>

**Class 6**

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>bosigo</td>
<td>masigo</td>
</tr>
<tr>
<td>bogôbê</td>
<td>magôbê</td>
</tr>
<tr>
<td>bojalwa</td>
<td>majalwa</td>
</tr>
<tr>
<td>bontlê</td>
<td></td>
</tr>
<tr>
<td>bosigo</td>
<td>masigo</td>
</tr>
<tr>
<td>borokgwe</td>
<td>marokgwe</td>
</tr>
<tr>
<td>bolause</td>
<td>malause</td>
</tr>
</tbody>
</table>

**Class 7**

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>lokwalô</td>
<td>dikwalô</td>
</tr>
<tr>
<td>lonala</td>
<td>dinala</td>
</tr>
<tr>
<td>lonâô</td>
<td>dinaô</td>
</tr>
</tbody>
</table>

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CYCLE 77: SHE JUST ARRIVED.

Review cycle 71.

M-1
Susan o ile leng?
Susan o tsamaile leng?
Susan o tlogile leng?
Susan o gorogile leng?
Susan o boile leng?

When did Susan go?
When did Susan go?
When did Susan leave?
When did Susan arrive?
When did Susan return?

M-2
σ tsamaile jaanong.
σ gorogile jaanong.
σ boile jaanong.

She just left.
She just arrived.
She just returned.

C-1
A: Susan σ tsamaile leng?
B: σ tsamaile jaanong.

C-2
T: Susan σ kae?
S: σ tsamaile.
T: σ ile kae?
S: Ke bôna gore σ ile lebentleleleng.
T: σ ile le mang?
S: Ke bôna gore σ ile le mmê.

M-3
A Susan σ ile Botswana?
A Susan σ gorogile kwa Gaberone?

Did Susan go to Botswana?
Did Susan arrive at Gaberone?
A Susan d tlogile kwa New York? Did Susan depart from New York?
A Susan d boile kwa Botswana? Did Susan return from Botswana?

C-3
A: A Susan d boile kwa lebentleleng?
B: Ee, d boile.

C-4
A: Susan d boile kwa khefing.
B: O rekile'ng?
A: O rekile [motsok, dijô, le paraffine].

C-5
T: A Susan d boile kwa lebentleleng?
S: Ee, d boile.
T: O kae? Susan, d rekile'ng?
Susan: Kê rekile hêmpê.
T: O rekile'ng gapê?
S: Ga kea rëka sepe.

M-4
ô tsile maabane.
ô tsile mo mosong.
ô tsile maabane mo mosong.
ô tsile maabane mo mosong ka 9.
ô tsile maabane bosigo.
ô tsile mo mosong ono.

He came yesterday.
He came in the morning.
He came yesterday morning.
He came yesterday morning at 9.
He came last night.
He came this morning.
CYCLE 78: THERE ARE TWO BOOKS ON THE TABLE.

M-1
(Review cycles 29 and 59)
Go na le batho ba le babedi mo kamoreng.
There are two people in the room.

Go na le batho ba le bararo mo kamoreng.
There are three people in the room.

Go na le batho ba le banê mo kamoreng.
There are four people in the room.

Go na le batho ba le batlhano mo kamoreng.
There are five people in the room.

Go na le batho ba le barataro mo kamoreng.
There are six people in the room.

M-2
Go na le batho ba le kae mo kamoreng?
How many people are in the room?

C-1

T: O bôna batho ba le kae mo setshwantshong sa?
How many people do you see in this picture?

S: Ke bôna batho ba le babedi.
Or: Ba le babedi.

M-3
Go na le melamu e le mebedi mo tafoleng.
There are 2 sticks on the table.

Go na le mae a le mabedi mo tafoleng.
There are 2 eggs on the table.

M-4
Go na le dibuka di le pedi mo tafoleng.
There are two books on the table.

Go na le dibuka di le tharo mo tafoleng.
There are three books on the table.

Go na le dibuka di le mmê mo tafoleng.
There are four books on the table.
Go na le dibuka di le tlhano mo tafoleng.

There are five books on the table.

Go na le dibuka di le thataro mo tafoleng.

There are six books on the table.

C-2

T: Bill o na le [dibuka] di le kae?

S: O na le [dibuka] di le tlhano.

T: Wena, o na le di le kae?

S: Nna, ke na le di le nnê.
CYCLE 79: SHE ATE ALL THE PORRIDGE IN THE HOUSE.

M-1

O jelë lephutshe lotlhe mo lapeng. He ate the whole pumpkin in the house.

O nole maši otlhe mo lapeng. He drank all the milk in the house.

O jelë sebete sotlhe mo lapeng. He ate the whole liver in the house.

O jelë bogobê jotlhe mo lapeng. He ate all the porridge in the house.

O jelë nama yotlhe mo lapeng. He ate all the meat in the house.

C-1

T: Goldilocks o dira'ng kwa ntlong ya dilëra tse tharo. What does Goldilocks do at the three bears' house?

S: O ja bogobê jotlhe, o mma mo ditilong tsotlhe, o leka malao otlhe. She eats all the porridge, she sits on all the chairs, and she tries all the beds.

M-2

Rotlhe re batlile go ya gae. All of us wanted to go home.

Batho botlhe ba batlile go ya gae. All the people wanted to go home.

Lotlhe lo batlile go ya gae. All of you wanted to go home.

Merafe yotlhe e batlile go ya gae. All of the tribes wanted to go home.

C-2

A: Lona lotlhe lo ya lae?

B: Re ya kwa sakeng. I'm going to the kraal (lesaka).

A: Lo ya go dira'ng?

B: Re ya go kina [ditonki]. We are going to tie up the donkeys for the night.

NOTES

The prefix of the noun classes 3 and 4 and sometimes of 5 or 6 can be dropped (in most cases) when the class of the noun is shown by the word that follows it, such as an adjective, numeral, connective particle -a, etc.
**CYCLE 80: I DON'T SEE ANYONE.**

**M-1**

A go na le sengwe mo bôkôseng e?

Is there something in this box?

A go na le mongwe mo kamoreng ele?

Is there someone in that room?

**M-2**

Ee go nale sengwe mo bôkôseng e.

Yes, there's something in this box.

Ee go nale mongwe mo kamoreng ele.

Yes, there's someone in that room.

**M-3**

Nyaa ga gona sepê mo bôkôseng e.

No there's nothing in this box.

Nyaa ga gona opê mo kamoreng ele.

No there's no one in that room.

**M-4**

A o ya golô gongwe?

Are you going somewhere?

A o dira sengwe?

Are you doing something?

A o bua le mongwe?

Are you talking to someone?

**M-5**

Nyaa ga ke ye gopê.

No I'm not going anywhere.

Nyaa gâ ke dire sepê.

No I'm not doing anything.

Nyaa ga ke bue le opê.

No I'm not talking with anyone.

**C-1**

John's friend: A o itse gore.  
Do you know that John and Marsha see each other every day.

John le Marsha ba bônama malatsi otlhe?

Jim: Ga ke na sepê.  
I don't care.
C-2

A: A o itse go palama pitse?
B: Nyaa ga ke itse go e palama.
A: O itse go kgweetse koloi?
B: Ga ke itse go kgweetsa.
A: O itse'ng féla?
B: Ga ke itse sepê.
CYCLE 81: I'M NOT GOING TO CLOSE IT.

M-1
Revise cycle 68's demonstration then teach the following:

Ga ke nke ke bula lebati. I'm not going to open the door.
Ga ke nke ke bula lokwa. I'm not going to open the letter.
Ga ke nke ke bula kgetsana. I'm not going to open the purse.

M-2

Ga ke nke ke le bula. I'm not going to open it (door).
Ga ke nke ke lo bula. I'm not going to open it (letter).
Ga ke nke ke e bula. I'm not going to open it (purse).

M-3

Ga ke nke ke bôna opê. I'm not going to see anyone.
Ga ke nke ke ya gopê. I'm not going to go anywhere.
Ga ke nke ke dira sepê. I'm not going to do anything.

M-4

Ga o nke o bula lebati. You're not going to open the door.
[Bob] o tlaa le bula. [Bob] will open it.
Ga a nke a bula lebati. He's not going to open the door.
[Bob] o tlaa le bula. [Bob] will open it.
Ga re nke re bula lebati. We're not going to open the door.
[Bob] o tlaa le bula. [Bob] will open it.
Ga lo nke lo bula lebati. You all aren't going to open the door.
[Bob] o tlaa le bula. [Bob] will open it.
Ga ba nke ba bula lebati. They aren't going to open the door.
[Bob] o tlaa le bula. [Bob] will open it.

NOTES: CYCLE 81

There are at least three alternative forms for the future negative, all of them 'compound' forms. They employ the formatives -nkô, ketla, and -ny and there seems to be no meaning distinction.
Note also that the negative of ke ya go can also be used. The following is a chart of the forms for the personal pronouns. (The 'NSC' means negative subject concord forms. This means au a in the third person singular):

(a) Tense pattern: \( ga-NSC-nkV + \) pres. part. pos.

<table>
<thead>
<tr>
<th>Person</th>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers. cl. 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>ga ke nke ke rëka</td>
<td>ga o nko o rëka</td>
<td>ga a nka a rëka</td>
<td></td>
</tr>
<tr>
<td>ga re nke re rëka</td>
<td>ga lo nko lo rëka</td>
<td>ga ba nka ba rëka, etc.</td>
<td></td>
</tr>
</tbody>
</table>

(b) Tense pattern: \( ga-NSC-ketla + \) pres. part. pos.

<table>
<thead>
<tr>
<th>Person</th>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers. cl. 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>ga n ketla ke rëka</td>
<td>ga o ketla o rëka</td>
<td>ga a ketla a rëka</td>
<td></td>
</tr>
<tr>
<td>ga re ketla re rëka</td>
<td>ga lo ketla lo rëka</td>
<td>ga ba ketla ba rëka, etc.</td>
<td></td>
</tr>
</tbody>
</table>

(c) Tense pattern: \( ga-NSC-nV + \) pres. part. pos.

<table>
<thead>
<tr>
<th>Person</th>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers. cl. 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>ga ke ne ke rëka</td>
<td>ga o no o rëka</td>
<td>ga a na a rëka</td>
<td></td>
</tr>
<tr>
<td>ga re ne re rëka</td>
<td>ga lo no lo rëka</td>
<td>ga ba ne ba rëka, etc.</td>
<td></td>
</tr>
</tbody>
</table>
CYCLE 82: WHAT HAVE YOU COME FOR?

M-1
Ke tsile go ithuta Setswana. I've come to learn Setswana.
Ke tsile go batla molemô. I've come to look for medicine.
Ke tsile go tsaya bupe. I've come to get some flour.
Ke tsile go kopa tirô. I've come to ask for a job.

M-2
O tsile go dira'ng? What have you come for/to do?

C-1
: O tsile go dira'ng?
B: Ke tsile go [ithuta Setswana].

M-3
O tsile go tsaya'ng. What have you come to get?
O tsile go batla'ng? What have you come to look for?

C-2
A: O batla'ng?
B: Ke tsile go kopa tirô.

C-3
A: O tsile go tsaya'ng?
B: Ke tsile go tsaya bupe.

M-4
O tsile kwano. He/She has come here.
O tsile go mna kwano. He/She has come to live here.
O tsile go ruta kwano. He/She has come to teach here.

C-4
A: A o itse Pula?
B: Ke, o kae?
A: O tsile kwano.  He's come here.
B: O tsile go dira'ng?
A: O tsile go kopa tirô.  He's come looking for work.

M-5
Re tsile go tshameka bolo le lona.  We've come to play soccer with you.
Re tsile go bua le lona.  We've come to speak with you.
Re tsile go tsamaya le lona.  We've come to go for a walk with you.
Re tsile go tšêna sekolo le lona.  We've come to attend school with you.

C-5
A: Lo tsile go dira'ng?
B: Re tsile go tshameka bolo le lona.

M-6
Ba tsile leng?
Ba tsile gapê.  They have come back.

C-6
A: Tautona le mosadi wa gagwe ba tsile ieng?  When did they come?
B: Malôba.  A few days ago.

C-7
A: O tswa kae?
B: Ke tswa kwa gae.
A: O tsile go dira'ng?
B: Ke tsile go kopa [sesepa].
A: A o batho. Sesepa ga se yô.  Sorry! But there isn't any soap.
B: A, a.  Don't tell me!
NOTES: CYCLE 82

Some people say tilie instead of tsiile for 'have come'; many people use both interchangeably.
**M-1**

Momna yo o aga dikagô.  
Ke moagi.  Kagô e e agwa ke êné.  
Mosadi yo o roka mesese. Ke moroki. Mosese yo o rokwa ke êné.  
Mosetsana yo o ôka balwetse. Ke mooki. Molwetse yo, o ôka ke êné.

This man builds buildings.  
He's a builder.  This building is being built by him.  
This woman sews dresses.  She's a tailor.  This dress is being sewn by her.  
This girl attends the sick.  She's a nurse.  This patient is being cared for by her.

**C-1**

T: [Ditlo] di dirwa ke bomang?  
S: Ke [babetli].

Who makes chairs?  
[carpenters] (lit.: wood carvers)

**M-2**

Se ke kagô. Dikagô di giwa ke baagi.  
Se ke thuto. Dithuto di rutiwa ke baruti.  
Se ke lekwaï. Makwaï a thaepiwa ke bathaepi.  
Se ke buka. Dibuka di kwadiwa ke bakwadi.  
Se ke thshimo. Masimo a lemiwa ke balemi.

This is a building.  Buildings are built by builders.  
This is a lesson.  Lessons are taught by teachers.  
This is a letter.  Letters are typed by typists.  
This is a book.  Books are written by authors.  
This is a field.  Fields are cultivated by farmers.

**C-2**

Child: Rra, o bidiwa fale.  
PCV: Ke mang?  
Child: Ke [mogokgo]. O batla go bua le wêna.

Mister, someone's calling you over there.  
Who?  
The [school principal].  
He wants to talk to you.
C-3

Child: Ke kopa [namune], rra.

PCV: Ga ke na natsô. Tse ga se tsame. Ke romilwe. I don't have any. These aren't mine. I've been sent to buy them.

C-4

A: A Bill o bitsa John?
B: Nyaa gaa bidiwe ke Bill.
A: 0 bidiwe ke mang?
B: 0 bidiwe ke Ed.

NOTES: CYCLE 83

The passive form of the verb is produced by suffixing -wa or -iwa in place of the terminal vowel -a. The agent of the action is always implied, even if it is not stated. When present, it is expressed by the formative ke.
CYCLE 84: I EAT WITH IT.

M-1
A ke kôranta? Ee, ke yônê.
A ke lebatî? Ee, ke lônê.
A ke mogala? Ee, ke ônê.
A ke mothaku? Ee, ke ênê.
A ke segokgo? Ee, ke sônê.
A ke metsi? Ee, ke ônê.
A ke dinâla? Ee, ke tsonê.
A ke barutwana? Ee, ke bônê.
A ke borrê? Ee, ke bônê.
A ke ntâhe? Ee, ke ênê.
A ke melomo? Ee, ke yônê.
A ke lona? Ee, ke lônê.
A ke borôthô? Ee, ke bônê.

M-2
Nyaa, ga se sônê.
Nyaa, ga se ênê.
Nyaa, ga se yônê.

C-1
A: Ke'ng? A ke [hêmpê]?
B: Ee, ke yônê.
     Or: Nyaa ga se yônê.

C-2
A: Ke'ng se? A ke sefofanê?
B: Nyaa ga se sônê.
A: Ga se sônê, ke'ng?
B: Ke koloi. It's a wagon.
M-3

What do you do with an axe?
What do you do with a knife?
What do you do with a pail?

M-4

I chop with it.
I cut with it.
I store things in it.

C-3

A: What do you do with a fork?
B: I eat with it.

NOTES: CYCLE 84

bonë is an alternative form of bonë.
CYCLE 85: FETCHING WATER.

These boys are Thipê, Segale, and Torô, they had gone to fetch water from the borehole. Segale is wearing a 'tshega'. They are walking by a basketball court. The home behind them belongs to Mr. Moagi. We see the fence, a big house, and a flat. This tree near Thipe is a morula tree. The other two boys are wearing khakhis. One of them isn't wearing a shirt.

Q-1
T: O bona bo mang mo setshwantshong?
S: Ke bona bo Thipê, Segale, le Torô.

Q-2
T: Ba tswa kae?
S: Ba tswa go ga metsi.

Q-3
T: Ba ga metsi kae?
S: Kwa enjeneng.

Q-4
T: Segale o tsele eng!?
S: O tsele tshega.

Q-5
T: Ba feta kae?
S: Fa lebaleng la kgwele.
Q-6

T: Lapā le, ke la ga mang?
S: Ke la ga Mr. Moagi.

Whose home is this?
It's Mr. Moagi's home.

Q-7

T: O bôna eng gapê?
S: Ke bôna ntlō ya gaisi le ya polata.

What else do you see?
I see a big house and a flat.

Q-8

T: Basimane ba aperse eng?
S: Ba babedi ba aperse dihempê, yo mongwe a apara sepe.

What are the boys wearing?
Two have shirts on and one nothing.
**CYCLE 86: SOME PEOPLE DRINK.**

**M-1**

Ke na le leitlhô le le lengwe féla.  
I (only) have one eye.

Ke na le moratiwa a le mongwe féla.  
I (only) have one sweetheart.

Ke na le molala o le mongwe féla.  
I (only) have one neck.

Ke na le selêdu se le sengwe féla.  
I (only) have one chin.

Ke na le thôgô e le mngwe féla.  
I (only) have one head.

Ke na le ileme lo le longwe féla.  
I (only) have one tongue.

Ke na le bobôkô bo le bongwe féla.  
I (only) have one brain.

**M-2**

Batho bangwe ba a nwa;  
Some people drink; others don't.
ba bangwe ga ba nwe.

Megokgo mengwe e a nwa;  
Some school principals drink; others don't.
e mengwe ga e nwe.

Masolê mangwe a a nwa;  
Some soldiers drink; others don't.
amangwe ga a nwe.

D'ngaka dingwe di a nwa;  Some doctors drink; others don't.
tse dingwe ga di nwe.

**C-1**

PCV: Ke tla nwa Lion Lager.  
I'd like some Lion Lager.

Morekisi: Dile kae?  
How many?

PCV: E le mngwe féla.  
Only one.

**M-3**

Bula e mngwe féla mo khabotong.  
There's only one book in the cupboard.
Lee le lengwe féla mo khabotong.  
There's only one egg in the cupboard.
There's only one carrot in the cupboard.

There's only one match in the cupboard.

There's only one piece of wood in the cupboard.

There's only one beer in the cupboard.

NOTES: CYCLE 86

The subject concord markers for the sentences in M-3 can be omitted. That is you may also say Buka e mngwe fêla e mo khabotong.

The number 'one' is expressed by constructions based on the singular class forms of the enumerative -mngwe, usually compounded with the adverb fêla 'only'. When used alone, without fêla, -mngwe expresses the indefinite idea of 'certain person, someone', batho bangwe 'certain people, some people'.
CYCLE 87: WHEN DO THE ROOSTERS CROW?

M-1
Ke tlaa tsamaya phakêla.
I'm leaving early in the morning. /before sunrise.

Ke tlaa tsamaya mo mosong.
I'm leaving in the morning.

Ke tlaa tsamaya motshegare.
I'm leaving at noon.

Ke tlaa tsamaya tshokologô.
I'm leaving in the early afternoon.

Ke tlaa tsamaya maitseboa.
I'm leaving in the late afternoon.

Ke tlaa tsamaya ka maitisô.
I'm leaving in the evening.

Ke tlaa tsamaya bosigo.
I'm leaving tonight.

Ke tlaa tsamaya bosigogare.
I'm leaving at midnight.

Ke tlaa tsamaya ka makuku a banna.
I'm leaving in the wee hours of the morning.

M-2
O tlaa tloga leng fa?
When will you leave from here?

O tlaa gorôga leng teng?
When will you arrive there?

C-1
Ke ya Lobatsi ka mosô.
I'm going to Lobatsi tomorrow.

O tsamaya leng?
When are you leaving?

Ka 8 mo mosong.
At 8 in the morning.

O tla gorôga leng teng?
When will you get there?

Ka 12 motshegare.
At 12 noon.

C-2
A: O tla ñemêla leng?
B: Ka Sateretaga.

C-3
A: O ya Lobatsê leng?
Or: O ya leng Lobatsê?
B: Gompieno.
A: O ya ka'ng?
B: Ka bese.
A: E tla êmelêla leng mo?
B: Ga ke itse sentê. Ke solofêla gore e tla êmelêla ka [8:00 maitsiboa].
A: E tla gôrôga leng Lobatsê?
B: E tla gôrôga kwa Lobatsê ka [10:00 bosigo].

C-4
T: O dirang mo mosong?
PCV: Ke ya kwa sekolog go ithuta go bua Setswana.
T: O ja leng?
PCV: Mo mosong, motshegare le maitseboa.
T: Mo Botswana dikgomo di gôrôga leng?
S: Dikgomo di gôrôga maitseboa ka 5.
T: Dipodi?
S: Dipodi di gôrôga maitseboa ka 3:30 p.m.
T: Mekoko e lela leng?
S: Phakêla ka 5 a.m.
T: Mabêntêle a bulwa leng?
S: A bulwa ka 8 a.m. go fitlhêlela 1 p.m. mo mosong, maitseboa a bulwa ka 2 p.m. go fitlhêlela 5 p.m. maitseboa.

Right today.
When will it leave from here?
I'm not sure. I think it'll leave at 8:00 in the evening.
It arrives at 10 at night.

What do you usually do mornings?
I go to school to learn to speak Setswana.
When do you usually eat your meals?
In the morning, at noon, and in the evenings.
In Botswana at what time do the cows come home?
The cows come in at 5 p.m.
The goats?
The goats come in at 3:30 p.m.
When do the roosters crow?
Early in the morning at 5 a.m.
What hours are the shops open?
They open at 8 a.m. to 1 p.m. in the morning, and in the afternoon they open at 2 p.m. to 5 p.m. in the afternoon.
You will find that there are several other terms which name a certain time period of the day but which are seldom used. For example, phirimane 'sunset/early evening', sethôbôlôkô 'noon', lotlatlana or maabanyane 'dusk' and thapama 'early afternoon'.
CYCLE 88: I HAVE ONE.

M-1
A δ na le lori?
A δ na le sekamô?

Do you have a car?
Do you have a comb?

M-2
Nyaa, ga ke na nayô.
Nyaa, ga ke na nasô.

No, I don't have one.
No, I don't have one.

M-3
Ee, kê na nayô.
Ee, ke na nasô.

Yes, I have one.
Yes, I have one.

C-1
A: A o na le setofo?
B: Ee, ke na nasô.
A: Se nkadimê.
B: Go siame.

Do you have a (camp) stove?
Please lend it to me.

M-4
[morwa] Ke na naô.
[barwa] Ke na nabô.
[leiwa] Ke na naiô.
[dithodi] Ke na natsô.

[san] I have one.
[sans] I have some.
[grinding device] I have one.
[oil] I have some.
[moong beans] I have some.
[purse] I have one.
[purses] I have some.
[bed] I have one.
C-2
A: A o na le lees?
B: Ga ke na maîô.
Or: Ee, ke na naîô.

C-3
A: A Thabô o na le letswai?
B: Nyaa ga a na naîô.
Or: Ee, o na naîô.

C-4
A: A o na le maši?
B: Ga ke na naô.
A: O tla mwa eng gompieno?
B: Ke tla mwa [kofi] féla.

NOTES: CYCLE 88

naê, nabô, naô, etc. are contractions of le ène, le bônê, le ône, etc., respectively, and, as such, can be used only in places where the fuller forms can be used. That is ke na naô is a variant of ke na le ône. You can not use naô in the sentence Ke ja naô to mean 'I eat with one' as it would mean 'I eat with and/with one'. You can only use the forms from cycle 84: Ke ja ka ône.

Note also that though le is usually dropped in the negative ga ke na apole, in the contracted form it is retained: ga ke na naîô.

The forms le maê, le rona, and le lona are never contracted.
CYCLE 89: DO YOU HAVE ANY BROTHERS AND SISTERS?

M-1

Have each student draw pictures of two girls and two boys, preferably each on a separate sheet of paper. Give a name to each and have them specify one boy and one girl as older (O), one boy and one girl as younger (Y) than the student. These are to be his 'brothers and sisters'.

For a female speaker:

[Susan] ke ausi. [Susan] is my elder sister.
[Mark] ke abutî. [Mark] is my elder brother.
[Susan] ke nkgonne. [Susan] is my elder sibling.
[Mark] ke kgaitsadiakê. [Mark] is my (sibling of the opposite sex).
[Butch] ke kgaitsadiakê. [Butch] is my (sibling of the opposite sex).

M-2

A o na le bomogoloô? Do you have any brothers and sisters?

M-3

Ke na le abutî. I have an older brother.
Ke na le ausi. I have an older sister.
Ke na le nnakê. I have a younger sibling.
Ke na le nkgonne. I have an older sibling.
Ke na le kgaitsadiakê. I have a (sibling of the opposite sex).
CYCLE 90: I WOULD LIKE TO KNOW WHERE YOU LIVE.

M-1

Ke batla go itse gore o nna kae. I would like to know where you live.
Ke batla go itse gore o ya kae. I would like to know where he is going.
Ke batla go itse gore o tswa kae. I would like to know where you come from.

C-1

A: Ke batla go itse gore o nna kae.
B: Ke nna kwa Tlokweng.
A: O nna le mang?
B: Ke nna le batsadi ba me. I live with my parents.

M-2

Re batla go itse gore Mothusi o dira jang. We would like to know how Mothusi is doing.
Re batla go itse gore Tirelô o òpêla jang. We would like to know how Tirelo sings.

C-3

Rra le Mma Mothusi: Re batla go itse gore Mothusi o dira jang.
Tichêre: Kae? Kwa sekolêng?
Rra le Mma Mothusi: Ee, kwa sekolong.
Tichêre: Ke utîwa gore o dira sentî. I understand he's doing well.
Rra le Mma Mothusi: Go siame.
Re a leboga.

M-3

Tirelô ga a dire sentî. Tirelô is not doing well because ka gore ga a tsoga sentî. he is not well.
Mothusi doesn't sing well because she doesn't practice.
The volunteer doesn't teach well because he doesn't know Setswana.

C-4
A: Ba batla'ng?

B: Ba batla go itse gore [Diané] o ôpêla jang.

A: Dianè ga a opele sentlè.

B: Ao! Ga a opele sentlè?

A: Nyaa, ga a opele sentlè ka gore ga a ithute go ôpêla sentlè.

No she sings badly because she doesn't study (singing) well.

M-4
Ke-batlà go utîwa gore o-ruta jang.

Ke-batlà go bôna gore Tankisô o-tantsha jang.

I would like to hear how he teaches.

He would like to see how Tankiso dances.

C-5
A: Ke-batlà go utîwa gore le Peace Corps le ruta jang.

B: Ga-le-rute sentlè ka gore ga le itse Setswana.

M-5
Ke batlìa go itse gore o dira'ng.

Ke batlìa go itse gore o bêrêka jang.

Ke batlìa go itse gore o mma kae.

Ke batlìa go itse gore o tsamaya leng.

Ke batlìa go itse gore o bua le mang.

I would like to know what he's doing.

I would like to know how he works.

I would like to know where he lives.

I would like to know when he's leaving.

I would like to know who he's talking to.
Do you know what he's doing?
Do you know how he sings?
Do you know where he works?
Do you know when he's leaving?
Do you know who he's talking to?

C-6

Motswana: Dumela, rra.
PCV: Dumela, rra.

(Greeting exchange)

Motswana: O dira'ng mo Botswana?
What are you doing here in Botswana?

PCV: Ke taile go ruta Science.
I've come to teach science.

Motswana: O ya go ruta kae?
Where will you teach?

PCV: Ke tla mma mo Gaborone, mme ga ke itse gore ke tla ruta kae.
I'll be living in Gaborone but I don't know where I'll be teaching.
CYCLE 91: HAVE YOU EATEN?

M-1
A o jele gompieno?
A o bone Larry gompieno?
A o apeiie gompieno?
A o kôpane le Emily gompieno?
A o rekile dîjô gompieno?

Have you eaten today?
Have you seen Larry today?
Have you cooked today?
Have you met with Emily today?
Have you bought food today?

M-2
Nyaa, ga ke a ja sepe.
Nyaa, ga ke a bôna opê.
Nyaa, ga ke a apaya sepe.
Nyaa, ga ke a kôpane le opê.
Nyaa, ga ke a rêka sepe.

No, I haven't eaten anything.
No, I haven't seen anyone.
No, I haven't cooked anything.
No, I haven't met anyone.
No, I haven't bought anything.

C-1
A: O tswa kaে?
B: Ke tswa [lebentleleng],
    wne ga ke a [rêka sepe].

Where are you from?
I come from the store but
I have [bought nothing].

C-2
A: A o tsêna sekolo?
B: Ee, ke tsêna sekolo,
    wne ga ke a ithuta sepe.

Do you go to school.
Yes I go to school, but I
haven't learned anything.

M-3
Ga a a fetsa go bêrêka.
Ga re a fetsa go ja.
Ga lo a fetsa go ithuta.
Ga ba a fetsa go thatswa.

He hasn't finished working.
We haven't finished eating.
You all haven't finished studying.
They haven't finished washing.
T: O dirile'ng mo mosong ono?
What has he done this morning?
S: Ga a a dira sepe.
He hasn't done anything.

NOTES: CYCLE 91

Many verb stems do not simply add -ile to form the perfect tense (Cf. cycle 71), but undergo changes due to the coalescence of the final consonant in the stem with the -i of -ile. These 'coalesced' forms will probably only seem 'regular' to the Batswana and to linguists. Most stems ending in l, s, and ts will change to tse (tôbala becomes robetse, rekisa becomes rekitse, etc. Items ending in ana become anye; -ara become -ere; ama become ame; and p- becomes ame (nona becomes nonne).
CYCLE 92: BRING IT QUICKLY.

M-1
Ke batla hamore; etsisê ka bonakô. I need a hammer; bring it quickly.
Ke batla mogomâ; o tsisê ka bonakô. I need a hoe; bring it quickly.
Ke batla selêpê; se tsisê ka bonakô. I need an axe; bring it quickly.
Ke batla metsi; a tsisê ka bonakô. I need water; bring it quickly.
Ke batla letsopa; le tsisê ka bonakô. I need moulding clay; bring it quickly.

C-1
A: Ke batla [hamore]. E tsisê ka bonakô.
B: (Doesn't hear well) Wa reng?
A: Ka re: Ke batla [hamore]. E tsisê ka bonakô.

C-2
A: Kobô e kae?
B: E mo khabotong.
A: E tsisê ka pelê.

C-3
PCV: Ke feditse go ithuta jaamong. I have finished studying. Now what should I do?
T: Ke dirê eng? O tahwanetse go bus le Motswana. You should speak with a Motswana.

M-2
E tseê. (Namune) Take it. (orange)
E apêê. (reisi) Cook it. (rice)
E bêê (Faatshe). (t1hôbôleg) Put it down. (gun)
E rée. (ngaka) Tell him. (doctor)
E itêe. (kgono) Beat it. (cow)

C-4
Child: Ke goditse molelo. I have made the fire. Now what
Jaadong ke dire'ng should I do with the pot?
ka pitsana?
Mother: E bêe mo molelong. Put it on the fire.
Child: Go siame, jaadong O.K. Now what about the rice?
reisi yônaa?
Mother: E aposé. Cook it.

M-3
Tsamaya o e tsiê. Go (and) bring it (orange).
Tsamaya o e rêkê. Go (and) buy it (orange).
Tsamaya o e e je. Go (and) eat it (orange).
Tsamaya o e tîhaswe. Go (and) wash it (basin ).
Tsamaya o e palamê. Go (and) get on it (train).

C-5
Mookamedi: [Bill] tswhara Go (and) buy [cigarettes].
pitsê, o palamê, [Bill], take the horse, saddle
o yê [lebenteleng].
Mookamedi: [Bill] take the horse, saddle
pitse, o palamê, up, mount, and go to [the store].
o yê [lebenteleng].
Bill: Ke yê go rêka'ng? What should I go buy?
Mookamedi: O yê go rêka You should go buy [cigarettes].
disekêrese].

C-6
A: Ke nakô ya go ja. Yes, make a fire, make dinner,
B: Ke diê dijô? and put a cloth on the table.
A: Ke, bêa molelo o diê dijô, mme o bêe letsêla Yes, make a fire, make dinner,
mo tafoleng. and put a cloth on the table.
A: A o jelê?

B: Nyaa, dijô ga di yô.

A: Tsaya madi o tsamayê,
o yê go [k'hefing],
reê dijô, o jê.

B: Xa leboga.

NOTES: CYCLE 92

Some verb stems ending in -aya become -ayê or -êê in the imperative. (Cf. M-2)

In Setswana, unlike in English, a series of imperatives cannot be used to express a sequence of commands. An imperative form may be used for the first of the commands only, the remainder being expressed by the present subjunctive tense forms.

Alternatively even the first command in the sequence may be expressed by the more polite present subjunctive or hortative forms.

A series of imperatives may of course be used to give successive but separate commands, such as an army sergeant might give. But notice the difference, in this case each command is carried out before the next order is issued.
What is porridge made from?
What is beer made from?
Porridge is made from mealie-meal.
Beer is made from sorghum.

A: Bogôbê bo dirwa ka'ng?
B: Ka bupe jwa mabèlè.

A: Bogôbê bo dirwa ka'ng?
B: Ka bupe jwa mabèlè.

A: Bogôbê bo dirwa ka'ng?
B: Ka bupe jwa mabèlè.

A: Botôrô e dirwa ka'ng?
B: Sophô e dirwa ka'ng?

A: Sophô e dirwa ka'ng?
B: Ta merôgô.

A: Sophô e dirwa ka'ng?
B: Ta merôgô.

A: Bogôbê bo dirwa ka bupe. jwa umidi kana jwa mabèlè?
B: Mosôkô o dirwa ka bupe jwa umidi kana jwa mabèlè?
C: Motôgô o dirwa ka bupe jwa umidi kana jwa mabèlè?
D: Ting e dirwa ka bupe jwa umidi kana jwa mabèlè?

Is "bogobe" made with corn flour or sorghum flour?
Is "mosoko" made with corn flour or sorghum flour?
Is "motogo" made with corn flour or sorghum flour?
Is "ting" made from corn flour or sorghum flour?
A: Motègô o dirwa ka bupe jwa mmidi kana jwa mabelè?

B: Jwa mabelè.
    Or: O dirwa ka bupe jwa mabelè.

M-6

Setulô se dirwa ka logong. A chair is made of wood.

Selei se dirwa ka logong. A sledge is made of wood.

C-4

A: [Setulô] se dirwa ka'ng?

B: Ka logong.
CYCLE 94: I'M TAKING THIS APPLE TO THE TEACHER.

M-1

Ke isa apolê e kwa go moruti.
Ke isa buka e kwa go moruti.
Ke isa galase e kwa go moruti.
Ke isa setshwanthsô se kwa go moruti.
Ke isa sejana se kwa go moruti.
Ke isa setlhako se kwa go moruti.
Ke isa lebôkôsê le kwa go moruti.
Ke isa lekalô le kwa go moruti.
Ke isa lefêêlô le kwa go moruti.

I'm taking this apple to the teacher.
I'm taking this book to the teacher.
I'm taking this glass to the teacher.
I'm taking this picture to the teacher.
I'm taking this dish to the teacher.
I'm taking this shoe to the teacher.
I'm taking this box to the teacher.
I'm taking this letter to the teacher.
I'm taking this broom to the teacher.

C-1

A: O ya kae?
B: Ke isa [apolê e] kwa go moruti.

M-2

Lefêêlô la me] 0 le isa kae?
[bojalwa jwame] 0 bo isa kae?
[tonki ya me] 0 e isa kae?
[sejana sa me] 0 se isa kae?
[mogôma wa me] 0 o isa kae?
[mosimane wa me] 0 mo isa kae?
[lobônê lwa me] 0 lo isa kae?

What are you going to do with it? (lit.: where are you taking it?)
What are you going to do with it?
What are you going to do with it?
What are you going to do with it?
What are you going to do with it?
What are you going to do with it?
What are you going to do with it?
A: Mpha lefêêlo.  
B: O le isa kae? 
A: Ke batla go fêela.  

Give me a broom.  
What are you going to do with it?  
I want to sweep.

A: Mpha lee. 
B: O le isa kae? 
A: Ke a go le apaya.  

C-2

C-3

A: Ke batla [mookamedi]. 
B: O mo isa kae? 
A: Ke batla go mo fa lokwaît lo.  

I'm looking for the [director].  
What do you want with him?

C-4

C-5

A: O batla'ng? 
B: [Setulô]. 
A: O se isa kae? 
B Ke batla go [mna].  

NOTES: CYCLE 94

ISA is the 'causative' form of the verb va 'to go'. It means 'make go' or 'take'. The idiom ìò oc - isa - kae? means "what are you going to do with it?" (literally: where are you taking it?).
CYCLE 95: THIS HOUSE IS BUILT WITH STONE.

First give this speech:

Mbona yo ke moagi. O aga ntlo e. This man is a carpenter. He is building this house. He is building it with stones.

N-1

Ntlo e e agilwe ka majê. This house is built with stone.
Ntlo e e agilwe ka ditena. This house is built with brick.
Ntlo e e agilwe ka mmu. This house is built with earth.

C-1

A: Ntlo e e agilwe ka'ng? What is this house made of?
B: Ntlo e e agilwe ka majê. This house is made of stone.

C-2

T: Ntlo ya gago e agilwe ka'ng?
S: Ntlo ya ma e agilwe ka ditena. Or: E agilwe ka ditena.

C-3

T: Lesaka le le agilwe ka'ng? What is this kraal made of?
S: Le agilwe ka majê.

M-2

Ntlo e e ruletswe ka bojang. This house is roofed with grass.
Ntlo e e ruletswe ka disênkê. This house is roofed with corrugated iron.

C-4

T: Setilô se se dirilwe ka eng? What has this chair been made from?
S: Ka legong. From wood.
T: Se sônêe? And this one?
S: Ka tshipi. From metal.
CYCLE 96: WHERE'S THE JOHN?

M-1
Lebêntêlê le kwa kae? Where is the stone located?
Kêrêkê e kwa kae? Where is the church located?
Mnêsenê o kwa kae? Where is the mission located?
Sêkgo sê kwa kae? Where is the forest/"the John" located?
Ntlwana e kwa kae? Where is the outhouse located?

M-2
Ke tlaa go bontsha. I'll show you.
Ke tlaa go isa. I'll take you.

C-1
PCV: Ntlwana e kwa kae?
Let's go. I'll show it to you.

C-2
PCV: Kêrêkê e kwa kae?
Where's the church located?
Môtswana: A o batla go ya kerekeng?
Do you want to go to church?
PCV: Ee.
Yes.
Môtswana: Go sisme. Ke tlaa ya naô ka Sontaga.
O.K. I'll go with you on Sunday.

C-3
A: Lebêntêlê le kwa kae? Ke batla go rêka motsoko.
Where's there a shop around here? I want to buy some tobacco.
B: Iketle pelê ke tlaa go isa.
Wait a minute. I'll take you.
A: A go kgakala?
Is it far?
B: Eseng thata. Re tlaa tsêna jaanong.
Not very. We'll get there soon.
C-4
A: Pênsêlê e kae?
B: E mo tafoleng.
A: (Goes to table; does not see it)
E kae?
B: E ka fa tlase go lokwâdì.
A: (Finds it) E he, ke e.

C-5
PCV: 0 ma kae?
Motsomi: Ke ma ka kwa.
Or: Ka kwa.

NOTES: CYCLE 96

The formative ka (in C-4, E ka fa tlase ga lokwâdì) is commonly used with locative adverbs of all types. However, grammarians have found considerable difficulty in trying to explain its use and function. Perhaps the only thing that should be said for it here is that it implies an obstacle is in the way.

For example in the sentence in C-4, the pen is hidden under the book. In the following sentences notice that some obstacle is implied:

0 ile ka fa.
He went around this way.

Tlaa ka kwano!
Come round/over here, to this side.

Kêrêkê e ka kwa.
The church is over on that side.
We see here a picture of Mrs. Moremi (acting chief). Her secretary is Mr. T. Tshekô. There are men at the Batawana "kgotla" at Maun. They have come to listen to a certain case. The fence is made of beams. In the background are Masu trees. In front of the beams there's a tank. Some men are wearing hats, others are wearing knit caps.

T: Mpolêlêlê se o se bonang mo setshwangtshong.

S: Tell all you can about this picture.

Q-1

T: Mrs. Moremi ke eng?

S: Ke Motsheareledi wa Kgosi.

What is Mrs. Moremi?

She is acting chief.

Q-2

T: Mokwaledi wa gagwe ke mang?

S: Ke Morena Tsekô Tsekô.

Who is her secretary?

It's Mr. Tsekô Tsekô.

Q-3

T: Go na le bomang fa kgotleng?

S: Go na le banna ba Batawana.

Who are at the kgotla?

They are Batawana men.

Q-4

T: Ba tsile go dira eng?

S: Ba tsile go utlwa tsekô.

What have they come for?

They have come to listen to a case.
Q-5

T: Lekgotla le agilwe ka'ng!

S: Le agilwe ka dikɔta.

What is the courtyard made of?

It is built of beams.

Q-6

T: Go na le eng fa pele ga dikɔta?

S: Go na le tanka.

What's there in front of the beam?

There is a tank.

Q-7

T: Banna ba rwele eng?

S: Ba bangwe ba rwele dihutshe, ba bangwe mebese.

What are the men wearing?

Some are wearing hats and some caps.
CYCLE 98: DO YOU HAVE A MATCH ON YOU?

Review cycle 94

M-1
Peñê e teng mo go wêna.
Peñê e teng kwa go wêna.
Peñê e teng fa go wêna.

You have a pen on you here.
You have a pen with you here.
You have a pen near you here.

M-2
A ña le madi mo go wêna?
Añ na le madi mo go ënë?
A lo na le madi mo go lona?
A ba na le madi mo go bôñë?

Do you have any money with/on you?
Does he have any money with/on him?
Do you have any money with/on you?
Do they have any money with/on them?

C-1
A: A o na le madi mo go wêna?
B: O a isa kae?
A: Ke batla go rèka dilèkèrê.
B: Dilèkèrê o di isa kae?

What are you going to do with it?
What do you want candy for?

C-2
A: A o na le pênë mo go wêna?
B: Ee, e teng.
A: A o kae nkadima.
B: O e isa kae?
A: Ke batla go kwala lekwalô.
B: Tsaya. Ke e.

Do you have a pen with you here?

C-3
A: Ke batla go gòga unne
gâ ke na motsoko.
B: Ke na le motsoko mo go nna. I have tobacco with me here.

A: A o na le molelô? Do you have a match?

B: Ee, o teng. Yes, I have (lit.: It is present.)

M-3

Bolo e kwa go mang? Who has the ball? (Lit.: The ball is to whom)

Enkê e kwa go mang? Who has the ink?

Chôkô e kwa go mang? Who has the chalk?

Tomô e kwa go mang? Who has the bridle?

M-4

Bolo e kwa go Bill. Bill has the ball. (Lit.: The ball is to Bill)

Enkê e kwa go Bill. Bill has the ink.

Chôkô e kwa go Bill. Bill has the chalk.

C-4

A: [Enkê] e kwa go mang? John has it.

B: E kwa go [John]. The chalk, who has it?

A: [Chôkô] yôné, e kwa go mang?

B: Ke bôna gore e kwa go [Susan].

Or: E kwa go [Susan].

C-5

A: Kobô e kwa go mang?

B: Ga ke itse gore e kwa go mang.

C: Ke a bôna e kwa go [John].

M-5

Ga e kwa go mna. I don't have it.

Ga e kwa go ânê. He/she doesn't have it.
They don't have it.
David doesn't have it.

A: A buka ya me e kwa go wêna?
B: Nyaa, ga e kwa go nna.
E ke ya me.
A: Ya me e kwa go mang?
B: Ke bôna gore e kwa go John.

Do you have my book?
No, I don't have it. This one is mine.
Who has mine?

A: Ke batla go tshameka.
Bolo e kwa go mang?
B: E kwa go [Bill].
A: [Bill], tlisa bolo; ke batla go tshameka.
B: Bolo ga e yô kwa go nna; e kwa go [David].

Who has Ann's pestle?
Who has Ann's medicine?
Who has Ann's hoe?
Who has Ann's dress?

M-6

C-8

A: [Ann] o batla mosese wa gagwê.
O kwa go mang?
B: Kwa go [Dineô].
After the locative particles mo, fa, and kwa, a go must be prefixed to the absolute pronouns (i.e. na, enê, wena, etc.). Their meanings are approximately:

- **Mo go [ênê]**
  - On him—i.e. somewhere (concealed)
  - On his body—such as in his pocket or in a purse.

- **Kwa go [ênê]**
  - At/to him—usually used after a verb of motion.

- **Fa go [ênê]**
  - By/near him—next to or in the vicinity of his person—usually used after a verb of motion.
Thabô: (Walking with Thêbê meets Phiri) Dumêla Phiri.

Phiri: Ahee, dumêla Thabô.

Thabô: O tsogile jang?

Phiri: Ke tsogile, wêna o tsogile jang?

Thabô: Le nna ke tsogile.

Phiri: Nnyaa ga ke mo itse.

Thabô: Ke Thêbê Molefi.

Phiri: Ke itumêlêla go go itse.

(Phiri and Thêbê shake hands)

Nna leina la me ke Phiri Nkau.

Thêbê: Ke itumêlêla go go itse.

Phiri: Gae ke kae?

Thêbê: I thank you. I'm pleased to know you. Where do you live?

Phiri: Gae ke kwa ga Thamaga.

Thêbê: E he. Nna ke nna kwa Hoeding.

Phiri: E he.

Moeti: (Walking with a volunteer meets Tshidisô Mogapi).

Mogapi: Dumêla Mr. Moeti.

Moeti: Dumêla Mr. Mogapi. O kae?

Mogapi: Ke teng, wêna o kae?

Moeti: Ke teng. Dumêdisa tsala ya me.

Mogapi: I'm okay. Meet (lit.: say hello to) my friend.

Moeti: Mr. Smith. O tswa Amerika; ke lepiskops.
Mogapi: Ke itumêlêla go go itse.

Moeti: Mr. Smith, yo ke Mr. Mogapi. (Smith and Mogapi shake hands Tswana style)

Mogapi: O tsile leng mo Botswana Mr. Smith?

Smith: Ke tsile bogologolo, ka moruiê.

Mogapi: Tôta ke bogologolo. Go ntse jang? A o rata Botswana?

Smith: Ee, ke rata Botswana.

Mogapi: Ke a itumêla.

Mogapi: (To Moeti) Mme lo ya kae?

Moeti: Re ya kwa hoteleng go mwa bojalwa.

Mogapi: E he. Ke tla lo bona gapê.

Moeti: Go siame. Tsamaya sentlê, rra.

Mogapi: Tsamayang sentlê, borra.

M-1

Ke itumêlêla go go itse. I'm happy to meet you.

Ke itumêlêla go go bona. I'm happy to see you.

M-2

Ga ke a tsoga. I'm not well. (lit.: I haven't risen well)

Ga ke a tlhôla. I'm not well. (lit.: I haven't spent the day (well)).

C-3

A: Dumêla, Nare. Hi.

B: Dumêla, abuti. O tsogile? Hi. How are you.
It was mentioned previously (cycle 2) that whenever you meet someone you ought to greet him. If you see someone frequently during the day, however, you need not go through the entire greeting ritual every time. You can either say Dumêla gapê 'hello again', ke bôngane 'We have seen each other', or o tla mpolaisa tlala 'you will make me die of hunger (from spending so much time greeting you)'.

By now you will probably have noticed in exchanges with your instructors that there are many ways of greeting in addition to the most common dumêla, rra, or mma. The following is a partial list of terms you can greet someone with:

- **dumêla, kwena**
  (the totem of the tribe) If the person greeted is a Kwena tribesman, you can say these.

- **ba mosatè, ba moreneng, or bakgosing**
  This is said to people of high rank or to people of your grandparents age.

- **nnake or mmotlana**
  Said to someone younger than yourself (lit.: younger brother/sister)

- **nggonne**
  said to someone older than yourself but young enough to be your older sister or brother. (lit.: older brother/sister)

- **mogaetshe, magaetshe**
  said to anyone (lit.: countryman)

- **mongame, beng ba me**
  said to someone who is responsible for you other than your parents. (lit.: my master.)
motho wetsho, batho betsho

malomé

nkoko

rakgadi

mme mogolo, rrë mogolo

ntate

ausi, abuti

(same as mogaetsho)

said to someone a bit younger than your parents, but too old to be a brother (lit.: uncle)

said to any old woman of grandmothers age. (lit.: grandma)

said to anyone a bit younger than your parents, but older than your own sister. (lit.: aunt)

said to anyone of your grandparents age (lit.: grandma granpa) (also mosadi mogolo, monna mogolo)

said to the chief or any man of high rank or of your fathers age. (lit.: father)

said to any friend who is a bit older than yourself. (lit. elder sister or elder brother)
CYCLE 100: WHAT'S YOUR SISTER'S NAME?

M-1

Review cycle 89. Proceed in the same manner for this cycle.

Leina la ga ausiago ke mang? What is your older sister's name?
Leina'la ga momnao ke mang? What is your younger sibling's name?
Leina la ga mogoloô ke mang? What is your older brother/sister's name?
Leina la ga abutiago ke mang? What is your older brother's name?
Leina la ga kgaitsadiô ke mang? What is your (kgaetsadi's) name?

M-2

Leina la ga abutiagwê ke [Pule]. His older brother's name is [Pule].
Leina la ga ausiagwê ke [Neo]. His older sister's name is [Neo].
Leina la ga mogolowê ke [Roy]. His older brother's/sister's name is [Roy].
Leina la ga monnawê ke [Pinki]. His younger sibling's name is [Pinki].
Leina la ga kgaitsadiê ke [Motsei]. His sister's name is [Motsei].

M-3

Mosadi yo ke mmê. This woman is my mother.
Mosadi yole ke mmago. That woman is your mother.
Mosadi yole ke mmaagwê. That woman is his mother.
Monna yo ke rrê. This man is my father.
Monna yole ke rrago. That man is your father.
Monna yole ke rraagwê. That man is his father.
Most kinship terms are derived from compounds of noun plus possessive construction. For example, *rrago* 'your father' comes from *rra* + *wa gago*, *kgäetsadiê* from *kgäitsadi wa gagwâ*. Most probably through repeated use these possessive endings have become fused (in contracted form) with their nouns and so the student of Setswana must make a special effort to learn these special terms.

It should be mentioned that *mgonne* comes from *mogolole* which is in turn a contraction of "o-mogolo mo go mna 'you are older than I'" and *mmakê* from *ommôtlana mo go mna 'you are younger than I'". 
CYCLE 101: NUMBERS--COUNTING PEOPLE, ANIMALS AND THINGS.

C-1

T: A o itse go bala ka Setswana?
S: Go bala buka kanna eng?
T: Go bala dipalô.
S: E seng thata.
T: Bala go fitlha lesomê.
S: (Using the fingers)
bonwe, bobedi, boraro,
bôné, botlhano, borataro,
bosupa, bofêra bobedi,
bofêra bongwe, lesomê.

To count books or what?
To count numbers.
Not very well.
Please count up to ten.

E-1

Listen to the following phrases and indicate with your fingers (in Setswana fashion) the number of people involved.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>batho ba babedi</td>
<td>2</td>
</tr>
<tr>
<td>baokamedi ba banê</td>
<td>4</td>
</tr>
<tr>
<td>banna ba batlhano</td>
<td>5</td>
</tr>
<tr>
<td>basadi ba supa</td>
<td>7</td>
</tr>
<tr>
<td>batlhanka ba fêra bobedi</td>
<td>9</td>
</tr>
<tr>
<td>Basotho ba le lesomê</td>
<td>10</td>
</tr>
<tr>
<td>Barutwana ba fêra bongwe</td>
<td>8</td>
</tr>
<tr>
<td>batho ba babedi</td>
<td>2</td>
</tr>
<tr>
<td>basadi ba barataro</td>
<td>6</td>
</tr>
<tr>
<td>banna ba batlhano</td>
<td>5</td>
</tr>
<tr>
<td>baokamedi ba banê</td>
<td>4</td>
</tr>
<tr>
<td>basadi ba barataro</td>
<td>6</td>
</tr>
<tr>
<td>batsadi ba supa</td>
<td>7</td>
</tr>
</tbody>
</table>
barutwana ba féra bobedi 8
batlhanka ba féra bongwe 9
Batswana ba le lesomê 10

**E-2**

Listen to the following phrases and indicate with your fingers the number of objects described.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>dinku tse pedi</td>
<td>2</td>
</tr>
<tr>
<td>dibuka tse tharo</td>
<td>3</td>
</tr>
<tr>
<td>ditorôpô tse tlhano</td>
<td>5</td>
</tr>
<tr>
<td>dibeke di supa</td>
<td>7</td>
</tr>
<tr>
<td>dikgwedi di féra bobedi</td>
<td>8</td>
</tr>
<tr>
<td>dibolo di féra bongwe</td>
<td>9</td>
</tr>
<tr>
<td>dikatse di le lesomê</td>
<td>10</td>
</tr>
<tr>
<td>dihutshe tse thataro</td>
<td>6</td>
</tr>
<tr>
<td>dinku tse pedi</td>
<td>2</td>
</tr>
<tr>
<td>dikgwedi di féra bobedi</td>
<td>8</td>
</tr>
<tr>
<td>dibolo di féra bongwe</td>
<td>9</td>
</tr>
<tr>
<td>dikatse di le lesomê</td>
<td>10</td>
</tr>
<tr>
<td>ditichêrê tse nnê</td>
<td>4</td>
</tr>
<tr>
<td>ditorôpô tse tlhano</td>
<td>5</td>
</tr>
<tr>
<td>disêkêrêsê tse thataro</td>
<td>6</td>
</tr>
<tr>
<td>dibuka tse tharo</td>
<td>3</td>
</tr>
</tbody>
</table>

**E-3**

Listen to the following sentences and indicate with your fingers the number of people involved.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ke batla basimane ba batlhano.</td>
<td>5</td>
</tr>
<tr>
<td>Ke thusa batho ba féra bobedi.</td>
<td>8</td>
</tr>
</tbody>
</table>
Repeat this exercise, responding this time with an English translation of the noun phrase:

T: Ke bona batho ba bararo.

S: Three people.

Listen to the following sentences and indicate with your fingers the number of objects involved.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ke na le dihutse tse thataro.</td>
<td>6</td>
</tr>
<tr>
<td>O na le diapolè di fera bobedi</td>
<td>8</td>
</tr>
<tr>
<td>O na le di koko tse pedi.</td>
<td>2</td>
</tr>
<tr>
<td>Ba na le dikgomo di fera bongwe.</td>
<td>9</td>
</tr>
<tr>
<td>Ba na le dinku di le lesomè.</td>
<td>10</td>
</tr>
<tr>
<td>Ke na le dikoloi tse tharo.</td>
<td>3</td>
</tr>
<tr>
<td>Ke na le dibuka tse tlhano.</td>
<td>5</td>
</tr>
<tr>
<td>Ba na le dihutse di supa.</td>
<td>7</td>
</tr>
</tbody>
</table>
Ba na le dinku di le lesemē.

O na le dikgomo di fēra bongwe.

O na le diapolē di fēra bopedi.

Ba na le dipitsē di supa.

Ke na le dikoloi tse tharo.

Ke na le dibuka tse tlhana.

Re na le dihutse tse thataro.
CYCLE 102: WHEN WILL YOU HELP ME?

M-1
John o tla go thusa.  
John will help you.
John o tla go tlhôla.  
John will visit you.
John o tla go tshêga.  
John will laugh at you.

M-2
John o tla nthusa?  
John will help me?
John o tla nthôla?  
John will visit me?
John o tla ntshega?  
John will laugh at me?

C-1
A: Susan, John o tla go thusa.
Susan: A John o tla nthusa?
A: Ee, o tla go thusa.

M-3
O tla nthusa leng?   
When will you help me?
O tla tlhôla leng?   
When will you visit me?

C-2
A: O tla [nthusa] leng?
B: Ke tla go thusa [ka Sôntaga].

C-3
A: O tla tlhôla leng?
B: Ke tla tla [ka Sôntaga].  
I will come [on Sunday].

A: O tla tla ka nakô mang?  
What time will you arrive?
B: Ke tla leka go fitilha [ka 12:00].

A: Go siame.

nthuta

nthata

nthaga

nthoma

M-4

teach me

love me

kick me

send me

C-4

A: Susan, Moremi o tla go ruta go palama.

Susan: O tla nthuta go palama leng?

A: Ka mosô.

NOTES: CYCLE 102

It was mentioned before that when the first person object concord
is used changes take place in the initial consonant of the verb stem
(cycle 50, 55). We have already seen that before verb stems beginning
with the N changes to m and the f becomes a ph. (i.e. m + fa> mpha.)
In this cycle we see that verbs beginning with s become th.
CYCLE 103: TELL HIM TO COME HOME.

M-1

Mo rēē a tîē mo lapeng.
Tell him he should come home.

Mo rēē a sâlê kwa lapeng.
Tell him he should stay home.

Mo rēē a yê kwa lapeng.
Tell him he should go home.

M-2

Dineō o fa go Mphô.
Dineo is (nearby) at Mpho's.

John o fa go thichêrê.
John is (nearby) at the teacher's (place).

C-1

Mmê: Dineō o kae?
A: O fa go Mphô.

Mmê: Mo rēē a tîē kwa lapeng.

M-3

Ga twe John le Marsha ba a ratana.
John and Marsha love each other.

Ga twe Debbie o ya go ruta kwa Moeding.
Debbie is going to teach at Moeding.

Ga twe Keith o ya go nna le PCV.
Keith is going to be a PCV.

'A twe ojê apôleka letsatsi.
You should eat an apple every day.

C-2

A: Ga twe o yê kwa lapeng.
B: Ke mung?
A: Ke mmê.
B: Ke erêla.
A: Ca êre o itlhaganêlê.
A: Ga twe re bale buka e.
B: Buka efe?
A: E ya Setswana e.
B: Ke mang?
A: Ke thichêrê.

Who says so?
The teacher.

T: (to Bill) John o ya kae?
Bill: O ya gae.
T: O ya go dira eng?
Bill: O ya go tsaya pêné ya gagwê.

Who says so?
The teacher says: he will loan you a pen.

T: Mo reea boe Ke tla mo adima pêné.
Bill: John, ga twe o bowê.
John: Ke tla kwala ka'ng?
Bill: Thichêrê a re o tla go adima pêné.

Okay: It is said: we are going at what time?

A: Ga twee re tsamaya ka mosô.
B: Re ya kae?
A: Re ya Botswana.

B: Go siame. Ga twee re tsamaya ka nakô mang?
A: Ga twee re tla cloga mo ka 8:00 maitsiboa.

Okay: It is said: we are going at what time?

A: Ga twee re yê go ja.
B: Dijô di siame?

It is said: we should go eat.
A: Ee, ga twe di siame, re itlhaganêle.

B: A re yê.

NOTES: CYCLE 103

The 'said' is the past participle of raya 'to say/tell'. In the expression ga twe 'it is said' can be followed by any bit of gossip, any proverb, a saying, a command, etc. It can be translated into colloquial English as 'I hear/understand (from the grapevine that......), a little birdy told me.....'.
**CYCLE 104: WHICH SCHOOL WILL HE TEACH AT?**

---

**M-1**

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 leba (buka efe)?</td>
<td>Which book is he looking at?</td>
</tr>
<tr>
<td>0 leba (metse efe)?</td>
<td>Which villages is he headed for?</td>
</tr>
<tr>
<td>0 leba (lebôkôsê lefe)?</td>
<td>Which boxes is he looking at?</td>
</tr>
<tr>
<td>0 leba (sekolo sefe)?</td>
<td>Which school is he looking at?</td>
</tr>
<tr>
<td>0 leba (bogôbê bofe)?</td>
<td>Which porridge is he looking at?</td>
</tr>
<tr>
<td>0 leba (dibuka dife)?</td>
<td>Which books is he looking at?</td>
</tr>
<tr>
<td>0 leba (dîthlako dife)?</td>
<td>Which (pair of) shoes is he looking at?</td>
</tr>
<tr>
<td>0 leba (motse ofe)?</td>
<td>Which villages is he heading for?</td>
</tr>
<tr>
<td>0 leba (mabôkôsê afe)?</td>
<td>Which (group of) boxes is he looking at?</td>
</tr>
</tbody>
</table>

---

**C-1**

| A: 0 tse re mabôkôsê afe?                                           | He is holding one which contains the books and the pencils.             |
| B: 0 tse re le le nang le dibuka le dipênsêle.                      |                                                                           |

---

**C-2**

| A: 0 tla ruta kwa sekolong sefe?                                     | Which school will you teach at?                                         |
| B: Sa [St. Joseph's].                                                |                                                                           |

---

**C-3**

| A: 0 tla mna mo motseng ofe?                                        |                                                                           |
| B: Mookamedi a re ke tla mna kwa Moshopa.                           |                                                                           |

---

**C-4**

| A: 0 positse lekwalô lefe?                                         | Which letter have you posted?                                            |
| B: Ke positse le le yang kwa go mookamedi.                          | I posted the one which is going to the director.                          |
Ke tšêna kërêkê (ya Roma).
I attend the Roman Catholic Church.

Ke tšêna kërêkê (ya Chache).
I attend the Anglican Church.

Ke tšêna kërêkê (ya Sabata).
I attend the Seventh Day Adventist Church.

C-5

A: A buka ya me e mo go wena?
B: Buka efe?
A: Ya Setswana.
B: Nyaa ga e mo go mma?
A: E mo go mang?
B: Ga ke itse yo e mo go ênenê.

C-6

A: O Tšêna kërêkê efe?
B: Ya [Roma].

C-7

A: Taela e e yang Roma ke efe?
B: Ke yônê e.

C-8

A: Thabo o itse go bua dipuô dife?
B: O itse go bua Setswana, Seburu le Sekgoa.

TO THE STUDENT:

The question word -fe has been used several times previously.
The complete set of forms is given in the table below. You will notice that the concords occurring with -fe are exactly the same as the subject concords (SC).
### CONCORDS WITH -fe

<table>
<thead>
<tr>
<th>TEACHER</th>
<th>RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>motho</td>
<td>motho ofe?</td>
</tr>
<tr>
<td>mosgi</td>
<td>moagi ofe?</td>
</tr>
<tr>
<td>mosadi</td>
<td>mosadi ofe?</td>
</tr>
<tr>
<td>[ ]</td>
<td>[ ] ofe?</td>
</tr>
<tr>
<td>bana</td>
<td>bana bafe?</td>
</tr>
<tr>
<td>banna</td>
<td>banna bafe?</td>
</tr>
<tr>
<td>banyana</td>
<td>banyana bafe?</td>
</tr>
<tr>
<td>[ ]</td>
<td>[ ] bafe?</td>
</tr>
<tr>
<td>letsatsi</td>
<td>letsatsi lefe?</td>
</tr>
<tr>
<td>lentswe</td>
<td>lentswe lefe?</td>
</tr>
<tr>
<td>[ ]</td>
<td>[ ] lefe?</td>
</tr>
</tbody>
</table>

The following exercises will aid in acquiring an automatic control over the concords used with -fe.
sejana sefe?
setilô sefe?
[ ] sefe?
bosigo bofe?
bogôbê bofe?
[ ] bofe?
molamu ofe?
melemô ofe?
[ ] ofe?
melamu efe?
melemô efe?
[ ] efe?
nku efe?
pitse efe?
kobô efe?
[ ] efe?
malatsi afe?
makwalô afe?
[ ] afe?
dinku dife?
dipitse dife?
[ ] dife?
masigo

magôbê

[    ]

dijana

ditilô

[    ]
CYCLE 105: I HAVE A HEADACHE.

M-1

Ke tshwerwe ke tlhôgô.  
I have a headache. (lit.: I'm seized by the head)

Ke tshwerwe ke mala.  
I have a stomach ache.

Ke tshwerwe ke leoto.  
I have a sore leg.

Ke tshwerwe ke sehuba.  
I have a chest cold.

Ke tshwerwe ke letshoroma.  
I have a fever.

Ke tshwerwe ke lenyora.  
I'm thirsty.

Ke tshwerwe ke mhikêla.  
I have a head cold.

Ke tshwerwe ke tlala.  
I'm hungry.

C-1

A: Molato ke'ng?  
B: Ke a lwala.

A: Ao! O lwala eng?  
B: Ke tshwerwe ke [tlhôgô].

A: Ao batho!

C-2

A: A Bill o tla tla tlelaseng?  
B: Ga a tle ka gore o a lwala.

A: Ao! Bill o a lwala?  
B: Ee.

A: O lwala eng?  
B: O tshwerwe ke sehuba thata.

C-3

A: John o kae?  
B: O ile ngakeng.

A: O a lwala?
B: Ee.
A: O lwala eng?
B: Ke mala.

C-4
A: Tankanâ o kae?
B: O kwa sepetleleng o a lwala.
A: Ao! O lwala thata?
B: ee.
A: O lwala eng?
B: Ga twe ke letshoroma.
A: Ao batho!

M-2
Ke bolaiwa ke tsêbê.
Ke bolaiwa ke matlhô.
Ke bolaiwa ke mênô.
Ke bolaiwa ke mala.
Ke bolaiwa ke lethêka.
Ke bolaiwa ke monwana.
Ke bolaiwa ke lengôle.
Ke bolaiwa ke magetla.

M-3
Ke jewa ke bodutu.
Ke fisiwa ke letsatsi.

I have an ear ache.
I have sore eyes.
I have a tooth ache.
I have a stomach pain.
I have waist pain.
I have a sore finger.
I have a sore knee.
I have a sore shoulder.

I'm lonely (lit.: I'm being eaten by loneliness).
I'm sunburned. (I'm being burned by the sun).

C-5
A: A dijô di siame?
B: Ee, di siame.
A re yê, o yê go ja.

B: Nna ke jelê.

A: Ao! O jelê leng?

B: Ke fetsa go ja jaanong jaana.

NOTES: CYCLE 105

The main difference in meaning between tshwerner and bolaiwa is that in the case of infirmities with the latter they are of a more permanent and more painful nature.
**CYCLE 106: WAIT FOR ME.**

**M-1**

nkadima  
=lend me
nkutlwa  
=hear me
nkênta  
=vaccinate me
nkisa  
=take me to
nkêmêla  
=wait for me
nkitše  
=know me

**C-1**

A: A o tla [nkaraba]?  
B: Ee, ke tla go [araba].  
A: O tla [nkaraba] leng?  
B: Ka mosô.

**C-2**

Ngaka: O a lwala.  
Ke tla go ênta.  
A: E he, O tla nkênta leng?  
Ngaka: Jaanong jaana.

**C-3**

A: [Susan], [Ann] oa go bitsa.  
Susan: O nkisa kae?  
A: Ga ke itse.  
Susan: Ke e tla.

**C-4**

A: Lebêntlêlê le kae?  
B: Ke tla go isa,  
êma gole gonnye.  
I'll take you there. Wait a minute.
A: O tla nkisa lebentleleng?

B: Ee.

A: Tanki.

Greeting exchange

A: A o a nkitse?

B: Ee, ke a go itse mme ga ke i'e leina la gago. A wena o a nkitse?

A: Ee, mma ke go itse sentlê. O Moremi. A ga o ênê?

B: Ruri o a nkitse. Ke Moremi. Wêna, kana leina la gago ke mang?

Yes, I know you well. You are Moremi. Aren't you (him).

Indeed you know me. I'm him. By the way, what's your name again?

ntshupa point at me

ntshêba slander me

ntshia leave me

ntshuna kiss me

Bill is slandering you to the director.

Is he slandering me?

What does he say I'm doing?

He says you refuse to work.

Susan, Mpho is leaving you.
Susan: Oa ntshia.

A: Ee, o a posong.

Susan: Mphô, nkêmêla. Ke batia go ya le wêna kwa posong.

Mpho, wait for me. I want to go with you to the post office.

NOTES: CYCLE 106

In cycle 102 we saw that ñ becomes th and f becomes mp after the object concord 'me'. Here we see that a k is inserted before verb stems beginning with vowels and g becomes tsh.
To the teacher: Read aloud the following to the class, checking on their comprehension of this monologue by asking questions:

C-1

Malatsi otlhe: John oa tsoga. Oa apara.

0 dumedisa ditsala tsa gagwê.

0 ya dijong le bone.

Fa a fetsa go ja, o ya tlelaseng.

Fa a tsêna kwa tlelaseng, o dumedisa tichêre.

O nna fatshe. Tichêre o mo ruta Setswana.

John o ithuta Setswana thata.

O leka go bua Setswana le tichêre.

John le ditsala tsa gagwê ba ya dijong motsharê.

Fa ba fetsa go ja, ba boêla kwa tlelaseng.

Ba reetsa tichêre, jalo a ba botse dipotsô.

Mme jalo sekolo se tsewe.

Every day John gets up. He dresses.

He greets his friends.

He goes to the dining hall with them.

When he finishes eating, he goes to class.

When he arrives at class, he greets the teacher.

He sits down, the teacher teaches him Setswana.

John studies Setswana very much.

He tries to speak Setswana with the teacher.

John and his friends go to the dining hall at noon.

When they finish eating, they return to class.

They listen to the teacher, then he asks them questions.

Then school is out. (lit.: Then school goes out).

C-2

Each student should either memorize the following or develop his own resume of his daily activities.

Malatsi otlhe kea tsoga. Ke apare.

Ke dumedise ditsala tsa me.

Re ye dijong.

Fa re fetsa go ja, re tseye dibuka tsa rona.
Fa re tsêna kwa tlelaseng, re dumedise tichêrê.

Re mne fatshe. A re rute Setswana.

Re itse go bua Setswana.

Re se bua thata kwa sekolong.

Motshegare re ye dijong gapê.

Fa re fetsa go ja, re boele kwa tlelaseng.

Re reetse thutô ya tichêrê.

Mme jalo sekololo se tswe.

C-3

The following is an interview between a Motswana visitor to the training program and some of the students.

Motswana: A lo itse go bua Setswana?

S1: Ee, fêla ga re se itse sentêlê.

Motswana: Lo se ithuta kae?

S2: Re se ithuta gômê mo. We study it right here.

Motswana: Lo se ithuta leng?

S1: Motshegare mo tlelaseng. During the day in class.

Motswana: Lo tsoga leng?

S2: Re tsoga phakêla ka 6:00.

Motswana: Fa lo sema go tsoga, lo dira eng?

S1: Rea apara. Re dumedise ditsala tsa rona.

S2: Re ya dijong.

Motswana: Fa lo fetsa go ja, lo dira eng?

S1: Fa re fetsa go ja, re tsaya dibuka. Re ya tlelaseng.

Motswana: Fa lo tsêna kwa tlelaseng, lo dira eng?
S2: Fa re tšena kwa tlesaeng, re dumedisa tichêre. Re nna fatshe.

S1: Jalo tichêre a re rute Setswana.

**Motswana:** Motshegare lo dira eng?

S1: Motshegare re ya dijong gapê.

**Motswana:** Fa lo tswa dijong, lo dira eng?

S2: Re boêla kwa tlesaeng.

S1: Fa re tšena kwa tlesaeng, re rutiwa Setswana gapê, mme jalo sekolo se tse. When we arrive at class, we are taught Setswana again, then school lets out.

**NOTES: CYCLE 107**

Either the verbs ending in -a (C-1) or in -e (C-2) can be used to describe a sequence of habitual events.
CYCLE 108: HOW DOES THAT BEER TASTE?

Cycle 33, 54 should be revised first:

M-1

Mpha rulera ele.
Mpha mogala ole.
Mpha masi ale.
Mpha lerapo lole.
Mpha sennanne sele.
Mpha legare ilele.
Mpha bojalwa jole.

Hand me that ruler.
Hand me that rope.
Hand me that milk.
Hand me that bone.
Hand me that thing-a-mabob.
Hand me that razor blade.
Hand me that beer.

M-2

Bojalwa jole bo ntse jang?
Dijoe tsele di ntse jang?
Logodu lole lo ntse jang?
Nama ele e no jang?
Sehudi sele se ntse jang?
Legapu lele le ntse jang?

What is that beer like?
What is that food like?
What is that logodu like?
What is that meat like?
What is that duck like?
What is that watermelon like?

C-1

T: Nama ele e ntse jang?
S: E monate thata.

What does that meat taste like?
It's absolutely delicious.

C-2

Mma Mpo: Ke hutshe ya ga mang ele no setilong?
Mpo: Hutshe ele ga se ya me ke ya ga Sam.

Whose [hat] is that on the chair?
That [hat's] not mine. It's Sam's.

C-2

A: A o utlwa modumô yo o tsawang kwa?
B: Ee ke a o utlwa.

Do you hear that noise (coming from over there)?
Yes, I hear it. What is it?
A: Ga ke itse, mme ke bôna gore ma peace corps a nale phathî kwa ga Jerry.

B: Ba dira'ng?
A: Ke bôna gore ba a bina.

C-3
A: Ke thipa ya ga mang e?
B: Ke ya me.
A: E nkadimê.
B: O batla go dira'ng ka yônê?
A: Ke a go ja apolê e.

I don't know, but I think the Peace Corps Volunteers are having a party over at Jerry's place.

What are they doing?
I think they're dancing.

Whose knife is that?
Can I borrow it?
What do you want to do with it?
CYCLE 109: "THERE ARE MANY HILLS AT MOGOBANE.

Use the appropriate picture.

C-1

Fa ke kwa Mogobane Irrigation Scheme. Se ke noka ya Ngotwane.
A ke matla a molemiswa wa Mogobane.
Ke matla a mararo a dirantafola.
fa thokô go na le ntlwana e e agilweng ka ditshipi. Gapê ke bôna dîtonki. Di bofagantswê.
Ditlharenyana tsa ke masunyana.
Go na le matlapanyana a mantsi gaufe le noka. Go na le kithaba tse dintsi kwa morago ga Mogobane.

This is Mogobane Irrigation Scheme. This is the Notwane River. These are the houses of the Mogobane scheme demonstrator. Near by there is a lavatory made of corrugated iron. Again I see donkeys. They are tied together at the front feet. These small trees are Mimosa trees. There are many little stones near the river. There are many hills behind Mogobane.

E-1

Ask questions of the picture as in previous cycles.

M-1

Go na le dithaba tse dintsi kwa Mogobane.

Go na le dintsi tse dintsi kwa Francistown.

Go na le batho ba bantsi kwa Serôwê.

Go na le metse e mentsi mo Botswana.

Go na le mebutla e mentsi kwa Lephêpe.

Go na le meraka e mentsi kwa Kgatleng.

M-2

Batho ga ba bantsi kwa Tsabong.

Dintsi ga di dintsi mariga mo Botswana.

Metsi ga a mantsi kwa Kgalagadi.

Merafe ga e mentsi mo Botswana.

Bontéhe ga ba bantsi mo Botswana.

There are many hills at Mogobane.

There are many flies at Francistown.

There are many people in Serôwe.

There are many villages in Botswana.

There are many rabbits in Lephêpe.

There are many cattle posts in the Kgatleng District.

There aren't many people in Tsabong.

There aren't many flies in Botswana in the winter.

There isn't much water in the Kgalagadi.

There aren't many tribes in Botswana.

There aren't many ostriches in Botswana.
CYCLE 110: YOU'LL FIND ME AT THE STORE.

M-1

mpoma          cut my hair
mpapetla       crush me
mpotologa      go around me
mpata          accompany me

C-1

A: Tloga foo! Leje le tla go papetla.  Get away from there! That stone will cruch you.
B: Le tla mpapetla?                  Will it crush me?
A: Ee, le tla go papetla tloga!     Yes, it will crush you, get away there.

C-2

B: Ke ya kwa posong. Mpata.          Yes, it will crush you, get away there.
A: Gosiame. O ya go dira'ng kwa     Oh, okay. I'll get away.
    posong?
B: Ke batla go fouêla tsala ya me kwa Ramotswa.
A: E, he.

M-2

mphêpa         feed me
mphitihêla     find me
mpha           give me
mpheta         surpass me

C-3

A: Mpha dîlekêre.                  Get away from there! That stone will cruch you.
B: Ga ke na dîlekêre.              Yes, it will crush you, get away there.
   Ke tla go fa madi.
C-4

A: 0 tla a mpha leng? Ke a batla gône jaanong.

B: Go siame tsay a, ke a.

C-5

A: John, o ya kae.

John: Ke ya lebentleleng.

A: Nkemêla, ke batla go ya le wêna.

John: Ga ke go emele. Ke itlhaganetse, mme o tla mphitlhêla.

A: Ke tla go fitlhêla kae?

John: O tla mphitlhêla kwa lebentleleng.

A: Go siame tsamaya. Ke tla go fitlhêla.

A: O dira'ng gône Jaanong?

B: Ke fa baeng.

A: O tla mpha leng?

B: Fa ke fetsa go fa baeng.
CYCLE III: DO YOU LIKE MUTTON MORE THAN BEEF?

M-1
A o rata apolè go feta namune?
Do you like an apple more than an orange?
A o rata dilekerè go feta madi?
Do you like candy more than money?
A o rata reisi go feta ditapolè?
Do you like rice more than potatoes?
A o rata mosôkô go feta motôgô?
Do you like corn meal mush more than potatoes?
A o rata dibonkisi go feta dinawa?
Do you like peas more than beans?
A o rata "Palmolive"?
Do you like "Sunlight"?
Go feta "Sunlight"?
More than "Sunlight"?
A o rata Setswana go feta Sefora?
Do you like Setswana more than French?
A o rata merôgô go feta nama?
Do you like vegetables more than meat?

E-1
A: A o rata apolè go feta namune?
B: Ee, ke rata apolè go feta namune.

M-2
Ke rata namune go e feta.
I like an orange better than it.
Ke rata reisi go di feta.
I like rice better than them.
Ke rata dinawa go di feta.
I like peas better than them.
Ke rata Sesotho go se feta.
I like Sesotho better than it.

C-2
A: A o rata dinawa go feta dibonkisi?
B: Nyea ga ke rate dinawa go:le gotlhe. Ke rata dibonkisi go di feta.
I don't like beans at all.
M-3

Refer to objects in the classroom for the following:

Ke rata pêne e go feta ele. I like this pen better than that (one).
Ke rata setulô se go feta sele. I like this chair better than that (one).
Ke rata setshwantshô se go feta sele. I like this picture better than that (one).
Ke rata jesí e go feta ele. I like this sweater better than that (one).

C-3

A: A o rata setulô se go feta seo?
B: Ee, ke rata seo go feta se. I like this (one) better than that (one).

M-4

A kwa Amerika go tsididi go ga isa mo Botswana? Is America colder than Botswana?
A kwa Amerika go moelô go ga isa mo Botswana? Is America hotter than Botswana?

C-4

A: A kwa Amerika go tsididi go ga isa mo Botswana?
B: Ee, go tsididi go ga isa mo Botswana.
A: A go moelô go ga isa mo Botswana selemo? Is it hotter (in America) than Botswana in the summer?
B: Ee, go moelô go ga isa mo Botswana selemo? Yes, it is hotter (in American) than in Botswana in the summer?

M-5

A o rata nama ya nku? Do you like mutton?
A o rata ya kgomo? Do you like beef?
A o rata nama ya pitse? Do you like horse meat?
A o rata nama ya podi? Do you like goat's meat?
A o rata nama ya kgogo? Do you like chicken?
Do you like pork?

A: A o rata nama ya nku go feta nama ya kgomo?
B: Ke di rata tsotlhe. I like them both (lit.: all).

NOTES: CYCLE 111

Feta and gaisa can be used interchangeably in any of the sentences in this cycle.
**CIRCLE 112: THAT CHAIR IS YOURS, ISN'T IT?**

**M-1**

A ga o Bill?

Aren't you Bill?

A ga o ye sekolong gompieno?

Aren't you going to school today?

A ga o a tshwerwa ke tlala?

Aren't you hungry?

A setulô seo ke sa ga go?

Isn't that chair yours?

**C-1**

A: A ga o Bill?

B: Ee, ke Bill.

**C-2**

A: A ga o Bill?

B: Nyaa, ga ke Bill.

A: O mang?

B: Ke John.

A: E he.

**C-3**

A: A ga o ye sekolong gompieno?

B: Nyaa ga ke ye sekolong.

A: O ya kae?

B: Ke ya toropong.

A: E he.

**C-4**

A: A ga wa tshwarwa ke tlala?

B: Ee, ke tshwerwe ke tlala thata.

A: A reyê go ja.

B: Ee, a reyê.
Ga ke re, ga o ye sekolong gompieno?
You are not going to school today, are you?

Ga ke re, ga o ye tirong gompieno?
You're not going to work today, are you?

Ga ke re, ga re ye go palama gompieno?
We're not going to ride today, are we?

C-5
A: Ga ke re, ga o ye sekolong gompieno?
You're not going to school today, are you?

B: Ee, ga ke ye.
No (lit.: yes), I'm not going.

C-6
A: Ga ke re, ga re ye go palama gompieno?
We aren't riding today, are we?

B: Nyaa, re a palama.
Yes (lit.: no), we are riding.

NOTES: CYCLE 112

When answering the negative questions of the "isn't that so?"-type (M-2), the Setswana usage differs from English. The Batswana answer as to the truth value of the underlying statement, whereas the English speaker answers as to the truth value of the "isn't it so?" portion.

Compare:

Mr. X to Bill: You're not Jim, are you? No
Mr. X to Bill: Ga o Jim, ga ke re? Ee

That is, an English speaker says 'no' to the 'ar. you' while the Setswana speaker says 'yes' to the 'I'm not Jim'.
CYCLE 113: SHAKAWE IS IN THE NORTH OF BOTSWANA.

Use map from cycle 8

M-1

Kasane o ka botsheka ga Botswana.  
Kasane is in the north of Botswana.

Serowe o kwa botlhobatsatsi ga Botswana.  
Serowe is in the east of Botswana.

Lobatse o kwa borwa ga Botswana.  
Lobatse is in the south of Botswana.

Ghanzi o kwa bophirina ga Botswana.  
Ghanzi is in the west of Botswana.

Rakops o fa gare ga Botswana.  
Rakops is in the middle of Botswana.

M-2

Kasane o fa kae?  
Where is Kasane located?

C-1

T: [Shakawe]  
Where is Shakawe located?

S: O kwa botsheka ga Botswana.  
It's in the north of Botswana.

M-3

Swaziland o kwa botlhobatsatsi ga Botswana.  
Swaziland is to the east of Botswana.

Republic of South Africa o kwa borwa ga Botswana.  
Republic of South Africa is to the south of Botswana.

South West Africa o kwa bophirina ga Botswana.  
Southwest Africa is to the west of Botswana.

Rhodesia o ka botsheka ga Botswana.  
Rhodesia is to the north of Botswana.
CYCLE 114: ARE YOU LOOKING FOR ME?

M-1

mpatla look for me
mpotsa ask me
mpôna see me
mpitsa call me
mpontsha show me
mpoloka take care of me
mpolêlêla tell me
mpuledisa walk me half way home

C-1

A: A oa [mpitsa]?
B: Ee, kea go [bitsa].
   Or: Nyaa ga ke go bitse.

C-2

A: O batla [mookamedi]?
B: Nyaa ga ke batle ânê.
   Ke batla wêna.
A: Oa mpatla?
B: Ee.
A: O nkisa kae?
   What do you want with me?
B: Ke batla go go bontsha
ditshwantshô tsa me.

C-3

A: O tlaa tla go mpôna leng?
   When will you come to see me?
B: Ke tlaa tla ka mosô.
A: A ga o batle go tla go
   mpona gompieno?
   Don't you want to come see me
today?
B: Nyaa ke na le tirô
gompieno.
   No, I have some business today.
A: E he go siame. Ke tla go lebêlêla ka mosô.
B: Oh, okay. I'll expect you tomorrow then.

C-4
A: Ke batla go go botsa sengwe.
B: O batla go mpotsa'ng?
A: Ke batla go go botsa gore [kêrêkê] e tsêna leng.
B: E tsêna ka 11:00.

C-5
A: A o rekile kobô?
B: Ee.
A: Ke batla go e bôna.
B: Go siame ke tla e go bontsha.
A: O tla e mpontsha leng.
B: Fa re tsêna kwa lapeng. When we arrive at home.

M-2
Ke botsa gore a ba tla mpitsa? I'm asking if they will call me?
Ke botsa gore a ba tla mpolaya? I'm asking if they will kill me?
Ke botsa gore a ba tla mpôna? I'm asking if they will see me?

C-6
A: [Bill] le [John] ba batla go ya le wêna [toropong].
A o tla ya le bôné? Will you go with them?
B: Ba ya leng?
A: Ka mosô.
B: Ee, ke batla go ya le bôné, mme ke batla go ba botsa sengwe.
Yes, I want to go with them, but I want to ask (something).
A: O ba botsa'ng? 285
B: Ke botsa gore a ba tla mpitsa fa ba tsamaya.  
I'm asking if they will call me when they go.  

A: Ee, ba tla go bitsa.  

**NOTES: CYCLE 114**

The following is a summary of the changes that take place in the initial consonant of a verb stem when the object concord for the first person singular precedes it:

<table>
<thead>
<tr>
<th>N + b becomes</th>
<th>N + f becomes</th>
<th>N + r becomes</th>
<th>N + s becomes</th>
<th>N + t becomes</th>
<th>N + g becomes</th>
<th>N + h becomes</th>
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</tr>
</thead>
<tbody>
<tr>
<td>(m)p</td>
<td>(m)ph</td>
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<td>(ng)kg</td>
<td>(ng)kh</td>
<td>(ng)kg</td>
</tr>
</tbody>
</table>
CYCLE 115: WHO KNOWS YOU HERE?

M-1

Ke mang yo o ithutang Setswana?  Who is learning Setswana? (lit.: It is who that is learning Setswana?)

Ke mang yo o ithutang Sefora?  Who is learning French?

Ke mang yo o ithutang Seburu?  Who is learning Afrikaans?

Ke mang yo o ithutang Sekgoa!  Who is learning English?

C-1

A: Ke mang yo o ithutang Setswana?
B: Ke John yo o ithutang Setswana.
   Or: Ke John.

C-2

A: Ke mang yo o ithutang Seburu?
B: Ga gona yo o ithutang Seburu.

M-2

Ke mang yo o tswang kwa toropong?  Who is leaving town?

Ke mang yo o görögang kwa toropong?  Who is arriving at town?

Ke mang yo o mngang kwa toropong?  Who is living in town?

Ke mang yo o yang kwa toropong?  Who is going to town?

Ke mang yo o bêrekang kwa toropong?  Who is working in town?

C-3

A: Ke mang yo o tswang toropong?
B: Ke mookamedi.
M-3

Teacher

O ithuta Setswana.
O bêrêka kwa ofisîng.
O bôna tîchêre.
O batla madi.
O bitsa John.

Response

Ke mang yo o ithutang Setswana.
Ke mang yo o bêrêkang kwa ofisîng?
Ke mang yo o bônang tîchêre?
Ke mang yo o batlang madi?
Ke mang yo o bitsang John?

C-4

A: A Ann o bitsa John?
B: Nyaa ga se Ann.
A: Ke mang yo o bitsang John?
B: Ke Susan.

M-4

Ke mang yo o go rutang? Who is teaching you?
Ke mang yo o go itseng? Who knows you?
Ke mang yo o go thusang? Who is helping you?

C-5

A: O ithuta Setswana kae?
B: Kwa Sekolong.
A: Ke mang yo o se go rutang?
B: Ke Moruti.

C-6

A: Ke mang yo o go itseng mo.
B: Ga go na yo o nkîitseng mo. Nobody knows me here. (lit.: There is no person who knows me here.)
A: Ke mang yo o fêêlang ntio ya gago?
B: Ke morwadiakê. It is my daughter.

A: O nna le mang?
B: Ke nna le motho yo o bêrôkang kwa posong. I live with a person who is working at the Post Office.

Ke nna yo ke batlang koranta eo. I'm the one who wants that newspaper.
Ke wêns yo o batlang koranta eo. You're the one who wants that newspaper.
Ke ênê yo o batlang koranta eo. He's the one who wants that newspaper.
Ke rona ba re batlang koranta eo. We're the ones who want that newspaper.
Ke lona ba lo batlang koranta eo. You're the ones who want that newspaper.
Ke bônê ba ba batlang koranta eo. They're the ones who want that newspaper.
**CYCLE 116: THE BATSWANA DON'T HAVE T.V.**

**M-1**

Batswana ba na le matlo a Sekgowa.  
The Batswana have European houses.

Batswana ba na le dipatèle.  
The Batswana have hospitals.

Batswana ba na le dibasekele.  
The Batswana have bicycles.

Batswana ba na le mabentlele.  
The Batswana have shops.

**M-2**

Gompieno Batswana ba na le eng?  
What do the Batswana have now?

**C-1**

A: Gompieno batho ba Botswana ba na le eng?  
B: Ba na le [diaparô tsa Sekgowa].

A: A o raya gore batho ba [apara disutu]?  
B: Ee, ba a [di apara].

**M-3**

Gompieno Batswana ga ba na television.  
Now the Batswana don't have T.V.

Gompieno Batswana ga ba na difofane.  
They don't have airplanes.

Gompieno Batswana ga ba na mepô.  
They don't have mines.

Gompieno Batswana ga ba na difeketiri.  
They don't have factories.

**M-4**

Gompieno Batswana ga ba na eng?

**C-2**

A: Gompieno Batswana ga ba na eng?  
B: Gompieno Batswana ga ba na televisiona.
A: Ao! Ga ke dumele.
B: Ee, ga ba itse television. Ke bua boammaanin.

M-5

Bogologolo Batswana ba ne ba na le bogwêra.
A long time ago the Batswana had initiation schools.

Bogologolo Batswana ba ne ba na le megopo.
A long time ago the Batswana had wooden basins.

Bogologolo Batswana ba ne ba na le diroto.
A long time ago the Batswana had baskets.

Bogologolo Batswana ba ne ba na le digai.
A long time ago the Batswana had spears.

M-6

Bogologolo Batswana ba ne ba na le eng?
What did the Batswana have a long time ago?

C-3

A: Bogologolo Batswana ba ne ba na le eng?

B: Ba ne ba na le dikolo tsa bogwêra.

A: A jaanong ga di yô?

B: Ee, jaanong ga ba na natšo.

C-4

A: Batswana ba ne ba na le eng?

B: Ba ne ba na le digai.

C: Digai ke eng?

B: Ke marumô a batho ba Botswana.

A: A o di bonye?

B: Nyaa, ke badile mo bukeng fêla.
The Batswana didn't have radios before the white man.

They did not have Ambi Special before the white man.

They did not have "Lion lager" a long time ago.

They did not have money some years ago.

Before the white man came they had no cars.

Before the Europeans came what didn't the Batswana have?

A: Pele ga Makgoa ba ne ba se na enq?
B: Ba ne ba se na "Lion lager"?
C: Ba ne ba a mwa eng?
B: Ba ne ba a mwa bojalwa le khadi fela.
C: Wa re, bojalwa, bo ntse jang?
B: Ee, bo diriwe ka mabêle.
A: Khadi ke eng?
B: Ke bojalwa jwa dinotshe.

A: Bogologolo ba ne ba se na eng?
B: Bogologolo ba ne ba se na chêlêtê.
A: Ba ne ba rêka ka eng?
B: Ba ne ba rêka ka mabêlê, le ka dikgomo.

A: A ko o mpolêlêlê a ba ne ba na le mabentlêlê?

B: Nnya.

M-9
Nakô e e tlang ba tla nna le T.V.  In future they will have T.V.

Nakô e e tlang ba tla nna le mëepô. In future they will have mines.

Nakô e e tlang ba tla nna le difeketiri. In future they will have factories.

Nakô e e tlang ba tla nna le difofane tsa bona. In future they will have their own planes.

M-10
Nakô e e tlang ba tla nna le eng? In the future they will have what?

C-7
A: Nakô e e tlang ba tla nna le eng?

B: Ba tla nna le television.

A: A o gopola gore ba tla e rata?

B: Ee, tota.

C-8
A: Nakô e e tlang ba tla nna le eng?

B: Ba tla nna le mëepô e mentsi thata.

A: A ba na le gauta le kopore?

B: Ee, ga twe kopore e ntsi thata kwa Kasane.

A: Monna! Ke batla go ya teng.
M-11
Ga ba nke ba mna le makgabe.
Ga ba nke ba mna le bogwera.
Ga ba nke ba mna le dilei.

M-12
Ga ba nke ba mna le eng?

C-9
A: Ga ba nke ba mna le eng?
B: Ga ba nke ba mna le dilei.
A: Ka gore'ng? John.

John: Ka gore di tla senya ditsela.

They won't have makgabe.
They won't have initiation schools.
They won't have sledges.

What won't they have?
CYCLE 117: WHICH PICTURE AM I DESCRIBING?

To the teacher: Use any 5 pictures for this cycle. Select one of these, describe it in your own words, and then ask the students to indicate which picture has been described.

C-1

T: Ke tla tlhalosa Setshwantshô. I'm going to describe a picture.

Fà ke fetsa lo mpoêlêlê gore a ke setshwantshô sa pele, sa bobedi, sa borâro, sa bonê, kana sa botlhanô. When I finish, tell me if it is the first picture, the second, the third, the fourth, or the fifth.

Ke tlhalosa setshwantshô sefe? Which picture am I describing?

Tlhalosa setshwantshô ka bokhutshwane. Describe the picture briefly.

Ke tlhalositse setshwantshô sefe? Which picture have I described?

S: Ke setshwantshô sa pele.

Repeat C-1 for each of the other pictures.

C-2

Ask questions at random about these five pictures, basing the questions on your descriptions. Before answering a question, the student should identify the picture.

S: Ke setshwantshô sa pele.

Or: Ke setshwantshô sa modisa.

(answer to the question)
ANCLE-1-18: I OUGHT TO GO NOW.

M-1

O tshwanetse go ithuta Setswana.
O tshwanetse go bērēka theta.
O tshwanetse go besa molelô.
O tshwanetse go dira kofi.
O tshwanetse go kwala.
O tshwanetse go ntuêla.

You ought to study Setswana.
You ought to work hard.
You ought to make a fire.
You ought to prepare coffee.
You ought to write.
You ought to pay me.

C-1

A: O tshwanetse go ithuta Setswana.
   A ga go a mma jalo?
B: Go ntse jalo.

You ought to study Setswana.
Isn't it so?
It is so.

C-2

A: Besa Molelô.
B: A ke tshwanetse go besa molelô?
A: Ee, o tshwanetse go besa molelô.

Should I light the fire?

C-3

A: (Has been visiting with B, now wants to leave)
   Nakô e ile. Ke tshwanetse go tsamaya jaanông.
B: Go siame. Tsamaya sentô.

Nakô e ile. Ke tshwanetse go tsamaya jaanông.
The time has gone. I must go now.

C-4

Nnêsê:  Môtiôtô ya gago e kae?
A: Ga ke na bôtiôtô.

Nnêsê:  O tshwanetse go tla le bôtiôtô nakô ngwe le ngwe fa o batla molemô.
A: I don't have a bottle.

Where is your bottle?
I don't have a bottle.

You ought to bring a bottle everytime when you want medicine.
Do you hear?
A: Ee, kea utlwa. Ke tlaa tla nayô.

C-5
A: Ba re moruti wa ga ken ga a rate go ruta.
B: Ga go a mma jalo. O rata go ruta thata.

C-6
A: Go tsididi kwa ntle, ga ke re?
B: Ee, go ntse jalo.

C-7
A: A o ithutile Setswana?
B: Ee.
A: Ke gopola gore o dira sentle, a ga go a mna jalo?
B: Ga ke se itse sentle.

C-8
A: Ke bona gore o tshwerwe ke tlala. A ga go a mna jalo?
B: Ee e ntshwerwe thata.
A: Dijô tsa gago di mo setofong.
B: Ke a itumêla.

C-9
A: Ba re moruti wa ga Ken ga a rate go ruta.
B: Ke utlwa jalo.

Yes, I hear. I will bring it.

They say Ken's teacher doesn't like to teach.

It is not that way. He likes to teach very much.

It is cold outside, isn't it?

It is so.

Have you studied Setswana?

Your food is here/there (present) on the stove.

So I hear.
CYCLE 119: WHAT IS IT USED FOR?

M-1

Letswai le dirisediwa go loka dijô.  Salt is used to season food.
Sukiri e dirisediwa go loka tsee.  Sugar is used to sweeten tea.
Pepere e dirisediwa go loka dijô.  Pepper is used to season food.

C-1

T: Letswai le dirisediwa go dira'ng?  What is salt used for?
S: Go loka dijô.

C-2

T: Sesepa ga se dirisediwe go loka dijô.  Dijô di lokwa ka'ng?
S: Dijô di lokwa ka letswai.

M-2

Sejana se dirisediwa go tshêla mmidi.  A basin is used to hold/contain corn.
Sejana se dirisediwa go tshwara dijô.  A dish is used to hold food.
Tlatlana e dirisediwa go tsenya bupe.  A mat is used to hold flour.
Galase e dirisediwa go tsenya metsi.  A glass is used to hold water.

C-3

T: Sejana se dirisediwa go dira'ng?
S: Go tshêla mmidi.

C-4

T: Kgetswana ga e dirisediwe go tsenya bupe.  A purse isn't used to store flour.
Bupe ho tšelwa kae?

S: Bupe bo tšelwa mo tlatlaneng.

Flour is stored in what?

Flour is kept in a basket.

M-3

Majê a dirisediwa go aga matlo.
Stones are used to build houses.

Makwete a dirisediwa go aga matlo.
Earth is used to build houses.

Setena se dirisediwa go aga matlo.
Brick is used to build houses.

Bojang bo dirisediwa go aga matlo.
Grass is used to build houses.

C-5

T: Majê a dirisediwa go dira'ng?
Go aga matlo.

M-4

Bupe bo dirisediwa go dira borôthô.
Flour is used to make bread.

Nkgô e dirisediwa go ga metsi.
A water pot is used to draw water.

Tshilô e dirisediwa go sila mabêle.
A millstone is used to grind sorghum.

Sesepa se dirisediwa go tlhatwa diaparô.
Soap is used to wash clothes.

Setofo se dirisediwa go apaya dijo.
A stove is used to cook food.

Dikgong di dirisediwa go besa molelô.
Firewood is used to make a fire.

Setêmpô se dirisediwa go têmpa lokwâlô.
A stamp is used to stamp a letter.

C-6

T: Dikgong di dirisediwa go dira'ng?

S: Go besa molelô.
S: Ga ke itse lefoko le, "mokgôpha". O dirisediwa go dira eng?

T: "Mokgôpha" o dirisiwa thata ke Basotho, ba dira dikgong ka ône, mme gape ba dira ditulô ka ône.

I don't know this word, "aloe". What is it used for?

The aloe is used a great deal by the Basotho, they make firewood with it, and they also make chairs with it.

NOTES: CYCLE 119

If a go phrase 'to......' follows the word dirisediwa is used, if a noun object follows, then dirisiwa is used.
CYCLE 120: DON'T CALL US.......

M-1

Teacher

Kwala ka pensèle.  Response
O se ka wa kwala ka pensèle. You shouldn't write with a pencil.

Tlisa kofi.  O se ka wa tlisa kofi. You shouldn't bring coffee.

Nwa maši.  O se ka wa nwa maši. You shouldn't drink milk.

Tsaya bogôbê.  O se ka wa tsaya bogôbê. You shouldn't take porridge.

Baya nama fa.  O se ka wa baya nama fa. You shouldn't put the meat here.

Reetsa Moruti.  O se ka wa reetsa moruti. You shouldn't listen to the preacher.

Botsa Susan.  O se ka wa botsa Susan. You shouldn't ask Susan.


Bua le Mphô.  O se ka wa bua le Mphô. You shouldn't speak with Mpho.

Feēla ntlo.  O se ka wa feēla ntlo. You shouldn't sweep the house.

C-1

T: 0 kwala ka'ng John?

John: Ka pensèle.

T: 0 se ka wa kwala ka pensèle, kwala ka pênê. You shouldn't write with a pencil. Write with a pen.

C-2

A: 0 nwa'ng?

B: Ke nwa kofi.

A: A o rata kofi go feta tee? Do you like coffee better than tea?
No, I like tea better.

Don't drink coffee then. There is tea. Here it is.

You shouldn't leave, I'm also going there.

Hurry.

I'm asking (permission) to go to Lobatsi.

Don't go tomorrow. You will go later. Tomorrow we have a lot of work.

You shouldn't give him food.

You shouldn't give us money.

You shouldn't give us candy.

You shouldn't call me.

You shouldn't call us.

You shouldn't pay me.

You shouldn't take it.

You shouldn't put it on the chair.
C-5
A: Ke tsaya lokwalo lo.       I'm taking this book.
B: Nya o se ka wa lo       No, don't take it. I want to read
tsaya ke batla golo bala. it.

C-6
A: Baki ya ga go e kae?       Where is your jacket?
B: Ke e. Ke e beile fa       Here it is. I put it down.
fatshe.
A: O se ka wa e baya fa       Don't put it down. Put it on the
fatshe. E bêyle mo setulong. chair.

M-3
Feêela jaana.       Sweep like this/this way.
Tansa jaana.       Dance like this.
Ôôêela jaana.       Sing like this.
Sila jaana.       Grind like this.
Dira jaana.       Do like this.
Nna jaana.       Sit like this.
Apara jaana.       Dress (trousers) like this.
Ôna jaana.       Stand like this.
Ja jaana.       Eat like this.
Rwala nkgô jaana.       Carry a pot (on the head) like this.
Apara kobô jaana.       Wear a blanket like this.
Tshwara molamu jaana.       Grasp a stick like this.

C-7
A: O se ka wa feêela jalo.       Don't sweep that way.
Bill.       Sweep like this.
Feêela jaana. (Demonstration       (Demonstration
follows)
B: Go siame.
The 'shouldn't' paradigm is as follows:

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ke se ka ka ......</td>
<td>Re se ka ra ......</td>
</tr>
<tr>
<td>2</td>
<td>O se ka wa......</td>
<td>Lo se ka lwa......</td>
</tr>
<tr>
<td>3</td>
<td>A se ka a ......</td>
<td>Ba se ka ba......</td>
</tr>
</tbody>
</table>
M-1
0 itse mongwe le mongwe.  He knows everyone.
0 ya gongwe le gongwe.  He goes everywhere.
0 ja sengwe le sengwe.  He eats everything.
0 feta nakô le nakô.  He walks by all the time.

M-2
0 ka tsamaya nakô le nakô.  You can travel all the time.
0 ka tsamaya gongwe le gongwe.  You can travel everywhere.
0 ka tsamaya le mongwe le mongwe.  You can travel with everyone.
0 ka tsaya sengwe le sengwe.  You can take along everything.

C-1
Mr. Tipton:  Tsaya sekete sa diranta ke se.
0 ka ya gongwe le gongwe.  O ka dira sengwe le sengwe.  O ka tsamaya nakô ngwe le ngwe.
Here's a million rand.
You can go anywhere you like now.  You can do anything.
You can go anytime you want.

Mr. Smith:  A! Ga ke dumele!
Wow! I don't believe it!

C-2
A:  A o bôna monna yole?
Do you see that man over there?
B:  Ee, ke mang?
Yes, who is he?
A:  Ke Mokwaledi yo mogolo.
He's the Permanent Secretary.
O itse mongwe le mongwe mo Botswana.
He knows everybody in Botswana.

C-3
A:  A o itse Irene Wilson?
Do you know Irene Wilson?
B:  Ee, o bala nakô le nakô.
Yes. Everytime (I see her)
Ke bôna gore ga a dire sepê.
she's reading. I don't
Ke bôna gore ga a dire sepê.
think she works at all.
CYCLE 122: MY WORK IS NURSING.

M-1

Tirô ya me ke bongaka. My work is "doctoring".
Tirô ya me ke bonnêsê. My work is nursing.
Tirô ya me ke bopodisi. My work is "policing".
Tirô ya me ke bolemi. My work is agriculture/farming.
Tirô ya me ke botitshêre. My work is teaching.
Tirô ya me ke boruti. My work is the ministry.

C-1

A: O dira'ng? What do you do?
B: Nna?
A: Ee.
B: Tirô ya me ke bongaka.

C-2

A: A o rata bonnêsê?
B: Nyaa, bonnêsê ga ke bo rate thata.
A: O rata'ng thata?
B: Ke rata bongaka go bo feta. I like "doctoring" better than it.

C-3

A: Tirô ya ga go ke eng?
B: Ke lepodisi.
A: O rata bopodisi thata?
B: Nyaa ga ke bo rate thata. Ke rata bolemi go feta bopodisi.
A: A o tšëna sekolo sa borutì?

B: Ga ke tšene sekolo sa borutì, ke tšëna sa bolemì.

Are you attending theological school?

I'm not attending theological school, I'm attending the agricultural school.

Ke sekai sa bona.
Ke sekai sa bosadi.
Ke sekai sa bogodu.
Ke sekai sa bogatlapa.
Ke sekai sa botsheoaokga.

He is the epitomy of manliness.
She is the epitomy of femininity.
He is the epitomy of thievery.
He is the epitomy of cowardice.
He is the epitomy of laziness.

By placing the noun stem in class 7, many nouns can be made abstract.
cycle 123: should I shut the door?

m-1
a ke tsvalē kgogō?
should/may I close the door?
a ke tsvalē lekwalō? should/may I seal the letter?
a ke tsvalē kgetsana. should/may I shut the purse?

C-1
A: Go tsididi. Ke tsvalē kgōrō?
It is cold. May I shut the door.
B: Ee, tsvala.

m-2
a ke mo rutē? should/may I teach him?
a ke mo thusē? should/may I help him?
a ke mo rōmē? should/may I send him?
a ke mo latē? should/may I pick him up?

C-2
T: John o kae?
He is at the playground.
Susan: O kwa lebaleng.
A ke mo latē?
Should I fetch him?
T: Ee, mo latē.

m-3
a ke yē kwa dijong? may I go to the dining hall?
a ke yē kwa sedibeng? may I go to the well?
a ke yē kwa kgosing? may I go to the (place of the) chief?

C-3
A: Ke yē kwa dijong?
May I go to the dining hall?
B: O feditse go bērēka?
Have you finished working?
A: Ee, ke feditse.
B: Go siame. Tsamaya.

C-6
A: Re ye kwa sedibeng?  May we go to the well?
B: Lo batla go ya jaanong jaana? Do you want to go right away?
A: Ee.
B: Go siame. A re tsamayeng.

C-5
A: A ke kgweetse koloi e?  May I drive this car?
B: Nyaa, o se ka wa e kgweetsa. No, don't drive it.

C-6
A: Ke tsêyê buka e?  May I take this book?
B: O e isa kae? What are you going to do with it?
A: Ke batla go e bala.
B: Ee, e tsêyê. Yes, take it.

C-7
A: Ke bêê baki e kae?  Where should I put this coat?
B: E bêê mo setulong.
Gertrude is fat.
Joan is thin.
Debbie is young.
Bertha is old.
Joan is short.
Sally is tall.
Nancy is very tall.
Gloria is very fat.
Lola is pretty.
Susan is stout.

T: [Gertrude] o ntse jang? How is Gertrude?
S: O [mokima]. She's fat.

Joan, Mary, Sally, and Nancy are thin.
Everyone but Debbie is an adult.
Gertrude, Gloria, and Susan are fat.
Nancy and Susan are tall.
Debbie and Joan are short.

Gertrude is the fat girl.
Mary is the thin girl.
Joan is the short girl. Sally is the tall girl.
Susan ke mosetsana yo mokgaraga. Susan is the stout girl.

NOTES: CYCLE 124

In this cycle two types of sentences are taught. In M-1 and M-2 predicate adjectives are taught. They consist of the adjective stem plus a noun class prefix marker in agreement with the noun they modify.

The second type of sentence is the 'true' adjective (M-3). The construction is really that of a relative clause (see cycles 101 and 115). For example, "Gertrude is the fat girl" is perhaps better translated—"Gertrude is the girl who is fat".
## CYCLE 125: DO YOU WANT ME TO SHUT THE DOOR?

### M-1

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
<th>Do you want me to shut the door?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tswala lebati.</td>
<td>A o batla gore ke tswalē lebati?</td>
<td>Do you want me to shut the door?</td>
</tr>
<tr>
<td>Mmitsē.</td>
<td>A o batla gore ke mmitsē?</td>
<td>Do you want me to call him?</td>
</tr>
<tr>
<td>Kgweetsa koloi e.</td>
<td>A o batla gore ke kgweetse koloi e?</td>
<td>Do you want me to drive this car?</td>
</tr>
<tr>
<td>Tsaya buka e.</td>
<td>A o batla gore ke tsēē buka e?</td>
<td>Do you want me to take this book?</td>
</tr>
</tbody>
</table>

### C-1

A: Ke tswala lebati?

B: Wa re'ng.

A: Ka re, a o batla gore ke tswalē lebati. I said do you want me to (shut the door)?

B: Ee, tswala.

### C-2

A: [John] o kae?

B: O kwa ofising. Ke mmitsē?

A: Wa re'ng?

B: Ka re, a o batla gore ke mmitsē.


### M-2

Ke batla gore o thusē [John]. I want you to help [John].

Ke batla gore o ye go tsaya [John]. I want you to fetch [John].

Ke batla gore a bitsē [John]. I want you to call [John].
Ke batla gore o duêlê [John]. I want you to pay [John].
Ke batla gore o betsê [John]. I want you to beat [John].

C-3
A: Ke batla gore o [thuse] [John].
B: O batla gore ke [thuse] [John].
A: Ee, jaanong.
B: Go siame, ke tla mo [thusa].

C-4
A: O batla gore ke dire'ng? What do you want me to do?
B: Ke batla gore o [bitsê] [John].

M-3
O batla gore ke go êtêlê leng? When do you want me to call on you?
O batla gore ke go thusê leng? When do you want me to help you?
O batla gore ke go bitsê leng? When do you want me to call you?
O batla gore ke go duêlê leng? When do you want me to pay you?

C-5
A: O batla gore ke go êtêlê leng?
B: Ke batla gore o [tlê] [ka Sôntaga]. I want to (come) on (Sunday).

C-6
A: O tla nkêtêia leng?
B: Ga ke itse. O batla gore ke go êtêlê leng? I don't know. When do you want me to visit you?
A: Ke batla gore o tlê [ka Sôntaga]. I want you to come (on Sunday).
B: Ôô, go siame. Ke tlaatla.
A: O tlaatla ka nako mang?

B: Ke tlaaleka go tla ka 12:00.

A: Go siame hê. Ke tla go lebêlêla. Okay, then. I will expect you.

C-7

S₁: A o itse go bala ka Setswana?

Do you know how to count in Setswana?

S₂: Ee ka itse. A le vêna?

Yes, I know. And you?

S₂: O batla gore ke go rutê?

Do you want me to teach you?

S₁: Ee, ke batla gore o nthutê.

Yes, I want you to teach me.

S₂: Go siame. Ke tlaa go ruta.

Okay. Come, I will teach you.

C-8

A: A o ko o nthuse.

B: O batla gore ke go thusê ka'ng?

Or: Ke go thusê ka'ng?

A: O nkadîmê madi.

That you lend me (money).
CyCLE 126: I'M NOT GOING TO TEACH.

M-1

Ga ke ye go rêka motsoko. I'm not going to buy tobacco.
Ga ke ye go tsaya molemô. I'm not going to fetch medicine.
Ga ke ye go ruta Setswana. I'm not going to teach Setswana.
Ga ke ye go ga metsi. I'm not going to draw water.

C-1

A: A o ya go [ga metsi]? Are you going (to draw water)?
B: Nnyaa, ga ke ye go [ga metsi].

C-2

A: O ya lebentleleng?
B: Ee.
A: O ya go rêka motsoko?
B: Nnyaa, ga ke ye go rêka motsoko.
A: O ya go rêkang?
B: Ga ke ye go rêka sêpé.

C-3

A: A o ya go tsaya molemô kwa ngakeng?
B: Nnyaa, ga ke ye go tsaya molemô.
A: O ya go dira'ng?
B: Ke batla go bua le ngaka fêla.

C-4

A: A o ya go ruta kwa Botswana?
B: Nyaa ga ke ye go ruta.
A: O ya go dirang?
B: Ke ya go dira kwa sepateleng. I will work at the hospital.

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M-2
Tôta wa reng?
Tôta o dirang?
Tôta molato ke eng?
Tôta o gorogile leng?
Tôta o tsamaya le măng?
What are you saying?!!
What are you doing?!!
What's wrong?!!
When did you arrive?
With whom are you going?!!

C-5
(B bumping into A)
A: (Tôta) o dira'ng monna?
B: Insthwarêlê, morwarre.
A: Go siame.
What are you doing, man?!!
Excuse me brother.

C-6
A: Fa ke gôrôga kwa Botswana,
ke tla rêka pitse, ke e jesê,
ke e palamê, ke e solê.
When I arrive in Botswana, I
will buy a horse, I will ride,
I will groom him.
(Boasting on the part of A)
B: Tôta wa re'ng?
A: Ke a go bolêlêla.
What are you saying?!! (A
comment rather than a question)
I'm telling it (for you).
CYCLE 127: BE QUIET SO WE CAN HEAR.

M-1

Mpha pênê gore ke kwalê. Give me a pen so that I can write.
Mpha kôranta gore ke balê. Give me a newspaper so that I can read.
Mpha kobô gore ke aparê. Give me a blanket so that I can dress.
Mpha madi gore ke rekê dijo. Give me money so that I can buy food.
Mpha letswai gore ke lokê nama. Give me salt so that I can season the meat.
Mpha setêmpê gore ke tempê le kwalê. Give me the stamp so that I can stamp the letter.
Mpha dikgong gore ke bese molelê. Give me firewood so that I can light a fire.
Mpha êmêrê gore ke gê metsi. Give me a bucket so that I can draw water.
Mpha hutshe gore ke e rwalê. Give me a hat so that I can put it on.
Mpha nkgô gore ke leke go e rwala. Give me a water pot so that I can try to carry it on my head.

C-1

A: Mpha kobô gore ke aparê. Give me a pen so that I can write.
B: Tsaya, ke e.

C-2

A: A o rekile nama? How much is it? Is it expensive?
B: Nyaa, mpha madi gore ke e rekê. A e turu?
A: E ja bokae? How much is it? Is it expensive?
B: Nyaa, e chipi.

M-2

Didimala re utlwê. Be quiet so that we can hear.
Didimala re ithutê. Be quiet so that we can study.
Didimala re opêlê. Be quiet so that we can sing.

C-3

A: Didimala re utlwê ke mang yo o bitsang? Be quiet so that we can hear who is calling?
B: Ke John.
A: O bitsa mang?
B: O bitsa Susan.

M-3
Tswa mo kgorong ke tsêne.
Bula kgorô, ke tsêne.

Get out of the doorway so I can come in.
Open the doorway so that I can come in.

C-4
A: Tswa mo kgorong, ke tsêne.
B: O batla'ng?
A: Ke tsile go tsaya buka ya me. I'm coming to get my book.
B: (Gets out of the doorway)

C-5
A: (To B who is inside a closed door)
Ke mang yoo tswetseng kgorô? Who has shut the door?
B: Ke Susan.
A: Susan, bula ke tsêne. Susan, open up so that I can come in.

C-6
A: Ke batla go tsamaya.
B: Ke ya le wêna. Ema re tsamayê. I'm going with you. Stand, so we can go.
A: Ntshware, ke êmê. Give me a hand, so I can stand.

C-7
A: A dijô di siame? Is the food ready?
B: Ee.
A: Re fé hê, re jê. Give us (some) then, so that we can eat.
Susan: Ke batla go palama pitse e.

Bill: Ee, e palamê.

Susan: E tshware, ke palamê. hold it, so that I can mount.

Bill: Ke e tshware palama. I'm holding it, mount.
CYCLE 128: ARE YOU MARRIED?

M-1

John o tlaa nyalwa leng?
John o tlaa goroswa leng?
John o tlaa tsaya leng?

When will John marry? (lit.: When will John take (a wife)?)
When will John marry?
When will John marry?

M-2

Ann o tlaa nyalwa leng?
Ann o tlaa goroswa leng?
Ann o tlaa tsêwa leng?

When will Ann marry? (lit.: When will Ann be taken?)
When will Ann marry?
When will Ann marry?

M-3

John, a o tsere?
John, a o nyetse?
John, a o gorositse?

John, are you married? (lit.: Have you taken (a wife)?)
John, are you married?
John, are you married?

M-4

Ann, a o tserwe?
Ann, a o nyetsewe?
Ann, a o gorositswe?

Ann, are you married? (lit.: Have you been taken (as a wife)?)
Ann, are you married?
Ann, are married?

M-5

Ee, ke tsere.
Nyaa, ga ke a tsâya.
Ee, ke tserwe.
Nyaa, ga ke a tsêwa.

Yes, I'm married.
No, I'm not married.
Yes, I'm married.
No, I'm not married.

C-1

A: O tserwe leng?
B: Ka [June] ngôgôla.

When did you get married?
Last June.
A: John, o tlaa nyala leng? Marsha o go rata thata.

B: Ke a itse, mme fela nna, ke rata Betty go feta Marsha.

John, when are you getting married? Marsha loves you very much.

I know, but I love Betty more than Marsha.
I SEE A WOMAN WHO IS CARRYING A CHILD ON HER BACK

Teacher

Ke Phiri. Phiri o ithuta Sekgoa.
Ke motho. Motho o ithuta Sefora.
Ke Bill. Bill o nna kwa Serowe.
Ke mmesê. Mmesê e ya toropong.
Ke mosadi. Mosadi o sila mmidi.
Ke monna. Monna o ya pitsong.
Ke Dineô. Dineô o apere kobô.
Ke rrê. Rrê o palame pitse.
Ke mosadi. Mosadi o bêrêka le mmê.
Ke Tankiso. Tankiso o tawa ngakeng.

Response

Ke John yo o ithutang Setswana.
Ke Phiri yo o ithutang Sekgoa.
Ke motho yo o ithutang Sefora.
Je Bill yo o nnang Serowe.
Ke mmesê yo o yang toropong.
Ke Ann yo o bêrêkang kwa sepateleleng.
Ke mosadi yo o siland mmidi.
Ke monna yo o yang pitsong.
Ke Dineô yo o apere kobô.
Ke rrê yo o palameng.
Ke mosadi yo o bêrêkang le mmê.
Ke Tankiso yo o tawang ngakeng.

It is John who is studying Setswana.
It is Phiri who is studying English.
It is a person who is studying French.
It is Bill who is living in Leribe.
It is the nurse who is going to town.
It is Ann who is working at the hospital.
There is a woman who is grinding corn.
There is a man who is going to a pitsong (an outdoor meeting).
It is Dineo who is wearing a blanket.
It is my father who is mounted on a horse.
She's the woman who works with my mother.
It is Tankiso who is coming from the doctor's place.

A: A ke (Susan) yo o bêrêkang kwa sepateleleng?
B: Nyaa, ke (Ann) yo o bêrêkang kwa sepateleleng?
Ga se (Susan).
A: Ke mang ho o [apereng kobô]? Ke [Mamelelo]? 
B: Nyaa, ke [Dinê] yo o [apereng kobô]. [Mamelelo o apeke jase].

A: O ya le mang tcrepong?
B: Ke ya le [mosadi] yo o [tswa] kae?

A: Ke [Tankisê] yo o [tswang ngakeng]?
B: Nyaa, ke nna yo o [tswang ngakeng].
A: Tankisê ênê [o tswa] kae?
B: Ke bôna gore o [tswa] lebentleleng.

Use pictures for the following:

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ke bôna mosadi. Mosadi o sila mmidi.</td>
<td>I see a woman who is grinding corn.</td>
</tr>
<tr>
<td>Ke bôna mosadi. Mosadi o belegi ngwana.</td>
<td>I see a woman who is carrying a child.</td>
</tr>
<tr>
<td>Ke bôna modisa. Modisa o palame tonki.</td>
<td>I see a herdboy who is mounted on a donkey.</td>
</tr>
<tr>
<td>Ke bôna modisa. Modisa o tshwere molamu.</td>
<td>I see a herdboy who is holding a stick.</td>
</tr>
<tr>
<td>Ke bôna monna. Monna o tshwere molamu.</td>
<td>I see a man who is holding a stick.</td>
</tr>
<tr>
<td>Ke bôna mosadi. Mosadi o rwele tukwi.</td>
<td>I see a woman who is wearing a headscarf.</td>
</tr>
<tr>
<td>Ke bôna mosadi. Mosadi o rwele ngwana.</td>
<td>I see a woman who is carrying a waterpot.</td>
</tr>
<tr>
<td>Ke bôna mosadi. Mosadi o tlamile ngwana ka kobô.</td>
<td>I see a woman who has tied the baby with a blanket (on her back).</td>
</tr>
</tbody>
</table>
C-5

A: Mo setshwantshong se o bôna'ng?

B: Mo setshwantshong se ke bôna [mosadi] yo o [silang mmidi].

C-6

A: O bôna motho yo o dira'ng mo?

B: Ke bôna [modisa] yo o [palameng tonki].
Please explain how you came here.

I came by airplane.

I boarded it in Lobatse.

It headed for Johannesburg.

When we got to Johannesburg, we boarded (a plane of) BOAC.

We headed for Kinshasa, Congo.

When we left Kinshasa, we arrived at Lagos, Nigeria.

When we left there, we stopped in Accra, Ghana.

When we left Accra, we arrived at Monrovia, and we came and arrived in New York.

We visited many places.

We saw many things.

We saw tall buildings.

We saw many bridges.

Also we saw many cars.

We visited the United Nations, and we saw a nice building.

We left New York three days later.

We left there by airplane also.

When we left there, we arrived in Chicago.
When we left Chicago, we arrived in Los Angeles.

When we left Los Angeles, we came and arrived in San Diego.

**NOTES: CYCLE 130**

When describing a series of past actions, the first verb in the sequence may be in any of the past tenses; the remainder are always in the past subjunctive (with the stem rēka 'to buy'):

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka rēka</td>
<td>wa rēka</td>
<td>a rēka</td>
</tr>
<tr>
<td>ra rēka</td>
<td>lwa rēka</td>
<td>ba rēka</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>
CYCLE 131: "TSHILO" IS A STONE WHICH IS USED FOR GRINDING

M-1

Use pictures for the following:

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ke setlhare. Se thuntse.</td>
<td>Ke setlhare se se thuntseng.</td>
</tr>
<tr>
<td>Ke sekétlelê. Se tshêla mmidi.</td>
<td>It's a tree which is blooming.</td>
</tr>
</tbody>
</table>

C-1

A: No setshwantshong se o bona'ng?
B: Ke bona [setlhare se se thuntseng].

C-2

A: O bona'ng fa?
B: Ke bona setlhare.
A: Ke setlhare se se ntseng | It is a tree that (is doing) what?
  jang? (Lit: It is a tree which is how?)
B: Ke setlhare se se thuntseng.

M-2

Use pictures 1, 2, 3 and 5 for the following:

| Ke lejê. Le bidiwa tshilô.        | Ke lejê le le bidiwang tshilô.     | It's a stone which is called "a millstone". |
| Ke tshi1ô. E dirisediwa go sila.  | Ke tshi1ô e e dirisediwa go sila.  | It's a millstone which is used for grinding. |
| Ke selô. Se bidiwa tshipi.        | Ke selô se se bidiwang tshipi.     | It's a thing which is called "a bell" (lit: iron). |
| Ke selwana. Se tshêla mmidi.      | Ke selwana se se tshêlang mmidi.   | It's a thing which contains corn. |
| Ke nkgô. E tshêla mtsi.           | Ke nkgô e e tshêlang mtsi.         | It's a waterpot which contains water. |
Ke ph✪0g✪0. E ratwa ke basimane.
Ke batho. Ba ithuta [Sefera].
Ke bonn❡sè. Ba ya [toropong].
Ke basadi. Ba sила [mmidi].

It's an animal which is liked by the boys.
They are the people who are studying [French].
It is the nurses who are going to [town].
It is the women who are grinding [corn].

C-4
A: Ho setshwantshong se o b♦0na'ng?
B: Ke b♦0na [lejē le le bidiwang tshil0].

C-5
A: Tshil0 ke'ng?
B: Ke lejē le le dirisediwang go sila.

C-6
A: Tonki ke'ng?
B: Ke ph✪0g✪0 e e [ratwang ke basimane].

C-7
A: M0sadi o rweleŋ?
B: O rwele nkg6.
A: O rwele nkg6 e e tshelang eng?
B: O rwele nkgwana e e tshelang metsi.

C-8
A: Ke bo mang ba ba ithutang [Setswana]?
B: Ke [Bill] le [John].

Or: Ke batho ba ba batlang go ya Botswana.
It's the people who want to go to Botswana.
CYCLE 132: WIND, UNWIND

H-1
Use a coat hanger, a piece of string and a tie to demonstrate the following:

Ke kona wairi. I'm bending the wire.
Ke konolola wairi. I'm unbending the wire.
Ke thatha mogala. I'm winding the string.
Ke thatholola mogala. I'm unwinding the string.
Ke bofa thai. I'm tying the tie.
Ke bofolola thai. I'm untying the tie.

C-1
S: O dira'ng?
T: Ke kona wairi.

C-2
S: O dira'ng?
T: Ke konolola wairi.

S: Ga ke a utlwa? You say you are doing what?
T: Ke re, ke konolola wairi.

C-3
T: (Putting the [wire] on the table)
Ke mang yo o batlang go Who wants to (bend the wire)?
kona wairi?

S1: Ke mna yo ke batlang go e (kona).
It is I who wants to bend it.

T: E tsee, o e kona. Take it and (bend) it.

S1: (Takes the [wire] and (bends) it).
Ke kona wairi.
C-4

T: A o itse go [thatha] [mogala]?  Do you know how to [wind] [string]?

S: Nyaas, ga ke itse. Go [thatha] [mogala] ke go dira'ng?  No, I don't know. To [wind] [string] is to do what?

T: Ke go dira jaana (teacher demonstrates).

S: [Mogala] ke'ng? [String] is what?

T: [Mogala] ke selô se. [String] is this thing.

C-5

T: A o itse go [o thatholola]? Do you know how to [unwind] it?

S: Ga ke itse go [o thatholola]. Ke go o dira'ng?


S: ôô, kea bôna.

C-6

T: A o ka [thatha mogala]? Can you [wind string]?

S: Ke bôna gore nka leka. I think I can try.

T: A ko o lekê go [thatha] ke bône. Please try to wind it so I can see.

C-7

T: O ka [e thatholola]? Can you [unwind it]?

S: Ee, nka [e thatholola]. E mphê ke [e thathololô].

C-8

A: Tonki e dirisediwa eng? A donkey is used to do what?

C-9

A: Basadi ba belesa ka'ng fa ba ya go sila?
B: Ba belesa ka ditonki.

A: Fa ba tsana ka lelwaleng ba dira'ng?
B: Ba a belesolola. Ba a sila. Fa ba fetsa go sila ba belesa gapê. Ba boela gae.

A: Fa ba fitla kwa gae, ba dira'ng?
B: Ba a belesolola.

C-10

A: Fa o baya kgetse mo gana tonki o dira'ng?
B: Kea belesa.

A: Fa o e tlosa o dira'ng?
B: Fa ke e tlosa, kea belesolola.

NOTES: CYCLE 132

The verbal suffix -olola usually indicates that an action has been "undone." Because of this it is called the "reversive" suffix.
### CYCLE 133: WE'RE CRAMMING SO THAT WE CAN PASS.

#### M-1

**Teacher**

- Kea ithuta. Ke itse go bua le Batswana.
- Ke bêrêka. Ke bôna madi.
- Ke botsa thata. Kea utlwisisa.
- O bua thata. Batho ba mo utlwa.
- Re ithuta ka tlhwaafalô. Rea pasa.

**Response**

- Ke ithuta gore ke itse go bua le Batswana.
- Ke bêrêka gore ke bôné madi.
- Ke botsa thata gore ke utlwisisê.
- O bua thata gore batho ba mo utlwê.
- Re ithuta ka tlhwaafalô gore re paso.

### C-1

**A:** [O ithuta Setswana] ka gore'ng?

**B:** Gore [ke itse go bua le Batswana].

### C-2

**A:** C tsêna sekolo kae?

**B:** Ga ke tsene sekolo. Kea bêrêka.

**A:** Ao! O bêrêka ka gore'ng?

**B:** Ke bêrêka gore ke bôné madi.

### C-3

**T:** O batla go botsa gapê? Are you asking (a question) again?

**S:** Ee.

**T:** O botsa thata, wêna. You ask too much, you!

**S:** Ee, ke botsa gore ke utlwisisê.
C-4

A: [Bill] o tsenya modumô. Bill is making noise.
B: Nyaa, ga a tsenye modumô; ga a bua. No, he's not making noise; he's speaking.
A: O bua thata ka gore'ng? Why is he speaking so loud?
B: Gore batho ba mo utlwê. So that the people will understand him.

C-5

A: Ke le e'têlé? May I visit you?
B: Nyaa, re ithuta ka tlhwaafalô malatsing a. No, we are cramming nowadays.
A: Ao! Le ithuta ka tlhwaafalô ka gore'ng?
B: Re ithuta ka tlhwaafalô gore re pasê.

M-2

O bêrêka thata. O fetsa tirô. He is working hard so that he'll finish the work.
O besa molelô. O apaya dijô. He's making a fire so that he can cook food.
O bêrêka ka tlhwaafalô. O itumedisa mookamedi. He is working with all his might so that he'll please the director.
O bofolola pitse. E ya kwa nageng. He's untying the horse so that it can go into the countryside.

C-6

A: Molato ke'ng fa John a bêrêka ka tlhwaafalô jaana? What's wrong that (lit: when) John is working with all his might so much?
B: O bêrêka ka tlhwaafalô gore a itumedise mookamedi.
CYCLE 134: WHAT TIME DID YOU ARRIVE THERE?

M-1
Review Cycle 130.

M-2
O no wa palama kae? Where did you board?
O no wa leba kae? Where did you head for?
O no wa gôrôga kae? Where did you land?
O no wa ëma kae? Where did you stop?

M-3
Fa o tloga teng, o no wa leba kae? After you departed, where did you head for?
Fa o tloga teng, o no wa gôrôga kae? After you departed, where did you land?
Fa o tloga teng o no wa ëma kae? After you departed, where did you stop?

C-1
S: O no wa palama sefofane kae?
Motswana: Gaborone.
S: Sefofane se ne sa leba kae?
Motswana: Gauteng.
S: Fa o tloga gauteng o no wa [leba] kae?
Motswana: Kinshasa.
S: Fa o tloga Kinshasa, o no wa tsêma kae?
Motswana: Lagos.
S: Fa o tloga teng, o no wa ëma kae?
Motswana: Accra.
C-2

S: Lo no lwa tloga [New York] ka nako mng?

Motswana: Re ne ra tloga ka [9:00].
Ra gorọga kwa [Chicago] ka [11:00].
Ra tloga teng ka [12:00].
Ra gorọga [L.A.] ka [4:00]; nne ratla ra gorọga mono ka [7:00].

C-3

S: Lo no lwa gorọga kwa [Chicago] ka nako mng?

Motswana: Re ne ra gorọga teng ka [11:00].
Or: Ka [11:00].

C-4

A: O no wa gorọga [New York] leng?

B: Malọba.

A: O gorogile leng mono?

B: Maabane.

C-5

A: Molato ke'ng?

B: Ntu a e lomile ngwana.

* * * * * *

(Sometime later, elsewhere)

C: Ntu a e dirile jang?

B: E ne ya loma ngwana.
A: O tswana ka e?

B: Kwa [co-op].

A: O rekle'ng?

B: Ke rekle hamole e.

A: A lesaga e, o e rekle teng?

B: Nyaa, ke e rekle kwa ga [Woodford].

NOTES: CYCLE 134

Though much depends upon the context, the uses and significance of the perfect and past tense may be summarized as follows.

The perfect is used of an action which began in the past and persists in the present, or of a past action the effects of which are regarded as persisting in the present time.

The past is used when an action which began in the past does not persist in the present or when its effects are regarded as not persisting into the present. This tense is used most commonly in narrating past events.
CYCLE 135: THERE'S A MAN ON THE WAGON......

M-1
Selêpê ke selô se se bogale.  An axe is a sharp tool.
Tlou ke phôlôgôlô e e bokete.  An elephant is a heavy animal.
Podi ke phôlôgôlô e e bokgwabo.  A goat is a tame animal.
Kgosi ke momna yo o botlhale.  The chief is a wise man.
Nama ke sejô se se monate.  Meat is a tasty food.
Kolobê ke phôlôgôlô e e leswê.  The pig is a dirty animal.
Lenong ke nônyane e e thata.  The vulture is a strong bird.
Tšêkô ke mosimane yo o bodipa.  Tšêkô is a cheeky fellow.
Segagane ke selô se se tsididi.  Ice is a cold thing.

C-1
T: [Selêpê] ke [selô s]a mofuta ofe?  What kind of a [thing] is [an axe].
S: Ke [selô se se] [bogale].  It's a [sharp] (thing).

M-2
Metsi a a molelô a teng.  There is hot water (lit.: There is water which hot).
Metsi a a tsididi a teng.  There is cold water.
Metsi a a bothithô a teng.  There is warm water.

C-2
A: Ke nyorilwe, ke batla tee.  I'm thirsty, I want tea.
B: Ke e dire? Metsi a a molelô a teng.  Should I fix some? There is hot water.
A: Ee, e dire.  Yes, (please) fix some.
M-3

Use pictures from magazines, etc.

Mo setshwantshong se go na le monna yo o mo koloing.
There is a man (who is) on a wagon in this picture.

Mo setshwantshong se go na le kgomo e e mo sakeng.
There is a calf (which is) in the kraal in this picture.

Mo setshwantshong se go na le lephoi le le mo setlhareng.
There is a dove (which is ) in a tree in this picture.

Mo setshwantshong se go na le buka e e mo setilong.
There is a book on a chair in this picture.

Mo setshwantshong se go na le selêpê se se fa fatshe.
There is an axe on the ground in this picture.

Mo setshwantshong se go na le basadi ba ba kwa Mochudi.
There are women (who are) at Mochudi in this picture.

NOTES: CYCLE 135

When nouns and locative phrases are used in relative clauses, an -ng is not attached to them. (Cf. cycle 115, 129). (Note that there are -ngs attached to some of the locative phrases in M-2, but these are 'locative' -ngs (as in ke ya sekolong) not relative clause ngs.)
CYCLE 136: WE DIDN'T BUY A THING.

M-1
Ga re a ka ra réka sepé.  We didn't buy a thing.
Ga re a ka ra bôna opé.  We didn't see a soul.

C-1
A: Ngôgôla re ne ra ya
   Gauteng, mô fêla ga re
   a ka ra réka sepé.  Last year we went to
   Johannesburg, but we did not
   buy anything.
B: A ga lo a ka lwa bôna
   sepé se lo se ratang?  Didn't you see anything you
   liked?
A: Nyaa diô tsôtîhe di
   ne di tura thata.  No, everything was too
   expensive.

M-2
Ngôgôla pula ga e a ka ya na.  Last year the rain didn't fall.
Ngôgôla dikgomo ga ke a ka
   tsa a ja.  Last year the cows didn't eat.
Ngôgôla batho ga ba a ka ba
   bôna mabêlê.  Last year people didn't harvest sorghum.

C-2
A: A sefôfane sa ga Tautona
   se ne sa görôga maabane?  Did the President's plane arrive
   yesterday.
B: A ga wa a ka wa ultwa?  Didn't you hear? The President
   Tautona le mosadi wa gagwê
   ga ba a ka ba tla. Ba ne
   ba na le tirô e ntsi thata
   kwa gae. and his wife didn't come. They
   have too much to do at home.

M-3
Ga ke a ka ka tla le buka ya me.  I didn't bring my book.
Ga o a ka wa tla le buka ya  You didn't bring your book.
   gagwê.
Ga a a ka a tla le buka ya
   gagwê.  He didn't bring his book.
C-3

T: Ke mang yo o tlileng ka buka ya gagwe mo tlelaseng gompieno?

S: Ke mna.

S2: Ga ke a ka ka tla le ya me. E latlhegile.

Who brought his book to class today?

I did.

I didn't bring mine. I lost it.

NOTES: CYCLE 136.

The following is the most commonly used negative for the 'narrative' past tense: (with reka 'to buy')

1st pers. ga ke a ka ka reka
gare a ka ra reka

2nd pers. ga o a ka wa reka
ga lo a ka lwa reka

3rd pers. cl. 1 ga a a ka a reka
ga ba a ka ba reka

2 ga o a ka wa reka
ga e a ka ya reka, etc.

An alternative negative is sometimes used.
This is: (with reka 'to buy')

1st pers. ke ne ka seka ka reka (I did not buy)

2nd pers. d no wa seka wa reka (thou didst not buy)

3rd pers. cl. 1 d na a seka a reka (he did not buy), etc.
CYCLE 137: GREETING: ARE YOU STILL HERE?

M-1

A: o santse o gôga?
B: Are you still smoking?

A: o santse o le monô?
B: Are you still here?

A: o santse o rêka?
B: Are you still shopping?

A: o santse 0 ja?
B: Are you still eating?

C-1

A: Dumêla, rra.
B: Ee dumêla, mma.
A: A o tsogile?
B: Ke tsogile. Wêna o tsogile jang?
A: Le nna, ke santse ke tsoga.

C-2

T: (Noting an absence in the class)
John o kae?
S: O santse a ja.

C-3

A: Mphô, a re tsamayê.
B: Êma go le gonnye ke santse ke rêka. Wait a bit, I'm still buying.

C-4

A: A re yê kwa tielaseng.
B: Tsamaya, ke e tîa.
A: O santse o dira eng? What are you still doing?
B: Ke santse ke fêêla ntlo ya me. I'm still cleaning my house.
C-5

A: A le wena o ya Botswana? And you, are you going to Botswana?
B: Nyaa, ga ke ye teng gompieno ke tlaa ya kamosét.
A: O santse o dira eng?
B: Ke santse ke ithuta. I'm still studying Setswana first.
Setswana pele.

M-2

Ga ke sa tlhôle ke tsamaya. I don't go any more.
Ga ke sa tlhôle ke bôna. I don't work any more.
Ga ke sa tlhôle ke utlwa. I don't hear any more.
Ga ke sa tlhôle ke bêrêkê. I don't see any more.
Ga ke sa tlhôle ke itse. I don't know any more.

C-6

A: Ntate mögolo o tshela jang? How is (my) grandfather?
B: O tshela sentê, mme ga a sa tlhôla a bôna. He is well, only he doesn't see well any more.

C-7

A: Ke utlwile gore o ya toropong. O tsamaya leng?
B: Ga ke sa tlhôla ke tsamaya. I'm not going any more.
A: Ao! Molato ke'ng?
B: Ga se sepê, ke tlhôla ya ka kamosét. There's nothing. I'll go sometime.

C-8

A: Ga o ye tirong gompieno.
B: Ee, ga ke ye.
A: Nyaa, ga ke sa tlhôla ke bêrêkê.
B: Molato ke'ng?
A: John, a re yē posong.

B: Ke e tša, ke sāntša ke ya go bua le mookamedi. I'm coming, I still am going to talk with the director.

A: A o tšogile rra?

B: Ke tšogile wena a?

A: Ao, ke sāntša ke babaletswe. Oh, well, I'm around. I'm still spared.
CYCLE 138: TELL HIM I WANT HIM.

M-1

Mmaṭla

Mmotsa

Mmôna

Mmitsa

Mmontsha

Mmoloka

Mmolëlëla

look for him

ask him

see him

call him

show him

take care of him

tell him

C-1

A: Mookamedi o fetile.
   A o [mmone]?

B: Nyaa, ga ke a mmôna. O fetile leng?

A: Ke gônê a fetang gônê gompieno.
   He has walked by just this minute.

C-2

A: [Bill] o kae?

B: Ke yo, o mo isa kae?
   This is him. What do you want with him?

A: Mookamedi o a mmitsa.

C-3

A: [Thabô] o kae?

B: Ga a yô, ga ke itse gore o ile kae.

A: Fa o gôrôga, mmoîlëlëlë gore ke a mmaṭla. Ke batla go bua le ênê.
C-4
A: A [Ann] o ya le rona Botswana?
B: Ga ke itse ga ke a mmotsa.
A: O tlaa mmotsa lengl?
B: Ke tlaa mmotsa gônê I will tell her today when I see her.
gompieno fa nka mmona.

C-5
PCV: A o ka mpontsha Can you tell me the road which goes
tsele e e yang to Lobatse?
Lobatsê?
Motswana: (To another Motswana)
O batla tsele e e yang Lobatsê. Nna ga ke itse
kwa Lobatse. A o ka e mmontshaê?
Motswana: Ee, ke tlaa e mmontsha.

NOTES: CYCLE 138
Whenever the phonological sequence mo comes before a word beginning
with a b-, the sequence becomes mm-. You will remember in Cycle 53 the
same thing happened when the class 1 prefix mo- was constructed with
bala to make the noun mmadi 'reader'.
CYCLE 139: I ARRIVED LAST WEEK.

M-1

Ke gorogile (mono) beke e e fetileng.  
I arrived (here) last week.
Ke gorogile (mono) kgwedi e e fetileng.  
I arrived (here) last month.
Ke gorogile (mono) selemô sese fetileng.  
I arrived (here) last spring.
Ke gorogile (mono) ka Labobedi yo o fetileng.  
I arrived (here) last Tuesday.
Ke gorogile (mono) ka Sôntaga sese fetileng.  
I arrived (here) last Sunday.

C-1

A: O gorogile (mono) leng?
B: Beke e e fetileng.

M-2

Re tlâa ya Botswana beke e e tlang.  
We will go to Botswana next week.
Re tlâa ya Botswana kgwedi e e tlang.  
We will go to Botswana next month.
Re tlâa ya Botswana ka Labobedi yo o tlang.  
We will go to Botswana next Tuesday.
Re tlâa ya Botswana ka Sôntaga se se tlang.  
We will go to Botswana next Sunday.
Re tlâa ya Botswana ka Tshipi e e tlang.  
We will go to Botswana next Sunday.

C-2

A: Le ya Botswana leng?
B: Re tlâa ya (kgweding e e) tlang.

M-3

Batswana ba dira'ng selemô?  
What do the Batswana do in the summer?
Batswana ba dira'ng lethiebula?  
What do the Batswana do in the autumn?
Batswana ba dira'ng dikgakologo?  
What do the Batswana do in the spring?

Batswana ba dira'ng mariga?  
What do the Batswana do in the winter?

M-6
Selelô Batswana ba a lema.
In the summer the Batswana plough.
Letlhabula Batswana ba a tlhagola.
In the autumn the Batswana weed.
Marîga Batswana ba a rôba.
In the winter the Batswana harvest.

C-3
A: Batswana ba dira'ng selelô?
B: Selelô ba a lema.

C-4
A: Ditlhare di thunya leng Botswana?
B: Di thunya selelô.

C-5
A: Botswana pula e na leng?  
When does it rain in Botswana?  
(lit.: In Botswana the rain rains when?)
B: E na letlhabula.
It rains (fails) in the summer.

C-6
A: Batswana ba ja mmidî le magapu leng?
When do the Batswana eat corn and watermelons?
B: Letlhabula.
in the fall.

C-7
A: Segagane se wa leng?
When is there frost?  
(lit.: Frost lies down when?)
B: Mariga.
Or: Se wa mariga.
A: Mo Botswana dipholo di ya morakeng leng? In Botswana when do the oxen go to the cattle posts?
B: Di ya morakeng mariga. They go to the cattle posts in the winter.
A: Di boa leng?
B: Di boa selemô. They return in the spring.

NOTES: CYCLE 139

Sateretaga and Sontaga take Class 4 concords. Tshipi takes Class 5 and days beginning with ha take Class 1.

Originally the Tswana did not divide the year into twelve months as is customary among Europeans. However, they had names for various periods of the year which were given in accordance with the activities associated with these periods or other characteristics. These periods naturally do not correspond consistently to the months of the year and, moreover, they have different names in different dialects. Nevertheless these terms were connected with the months of the year, with the result that various terminologies came into being, each as arbitrary as the other. The names given here are fairly common.

Frikgong or Môlômô January
Tlhakôlê February
Môpfotlô March
Môrânâng April
Môtshegânô May
Sleletôsôgô June
Phôkhôl July
Phâtwe August
Lwetsê September
Phâtânê October
Môbôwe or Ngwânatsêlê November
Môrûle, Sêdîmôthûle December
CYCLE 140: PLEASE TRY TO ARRIVE ON TIME.

M-1

A o ko o reetse.
A o ko o tlê kwano.
A o ko o êmé gole gomnye.
A o ko o arabe bonako.
A o ko o itlhagenêle.
A o ko o ópele sentle.

Please listen carefully.
Please come here.
Please wait a little.
Please answer quickly.
Please hurry.
Please sing well.

C-1

A: A o ko o tlê kwano, (John).
John: Ga ke a utiria gore wa re'ng.
A: Ka re, o tlê kwano.

Please come here, (John).
I don't hear what you are saying.
I say, (please) come here.

M-2

A lo ko lo mmotsê.
A lo ko lo têmpê lewalô le.
A lo ko lo mpontshê le tsa lona.
A lo ko lo mo thuse.

Please ask him.
Please stamp the letter.
Please show me your pen.
Please help him.

C-2

A: A o ko o nkadimê (pêné) ya gago fa o fetsa go kwâla.
B: O e isa kae?
A: Ke batla go kwâla ka yônê.

(Please) lend me your pen when you finish writing.
What are you going to do with it?

C-3

A: A o ithuta go bua Setswana?
B: Ee, fêla ga ke se itse sentîê.

360
A: A o ko o lekê go se bus malatsi otlhe. O tla se itse ka pele.

B: Ke a leboga, ke tla leka jalo.

NOTES: CYCLE 140

The forms in this cycle are polite requests. There is a common tendency to elide the forms to a ko o and a ko lo.
CYCLE 141: I'VE BEEN BUSY WORKING.

M-1

Ke ntse ke tshameka.  I've been busy playing.
Ke ntse ke kwala.  I've been busy writing.
Ke ntse ke bôrêka.  I've been busy working.

M-2

0 ntse o dira'ng?  What have you been busy doing?

C-1

A: Dumêla, rra.
B: Dumêla uma.
A: 0 ntse o tsogile jang?  How are you?
B: Ke ntse ke tsogile. Wêna o tsogile jang?
A: Ao. Le uma ke ntse ke tsogile.

C-2

T: [Susan] o kae?
S: 0 kwa [lebaleng].  She is at [the playground].
T: 0 ntse a dira'ng kwa [lebaleng]?  What has she been doing at [the playground]?
Or: 0 nts'a dira'ng?
S: 0 ntse a tshameka.  She's been [playing].
Or: 0 nts'a tshameka.

M-3

0 ntse a tshameka.  He's busy playing.
0 ntse a bêrêka.  He's busy working.
0 ntse a bua le mookamedi.  He's busy speaking to the director.
0 ntse a batla buka ya gagwê.  He's busy looking for his book.
A: Mapiskops a ntse a dira'ng mo tlelaseng?
B: Ba ntse ba kwala.

M-4

O ntse o bua le mang? Who are you busy talking to?
O ntse o batla'ng? What are you busy looking for?
O ntse o [ ]?

C-4

A: O ntse o bua le mang, [Bill]?
B: Ke ntse ke bua le [mookamedi].

C-5

A: O ntse o batla'ng?
B: Ke ntse ke batla [buka ya me].
   E kwa go mang?
A: Ke e. E kwa go mna.

C-6

A: O bê rêka kaë?
B: Ga ke bereke.
   Ke ntse mo gae. I'm still at home.
   Ke ntse ke batla tirô. I've been busy looking for work.
   I'm still at home.
CYCLE 142: CAN YOU TIE A TIE?

M-1

A o ka bôfa thai? Can you tie a tie?
A o ka kgweetsa koloi? Can you drive a car?
A o ka belesa pitse? Can you saddle a horse?
A o ka ruta Seburu? Can you teach Afrikaans?

M-2

Nka bôfa thai. I can tie a tie.
Nka kgweetse koloi. I can drive a car.
Nka belesa pitse. I can saddle a horse.
Nka ruta Seburu. I can teach Afrikaans.

C-1

A: A o ka bôfa thai?
B: Ee, nka e bôfa. Yes, I can tie it.
A: A o ko o e bôfe, re bône. Please tie it, so I can see.

C-2

A: O itse go kgweetsa?
B: Ee, ke a itse.
A: A o ka kgweetsa lori ya mofuta o? Can you drive this kind of car?
B: Ee, nka e kgweetsa.

C-3

A: A o ka ruta Seburu?
B: Ee, nka se ruta.
A: O ka ruta dithutô dife gapê? What other subjects can you teach?
You can find envelopes at Woodford's.

You can find envelopes at Edgar's.

You can find envelopes at Sabena's.

You can find envelopes at Nichol's.

I don't know, but I think that you can find one (right here in the village).

Where can I buy [bread]?

Where can I buy [a saw]?

Where can I buy [shoes]?

Where can I buy [kerosene]?

Where can I find [bread]?

Where can I find [a saw]?

Where can I find [a broom]?

Where can I find [beans]?

Can he see? No, he's blind.

Can he walk? No, he's a cripple.
A o kgôna go bua? Nyaa, ke semumu.

A o kgôna go utlwa? Nyaa, ke susu.

Can he talk? No, he's a mute.

Can he hear? No, he's deaf.

NOTES: CYCLE 142

Whenever "to be physically capable of doing something" is meant, the word kgôna should be used.
M-1

Teacher  
Bitsa Phiri.  
Tlisa kofi.  
Belesa pitse.  
Tshwara pitse.  

Response  
Ka re, o bitsê Phiri.  
Ka re, o tlisê kofi.  
Ka re, o belesê pitse.  
Ka re, o tshwarê pitse.  

I say, call Phiri.  
I say, bring coffee.  
I say, saddle the horses.  
I say, hold the horses.  

C-1

A: [Tlisa kofi].  

B: Wa re'ng?  

A: Ka re, [o tlisê kofi].  

C-2

A: Bitsa [Phiri].  

B: Wa re'ng?  

A: Ka re, o bitsê [Phiri].  
   Ke batla go bua le ânhê.  
   Ho réé a tlê mo [kicheneng].  
   Tell him to come to [the kitchen].  

** ** ** ** **

B: (To Phiri)  
Ga twe, o tlê kwa  
[kicheneng].  
It is said that you should come to  
[kicheneng].  

Phiri: Ga twee'ng?  

B: Ga twe, o tlê kwa  
[kicheneng].  


B: Ee.  

Phiri: Ke e tla. Ke santse  
ke kwala.  

B: Ga twee, o tle gône jaanong.  
Ga twee, o itlhaganêle.  

Phiri: Go siame, ke a tsamaya.  

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M-2

**Teacher**

| Ya ofising. | A re, o ye kwa ofising. | He says, go to the office. |
| Tlisa kofi. | A re, o tlisê kofi. | He says, bring coffee. |
| Faa tichêre setulô. | A re, o fe tichêre setilô. | He says, give the teacher a chair. |
| Tla kwano. | A re, o tle kwano. | He says, come here. |
| Itlhaganêlê. | A re, o itlhaganêlê. | He says, hurry up. |
| Reka diêmfeîlôpô. | A re, o rekê diêmfeîlôpô. | He says, buy envelopes. |
| Mo adimê buka. | A re, o mo adimê buka. | He says, lend him a book. |

**Response**

C-3

A: [Fa] [moruti setulô].
B: (To C) A re'ng?
C: (To B) A re, [o fê] [moruti setilô].

C-4

John: [Susan], raya [Bill] a nkadimê buka ya gagwê. [Susan], tell [Bill] to lend me his book.
Susan: [Bill], John a re, o mo adimê buka ya gago. [Bill], John says you should lend him your book.
Bill: Tsaya ke e, o e ise. Here it is, take it to him.

C-5

A: Phiri!
Phiri: Iyee! Yeh!
A: Thabô a re, o tîê kwano, o batla go bua le ñena.
Phiri: Ke e tla, rra.
A: A re, o itlhaganêlê.
Teacher  | Response  | English Translation
--- | --- | ---
Tlisa kofi.  | Ke rile, o tlisê kofi.  | I said, bring coffee.
Belesa pitse.  | Ke rile, o belesê pitse.  | I said, saddle the horse.
Tshwara pitse.  | Ke rile, o tsware pitse.  | I said, hold the horse.
Ithuta Setswana.  | Ke rile, o ithutê Setswana.  | I said, study Setswana.
Rêka diênfêlôpô.  | Ke rile, o rêkê diênfêlôpô.  | I said, buy envelopes.

C-6
A: O rekile'eng?!
B: Ke rekile [dipampiri].  I bought [paper].
A: Ke rile, o rêkê [dî̱ênfêlôpô].  I told you to buy [envelopes].
B: Intshwaraîê.  Ga ke a utlwa.
A: Bowa, o ye go rêka [dî̱ênfêlôpô].
Ithaganêlê ka pelê!

C-7
T: Ke rile, lo ithutê go kwaîa Setswana.  Ga go a mna jalo?
S: Go ntse jalo.
T: Gapê, ke rile lo ithutê go bala Setswana.  Ga go a mna jalo?
S: Go ntse jalo moruti.
T: A mme lo ithutile?
S: E, moruti.
T: Go siame.
**CYCLE 144: WHAT DOES THE LITTLE POT CONTAIN?**

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pitsa</td>
<td>Pitsana</td>
<td>pot/little pot</td>
</tr>
<tr>
<td>Noka</td>
<td>Nokana</td>
<td>river/stream</td>
</tr>
<tr>
<td>Mokotla</td>
<td>Mokotlana</td>
<td>bag/purse</td>
</tr>
<tr>
<td>Modisa</td>
<td>Modisana</td>
<td>herdboy/little herdboy</td>
</tr>
<tr>
<td>Motse</td>
<td>Motswana</td>
<td>village/little village</td>
</tr>
<tr>
<td>Setshaba</td>
<td>Setshabana</td>
<td>nation/little nation</td>
</tr>
<tr>
<td>Lesaka</td>
<td>Lesakana</td>
<td>kraal/little kraal</td>
</tr>
<tr>
<td>Tsele</td>
<td>Tselana</td>
<td>road/path</td>
</tr>
</tbody>
</table>

**C-1**

A: Pitsana ya sukiri e kae?  
Where is the sugar pot?

B: Ke e.

A: E mphē foo.  
(Please) pass it to me.

**C-2**

A: Pitsana e, e na le eng?  
This little pot, what does it contain?

B: E tletse maśi.  
It's filled with milk.

**C-3**

A: Shashe ke noka kana nokana?  
Is the Shashe a river or a stream?

B: Shashe ke noka, ga se nokana.  
Or: Ke noka, ga se nokana.
M-2

Teacher  Response
matlo  matlwana  houses/little houses
sekolo  sekolwana  school/little school
tshilo  tshilwana  grinding stone/little grinding stone
letlalo  letlelana  skin/little skin
pholo  phololwana  ox/young ox
seroso  serotswana  basket/little basket
selo  selwana  thing/little thing
motho  mothwana  person/small person

C-4

A: Mothwana yo o tlogang foo ke man? That little man who is leaving here, who is he?

B: Ga ke itse gore leina la gagwe ke mang.

A: Kwa gaabo ke k? Where is his house?

B: A re kwa gaabo ke kwa ga Matsieng.

M-3

Teacher  Response
lesedi  lesodinyana  light/little light
ntba  ntbananyana  dog/little dog
mmutla  mmutlanyana  hare/little hare
djio  djionyana  food/a small amount of food
Motswana  Motswananyana  Motswana/little Motswana
hempe  hempanyana  shirt/little shirt
motho  mothonyana  person/little person
lesaka
sale
mosadi
moruti
tlhôgô

lesakanyana
saleyana
mosadinyana
morutinyana
tlhogonyana

kraal/little kraal
saddle/little saddle
woman/little woman
priest/little priest
head/little head

C-5

A: Ke [ntšanyana] ya ga aang e? Whose [little dog] is this?
B: Ke ga [Susan]. Oa e rata?
A: Nnyaa, ga ke rate dintsanyana.

2. 5

A: Ke batla go sa ntšanyana e ya me. A dijô di teng?
I want to feed this little dog of mine. Is there any food?
B: Ee, dijônyana di ntse di le teng mo pitsaneng. O ka e efe.
Yes, there is still a little food in the pot. You can feed it.

C-7

A: Morutinyana yo o wa lona o batla'ng mo motseng o?
That little priest of yours, what does he want in this village?
B: A o raya gore ntatê moruti ke morutinyana?
Can you say that the Father is a little priest?
A: Ee, mna ge ke mmatle mo motseng o.
Yes, I don’t want him in this village.
Re palêlwa ke go mwa bojalwa ba rona sentîê.
We are unable to drink our beer as we please.

E-1

The addition of the diminutive suffix -ana to a stem whose last consonant is a b or -l results in a change to -j(â)-.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>tsebê</td>
<td>tsebênyana (tsejwana)</td>
</tr>
<tr>
<td>kobô</td>
<td>kojwana</td>
</tr>
<tr>
<td></td>
<td>ear/little ear</td>
</tr>
<tr>
<td></td>
<td>blanket/little blanket</td>
</tr>
<tr>
<td>Stem</td>
<td>Diminutive Suffix</td>
</tr>
<tr>
<td>-------</td>
<td>-------------------</td>
</tr>
<tr>
<td>lerôlê</td>
<td>lerôlêjana</td>
</tr>
<tr>
<td>kgakala</td>
<td>kgakalajana</td>
</tr>
<tr>
<td>mabêlê</td>
<td>mabêljana</td>
</tr>
<tr>
<td>kgabo</td>
<td>kgajwana (kgabyana)</td>
</tr>
<tr>
<td>kolobê</td>
<td>kolojwane (kolotswane)</td>
</tr>
</tbody>
</table>

The addition of the diminutive suffix -ana to a stem whose last consonant is -r- results in a change to -tj-.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Diminutive Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>setlhare</td>
<td>setlhatshana</td>
<td>tree/small tree</td>
</tr>
<tr>
<td>segwere</td>
<td>segvetshana</td>
<td>root vegetable/small root vegetable</td>
</tr>
</tbody>
</table>

The addition of the diminutive suffix -ana to a stem whose last consonant is -m- results in a change to -mgw-.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Diminutive Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tshimo</td>
<td>tshingwana</td>
<td>field/little field</td>
</tr>
<tr>
<td>leleme</td>
<td>lelengwana</td>
<td>tongue/uvul'</td>
</tr>
<tr>
<td>kgomo</td>
<td>kgongwana</td>
<td>cow/small cow</td>
</tr>
<tr>
<td>molamu</td>
<td>molungwana</td>
<td>stick/small stick</td>
</tr>
<tr>
<td>lerumô</td>
<td>lerungwana</td>
<td>spear/small spear</td>
</tr>
<tr>
<td>*loko</td>
<td>molongwana</td>
<td>mouth/small mouth</td>
</tr>
<tr>
<td>selemaô</td>
<td>selengwana</td>
<td>precipice/small precipice</td>
</tr>
<tr>
<td>mmômaô</td>
<td>mmôngwana</td>
<td>shin/little, thin shin</td>
</tr>
</tbody>
</table>

**NOTES: CYCLE 144**

The suffixes -ana and -nyana can generally be added to nouns, giving them a diminutive meaning which is translated into English as "little, small, or young". This sometimes results in a form which is used in a derogatory manner or to show contempt, e.g. mothwana (C-4) and morutinyana (C-7).
TO THE TEACHER

The M-phases and the exercises contain far more new words than you can possibly put into C-phases in a single class period. Cover this material so that the student knows the two suffixes and is aware of the stem changes which may occur because of the addition of -ana. Then in later class periods you should review this cycle and use some of the new words in conversation.
CYCLE 145: WE NEED BOILING WATER TO MAKE TEA.

M-1

TEACHER

Ke bôna dikgomo.
Dikgomo di eme mo sakeng.

Ba feta gaufi le ditlhare. Ditlhare di thuntsê.

Ke rata dijo. Dijo di lokwa sentê.

Ke rata dipitse. Dipitse di taboga sentê.

Mphe ditapolê. Ditapolê di siame.

Palamang dipitse. Dipitse di siame.

Reka dinawa. Dinawa di chipi.

RESPONSE

Ke bôna dikgomo tse di emeng mo sakeng.

Ba feta gaufi le ditlhare tse di thuntsêng.

Ke rata dijo tse di lo kilweng sentêle.

Ke rata dipitse tse di tabogang sentêle.

Mphe ditapolê tse di siame.

Palamang dipitse tse di siame.

Reka dinawa tse di chipi.

I see cattle which are standing in the kraal.

They are passing near the trees which are blooming.

I like food which is seasoned well.

I like horses that run well.

Give me potatoes that are ripe.

Ride (you pl.) the horses which are ready.

The beans which are cheap.

C-1

T: "ô bôna'ng mo setshwantshong se?"

S: Ke bôna dikgomo tse di emeng mo sakeng.

C-2

Ask questions which will require an answer from M-1 using the relative construction.

M-2

Al o ōma matlhaku, matlhaku a aga lesaka.
Re batla metsi go dira tee.

Al o ōma matlhaku a a agang lesaka.
Ba batla metsi a a belang go dira tee.

Al is cutting branches for a kraal.

We need boiling water to make tea.
In the Republic there are Europeans who like the Batswana.

These drunkards like beer which intoxicates.

They want to send people to villages near Gaborone.

How is bread made?

Which kind?

That which is steamed with water.

I don't know very well. Go ask the cook.
The following is a chart of all relative concords (where the subject of the relative predicate is identical with the antecedent):

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. yo ke-</td>
<td>ba re-</td>
</tr>
<tr>
<td>2nd pers. yo o-</td>
<td>ba o- [ba le-]</td>
</tr>
<tr>
<td>3rd pers. cl. 1 yo o-</td>
<td>ba ba-</td>
</tr>
<tr>
<td>2 o o-</td>
<td>e e-</td>
</tr>
<tr>
<td>3 le le-</td>
<td>a a-</td>
</tr>
<tr>
<td>4 se se-</td>
<td>tse di-</td>
</tr>
<tr>
<td>5 e e-</td>
<td>tse di-</td>
</tr>
<tr>
<td>6 io io-</td>
<td>tse di-</td>
</tr>
<tr>
<td>7 jo bo- [bo bo-]</td>
<td>a a</td>
</tr>
</tbody>
</table>
CYCLE 146: TO CARE FOR A HORSE IS TO FEED IT.

M-1

Go tlhôkômêla pîmse ke go e jesâ.
To care for a horse is to feed it.

Go tlhôkômêla pîmse ke go e phimola.
To care for a horse is to groom it.

Go tlhôkômêla pîmse ke go e fa metsi.
To care for a horse is to give it water.

Go tlhôkômêla pîmse ke go dira jang?
To care for a horse is to do what?

C-1

A: Go tlhôkômêla pîmse ke go dira jang?
B: Ke go e fa. To feed it.

C-2

Motswana: A o a itse gore o tshwane tse go tlhôkômêla pîmse jang?
Do you know how you ought to care for a horse?

PCV: Go tlhôkômêla pîmse ke go dira jang?

Motswana: Ke go e phimola, le go e jesâ malatsi otlhe.
It is to groom him and to feed him every day.

PCV: Go, ke tla e tlhôkômêla.

M-2

Go jesa pîmse ke go e fa furu.
To feed a horse is to give it fodder.

Go jesa ngwana ke go mo fa mašî.
To feed a child is to give it milk.

C-3

A: Go jesa pîmse ke go dira jang?
B: Ke go e fa (furu).
M-3

0 e phimolê.
You should groom him.

0 e tlhatlhêle mo setaleng.
You should keep him in a stable.

0 e jese.
You should feed him.

0 e fe metsi.
You should give him water.

C-4

PCV: Mpôlêlê sentî gore
fa ke tlhôkômêla pitse,
ke dire jang.

Motswana: Fa i fetsa go c palama
0 e phimolê mo-futsô.
0 e tlhatlhêle mo
setaleng. E robalê teng.
O e jese furu midî le
mabêlê. O e solê
malatsi otlhe. O e fe
metsi malatsi otlhe.

When you finish riding, you
should remove (by grooming)
the sweat. You should keep
it in a stable. It sleeps
there. You should feed it fodder,
corn, and sorghum. You
should groom it every day. You
should give it water every day.

PCV: Ke e phimolê ka'ng ka
rosekama?

With a horse brush (curry comb)?

C-5

Motswana. A o itse gore o
tswanetse go tlhôkômêla
pitse jang?

Do you know how you ought to care
for a horse?

PCV: Kea dumêla ke itse gole
gonnye fêla.

I think I know only a little.

Motswana: Tlhalosa tsweê tsweê.

PCV: Fa ke fetsa go palama, ke
e phimolê mo-futsô. Ke e
jese malatsi otlhe.
Ke tshwere?

Am I right?

Motswana: Ee, o tshwere.
0 e fe metsi malatsi
otlhe. Gapê o e
tlhatlhêle mo setaleng.

Yes, you are right.

M-4

G; tlhôkômêla kgomo ke go se e
to care for a cow is to not ill-treat
bogise.

To care for a cow is to not ill-treat
it.
Go bogisa motho ke go se mo tshole sentlē.

Go bogisa ntša ke go se e fe dǐjô.

To ill-treat a person is to not take care of him.

To ill-treat a dog is to not give it food.
CYCLE 147: TOMORROW I'LL GET UP, WASH, DRESS......

To the Instructor: Teach song 2 before this and the new vocabulary will not be so difficult.

C-1

T: A o ko o tlahosê gore batho ba lema mabêlê jang?

S: Fa banna ba fetsa go lema, ba tla ga masimo, ba jale ka diêgê, ba agelele masimo a bône. Fa mabêlê a sena go tava, basadi ba tla a tîhökômêla, ba a thagole, ba kobe diphôlogôlô gore diseka tsa aja. Fa a sena go butswa ba a kotule, ba ise kwagae. Moragô ba a phothe, ba a tsele mo dikgetsaeneng. Fa ba fetsa gotlhe, ba ise. Kwa motseng.

Please explain how people will grow their sorghum.

After the men have finished ploughing, they take the fields, plant the seeds, and fence the fields. After the corn comes out the women take care of it, they weed the fields, scare animals so that they don't eat it. When the corn is ripe they harvest it and take it home. Afterwards they thresh it and put it in bags. When everything is done they take the corn to the village.

C-2

S: A o ko o tlahosê gore mopiskops a tîp ya jang Botswana.


Please explain how the volunteers will go to Botswana.

They will go by plane. They will meet (each other) in New York. They will leave New York by plane and head for Frankfurt.

When they arrive in Frankfurt they will rest there all day. They will leave from there in the evening and head for Lagos. When they leave Lagos, they will head for Kinshasa and when they leave from there they will arrive at Johannesburg.

When they arrive at Johannesburg, they will board a plane which is going to Botswana. They will leave Johannesburg in the afternoon at 1:00. They will arrive in Gaborone at 2:30.
C-3
T: Ak' o tlhalosè gore o tla dira'ng ka mosô.
S: Ka mosô ke tla tsoga,
    ke tlhapê, ke aparê, ke....

C-4
PCV: Sekgwa se kwa kae?
Motswana: O tla tsamaya,
          o fête ntlo e o khône fa hukung
          ya jarata, o botsê batho.

PCV: (meets Motswana)
      Intshwarêlê.
      Sekgwa se kwa kae?
Motswana: Se kwa.

PCV: Se kae? Ga ke se bone.
Motswana: A re ye, ke go ise.

C-5
PCV: Nka [rêka] [ditlhako]
     kae?
Motswana: [Kwa ga Abdulla].

PCV: [Kwa ga Abdulla]
     ke kwa kae?
Motswana: O tla tsamaya,
          o fête fa [mmarakeng],
          o khône fa hukung ya
          [lebentlele la ga
          Maganu], o botsê
          batho.

PCV: Kea leboga.

C-6
A: A ko o mpoutshê mo nka
    bônang [ditapo] teng.
B: C ka di sôna kwa ["Maganu's
    cafe"].
A: ["Maganu's cafe"] ke kwa kae?

B: O tla tsamaya, o fetê fa
[posong], o tloē tselo, o
fetê ["Botswana Book Centre"], You cross the road.
o tla tšena kwa ["Maganu's cafe"].

NOTES: CYCLE 147

In a sequence of Future Actions the first verb is future indicative, and the remainder habitual subjunctive.

Positive Tense pattern: 
(with reke)

1st pers. ke reke re reke
2nd pers. o reke lo reke
3rd pers. cl. 1 a reke ba reke, etc.

Negative Tense pattern:

1st pers. ke se ke ke reke re se ke re reke
2nd pers. o se ke o reke lo se ke lo reke
3rd pers. cl. 1 a se ke a reke ba se ke ba reke, etc.
CYCLE 148: IF YOU LAUGH AT ME, I'LL BE ANGRY.

M-1
Fa o [nthula], ke tlao galefa. If you [bump] me, I'll be angry.
Fa o [ntshapa], ke tlao galefa. If you [hit] me, I'll be angry.
Fa o [ntshêga], ke tlao galefa. If you [laugh at] me, I'll be angry.
Fa o [nthaga], ke tlao galefa. If you [kick] me, I'll be angry.

C-1
A: Ke tla go [thula]. Tloga mo tseleng!
B: Fa o [nthula], ke tlao galefa.

M-2
Fa oka nna le [medi] a mantsi, o ka dirang ka 8nê? If you get lots of [money], what can you do with it?
Fa oka nna le [korong], a mantsi, o ka dirang ka 8nê? If you get lots of [wheat], what can you do with it?
Fa oka nna le [bupe], a mantsi o ka dirang ka 8nê? If you get lots of [flour], what can you do with it?
Fa oka nna le [nama], a mantsi o ka dirang ka 8nê? If you get lots of [meat], what can you do with it?

C-2
A: Fa o ka nna le madi a mantsi o ka dirang ka 8nê?
B: Nka a boloka mo bankeng. I can keep it in the bank.

M-3
Fa nka tloga mo Gaberone ka 8.00, nka fitlha kwa Molepolo1ê ka nakô mang? If I leave Gaberone at 8:00, at what time can I arrive at Molepolo1ê?
Fa nka tloga mo Gaberone ka 8.00, nka fitlha kwa Lobatsê ke nakô mang? If I leave Gaberone at 8:00, at what time can I arrive at Lobatsê?
If I leave here at 8:00, at what time can I arrive at Bushman Pits?

**M-4**

0 ka fitlha ka 12.00.
0 ka fitlha ka 1.00.

You can arrive at 12:00.
You can arrive at 1:00.

**C-3**

A: Fa nka tloga ka [8.00] nka fitlha kwa [Bushman Pits] ka nakô mang?

B: O ka fitlha ka [9.00].

If I leave here at 8:00, at what time can I arrive at Bushman Pits?
You can arrive at 9:00.

**C-4**

A: O tla nkêtelâ ka Sêntaga?

B: Ee, ke a solofêla gore ke tlaa tla.

Will you visit me on Sunday?
I will be very happy if you can come.

**C-5**

A: O feditse tirô ya gago?

B: Nyaa, ga ke a fetsa.

Have you finished your work?
You should try to work fast if you want to finish.

**M-5**

I'll be very sorry if you can't be there.
(lit: I can be very sorry if you cannot be there.)

I'll be very sorry if you can't [work].

I'll be very sorry if you can't [sit down].
Nka swaba thata fa o ka seka wa [palama gompieno].
I'll be very sorry if you can't [ride today].

Nka swaba thata fa o ka seka wa [ja].
I'll be very sorry if you can't [eat].

C-6

A: A o tla mma teng mo moletlong wa me?
Will you be at my party?

B: Ke rata go tla, mme gongwe ke tla palëlwa.
I would like to come but perhaps I will be prevented.

A: Nka utlwa botlhoko fa o ka seka wa mma teng.
I'll be very sorry if you can't be there.

C-7

A: A o jele?

B: Nyaa, ga ke batle go ja.

A: O tla tshwarwa ke tlaa thata fa o sa je, ka gore re tla bereka thata gompieno.

C-8

A: A o tla palama gompieno?

B: Ke rata go palama mme gongwe ke tla palëlwa.

A: Nka utlwa botlhoko fa o ka seka wa palama gompieno.

C-9

A: A o a bërêka?

B: Nyaa, ga ke bereke, Ke santse ke batla mmërêkô.
No, I'm not working. I'm looking for work.

A: Nka itumùla fa o ka o bôna mme nka utlwa botlhoko fa o ka seka wa bërêka.
I'll be happy if you can find it and I'll be sorry if you can't work.

B: Ke tla iëka go o batla mme ke zolôfêla gore ke tla o bôna.
I will try to find it, and I hope that I will find it.
CYCLE 149: WHERE IS YOUR HOME?

M-1
[Gaeno] ke kae?
[Ga gabô] ke kae?
[Ga bonê] ke kae?
[Ga lona] ke kae?

Where is your home/birth place?
Where is his home?
Where is their home?
Where is your (pl.) home?

M-2
Gaetsho ke kwa Amerika.
Gaetsho ke kwa Botswana.
Gaetsho ke kwa Texas.
Gaetsho ke kwa Chicago.
Gaetsho ke kwa Mochudi.

My home/birth place is in America.
My home/birth place is in Botswana.
My home/birth place is in Texas.
My home/birth place is in Chicago.
My home/birth place is in Mochudi.

C-1
Motswna: Gaeno ke kae?

PCV: Gaetsho ke kwa (America).

Motswna: Ke kwa Botswana.

C-2
A: Gaeno ke kae?
B: Gaetsho ke kwa [New York].
A: John enê, ga gabô ke kae?
B: Ga gabô ke kwa Texas.

C-3
PCV: A gaeno ke kwa [Sabenas]?
Motswna: Nnyaa, gaetsho ka kwa (Mochudi).

C-4
A: Ga gabô [Thabo] ke kwa [Bobonong]?
B: Nnyaa, ga gabô ke kwa [Serondellas].

C-5
A: Thabô o tswa kae?
B: O tswa ga gabô.
A: Wêna o tswa kae?
B: Le mma ke tswa gaetsho.

C-6
A: [John] o tla boêla ga gabô lenê?
   When will [John] return to his home?
B: Ga ke itse. Wêna o tla boêla gaeno leng?
A: Ka mosô.

C-7
A: A o itse gore ke a tsamaya?
   Do you know that I am leaving?
B: O ya kae?
A: Ke ya gaetsho.
B: Ao! O tsamaya leng?
A: Ka [Mmantaga].

C-8
Motswana: Mapiskops a ga bôna ke kae?
Motswana 2: Ke kwa Amerika.

M-3
Ga rona ke Amerika. Our home is in America.
Ga rona ke Botswana. Our home is in Botswana.
Ga rona ke Englane. Our home is in England.
Ga rona ke New York. Our home is in New York.
Ga rona ke Phalapyê.

Our home is in Phalapyê.

C-9

Motswana: Ga lonë ke kaë.

PCV: Ga rona ke kwa Amerika.

M-4

Kwa ga etsho, kwa ke tsaletsweng teng ke kwa Fransistown. Kwa ke mnaë teng ke kwa Gaborone.

My birth place/home is in San Francisco. My home/abode is in Gaborone.

Kwa ga eno, kwa o tsaletsweng teng ke kwa Lobatsê. Kwa o mnaë teng ke kwa Mochudi.

Your home/birth place is in Lobatsi. Your living abode/home is in Mochudi.

Kwa ga gabô, kwa a tsaletsweng teng ke kwa Serowô. Kwa a mnaë teng ke kwa Phalapyê.

His birth place/home is Serowê. His abode/home is in Phalapyê.

Kwa ga etsho ke kwa Fransistown, ke mna kwa Gaborone.

Kwa ga eno ke kwa Lobatsê. O mna kwa Mochudi.

Kwa ga gabô ke kwa Serowê. O mna kwa Phalapyê.

M-5

Gaetsho ke (gaufi le kérêkê).

My father's home is near the church.

Gaetsho ke (gaufi le sekolo).

My father's home is near the school.

Gaetsho ke (gaufi le lebêntêleôë). My father's home is near the store.

Gaetsho ke (kgosing).

My father's home is in the chief's ward.

Gaetsho ke (gômé mo motseng mo).

My father's home is right in this village here.

Gaetsho ke (kwa).

My father's home is over there.

C-10

PCV: Gaeno ke kaë?
Ngwana: Gaetsho ke [gaufi le kërêkê]. Ga gago ke kae?

PCV: Ke [gône mo motseng mo].

C-11

Motswana: Ga gago ke kae?

PCV: Ga me ke [gaufi le sekolo].
CYCLE 150: WHAT WERE YOU DOING AT THE CAFE YESTERDAY?

M-1
0 ne o (ya) kae? Where were you (going)?
0 ne o (ithuta) kae? Where were you studying?
0 ne o (tswa) kae? Where were you coming from?
0 ne o (le) kae? Where (were) you?

M-2
Ke ne ke (ya) ngakeng. I was (going) to the doctor's.
Ke ne ke (tswa) ngakeng. I was (coming from) the doctor's.
Ke ne ke (le) ngakeng. I (was) at the doctor's.
Ke ne ke (berëka) ngakeng. I was (working) at the doctor's.

C-1
A: Ke ne ka go bôna kwa [toropong].
O ne o ya kae? Where were you going?
Or: 0 n'o ya kae?

B: Ke ne ke ya [ngakong].

M-3
0 ne o (dira'ng) kwa k'hefing maabane? What were you (doing) at the cafe yesterday?
0 ne o (batla'ng) kwa k'hefing maabane? What were you (looking for) at the cafe yesterday?
0 ne o (i'êka'ng) kwa k'hefing maabane? What were you buying at the cafe yesterday?

M-4
Ke ne ke (rêka dijô). I was buying food.
Ke ne ke (batla Susan). I was looking for Susan.
Ke ne ke (isa dilwana). I was taking clothes.

C-2
A: 0 ne o dira'ng kwa [k'hefing] maabane?
B: Ke ne ke [réka dijô].

M-5
Susan o ne a (ya kwa k'hefing). Susan was (going to the cafe).
Susan o ne a (palame). Susan was (riding).
Susan o ne a (robotšé mo tlelaseng). Susan was sleeping in class.
Susan o ne a (roeditse). Susan was listening.

C-3
A: [Susan] o ne a ile kae? Where was [Susan] going?
B: O ne a ile kwa [k'hefing].
A: O rekile'ng?
B: O rekile [ënê le pênê].

M-6
Susan o ne a le (teng) maabane. Susan was present yesterday.
Susan o ne a le (seyô) maabane. Susan was absent yesterday.

C-4
A: O ne o na le mang kwa ofising maabane? Who were you with in the office yesterday?
B: Ke ne ke na le (tichêre). I was with the (teacher).
A: Mookamedi o ne a le kae?
B: O ne a seyô. He was absent.

C-5
A: A Susan o ne a le teng mo tlelaseng gompienc?
B: Eo, o ne a le teng. Or: Ee, o n'a le teng.
A: A o tla bo o le teng ka mosô?

B: Nnyaa, o rile, o tlabo a seyô.

No, she said she will be absent.
CYCLE 151: I SEE BILL DOESN'T DANCE WELL.

M-1


Ke fitlhetse John a [bêrêka] sentlë. I found that John [works] well.


Ke fitlhetse John a [tantsha] sentlë. I found that John [dances] well.

M-2

Ke fitlhetse Bill a sa [palame] sentlë. I see that Bill [doesn't ride] well.

Ke fitlhetse Bill a sa [bereke] sentlë. I see that Bill [doesn't work] well.

Ke fitlhetse Bill a sa [tshameke] sentlë. I see that Bill [doesn't play] well.

Ke fitlhetse Bill a sa [tantshe] sentlë. I see that Bill [doesn't dance] well.

C-1

A: Tnabô le Bill ba [palama] jang?

B: Ke fitlhetse thabô a [palama] sentlë.

A: Bill ënêô?

B: Ënê, ke fitlhetse a sa [palame] sentlë.

C-2

A: O tswa kae?

B: Ke tswa kwa ofising ya mookamedi.

A: O fitlhetse a dira eng?

B: Ke fitlhetse a sa dire sepê. I found him not doing a thing.
C-3
A: Bill o fitlhile ka nako mang?
B: O fitlhile bosigo.
A: A o fitlhile a kolobile?
B: Nya, o fitlhile a sa kolôba.

C-4
A: A o tswa gae?
B: Ee.
A: O fitlhethse ba tsogile jang?
B: Ke fitlhethse a sa tsoga sentê.

C-5
A: Ke mang yo o binang?
B: Ke [Susana].
A: A o fitlhethse a bina sentê?
B: Nyaa, ke fitlhethse a sa bine sentê.

NOTES: CYCLE 151
The participial forms (as taught in this cycle) are used only in subordinate constructions. They are used 1) in clauses indicating concurrent action (this cycle), 2) in constructions indicating a sequence of actions (it can be used in Cycle 107), 3) after certain conjunctions (like fa 'if', sa 'as, since', leja 'even if, although', etc.), and in many other constructions too complicated for such a brief note as this.

The positive forms are:
1st pers. ke reka re reka
2nd pers. a rêka lo rêka
3rd pers. cl. 1 a rêka ba rêka
2 o rêka e rêka, etc.

The negative forms are:
1st pers. ke sa rêke re sa rêke
2nd pers. o sa rêke lo sa rêke
3rd pers. cl. 1 a sa rêke ba sa rêke
2 o sa rêke e sa rêke, etc.
CYCLE 152: WILL YOU BE AT MY PARTY?

M-1

A o tla nna teng kwa [moletlong wa me]?
Will you be at [my feast]?

A o tla nna teng kwa [phuthegong]?
Will you be at the [meeting]?

A o tla nna teng kwa [kerekeng]?
Will you be at [church]?

C-1

A: A o tla nna teng kwa moletlong wa me?

B: Ee, ke bôna gore ke tla nna teng.
Yes, I think I will be there.

A: Nka itumêla thata fa o ka nna teng.
I will (can) be happy if you will (can) be there.

C-2

A: A o tlaa tla kwa phuthegong?

B: Ga ke itsa sentlê. O batla gore re ye?
Okay. I will try to be there.


C-3

A: A o tla nna teng kwa [kerekeng] ka [Sontaga]?

B: Ee, ke tla nna teng. Wênaa?

A: Le nna, ke rata go nna teng. Me too, I'd like to be there.

M-2

Ga twe Pule o tlabo a le teng mo [phuthegong] ka mosê.
It is said that Pule will be [at the meeting] tomorrow.

Ga twe Pule o tlabo a le teng mo [moletlong] ka mosê.
It is said that Pule will be [at the party] tomorrow.

Ga twe Pule o tlabo a le teng mo [Gaborone] ka mosê.
It is said that Pule will be [in Gaborone] tomorrow.
C-4
A: Ke batla go bua le Thabo. A ko o botswe gore nka mmona kae?
B: Ga twe o tla ba a le teng kwa phutegong ka mosê, mme o ka mmona teng.
A: Kea leboga. Ke tla leka go kôpana le ènê teng.

I want to speak with Thabo. Please ask where I can find him.
They say he will be at the [assembly] tomorrow, and you can see him right there.
Thanks. I will try to meet him right there.

M-3
John o rata go nna [lepiskops].
John would like to be a [volunteer].
John o rata go nna [kgose].
John would like to be a [chief].
John o rata go nna [ngaka].
John would like to be a [doctor].

C-5
A: [John] o rata go bê rêka eng fa a fetsa dithutô tsa gagwê?
B: O rata go nna [nkaka].

What does [John] want to do when he finishes his education?

M-4
E tla nna [lepiskops]. He will be a [P.C.V.].
E tla nna [kgose]. He will be a [chief].
E tla nna [mooki]. She will be a [nurse].
E tla nna [moruti]. He will be a [minister].

C-5
A: [Susan] o tla bê rêka eng fa a fitilha Botswana?
B: E tla nna [mooki].
CYCLE 153: DO YOU WANT TO MAKE HIM STOP?

M-1

Teacher | Response | Meanings
---|---|---
reka | rekisa | buy/cause to buy, sell
itsi | itsise | know/cause to know, tell
ama | amisa | stand, stop/cause to stop
palama | palamisa | ride/cause to ride
diego | diegisa | delay/cause to delay
tshega | tshegisa | laugh/cause to laugh
utlwa | utlwisa | hear, taste/cause to taste
boa | busa | return/cause to return
duela | duedisa | pay/cause to pay

M-2

A: Do you want to [sell a horse]?

B: Do you want to [stop a horse]?

A: Do you want to [inform Susan]?

B: Do you want to [delay Susan]?

C-1

A: Pitse e e gama go ama.

B: O batla go e emisa?

A: Ee.

B: Tshwara tomo, o e tiise, e tla ama.

Grasp the reins, hold him firmly, he'll stop.
A: Ke ya go reka [pitse] kwa go [Phiri].
B: A o rekisa [pitse]? A: Ee, ke utlwile a re wa e rekisa.

I'm going to buy [a horse] from [Phiri]. Is he selling [a horse]?
Yes, he heard him say that he is selling one.

C-3
A: A o itse gore sekolo se tsêna leng?
B: Nya sa, ga ke itse. Se tsêna leng?
C: Se tsêna ka 8:00. O itsise [Susan].
B: Kea leboga. Ke tla mo itsise.

It begins at 8:00. Please inform [Susan]. Thanks. I will tell her.

Teacher

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>itumela</td>
<td>itumedisa</td>
</tr>
<tr>
<td>fêela</td>
<td>feedisa</td>
</tr>
<tr>
<td>siame</td>
<td>simisina</td>
</tr>
<tr>
<td>dumêla</td>
<td>dumedisa</td>
</tr>
<tr>
<td>tshaba</td>
<td>tshabisa</td>
</tr>
<tr>
<td>ja</td>
<td>jesaa</td>
</tr>
</tbody>
</table>

M-4

Ke mang yo o [rekisang divatshe]?
Ke mang yo o [feedisang] ntlo?
Ke mang yo o [itumedisang Ann]?

Who [sells watches]?
Who is [helping sweep] the house?
Who is [making Ann happy]?
A: Ke mang yo o [rekisang diwatshe]? Can you sell this watch of mine?
B: Ke mma.
A: A o ka [rekisa watshe] ya me? I think I can sell it. Bring it so I can see.
B: Ke bona gore nka e rekisa. E tlise ke bona.
A: Ke e.
B: Ke tla go bolisela fa e rekile.

I will tell you when it is sold.

A: Do you see that this house (room) is not clean?
B: Ee.
A: O tla e feedisela leng?
B: Fa ke fetsa go tlhatswa dijana.

When will you help sweep it?

Teacher Response
tsaya ntseisa take/help to carry
dumela dumedisa agree, believe/greet
goga gogisa smoke/give tobacco to
supa supisa point at/show, demonstrate
nyala nyadisa carry/give bogadi

A: Ke batla go goga mme ga ke ha motsoko.
B: Motsoko o teng kwa go [Bill]. [Bill] has some tobacco. He'll give you some. (lit: cause you to smoke)
CYCLE 154: ANNIE WAS A COOK.

M-1
Thari e ne e le [moapei].
Thari e ne e le [mokgweetsi].
Thari e ne e le [moalhodi].
Thari e ne e le [morekisi].

Thari was a [cook].
Thari was a [driver].
Thari was a [judge].
Thari was a [seller].

C-1
A: Thari o ne a dira'ng?
B: E ne e le [moapei].

What work was Thari doing?
He was a [cook].

M-2
Thari e tla nna [moagi].
Thari e tla nna [moruti].
Thari e tla nna [mooki].
Thari e tla nna [molemi].

Thari will be a [builder].
Thari will be a [minister].
Thari will be a [nurse].
Thari will be a [demonstrator].

C-2
A: Thari o tla dira tirô efe?
B: O tla nna [moruti].

What kind of work will Thari do?
He will be a [minister].

C-3
A: Molatlhegi o ntse a bêrêka?
B: Ga a t'holo a bêrêka.
A: Ga a sâ t'holô a bêrêka ke'ng?
B: O tšêna sekolo.
A: O ne a dira'ng?
B: E ne e le [morekisi].

Is Molatlhegi working?
He isn't working anymore.
Why is he no longer working?
He's attending school.
What work was he doing?
A: Jaanong o tla bērēka'ng fa a fetsa dithutše tsa gagwē?

B: E tla nna [molemi].

A: What will he do when he finishes his education?

B: E tla nna [solemn].

M-3

Maabane go ne go le [Sontaga].

Yesterday was [Sunday].

Maabane go ne go le [Sateretaga].

Yesterday was [Saturday].

Maabane go ne go le [Mmantaga].

Yesterday was [Monday].

A: Maabane go ne go le la bokae?

What day was yesterday?

B: Go ne go le [Sateretaga].

M-4

Ke utlwa gore kwa Mochudi go ne go le [mokete].

I hear that in Mochudi there was a [feast].

Ke utlwa gore kwa Mochudi go ne go le [reisisi].

I hear that in Mochudi there was a [horse race].

Ke utlwa gore kwa Mochudi go ne go le [lenya18].

I hear that in Mochudi there was a [wedding].

C-5

A: O utlwile dikgang dife gompieno?

What news have you heard today?

B: Ke utlwile gore kwa Mochudi go ne go le [mokete].

I hear that over in Mochudi there was a [feast].

A: Leng?

B: [Ma18ba].
CYCLE 155: I'VE ALREADY EATEN.

M-1

Ke setso ke [buile].
Ke setso ke [jelê].
Ke setso ke [tlhapile].
Ke setso ke [apere].

I've already said [it].
I've already [eaten].
I've already [bathed].
I've already [dressed].

C-1

A: A re yê go [ja].
B: Nna, ke setse ke [jelê].

Me, I've already [eaten].

M-2

[Mpetsê] jaaka fa o setse o boletse.
[Nthagê] jaaka fa o setse o boletse.
[Mhanyê] jaaka fa o setse o boletse.

[Beat me] as you have already said/told (you would).
[Kick me] as you have already said/told (you would).
[Hit me] as you have already said/told (you would).

C-2

A: Ke tla go [betsa] go a jaamong.
B: O a tsêwâ. O tla [betsa] mmago pele.
A: Hee momma o se ka wa bua ka mmê, o a utlwa?
B: Ke setse ke buille. [Mpetsê] jaaka o setse o boletse.
Or: Ke setse ke buille.

I will [beat] you right now.
You are crazy (raving). You can [beat] your mother first.
Hey man, don't speak about my mother, you hear?
I already said (it). [Beat me] like you already said (you would).
M-3

Ke setse ke tsa maya.  I'm already going.
Ke ne ke tsa maya.  I was going.
Ke ntse ke tsa maya.  I'm going.

* * * * * * * *

Ke setse ke lwala.  I'm (already) sick.
Ke ne ke lwala.  I was sick/I was being sick.
Ke ntse ke lwala.  I'm continuing to be sick.

* * * * * * * *

Ke setse ke tshaba.  I'm (already) scared.
Ke ne ke tshaba.  I was afraid/I was in a state of fright.
Ke ntse ke tshaba.  I'm busy being frightened.

C-3

A: A o nts'o tshameka bolo? Are you still playing ball?
B: Nyaa, ga ke sa tlhole ke tshameka. No, I'm no longer playing.

A: Ao: molato ke'ng?
B: Ke ne ke lwala. I got sick.
### CYCLE 156: WE’LL MEET IN THE ROOM WITH THE CHAIRS IN IT.

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batho ba feta gaufe le Setlhare. Setlhare se na le tshipi.</td>
<td>Batho ba feta gaufe le Setlhare se se nang le tshipi.</td>
</tr>
<tr>
<td>Ke bôna lesaka. Lesaka le na le dikgomo mo teng.</td>
<td>Ke bôna lesaka le I see a kraal which has cattle in it. le nang le dikgomo mo teng.</td>
</tr>
<tr>
<td>Re tsa sitse mabokose. Mabokose a na le dimpho mo teng.</td>
<td>We brought boxes which have presents inside.</td>
</tr>
<tr>
<td>Re tla kôpanêla mo kamoreng. Kamore e na le ditilô.</td>
<td>We will meet in the room that has chairs in it.</td>
</tr>
</tbody>
</table>

#### C-1

**T:** O ya go feta kae? Where are you going to pass by?

**S:** Fa setlhareng se se nang le tshipi. By the tree with the bell in it.

#### C-2

**T:** John o bôna eng? John what are you looking at?

**S:** Ke bôna letlapa le le nang le mebala. I see a stone with colors.

#### C-3

**T:** O tsile go batla eng? What have you come to ask for?

**S:** Ke tsele go bôpa metsi a a nang le segagane. I have come to ask for water with ice in it.

#### C-4

**T:** Lo tswa go ja kae? Where did you go to eat?

**S:** Re tswa go ja kwa hotleng e e nang le basetsana ba ba ntiî. We went to eat at a hotel where they have beautiful girls.
I'm looking for the boy who is a carpenter.

We saw the man who is a hunter.

The child is visiting the man who is a doctor.

That is the girl who will be a PCV in summer.

Where are you coming from?

We had gone to catch a boy who is afraid of going to school.

Hey man! What's the latest news?

I understand the agricultural demonstrator at Mahalapye is mad.

Oh what a shame!

Have you heard that the man who was Treasurer has stolen money?

Yes, they arrested him yesterday.
## CYCLE 157: I WASN'T BUYING FOOD.

### M-1

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ke ne ke (ya) ngakeng.</td>
<td>Ke ne ke sa (ye) ngakeng.</td>
</tr>
<tr>
<td>Ke ne ke (tswa) ngakeng.</td>
<td>Ke ne ke sa (tswe) ngakeng.</td>
</tr>
<tr>
<td>Ke ne ke (Verêka) ngakeng.</td>
<td>Ke ne ke sa (bereke) ngakeng.</td>
</tr>
</tbody>
</table>

### C-1

<table>
<thead>
<tr>
<th>A:</th>
<th>Ke ne ka go bôna kwa toropong maabane. 0 n'ô [tswa] ngakeng?</th>
</tr>
</thead>
<tbody>
<tr>
<td>B:</td>
<td>Nnya ke ne ke sa (tswe) ngakeng.</td>
</tr>
<tr>
<td>A:</td>
<td>0 n'ô [tswa] kae?</td>
</tr>
<tr>
<td>B:</td>
<td>Ke ne ke [tswa] lebentleleng.</td>
</tr>
</tbody>
</table>

### C-2

<table>
<thead>
<tr>
<th>A:</th>
<th>Ke ne ke (rêka dijô) kwa khefing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>B:</td>
<td>Ke ne ke sa (reke dijô) kwa khefing.</td>
</tr>
<tr>
<td>A:</td>
<td>I wasn't (buying food) at the cafe.</td>
</tr>
<tr>
<td>B:</td>
<td>Ke ne ke (batle Susan) kwa khefing.</td>
</tr>
<tr>
<td>A:</td>
<td>Ke ne ke sa (batle Susan) kwa khefing.</td>
</tr>
<tr>
<td>B:</td>
<td>I wasn't (looking for Susan) at the cafe.</td>
</tr>
<tr>
<td>A:</td>
<td>Ke ne ke (isa dilwana) kwa khefing.</td>
</tr>
<tr>
<td>B:</td>
<td>Ke ne ke sa (ise dilwana) kwa khefing.</td>
</tr>
<tr>
<td>A:</td>
<td>I wasn't (taking clothes/goods) to the cafe.</td>
</tr>
</tbody>
</table>

### M-2

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ke ne ke (rêka dijô) kwa khefing.</td>
<td>Ke ne ke sa (reke dijô) kwa khefing.</td>
</tr>
<tr>
<td>Ke ne ke (batle Susan) kwa khefing.</td>
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<tr>
<td>Ke ne ke (isa dilwana) kwa khefing.</td>
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</tr>
</tbody>
</table>

### C-2

<table>
<thead>
<tr>
<th>A:</th>
<th>0 n'ô [rêka dijô] kwa [khefing] maabane?</th>
</tr>
</thead>
<tbody>
<tr>
<td>B:</td>
<td>Ke ne ke sa [reke dijô].</td>
</tr>
<tr>
<td>A:</td>
<td>0 n'ô [reka'ng]?</td>
</tr>
<tr>
<td>B:</td>
<td>Ke ne ke [rêka dikêresê].</td>
</tr>
</tbody>
</table>

---

I wasn't (going to) the doctor. I wasn't (coming from) the doctor; (Working it) the doctor's place. I saw you in town yesterday. You were [coming from] the doctor's? Where were you [coming from]? Were you [buying food] at the cafe yesterday?
Teacher | Response
--- | ---
Jim o ne a (tsamaya ka bonakô). | Jim o ne a sa (tsamaye ka bonakô). Jim wasn't (walking very fast).
Jim o ne a (bërêka). | Jim o ne a sa (berêke). Jim wasn't (working).
Jim o ne a (bus). | Jim o ne a sa (bus). Jim wasn't (talking).
Jim o ne a (rekisa dinamune). | Jim o ne a sa (rekise dinamune). Jim wasn't (selling oranges).

C-3
A: Ke bone [Jim] mo beseng maabane.
B: O n'a dira'ng? A o ne a rekisa dinamune?
A: Nnya o ne a sa rekise dinamune. O ne a bêrêka.
B: Nnya, Jim o rekisa dinamune mo beseng, ga a bêrêke teng.

NOTES: CYCLE 157
The past continuous signifies that the action was continuing or in progress at a given point in past time.
The positive forms are (as you learned in cycle 150): (with rêka 'to buy')

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ke nê ke rêka</td>
<td>ð nô o rêka</td>
<td>ð na a rêka</td>
</tr>
<tr>
<td>re nê re rêka</td>
<td>lo nô lo rêka</td>
<td>ba nê ba rêka</td>
</tr>
</tbody>
</table>

The negative forms are:

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<th>2nd pers.</th>
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<tr>
<td>re nê re sa rêke</td>
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<td>ba nê ba sa rêke</td>
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The negative forms are:

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The past continuous signifies that the action was continuing or in progress at a given point in past time.
CYCLE 158: YOU HAVEN'T SEEN A THING YET.

M-1
Ga ke ise ke (bone) sepê.  I haven't seen a thing yet.
Ga ke ise ke (utuwe) sepê. I haven't heard a thing yet.
Ga ke ise ke (bue) sepê.  I haven't spoken a thing yet.

C-1
A: Ke utiwile o bua.  I heard you speak. What did you say?
   O n'o re'ng?
B: Nyaa ga ke ise ke bue sepê. No, I haven't said anything yet.

M-2
Ga ke ise ke (fetse).  I haven't finished yet.
Ga ke ise ke (je).  I haven't eaten yet.
Ga ke ise ke (palame). I haven't ridden yet.
Ga ke ise ke (kwale). I haven't written yet.

C-2
A: Dikga'ng ke dife gompieno? What's the news today?
B: Ga ke itse. Ga ke ise ke utiwe sepê. I don't know. I haven't heard a thing as yet.

C-3
A: A o feditse go kwala lekwai? When you finish, stamp it, and go to mail it.
B: Ga ke ise ke fetse.
A: Fa o fetsa go le kwala, o le tempê, o yê go le posa.

M-3
Nyaa ga a ise a (goroge). No, he hasn't arrived yet.
Nyaa ga a ise a (fetse). No, he hasn't finished yet.
Nyaa ga a ise a (palame). No, he hasn't ridden yet.

C-4

A: A o (gorogile)?
B: Nyaa, ga a ise a (goroge).

C-5

A: Dikga'ng ke dife gompieno?
B: Ga ke itse. Ga ke ise ke utlwe. Wena o utlwe dife?
A: Ke utlwe gore kwa Ramoutsa go me go le mokete o mogolo.
B: Leng?
A: Malôba.
B: E le mokete wa'ng?
A: Wa go amogêla mapeskops a a tswang Amerika.
B: Ba gorogile leng?
A: Ba gorogile gône malôba.
B: Jaanong ke mang yo o neng a dirile mokete?
A: Ke utlwe gotwe ke Tonakgolo le matona a mmusô.

What is the news today?
I hear that over in Ramoutsa there was a big feast.
Just day before yesterday.
What was the feast for?
For receiving the volunteers from America.
Who was giving the feast?
I hear it was the prime minister and the cabinet of the Government.

NOTES: CYCLE 158

Ise 'not yet' corresponds to the positive tense setse 'already'.
CYCLE 159: WHO READS THE SETSWANA NEWSPAPER FOR HIM?

M-1
êta  êtêla
apaa  apêela
rêka  rékêla
êma  êmêla
bina  binêla
batla  batîela
itumêla  itumâiêla
tla  tlêla

visit/visit (somebody)
cook/cook for (somebody)
buy/buy for (somebody)
stop, wait/wait for (somebody)
dance/dance for (somebody)
want/look for (something for somebody)
be happy/be happy for (something or somebody)
come/bring (something for somebody)

C-1
A: O setse o tsamaya?
B: Ee, ke ya go apaya.
A: Ao! o apêela mang?
B: Ke apêela bana ba me.

Are you going already?
Yes, I’m going to cook.
Oh! Who are you cooking for?
I’m cooking for my children.

C-2
A: Lo ya kae?
B: Lebentleleng.
A: Lo ya go dira'ng?
B: Re ya go rékêla bana diaparo.

Where are you going?

We’re going to buy clothes for the children.

M-2
bolêla  bolêléla
tswaIa  tôswaIa
kwaIa  kwaIela
bala  balêla
tswala  tswalêla
ala  alêla
tell/tell to (someone)
write/write to, write for (someone)
read/read for (someone)
close/shut (somebody) out/in
prepare the bed/prepare the bed for
jala = jalèla = sow/sow (seeds) for
simolola = simololèla = begin, start/begin for, start for
dira = dirèla = do make/do make for

C-3

A: A mookamedi wa lona o itse go bala Setswana?
B: Ga a itse.
A: Ke mang yo o mmaelèng dikoranto tsa Setswana? Who reads the Setswana newspaper for him?
B: Ke (Bill).

M-3

tlhatwa = tlhatswetsa = wash/wash for
tlatsa = tlaletsa = fill/fill for
botsa = boletsa = ask/ask for (something) for (somebody)
tsisa = tsisetsa = bring/bring for
senya = senyetsa = do damage/do damage to (someone's property)
bitsa = biletsa = call/call (someone) for (somebody)

C-4

A: A diapolè di teng kwa gaeno?
B: Bê, di dintsi. Oa di rata?
A: Bê, ke di rata thata.
B: Ke tla di go tsisetsa ka Mmanta.ago.
A: Ke tla leboga thata.

C-5

A: Lo gorogile leng mono?
B: Re gorogile maabane.
A: Lo gorogetse kae? Where have you arrived at (for lodging)/where are you accommodated?
B: Re gorogetse kwa hoteleng. We are accommodated at the hotel.
A: Lo tsile go fetsa nakô e kae? How much time have you come to spend?
B: Malatse a mararo.

M-4
O ithutêla'ng Setswana? Why are you studying Setswana?
O batlêla'ng sesepa? Why are you looking for soap?
O kwâlêla'ng lekwalo? Why are you writing a letter?

C-6
A: o rekêla'ng pampiri? Why are you buying paper?
B: ka gore ke batla go kwâlêla kgaitsadiaka yo o kwa Molepolole. Because I want to write to my brother who is in Molepolole.

C-7
A: o ratêla'ng go gôga? Why do you like to smoke?
B: Ke a go rata ka gore go monate. I like it because it tastes good.

NOTES: CYCLE 159

Elia is suffixed to the verb stem to indicate that an action is carried out in behalf of, or for someone.

This form in questions often takes on the meaning 'why, for whom, for what reason.' For example, o rekela'ng baki? "why did you buy a jacket?"
CYCLE 160: I'M PROMISING TO WORK TWO YEARS IN BOTSWANA.

Teacher | Response
---|---
tlama | tlama
thêpa | thêpa
shaba | shaba
kokobetsa | kokobetsa
kgantsha | kgantsha

bind/bind oneself
trust/trust oneself, be conceited
fear/fear oneself
humble/humble oneself
show (with pride)/be conceited

C-1

A: A o batla go nna lepiskwv?
B: Ee. Or: Ee, ke batla go nna lepiskwv.
A: O tlama gore o tla bêreka mo Botswana dingwaga tse pedi?
B: Ee, ke tlama jalo.
A: Re a leboga.

C-2

A: Mosadi yo o olosang o tlâmile ka'ng?
B: Ka jale.
A: O tlâmile ka jale kae?
B: O tlâmile ka yôné mo lethekeng.

This woman who is winnowing, what has she tied herself with?
With a shawl.
Where has she tied herself with a shawl?
She has tied herself around the waist with it (shawl).

C-3

A: O batla mang?
B: Ke batla mookamodi. A o tla mpha torô?
A: Ke a bôna gore o tla e
go fa. Fêla, o
ikokobetsa fa o bua
le baokamedi.

B: Kea ikokobetsa malatsi
otlhe fa ke bua le
baokamedi.

A: Go siame. A re yô hê,
ke go isê kwa ofising.

C-4

A: A [Mamele] o itse go
bua le batho sentîê?

B: O botsa jalo ka gore'ng?

A: Ka gore ke utlwile a sa bue
le [Phiri] sentîê.

B: Ye, ke motho yo o
ikgantsang thata. Ga a
itse go bua le batho sentîê.

M-2

rata
ithuta
rata
ithata
raga
ithaga
rêka
ithêka

I think he will give you (some). Only humble yourself when you speak with the directors.

I always humble myself when I speak with the staff.

Parent: (Bill) o ithuta jang
kwa sekolong?

Teacher: O ithuta sentîê thata.

Parent: A o bôna gore o tla
pasa?

Teacher: Re, o tla pasa
motlohofo.

Parent: Re tla leboga
thata tîchêre.

Why do you ask thus?

Because I heard her speak rudely to [Phiri].

Yes, she is a person who is extremely conceited.

teach/teach oneself, learn
love/love oneself
kick/kick oneself
buy/be worth buying

Parent: Do you expect that he will pass?

Teacher: Yes, he will pass easily.

Parent: Re tla leboga
thata tîchêre.
NOTES: CYCLE 160

The reflexive prefix *i*- expresses the idea of the English *-self* or *-selves*, and indicates that the action is reflected or directed back upon the subject of the verb.
**CYCLE 161: I ONCE ATE SHRIMP.**

M-1

Nkile ka ya Maung.
Nkile ka ja shrimp.
Nkile ka betswa ke Jim.

I once went to Maung.
I once ate shrimp.
I was once thrashed by Jim.

M-2

A o kile wa ya maung?

C-1

A: Phatè ya gago e tshwana le yame.
B: A o e rekile kwa Maung?
A: Ke, nkile ka ya teng.
B: Le mma ke e rekile fa nkile ka ya teng.

C-2

A: O ja eng Pule?
B: Ke ja [tlhapi].
B: [Shrimp] ke eng?
A: Ke [tlhapi].

M-3

Ke tihôla ke go bôna o feta.
A o tihôla o ya kwa toropong?
O tihôla le mang mo gae?
A o tihôla o reetsa dikgang?
A o tihôla o reeditse dikgang?

I often see you walk by.
Do you always go to town?
Who are you always with at home?
Do you always listen to the news?
Have you always listened to the news?
A: Dumêla Mrs. Tahêkô?
B: Dumêla mma.
A: A o a nkîtse?
B: Nnya, mme fêla ke tlhôla ke go bôna.

Ke tloga ke tsamaya le bese. I'll leave by bus in a minute.
Ke tloga ke go betsa. I'll hit you in a minute.
O tloga a bolêia. He's returning home in a minute.
Ke tloga ke lela. I'm going to cry any second now.

O tloga o dira'ng? What are you going to be doing in a minute?

B: Grace ëma foo.
Grace: Itlhaganêlê.
B: Michael wa mpolaya, ke tloga ke lela.

Mike: (twisting B's arm) Ke batla gore o lelê.

NOTES: CYCLE 161

In a statement kile expresses the idea 'once'; in a question 'ever'.

The present and future tenses of tlhôla express the idea of repeated action. In the negative (cycle 137) it means 'no longer', which is the negative idea corresponding to santse 'still'.

The verb tloga is used to mean 'presently, shortly, in a minute'.
CYCLE 162: BOTSWANA BECAME SELF-GOVERNING IN 1966.

M-1
busa ipusa govern/govern oneself
bôna ipôna see/resee oneself
botsa ipotsa ask/ask oneself
cababalêla ipabalêla take care of/take care of oneself
baka ipaka praise/praise oneself
bôêlêla ipoêlêla repeat/repeat oneself

C-1
A: A naga ya Botswana e busiwa ke Ingldne?
Is the country of Botswana ruled by England?
B: Nyaa Botswana ke naga e e ipusang.
No, the country of Botswana rules itself.
A: Ao! E simolotse go ipusang lemg?
Oh! When did it begin to rule itself?
B: E simolotse go ipusang ka 1966.

C-2
A: A o utlwa gore go tsididi?
Do you feel that it is cold?
B: Ke, ksa utlwa.
Yes, I feel it.
A: O tshwanetse go ipabalêla.
You ought to take care of yourself. Don't go outside.
O se ka wa ya kwa ntîê.
B: Ka goreng?
A: Ka gore fa o sa ipabalele o tla tshwarwa ke sefuba.
Because if you don't take care of yourself, you will catch (be caught by) a cold.

M-2
tlhatswa itlhatsvè wash/wash oneself
tlhaba itlhabè prick/prick oneself
tlhopha itlhophè arrange/arrange oneself
tleba itebè look at/look at oneself
tlaletsa italetse invite oneself
tfisa iphsîê burn/burn oneself
fitlha
itse
sapa
iphitlhê
ikitse
iumphê
hide/hide oneself
know/know oneself

C-3

A: (John), a o setse o itlhapisite?

B: Nyesa, ga ke ise ke itlhapese.

A: O tla itlhapisa leng?
Sekolo se a saema gõne jaanong.

B: Mphê sesepa ke tlahpe ka bonakô.

A: Tsaya sesepa ke se.

NOTES: CYCLE 162

(Refer to notes, Cycle 160). You will notice that some of the forms in this cycle do not remain the same when the i- reflexive prefix is attached to the verb stem. The same changes that take place in the object concord series for the first person singular also occur after i-. Thus f becomes ph, l becomes t, a k is inserted before all vowel-initial verb stems. It will also be noted that some verbs take a final 1. These are irregular and will have to be memorized.
CYCLE 163: I'M TEACHING TEN STUDENTS.

M-1
Ke bôna batho (ba le babedi). I see two people.
Ke bôna batho (ba le bararo). I see three people.
Ke bôna batho (ba le banê). I see four people.
Ke bôna batho (ba le batlhano). I see five people.
Ke bôna batho (ba le barataro). I see six people.

M-2
O bôna (batho ba le kae) mo setshwantshong se? How many people do you see in the picture?
O bôna (matlo a le kae) mo setshwantshong se? How many houses do you see in the picture?
O bôna (dibuka di le kae) mo setshwantshong se? How many books do you see in the picture?

M-3
Ke bôna matlo (a le mbedi). I see two houses.
Ke bôna matlo (a le mararo). I see three houses.
Ke bôna matlo (a le manê). I see four houses.
Ke bôna matlo (a le matlhano). I see five houses.
Ke bôna matlo (a le marataro). I see six houses.

C-1
T: Mo setshwantshong se o bôna [matlo a] le kae? In this picture how many houses do you see?
S: Ke bôna [matlo a] le manê. I see four houses.
S: Nna ke bôna [matlo a] le matlhano. But I see five houses.

M-4
Ke ruta barutwa (ba fêra-bobedi). I am teaching 8 students.
Ke ruta barutwa (ba fêra-bongwe). I am teaching 9 students.
Ke ruta barutwa (ba le lesome). I am teaching 10 students.
C-2
A: Go na le mabênkêle a le kae mo Ramoutsa?
B: No Ramoutsa go na le mabênkêle a fêra-bobedi.
C: Nuyaa, go na le mabênkêle a le lesôme.

C-3
A: Susan o bonye dikwalô di le kae gompieno?
B: O bonye dikwalô di le lesôme.

C-4
A: O tswa go rêka eng?
B: Ke tswa go rêka [dibuka].
A: O rekile [dibuka] di le kae?
B: Ke rekile dibuka di [fêra bongwe].

NOTES: CYCLE 163
There are two sets of terms used for counting objects which are (almost always) interchangeable. The exact form these take will depend upon the number, itself. For numbers 2-6 they are--

<table>
<thead>
<tr>
<th>Class</th>
<th>Two</th>
<th>Three</th>
<th>Four</th>
<th>Five</th>
<th>Six</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ba babôdi</td>
<td>ba bararo</td>
<td>ba banê</td>
<td>ba batlhano</td>
<td>ba barataro</td>
</tr>
<tr>
<td>2</td>
<td>e mebôdi</td>
<td>e meraro</td>
<td>ê menê</td>
<td>ê metlhano</td>
<td>e merataro</td>
</tr>
<tr>
<td>3,7</td>
<td>a mabôdi</td>
<td>a mararo</td>
<td>a manê</td>
<td>a matlhano</td>
<td>a marataro</td>
</tr>
<tr>
<td>4,5,6</td>
<td>tsê pêdi</td>
<td>tsê charo</td>
<td>tsê mmê</td>
<td>tsê tlhano</td>
<td>tsê thataro</td>
</tr>
</tbody>
</table>
The numeral 'seven' is expressed by forms based on the verb *supa* 'to point', referring to the index finger of the right hand, which indicates this number in counting. The form corresponding to the first set above is: *ba supa*; to the latter *ba ba supeng*.

'Eight' and 'nine' are expressed by forms based on the verb *fera* 'to bend over', referring to the 'bent' position of the fingers used in indicating these numbers. *Ba fera bobedi* and *Ba fera bongwe* correspond to the first set of terms; *ba ba ferang bobedi* and *ba ba ferang bongwe* correspond to the latter.

The numeral 'ten' is *lesome, ba baloseme* (sometimes *be basome*) and *ba le lesome* correspond to the first and second sets above, respectively.

Some of the numerals for 'eleven' through '100' are given below:

<table>
<thead>
<tr>
<th>Setswana Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 le somê le bongwe</td>
</tr>
<tr>
<td>12 le somê le bobedi</td>
</tr>
<tr>
<td>13 le somê le boraro</td>
</tr>
<tr>
<td>14 le somê le bonê</td>
</tr>
<tr>
<td>15 le somê le botlhano</td>
</tr>
<tr>
<td>16 le somê le borataro</td>
</tr>
<tr>
<td>17 le somê le bosupa</td>
</tr>
<tr>
<td>18 le somê le borera bobedi</td>
</tr>
<tr>
<td>19 le somê le borera bongwe</td>
</tr>
<tr>
<td>20 masomê a mabedi</td>
</tr>
<tr>
<td>21 masomê a mabedi le bongwe</td>
</tr>
<tr>
<td>22 masomê a mabedi le bobedi</td>
</tr>
<tr>
<td>23 masomê a mabedi le boraro</td>
</tr>
<tr>
<td>Page</td>
</tr>
<tr>
<td>------</td>
</tr>
<tr>
<td>24</td>
</tr>
<tr>
<td>25</td>
</tr>
<tr>
<td>26</td>
</tr>
<tr>
<td>27</td>
</tr>
<tr>
<td>28</td>
</tr>
<tr>
<td>29</td>
</tr>
<tr>
<td>30</td>
</tr>
<tr>
<td>40</td>
</tr>
<tr>
<td>50</td>
</tr>
<tr>
<td>60</td>
</tr>
<tr>
<td>70</td>
</tr>
<tr>
<td>80</td>
</tr>
<tr>
<td>90</td>
</tr>
<tr>
<td>100</td>
</tr>
<tr>
<td>101</td>
</tr>
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<td>102</td>
</tr>
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<td>103</td>
</tr>
<tr>
<td>111</td>
</tr>
<tr>
<td>112</td>
</tr>
<tr>
<td>120</td>
</tr>
<tr>
<td>130</td>
</tr>
<tr>
<td>140</td>
</tr>
<tr>
<td>1000</td>
</tr>
<tr>
<td>1001</td>
</tr>
</tbody>
</table>
### CONCORD CHART

<table>
<thead>
<tr>
<th>Person</th>
<th>Personal (Absolute) Pronouns</th>
<th>Subject Concord</th>
<th>Object Concord</th>
<th>Possessive Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singluar</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st - I</td>
<td>nna</td>
<td>ké</td>
<td>&quot;N&quot;</td>
<td>me</td>
</tr>
<tr>
<td>2nd - you</td>
<td>wena</td>
<td>o</td>
<td>ga</td>
<td>gago</td>
</tr>
<tr>
<td>3rd - he/she</td>
<td>ënê</td>
<td>o (a in negative)</td>
<td>mo</td>
<td>gagâe</td>
</tr>
</tbody>
</table>

| **Plural** | | | | |
| 1st - we | rona | re | re | rona |
| 2nd - you all | lona | lo/le | lo | lona |
| 3rd - they | bônê | ba | ba | bônê |

### Class Prefix

<table>
<thead>
<tr>
<th>Class Prefix</th>
<th>Subject Concord</th>
<th>Possessive Concord</th>
<th>Object Concord</th>
<th>Absolute Pronoun</th>
<th>Demonstrative &quot;this, those&quot;</th>
<th>&quot;that, those, over there&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma</td>
<td>a</td>
<td>wa</td>
<td>mo</td>
<td>ënê</td>
<td>yo (ô)</td>
<td>yole (ôle)</td>
</tr>
<tr>
<td>sa</td>
<td>o</td>
<td>wa</td>
<td>mo</td>
<td>ënê</td>
<td>yoo (ôô)</td>
<td>yole (ôle)</td>
</tr>
<tr>
<td>bo</td>
<td>ba</td>
<td>ba</td>
<td>ba</td>
<td>ba</td>
<td>bône (o)</td>
<td>bale (ôle)</td>
</tr>
<tr>
<td>mo</td>
<td>o</td>
<td>wa</td>
<td>o</td>
<td>ënê</td>
<td>oo (ôôô)</td>
<td>ole (ôle)</td>
</tr>
<tr>
<td>me</td>
<td>e</td>
<td>ya</td>
<td>e</td>
<td>yône</td>
<td>eo (ôôôô)</td>
<td>ele (ôle)</td>
</tr>
<tr>
<td>le</td>
<td>le</td>
<td>la</td>
<td>le</td>
<td>lônê</td>
<td>le (ôôôô)</td>
<td>lele (ôle)</td>
</tr>
<tr>
<td>1ô/le</td>
<td>le(1ô)</td>
<td>lwa/la</td>
<td>le(1ô)</td>
<td>lônê</td>
<td>le (1ôôô)</td>
<td>lele (1ôle)</td>
</tr>
<tr>
<td>bo</td>
<td>bo(1ô)</td>
<td>ba(1wa)</td>
<td>bo</td>
<td>bônê (jône)</td>
<td>bo (jôôô)</td>
<td>bole (jôle)</td>
</tr>
</tbody>
</table>

---

430
Vocabulary

A

- a-
  - let (hortative marker)
  - of (possessive particle)

  "Is it so that...?" (interrogative particle for 'yes/no' questions)

  ádimá
  to borrow

  ágà
  to build

  ákà
  to tell lies

  ákányà
  to think

  álá
  to prepare a bed

  áláfà
  to doctor, to give medicine

  ámmáarórl
  truly, really

  àmogèlà
  to receive

  ápàyà
  to cook

  ápàrà
  to dress

  ápìlì
  to undress

  ápòlè, dì-
  apple

  árábá
  to answer

  átíholà
  to decide, adjudge

B

  báákányà
  to prepare, get ready

  bàbálélà
  to spare

  báésékélè, dì-
  bicycle
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>básesêkôpô, di-</td>
<td>the movies, the cinema</td>
</tr>
<tr>
<td>bâkà</td>
<td>to praise</td>
</tr>
<tr>
<td>bâkî, di-</td>
<td>jacket</td>
</tr>
<tr>
<td>bâlû</td>
<td>to read</td>
</tr>
<tr>
<td>bâlêlû</td>
<td>to read for someone</td>
</tr>
<tr>
<td>bânkà, di-</td>
<td>bank</td>
</tr>
<tr>
<td>bâmûlû</td>
<td>to want, look for</td>
</tr>
<tr>
<td>bêt</td>
<td>to put</td>
</tr>
<tr>
<td>bêtânêm, di-</td>
<td>basin, bowl</td>
</tr>
<tr>
<td>bêkô, di-</td>
<td>week</td>
</tr>
<tr>
<td>bèlû</td>
<td>to boil</td>
</tr>
<tr>
<td>bèlsà</td>
<td>to saddle</td>
</tr>
<tr>
<td>bèlsôlôlû</td>
<td>to unload</td>
</tr>
<tr>
<td>bèrêkà</td>
<td>to work</td>
</tr>
<tr>
<td>bèsà</td>
<td>to make fire</td>
</tr>
<tr>
<td>bêsê, di-</td>
<td>bus</td>
</tr>
<tr>
<td>bètsà</td>
<td>to hit, beat</td>
</tr>
<tr>
<td>bèlêgà</td>
<td>to carry</td>
</tr>
<tr>
<td>bènê-bbrôkgwê, di-</td>
<td>underpants</td>
</tr>
<tr>
<td>bîdîwà</td>
<td>to be called, named</td>
</tr>
<tr>
<td>bînû</td>
<td>to dance</td>
</tr>
<tr>
<td>bîtsà</td>
<td>to call</td>
</tr>
<tr>
<td>bôa</td>
<td>to return</td>
</tr>
<tr>
<td>bôamnàrûrûl</td>
<td>truth</td>
</tr>
<tr>
<td>bôbôkô, mâ-</td>
<td>brain</td>
</tr>
<tr>
<td>bôlêlû</td>
<td>to repeat</td>
</tr>
<tr>
<td>bôlû</td>
<td>to return to</td>
</tr>
<tr>
<td>bôfôlôlû</td>
<td>to untie</td>
</tr>
<tr>
<td>bôgâdl, mâ-</td>
<td>bride price</td>
</tr>
<tr>
<td>bôgâlû</td>
<td>anger, sharpness</td>
</tr>
</tbody>
</table>
long ago
porridge
boys' circumcision ceremony, initiation school
girls' initiation school, ceremony
beer
grass
weight
tame
north
to be weak
to tell to
to tell
soft, tender
to set out on a journey
witchcraft
to save, keep
to kill
blouse
bed
pail
sickness
fast, quick
to be easy
peas
to show
blackness
beauty
slowness
to form, to make, to mold
sunset, west
sleep; bye bye
bread
trousers
bridge
recent (of late, recently), in the near future
night
an inheritance
whiteness
greenness
to become better
to ask
to be warm
life
north
sunrise, east
wisdom
all of the people
to be painful, sick, sore; a sickness, pain,
soreness
state of being needed, lacking
wool
south
to tie
ball
to see
to appear
butter
bottle
to skin
to talk
book
to open
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>buladisa</td>
<td>to walk half way home</td>
</tr>
<tr>
<td>bupé, ma-</td>
<td>flour</td>
</tr>
<tr>
<td>búsà</td>
<td>to govern, rule</td>
</tr>
<tr>
<td>cháchè, mà-</td>
<td>Anglican</td>
</tr>
<tr>
<td>chipí</td>
<td>to be cheap</td>
</tr>
<tr>
<td>chókò, di-</td>
<td>chalk</td>
</tr>
<tr>
<td>diégà</td>
<td>to delay</td>
</tr>
<tr>
<td>dibòlè</td>
<td>to cut in half (of big squashes and melons)</td>
</tr>
<tr>
<td>didimálè</td>
<td>to be quiet</td>
</tr>
<tr>
<td>dilá</td>
<td>to smear, plaster</td>
</tr>
<tr>
<td>dirà</td>
<td>to work; do; make</td>
</tr>
<tr>
<td>dirèlà</td>
<td>to work for, serve</td>
</tr>
<tr>
<td>disà</td>
<td>to herd, take care of animals</td>
</tr>
<tr>
<td>dómétiri, di-</td>
<td>dormitory</td>
</tr>
<tr>
<td>dümèlà</td>
<td>to believe, agree</td>
</tr>
<tr>
<td>dümèlà</td>
<td>hello! hi!</td>
</tr>
<tr>
<td>dúnèla</td>
<td>to pay</td>
</tr>
<tr>
<td>dudúètsá</td>
<td>to shriek, trill (wag the tongue from side to side while shrieking - it needs a demonstration to be understood)</td>
</tr>
<tr>
<td>dúnà</td>
<td>to sound, to roar</td>
</tr>
</tbody>
</table>
ébøng
eè
eëhè
eëtì
eëkètë
ëlètsà
ëmfëlópè, di-
ènì

E
namely, that is
yes
oh really!
eight
probably
to desire
envelope
what?

Ê

to stand, wait, stop
to leave
bucket
him
ink
to vaccinate
to dig
to visit

F

near, next to (locative particle)
to give
when, if
down, ground
in the middle
to escape
to bind, wrap up
to chop wood
which?
place
January

fá
fà
fà
fà
fàtshè
fàgàré
fàlòlà
fàpá
fàtsà
-fe
féìò, mà-
fèrlkgònì

436
fêtà  to pass
defolèlà translate, change, to turn over
deftsà to finish, end
defèlà sweep
defélà only
defepà to feed
defibà to burn
fèlìhà to arrive, find, hide
fèlìhèlà to find
fèfà to fly
fèlògà to come down from
fèsà to miss, make a mistake
fèsànà to phone
fèlà recover, become well
fòrtèlòhò to fly
fôrètàgà fork
fôddògà to move from one place to another
fûnèlà to tie
fûrú fodder

 gà  rot
gà to fetch water
gà-bôô to fetch water
gréikà their home
gàntal to roast, fry
gàé, mà- often
gàèmò home
gà-ètàhò your home
gà-gàbò my home
gà-gàbò his home
gágb

gágwè

gáísá

gálásè, dì-
gáléfá

gá-lóná

gámá

gáná

gàngwè-félà

gàpè

gá-ròná

gàsá

gàtwè

gàúfì

gàúcá

gòdímò

gólégònyè

gòaptènò

gòngwè

gòpólá

gòrè

gòtlhé

gòtlhè-gòtlhè

gògá

gòrògà

gwètlá

yours

his, hers, its

to beat (in score), surpass, excel

glass

to be angry

your (pl.) home

to milk (an animal)
to refuse

once only

gain

our home

to broadcast, spread

it is said that

near, next to

gold

on top of

a little bit

now, today

perhaps, maybe

to think, be of the opinion

that, so that

entirely, everything

all together

to smoke, pull, drag

to arrive

fall, autumn
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hámôrê, di-</td>
<td>hammer</td>
</tr>
<tr>
<td>héêkê</td>
<td>hey!</td>
</tr>
<tr>
<td>hêmê</td>
<td>to breathe</td>
</tr>
<tr>
<td>hêmê, di-</td>
<td>shirt</td>
</tr>
<tr>
<td>hôtêlê, di-</td>
<td>hotel</td>
</tr>
<tr>
<td>hümôlêla</td>
<td>to untie</td>
</tr>
<tr>
<td>hûmê</td>
<td>to get rich, enrich</td>
</tr>
<tr>
<td>hôtshê, di-</td>
<td>hat</td>
</tr>
<tr>
<td>hûkê, di-</td>
<td>turn</td>
</tr>
<tr>
<td>ikhôtsâ</td>
<td>to rest</td>
</tr>
<tr>
<td>ikêkê</td>
<td>wait!</td>
</tr>
<tr>
<td>ikôntsâ, hû</td>
<td>to be impudent</td>
</tr>
<tr>
<td>ilê</td>
<td>gone (perf. of ya 'to go')</td>
</tr>
<tr>
<td>inêmôlê</td>
<td>to stoop over</td>
</tr>
<tr>
<td>ipôsâ</td>
<td>to rule oneself, to be self governing</td>
</tr>
<tr>
<td>išê</td>
<td>to take (along)</td>
</tr>
<tr>
<td>ihtshwârêlôsâ</td>
<td>excuse me!</td>
</tr>
<tr>
<td>ithâthôlôsâ</td>
<td>to rest</td>
</tr>
<tr>
<td>ithâtôlôsâ</td>
<td>to tie</td>
</tr>
<tr>
<td>ithûtôlôsâ</td>
<td>to study, learn</td>
</tr>
<tr>
<td>itôlômôlôsâ</td>
<td>to bind</td>
</tr>
<tr>
<td>itôsôlôsâ</td>
<td>to know</td>
</tr>
<tr>
<td>itôshôgânôlôsâ</td>
<td>to hurry</td>
</tr>
<tr>
<td>itôshôgânôlôsâ</td>
<td>cut oneself</td>
</tr>
<tr>
<td>itôsôlôsâ</td>
<td>to inform</td>
</tr>
<tr>
<td>itôsôlôsâ</td>
<td>to be happy</td>
</tr>
</tbody>
</table>
já
jááná
jáákà
jálnonóŋ
jálfá
jálá
jálé, di-
jáló
jáŋŋ
jártá, di-
jášè, di-
jéšë, di-

j

to eat
so, like that
as, like
now
to jive
to sow seeds
shawl
then, so
how?
yard, garden
coat
ersey (Br.), sweater

K

ká
at (temporal adverb formative)
in, by means of, with (instrumental adverb formative)
can, be able
fast, quickly
slowly
where?
building
so much, so great
morning, tomorrow
or
fast
cat
stocking
I
by (agentive adverbial formative)
all right, OK, so long! see you later!

church

kitchen

thick, fat

blanket

coffee

knock, knock! Is anyone at home?
to humble, cause to stoop, bring low

pig

wagon

to unbend

ask

cup

co-op store

wheat

accident

to get wet

to be

to meet

newspaper

to correct

to shear (wool)
at, to (locative formative)
to write

here
<table>
<thead>
<tr>
<th>Kh</th>
<th>Kg</th>
</tr>
</thead>
<tbody>
<tr>
<td>khabôtô, dî-</td>
<td>cupboard</td>
</tr>
<tr>
<td>khàl, dî-</td>
<td>cloth</td>
</tr>
<tr>
<td>khéfî, dî-</td>
<td>cafe</td>
</tr>
<tr>
<td>khâmlst, dî-</td>
<td>drug store</td>
</tr>
<tr>
<td>khônà, dî-</td>
<td>corner</td>
</tr>
<tr>
<td>khùbàmà</td>
<td>to kneel</td>
</tr>
<tr>
<td>khùrùmbà</td>
<td>to open</td>
</tr>
<tr>
<td>khûtshwànà</td>
<td>short</td>
</tr>
<tr>
<td>kgàbbô, dî-</td>
<td>flame, a monkey</td>
</tr>
<tr>
<td>kgákà, dî-</td>
<td>guinea fowl</td>
</tr>
<tr>
<td>kgàklà</td>
<td>far</td>
</tr>
<tr>
<td>kgâkámàtsùô, dî-</td>
<td>wonder, miracle</td>
</tr>
<tr>
<td>kgâlégà</td>
<td>to become thirsty</td>
</tr>
<tr>
<td>kgântèlè</td>
<td>presently, by and by, in a little while, a little while ago</td>
</tr>
<tr>
<td>kgàntsàl, bó-</td>
<td>a man's sister, a woman's brother</td>
</tr>
<tr>
<td>kgângô, dî-</td>
<td>news</td>
</tr>
<tr>
<td>kgàlìlà</td>
<td>to cut off</td>
</tr>
<tr>
<td>kgòtsànà, dî-</td>
<td>purse</td>
</tr>
<tr>
<td>kgòbbìlà</td>
<td>to rub</td>
</tr>
<tr>
<td>kgòbô, dî-</td>
<td>chicken</td>
</tr>
<tr>
<td>kgòlògòlô</td>
<td>old</td>
</tr>
<tr>
<td>kgbmô, dî-</td>
<td>cow</td>
</tr>
<tr>
<td>kgôsl, màgòsl</td>
<td>chief</td>
</tr>
<tr>
<td>kgôtlà</td>
<td>chief's courtyard</td>
</tr>
<tr>
<td>kgôtsà</td>
<td>or, either</td>
</tr>
</tbody>
</table>
to be able, be capable of
doorway
month
to drive

to lie down, to lodge, to spend the night
to invite
to tire, be tired
to fetch, follow
to follow after
to throw away
to lose
and, with (conjunctive formative)
lie
to look at, head for
affairs, matters
playground
to forget
doors
corn (Br.) sorghum
to expect
shop, general store
grave
to thank, be thankful
lèbókòsè, mà-
lebònè, di-
leò, mà-
léfa
lèfatshè, mà-
leféció, di-
leféla
léfifì,
lefòfà, mà-
lefòkè, mà-
legàé, mà-
legàlà, mà-
legápù, mà-
legòdù, mà-
léinà, mà-
léinò, mènò
léiò, mà-
léìleìhò, màìhò
léjà, mà-
lékà
lékàwànà, mà-
lékèré, di-
lekwàlò, mà-
lekwècè, mà-
lekgèthò, mà-
lélà, mà-
lélapà, mà-
lelvalà, mà-
lèmà
léng
lèntswè, mà-
lèntswè, mà-

box
lamp, lantern
egg
although
world, country
broom
nothing, vanity
darkness
feather
word, news
home
coal
watermelon
chief
name
teeth
fireplace
eye
stone
to try
youth, a young boy
candy
letter, book
hard chunks of earth
tax
stomach
home
grinding stone, grinding device
to plough
when?
word, voice
mountain
màkala
màlòbà
màttághà
màntsibwà
mànì
màrigà
màsi
mà thé
màthátsò
mèlà
mènà
mètsà
mètsì
minà
mistrènè
ùmá, bà-
ùmágo, bà-
ùmántsòtsì, bà-
ùmàrakà, di-
ùmë
ùmësenì, di-
ùmëtlà, bà-
bó
ùbàglì, nà-
ùkèpèì, nì-
ùmëtìhòðì, bà-
ùmënìà, bànìà
ùmëlò, mëbëlù
ùmë, nìtì-
ùmmà, bàtì
ùmoà, hà
ùmoùko, nàmë

...to become surprised
...some days ago
...Monday
...afternoon
...who?
...winter
...milk
...saliva
...Saturday
...to ferment
...to fold
...to swallow
...water
...to blow the nose
...teacher (female)
...mother
...your mother
...hornless cow
...market
...but
...mission
...hare
...in, inside (of), on (locative formative)
...builder
...cook
...judge
...color
...body
...work, job
...corn
...small path made by cattle
...chaff
earth
governor
government
God
worker
shepherd
noise
visitor
traveler, a stranger, visitor
sweat
kind
string, wire, tube
spouse, husband
church elder
principal (school)
hoe, plow
a cold (with a stuffy nose)
poor person
feast
mine
bag, purse
a writer
secretary
aloe
a loud shout
driver
neck
stick, billy club
a ruler, district commissioner
law
a creek (river)
mistake
match, fire

to be hot (of temperature)

farmer

medicine

feast

the left (side)

a whistling

a wizard or witch

mouth

ashes; soap

to suck

nice

man

here

mosquito

finger

master, owner

a bridegroom

bride

director

nurse

threshing sticks

nation, tribe, a people

behind, after

cattle post

salesman

master, sir, chief, boss

hair

shadow

gravy, broth
vegetables
priest; teacher
student
a son; a southerner
daughter
brother; sister
girl
woman
Bushman
dress
girl
smoke
hole in the ground
boy
morning
porridge
wit ness
soft porridge
person
helper
lazy person
slave servant
flock (groups of animals)
easily
miracle
parent
village
tobacco
a play, game
pestle
midday, noon
mōmō, mēmē
mbâ, di-
mbâ, di-
mbā
mbēsē, di-
mbēyâ, di-
motlwâ, mēbitlwâ

shin
belly
switch, stick
give me!
gift
thorn

N
to fall (rain)
to have, be with
nine
countryside
time
meat
calf
orange
bean
to bring
gift
sheep
clay pot
me
sit, live, stay
nurse
so and so, what's-his-name
little
river, spring
to give a drink
bird

nâ
nâ lé
nāenē
nâgâ, di-
nâkô, di-
nâmâ, di-
nâmâné, di-
nâmûné, di-
nâwâ, di-
nârè
nēò, di-
hû, di-
hngwanâ, di-
hâme
hâme, di-
hânyânyâ
ınyê
nôkâ, di-
nôsâ
nônyâné, di-

451
nôtlêlê
nôgà, dl-
ôônà
htàtê, bó-
hôtômòôålô, bó-
hôthô, dl-
hôtlê
htôlô, môtô
htôlô
htôsî, dl-
htôsâ
-htôshô
htôsâ, dl-
môâ
to lock
smoke
to become fat, get fat
father
grandfather
wound
outside
house
point, an end
fly
to take out, bring out
black
dog
to drink

-ôg
-ôg
-ôg
ngâkà, dl-
ngwâgâ, dl-
ngwànà, bànà
ngwànyànà, bà-

Ng
(locative suffix)
(imperative plural suffix)
(relative clause suffix)
doctor
year
child
girl

Ny
no!
to marry
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ò</td>
<td>you</td>
</tr>
<tr>
<td>ó</td>
<td>to peel, to bark a tree</td>
</tr>
<tr>
<td>ófisi</td>
<td>office</td>
</tr>
<tr>
<td>ògòlì</td>
<td>to take out of fire</td>
</tr>
<tr>
<td>òkêtsà</td>
<td>to add more to, increase</td>
</tr>
<tr>
<td>òkômbìlu</td>
<td>to look into or down</td>
</tr>
<tr>
<td>òlòsa</td>
<td>to winnow</td>
</tr>
<tr>
<td>òmòsà</td>
<td>to make warm</td>
</tr>
<tr>
<td>òndòbìkà</td>
<td>petticoat</td>
</tr>
<tr>
<td>òthélé</td>
<td>all</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>òmá</td>
<td>to dry</td>
</tr>
<tr>
<td>òmányá</td>
<td>to scold</td>
</tr>
<tr>
<td>ònálá</td>
<td>to get old</td>
</tr>
<tr>
<td>òpà, diátìs</td>
<td>to clap hands</td>
</tr>
<tr>
<td>òrá</td>
<td>to warm oneself</td>
</tr>
<tr>
<td>òtá</td>
<td>to be thin</td>
</tr>
<tr>
<td>òtlàmà</td>
<td>to strike one another</td>
</tr>
<tr>
<td>òpélá</td>
<td>to sing</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>págòlòlùá</td>
<td>to take down, unload</td>
</tr>
<tr>
<td>páká</td>
<td>to provide water for a journey</td>
</tr>
<tr>
<td>pálàmá</td>
<td>to ride, climb</td>
</tr>
<tr>
<td>òphòlùwa</td>
<td>to be unable</td>
</tr>
<tr>
<td>òlù, di-</td>
<td>number</td>
</tr>
<tr>
<td>pàmpírì, di-</td>
<td>paper</td>
</tr>
</tbody>
</table>

453
páná
pánológá
pápétla
páráfiné
pásá
pátá
pátélésá
pépí, di-
péle
pélo, di-
péó, di-
pépéré, di-
péréklsí, di-
péba, di-
pégá
péne, di-
pénsélé, di-
pétsáná, di-
pídlaí, di-
pitiká
pitikológá
pitlágáná
pltsá, di-
pltsé, di-
plte, di-
pódl, di-
póleló, di-
pómá
pósá

to hitch (animals)
to unhitch
to crush
kerosine
pass studies
to accompany
to force
pipe
in front, first, before
heart
seed
pepper
peach
mouse
load, hang up
pen
pencil
a foal
pill
to overturn
to turn over
to be crowded
pot
horse
meeting
goat
composition, story
to cut hair
to post, mail
potolögá
pötso, di-
pösö, di-
púla, di-
púðö, di-
to surround, go around
question
post office
rain
language, speech talk

Ph
very early
to snatch
to strike
gap, opening in hills
a skin for sleeping on
to dismiss, disperse
a chip, a splinter
place
wind
change
kidney
to wipe, dust
burial, funeral
OK
to flail, thresh corn
animal
to piece
to gather, to collect
meeting
to open, unfold, unwrap
ráfé  to scoop out (solid), take out (as meal)
rága  to kick
rálélá  to go through, pass through
rápámá  to lay down on sides only, to recline
rápèlá  to pray
rátá  to like, love
ráyá  say, tell, mean
ré  to say, to do
 rè  we
rébólá  to permit
réétsá  to listen
réíslá, di-  rice
réíslál, di-  horse race
réiksá  to sell
 rèii  to loosen
rèká  to buy
rëmá  to chop
rogá  to curse, swear
rómá  to send
ròmá  us
ròsèkáné, di-  horse brush
rbrá  to urinate
ròbá  to harvest (corn)
ròbálá  to sleep
Ròmá  Roman Catholic
ròpá  to tether
irá, bó-  father
intrémőgölb, bó-  grandfather, man older than father
rúlélá  to roof a house
truly
to teach
wear (on head, limbs)
to gather firewood

sabbath, Seventh Day Adventist church
size
saw
to stay
saddle
to pillow, put something under the head when sleeping for a cushion
still
Saturday
she/he/it is not, they are not:
(negative third person copula 'to be')
garment, clothes
a hand
bread
sin
yeast
liver
threshing floor
Afrikaans
well, borehole
hail
plane
French
to cut, slice
frost
spider
backyard
calabash
bulb (plant)
cold; chest
an excuse
dish
food
waterless country, desert
comb
cigarettes
a skirt
to try in court
school
donkey cart
basin
the john; forest
English
purse
sledge
summer
crying, weeping
an axe
key
thing
something, belongings
thingamabob
drink
well
something
to damage, spoil
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>seboló, dl-</td>
<td>ant heap, termite hill</td>
</tr>
<tr>
<td>sèpatélé, dl-</td>
<td>hospital</td>
</tr>
<tr>
<td>sèphiri, dl-</td>
<td>a secret</td>
</tr>
<tr>
<td>sèramé</td>
<td>cold</td>
</tr>
<tr>
<td>sèrépé, dl-</td>
<td>tobacco additive</td>
</tr>
<tr>
<td>sèromámówá, dl-</td>
<td>radio</td>
</tr>
<tr>
<td>sèrótó, dl-</td>
<td>basket</td>
</tr>
<tr>
<td>sèsánà, dl-</td>
<td>stump</td>
</tr>
<tr>
<td>sèsépá, dl-</td>
<td>soap</td>
</tr>
<tr>
<td>sèsúpò, dl-</td>
<td>a sign, signal, evidence</td>
</tr>
<tr>
<td>sètélé, dl-</td>
<td>stable</td>
</tr>
<tr>
<td>sèténà, dl-</td>
<td>brick</td>
</tr>
<tr>
<td>sètémbé, dl-</td>
<td>stamp</td>
</tr>
<tr>
<td>sètófró, dl-</td>
<td>stove</td>
</tr>
<tr>
<td>sèttáló, dl-</td>
<td>chair</td>
</tr>
<tr>
<td>sèt̩ón̩yà, dl-</td>
<td>flower</td>
</tr>
<tr>
<td>sètlhábf, dl-</td>
<td>pain in the heart</td>
</tr>
<tr>
<td>sètlháko, dl-</td>
<td>shoe</td>
</tr>
<tr>
<td>sètlháre, dl-</td>
<td>tree</td>
</tr>
<tr>
<td>sètswálo, dl-</td>
<td>door</td>
</tr>
<tr>
<td>sètshábà, dl-</td>
<td>nation, tribe</td>
</tr>
<tr>
<td>sètsúwaká, dl-</td>
<td>a lazy person</td>
</tr>
<tr>
<td>sètséwántshó, dl-</td>
<td>picture, snapshot</td>
</tr>
<tr>
<td>sèbá</td>
<td>to slander, whisper, gossip</td>
</tr>
<tr>
<td>sèlìà</td>
<td>to pick up (after falling)</td>
</tr>
<tr>
<td>síá</td>
<td>to leave, run</td>
</tr>
<tr>
<td>síáná</td>
<td>to run</td>
</tr>
<tr>
<td>sílá</td>
<td>to give (liquid) reserve for, pour out for</td>
</tr>
<tr>
<td>sílì</td>
<td>to grind</td>
</tr>
<tr>
<td>símólíà</td>
<td>to start, begin</td>
</tr>
<tr>
<td>sitwá</td>
<td>to be cold</td>
</tr>
</tbody>
</table>
sólá  
sólbrélà  
sómèlà  
sămblà  
sămblà  
sömá  
sámíghà  
sôphô, di-  
sôpìshì, di  
sùkìri  
súnà  
sùpà  
sùpìtsìà  
sùfà  
swá  
swèblè  
 hà  
hàpà  

tábógà  
tábblà  
táfblè, di-  
tàgà  
tàkà (or tèkà)  
tàlà  
tànhì  
tàntélà  
tàntshá  
tápbblè, di-  
tèbbgò  

to groom  
to hope, think, expect  
to push in, push through  
to push out  
Sunday  
soup  
sweets, candy  
sugar  
to kiss  
seven; to point  
to show to (someone)  
to move away, over  
to die  
to be sorry  
to be burning  
to beat, swim  

to run  
to heap out (carelessly), dip out with hand  
table  
to become drunk  
to set (a table)  
green  
thanks!  
to fasten  
to dance  
potato  
thanks
<table>
<thead>
<tr>
<th>Tsw</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>téč, di-</td>
<td>tea</td>
</tr>
<tr>
<td>tèng</td>
<td>there</td>
</tr>
<tr>
<td>tètrë, di-</td>
<td>train</td>
</tr>
<tr>
<td>tèmpë</td>
<td>to stamp</td>
</tr>
<tr>
<td>tìfìsù</td>
<td>teacher (male)</td>
</tr>
<tr>
<td>tìmà</td>
<td>to hold firmly; be positive, certain</td>
</tr>
<tr>
<td>tìng, di-</td>
<td>be stingy; put out fire, lights</td>
</tr>
<tr>
<td>tirò, di-</td>
<td>sour porridge</td>
</tr>
<tr>
<td>tòmbë, di-</td>
<td>work, job</td>
</tr>
<tr>
<td>tònà, mà-</td>
<td>rein</td>
</tr>
<tr>
<td>tònà-kgölò, mà-</td>
<td>cabinet minister</td>
</tr>
<tr>
<td>tòókì, di-</td>
<td>prime minister</td>
</tr>
<tr>
<td>tòró, di-</td>
<td>donkey</td>
</tr>
<tr>
<td>tòróbon, di-</td>
<td>a dream</td>
</tr>
<tr>
<td>tòtò</td>
<td>town</td>
</tr>
<tr>
<td>tóólé</td>
<td>real, really!</td>
</tr>
<tr>
<td>tóókó, di-</td>
<td>reward, payment</td>
</tr>
<tr>
<td>tóóro</td>
<td>scarf</td>
</tr>
<tr>
<td>tóórù</td>
<td>explosive</td>
</tr>
<tr>
<td>twè</td>
<td>said</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Th</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>thàl, di-</td>
<td>tie</td>
</tr>
<tr>
<td>thàtà</td>
<td>hard; very much, too much</td>
</tr>
<tr>
<td>thàtrë</td>
<td>six</td>
</tr>
<tr>
<td>thàrì, di-</td>
<td>sling</td>
</tr>
<tr>
<td>thàthà</td>
<td>wind</td>
</tr>
<tr>
<td>thàthòlòlù</td>
<td>to unwind</td>
</tr>
<tr>
<td>thèkò</td>
<td>a purchase, buying</td>
</tr>
<tr>
<td>thibá</td>
<td>to block</td>
</tr>
<tr>
<td>thipá, di-</td>
<td>knife</td>
</tr>
<tr>
<td>thótò, di-</td>
<td>goods, baggage, possessions</td>
</tr>
<tr>
<td>thóthí, di-</td>
<td>drop</td>
</tr>
<tr>
<td>thóbá</td>
<td>to break away, (of people and animals only), elope</td>
</tr>
<tr>
<td>thúbá</td>
<td>to break something</td>
</tr>
<tr>
<td>thúlá</td>
<td>to bump</td>
</tr>
<tr>
<td>thúmyá</td>
<td>to bloom</td>
</tr>
<tr>
<td>thútè, di-</td>
<td>lesson, education</td>
</tr>
<tr>
<td>thúsá</td>
<td>to help</td>
</tr>
</tbody>
</table>

| Tí       | come, arrive     |
| tlá      | will (future tense) |
| tlàà     | full             |
| tláá     | hunger           |
| tlámá    | to wear; tie (e.g. bells) around the waist |
| tlâné    | under, underneath, ground, floor, bottom |
| tlâtlânmá, di- | basket |
| tlâtsá   | to fill          |
| tlélâsè, di- | class          |
| tlélékí, di- | saddle cloth    |
| tlísá    | to bring         |
| tlbgà    | to depart, leave |
| tlbgèlà  | to leave         |
| tlbsà    | to remove, rinse  |
| tlòtlà   | to discuss, converse |
Tlh

tlhába
tlhágbá
tlháhónà
tlhále, di-
tlhálósá
tlhápà
tlhátlagányà
tlháthèlà
tlháthlóbá
tlhátswà
tlhè
tlhááfàlà
tlhókófàtsà
tlhôtsà
tlhóbò, di-
tlhó gà, di-
tlhókómélà
tlhòkà
tlhólà
tlhôpha
tlhôtihà

Tlh

to prick, stab
to weed, cultivate
to chew
thread (sewing)
explain
to wash (oneself)
to pile things on top of one another
to keep in
to examine
to wash (something)
please!
to be serious
to torment
to be lame, to limp
gun
head
to care for (animals)
to lack, to need
to spend the day, pay a visit
to arrange, choose
to strain a liquid

Ts

tsaltà, di-
tsamàyà
tsàyà
tsellà, di-
tsànyà

Ts

friend
to go, walk
take
way, road
to hold, put in
<table>
<thead>
<tr>
<th>Tshabá</th>
<th>to be afraid, fear, flee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tshámeká</td>
<td>to play</td>
</tr>
<tr>
<td>Tshásá</td>
<td>to spread, smear (something on something or someone)</td>
</tr>
<tr>
<td>Tshélà</td>
<td>to live; cross river</td>
</tr>
<tr>
<td>Tshègá</td>
<td>to laugh</td>
</tr>
<tr>
<td>Tshèkó</td>
<td>a case in court</td>
</tr>
<tr>
<td>Tshélà</td>
<td>to pour</td>
</tr>
<tr>
<td>Tshëpá</td>
<td>to trust</td>
</tr>
<tr>
<td>Tshikinyà</td>
<td>to shake (something solid)</td>
</tr>
<tr>
<td>Tshiló, di-</td>
<td>grinding stone, grinding device</td>
</tr>
<tr>
<td>Tshimbó, másimó</td>
<td>field</td>
</tr>
<tr>
<td>Tshipi</td>
<td>Sunday</td>
</tr>
</tbody>
</table>
tshípi, di-

bell; iron

tshóla

to have, hold

tshólestsá

to lift up

tshólogá

to be spilled

tshwáná

to be alike, resemble

tshwárá

hold, grab, catch

tshwánetsé

tought to

tshwěnyá

to bother, worry someone

útiwá

útiwábólókbó

to listen, hear, understand

umáka

to be sorry

to mention

vá

to fall

wéná

you

váíri, di-

wire

wásthē, di-

watch

yá

to go
<table>
<thead>
<tr>
<th>English</th>
<th>Setswana</th>
</tr>
</thead>
<tbody>
<tr>
<td>able, to be</td>
<td>kgöna</td>
</tr>
<tr>
<td>accident</td>
<td>kotsi, di-</td>
</tr>
<tr>
<td>accompany, to</td>
<td>pátá</td>
</tr>
<tr>
<td>add more to, to</td>
<td>ákætsæ</td>
</tr>
<tr>
<td>adjudge, to</td>
<td>átlhólá</td>
</tr>
<tr>
<td>affair(s)</td>
<td>lêbbâka, mà-</td>
</tr>
<tr>
<td>afraid, to be</td>
<td>tsñábá</td>
</tr>
<tr>
<td>Afrikaans</td>
<td>Sêbûrû</td>
</tr>
<tr>
<td>after</td>
<td>môrâgo gå</td>
</tr>
<tr>
<td>afternoon</td>
<td>màntsibbôwâ</td>
</tr>
<tr>
<td>again</td>
<td>gâpê</td>
</tr>
<tr>
<td>age, to</td>
<td>'ônâlâ</td>
</tr>
<tr>
<td>airplane</td>
<td>sêfofânë, dl-</td>
</tr>
<tr>
<td>alike, to be</td>
<td>tshwânë</td>
</tr>
<tr>
<td>all</td>
<td>-ôthë</td>
</tr>
<tr>
<td>all (of people)</td>
<td>bôthë</td>
</tr>
<tr>
<td>aloe, an</td>
<td>màkgo'pha, mà-</td>
</tr>
<tr>
<td>also</td>
<td>gapê</td>
</tr>
<tr>
<td>although</td>
<td>lêfá</td>
</tr>
<tr>
<td>Anglican, an</td>
<td>châchâ, mà-</td>
</tr>
<tr>
<td>anger</td>
<td>bôgâlë, mà-</td>
</tr>
<tr>
<td>angry, to be</td>
<td>gâlêfá</td>
</tr>
<tr>
<td>animal (hoofed)</td>
<td>phôlôgôlô, dl-</td>
</tr>
<tr>
<td>annoy, to (someone or something)</td>
<td>tshwënyâ</td>
</tr>
<tr>
<td>ant heap</td>
<td>sêblô, dl-</td>
</tr>
<tr>
<td>answer, to</td>
<td>ârábâ</td>
</tr>
<tr>
<td>appear, to</td>
<td>bõnâlå</td>
</tr>
<tr>
<td>English</td>
<td>Amharic</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>apple</td>
<td>እምጉ, ለ-</td>
</tr>
<tr>
<td>arrange, to</td>
<td>ይስተር, ለ-</td>
</tr>
<tr>
<td>arrive, to</td>
<td>ወደሚገጠሌ, ለ-</td>
</tr>
<tr>
<td>arm, an</td>
<td>ከሚ, ለ-</td>
</tr>
<tr>
<td>aa, like</td>
<td>ከ法庭 ለ-</td>
</tr>
<tr>
<td>ashes</td>
<td>እPasswords, ለ-</td>
</tr>
<tr>
<td>ask, to (a question)</td>
<td>ይጋራ ለ-</td>
</tr>
<tr>
<td>ask, to (beg, request)</td>
<td>ይጋራ ለ-</td>
</tr>
<tr>
<td>at</td>
<td>ውפשר, ለ-</td>
</tr>
<tr>
<td>autumn</td>
<td>ወጭሚ, ለ-</td>
</tr>
<tr>
<td>axe, an</td>
<td>እPasswords, ለ-</td>
</tr>
<tr>
<td>baby, a</td>
<td>እPasswords, ለ-</td>
</tr>
<tr>
<td>backyard</td>
<td>እPasswords, ለ-</td>
</tr>
<tr>
<td>bur, a</td>
<td>እPasswords, ለ-</td>
</tr>
<tr>
<td>baggage</td>
<td>እPasswords, ለ-</td>
</tr>
<tr>
<td>ball</td>
<td>እPasswords, ለ-</td>
</tr>
<tr>
<td>bank</td>
<td>እPasswords, ለ-</td>
</tr>
<tr>
<td>basin (large)</td>
<td>እPasswords, ለ-</td>
</tr>
<tr>
<td>basin</td>
<td>እPasswords, ለ-</td>
</tr>
<tr>
<td>basket</td>
<td>እPasswords, ለ-</td>
</tr>
<tr>
<td>bead</td>
<td>እPasswords, ለ-</td>
</tr>
<tr>
<td>bean</td>
<td>እPasswords, ለ-</td>
</tr>
<tr>
<td>boat, to (something)</td>
<td>ይጋራ ለ-</td>
</tr>
<tr>
<td>beat, to (in competition)</td>
<td>ይጋራ ለ-</td>
</tr>
<tr>
<td>beauty</td>
<td>እPasswords, ለ-</td>
</tr>
<tr>
<td>bed</td>
<td>እPasswords, ለ-</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>English</th>
<th>Wolof</th>
</tr>
</thead>
<tbody>
<tr>
<td>bear</td>
<td>bañjañawá, má-</td>
</tr>
<tr>
<td>behind</td>
<td>mórágá, gá</td>
</tr>
<tr>
<td>belch</td>
<td>kgóbblá</td>
</tr>
<tr>
<td>believe, to</td>
<td>dünélá</td>
</tr>
<tr>
<td>bell</td>
<td>tshipl, dl-</td>
</tr>
<tr>
<td>belly</td>
<td>tópa, dl-</td>
</tr>
<tr>
<td>bend, to (something)</td>
<td>kóná</td>
</tr>
<tr>
<td>better, to be</td>
<td>bbdòká</td>
</tr>
<tr>
<td>bicycle</td>
<td>téesèkélé, dl-</td>
</tr>
<tr>
<td>bind, to</td>
<td>fápb or téláma</td>
</tr>
<tr>
<td>bird</td>
<td>nbyáné, dl-</td>
</tr>
<tr>
<td>bite</td>
<td>tómá</td>
</tr>
<tr>
<td>black (adj.)</td>
<td>-htshó</td>
</tr>
<tr>
<td>blackness</td>
<td>bbdštshó</td>
</tr>
<tr>
<td>blanket</td>
<td>kbóó, dl-</td>
</tr>
<tr>
<td>block, to</td>
<td>tóóá</td>
</tr>
<tr>
<td>blood</td>
<td>mádf</td>
</tr>
<tr>
<td>bloom, to</td>
<td>thúnyá</td>
</tr>
<tr>
<td>blouse</td>
<td>bbládrx, má-</td>
</tr>
<tr>
<td>blow, to (the nose)</td>
<td>mlná</td>
</tr>
<tr>
<td>body</td>
<td>ñmelé, mèbèlè</td>
</tr>
<tr>
<td>boil, to</td>
<td>bèlá</td>
</tr>
<tr>
<td>bone</td>
<td>lèsápó, má-</td>
</tr>
<tr>
<td>book</td>
<td>bùká, dl-</td>
</tr>
<tr>
<td>bonehole, a</td>
<td>sédibá, dl-</td>
</tr>
<tr>
<td>borrow, to</td>
<td>ánámá</td>
</tr>
<tr>
<td>bother, to</td>
<td>tshwñyá</td>
</tr>
<tr>
<td>bottle</td>
<td>bòtÍbù, dl-</td>
</tr>
<tr>
<td>bowels</td>
<td>nèllá</td>
</tr>
</tbody>
</table>
bowl
box
boy
boys' circumcision ceremony
bracelet
braid, to
brain
bread
break away, to
break, to (something)
breathe, to
bride
bridegroom
bride price
bridge
brick
bring, to
bring, to
bring out, to
broadcast, to (seeds for example)
broom
bucket
build, to
builder
building
bulb (plant)
bump, to
burn, to
burning, to be
burial
béisànè, dl-
élòkkòsè, mò-
mòsimànè, bà-
bbgwerà
lèbbèkà, mà-
lògà
bòbòkò, mà-
bbróthò, mà-
thòbà
thùbà, ròba
hèmà
mbnyàdlwà, bà-
mbnyàdi, bà-
bògàdl, mà-
bbrógb, mà-
sèténà, dl-
tlusà or tisà
nérè or lérè
nt: hà
gasà
lèrèiò, dl-
émerè, dl-
dàf
mbàgl, bà-
kàgo, dl-
sègwèrè, dl-
thùlá
fisà
hà
phítlhò
burp, to
bus
Bushman
but
butter
buy
by
cabinet minister
cafe
calabash
call, to (someone)
called, to be
calf
can (be able)
candy
candy
able of, to be
care for, to
carry, to (on the back)
case in court
cat
catch, to
cattle path
cattle post
certain, to be
chaff
chair

kgôbolà
bêsè, dl-
lè-/môsàrwà, mâ-/bà-
àmè félà or àmè
bôtèròô, dl-
èkà
ké
tônà, mâ-
khéfi, dl-
sègwanà, dl-
bitsà
bidìwà
nànànè, dl-
lerèîè, ìà-
àkà
lèkèrè, dl-
sùbitshhì, dl-
èkònhà
lèhòkòmèlà
èlègà
tahèkòô, dl-
kâtsè, dl-
tèlwàrà
èmìlà, èbèìlà
èmèràkà, mè-
tìfsà
èmòkò, èbèòkò
sètòlò, dl-
chalk change cheap, to be chest chew, to chicken chief chief's courtyard child chip (of wood) choose, to chop, to chop wood, to chunks of earth

church church elder cigarette cinema clap hands, to class cliff close, to cloth cloth cloud coal coat coffee cold, a (with a stuffy nose)
cold, a (with a cough)
cold, to be (temperature, weather)
cold, to feel (of a person)
collect, to
color
comb
come, to
come from, out
come (perfective)
come down from, to
come in!
composition
converse, to
cook, a
cook, to
coop store
corn
corner
correct, to
country
countryside
cow
creek, a
crowded, to be
crush, to
crying
cultivate, to
cup
cupboard
curse, to

sêhúbá, dî- sêrámê or tsídîl
sitwá
phûtâ
âmálê, mîbálê
âkbámbô, dî-
tlâ
tavá
tâlê
tâlô
fôlbâ
tâná
pôlêsô, dî-
têlô
mâpêl, bh-
âplyâ
kôôbâsî, dî-
âmôlî, mîôlî
hûkô, dî- or khônâ, dî-
kôrô

ihfâsâhô, mî-
nâgô, dî-
kômô, dî-
môlôpô, mô-
pítólô
pêpôlô
ôlkôlô, dî-
têlôôlô
kôpî, dî-
kôbôlô, dî-
rôlô
cushion, to

cut (in half as melons and squash)
cut hair
cut, to (with scissors or knife)
cut, to (oneself)
cut off

damage, to
dance, to
darkness
daughter
day
decide, to
delay, to
depart, to
desert
desire, to
die, to
dig, to
dip out, to (with hand)
director
dirt
disappointed, to be
discuss, to
dish
dissipate, to
disperse, to
district commissioner
doctor

doc, to

dámá

díbbía

dígá

díbbía

díbbía

díbbía

díbbía

díbbía

díbbía

díbbía

díbbía

díbbía

díbbía

díbbía

díbbía

díbbía
dog
donkey
cart
door
dormitory
dream
dress
drug store
drink
drive
drop

P.S. 9
eat, to
education
ey
eight
elope, to
end, an
English
entirely
envelope
escape, to
evening
everything
evidence
examine, to
excel, to
excuse, an
excuse me!
expect, to
expensive
explain, to
extinguish
eye

fall, to (of rain)
fall down
far
farmer
fast

thútô, dl-
lèh, ml-
éíti
thôbâ
âtlhâ, dl-
sâkgôâ
gôtlhé
ãmfêlôpô, dl-
fâllôlâ
mâbânyânê
gôtlhê-gôtlhê
sêsôpô, dltsôpô
tlhâtlhôbâ
gâisâ
shîpâtô, dl-
ihtswârêlê
sôlôfêlê or sêˈsêlê
tû
tlhâlôsâ
tîmâ
lhîtlhô, mlîtlhô

nâ
vâ
kgâkâlî
mlâm, hâ-
ki pêlê or kâ bônâkô
<table>
<thead>
<tr>
<th>English</th>
<th>Xhosa</th>
</tr>
</thead>
<tbody>
<tr>
<td>fasten, to</td>
<td>tântêlá</td>
</tr>
<tr>
<td>fat</td>
<td>mhôfôrà</td>
</tr>
<tr>
<td>fat (adj.)</td>
<td>kimôha</td>
</tr>
<tr>
<td>fat, to become</td>
<td>nônhô</td>
</tr>
<tr>
<td>father</td>
<td>tâbô, bô- or ntêbô, bô-</td>
</tr>
<tr>
<td>feast</td>
<td>mhôkhêbô, nô-</td>
</tr>
<tr>
<td>feather</td>
<td>mhôfôfôfô, nô-</td>
</tr>
<tr>
<td>feed, to (an animal)</td>
<td>fêphô</td>
</tr>
<tr>
<td>ferment</td>
<td>mhôlô</td>
</tr>
<tr>
<td>fetch, to (water)</td>
<td>lôbôhômô, vâ-</td>
</tr>
<tr>
<td>fever</td>
<td>mhôlôbô</td>
</tr>
<tr>
<td>few days ago, a</td>
<td>tâhêmô, màhêmô</td>
</tr>
<tr>
<td>field</td>
<td>tîlôtsê</td>
</tr>
<tr>
<td>fill, to</td>
<td>mhôlôbô, nô-</td>
</tr>
<tr>
<td>file</td>
<td>fîlînhêlô</td>
</tr>
<tr>
<td>find, to</td>
<td>mbôwànà, nô-</td>
</tr>
<tr>
<td>finger</td>
<td>fêntsê</td>
</tr>
<tr>
<td>finish</td>
<td>bêsô</td>
</tr>
<tr>
<td>fire, to make</td>
<td>lîsôbô, mà-</td>
</tr>
<tr>
<td>fireplace</td>
<td>pêlê</td>
</tr>
<tr>
<td>first</td>
<td>kgâbôbô, di-</td>
</tr>
<tr>
<td>flame, a</td>
<td>mhôlêhêpê, mh-</td>
</tr>
<tr>
<td>flock (group of animals)</td>
<td>mhôbêhêpê, mh-</td>
</tr>
<tr>
<td>flour</td>
<td>nêthômôyô, dl-</td>
</tr>
<tr>
<td>flower</td>
<td>ântêlô, dl-</td>
</tr>
<tr>
<td>fly, a</td>
<td>fêfôfô</td>
</tr>
<tr>
<td>fly, to</td>
<td>pêtsênê, dl-</td>
</tr>
<tr>
<td>foal, a</td>
<td>mhôrô, dl-</td>
</tr>
<tr>
<td>fodder</td>
<td>mhômôha</td>
</tr>
</tbody>
</table>
follow, to
follow after, to
food
force, to
forget, to
forest
fork
French
Friday
friend
front of, in
rest
full, to be
general

G

game, a
gap
garment
gather (firewood)
gather, to (together)
get up, to (in the morning)
gift
girl
girls' initiation school, ceremony
give, to
give me!
give a drink, to
glass
go, to
gone
go around to the other side
go for a walk
goat
God
void
gossip, to
govern
government
governor
grab, to
grandfather
grandmother
grass
greave, a
Gravy
Green
greenness
grind, to
grinding device
grinding stone
groom, to
ground
guinea f

H

Hair

Hail

á
lile
pótológá
tóamály
pódlí, dl-
mòdimá
ghútá, dl-
ástá
búsá
ámúá, mbúásá
ámúá, mbúásá

tahvárá
áatáémáglá, bó-
áatáémáglá, bó-
bájáng, má-
litítá, mb-
mbró, mb-
thála
bbála
silá
lásílá, mb-
áshállá, dl-
sóliá
fááltáhe
kgáká, dl-
tibhóolá, dl-

áífáka, dl-
ámbínlí, mb-

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hammer
hand, a
hang up, to
happy, to be
hard
hare
harvest, to (corn)
hat
head
head for, to
healed, to become
hear, to
heart
hello!
help, to
helper, a
herd, to
hey!
hit, to (someone)
hitch up, to (animals)
hoe
hold, to
hold firmly, to
hole in the ground
home (birthplace)
home (homestead)
home, my (birthplace)
home, your
home, his
home, our
home, (pl.) your
home, their
hope, to
horn
horse
horse race
horse brush
hospital
hot, to be (from weather)
hotel
house
how?
 humble, to
hunger
hunt, to
hurry (to be in a)

I
improve, to
impudent, to be
increase, to
inform, to
inheritance, an
initiation school for boys
initiation school for girls
ink
invite, to
iron
is it so that...
it is said that....
January
jive, to
job
journey
journey, to set out on a judge

keep, to
keep in, to kerosene
key
kick, to kidney
kill, to kind (sort)
kiss, to kitchen
kneel, to knit, to knock knock!
know, to kraal
knife

lack, to lamp
language
<table>
<thead>
<tr>
<th>English</th>
<th>Tshivenda</th>
</tr>
</thead>
<tbody>
<tr>
<td>later on</td>
<td>kgāntēlē</td>
</tr>
<tr>
<td>laugh, to</td>
<td>tshēgā</td>
</tr>
</tbody>
</table>
| law | mōlē, mē-
| lay down on sides only, to | rápāmē |
| lazy person | sētshwēkgō, dl- or mōrlāpā, mē-
| leave, to (stop doing something) | tīgēlē |
| leave, take off | ēmēlēlā |
| leave, to (move away) | tīgā |
| left, the | mōlēmē |
| leg | lēbtē, mā-
| lesson | thūtē, dl-
| let (horative marker) | a-
| letter | lēkwālē, mā-
| lie | lēkkā, mākā |
| lies, to tell | lēkkā |
| lie down, to | lālā |
| life | bbtshēlē |
| lift up, to | tshōlētsā |
| light | lēsēdī, mā-
| lightning | lēbgādīmē, dl-
| like (for example) | jākkā |
| like, love, to | rātē |
| limp, to | tlḥbtsā |
| listen, to | rēētsā |
| little | -myē |
| little bit, a | gōlēgbōmyē |
| live (stay) | ūmē |
| live, to (be alive) | tshēlē |
| liver | gēbētē, dl-
<p>| load, to | pēgā |
| lock, to | nōtēlēlē |</p>
<table>
<thead>
<tr>
<th>English Word</th>
<th>Osage Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>lodge, to (spend the night)</td>
<td>lálá</td>
</tr>
<tr>
<td>long ago</td>
<td>bëgöögöölo</td>
</tr>
<tr>
<td>look at, to</td>
<td>lébá</td>
</tr>
<tr>
<td>look for, to</td>
<td>bëtëh</td>
</tr>
<tr>
<td>look into or down, to</td>
<td>ökbëmëhë</td>
</tr>
<tr>
<td>loosen</td>
<td>repisë</td>
</tr>
<tr>
<td>lose, to</td>
<td>lëtëhëgë</td>
</tr>
<tr>
<td>love</td>
<td>lbëtëhë, mh-</td>
</tr>
<tr>
<td>lucky</td>
<td>lësëgë, mh-</td>
</tr>
<tr>
<td>mad, to be</td>
<td>rsënvá</td>
</tr>
<tr>
<td>mail, to</td>
<td>pösë</td>
</tr>
<tr>
<td>make, to</td>
<td>dirë</td>
</tr>
<tr>
<td>man</td>
<td>mëdë, bh-</td>
</tr>
<tr>
<td>market</td>
<td>ìmëmërkakë, di-</td>
</tr>
<tr>
<td>marry, to (of a man)</td>
<td>nyålë</td>
</tr>
<tr>
<td>marry, to (of a woman)</td>
<td>nyälëvë</td>
</tr>
<tr>
<td>master</td>
<td>mëng, bhëng</td>
</tr>
<tr>
<td>match, a matter(s)</td>
<td>mëlëë, mê-</td>
</tr>
<tr>
<td>maybe</td>
<td>lëbëkë, më-</td>
</tr>
<tr>
<td>mean, to</td>
<td>mëgëngëvé</td>
</tr>
<tr>
<td>meat</td>
<td>rëyë</td>
</tr>
<tr>
<td>medicine</td>
<td>nhmë, di-</td>
</tr>
<tr>
<td>meet, to</td>
<td>mëbëmëgë, mê-</td>
</tr>
<tr>
<td>meeting</td>
<td>këpënhë</td>
</tr>
<tr>
<td>mention, to</td>
<td>pëtsë, di- or phëthëgë, di-</td>
</tr>
<tr>
<td>merchant</td>
<td>mërëkisë, bh-</td>
</tr>
</tbody>
</table>
midday
middle, in the
milk
milk, thick; sour milk
milk, to (an animal)
milk
miracle
miss, to
mission
mistake
mistake, to make a
Monday
monkey, a
month
morning
mortar, a
mosquito
mother
mold, to
mountain
mouse, a
mouth
move away, to; move over
move, to (place of residence)
movies, cinema
much, so

mbtshégåré
få gàvé
mål
mådilá
gámá
mökbtì, mè-
mùtluòò, mè-
mùbùh
ámìbùnè, dl-
mùblatò, mè-
mùbùh
mástágà
kgàbò, dl-
kgwèfà, dl-
mìbò, mè-
kìka, dl-
mùhùróù, mè-
ùmá, bó-
bòpà
lìhùsù, mè-
pèbù, dl-
mìbìmù, mè-
ùbùh
fùdùgà
bàèsèkòpò, dl-
kàló

nail
name
namely

lùnà, dl-
lèùnà, mè-
ùbùh
or
orange
ought to
outside
overturn, to
ox

P

pain
pain (in the heart)
painfulness
pail
paper
parent
pass, to
pass (studies)
pay, to
pay a visit, to
payment
peach
pass
peel, to
pen
pencil
pepper
perhaps
permit, to
person

kánk
nánáné, dí-
tshwánétsé
ńčíę
pítíká
phbló, di-

bbribóób, mm-
sktlábí, dí-
bbribóób
bbbékáné, má-
pahpíl, dí-
mbtśádi, bá-
fétá
pšá
ráláá
dúšá
thbólá
tśáló
préklá, dí-
bóókíal, dí-
bbólá
péná, dí-
pénsélé, dí-
pépéré, dí-
góngwé
rébólá
mbthd, bá-

486
pestle
petticoat
phone, to
pick up, to (after falling)
picture
pierce, to
pig
pile things (on top of one another)
pill
pillow, to (put something under head when sleeping)
pipe
place
plane
play, a
play, to
playground
please!
plough, a
plough, to
point, a
point, to
police
poor person
porridge
porridge, soft
porridge, sour
positive, to be
possession
post, to

mọtshe, mè-
ombórdi, di-
foömá
sêlâ
akwánstshô, di-
phónyâ
kôlôbò, di-
tihàtîhânyà
pidiâ, di-
sàmá
pêipi, di-
faòbì, mè- or phátîhà, di-
saòfàmâ, di-
mtshâmêkò, mè-
tshâmékâ
làbàlá, mè-
tswëltswëlë or tîhê
mògômá, mè-
lumà
hîta, di-
sùpâ
làpôdîsì, mè-
mbhômântì, bà-
bôpôbë, mè- or mbaòkò, mè-
môtikô, mè-
tìsìá
thôto, di-
pózà
quickness
quiet, to be
question

radio
rain
read, to
read for, to (someone)
ready, to get
real, really
receive, to
recover, to
refuse, to
rain
remain behind, to
remove, to
repeat, to
reserve (something) for someone, to
rest, to
return, to
return to, to
revive, to
reward, a
rice
rich, to get
ride
rinse, to
rise, to
to
river

road

roar, to

roast, to

Roman Catholic, a

roof a house, to

rub, to

rule, to

rule oneself, to

run, to

run away, to

tsógá

nőká, di-

tészlő, di-

dimák

gádiká

rónás, ma-

rélélá

ngőbblá

búsa

ípúsá

siáná or tábógá

siá

saddle

saddle, to

saddle cloth

saliva

calz

Saturday

save, to

sav

say, to

said, to be

scarf

school

scold, to

seal, to

season, to

sátté, di-

bbélésá

tóléktí, di-

máthé

látóví, má-

matihatső or sáthátogá

bólóká

sága, di-

ré or réyá

tvé

tómá, di-

shkóls, di-

ománá

taválk

lókká
secret, a
secretary
see, to
seed
self governing, to be
sell, to
send, to
serious, to be
servant
set a table, to
seven
shadow
shake, to (something solid)
sharpness
shawl
shear, to (wool)
sheep
shepherd
shin
shirt
shoe
shop
short (adj.)
shout
show, to
shrink, to
sick, to be
sickness
sign, signal
sin

skibrí, dl-
môkwálédí, bá-
bôhá
péb, dl-
îpúásá
rékisá
rômá
tlhóafálá
môtilhânká, ba-
táká or têká
sûpá
môrîl, mè-
tshikinyâ
bbgâlê
jâlé, dl-
britâ
âká, dl-
môdîsá, bâ-
mônô, mèônô
hâmpe, dl-
sêtilhâkô, dl-
lêbêntêlä, mè-
-khôtahwânê
môkgösl, mè-
kgâhtshâ or bôástá or sùpêtsâ
dûddëtsâ
lwâlâ
bôiwêtsâ, mè-
sêrûpô, dl-
sêbê, dl-
sorry, to be
soup
south
sow, to (seeds)
spare, to
spear
speech
speed
spend the day, to
spend the night, to
spider
spilled, to be
splinter, a
spoon (for stirring)
spoon (for eating)
spouse
spread, to (something)
stab, to
stable
stamp
stamp
stand, to
start, to
stay, to
stick
stinging, be
stockings
stomach
stone
stone wall

útìwà bòtìlhòkò
sòphò, dl-bòrwá
jálá
babálélá
léromò, mk-pòò, dl-bbnákò
tìhlòlá
lálá
sàgòkgò, dl-tshòhòghá
phàtsà, dl-lòsò, dl-lèswánà, mk-mògátsà, mè-tsháshá
tìlhàbà
sàtalé, dl-sàtàmò, dl-tòmpà
èmá
simòlélà
sálà
mbìlmò, mb-tìmá
kòsà, dl-lèlà, mb- lèjò, mb-lèrákò, dlìthákò
stoop over, to
stop, to
story
stove
strain a liquid, to
stranger, a
strike, to
strike one another, to
string
study, a
study, to
student
stump
suck, to
sugar
summer
sun
Sunday
sunrise
sunset
surpass, to
surprised, to become
surround, to
swallow, to
sweat
sweater
sweep, to
swim, to
switch, a (small tree branch)
<table>
<thead>
<tr>
<th>English</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>table</td>
<td>táfeblé, di-</td>
</tr>
<tr>
<td>talk, to</td>
<td>báá</td>
</tr>
<tr>
<td>take (something)</td>
<td>tšáyá</td>
</tr>
<tr>
<td>take along, to</td>
<td>isá</td>
</tr>
<tr>
<td>take down, to</td>
<td>págoélélá</td>
</tr>
<tr>
<td>take out, to</td>
<td>átahá</td>
</tr>
<tr>
<td>take out, to (as meal from a sack)</td>
<td>ráfá</td>
</tr>
<tr>
<td>take out of fire, to</td>
<td>ogélá</td>
</tr>
<tr>
<td>take</td>
<td>bôkgwádó</td>
</tr>
<tr>
<td>talk</td>
<td>lékgétò, mè-</td>
</tr>
<tr>
<td>take down, to</td>
<td>mbétá, di-</td>
</tr>
<tr>
<td>take out, to</td>
<td>mbirúi, bá-</td>
</tr>
<tr>
<td>teach, to</td>
<td>lēingó, mènó</td>
</tr>
<tr>
<td>teach</td>
<td>ráyá</td>
</tr>
<tr>
<td>teach, to</td>
<td>bóélá</td>
</tr>
<tr>
<td>teeth</td>
<td>bóélé élá</td>
</tr>
<tr>
<td>tell, do</td>
<td>lèsómè, mè-</td>
</tr>
<tr>
<td>tell, to</td>
<td>bblètò</td>
</tr>
<tr>
<td>tell to, to</td>
<td>sèbòb, di-</td>
</tr>
<tr>
<td>tender, to be</td>
<td>rôpá</td>
</tr>
<tr>
<td>termite hill</td>
<td>thái, di-</td>
</tr>
<tr>
<td>tether, to</td>
<td>bôrá or itháthá or fimélá</td>
</tr>
<tr>
<td>tie</td>
<td>nákó, di- or lôbakká, mè-</td>
</tr>
<tr>
<td>tie, to</td>
<td>làpá</td>
</tr>
<tr>
<td>time</td>
<td>mètòtkó, mè-</td>
</tr>
<tr>
<td>time, to</td>
<td>sârépé, di-</td>
</tr>
<tr>
<td>tire, to</td>
<td></td>
</tr>
<tr>
<td>tobacco</td>
<td></td>
</tr>
<tr>
<td>tobacco additive</td>
<td></td>
</tr>
</tbody>
</table>
thirst
thirsty, to become
thorn
thread (sewing)
thresh, to (corn)
threshing floor
threshing sticks
Thursday

unable, to be
umbend, to
under
understand, to
undress, to
underpants
unfold, to
unload, to
unwrap, to
untie, to
unwrap
urinate, to

vaccinate, to
vanity
vegetables
very early
village
visit, to
visit (a sick person)
visitor

wagon
waist
wait!
wake up, to
walk, to go for a
walk half way home, to
want, to
warm, to make
warm oneself, to
warmness
wash, to (a person)
wash (a thing)
watch
water
watermelon
weakness
wealth
wear, to (loosely around the waist)
wear (on trunk of body)
wear (on extremities)
weave, to
wedding
Wednesday

sta
lekola
mbung, bá-
kólól, dí-
látshéká, má-
lítšité
tsogá
tshambá
buladísa
bátla
bmbá
óra
bóthithó
tlápá
tlátswá
wástá, dí-
mátsi
légápa, má-
bokówá
léró, má-
tléma
ápára
rwála
lóga
lénýáló, má-
lábórárb
Weed, to
week
weeping
weight
well
well, a
west
wet, to get or be
will (future tense)
wind
wind, to
wimnow, to
winnowing basket
winter
wipe, to
wire
wisdom
witch, a
witchcraft
with
with (by means of)
witness
what?
wheat
when
when?
where?
which?
whistling, a
whiteness
who?
woman
wonder, a
wood
wool
word
work
work, to
worker, a
work for, to (someone)
world
wound
wrap up, to
write, to
writer, a

yard
year
yeast
yes!
yesterday
youth

mbądī, bā-
kgákámtō, dī-
lbgōn̂g, dikgōn̂g
bōwā, mā-
lefrō, mā- or lehtswē, mā-
tirō, dī- or mērēkō, mābērēkō bērēkā
mbdirī, bā-
dirālā or bērēkēlā
leflāshē, mā-
āčē, dī-
lāpā
kwālā

mbkwādī, bā-

jārētā, dī-
ngwāgī, dī-
sēbdikās, dī-
se
mbbānē
lkāwānē, mā-

500
I BASIC DRILL TECHNIQUE

For the Language Instructor:

Setswana has many sounds which are unfamiliar to the English speaker. Some, like the "ejectives" (p, t, k, tl, ts), are obviously very different from English; but others, like the vowels and many of the consonants, seem (to the English speaker) to be similar to English sounds. But these sounds are not the same, as your Setswana ear will quickly tell you when your students use English sounds in Setswana words. These pronunciation exercises are provided to assist you to teach your students an accurate pronunciation of Setswana.

The skills of production and recognition are both essential in the learning of good Setswana pronunciation. The following order of drill activities is suggested for learning these skills:

a) Discrimination drills (to develop the recognition skill), using the contrastive pair exercises (below)

b) Production drills (see below)

The contrastive pair sets from section 3 can be used in several different exercise modes:

For recognition / discrimination:

1. Using one of the contrastive pair set lists, have the students listen to your pronunciation of column 1. (Say the word 3 or 4 times)

2. Have the students listen to your pronunciation of column 2. (Again saying the word 3 or 4 times)

3. Have your students listen to your pronunciation of matched pairs from the two columns.
   T(teacher): pala, phala

4. Test the students' ability to discriminate between the column 1 and the column 2 word by giving them words randomly from columns 1 and 2 and having them respond with "1" or "2".

   e.g. T(teacher): pala S(student): "1" T: "correct", "1"
   T(teacher): phala S(student): "2" T: "correct", "1"

   etc.
5. If the above drill (4) proves too difficult, an additional discrimination drill can be created by placing the matched pairs into a drill setting of the same-different type:

<table>
<thead>
<tr>
<th>Cue</th>
<th>Response</th>
<th>Verification</th>
</tr>
</thead>
<tbody>
<tr>
<td>T: pala, pala</td>
<td>S: same</td>
<td>T: pala, pala, same</td>
</tr>
<tr>
<td>T: pala, phala</td>
<td>S: different</td>
<td>T: pala, phala, different</td>
</tr>
<tr>
<td>T: phala, phala</td>
<td>S: same</td>
<td>T: phala, phala, same</td>
</tr>
<tr>
<td>T: phala, pala</td>
<td>S: different</td>
<td>T: phala, pala, different</td>
</tr>
</tbody>
</table>

The "verification" step, in which the teacher repeats the "question" and then gives the correct answer after the student response, is a necessary part of the testing procedure, but it also re-inforces the students' learning. The student response for these drills is most valuable if individual and done randomly.

For Production:

6. Have the students imitate you in the following manner:

   T: pala (model)  S: pala (imitation)
   T: pala (verification)  S: pala (imitation)

This is the most basic form of mimicry practice, and it will be referred to as "double repetition". Students should participate on both an individual and group basis.

   a) Use one example from column "1" in this manner.
   b) Use the corresponding example from column "2" in this manner.
   c) Use both examples from column "1" and "2" alternatively in this manner.

7. Have the students imitate your pronunciation of the minimal pairs from columns 1 and 2 in "single repetition":

   T: pala  S: pala
   T: phala  S: phala

An alternative way of drilling there is as follows:

   T: pala, phala  S: pala, phala
TO THE STUDENT:

The words in the pronunciation exercises have been chosen for their special usefulness in acquiring a good pronunciation of Setswana.

Many of these words are not the ones you need in your early Setswana conversation. Hence it is suggested that you make no special effort to learn the meanings in the following pronunciation exercises. Their usefulness at this point in your language development is for pronunciation, not communication.
II Discussion of Individual Problems

**EJECTIVE vs. ASPIRATE**

Production of $p$, $t$, $k$, $t$, $s$, $(t\ddag)$, and $ph$, $th$, $kh$, $tlh$, $tah$, $(t\ddag h)$.

To the language instructor:

The following consonants are roughly equivalent to the sounds in the English examples:

<table>
<thead>
<tr>
<th>Setswana</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ph phēpa</td>
<td>&quot;clean, clear&quot; paper (Br.)</td>
</tr>
<tr>
<td>th thuba</td>
<td>&quot;break&quot; tuba</td>
</tr>
<tr>
<td>kh khukhu</td>
<td>a kind of bird coo coo</td>
</tr>
</tbody>
</table>

In Setswana these sounds have a slightly longer period of breath between the release of the consonant and the onset of the vowel than do those in English. It will take some practice before your students produce this additional amount of breath in a satisfactory fashion.

There are three other sounds in Setswana which use "breath" from the lungs and so belong to this same series:

| (t\ddag h) tshaba | tribe |
| tlh tlhôgo | head |
| tah tahameka | play |

This series of consonants made with a noticeable puff of air from the lungs will be called the aspirated series of consonants:

$ph$, $th$, $kh$, $tah$, $tlh$, $(t\ddag h)$

This series is matched by a series which does not use air from the lungs; in fact, during the pronunciation of these sounds the air passage to the lungs is momentarily cut off. This series will be called the ejective series:

$P$, $pōsô$ post, mail
This entire series of sounds is made in a way that is unfamiliar to your English-speaking students. Some of them may learn to produce these sounds by imitating your pronunciation. But for most of them it will be necessary to follow the special teaching procedures which will be given to you by your linguistic director.

To the supervising linguist:

One helpful way to teach students to recognize and produce the differences between these two series of stop consonants is to give teachers and students a candle each. Have the teacher with lit candle held about three to six inches from his mouth produce three or four times in a row the ejective followed by a vowel. (e.g. pe) Then have him say the corresponding aspirate (pha).

For the ejective the lit candle will not be extinguished, but for the aspirate, the first example should extinguish it.

Below are a few comments about specific sounds in these two series which present problems in addition to those discussed above.

**kh/kg**

For most speakers kh and kg are in complementary distribution:

- **kh** before i and u
- **kg** before a, e, o, ə, and ɔ.

Note also that when committing the language to writing the early orthographers 'mispelled' several words which should have been spelled with kg: Khama, the surname of Botswana's first President should be Kgama, and Khalahari, the desert, which should be written Kgalahadi.
The sounds /t̩l/ and /t̩l/: are not found in English. The materials above are given for use in developing the student's ability to distinguish between these two sounds. The student should be able to distinguish these sounds fairly easily, but he may have some difficulty in achieving a good pronunciation by merely imitating your speech; the following is a suggestion that may aid in your teaching of this new sound.

Try and have student change the position of his syllable break from /nit-lij/ to /ni-td̩l/, in the word "neatly", thus producing an acceptable /t̩l/.

Once he can say the ejectives /l, k, t/ without difficulty, by extension he should be able to say /t̩l/ also.

There are very few (about 20 for /t̩l/, 1 for /k̩/) words in the Botswana variety of Setswana which contains these sounds. Therefore you may not want/feel it necessary to teach production and recognition drills for this distinction. It is used mainly in the Republic of South Africa.

Students will have problems producing these sounds initially in Setswana words as we have no comparable sounds in the same position in English.

Perhaps the best way to teach /t̩l/ is by using the same principle suggested above for /t̩l/. Take any English word or words containing vowel-ee-vowel like "gets any" /getsh eni/ and have the student change the syllable back to /ge-t̩sheni/.

The Vowels:

Below is a chart of the Setswana vowels classified according to tongue height and "frontness-backness". There is a comparable chart for the English vowels.
A glance at the charts will confirm the problems English speakers have with Setswana vowels. It is often difficult, for example, to distinguish between e and i, and o and u. Also, because of the wide range of Setswana a and o from bet to bait, and from boat to bought, respectively, they too present problems in recognition and production.

Initial - ng

The sound represented by ng in English sing is also found in Setswana, but there it can begin a word whereas in English it can only end a syllable. The best way to teach this is using the same trick advised for tsh and tshe above.
Initial - ny

Some speakers of English will have no trouble pronouncing this as they have initial ny's in their speech--e.g., in neuralgia /'njuərəla/.
For some speakers the sound is merely syllable initial as in canyon
/'kei nyan/.
Most English speakers should have neither recognition nor production problems with this sound, so no exercises for it have been included.

NC (Initial nasal plus consonant: mp-nt-etc.)

This should not prove to be a recognition problem, but only a problem in production. As American English does not have words beginning with a syllabic nasal followed by a consonant or consonant cluster.

In pronouncing such words, be careful not to put in an extra vowel and say mpoma, mumpoma, mupoma or anything of the sort: The word mupoma begins with the same sound as motho. Hum the sound (prolong it) for a second and then go directly to the p.

To check recognition and production problems the students might have, perhaps it's best to begin with mph as this is perhaps the easiest one to make for American English speakers.

Hint: to produce mph--have the students imitate onomatopoeic sound for the sound a tuba makes when played, i.e., mpa mpa in English. This should correspond roughly enough to give the students the idea. Or have them just say mpa as in "'m'm good" That's what Campbell's soups are...." to give them an idea of how to produce syllabic consonants.

s/š

The use of š for ſ is widespread in the dialects of Botswana. Words which in the Republic are pronounced with ſ may be pronounced š before ſ, ō and ā (i.e., back vowels), for example:

<table>
<thead>
<tr>
<th>Botswana</th>
<th>Republic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>supa</td>
<td>šupa</td>
<td>'7'</td>
</tr>
<tr>
<td>mosó</td>
<td>mošo</td>
<td>'morning'</td>
</tr>
<tr>
<td>sapa</td>
<td>šapa</td>
<td>'swim'</td>
</tr>
<tr>
<td>loso</td>
<td>lōšo</td>
<td>'death'</td>
</tr>
</tbody>
</table>
1/d

These two sounds are in complementary distribution. d is used in the orthography before i and u, l is used elsewhere.

pib and t/d

The contrast between the voiceless stops p and t and their corresponding voiced stops b and d, respectively may be difficult for some Americans to produce as, whether they are conscious of it or not, some Americans cannot make a /p/ and a /b/ but rather produce a /ph/ and a /f/ for what is written 'p' and 'b' respectively. For this reason some drills for their production and discrimination have been included.
### III Lists of Contrastive Pair Sets

#### Minimal Pairs:

<table>
<thead>
<tr>
<th>English</th>
<th>Ph</th>
<th>English</th>
<th>Ph</th>
</tr>
</thead>
<tbody>
<tr>
<td>refuse</td>
<td>phala</td>
<td>red antelope</td>
<td>phala</td>
</tr>
<tr>
<td>a pan</td>
<td>phane</td>
<td>a worm</td>
<td>phane</td>
</tr>
<tr>
<td>burned grass (bush)</td>
<td>phili</td>
<td>kidney</td>
<td>phili</td>
</tr>
<tr>
<td>strike with an arrow but not to penetrate</td>
<td>phadimosi</td>
<td>cause to jump to one side</td>
<td>phadimosi</td>
</tr>
<tr>
<td>be horizontal</td>
<td>phaphamali</td>
<td>cause to be dry</td>
<td>phaphamali</td>
</tr>
<tr>
<td>be stretched out stiffly</td>
<td>phaphalali</td>
<td>be dry as ground</td>
<td>phaphalali</td>
</tr>
<tr>
<td>road</td>
<td>phata</td>
<td>an opening for a path between hills; gap</td>
<td>phata</td>
</tr>
<tr>
<td>a pick</td>
<td>phake</td>
<td>a stallion</td>
<td>phake</td>
</tr>
<tr>
<td>a name</td>
<td>phete</td>
<td>a name</td>
<td>phete</td>
</tr>
<tr>
<td>an opening of</td>
<td>phubalo</td>
<td>gathering of fruit</td>
<td>phubalo</td>
</tr>
<tr>
<td>who is it?</td>
<td>amang</td>
<td>stand up!</td>
<td>amang</td>
</tr>
<tr>
<td>but</td>
<td>ene</td>
<td>mother</td>
<td>ene</td>
</tr>
<tr>
<td>lift arm, as if about to strike</td>
<td>ekai</td>
<td>betray</td>
<td>ekai</td>
</tr>
<tr>
<td>to weed</td>
<td>thobato</td>
<td>nipple</td>
<td>thobato</td>
</tr>
<tr>
<td>reins</td>
<td>thomeo</td>
<td>a sending</td>
<td>thomeo</td>
</tr>
<tr>
<td>bad omen</td>
<td>thubato</td>
<td>break</td>
<td>thubato</td>
</tr>
<tr>
<td>give in (in an argument)</td>
<td>thata</td>
<td>hard, difficult</td>
<td>thata</td>
</tr>
<tr>
<td>hit with a ball (game)</td>
<td>thonya</td>
<td>to flower</td>
<td>thonya</td>
</tr>
<tr>
<td>tûmá</td>
<td>&quot;become famous&quot;</td>
<td>thûmá</td>
<td>&quot;swim&quot;</td>
</tr>
<tr>
<td>takhà</td>
<td>&quot;white wash&quot;</td>
<td>thakhà</td>
<td>&quot;eye ball&quot;</td>
</tr>
<tr>
<td>rôtà</td>
<td>&quot;urinate&quot;</td>
<td>rôtá</td>
<td>&quot;leak&quot;</td>
</tr>
</tbody>
</table>

| 0      |                      | 0       | "to rot"                        |

| bblà   | "dice"               | bblà    | "chew the cud"                  |
| btlà   | "provide with food"  | btlà    | "meet with"                     |
| kòpânà | "beg each other"     | kòpânà  |                                |

| 2      |                      | 2       |                                |

| pâchà | "a road"             | bâchà   | "a bath"                       |
| pâká  | "witness"            | bâká    | "praise"                       |
| pàdilè | "have refused"     | bàdilè  | "have read"                    |
| pàdísà | "cause to refuse"  | bàdísà  | "cause to read"                |
| pàlâ  | "refuse"             | bàlâ    | "read"                         |
| pàtwà | "be accompanied"    | bàtwà   | "be slapped with a hand"       |
| pénà  | "bend back"          | bénà    | "win"                          |
| pépéhtshà | "cause to be conspicuous" | bébéhtshà | "to stammer (from fright)" |

| 1      |                      | 1       |                                |

| mînà  | "blow your nose"    | mënà    | "fold"                         |
| fisà  | "burn"               | fèsà    | "take a calf from the corral to the mother" |
| sêbi  | "dry cow dung"      | sèbè    | "a sin"                        |
| tsîrî  | "tin"                | taûrè   | "have taken"                   |

| tîhà  | "be firm"            | dihà    | "delay"                        |
tīsā "make firm, cause to be sure"
dīsā "will take them"

tīkā "throw"
dīkā "help each other in a fight"

tīlā "dance (traditional)"
dīlā "smear the floor"

tōbā "bad omen"
dūbā "knead bread or clay"

tōmā "become famous"
dūmā "roar"

tōmisā "make famous"
dūmīsā "cause someone/something to make noise"

būā "talk"
bōā "return, come back"

kōkā "pick up"
kōkā "cook"

kūkō "cake"
kōkō "hen"

ōboā "smite with staff"
obōā "to peel"

TONES (1)

lēbēlē "breast"
lēbēlē "sorghum"

tīlā "hunger"
tlālā "full"

āmā "me"
āmā "sit"

phālā "animal"
phālā "beat in competition"

bōnā "look"
bōnā "them"

bōwā "wool"
bōwā "come back"

kōkō "hen"
kōkō "come in"

mōnyādivā "being married"
mōnyādivā "disappointed one"

lēgātā "regiment"
lēgātā "a liar"

lēkīkā "sour milk"
lēkīkā name of regiment

lēgāpā "calabash"
lēgāpā "shell"

htāhē "ostrich"
htāhē "sweet reed"

tsāvālā "close"
tsāvālā "dress up"

tshōlā "dish up"
tshōlā "hold"
| TONES (1) | "friend" | "give birth (animals)"
|---|---|---
| tsállá | "create" | "visit someone sick"
| tihòlìa | "something" | "a skirt"
| sèkètè | "to prick" | color of a cow
| tihába | "chair" | "bracelet made of grass"
| sètìlò | "quietness" | "destroy"
| sènìa | "to be picked up" | "oversleep"
| sélwà | "feather" | "subside, disappear of a swelling"
| phòfà | "to shout" | "to ache"
| òpà | "a fly" | "plenty"
| átsì | "itch" | "enemies"
| bába | "walk in a single file" | "to be half washed"
| tímìpállà | "testis" | "draw a line"
| thàlá | "gut" | "to cry, weep"
| lèlè | "custom" | "a kind of a tree"
| mbòkgwà | "meat" | "stretch your legs"
| námá | "front" | "first"
| pèlé | "cause to read" | "herd boys"
| bádísá | "pace; measurement between steps" | "stretcher, cot"
| lòpàrá | "body" | a game ("morabaraba")
| ìmèlé | |
kamba  "comb"
komwá  "bend"
kópá   "ask for"
kábélé  "dish up for yourself"
kábišà  "find out"
kómákomá  "eat granulated food like salt"
kópíšà  "to copy"
khtlélétá  "keep to one self"
ákó   "a nose"

ámátlá  "look for him"
ámétšà  "beat him"
ámónà    "lick me"

tšótsé  "be naked"
tswàà  "come out"

môíà  "a man"
bàmá   "men"
sènà   "manly"
hmáyà  "give me"
hmósà  "give me water"
hnéélá  "give me"
hnonófišà  "make me strong"

kgámá  "hartebeast"
kgómá  "be persuaded"
kgópá  "snail"
kábélé  "to dress up for yourself"
kábišà  "straighten up"
kópíšà  "to trot"
kópíšà  "to annoy"
khutlélétá  "up to the end of"
ákó   "clay pot"

màtlá  "walk on dirt"
métšà  "swallow"
mónà    "lick"

tshótsé  "held"
tshváà  "to make a mark"

môíà  "lick"
bàmá   "children"
sènà   "with out"
hmáyà  "give"
hmósà  "give water"
hnéélá  "give"
hnonófišà  "make strong"
<table>
<thead>
<tr>
<th>Kg</th>
<th>G</th>
<th>Kg</th>
<th>G</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kgálà</td>
<td>&quot;sheath of grain&quot;</td>
<td>gálà</td>
<td>&quot;gall&quot;</td>
</tr>
<tr>
<td>Kgvélà</td>
<td>&quot;spit out&quot;</td>
<td>gwélà</td>
<td>&quot;inseminate&quot;</td>
</tr>
<tr>
<td>Kgámà</td>
<td>&quot;hartebeast&quot;</td>
<td>gámà</td>
<td>&quot;to milk&quot;</td>
</tr>
<tr>
<td>Kgônà</td>
<td>&quot;to be capable of&quot;</td>
<td>gônà</td>
<td>&quot;to bend&quot;</td>
</tr>
</tbody>
</table>

(Words beginning with ng-) 

<table>
<thead>
<tr>
<th>Ngàkà</th>
<th>&quot;a doctor&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngàlè</td>
<td>&quot;get annoyed&quot;</td>
</tr>
<tr>
<td>Ngàtí</td>
<td>&quot;bowel of an animal&quot;</td>
</tr>
<tr>
<td>Ngàpà</td>
<td>&quot;scratch&quot;</td>
</tr>
<tr>
<td>Ngàmólà</td>
<td>&quot;stretch&quot;</td>
</tr>
<tr>
<td>Ngàtà</td>
<td>&quot;a bunch, a bundle&quot;</td>
</tr>
<tr>
<td>Ngàlòsà</td>
<td>&quot;cause to be lawless, make disobedient&quot;</td>
</tr>
<tr>
<td>Ngàpàrèlà</td>
<td>&quot;cleave to by taking hold of&quot;</td>
</tr>
<tr>
<td>Ngàporólà</td>
<td>&quot;leave off, let go&quot;</td>
</tr>
<tr>
<td>Ngàñkà</td>
<td>&quot;walk in a waddling fashion&quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tl</th>
<th>Tlh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tlàlà</td>
<td>&quot;to be hungry&quot;</td>
</tr>
<tr>
<td>Tlólà</td>
<td>&quot;jump&quot;</td>
</tr>
<tr>
<td>Tlâmà</td>
<td>&quot;to put belt on&quot;</td>
</tr>
<tr>
<td>Tlátšà</td>
<td>&quot;fill&quot;</td>
</tr>
<tr>
<td>Tlògà</td>
<td>&quot;move away&quot;</td>
</tr>
<tr>
<td>Tlòhà</td>
<td>&quot;to divorce&quot;</td>
</tr>
<tr>
<td>Tlhólà</td>
<td>&quot;win an argument&quot;</td>
</tr>
<tr>
<td>Tlhàmà</td>
<td>&quot;start to make&quot;</td>
</tr>
<tr>
<td>Tlhàtìlà</td>
<td>&quot;vomit&quot;</td>
</tr>
<tr>
<td>Tlhògà</td>
<td>&quot;grow, raise plants&quot;</td>
</tr>
</tbody>
</table>
| Thplbék| phékól| "cure me"
| Thpré| phûra| "knock me (with a stone)"
| Thphép| phép| "feed me"
| Thphémél| phémél| "defend"
| Thphémól| phémól| "snatch me"
| Thphál| phál| "give me a side blow (hand)"
| Thphophoth| phophoth| "dust me off"
| Thâthas| thús| "help me"
| Ththém| thám| "does not fit me"
| Ththúkhth| thúkh| "rob me"
| Ththúny| thúny| "shoot me"
| Ththúlméts| thúlméts| "cause me to sleep"
| Ththúl| thúl| "knock me down"
| Thâkgwán| kgwán| "small water pot"
| Thâkgá| kgóm| "touch me"
| Thâkgam| kgám| "choke me"
| Thâkgó| kgó| "cut me off"
| Thâkgóts| kgóts| "drive me"
| Thâgâné| kgâné| "stop me"
| Thâpêp| pêp| "put me on your back"
| Thâpóm| póm| "cut my hair"
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭk</td>
<td>&quot;be stingy with me&quot;</td>
<td>ṭk</td>
<td>&quot;put out, extinguish&quot;</td>
</tr>
<tr>
<td>ṭtámə</td>
<td>&quot;make me drunk&quot;</td>
<td>ṭtágisə</td>
<td>&quot;make drunk&quot;</td>
</tr>
<tr>
<td>ṭó</td>
<td>a name</td>
<td>ṭó</td>
<td>&quot;quiet&quot;</td>
</tr>
<tr>
<td>ṭéntə</td>
<td>&quot;annoy me&quot;</td>
<td>ṭéntə</td>
<td>&quot;annoy&quot;</td>
</tr>
<tr>
<td>ṭómələ</td>
<td>&quot;remove a thorn from me&quot;</td>
<td>ṭómələ</td>
<td>&quot;take out a thorn&quot;</td>
</tr>
<tr>
<td>ṭkóbə</td>
<td>&quot;chase me away&quot;</td>
<td>ṭkóbə</td>
<td>&quot;chase away&quot;</td>
</tr>
<tr>
<td>ṭkóbə</td>
<td>&quot;watch me&quot;</td>
<td>ṭkóbə</td>
<td>&quot;watch&quot;</td>
</tr>
<tr>
<td>ṭkúkə</td>
<td>&quot;pick me up&quot;</td>
<td>ṭkúkə</td>
<td>&quot;pick up&quot;</td>
</tr>
<tr>
<td>ṭkúkə</td>
<td>&quot;show me&quot;</td>
<td>ṭkúkə</td>
<td>&quot;show&quot;</td>
</tr>
<tr>
<td>ṭkópələ</td>
<td>&quot;button me up&quot;</td>
<td>ṭkópələ</td>
<td>&quot;button up&quot;</td>
</tr>
<tr>
<td>ṭkéntə</td>
<td>&quot;inject me&quot;</td>
<td>ṭkéntə</td>
<td>&quot;inject, vaccinate&quot;</td>
</tr>
<tr>
<td>ṭah</td>
<td>a tree</td>
<td>ṭahabə</td>
<td>&quot;a tribe&quot;</td>
</tr>
<tr>
<td>ṭahabə</td>
<td></td>
<td>ṭahabə</td>
<td></td>
</tr>
<tr>
<td>ṭahabə</td>
<td>&quot;a tribe&quot;</td>
<td>ṭahabə</td>
<td></td>
</tr>
<tr>
<td>ṭahabə</td>
<td>&quot;chev&quot;</td>
<td>ṭahabə</td>
<td>&quot;chev&quot;</td>
</tr>
<tr>
<td>ṭahabə</td>
<td>&quot;machine&quot;</td>
<td>ṭahabə</td>
<td>&quot;machine&quot;</td>
</tr>
<tr>
<td>ṭahabə</td>
<td>&quot;an ostrich&quot;</td>
<td>ṭahabə</td>
<td>&quot;an ostrich&quot;</td>
</tr>
<tr>
<td>ṭahabə</td>
<td>&quot;money&quot;</td>
<td>ṭahabə</td>
<td>&quot;money&quot;</td>
</tr>
<tr>
<td>ṭahabə</td>
<td>&quot;some kind of soil&quot;</td>
<td>ṭahabə</td>
<td>&quot;some kind of soil&quot;</td>
</tr>
<tr>
<td>ṭahabə</td>
<td>a name</td>
<td>ṭahabə</td>
<td>a name</td>
</tr>
<tr>
<td>ṭahabə</td>
<td>a name</td>
<td>ṭahabə</td>
<td>a name</td>
</tr>
<tr>
<td>ṭahabə</td>
<td>a name</td>
<td>ṭahabə</td>
<td>a name</td>
</tr>
<tr>
<td>ṭahabə</td>
<td>&quot;newness&quot;</td>
<td>ṭahabə</td>
<td>&quot;newness&quot;</td>
</tr>
</tbody>
</table>
IV DISCRIMINATION TESTS

Test: Discrimination of p/ph

Administration of Test:

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. phela "live" 1. __e__a
2. poma "cut" (hair) 2. __o_a
3. pela "rock rabbit" 3. __e_e
4. phoma "push down (wall)" 4. __o_a
5. paka "witness" 5. __a_e_a
6. phula "bleed" 6. __u_a
7. ponya "knock with stone" 7. __o_a
8. pula "rain" 8. __u_a
9. phépe "clean" 9. __a_e
10. phaka "to eat fast, gobble" 10. __a_e_a
11. mpo a name 11. __o
12. phakêla "early morning" 12. __a__a__a
13. pépa "put a child on (back)" 13. ___a__a
14. mphô a name, "gift" 14. ___oa
15. pakêla "close in" 15. __a__a__a
16. phuyna "pierce" 16. __u_a
17. phapaaano "alteration" 17. __a__a__a__a
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>18.</td>
<td>phupu</td>
<td>&quot;a grave&quot;</td>
</tr>
<tr>
<td>19.</td>
<td>phaphane</td>
<td>name of hill</td>
</tr>
<tr>
<td>20.</td>
<td>papetla</td>
<td>&quot;crash&quot;</td>
</tr>
</tbody>
</table>
**Test: Discrimination of e/ə**

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate vowels in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

**List:**

1. palé  a name  
2. tsena  "ferment"  
3. lema  "point (of animal horns)"  
4. beta  "choke"  
5. boné  "four"  
6. tshela  "live"  
7. lema  "plough"  
8. bêta  "speak in low voice"  
9. tshêla  "pour"  
10. bone  "saw"  
11. ñama  "wait"  
12. tshêga  "loin cloth"  
13. tsêna  "come in"  
14. lentswê  "a hii"  
15. ñme  "waited"  
16. tshêga  "laugh"  
17. lentswe  "a voice"  
18. pele  "first"  
19. bêêka  "work"  
20. sebete  "liver"
Test: Discrimination of t/th

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. têêlêla  "despise"
2. thêê  "to turn"
3. tipa  "be drunk"
4. thupa  "a whip"
5. thipa  "a knife"
6. matata  "poor people"
7. thêlêla  "to slip off"
8. ntôga  "do my hair"
9. thala  "draw a line"
10. mathata  "difficulties"
11. tee  "tea"
12. tupa  "beat"
13. nthôga  "swear at me"
14. tala  "green"
15. thoto  "merchandise"
16. thetha  "be vain"
17. twee  "said"
18. thwane  "a small animal"
19. tôcôba  "walk totteringly"
20. thôtsê  "a seed (melon)"

1. ___êe__e_a
2. ___êê_-
3. ___i_a
4. ___u_a
5. ___i_a
6. ___a_a_a
7. ___e_e_a
8. ___o_a
9. ___a_a
10. ___a_a_a
11. ___e_e
12. ___u_a
13. ___o_a
14. ___a_a
15. ___o_o
16. ___e_a
17. ___e
18. ___a_a
19. ___ô_ô_a
20. ___o_ô
Test: Discrimination of /b/  

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate vowels in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. kôba  "bend"  
2. seboko  "a worm"  
3. gôla  "receive pay"  
4. tlhôgo  "a head"  
5. bôpa  "mould"  
6. ôma  "dry up"  
7. kôba  "chase away"  
8. gôla  "grow up"  
9. bôpa  "bellow (bull)"  
10. nôka  "river"  
11. sebôkô  "a poem"  
12. tlhôgo  "growth"  
13. nôka  "a hip"  
14. bone  "four"  
15. ôma  "threaten"  
16. bone  "them"  
17. toroko  "wild fig"  
18. ditorôpo  "towns"  
19. bogologolo  "long time ago"  
20. diphôlôgôlo  "animals"  

1. k__b__  
2. s__b__k__  
3. a__l__  
4. tlh__g__  
5. b__p__  
6. __m__  
7. k__b__  
8. g__i__  
9. b__p__  
10. n__k__  
11. s__b__k__  
12. tlh__g__  
13. n__k__  
14. b__n__  
15. __m__  
16. b__n__  
17. t__r__k__  
18. d__t__r__p__  
19. b__g__i__l__  
20. d__p__h__l__g__l__
List: Discrimination of p/b

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. paka  "witness"
2. badile "have read"
3. pala  "refuse"
4. ñena  "win"
5. patwa "be accompanied"
6. bata  "a bath"
7. padile "have refused"
8. baka  "praise"
9. pena  "bend back"
10. bala  "read"
11. batwa "be slapped with a hand"
12. pepentsha "cause to be conspicuous"
13. badisa "cause to read"
14. pata  "road"
15. bebentsha "to stammer (from fright)"
16. padisa "cause to refuse"
17. bula  "open"
18. boga  "suffer"
19. pulo  "rain"
20. pêba  "a mouse"
Test: Discrimination of i/e

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate vowels in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. bitsa "to call"
2. metse "villages"
3. nkitse "know me"
4. teme "piece of cultivated plot"
5. ile "gone"
6. betsa "trash"
7. time "extinguish"
8. nksetse "imitate me"
9. metsi "water"
10. ele "chat"
11. siki "sixpence"
12. mmese "beret"
13. pipina "make blunt"
14. pedi "two"
15. beke "a week"
16. lebili "a wheel"
17. lebekere "a mug"
18. bidisa "cause to ferment"
19. pilane a name
20. lebese "milk"
Discrimination of t/d

1. Provide each student with a copy of this page, folded so that
the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate
consonants in the spaces provided.

3. Have students unfold the sheet and check their answers.
Pronounce again the words which were not heard correctly.

List:

1. tiisaa "make firm" 1. ___i_a
2. dika "help in a fight" 2. ___i_a
3. tuba "bad omen" 3. ___u_a
4. dia "delay" 4. ___i_a
5. tiba "dance (traditionally)" 5. ___i_a
6. diisa "will take them" 6. ___i_a
7. tika "throw" 7. ___i_a
8. duma "roar" 8. ___u_a
9. tumisa "make famous" 9. ___u_i_a
10. dila "smear a floor" 10. ___i_a
11. tuma "be famous" 11. ___u_a
12. dumisa "make noise" 12. ___u_i_a
13. tia "be firm" 13. ___i_a
14. duba "knead bread, clay" 14. ___u_a
15. tibola "first born" 15. ___i_o_a
16. dupa "scent, smell tracks,
as a dog to its master" 16. ___u_a
17. tiba "hit ground hard" 17. ___i_a
18. dibola "cut into two (as a
watermelon)" 18. ___i_o_a
19. tupa "thrash" 19. ___u_a
20. tidimalo "silence" 20. ___i_i_a_o
Test: Discrimination of u/o

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate vowels in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. fosa "make a mistake" 1. f__s__
2. lekula "an Indian" 2. l__k__l__
3. bofola "a smell" 3. b__f__l__
4. thula "knock with head" 4. th__l__
5. boka "fan flies with (whisk)" 5. b__k__
6. utlwa "listen" 6. __tlw__
7. lekola "visit someone sick" 7. l__k__l__
8. fusa "to have no milk (cow)" 8. f__s__
9. leoto "leg" 9. l__t__
10. bosa "day break" 10. b__s__
11. otlwa "bring up (children)" 11. __tlw__
12. ruta "teach" 12. r__t__
13. bofula "stingy" 13. b__f__l__
14. pusô "government" 14. p__s__
15. rota "urinate" 15. r__t__
16. leutu "dimness" 16. l__t__
17. buka "book" 17. b__k__
18. koba "chase away" 18. k__b__
19. kukuna "approach stealthily" 19. k__k__n__
20. busa "rule" 20. b__s__
Test: Discrimination of Tones /'/

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate tone in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. bôna "book; see" 1. bôna
2. phálâ "beat (in competition)" 2. phala
3. bôwa "wool" 3. bowa
4. kôkô "a hen" 4. koko
5. tsálâ "give birth (animals)" 5. tsala
6. tswâlá "close" 6. tswala
7. tsálâ "a friend" 7. tsala
8. tlhôlà "create" 8. tihola
9. sênya "quietness" 9. senya
10. tlhâbâ color of a cow 10. tlhaba
11. sênya "destroy" 11. senya
12. sêlwa "to be picked up" 12. selwa
13. phôfä "feather" 13. phofa
14. ôpâ "shout" 14. opa
15. kôkô "come in " 15. koko
16. baba "itch" 16. baba
17. phôfä "subside, disappearing of a swelling" 17. phofa
18. ôpâ "ache" 18. opa
19. ntlê "outside" 19. ntle
20. thálâ "draw a line" 20. thala
Test: Discrimination of k/kg/kh

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. dikhai "clothes" 1. __i__ai
2. kake a kind of snake 2. __a__ê
3. kgaga a species of armadillo 3. __a__a
4. koma "to eat granulated food, (salt)" 4. __o__a
5. kgala "sheath of grain" 5. __e__a
6. sekgowa "English" 6. __e__o__a
7. kanêla "close tight" 7. __a__ê__a
8. kopîsa "to copy" 8. __o__i__a
9. kwana "a lamb" 9. __a__a
10. kwatisa "make angry" 10. __a__i__a
11. kgoma "touch" 11. __o__a
12. khutlô "period (punctuation)" 12. __u__ô
13. kgopîsa "annoy" 13. __o__i__a
14. sekowa "weak person" 14. __e__o__a
15. kutlô "understanding" 15. __u__ô
16. kgwana a color 16. __a__a
17. dikai "examples" 17. __i__ai
18. kganêla "cause to stop" 18. __a__ê__a
19. kêkêta "gnaw, cut through" 19. __ê__ê__a
20. kika "mortar" 20. __o__a__
List: Discrimination of mm/m

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. matla "walk on dirt" 1. _a_a
2. mmona "lick me" 2. _o_a
3. mmatla "look for him" 3. _a_a
4. metsa "swallow" 4. _e_a
5. mona "lick" 5. _o_a
6. mmetsa "beat him" 6. _e_a
7. momeno "a folding (as of a dress)" 7. _o_e_ô
8. mmilô a wild fruit 8. _i_ô
9. mala "bowels" 9. _a_a
10. mmotsa "ask him" 10. _o_a
11. mina "blow (the nose)" 11. _i_a
12. lemme "very little" 12. _e_ê
13. memela "grain for beer making" 13. _e_e_a
14. mmoko "chaff" 14. _o_ô
15. semumu "dumb person" 15. _e_u_u
16. mmelegi "a babysitter" 16. _e_e_i
17. mona "close your mouth" 17. _o_a
18. mmadi "a reader" 18. _a_i
19. mmutla "a hare" 19. _u_a
20. mmôna "see him" 20. _ô_a
Test: **Discrimination of ts/ths**

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

**List:**

| 1. tshola | "dish up" | 1. _o__a |
| 2. tswana | name of a language | 2. _a__a |
| 3. motse | "village" | 3. _o__e |
| 4. letshogô | "fright" | 4. _e__o__ô |
| 5. phatsi | "splinter of wood" | 5. _a__a |
| 6. dintshi | "eye lashes" | 6. _i__i |
| 7. motshe | "pestle" | 7. _o__e |
| 8. phatshwa | "a color" | 8. _a__a |
| 9. tswaisa | "nourish" | 9. _si__a |
| 10. tsola | "undress" | 10. _o__a |
| 11. Tshekedi | a name | 11. _e__e__i |
| 12. tshosa | "frighten" | 12. _o__a |
| 13. dintsi | "flies" | 13. _i__i |
| 14. tshwaisa | "give a cow as a present" | 14. _ai__a |
| 15. tshwana | "to be alike" | 15. _a__a |
| 16. Tsekedi | a name | 16. _e__e__i |
| 17. tsosa | "wake someone up" | 17. _o__a |
| 18. letshogô | "a hand" | 18. _e__ô__ô |
| 19. tsele | "a road" | 19. _e__a |
| 20. tshoga | "be frightened" | 20. _o__a |
List: Discrimination of mn/n

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. monna  "a man"  1. __o__a
2. neêela  "give"  2. __êê__a
3. mnaya  "give me"  3. __a__a
4. mona  "lick"  4. __o__a
5. nnêêela  "give me"  5. __êê__a
6. bana  "children"  6. __a__a
7. nnosa  "give me water"  7. __o__a
8. nonofisa  "make strong"  8. __o__i__a
9. nosa  "give water"  9. __o__a
10. senna  "manly"  10. __e__a
11. nonofisa  "make me strong"  11. __o__i__a
12. sena  "without"  12. __e__a
13. banna  "men"  13. __a__a
14. naya  "give"  14. __e__a
15. nônê  "fat"  15. __ê__a
16. pana  "inspan"  16. __a__a
17. tennê  "have annoyed"  17. __ê__a
18. nôña  "become fat"  18. __ê__a
19. pannê  "have inspanned"  19. __ê__a
20. bînnê  "have danced"  20. __ê__a
**Test: Discrimination of kg/k**

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

**List:**

1. mogatla  "a tail"  1. ___o_a___
2. kgapa  "a shell"  2. __a__
3. mokgatla  "person from the kgatla tribe"  3. ___o_a___
4. gorâ  "lick"  4. ___ô_a___
5. gakala  "get angry"  5. ___a_a___
6. gapa  "capture"  6. ___a___
7. kgora  "satisfaction"  7. __o_a___
8. kgakala  "far"  8. ___a_a___
9. kgakge  "wonder"  9. __a_e___
10. gogola  "carry away, as a flood"  10. __o_o_a___
11. kgokong  an animal  11. __o_o___
12. gagaba  "crawl"  12. ___a_a___
13. kgakgatha  "bubble up, boil"  13. ___a_a___
14. kgogola  "rain"  14. __o_o_a___
15. gelola  "scoop out"  15. _e_o_a___
16. kgetha  "pay tax"  16. __e_a___
17. gelêla  "fetch water"  17. __ê_ê_a___
18. kgakgafala  "become impudent"  18. ___a_a_a___
19. gogomoga  "swell out"  19. __o_o_o_a___
20. kgakgathêla  "stick fast, as dirt to clothes or burned rice to a pan"  20. ___a_a_ê_a___

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Test: **Discrimination of tl/tlh**

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. ôtlha "make a thread"
2. tlaa "come"
3. motlhàng "at the time when"
4. molto "houses"
5. tlhase "sparkle (as of fire)"
6. matlhô "eyes"
7. motlhang "a root"
8. ôtlâ "drive (cattle)"
9. tlhâa "a jaw"
10. tlaâse "surface"
11. tlêketlêke "shivering"
12. tlhatlêga "cook"
13. tlhôtla "to strain"
14. utlwa "listen"
15. molthware a tree
16. matlêmêtelêmê "too wide"
17. sethekhetlheke "an island"
18.phetlihi a worm
19. motlhôtlo "a strainer"
20. tlatlana "a basket"
List: Discrimination of mph/ph

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

<table>
<thead>
<tr>
<th>Number</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mphepa</td>
<td>&quot;feed me&quot;</td>
</tr>
<tr>
<td>2</td>
<td>phemela</td>
<td>&quot;defend&quot;</td>
</tr>
<tr>
<td>3</td>
<td>mphekola</td>
<td>&quot;cure me&quot;</td>
</tr>
<tr>
<td>4</td>
<td>phamola</td>
<td>&quot;snatch&quot;</td>
</tr>
<tr>
<td>5</td>
<td>mphemela</td>
<td>&quot;defend me&quot;</td>
</tr>
<tr>
<td>6</td>
<td>phaila</td>
<td>&quot;give a side blow with an open hand&quot;</td>
</tr>
<tr>
<td>7</td>
<td>mphamola</td>
<td>&quot;snatch me&quot;</td>
</tr>
<tr>
<td>8</td>
<td>phepa</td>
<td>&quot;clean&quot;</td>
</tr>
<tr>
<td>9</td>
<td>mphophotha</td>
<td>&quot;dust me off&quot;</td>
</tr>
<tr>
<td>10</td>
<td>phekola</td>
<td>&quot;cure&quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number</th>
<th>Consonants</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ê__a</td>
</tr>
<tr>
<td>2</td>
<td>e__ê__a</td>
</tr>
<tr>
<td>3</td>
<td>e__o__a</td>
</tr>
<tr>
<td>4</td>
<td>a__o__a</td>
</tr>
<tr>
<td>5</td>
<td>e__ê__a</td>
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<td>6</td>
<td>ai__a</td>
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<td>a__o__a</td>
</tr>
<tr>
<td>8</td>
<td>ê__a</td>
</tr>
<tr>
<td>9</td>
<td>o__o__a</td>
</tr>
<tr>
<td>10</td>
<td>e__o__a</td>
</tr>
</tbody>
</table>
List: Discrimination of nth/th

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. thusa  "help"  1. ___u__a
2. nthunya  "shoot me"  2. ___u__a
3. thulametsa  "cause a deep sleep"  3. ___u__a__e__a
4. nthusa  "help me"  4. ___u__a
5. thunya  "flower"  5. ___u__a
6. nthama  "does not fit"  6. ___a__a
7. thukhutha  "rob"  7. ___u__u__a
8. nthulametsa  "put me into a deep sleep"  8. ___u__a__e__a
9. nthama  "does not fit me"  9. ___a__a
10. thula  "knock down"  10. ___u__a
List: Discrimination of nkg/kh/kg

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. kgaola "cut off" 1. _ao_a
2. nkgaol a "choke me" 2. _a_a
3. kgwana a color 3. _a_a
4. nkgaol a "cut me off" 4. _a_o_a
5. kgola "touch" 5. _o_a
6. nkgaola "stop me" 6. _a_e_a
7. nkgaol a "small water pot" 7. _a_a
8. kgolas "stop" 8. _a_e_a
9. rgoetsa "drive me" 9. _oe_a
10. kgama "choke" 10. _a_a
List: Discrimination of mp/p

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. pôma "cut hair" 1. __o_a
2. mpêpa "put me on your back" 2. ___ê_a
3. pitika "roll over" 3. ___i_i_a
4. mpadisa "make me read" 4. ___a_i_a
5. pêpa "carry on your back" 5. ___ê_a
6. mpitika "roll me over" 6. ___i_i_a
7. padisa "cause to refuse" 7. ___a_i_a
8. mpôma "cut my hair" 8. ___o_a
9. mmamphô a name 9. ___a_ô
10. mphe "give me" 10. ___ê
List: **Discrimination of nt/t**

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

<table>
<thead>
<tr>
<th>List:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. tagisa</td>
<td>&quot;make drunk&quot;</td>
</tr>
<tr>
<td>2. ntima</td>
<td>&quot;be stingy with me&quot;</td>
</tr>
<tr>
<td>3. tu</td>
<td>&quot;be quiet&quot;</td>
</tr>
<tr>
<td>4.ntagisa</td>
<td>&quot;make me drunk&quot;</td>
</tr>
<tr>
<td>5. tima</td>
<td>&quot;put out, extinguish&quot;</td>
</tr>
<tr>
<td>6. ntena</td>
<td>&quot;annoy me&quot;</td>
</tr>
<tr>
<td>7. tomola</td>
<td>&quot;take out (as a thorn)&quot;</td>
</tr>
<tr>
<td>8. tena</td>
<td>&quot;annoy&quot;</td>
</tr>
<tr>
<td>9. ntomola</td>
<td>&quot;remove (thorn) from me&quot;</td>
</tr>
<tr>
<td>10. ntu</td>
<td>a name</td>
</tr>
</tbody>
</table>

1. __a_i__a
2. ___i__a
3. __u
4. __a_i__a
5. __i__a
6. ___e__a
7. ___o_o__a
8. ___e__a
9. ___o_o__a
10. __u
List: Discrimination of nk/k

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

| List: |  
|------|--------------------------------------------------|
| 1.   | koba                                              |
| 2.   | nkoba                                             |
| 3.   | kaela                                             |
| 4.   | nkoba                                             |
| 5.   | kopela                                            |
| 6.   | nkela                                             |
| 7.   | nkenta                                            |
| 8.   | kuka                                              |
| 9.   | nkopela                                           |
| 10.  | koba                                              |

<table>
<thead>
<tr>
<th></th>
<th>&quot;chase away&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>_o_a</td>
</tr>
<tr>
<td>2.</td>
<td>_O_a</td>
</tr>
<tr>
<td>3.</td>
<td>_a_e_a</td>
</tr>
<tr>
<td>4.</td>
<td>_o_a</td>
</tr>
<tr>
<td>5.</td>
<td>_O_e_a</td>
</tr>
<tr>
<td>6.</td>
<td>_a_e_a</td>
</tr>
<tr>
<td>7.</td>
<td>_e_a</td>
</tr>
<tr>
<td>8.</td>
<td><em>u</em></td>
</tr>
<tr>
<td>9.</td>
<td>_O_e_a</td>
</tr>
<tr>
<td>10.</td>
<td>_O_a</td>
</tr>
</tbody>
</table>
Reading Passages

To the Language Instructors:

It will be noted that for each Setswana passage a parallel (but not directly translated) English passage has been given. Both come from the Botswana Daily News. It is assumed that the students will have read over the passage before coming to class using the English version to help them figure out the meaning and grammar of the Setswana.

Then have students

1) Read the Setswana passage for fluency.
2) Answer your question about the grammar or meaning of a certain word or phrase so that you can make certain that he understands.

Pass out a sheet on which some items have been crossed out (Cf. the "Botswana" selection below to see how this can be done) and have the students fill in the blanks orally. Almost anything in the passage can be so tested—merely cross out all concord markers, verbal endings, vocabulary, etc., that needs testing.

Ask questions in Setswana about the passage, or about related topics to give students practice in speaking.

To the Language Coordinator:

When these reading passages should be introduced into the schedules is up to your discretion. However, it has been suggested for each passage that it be introduced only after a certain cycle has been taught so that all of the important grammatical points in the article have been covered.
Botswana


Le kgogantswe ka metsà e le 8, mme metsà yo mongwe le yo mongwe o na le kgosi. Batho ba tlotsa Magoši a bonë thata.


Batho ba Botswana ba rata kaqìso thata.
Bōtswānā ke "fatshe" e emnye thātā. Bōnye bōliso a onē ka ngwāgā d 1966. Ke "fatshe" e e sekakā; ga go na pulā-ntsil thātā. Bāthō ' bonā metsē mo dibeng e e epšwēng ka māchśil. ' kgdgašawē ka metsē le 8, ūme ' tsele ' ṣgwē le ṣngwē na le kgosī. Bāthō ' tlotle ' gosī ' onē thātā.

Ga go na 'tonqo ' le tōnā, le tselā e e tōnā. Bōtswānā ' tshēlā ka go lēmā le ka go thokomēla dirutwa. Lēmā mābēle, māfif, tihšē le lo e ṣgwē. Rufsē dfkgōnā, dfpūf le dǐkū. Bōtswānā 'ngōnā go rekla n'amā kwa 'fatsheši ' e kgašilā.

Bāthō 'a Bōtswānā ' rata kāgšo thātā.
Go segha matlo a Mathitshara a le mane a sekolo se segolo sa Mater Spei kwa Francistown.

Labone
Phatwe 1, 1968
DIKGANG TSA GOMPIENO TSA BOTSWANA
SCHOOL BUILDINGS FOR MATER SPEI SCHOOL

Four teachers' quarters are being built at Mater Spei Secondary School in Francistown.

Thursday
August 1, 1968
Botswana Daily News

go agwa: (lit. "There are being built")
MOThUSA TAUTONA O TlAA BUA MO SEROMANOWENG

Mothusa wa Tautona o tlaa bua mo Seromanoweng sa Botswana ka nakô ya lesomô le botlhano morago ga bosupa mo maitseboeng kaga mesepele ya gagwe ya maioba ya go ya Australia, Taiwan, Japan le Israel. O tlaa bua ka Setswana.

Labone
Phatwe 15
DIKGANG TSA GOMPIENO TSA BOTSWANA

Teach after cycle 68
The Vice-President, Dr. Q.K.J. Masire, will give a talk tomorrow (Friday August 16), on Radio Botswana at 7:15 p.m. on his recent tour of Australia, Taiwan, Japan and Israel. The talk will be in Setswana.

Thursday
August 15
Botswana Daily News
TONA E TLAA BUA KA IKWADISO YA BATLHOPHI

Tona ya Thuto, Bongaka le Bodiri Morena Thema o tlaa bua mo phuthegong kwa Peleng kwa Lobatsi ka Sontaga mo bekeng eno ka nakọ ya bofera bongwe mo mosong. O tlaa bua kaga ikwadišo ya batlhophi.

Labone
Phatwe 15
DIKGANG TSA GOMPIENO TSA BOTSWANA

Teach after cycle 68
The Minister of Education, Health and Labour, the Hon. B.C. Thema, will address a public meeting at Peleng, Lobatsi, on Sunday (August 18) at 9 a.m. He will discuss registration of voters.

Thursday
August 15
Botswana Daily News
KHONSATA YA LOBATS'I HIGHLIGHT QUEENS; KANYE

Baopedi ba Lobatsi Highlight Queens ba dirile khônsata kwa Kanye ka Labotlhano Phatwe a le 30, ba dirile madi a ka nna R17.

Laboraro
Lwetsë 4
Dikgang Ts' Gompiene Ts' Botswana

Teach after cycle 71

549
LOBATSI HIGHLIGHT QUEENS STAGE A CONCERT; KANYE

The Lobatsi Highlight Queens staged a concert in King George V Memorial Hall, Kanye, Ngwaketse District on Friday August 30, when about R17 was raised.

Wednesday
September 4
Botswana Daily News

a kr. tša - (lit. it can be) "about R17"
BANA BA SEKOLO BA AGA TANKA

Bana ba sekolo sa Moineedi kwa Taupyê kwa Gammanwato ba aga tanka ya metsi kwa sekolog sa bôné. Ba thusiwa ke Mokgatlho wa Bangwato wa Ditlhabo roló o o kwa Radisele.

Labobedi
Phatwê 6
Dikgang Tsa Gompieno Tsa Botswana

Teach after cycle 83
CATCHMENT TANK AT TAUPYE SCHOOL

School children of Moineedi School, Taupye, Central District, are building a water catchment tank in their school with the aid of the Bamangwato Development Association, Radisele.

Tuesday
August 6
Botswana Daily News

'o o kwa Radisele.' 'which is at Radisele'
TONA LE MORENA MASISI BA ILE NGAMILAND

Tona ya Temô Morena Tshêkô Tshêkô le Mothusi wa Tona ya Thutô, Bongaka le Tîrô Morêna E.S.K. Masisi ba bolôtsê mo Gaborone go êtêla Ngamiland. Ba tlaa bitsa diphuthegô kwa Maun, Shorobe, Sehítlwa, Tsau, Nokanêng, Gomare, Seronga le kwa Shakawe.

Labobedi.
Sêêtêbosigo 11.
DIKGANG TSA GOMPIENO TSA BOTSWANA

Teach after cycle 91
The Minister of Agriculture, Mr. T. Tsheko, and Assistant Minister of Education, Health and Labor, Mr. E.S.K. Masisi left Gaberones this morning for their tour of Ngamiland. On their tour they will hold meetings at

Tuesday
June 11, 1968
Botswana Daily News
Mnoledi wa Khansele ya Torôpô ya Francistown o boletse go re tlhôphô ya Ratorôpô wa Francistown e tlaa dirwa kgwedi eno e le lesomê le botlhano. Ratorôpô wa Francistown wa malatsi anô ke Morêna Paul Mincher, Mothusi wa gagwê ke Morêna J. Anderson.

Labotlhano
Phukwi 12
Dikgang Tsa Gompieno Tsa Botswana

Teach after cycle 91
A spokesman of the Town Council has told our correspondent that Mayoral elections will be held in Francistown on July 15th. The present Mayor of Francistown is His Worship Mr. Paul Mincher, and his Deputy is Mr. J. Anderson.
Khuduthamaga ya bofēra bongwe ya ntlo ya dikgosi e simolotsē mo Gaborone gompieno. Morena Leapeetswa Khama wa Bangwato o tihophilwe go nna Modulasetilô mo ngwageng ya 1968. Mme Mothusi wa gagwe yo Mosha ke Kgosi Letsholathebe wa Batawana.

Mmantaga
Phukwi 22
Dikgang tsa Gompieno tsa Botswana

Teach after cycle 95
The ninth meeting of the House of Chiefs began at Gaborone today. Mr. L. Khama from the Ngwato Reserve was elected chairman for 1968. His new assistant is chief Letsholathebe of the Batswana.

Monday
July 22
Botswana Daily News

khuduthamaga - "confidential meeting"
Moemedi wa Puso ya Botswana yo o m'ang kwa Lontone; Moréna
M. D. Mokama, o etetse Gaborone. O tsile go buisanya le Tautona
wa Botswana. Moréna Mokama gapê o emetse Botswana kwa France,
le West Germany le Sweden le kwa Denmark.

Lesobedi
Seetsebogiso 4, 1968
Dikgang tsa Gompieno Tsa Botswana
The Botswana High Commissioner in London and Ambassador to France, West Germany, Sweden, and Denmark, Mr. M. D. Mokama, is visiting Gaberones for consultations with the President of Botswana.
MOEMEDI WA MMUSÔ WA SWITZERLAND O ETETSE BOTSWANA

Dr. R.H. Hunziker yo o emetseng Mmusô wa Switzerland mo Botswana, nne a nna kwa Tshwane o etetse Botswana mo malatsing a mabedi.

Laboraro
Lwetse 11
Dikgang tsa Gompieno tsa Botswana

Teach after cycle 115
His Excellency, Dr. R. H. Hunziker, the Swiss Ambassador to Botswana, resident in Pretoria, arrived from South Africa this morning for a two day visit to Gaberones.
TAUTONA LE LADY KHAMA BA ILE MAITAPOLOSONG A MALATSIYANA

Mo mosong ono Tautona, Sir Seretse Khama o bolotsê mo Gaborone le Lady Khama. Ba ile Chobe kwa maitapolosong a malatsinyana. Tautona o tlaa ikhutsa ka tapologô le boitumêlô.

Mo lobakeng loo ditirô tsa Tautona di tlaa tshwarwa ke Mothusi wa gagwê, Dr. Quett Masire.

Mmantaga
Sêetêbosígo 10
Dikgang tsa Gompieno tsa Botswana

Teach after cycle 122
This morning President, Sir Seretse Khama left Gaberones with Lady Khama. They went to Chobe for a few days rest. The President will relax in peace and quiet.

During this time the President's work will be taken over by his Aid, Dr. Quett Masire.

Monday
June 10
Botswana Daily News
MOEMEDI WA KGALÔ YA SETEISHENE KWA LOBATS'I

E rile maabane Horêna Abdul Rachim wa B.D.P. o tlhophilwe
go se na kganetso go nna moemedi wa kgalo ya seteishene kwa
Khanseleng ya Lobatse.

Laboraro
Phatše 7
Dikgang tsa Compieno tsa Botswana

Teach after cycle 146
Mr. Abdul Rachim was returned unopposed to the Station Ward seat on Lobatsi Town Council at the Bye-Election held yesterday (August 6).

Mr. Rachim is a member of the B.D.™

Wednesday
August 7
Botswana Daily News

go se na kganetso - (lit. there not being contest or argument) 'unopposed'.
THUTO YA MATHITSHARA

Go tlao nna le thutô e e tlao rutang Mathitshara go ruta dipalô tsa "Mathematics" kwa Molepolole. Go tlao rutwa batho ba Kgaolô ya Mokwena ba ba rutang ditlelase tsa Stds. 1, 2, 3, le 4, mme thutô e tlao simologa kgwedi eno e le lesomê le bofera bongwe go ya go êma e le masomê a mabedi le bobedi.

Labobedi
Phatwê 6
Dikgang tsa Gompieno tsa Botswana

Teaçt after cycle 152
MATHS VACATION COURSE, MOLEPOLOLE

A maths vacation course for Standards 1,2,3 and 4 teachers will be held for Kweneng teachers at Molepolole, Kweneng District, from August 19-22.

Tuesday
August 6
Botswana Daily News

future of go na le -- 'there is'
go tlaa nna le -- 'there will be'
dipalô tsa "Mathematics" -- "Mathematics" includes higher Mathematics like Algebra, Calculus.
(As opposed to dipalô tsa "Arithmetic" which includes addition and subtraction, etc.)

thutô e tlaa simologa --"course will begin" (will be ready, able to begin)
go ya go êma -- (lit. 'to go to stop') "and will end"
The Chief Matron, Gaberones, Miss M. Partington, visited Sekgoma Memorial Hospital, Serowe, and discussed matters concerning the nursing service. She also visited the two clinics in Serowe.

Miss Partington was returning from Francistown, when she stopped in Serowe.

Monday
September 9
Botswana Daily News

**mmabaoki** = **mma + baoki** -- "head of nurses" (cmp. with Ratoropo "Major" or "head of the town"); **baoki** from **go oka** to cure plus **la-** _i_ - people who_ _.

**kaga ts'a booki.** The word for 'matters' has been omitted from the text. **Tsa** is in agreement with it. **Booki** (see cycle 122) is 'nursing'. **Kaga** means 'about, regarding'. (lit.: about (matters) of nursing)

**bile** 'also'
Mmabaoki wa Gaborone Miss M. Partington o ne a etetse kôkelô ya Sekgoma Memorial kwa Serowe, o ile a tsêna mo dipuisanyong kagaa tsa booki. O bale a etêla matlo a kalafi a a kwa Serowe.

Mmantaga
Lwetse ?
Dikgang tsa Gompienc tsa Botswana

Teach after cycle 156
MMABONTLE WA BOTSWANA O TLHASETSWE KE GO LWALA KA TSHOGANETSE

Miss Veronica Magosi yo e leng Mmabontle wa Botswana wa monongwaga o tlhasetswe ke go lwala ka Sontaga kgwedi e e suleng e le 25, mme o robaditswe kwa Kokelong ya Athlone kwa Lobatsi, mme go boletswe gore taogô ya gagwê e a siama.

Mmantaga
Lwetse 2
Dikgang tsa Gompieno tsa Botswana

Teach after 15h.
MISS BOTSWANA IN HOSPITAL, LOBATSI

Miss Veronica Magosi, this year's Miss Botswana was admitted to the Athlone Hospital, Lobatsi, following a sudden illness on Sunday August 25. Her condition is reported to be improving.

Monday
September 2
Botswana Daily News

Chasetswe ke go lwala -- (lit. "was suddenly attacked by [to be sick,] [being ill] ")
Môthô 'a fêla, o Phuthôwa ka môatsêla a môsôe a tšênôwa mo lêkêse ôlê le le fêla. Fô nako ya phthô hê tîla, o tšênôwa mo lêbôtlêla. Ga go na sêpe ase se te tšênôwâng mo lêbôtlêla. Bôgôlôgôlo môthô ône a Phuthôwa ka letšêîlo la kômô e e tlhôbêtsông lêso.

Fô go duwa kwâ môbôtlêla, bôthô ba ja na ma le e senâng letswa e le môsôkô. Morôgo ba ka ya kwâ ga bône.

Môsdîl yô a swêtsông kô mônna a robôdîlwa fa mathûling. Ò apêpêwa dîlôpô tse dîntshô, ô ja ka letšôgo la môlêma. Ga a tshwânêla go ya môrakêng kana másimông go fîtihêla nako ya go reîla e fêla. Gâtwe a ka phôphôlôtsê naïgâ. Fô a tsemâyâ mo 'ôtseông ô lôtiha môgaga. O dumôdôsa ka letšôgo la môlêma. Gô a tshwânêla go nyàla wa go fîtihêla nako ya go réla e fêla

Mônna yô a swêtsông kô môsdîl a robôdîlwa fa mathûling. Le éné ô ja ka letšôgo la môlêma. Ga a tshwânêla go ya Másimông kana Morakêng. Fô a tsemâyâ mo mûtsêng o tshwânêtsê go lôtîna môgaga. Go fîtihêla nako e e bêfïwêng.

Fô a bâtila go nyàla a ka nyàla morôgo go a sêna go apôla dîlo tse dîntshô. Bôna bône ba beôlwa fêla, ga gônà se sêngwe gápe.

Morôgo Morômôlê Morôgo môsôtsânà a apapà khîbà e fêla, rrâlôwê éna o apara letšêîla le le fêla mo letšôgông. Ba lêshâ ga ba dîfôre sêpe. Nako ya go fêla ke sêbaka sa ngôgô dlhô.
When someone dies, he is covered with white clothes and put in a black coffin. When the time for the funeral comes, he is put in the grave. There is nothing else put in with him. (In olden times they used to wrap bodies in the skin of the recently slaughtered cow. It was used as a coffin.)

When people come back from the cemetery they eat unsalted meat and porridge at the house of the recently dead person. After that they go home.

A widow is put on the veranda of the house wearing black clothes and using her left hand for eating. She is not supposed to go to the cattle post or to the fields until the mourning period is over. It is said that a widow can make the fields dry, for wherever she passes rain does not fall. When she goes about in the village she throws pieces of a bulb that looks like an onion on the ground ahead of her. She must greet everyone with her left hand. She can not get married until the one year mourning period expires.

The same holds for a widower.

There is very little done to the children, only their hair is cut off completely with a razor blade.

The mother of the dead person wears a black apron to indicate she is in mourning; the father wears a thin black armband. The rest of the relatives do nothing.
TIRO


Fâ go àgîwâ âtlô, bânâ bâ bêtlâ dîtîhômesô. Gâpê ké bônâ bâ rulêlâng mâtô. Bàsâdî tirô ya bône ré go dîrâ mâtî mó làpênô lé go bôpêlâ mûbôtâ. Fâ élé kwà màsimông bâ dîrâ tirô yôtlhê, go thâgôlàâgê lêtê, go kôtulâ, lé go phôthâ.

Fâ thâtswâ diâpârô, bâ ápayâ dijô lé bôjâlôwâ. Bàsâdî bâ bôngwê bâ lôgâ mêsêmê lé mêthôtlô lê dîtlâtlânâ.

Tirô ya bânâ ké go gâ mëtsî, go thâtswâ dijnâ, go yâ go bêtlâ 'âkgông lé go thûgâ. Gâpê tirô yâ bônê ké go rômiwâ. Fâ bâ sôlô, bàsimânê bâ thûsâ bôtrâbô, bàsêtsânâ bâ thûsâ bô mmââbô.
Men's work is ploughing the fields to make them ready for planting. When that is finished they go to the cattlepost to look after cattle. Some men carve mortars and pestles, wooden bowls, and spoons. Others sow skins for sleeping. Still others make sour milk (yoghurt) to take home. When they go home they help take the corn from the fields to the village. First they remove the corn from the fields by wagon. Then they make fences for the corn. Some men help the women thresh the corn. When all work is done at the fields they load the corn on the wagon and head for home.

If a house is being built men must carve the rafters and thatch the roof. Women's work is to build the rest of the house by making the mud and 'smearing' it on the walls and floor.

Most of the work at the fields is taken care of by women. They hoe the fields, scare the birds, reap and thresh the corn. They also wash clothes, cook food, and make beer. Some women even make mats, beer strainers and baskets.

Children's work is to fetch water, wash dishes, go look for wood and pound grain. They are also sent on any number of errands every day. When they grow up boys are expected to help their fathers and girls, their mother.
DLJÔ


Nâmô és âpêwa ke bânâna. Be è âpâyâ ka dfìptâna. Fa élê è è besfâorang ba è bâyâ mo màgalêng. Fa gôgwê ba dfìsâ "ròsetêre".

 Ré ja à re tehwérwe ke tlâla. Mme totâ ré ja gàbêdf ka lêtsâtôl. Go âpêwa gàbêdf ka lêtsâtôl mo màsong le mâfêsêbôwa. Dfjô dti dûtôl ò ka âpâyâ dfûnâwa mo màsong, yàre mâfêsêbôwa và âpâyâ sengwê gâpe. Go ré je selô sé le sengwê fêla nàko jôtlhê. Jâkâ mo lênyalônge pêle gô sekgôwa, ré ne ré è ja nâma, bôgôbê, sêtâmô le bôjâlwa.

577
The main foods of the Batswana people are meat, porridge, milk, cabbage, and beans. Food is cooked by women over a fire in three legged pots as kitchens are outside on the floor of the lapa.

Meat is usually cooked by men in pots. If it's to be roasted they put it in the hot coals. Sometimes they use a 'roaster' made of iron bars.

We Batswana eat only when we are hungry, which is usually twice a day. We cook in the morning and in the evening. We have different kinds of food all the time. Sometimes we cook beans in the morning and something else in the evening. A typical wedding feast before the white man came used to consist of meat, porridge, hominy, and beer.
APPENDIX A - ANIMALS

Please note that the Animal classification scheme which follows is entirely Setswana. Animals are broken into their traditional classificatory matrices: Dibatana, Diphologolo, Digaabi, Dinonyane, and Dintsi. It is interesting to note that one entire category lacks a true name—the one we have called Dintsi "flies"—a name which should correspond to the English 'flying insects'.

<table>
<thead>
<tr>
<th>Dibatana</th>
<th>Beasts of Prey</th>
</tr>
</thead>
<tbody>
<tr>
<td>kkêlê, di-</td>
<td>camel</td>
</tr>
<tr>
<td>kâtê, di-</td>
<td>cat</td>
</tr>
<tr>
<td>kgábê, di-</td>
<td>monkey</td>
</tr>
<tr>
<td>lekênyânê, m-</td>
<td>wild dog</td>
</tr>
<tr>
<td>lešelâmôtlêkê, m-</td>
<td>a fowl-eating wild cat</td>
</tr>
<tr>
<td>mègôgê, bó-</td>
<td>badger</td>
</tr>
<tr>
<td>mêsìpêne, bó-</td>
<td>spring hare</td>
</tr>
<tr>
<td>ùhêlê, mêsêlê</td>
<td>a kind of squirrel</td>
</tr>
<tr>
<td>môtêlê, mêsôtêlê</td>
<td>hare</td>
</tr>
<tr>
<td>mêsêlhôse, m-</td>
<td>a species of striped-jackal</td>
</tr>
<tr>
<td>nêkêdi, di-</td>
<td>polecat</td>
</tr>
<tr>
<td>nkê, bó-</td>
<td>leopard</td>
</tr>
<tr>
<td>nbêkô, di-</td>
<td>porcupine</td>
</tr>
<tr>
<td>ntêsê, di-</td>
<td>dog</td>
</tr>
<tr>
<td>pebhê, di-</td>
<td>mouse, rat</td>
</tr>
<tr>
<td>pháêgê, bó-</td>
<td>wild cat</td>
</tr>
<tr>
<td>phërí, bó-</td>
<td>wolf</td>
</tr>
<tr>
<td>phôkôse, bó-</td>
<td>jackal</td>
</tr>
<tr>
<td>pëlê, di-</td>
<td>rock rabbit</td>
</tr>
<tr>
<td>sepêpê, di-</td>
<td>squirrel</td>
</tr>
</tbody>
</table>
stemyàk, di-
sètlhòng, di-
thú, di-
thwànà, bò-
tshipà, di-
tshipó, bò-
tshwenè, bò-
mole
spiny ant eater
lion
lynx
a black and white civet cat
spring hare
baboon

Diñònyàne
kèlèkòmgà, di-
kèkè, di-
kèkèldùfù, bò-
kòpàòpè, bò-
kgàkè, di-
kgòri, bò-
kgwààdirà, bò-
ìèbìbì, mà-
ìèbèròpè, mà-
legàkkà, mà-
legàdi, mà-
ìèkèólùwàmè, mà-
ìènòò, mà-
ìèphòi, mà-
ìèsgò, mà-
ìmmààthwàmè, bò-

Birds
turkey
hen
heron
a yellow bird
guinea fowl
bustard/secretary bird
species of eagle or vulture
blue wax bill
pigeon
crow
starling
locust bird
vulture
dove
partridge
bat*

*N.B. the bat is considered a member of "dinonyàne" by Botswana*
<table>
<thead>
<tr>
<th>Animal</th>
<th>Sesotho Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>singing bird</td>
<td>mgbale, mè-</td>
</tr>
<tr>
<td>blue crane</td>
<td>mgboldri, mè-</td>
</tr>
<tr>
<td>cock</td>
<td>mębökob, mè-</td>
</tr>
<tr>
<td>owl</td>
<td>mbrubitshe, mè-</td>
</tr>
<tr>
<td>eagle</td>
<td>htsu, di-</td>
</tr>
<tr>
<td>ostrich</td>
<td>htshe, bò-</td>
</tr>
<tr>
<td>swallow</td>
<td>peblwané, di-</td>
</tr>
<tr>
<td>goose</td>
<td>fidi, di-</td>
</tr>
<tr>
<td>peacock</td>
<td>philikó, di-</td>
</tr>
<tr>
<td>cardinal</td>
<td>rámatsiálabé, bò-</td>
</tr>
<tr>
<td>ground scraper thrush</td>
<td>sèbotà, di-</td>
</tr>
<tr>
<td>hawk</td>
<td>segodi, di-</td>
</tr>
<tr>
<td>duck</td>
<td>sèhodi, di-</td>
</tr>
<tr>
<td>sparrow</td>
<td>thaga, di-</td>
</tr>
<tr>
<td>chipping sparrow</td>
<td>thórobé, di-</td>
</tr>
<tr>
<td>kooram /secretary bird'</td>
<td>tihatihavè, bò- (or tìlañgwe, bò-tìlhangwe, bò-)</td>
</tr>
<tr>
<td>cape swallow</td>
<td>tshiliwané, di-</td>
</tr>
<tr>
<td>honey bird</td>
<td>tshetlo, bò-</td>
</tr>
</tbody>
</table>

### Hoofed Animals (grass-eaters)

<table>
<thead>
<tr>
<th>Animal</th>
<th>Sesotho Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>pig</td>
<td>kblbê, di-</td>
</tr>
<tr>
<td>gemsbuck</td>
<td>kúkáµà, di-</td>
</tr>
<tr>
<td>hartebeest</td>
<td>kgáma, di-</td>
</tr>
<tr>
<td>wildebeast, gnu</td>
<td>kgökông, di-</td>
</tr>
<tr>
<td>cow</td>
<td>kgomó, di-</td>
</tr>
<tr>
<td>Animal</td>
<td>Xhosa Name</td>
</tr>
<tr>
<td>--------</td>
<td>------------</td>
</tr>
<tr>
<td>buffalo</td>
<td>di-buffalo</td>
</tr>
<tr>
<td>sheep</td>
<td>di-sheep</td>
</tr>
<tr>
<td>horse</td>
<td>di-horse</td>
</tr>
<tr>
<td>zebra</td>
<td>di-zebra</td>
</tr>
<tr>
<td>impala, species of red antelope</td>
<td>di-impala</td>
</tr>
<tr>
<td>ram</td>
<td>di-ram</td>
</tr>
<tr>
<td>duiker</td>
<td>di-duiker</td>
</tr>
<tr>
<td>billy goat</td>
<td>di-billy goat</td>
</tr>
<tr>
<td>stembuck</td>
<td>di-stembuck</td>
</tr>
<tr>
<td>elephant</td>
<td>di-elephant</td>
</tr>
<tr>
<td>donkey</td>
<td>di-donkey</td>
</tr>
<tr>
<td>koodoo</td>
<td>di-koodoo</td>
</tr>
<tr>
<td>rhino</td>
<td>di-rhino</td>
</tr>
<tr>
<td>springbok</td>
<td>di-springbok</td>
</tr>
<tr>
<td>giraffe</td>
<td>di-giraffe</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Insect</th>
<th>Xhosa Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>locust, garden grasshopper</td>
<td>di-locust</td>
</tr>
<tr>
<td>termite (brown)</td>
<td>di-termite</td>
</tr>
<tr>
<td>the yellow bee pirate</td>
<td>di-the yellow bee pirate</td>
</tr>
<tr>
<td>moth</td>
<td>di-moth</td>
</tr>
<tr>
<td>beetle</td>
<td>di-beetle</td>
</tr>
<tr>
<td>tomato sphinx moth (in caterpillar stage)</td>
<td>di-tomato sphinx moth</td>
</tr>
<tr>
<td>mosquito</td>
<td>di-mosquito</td>
</tr>
<tr>
<td>mud wasp, hornet, wasp</td>
<td>di-mud wasp, hornet, wasp</td>
</tr>
<tr>
<td>bee</td>
<td>di-bee</td>
</tr>
<tr>
<td>fly</td>
<td>di-fly</td>
</tr>
</tbody>
</table>
the watsonia wasp
green stink bug
the wrinkled scarab
paper wasp
common carpenter bee
grey praying mantis
the drone fly
a cricket; the cicada beetle
long horned grasshopper
butterfly
tsetse fly
a kind of locust
the stinking grasshopper
weevil

Creeping and Crawling
(insects and reptiles)

iguana
ringhals (species of cobra)
shield-nose snake
beetle found in water
dragon snake (lives in water)
snail
tortoise
mudskipper
crocodile
puff adder
snake like a stick, bird snake
small green snake, olive-grass-snake
crab
chameleon
whale
brown scorpion
bull frog
African cadis worm
the bulb weevil
a species of small lizard
black mamba
thin striped snake,
fork-marked sand snake
centipede
ant, termite
snake
scorpion
stalk borer (a species of worm)
a very large water snake
a species of snake
black iguana that lives in water
a lizard with a blue head
beetle found in wood
worm
mellipede
spider
frog
big brown spider
species of frog with a big stomach

"stout John", the armoured ground cricket

common water beetle

white grub, root eater

fish

python

golden garden spider

bed bug
APPENDIX B - ANIMAL CRIES

bees

...zzzz, moōō, or motshitsi

cat

...myeu or nyeu

chicken

...tsue, tsue

cock

...kokorokoko

cow

...muuua or buuua

dog (bark)

...hou hou

dog (crying after being beaten)

...kgwei kgwei

(lonely) dog (at night when afraid)

...wouuu

donkey

...ooi oi

elephant

...frrr

goat

...méeée or béeée

hen

...kekêkê

horse, mule

...iii or hihihi

lion

...hao, hao

pig

...gwea gwee

sheep

...bêê bêê or mêê mêê

tiger

...hao, hao

...ngaoo, ngaoo
## APPENDIX C - BODY PARTS

<table>
<thead>
<tr>
<th>Body Parts</th>
<th>Károíó-tsá-ółòlà</th>
</tr>
</thead>
<tbody>
<tr>
<td>abdomen</td>
<td>mpà, di-</td>
</tr>
<tr>
<td>ankle</td>
<td>lënyémànà (or lègwéjanà) mà-</td>
</tr>
<tr>
<td>anus</td>
<td>sèbònb, di-</td>
</tr>
<tr>
<td>appendix</td>
<td>lèlìnyknà, mà-</td>
</tr>
<tr>
<td>arm</td>
<td>lètsògò, mà-</td>
</tr>
<tr>
<td>armpit (axilla)</td>
<td>lègwáfà, mà-</td>
</tr>
<tr>
<td>artery</td>
<td>lësikà lèltònà, mà-</td>
</tr>
<tr>
<td>back</td>
<td>mòkwàtì, mà-</td>
</tr>
<tr>
<td>bladder</td>
<td>sètzà, di-</td>
</tr>
<tr>
<td>brain</td>
<td>bëbòkò, mà-</td>
</tr>
<tr>
<td>beard</td>
<td>tòdù, di-</td>
</tr>
<tr>
<td>biceps</td>
<td>pòtòngwànè, di-</td>
</tr>
<tr>
<td>bile</td>
<td>sàhtlhókwànè gàlà, bò-</td>
</tr>
<tr>
<td>blood</td>
<td>mòdì (no sg.)</td>
</tr>
<tr>
<td>body</td>
<td>ìmèltè, mèbèltè</td>
</tr>
<tr>
<td>bone</td>
<td>lèrápò, mà-</td>
</tr>
<tr>
<td>breast</td>
<td>lèbèlè, mà-</td>
</tr>
<tr>
<td>buttock</td>
<td>lèrágò, mà-</td>
</tr>
<tr>
<td>cartilage</td>
<td>lòbhìhirì, mà-</td>
</tr>
<tr>
<td>cervix</td>
<td>thàmb yà pòpèlì, di-</td>
</tr>
<tr>
<td>cervical os</td>
<td>mblòmb wà pòpèlì, mà-</td>
</tr>
<tr>
<td>cheek</td>
<td>lèrámà, mà-</td>
</tr>
<tr>
<td>chest</td>
<td>sèhùbà, di-</td>
</tr>
<tr>
<td>chin</td>
<td>gèlèdù, di-</td>
</tr>
<tr>
<td>Term</td>
<td>Mapedi Name</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>clavicle</td>
<td>kgétláná, di-</td>
</tr>
<tr>
<td>clitoris</td>
<td>sétlopi, di- or mòtibpà, mè-</td>
</tr>
<tr>
<td>coccyx, (tail bone)</td>
<td>lhrápò lâ màgàtlá, mà-</td>
</tr>
<tr>
<td>diaphragm</td>
<td>lètswàlè, mà-</td>
</tr>
<tr>
<td>dimple</td>
<td>tshègà bâëng, di- or pòbè, di-</td>
</tr>
<tr>
<td>ear</td>
<td>tsebè, di-</td>
</tr>
<tr>
<td>elbow</td>
<td>sèkgônû, di- or sèjábànà, di-</td>
</tr>
<tr>
<td>epigastrium; pit of the stomach</td>
<td>sëtsìswàbû, di-</td>
</tr>
<tr>
<td>eye</td>
<td>lèittòhò, màtlhò</td>
</tr>
<tr>
<td>face</td>
<td>sëfàlhògò, di-</td>
</tr>
<tr>
<td>fat</td>
<td>màhúrà (màfùrà)</td>
</tr>
<tr>
<td>femur, thigh bone</td>
<td>lbshùhù, mà-</td>
</tr>
<tr>
<td>finger</td>
<td>mbòwànà, mè-</td>
</tr>
<tr>
<td>fist</td>
<td>lètswèlè, mà-</td>
</tr>
<tr>
<td>flank</td>
<td>lèthlàkòrè, di-</td>
</tr>
<tr>
<td>fontanelle</td>
<td>phògwànà, di-</td>
</tr>
<tr>
<td>forehead, frontal bone</td>
<td>lèsàpòlà phàtlà, mà-</td>
</tr>
<tr>
<td>foreskin</td>
<td>òtopànè, di-</td>
</tr>
<tr>
<td>foot</td>
<td>lònàbò, di-</td>
</tr>
<tr>
<td>gall bladder</td>
<td>sèthìhà sà sànthòlwànà, di-</td>
</tr>
<tr>
<td>groin</td>
<td>kgélièswà, di-</td>
</tr>
<tr>
<td>gum</td>
<td>lèrinini, mà-</td>
</tr>
<tr>
<td>hair</td>
<td>mòrírl, mà-</td>
</tr>
<tr>
<td>hand</td>
<td>sèatlà, di-</td>
</tr>
<tr>
<td>head</td>
<td>tlhògò, di-</td>
</tr>
</tbody>
</table>
heart
heel
hip (ilium)
intestine, small
jaw
joint
kidney
knee
knee cap
labia majora
larynx
leg
lip
liver
lower leg
lumbar-sacral region
lung
lymph gland
malar bones
cheek bones
membrane
molar tooth
mouth
muscle
nail
neck
nerve
nipple	thbbá, di-
nose	ñkó, di-
nasal	lèrbá, má-
occiput (bone that forms the back part of the skull)
orifice
ovary
palate
pancreas
patella, knee
cap
penis
penis and scrotum together
pericardium, membrane covering the heart
peritoneum, fatty membrane enveloping the bowels
placenta
pubis
rectum
rib
scrotum
sacrum
saliva
shoulder bone
humerus
shoulder           lègét lã, mà-
sinew              mòsilã, mà-
spinal cord        mòkòlèla, mà-  (or mònyètsânê, mà-)
spine              mòkwâtî, mà-
skeleton           lôswàl, mà-  (or lôwà, mà-)
skin               lètlàlô, mà-
skull              lôgàtô, mà-
spleen             lèbéte, mà-
sternal notch      lètswàlô, mà-
sternum            mòkòpânêlô a sèhùbà
stomach            mògòdù, mà-
testis            thèkwâ, di-  (or lèrètê, mà-)
throat             mòmôtsô, mà-
thumb              mòbwàmà wà kgbònpë, mà-
thigh              ñèròpë, di-
tibia             mòmô, mènô
toe                mòbwàmà wà lèbtô, mà-
tongue             lôlèmë, dîlèmë-
tonsil            kôdû, di-
tooth             lèinô, mènô
trochanter        tsôÔkë, dî-
thyroid cartilage   lêhîhírl lâ kgókgótsô
waist              lèthòká, mà-
wrist              tôkôbôbô yà sèâtîl, dî-
umblicus       mèhbù, mèhùbù
uvula             lôlèngwànà, mà-
vagina

vein

vertebra

vulva

łosíkà lo ḍo sesändé, mà-

lèrápó lá mókwáítà, mà-

łmywàñà, di-

(or ḋàpà, dì-)
APPENDIX D - CALL TO ANIMALS

fotsek  (to a dog) go away!
fsaa  (to birds) go away!
haneo  (to inspanned cattle) stop!
hoop  (to inspanned cattle) go!
kats  (to a cat) go away!
kibi  (to a chicken) go away!
kibi, kibi  (to a chicken) come here
oki  (to a pig) go away
oki, oki, oki  (to a pig) come here
omo  (to a cow) move back
puria, puria  (to goats) go away
pcw [sounds like noise we make when kissing]  
(sounds like"

saa  (to a dog) "sick him!"
sipi, sipi  (to a cat) come here
tonki  (to a donkey) go away

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APPENDIX E - CLOTHING

Dièpàrdò

báki, di-

bènébòòkôgwè, di-
bènéhèmpè, di-
bblúnsù, mà-
bbòòkôgwè, mà-
hèmpè, di-

hùtshé, di-
jàsè, di-

jèrèsi, di-
kàùsù, di-
khìbà, di-
kòbò, di-
lèfì, di-

màkgàtà (no sg.)
singular lekgabe
means one string
of the màkgabe

ìmèsè, mèbèsè

ìmèsè, mè-

ìmbwàpò, mè-

ìmòbìlàmpàñà, mà-

ònôôkò, di-

ràmphèëëshàñè, bò-

Clothing

côat

underpants

vest

blouse

trousers

shìrt

hàt

côat (lông)
tópcoat, óvercoat

sweater (càrdìgàn)

sôckìng, sôcëks

aþrôn (máde of skìns)

blanket

bràssìëre

frìnged "C-string" wôrn by småll gïrls (under
5 yrs. of age), formerly wôrn by all gïrls
until puberty when they switched to khìbà.

knìt hàt, bëret

dress

skìn wôrn by mëns; lìke
undersÌpants

skìn used as undersÌpants by mëns-likè tshèga

pøttìcoåt, sîlp

såndlèå måde of skìn
(traditional)
sekte, di-
sekipa, di-
sekhukhu, di-
tukwi, di-
thari, di-
tshega, di-

skirt
(pullover) sweater
umbrella
scarf
sling for carrying infants
loin cloth for boys
### APPENDIX F - DISEASES

<table>
<thead>
<tr>
<th>Mālwetsē</th>
<th>Diseases</th>
</tr>
</thead>
<tbody>
<tr>
<td>dikbdû</td>
<td>diptheria</td>
</tr>
<tr>
<td>hópéla</td>
<td>asthma</td>
</tr>
<tr>
<td>kánkērē</td>
<td>cancer</td>
</tr>
<tr>
<td>kgódisē, di-</td>
<td>hiccups</td>
</tr>
<tr>
<td>kwatsi, di-</td>
<td>ulcer, syphilitic</td>
</tr>
<tr>
<td>lēpērō</td>
<td>sore (open sore -</td>
</tr>
<tr>
<td>lētlhatsē</td>
<td>internal or external)</td>
</tr>
<tr>
<td>lētsborōmā, mā-</td>
<td>leprosy</td>
</tr>
<tr>
<td>māfâtīlā</td>
<td>vomiting</td>
</tr>
<tr>
<td>mālā-a-mashibidū</td>
<td>fever</td>
</tr>
<tr>
<td>mātwē</td>
<td>baldness</td>
</tr>
<tr>
<td>nhikēlā, [um-me]</td>
<td>diarrhea</td>
</tr>
<tr>
<td>mbkgotlahnē, mē-</td>
<td>mumps</td>
</tr>
<tr>
<td>nmipēlā [um-no-]</td>
<td>cold, grip, stuffy nose</td>
</tr>
<tr>
<td>nhokwānā [um-no-]</td>
<td>cold</td>
</tr>
<tr>
<td>mētōtwānē, mē-</td>
<td>constipation</td>
</tr>
<tr>
<td>mbtshwā</td>
<td>small pox, measles</td>
</tr>
<tr>
<td>mbtshwētshwēd</td>
<td>hysteria</td>
</tr>
<tr>
<td>ngopē</td>
<td>rash, urticaria</td>
</tr>
<tr>
<td>sēbōlī, di-</td>
<td>eczema, scabies</td>
</tr>
<tr>
<td>sēbidī</td>
<td>bleeding piles</td>
</tr>
<tr>
<td>sēhūbē, di-</td>
<td>abscess in the arm-pit</td>
</tr>
<tr>
<td>gēthlhabi, di-</td>
<td>delirium/dizziness</td>
</tr>
<tr>
<td></td>
<td>cough, cold</td>
</tr>
<tr>
<td></td>
<td>pain (stabbing one)</td>
</tr>
</tbody>
</table>

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thòsòlà, dì-

thòbègà, dì-

thòtlwà (no pl.)

tlhàgàlà, dì-

tshùtšëgò, dì-

early infectious syphilis

fracture

chicken pox

an abscess

dislocation
### APPENDIX G - FOOD

<table>
<thead>
<tr>
<th>Dijo tse di dirilweng</th>
<th>Dairy Products</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka masi</td>
<td></td>
</tr>
</tbody>
</table>

| bòtorò                | butter        |
| kásè, di-             | cheese        |
| mòdilá                | sour milk, yoghurt |
| mèši                  | milk          |
| ròsavì                | cream         |

### Beverages

<table>
<thead>
<tr>
<th>Dibó</th>
<th></th>
</tr>
</thead>
</table>

| bòjaÌwà, mè-           | beer        |
| khàdi, di-             | strong alcoholic drink |
| mògèù                 | made from honey and herbs |
| mètsi                 | thick drink from porridge; gruel |
| mètsi                 | water       |

### Fruit

<table>
<thead>
<tr>
<th>Màngó</th>
<th></th>
</tr>
</thead>
</table>

| lèbòwà, mè-            | mushroom    |
| mèlò, mèbìlò           | a wild fruit |
| mègepà, mèbùpàdù       | a species of wild apple |
| mèlefàwì, mèfàwì       | wild fig    |
| mòbgàbàlà, mè-         | edible climbing plant |
| mògbògbògòrwànà, mè-   | species of wild orange |

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môgwâne  hard brown edible berries
môkgâld, mâ-

"hook thorn"; a species of "wait-a-bit" thorn
môpîpl, mâ-

an evergreen tree, species of "gum"
môrômâ, mê-

an edible wild nut
môrôtvâ, mê-

wild grapes
môrôjâ, mê-

a small edible fruit with date-like flavor
môrôtvâ, mê-

wild plum
môrôkô, mê-

orange fruit with a hard rind
môlôpi, mê-

prickly pear

môtsôtsômê, mê-

plant whose roots substitute for coffee beans; and whose fruit is eaten
nâmâmê, dî-

a bitter sweet edible fruit
nârikî, dî-

orange
târâbê, dî-

tangerine, (maartjie (Afrikaans))

pérëksî, dî-

peach
sêrôtôógà, dî-

a thorny tree with plum-like fruit, red when ripe
têrébê, dî-

grapes

Dinâmâ

Meat

kôkb, dî-

chicken
kôlôbô, dî-

pork
kgômô, dî-

beef
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lëblitsë, më-</td>
<td>a species of beetle</td>
</tr>
<tr>
<td>Hkú, di-</td>
<td>lamb</td>
</tr>
<tr>
<td>Nâte</td>
<td>a species of worm</td>
</tr>
<tr>
<td>Ñlhwa, di-</td>
<td>black flying ant</td>
</tr>
<tr>
<td>Pôdi, di-</td>
<td>mutton</td>
</tr>
<tr>
<td>Pëtë, di-</td>
<td>a species of worm</td>
</tr>
<tr>
<td>Phëné,</td>
<td>brown locust</td>
</tr>
<tr>
<td>Ségọngvëné</td>
<td>fish</td>
</tr>
<tr>
<td>Tiñpli, di-</td>
<td>red locust</td>
</tr>
<tr>
<td>Pëdë</td>
<td>Grain</td>
</tr>
<tr>
<td>Lëbëlëbëlë, më-</td>
<td>millet</td>
</tr>
<tr>
<td>Lëbëlëlë, më-</td>
<td>&quot;corn&quot; (Br.); sorghum</td>
</tr>
<tr>
<td>Amidii, [mar-më-]</td>
<td>&quot;maize&quot; (Br.); corn</td>
</tr>
<tr>
<td>Ñtsë, di-</td>
<td>sweet reed</td>
</tr>
<tr>
<td>Plalëtshë, di-</td>
<td>&quot;mealie meal&quot; (Br.); corn meal</td>
</tr>
<tr>
<td>Dëjë tsë dë bëdëlg</td>
<td>Prepared Food</td>
</tr>
<tr>
<td>Bbëbë, më-</td>
<td>porridge</td>
</tr>
<tr>
<td>Këbbë, di-</td>
<td>cooked beans</td>
</tr>
<tr>
<td>Lëfâtë, më-</td>
<td>cooked beans, corn, or sorghum</td>
</tr>
<tr>
<td>Ñgëllë</td>
<td>porridge cooked with sour milk</td>
</tr>
<tr>
<td>Mëgëtëdë, më-</td>
<td>porridge used for making beer</td>
</tr>
</tbody>
</table>
porridge made from mealie meal (cornmeal)
soup made from melon-seeds
stiff porridge
soft porridge (sour)
porridge cooked with sour milk
biltong, jerky
tripe, cooked organ meats
samp, hominy
sour porridge
minced meat (Br.), hamburger

Vegetables

onion
pea
onion
pumpkin
mung bean
bean
sweet potatoes
carrot
potatoe
njugo bean - an underground bean ("earth nut")
IktIhib6le

Harvest Foods

lėgápu, mà-
warted gourd chayotes

lèkɡómànè, mà-
ground nut

limòkò, mà-

lèrótse, mà-
a type of melon

mènyàkò, mà-
an edible leaf

mènỳèbù
green soft beans

ròthwè
an edible leaf

tchèpè,
an edible leaf
APPENDIX H - HOUSEHOLD GOODS

<table>
<thead>
<tr>
<th>dliwana tsö htlb</th>
<th>Household Goods</th>
</tr>
</thead>
<tbody>
<tr>
<td>béisane, dl-</td>
<td>basin, bowl</td>
</tr>
<tr>
<td>bbdilè,</td>
<td>smeared portion of floor</td>
</tr>
<tr>
<td>bblab, mà-</td>
<td>bed</td>
</tr>
<tr>
<td>jàèò, màò</td>
<td>wooden spoon</td>
</tr>
<tr>
<td>ëmèrè, dl-</td>
<td>bucket, pail</td>
</tr>
<tr>
<td>fè(á)sètèrè, dl-</td>
<td>window</td>
</tr>
<tr>
<td>gàisi, dl-</td>
<td>mud house, square-with thatched roof and stoop</td>
</tr>
<tr>
<td>gàlásè, dl-</td>
<td>glass</td>
</tr>
<tr>
<td>garávé, dl-</td>
<td>spade, shovel</td>
</tr>
<tr>
<td>hárabésè, dl-</td>
<td>square house (same as gàisi)</td>
</tr>
<tr>
<td>jòkwè, dl-</td>
<td>yoke for oxen</td>
</tr>
<tr>
<td>kétèlé, dl-</td>
<td>tea pot</td>
</tr>
<tr>
<td>kiká, dl-</td>
<td>mortar</td>
</tr>
<tr>
<td>kòlóì, dl-</td>
<td>wagon pulled by oxen</td>
</tr>
<tr>
<td>kòpi, dl-</td>
<td>cup</td>
</tr>
<tr>
<td>kgamèlè, dl-</td>
<td>bucket</td>
</tr>
<tr>
<td>kgoro, dl-</td>
<td>doorway</td>
</tr>
<tr>
<td>kgòlwànlè, dl-</td>
<td>side room built on the side of a rondavel</td>
</tr>
<tr>
<td>làbèkèrè, mà-</td>
<td>enamel cup, mug</td>
</tr>
<tr>
<td>làbótànà, mà-</td>
<td>any wall made of soil and cow dung</td>
</tr>
</tbody>
</table>
broom
wooden "spoon" used for beating things. e.g., eggs

big round calabash used for storing or carrying beer

a fence built with branches of trees surrounding the entire household

any wall made of soil and cow dung

bag used for storing milk

kraal, a fenced enclosure for animals

basket used for winnowing

an eating spoon (e.g., teaspoon, soupspoon)

door

big flat stone used for grinding grain

the floor within the 'legora' (also lelapa, lola, lapa) used figuratively to mean 'home'

veranda

plough

wooden basin

house at the lands not neatly thatched

Engl. style bed

clay basin

wooden bucket used for milking
mat made of grass

house built with green
(not dry) tree branches-
used as a fire place or tent

beerstrainer made of
string

wooden pestle

clay pot

hammer

an outhouse

hoe

wooden pole used in the
middle of the house to
support it

cooking pot

calabash used for
drinking beer

skin mat

flat stick used for
thrashing corn

rondavel (a big one)

calabash used for drinking
inter

a donkey cart

a sledge
sèlèpè, di-
  an axe

sèmé, di-
a whip used for beating
  inspanded oxen

sèbekomèlè bágwè, di-
a small round window
  at the back of a
girl's house

sèrépodí, di-
stoop

sèróbè, di-
krail for small goats
  and sheep

sèrótdè, di-
a basket used for
  keeping clothes

sètulè, di-
chair

sètlàtlà, di-
a door woven from
  sticks

sètihòwà, di-
the metal strip on top
  of the house or roof -
  in olden times was made of
  leather

sètsawàlè, di-
door

shàgà, di-
saw

táfhíè, di-
table,

chipá, di-
knife

chùtsànà, di-
small rondavel

tihàltànà, di-
a basket for carrying
  grain

tihòbòlè, di-
gun
  (or tihòbòrò)

tahìlwànà, di-
small "crushing stone" -
  used with 'tshilo' to
  grind grain
In Setswana, as in other African languages, ideophones constitute a distinct part of speech, in many respects similar in function to the adverb. Although comparable to a certain extent with onomatopoeic words of European languages, (Cf. English 'bang', 'snap', 'whoosh', 'drip', 'zoom', and 'zap') there is an important distinction. Ideophones describe sound, color, smell, manner, appearance, state action, or intensity, whereas onomatopoeic words are descriptive of sound only; and are usually impulsive and emotionally colored, used most commonly in descriptive statements and narrative, thus providing greater emotional appeal to the listeners. They are often accompanied by suitable gestures—here indicated between [...]—and are almost essential to any really colorful description.

As a rule, ideophones are preceded by a form of the verb -re 'do, say'. Since they have no real parallel in English, ideophones are very difficult to translate, and only indications of their significance can be given here.

The best explanation is often an example. For that reason, I include the following poem to illustrate Setswana usage of ideophones (underlined below):

<table>
<thead>
<tr>
<th>Setswana</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mutšla ke bonye mutšla</td>
<td>A hare, I saw a hare</td>
</tr>
<tr>
<td>Mo sekgweng se se teteane.</td>
<td>In the thick forest.</td>
</tr>
<tr>
<td>Ntša ya re potoko, potoko.</td>
<td>A dog went</td>
</tr>
<tr>
<td>Mutšla ya re tsēka, tsēka.</td>
<td>The hare went</td>
</tr>
<tr>
<td>Ntša ya re tēhāa, tēhāa.</td>
<td>The dog went</td>
</tr>
<tr>
<td>Tii, tii, pōtē, pōtē.</td>
<td></td>
</tr>
<tr>
<td>Ga re tu.</td>
<td>Everything went</td>
</tr>
</tbody>
</table>

Potoko is the noise made by a galloping animal. Tsēka describes the way the hare runs—that is, hopping in a zig-zag fashion. Tēhāa is descriptive of spreading, and here gives an impression of the dog in hot pursuit spreading its legs so it can run at top speed. Tii describes the noise made by the dog while running on a somewhat hard surface. Pōtē describes the action of the dog screeching to a halt and turning quickly in order to catch the hare. Tu means 'silent'—that is everything in the forest suddenly went silent when the dog caught the hare.
I must also emphasize that I have included below but a small portion of the ideophones that exist in Setswana.

<table>
<thead>
<tr>
<th>Setswana</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bîlô</td>
<td>(of rising to the surface. E.g., fish in river)</td>
</tr>
<tr>
<td>bzâ</td>
<td>(noise made when you crush an egg shell or break a glass)</td>
</tr>
<tr>
<td>dîlô</td>
<td>(give a dirty look to someone)</td>
</tr>
<tr>
<td>dikê</td>
<td>(of setting or disappearing, as the sun. Of taking a quick turn - or ducking into someplace.)</td>
</tr>
<tr>
<td>frrr</td>
<td>(of whirring, as a bird in rapid flight.)</td>
</tr>
<tr>
<td>gàmê</td>
<td>zoom into a hole or house)</td>
</tr>
<tr>
<td>gàùû</td>
<td>(-silence all of a sudden)</td>
</tr>
<tr>
<td>gôrô</td>
<td>(cause to gush or pour out--as sand from a dump truck, or water from bucket. To spill out contents all at once.)</td>
</tr>
<tr>
<td>gwâà</td>
<td>(of heavy rain falling)</td>
</tr>
<tr>
<td>hirî</td>
<td>(of dropping or falling in a faint)</td>
</tr>
<tr>
<td>húbèè</td>
<td>(turn red, as in blushing, sunburn, litmus paper in an acid solution.)</td>
</tr>
<tr>
<td>jâpû jâpû</td>
<td>(water splashing about in a container or hitting against something like stones on a seashore; or feet when crossing a stream)</td>
</tr>
<tr>
<td>khûrû (sele18)</td>
<td>(burst out crying)</td>
</tr>
<tr>
<td>khûrû</td>
<td>(of putting a lid on a large pot)</td>
</tr>
<tr>
<td>kgâ</td>
<td>(of striking a cow on the head - or any large animal - with a stone or blunt object)</td>
</tr>
</tbody>
</table>
kgê
(of chopping meat, bone, or tree, anything large and resistant) "chop" "chop"

kgêrrr
(of paper tearing) "rip"

kgôthû
(when you break a big bone or stick) "snap", "snap"

kgôô
(of hitting cattle or people with a whip of a single leather strip)

kgô
(a) (knock head against tree or wall)
(b) (someone hits you on the head with a heavy blunt instrument like a club, stick, or stone)

kgwâtlhâ
(of unexpected and sudden appearance, such as by a person, animate object, or the sun from behind cloud or coming up in the morning)

kômê kômê
(eat fast) "gobble" "gobble!"

kôtlwê
(of disappearing over the horizon, hill - as the sun or a person)

kôditê
(of swallowing a big piece of food - like a python eating a P.C.V., or a giant eating a human whole.)

kwâtlâ-kwâtlâ
(noise made by horses hooves on a hard surface)

lêlêlêlê
(a member of the "digagabi" suddenly slinking away)

mânâ (faatshe)
(of softly lying flat on the ground on your stomach - as lions, people trying to hide)

mêndô
(of sudden over-turning, turning back, or changing directions - as people, animals)

môrôgô
(of splashing - as of a huge wave at beach or a heavy object falling over with its full weight)

nâ-nâ
(of treading softly and stealthily so as not to be detected)
ngòthi
[thumb nail of left hand placed under front upper teeth (fingers clenched) and then nail snapped from underneath] - "you won't get it" "I won't give it to you"

mweê
(of sinking or diving under the surface, especially in water)

nyëdî
(of twinkling or glowing, as the stars)

nyëmê
(disappeared from sight suddenly - e.g., bird, animal)

pìl
(a) (to become blind, black out)
(b) (to be finished, gone - as food or money)
[used with hand gesture - left sweeping in front of mouth]

pàlãkàtà
(of unexpected arrival)

pëna
(of running away, escaping)

pìl
(of pinning down, causing something to fall and, thus, be captured - as a vulture catching its prey or a wrestler pinning down his opponent)

pìrigi
(of falling heavily "thump!" - as big objects - noise made when falling down)

pìlîkî
(of tumbling, turning, or rolling over, as kids on hill rolling down or car over a cliff)

pòngh
(noise when striking a heavy object such as an animal horn, a drum of water half full or a church bell)

pôró
(of plunging into water - like a frog)

pôtôkkô
(of galloping)

pôtsåè
(of shooting or running out - like a bullet, jet plane or roadrunner)
po  (of knocking someone on the head with a big stone, huge stick, billy club) gesture [make a click by placing pressure on index finger's middle knuckle with other index finger]

pòrr (of liquid forcing its way or pouring out from a hole - such as a waterfall, dam breaking, or water from hose or tap)

pòcè (of zooming, disappearing fast - such as a falling star, train turning a corner)

pò (of hitting an animal on its stomach, as with hand or stone)

pòtù (of falling on your stomach after tripping)

phà (of glass breaking - of splitting wood easily, balloon breaking, tire or paper bag bursting, slap on face, or clapping hands)

phàmò (of snatching fast - as frog catching flies)

phàphàphàphà (of flying or flapping, as flag or cloth in wind)

phàtàe (of falling on your back; or throwing a frog, "bogobe," or snake on the ground or baby falling on its bottom - a dull thud)

phàragàtihà (of sudden and unexpected appearance)

phàtì ("whop!" - a dull thud such as made by throwing a frog on the ground - or a cow dropping its dung)

phàtlà (of scattering - such as of seeds, beans, people, clouds or ants)

phàtasì (of reflecting light - such as lightning, rhinestones, neon sign, stars, eyes)

phàtshà (of splashing - as when water dropping, water being thrown out, waves on shore, or a car passing through large puddle)
phèlèlè (of a sudden appearance - like ghost making himself visible)

phèsu (of tumbling into a hole or water - or of stepping into a soft spot and when you do so it depresses - like mud or snow)

phôu (of suddenly smelling bad - as produce going rotten or skunk emitting his odor)

rrùùùù (when a big fire burns - or birds are in rapid flight)

râgô (of starting up and running because scared)

rârê (when caught in something - or when something twines itself around you - as a creeping plant, snake, turnstile, wire on street, person in embrace, etc.)

ráthô (when a rope or string breaks, as a necklace, belt, shoe, sandal, string of tennis racquet, strap, thread, or button)

ré tô (of turning around fast)

ruthû (of falling like a child or a fool with your head back - of tumbling over)

rwârâзвâ (of eating hard candy or bones and breaking them with the teeth) "crunch!" "crunch!"

rwârvâ (of walking on crumbs of sugar)

sâl (of sudden scattering - such as grains of rice falling on floor, beads falling from a broken necklace)

ssé (noise made by fat when falling in the fire as meat is roasting - spattering fat, or water dropping in hot oil)

sé tô (of springing up, appearing suddenly - as a rash, plants sprouting, revealing secrets, development of snapshots, tear in clothing revealing skin beneath)
stéélé (when a structure leans or twists out of shape - as the Tower of Pisa)

stélé (crawl away suddenly - go away unnoticed quietly, or cut out)
hand gesture: [with right hand extended all fingers straight and pointed upwards - left hand quickly moves upward from wrist of right, encircling it.]

stélhé (to turn grey, dirty or yellow)

siks "he ran away" hand gesture: [clenched fingers, outstanding thumbs pointing upwards - right hand directly in front of left]

sítlhá (when something big falls, as a rhino, an elephant, or a boulder)

swké (leave without being noticed - [Cf. stélé])

swá swá (crunching or walking on sand - like an elephant walking on dried leaves or grass, or a girl's petticoat rustling under her dress when walking) "rustle!" "rustle!"

swátélhá swátélhá "rustle-rustle!" (of walking on dry leaves) [Cf. swá swá]

tálhá (turned green - as the forest in spring)

tépéé (of trickling - as water in creek, bicycles, crowd from a stadium before game is over, or tears)

tétetétété (of shivering as from cold; jello; or teeth chattering)

tidididí (of rumbling, roaring - as a mine falling in, thunder far off, sonic boom, earthquakes, dynamite or cannon from far off)

tíí (of sudden extinguishing - as TV set, fire, or lights)

tiké (of zooming - [same as pété])

timé (of sudden disappearance - such as cookies or money)
\textbf{trrr} \hspace{1cm} (of the earth trembling - as in an earthquake)

\textbf{t\text{\textbb{u}}b\text{\textbb{u}}} \hspace{1cm} (of plunging into deep water - as a frog, small child or stone)

\textbf{t\text{\textbb{u}}} \hspace{1cm} (of quietness all of a sudden)

\textbf{t\text{\textbb{u}}} \hspace{1cm} (turned white - suddenly - as someone’s hair does overnight after having received a great shock)

\textbf{t\text{\texttt{a}}} \hspace{1cm} (of whiteness) [same as t\text{\textbb{u}}]

\textbf{th\text{\textbb{e}}} \hspace{1cm} (of turning, changing directions suddenly - as the wind, or a boy riding a bike on a rocky path)

\textbf{th\text{\textbb{i}}} \hspace{1cm} (of becoming dense, opaque - such as clouds, fog, smog, dust, smoke - anything blocking vision)

\textbf{th\text{\textip\textbb{h}d}} \hspace{1cm} (of a thin object snapping or breaking, as cord, strap, or a wishbone)

\textbf{th\text{\textbb{d}b\text{\textbb{u}}} \hspace{1cm} (of large objects plunging into water - like boulder, person)

\textbf{th\text{\textsb{b}}}, th\text{\textsb{b}} \hspace{1cm} "drop!" "drop!"

\hspace{1cm} (of liquid falling in large drops - such as water from a tap)

\textbf{th\text{\textsb{s}u}} \hspace{1cm} (of sudden appearance)

\textbf{th\text{\textsb{s}u}} \hspace{1cm} (of jabbing or piercing with pins or needles)

\textbf{th\text{\texttt{u}}} \hspace{1cm} (a) (striking heavily or bashing into something - as knocking your head against a cabinet)

\hspace{1cm} (b) "bang" (of explosion - as a car backfiring or a gun going off)

\textbf{th\text{\textw{a}}k} \hspace{1cm} "thwack" (of crackling noise such as made by a whip or "blanket/towel snapping")

\textbf{th\text{\texttt{i}k\text{\texttt{i}k\text{\texttt{i}}}} \hspace{1cm} (of shivering, shaking such as from fear, bridge to a boat from the dock, a train moving, wings of a plane while in flight)
terr  
(of tearing - as paper or cloth)

tlbié  
(of jumping over a fence in order to escape)

tlhsh  
(of falling on your toes from a high place, such as a tree, a second story window)

tlhsh-tlhsh  
(of running lightly on tips of the toes so as not to be heard)

tsárà  
(of spraying - such as octopus its ink, or insecticide from an atomizer)

tšeë  
(of great heat, from the sun) [this ideophone comes from the word for the noise made by insects when its hot in summer]

tsiri  
(of tinkling - like glass wind chimes)

tsubù  
(grab fast - like a frog flies)

tsùrâ  
(of squatting on the ground)

tsùrù, tsùrù  
(noise made in bucket when you milk cows or goats)

tsurrrrr  
(when blood comes out like water from a tap)

tswëë  
(of popping up suddenly - like people and animals standing, toast from a toaster, or plants sprouting)

tshêkgê  
(of cutting, slicing flesh)

tshôô  
(turning black suddenly)
APPENDIX J - IDIOMS

The following is but a small sample list of common Setswana idioms to give you a feel for the culture.

**go baya faatshe** (lit. to put on the ground.)
to give up (in a discussion, argument):
"to throw in the sponge/towel"

**go baya pelo** (lit. to put down your heart)
to keep/hold still; to calm down:
"to cool it"
"to take it easy"

**go digêla dibete** (lit. to drop your liver)
to cool down (when angry)
"to not get your bowels in an uproar"

**go digama osa dithapêla** (lit. to milk before washing your hands)
to be sorry after doing something you wish you hadn't:
"to go into something with your eyes open"

**go ijesa ditoro** (lit. to feed yourself with dreams)
to daydream
to "build castles in the air"

**go itaya naga** (lit. to give yourself to the forest)
to run away:
to "cut out", to "beat it"

**go itaya kgomo lonaka** (lit. to hit cow on the horn)
to know the truth:
"to hit the nail on the head"

**go itaya masepa kapatla** (lit. to hit shit with a stick)
to be in a mess:
to be "fouled up."
to be "screwed up"

**go itshwara matlho** (lit. to touch yourself in eyes)
to wash your face.

**go ja dirêthê** (lit. to eat heels)
to backbite, gossip:
"to wag your tongue"
go ja tlhögö
(lit. to eat a head)
to think:
"to use your noodle/noggin".

go moja loleme
(lit. to eat his tongue)
to get/suck information from someone;
get someone to reveal a secret:
"pump someone",

go le botsa phiri
(lit. to ask wolf where the race is)
to run away.

go nna dinala
(lit. to be nails)
to steal; be a thief:
"to have sticky fingers"
"to pinch", "to lift".

go nna leleme
(lit. to tongues)
1) to be a liar;
to "be Janus/two faced",
"to speak with forked tongue".
2) to talk a lot, gossip;
"to have a tongue made of very loose leather",

go nna mosima wa phiri ka maragö
(lit. to sit on top of wolf's den)
to be in a strategic position:
"to sit on top of the world",
"to have it made".

go nna ka kwa mosing
(lit. to sit near smoke)
to cry in secret.

go oketsa maragö ka majë
(lit. to increase your bottom/behind with stones)
to pretend to be something you are not:
to "put on a good show",
to "put on the dog/ritz".

go rothisa mmutla madi
(lit. to bleed a hare)
to reveal a secret:
to "let the cat out of the bag",
to "spill the beans".

go rôba sogo
(lit. to break saw/mine term)
to rest, "saw a few ZZZ's",
to "take a nap".

go thanya lemapö lele tsebeng
(lit. to wake up when the wooden nail
is already in your ear)
to "be sorry is always late."
"to cry over spilled milk".

go tihanola dirëthë
(lit. to (see) the inside of the heels)
to run away, flee:
"to light out", "to take off".

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go tsêna ganong

(lit. to enter the mouth)
to interrupt:
"to butt in".

go tshwara phagê ka mangana

(lit. to catch a meercat by the cheeks)
to be in serious trouble:
"to catch a cobra/lion by its tail".

go tshwara tshwara

(lit. to catch-catch, grab-grab)
to be "fidgety" - "grabby".

go tshwara ka tlhôgô

(lit. to catch by the head)
to have the situation well in hand,
well under control:
"to have the bull by the horns".

goya magaleng gbedi

(lit. to go to hot coals twice)
to learn your lesson the
first time around:
"Once beaten, twice shy"
"A burnt child dreads the fire".
Interjections are words exclamatory in character used to express some emotion, convey assent or dissent, call attention, or give a command. As in English, and all other languages for that matter, emotional tone plays an important part in the use of interjections. The exact significance often depends on the attitude of the speaker as evident from his tone of voice. For example, take any one of the English equivalents listed here (like 'what a shame', 'no', 'yes', and 'mhm') and see how many different meanings you can evoke simply by changing your 'tone of voice'.

"are you serious"
"are you kidding!"
"you must be out of your mind!"
(It would be impolite for a child to say it to an elderly person.
E.G.: wife at 3 o'clock in the morning to husband: I want some pizza and ice cream! Husband: âà.)

âhêè!
"yes, that's right!"
(general agreement)
E.G., A: 1 + 1 = 2
1 x 2 = 2
B: âhêè.

âô
(a) "no kidding?"
"oh really?"
(cry made when surprised)

âô
(b) "that's too bad!"
"how sad!"
(when feeling pity for someone)

âô
(c) "O yeh!"
"sure!"
"so's your old man!"
(indicates scorn or contempt, disbelief)

âô
(d) "stop it"
"not again"
"stop heckling me"
(indicates annoyance)

bârólôh âba kae! ;
bakwena ba kae! etc)
"gracious me!"
(of amazement, derision, etc.; lit.
"Where are the Barolongs? etc.
"what are we B____ coming to?"
"What has become of us B____""
[Own tribe name, chief, "mophato" or your own ward name is used]
"really!"
(expresses mild surprise, amazement, wonder)

English "tsk tsk"
[Pronounced like (English "tsk tsk")]
as (a) "shame on you!" "too bad!"
"bad luck!" (deprecation, disapproval)
(b) "what a shame!" "oh, that's
too bad!" "what bad luck!" (regret, sympathy)
(whether (a) or (b) depends on "tone of voice")

"yes!" "okay!"
(common yes)
(you can't say it to an older person
without using ëmë - "ëë, ëmë" - "yes, ma'am" or
ërë "ëë, êrë" - "yes, sir.")

"really?" "Is that so?"
(expressing surprise at hearing
something that's news to you).
(also somewhat of a conversation
filler - in that the listener to a
long discourse will commonly punctuate
the speech with "she"s - much like we
do with "uhuh"s.)

"Never!" "Not a hope!" "Not a bit of
it!"
(used when swearing to the truth of a
statement.)

(imitation of noise you make when
snoring)

"how disgusting, indecent!"
(expressing surprise, distress)
(said of someone when he breaks
the social code)

"what?" "yeh?" "huh?"
(used in answering a call)
(If is impolite to use this in
answering anybody older than you.)

"hey, you!" "hey!" "hey there!"
(used to call someone relatively distant -
considered mildly rude for anyone
to use.)
hél

"Hey!"
(used to call to someone relatively nearby. Note that "nearby" covers a greater distance in Botswana than it does in America.
It can not be used by anyone to call someone older.)

hóó hóó

"stop! stop!" "wait for me!"
(used when you want people in a moving vehicle to stop it and wait for you to board)

ljá or já

"my! my!" "that's too bad."
(a) (expressing catastrophic surprise - such as at seeing a snake suddenly)
(b) (expresses embarrassment and commiseration at someone breaking the social code. Children should not say it to their elders)

(1)jóó

"ow!"
(cry of pain)

(1)jóó

"no!" "is that so!"
(cry of disbelief - not contemptuous)

ish

"ouch!"
(cry made when you hurt yourself)

kátré; kámmé!

"By my father!" "By my mother!"
"Honest to God." "Cross my heart!"
(Girls swear by their mother, boys their father. Used when swearing to the truth/value of a statement.)

ke gone

"all right, O.K." "So long! See you later."

kôkô

"knock! knock!" "May I come in?" "is anyone at home?" "Yoo hoo!"

lébdgólédgóléd!

"Never!" "Not a hope!"
(When swearing to the truth of a statement)

légókh!

"Never!" "Not a hope." "Not on your life!"
(When swearing to the truth/value of a statement.)

lólé

"here!" "give it to me!"

m-ôô

"no!"
(general disagreement with a statement - disbelief. Children should not use this form with their elders.)
<table>
<thead>
<tr>
<th>Word</th>
<th>Transcription</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>áhá or áhá</td>
<td>&quot;uhuh&quot; or &quot;hmhm&quot;</td>
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<tr>
<td>mbgaláhámákhákhá!</td>
<td>&quot;Don't tell me!&quot; &quot;no kidding!&quot;</td>
<td>&quot;Don't tell me!&quot; &quot;no kidding!&quot; (of amusement, derision)</td>
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<tr>
<td>ñmété rúrl</td>
<td>&quot;truly!&quot; &quot;Swear to God!&quot;</td>
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<tr>
<td>bthiá</td>
<td>(imitation of noise made when sneezing)</td>
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</tr>
<tr>
<td>rúrl</td>
<td>(a) &quot;truly!&quot; (b) &quot;truly?&quot;, &quot;really?&quot;</td>
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<td>&quot;pretty please with sugar on it!&quot;</td>
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<tr>
<th>Sound</th>
<th>Example</th>
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</table>
tshikh, tshikh
or tshi

whii, hii, bii

xx!

brr!" (expression of cold)

"ouch!" - like ish.
(where hurt - expresses pain)

"oh yeh!" - like so-(c)
(expressing ridicule, scorn)

"get lost" "stop it"
"I'm disgusted"
(expressing mainly annoyance, contempt, and disgust)

[The sound of x is like the one we make when telling a horse to start moving - a clicking sound]
(This should not be used with an elder person)

(a) "excuse me please"
(when wishing to pass by someone blocking your way.)
(b) "hold still" "stop" "whoa"
(stopping animals spanned to a cart)
(c) (telling a child to spit out something he has put in his mouth.)
NUMBER KEY TO KINSHIP CHART

NUMBER ON CHART  
0 = ego (male)

<table>
<thead>
<tr>
<th>SETSWANA TERM</th>
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<tr>
<td>ábúti, bó-</td>
</tr>
<tr>
<td>áusí, bó-</td>
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<tr>
<td>ákgónmé, bó-</td>
</tr>
<tr>
<td>ánâkè, bó-</td>
</tr>
<tr>
<td>kgáitsádiakè, bó-</td>
</tr>
<tr>
<td>mòtsádi, bà-</td>
</tr>
<tr>
<td>frè, bò-</td>
</tr>
<tr>
<td>ìmé, bò-</td>
</tr>
<tr>
<td>frè-mògòld, bò-</td>
</tr>
<tr>
<td>ìmé-mògòld, bò-</td>
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<td>rángwàné, bò-</td>
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26-31 (if older than ego--optional)

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26,27,28,31 (if younger than ego--optional)
12
13
14 (if younger than 6)
15 through 22
24, 25
39
28, 31, 26, 27
32, 33
29, 30 (formerly not called this but now so used)
38

[Whole extended family of ego (groom) so refer to anyone in 23, 28, 38's (bride's) family]
[Whole extended family (relatives) of 23, 28, 38 (bride) so refer to anyone in ego's (groom's) family.]

23
[O (if 23 were speaking)]
23 [if 23 were speaking O would be mogatsa]

40, 41, 42, 23
[5, 6 (if 23 were speaking--i.e. her parents-in-law)]
[23 would call 3, 4, and 28]
34-35-36-37-38-39--(optional)
34-35
36-37
34-35
39 (optional)
36-37
38 (optional)

wife of 12

45

46 (or any of the preceding generations of women) "my ancestress"

husband of 13

husband of 14 (if 14 is younger than 6)

wife of 11 (if 11 is younger than 5)

wife of 11 (if 11 is older than 5)

husband of 14 (if 14 is older than 6)

MISCELLANEOUS TERMS:

gófélà (góféjánè), bó-
khútsànà, di-
kgôngwànà, di-

léká
lèkgárebè
lérébànà

lèsélà
lèsélè
lètítalénya
máfálhà (mávéltánà)
mbográfànè, bó-
mônýádl
mônýádívà
mòrebà
mbsétsànà

(last born child)

person with one parent dead

infant--6 mo.-1 yr.,
(who can crawl, stand up)

teenager (boy)

teenager (girl)

illegitimate child (child born of a mother for whom bogadì has not been paid)

infant--before he has teeth

orphan--any age

step-child

twins

cowife

bride

barren woman

girl (female
(8-10 years (able to cook, sweep)
KINSHIP TERMINOLOGY

The chart above gives us the list of terms used when referring to or speaking about a certain relative. However, when addressing that particular relative another set of rules must be observed. Children call their relatives by the relationship term followed either by that person's own name if he or she is childless, or by "mother/father of (child's name)". Hence, an aunt, 'rakgadi', whose name is Jane and who is childless will be addressed as "rakgadi Jane", whereas an aunt who had a son John would be addressed 'rakgadi mmaJohn'. Children, or relatives younger than the speaker, are addressed by name.

Sometimes kinship terms can be used merely out of courtesy. For example, the term, 'rrµ' can be applied to any man of the speaker's father's age and/or to any man who belongs to the same age group ('mophato') as he does, even if the two are not genealogically related. The same holds for the terms 'abuti', 'rangwane', 'rrµ mogolo', 'mma', 'rakgadi', 'ausi', etc. (Compare this usage to our own use of 'aunt' and 'uncle' to associates of our parents to whom it would be considered impolite to call merely by first name.) Furthermore, 'ausi', and 'abuti', should be prefixed to the name of any friend who is slightly older than the speaker.
KEY TO KINSHIP CHART SYMBOLS

— married to

△ male

○ female

--------- sibling to

--------- descent from

▲ ego—or male speaker in this case

(e) elder than ego

(y) younger than ego

"optional" not the primary term used for a particular
relationship, but is used on occasion
KINSHIP CHART I
KINSHIP CHART II

630
### APPENDIX M - MUSICAL INSTRUMENTS

<table>
<thead>
<tr>
<th>Diletsö</th>
<th>Musical Instruments</th>
</tr>
</thead>
<tbody>
<tr>
<td>ditlhákà</td>
<td>flute (made of reeds)</td>
</tr>
<tr>
<td>khatá, dl-</td>
<td>guitar</td>
</tr>
<tr>
<td>lënákà, dl-</td>
<td>horn</td>
</tr>
<tr>
<td>mbrópá, mé-</td>
<td>drum</td>
</tr>
<tr>
<td>phélá, dl-</td>
<td>whistle</td>
</tr>
<tr>
<td>segábà, dl-</td>
<td>one-stringed fiddle</td>
</tr>
<tr>
<td>segáñkúlla, dl-</td>
<td>one-stringed fiddle (same as segaba)</td>
</tr>
<tr>
<td>sátiñkání, dl-</td>
<td>guitar</td>
</tr>
<tr>
<td>tériebétà, dl-</td>
<td>trumpet</td>
</tr>
<tr>
<td>Dījālé (or Dībālé / Dībyālé)</td>
<td>Plants</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Ṭetlhakolānà, mā-</td>
<td>a bush bearing black edible fruit</td>
</tr>
<tr>
<td>Ñpūhpitshēgā, bó-</td>
<td>Davidjewortel (Afrikaans)</td>
</tr>
<tr>
<td>mānà</td>
<td>&quot;baobab tree&quot;</td>
</tr>
<tr>
<td>Ñmûpûdû, mèbûpûdû</td>
<td>a species of wild plum, mimusops species.</td>
</tr>
<tr>
<td>Ñmûlû, mèbûlû</td>
<td>a fruit tree with brown fruit, wild medlar, Vangueria infausta.</td>
</tr>
<tr>
<td>mëdûbû, râ-</td>
<td>a (very tall) tree found along the river (a species of willow tree)</td>
</tr>
<tr>
<td>mëgâpû, mè-</td>
<td>a species of very hard thorn tree</td>
</tr>
<tr>
<td>mëgâû</td>
<td>A very poisonous bulb; a bush very poisonous to animals</td>
</tr>
<tr>
<td>mëgôdûlî, mè-</td>
<td>a bush with small leaves of a pungen smell and thorn-like sprays</td>
</tr>
<tr>
<td>mëgônûnà, mè-</td>
<td>a very tall tree with whitish bark and silvery leaves. It is used for beams and rafters for houses. (found in sandy places).</td>
</tr>
<tr>
<td>mëgôdôgôrvânû, mè-</td>
<td>&quot;wild orange&quot;</td>
</tr>
<tr>
<td>mëgôtîlû, mè-</td>
<td>a species of camel thorn bush</td>
</tr>
<tr>
<td>mëgwànû</td>
<td>bush bearing hard brown edible fruit</td>
</tr>
<tr>
<td>mëhâlîhâ, mè-</td>
<td>&quot;wild wool bush&quot;, or the &quot;vaal bush&quot;, Tarchonanthus camphoratus.</td>
</tr>
</tbody>
</table>
mbháwá, měháwá
(also āfáwá)
a species of wild fig

mbják̂á, mě-
a pod-bearing bush
which grows in sandy places

mbkálá, mě-
"red camel thorn", Acacia giraffae.

mbkālábātā, mě-
a species of "wait-a-bit" thorn tree

mbkáwá, mě-
a ground-creeping plant
having knob-like fruit.
a species of "wild cucumber." It contains much moisture.
(harmless only when baked).

mbkālkal, mě-
a bush used by magicians;
a species of "bramble".

mbkólně, mě-
"palm tree"

mbkgálb, mě-
"hook thorn or "wait-a-bit thorn" tree, Zizyphus mucronata

mbkgophè, mě-
aloe ("sisal")
baskets can be made from its fibers

mbkgóopháthá, mě-
a bush bearing edible fruit

mbkgótshè, mě-
an aloe used for binding 
(it has strong fibers)

mbkgwá, mě-
"iron wood thorn tree"

mbkgwélélkgwelè, mè-
a species of "mimosa"

mbkhúrā, mě-
the "castor oil plant"
a plant bearing thorny pods filled with little black seeds. The leaves are used for polishing floors.

mbálétswáltswáí, bò-
"sorrel, "suring leaf" used in salads

mbné̱tō, mè-
a species of "acacia tree" with red wood.

mbnógá, mè-
a species of shade tree

mbwënè, mè-
a tree with yellow berries like currants
mbhlosta, m-
a species of tree which grows in sandy places. Said to have medical qualities. Smoke from burning wood is believed to be good for headache, if inhaled.

mbémáne, m-
a shade tree, evergreen

mbhéane, m-
a shade tree like the "morula", Colophosperma mopane.

mbóná, m-
a species of tree, the wood of which is used for making spoons

mbrékhiri, m-
a tree whose wood is used for carving

mbrétivá, m-
a bush bearing edible brown berries very much sought after, Grewia flava

mbrólá, m-
"chinaberry tree" or "Syringa tree"

mbélána, m-
species of wild plum tree, Sclerocarya caffra

mbrúá, m-
a tree bearing orange fruit with a very hard rind

mbrútivá, m-
an acacia tree with very small leaves

msétlhá, m-
a species of evergreen tree; the "Karee boom" "the Port Jackson willow", Rhus lancea

msílabélé, m-
"mimosa", Acacia litakunensis

msú, m-
tree whose leaves are used for tea and for reducing fever

msukúbyávé, m-
a species of small mimosa

msúmbán, m-
tree with round leaves, and wood used for making furniture

msúmválgó, m-
a bush bearing yellow flowers. Common weed found in fields.

mthóthló, m-
a bush resembling the "karee boom", grows by the riverside.
"môteswerê, makh-

môlêpi, makh-

môlômô, makh-

môlhwarê, makh-

sêbhâatsânê, dik-
sêphâlânê, dik-
sêpôdisé

thôiê, dik-

thôntsâwnê, dik-

tshôtîlô, mêsôtîlô
(or diôtîlhô)

a species of evergreen tree with white bark, used for making "motshe" and other good wooden things. (has brown wood)

a tree with leaves, similar to the olive tree, fruit used to make a drink, roots to make coffee, Boscia albitrunca

a tree with very long thorns

"wild olive tree", Olea africana

plant with a fruit that has hair which leaves a rash

a plant with white small thorns

The "Khaki weed", Named after the police, in whose wake it has traveled all over the country.

large rigid spiny shrub w/yellow fruit; lemon-size and color

"Inky cap" a species of poisonous mushroom.

"Marshmallow tree" or "Dubblje doorn" (Afrikaans)
## APPENDIX O - SPECIAL OCCASIONS

<table>
<thead>
<tr>
<th>Tswana</th>
<th>Special Occasions</th>
</tr>
</thead>
<tbody>
<tr>
<td>bògwèrá</td>
<td>boys' initiation school</td>
</tr>
<tr>
<td>bòjálé</td>
<td>girls' initiation school</td>
</tr>
<tr>
<td>bòtsètsé, mà-</td>
<td>confinement</td>
</tr>
<tr>
<td>dikagáfelá</td>
<td>Thanksgiving</td>
</tr>
<tr>
<td>dikhotá</td>
<td>(celebrated in September)</td>
</tr>
<tr>
<td>kgogólamókó</td>
<td>celebration for the dead</td>
</tr>
<tr>
<td>kólóbètsé, dl-</td>
<td>rain after threshing of grain to remove husks</td>
</tr>
<tr>
<td>lènỳàló, mà-</td>
<td>baptism, (celebrated in October)</td>
</tr>
<tr>
<td>lètsèmá, mà-</td>
<td>wedding</td>
</tr>
<tr>
<td>lètsèmò, mà-</td>
<td>community help at farm</td>
</tr>
<tr>
<td>lètsètwëtëlá, mà-</td>
<td>hunt</td>
</tr>
<tr>
<td>mhätshë</td>
<td>help at the chief farm</td>
</tr>
<tr>
<td>lëtëmëlë, mà-</td>
<td>come out of confinement</td>
</tr>
<tr>
<td>mbògà, mà-</td>
<td>collecting of stray cattle</td>
</tr>
<tr>
<td>sëlëlëlë, dl-</td>
<td>killing of a cow after your parents' death to make them sleep happily</td>
</tr>
<tr>
<td>sëpháí (pula), dl-</td>
<td>communion, (celebrated in October)</td>
</tr>
<tr>
<td>tlhórë</td>
<td>ceremony to come out of mourning</td>
</tr>
</tbody>
</table>

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APPENDIX Q - TITLES

I Acquired:

President
Vice President
Minister of Development Planning
Minister of State
Minister of Education, Health and Labour
Minister of Agriculture
Minister of Commerce, Industry and Water
Minister of Home Affairs
Minister of Local Government and Lands
Minister of Works and Communications
Minister of Finance
Permanent Secretary
Mayor
District Commissioner
Attorney General
Treasurer
Spokesman

Tautona
Mothusi ya Tautona
Tona ya (tsa) Dikakanyetso tsa Ditswana
or Tona ya (tsa) Ditlhabologo
Tona ya (tsa) Mafatshe
Tona ya (tsa) Thutšo, Bongaka, le Badiri
Tona ya (tsa) Temé
Tona ya (tsa) Mmasé le Kgwbés
Papadi (or Ditiré) le (tsa) Metsi
Tona ya (tsa) Mepšé ya Legae
Tona ya (tsa) Dikgolo le Mafatshe
Tona ya (tsa) Ditiré le (tsa)
Tlhaeleetsanyé
Tona ya (tsa) Madi
Mokwaledi yo Mogolo
Ratorépë
Molaodi
Ramelaë yo Mogolo
Ramadi
Mmoleidi

II Hereditary:

King, Chief
Kgosì
Queen, Wife of Chief
Mohumagadi

Headman, Courtier
Kgosana

Prince, Son of the Chief
Morwa-kgosi

Princess, Daughter of the Chief
Morwadia-kgosi
Each clan regards a certain species of animal, plant, or other natural object as intimately bound up with it in some mystical way. What the relation is, how the idea originated, what its forms are and what the vagaries of the system through various stages of development may have been, must be reserved for discussion elsewhere. The element was religious and possibly at one time the members of each clan performed some ceremonial dance in its honor. The dance seems to have disappeared altogether; but, the unusual form of ascertaining a man's clan in the phrase "0 bina'ng?" contains the implication either of some lost custom or of some lost meaning of the verb bina, which now means "dance and sing". Again the members of a clan are forbidden to kill or eat of their totem, or use its skin, etc. The totem name serves as the laudatory name (sereto) of every person belonging to the clan which honours that totem. Totems are not necessarily constant. They may be changed—cf. Bagammangwato, whose tribal totem originally was the crocodile (kwena). Below is a list of some of the tribal totems of Botswana:

<table>
<thead>
<tr>
<th>Taibi</th>
<th>Tribal Totem</th>
</tr>
</thead>
<tbody>
<tr>
<td>tlou</td>
<td>&quot;elephant&quot;</td>
</tr>
<tr>
<td>kgâbâ</td>
<td>&quot;monkey&quot;</td>
</tr>
<tr>
<td>kwêna</td>
<td>&quot;crocodile&quot;</td>
</tr>
<tr>
<td>mbânxo</td>
<td>&quot;buffalo&quot;</td>
</tr>
<tr>
<td>kgbômi</td>
<td>&quot;cow&quot;</td>
</tr>
<tr>
<td>kwëna</td>
<td>&quot;crocodile&quot;</td>
</tr>
<tr>
<td>phâtô</td>
<td>&quot;duiker&quot;</td>
</tr>
<tr>
<td>thâhipi</td>
<td>&quot;iron&quot;</td>
</tr>
<tr>
<td>thôfô</td>
<td>&quot;koodoo&quot;</td>
</tr>
<tr>
<td>mbânxo:tlou</td>
<td>&quot;lion&quot;</td>
</tr>
<tr>
<td>mbânxo:tlou (or phôti)</td>
<td>&quot;duiker&quot;</td>
</tr>
<tr>
<td>thâkipô</td>
<td>&quot;ant eater&quot;</td>
</tr>
<tr>
<td>phôti (or kôlbôbô)</td>
<td>&quot;p-g&quot;</td>
</tr>
</tbody>
</table>
"Games" is sort of a miscellaneous, catch-all term used here to group a variety of phenomena under one heading. They are included in the book in hopes that the language coordinator will find time to include other-than-language materials in his class scheduling.

**GAMES**

1) **Morabaraba**
2) **Song-Dance-Game**
3) **Malepa**
4) **Riddles**
5) **Treasure Hunt**
GAME I

Rules to Morabaraba (or Mmele)

Only two (teams of) players can play. Each must have three or twelve (depending on the board to be used) markers distinguishable from his opponent's—they can be bottle caps, buttons, stones, paper clips, etc.

Rules:

Each player, in turn, places one of his markers on a dot, trying to place them in such a way that he has three in a straight line (either vertical, horizontal or diagonal). When he has done this, he may capture any one of his opponent's markers, provided it is also not one of three in a straight line.

When all of the markers have been placed on the board, play continues by moving one of your own markers one space in any direction. If the player should make three in a straight line by so doing, he may capture another of his opponent's markers. If, by so moving, he should make two combinations of three in a row, he may capture two of his opponent's markers. Should, however, all of his opponent's markers be members of a threesome they are all safe from capture, and the player making the threesome forgoes his chance to capture any markers.

The player has won who has captured all his opponents markers first.
GAME II

This game is played by young people after dinner. They stand in a circle and dance while reciting the words:

Kgora e ntsenye. Dimpa di kana.

Ke kgbola, ke kgbola, ke kgbola (any food).

I'm satisfied. I've eaten my fill.

I'm belching, I'm belching, I'm belching ( ).

In the blank space you are required to use your prowess in filling in a different food each time.
"Cat's cradles" is a game which is generally played by boys or girls although adults may often join in. They play it with strings—traditionally made from the innermost bark of *Acacia karroo* or *Acacia karoo*—though nowadays with commercial twine, etc. With these strings they make representations of many objects, such as gates, beds, oxen inspanned, huts, etc. They make them by twisting the string around their fingers and sometimes also employ their toes and teeth. They often play it when they have nothing to do—especially in the evenings at the cattlepost, at the lands, or at home.

The following are some diagrams of "cat's cradles" which are made.
V. Mekgoro - A Hut

VI. Diphae di Panne - Inspanned Oxen or Bolas - Bed

VII. Kgogo - Hen

VIII. Kgogo - Hen

IX. Lelba - Devr

X. Mamasilo (A Noka) - Crane

XI. Egaka - Guinea Fowl
I. Setswale - The Gate

II. Setswale - Another Gate

III. Setswale - Still Another Gate

V. Menwana ya Kgogo - Hen's Toes
RIDDLES

The riddle as a form of entertainment is found widely distributed amongst the South African Bantu. Unlike the proverb, which states a fact or expresses a thought in vivid metaphor, the riddle describes a person or thing in a more obscure metaphor, calculated to exercise the intellectual skill of those who attempt to solve it. The framing and guessing of riddles are in fact used by various peoples not only as a form of amusement, but as a means of education and even as a serious test of intellectual ability. But the riddle is primarily a form of social pastime, with a dominant competitive element to add zest to the proceedings. It is indulged in mainly by children, when they are gathered at night around the fire in the lapa (household enclosure) or out at the cattle-post, and it is to them just as much a game as any of their other play activities.

The right is the appropriate time for riddles and folk-tales. When two children or teams of children, play at riddles, the one begins by interrogating the other. As long as the latter is unable to answer correctly, the former has to continue giving one riddle after the other, until the last the latter is able to give a correct solution. Thereupon the latter assumes the role of questioner, and continues in the same way until his opponent is able to answer.

The Tswana riddle is framed in the formula: Mpolëlële dilô, o mpolëlële go re......(riddle) ke eng?, ["Tell me something, tell me what is ...........?"]. The answer follows simply: Ke....... ["It is............"]. In practice the formula is often wholly omitted once it has been used with the opening riddle, and the bare question is given or else the word mpolëlële ["tell me"] is placed before each of the remaining riddles.

Below are but a few of the riddles known to the author.

**Setswana**

1. Mekopa e me ntsho e bapololane.
2. Ka lapa, a sala.
3. Lekau le le tlhanolanga mebala lobakanyana.
4. Basimane ba ba tlhole bona leleke.

**Riddles**

1. Two black mambas that are running parallel.
2. I got tired, he did not.
3. A gentleman that changes color for a short while.
4. Boys that chase each other all the time.
5. Ntlo e tsheu e e se nang mojako.
7. Dimonyane tsela masela kgakala.
8. Sa re nyedi, sa re tsê.
9. Ka re koo ka a gadima, ka se ka ka di bona.
10. Phutshe le le fa gare ga tshimo.
11. Oa se rata mne o se tsenya dingalo.
12. Mosimanyana wa gaetsho yo o tsholetsang thaba a le esi.
13. Ka itay Mpati, Mpati a gana gotswa lobadi.
14. Monna yo o tsomang a kaname.
15. Ka apola, ka ba ka apola, ka ja monate ka kwa teng.
16. Mantswe ma utlwa phelonong, ma tloka go bomwa ka matlhô.
17. Motshedî o belê: moswi, moswi o belege motshedî.
18. Kgomo yo gaetsho ya vêla bodibengi ka sala ke e tshwere ka mogatla.
19. Kgomo e khlibidu ya tihaba e ntsho; entsho ya tihaba e tshweu; e tshweu ya tlola lerakô.
20. Ngwana om pa tshweu; mmaagwê o mpa tshweu.
22. Kgomo e tshêtihané e tihokile dithoba e theotsê rerâfe.

5. A white house without a door.
6. Here he is-I've not been able to stop him from following me.
7. Birds that hunt far away.
8. It goes on and goes off.
9. I tried to look but they were not there.
10. A pumpkin which is in the middle of sand.
11. You like it but you bruise it.
12. My boy who carries a whole mountain alone.
13. I thrashed Mpati, but there were no marks or bruises.
14. A man who hunts while lying on his back.
15. I undressed, and undressed it to eat the nice thing inside.
16. Words that are heard in the air but cannot be seen.
17. The living carries the dead and the dead carries the living.
18. My cow fell into deep water; and, I remained holding it by its tail.
19. A redish cow pierced a black one; a black one pierced a white one; and, the white one jumped over the rock fence.
20. A child has a white stomach, the mother too.
21. (Me), Black sheep, I'm blind. Workers with eyes, lead me!
22. A white cow with no teats has diverted the tribes (attention).
23. Mokolwanyane o rwele kēpesē.
24. Marukuru ma ōmēla dikala.
25. Monna wa ka mosō a le fa, mo omo wa gagwē ke lesapō, ditedu ke nama.
26. Tsela tsheu e e se nang motlhala ya metlhla le dipaka.
27. Phuti e e lerobalō longwe.
28. Pōō di dumā kwa sopeng la Bakgatla.
29. Monna yo o tihōlang a rwele morwalō.
31. Seāla se se fa gare ga tshimo, se se kokoanetsweng ke dinônyane.

23. A boy wearing a cap.
24. A tree that always has dry branches.
25. The man who was here this morning has a bone mouth, and his beard is flesh.
26. A white road that never has any footprints on it.
27. A duiker with only one sleeping place.
28. Bulls are bellowing in the Bakgatla's quins.
29. A man who is always carrying a bundle/load.
30. I carved a spoon which was first used by a traveler.
31. A tree in the middle of a field with many birds on top.
<table>
<thead>
<tr>
<th>Setswana</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. seporo</td>
<td>1. railroad tracks</td>
</tr>
<tr>
<td>2. tsela</td>
<td>2. road</td>
</tr>
<tr>
<td>3. lebodu</td>
<td>3. chameleon</td>
</tr>
<tr>
<td>4. maoto a koloi</td>
<td>4. wagon wheels</td>
</tr>
<tr>
<td>5. lee</td>
<td>5. an egg</td>
</tr>
<tr>
<td>6. moriti wa motho</td>
<td>6. a person's shadow</td>
</tr>
<tr>
<td>7. matlhô</td>
<td>7. eyes</td>
</tr>
<tr>
<td>8. logadima</td>
<td>8. lightning</td>
</tr>
<tr>
<td>9. ditsëbê</td>
<td>9. ears (you can't see them even if you turn around)</td>
</tr>
<tr>
<td>10. ngwedî</td>
<td>10. moon</td>
</tr>
<tr>
<td>11. borîchô o bo duba</td>
<td>11. kneading bread dough</td>
</tr>
<tr>
<td>12. domokaraga</td>
<td>12. a jack</td>
</tr>
<tr>
<td>13. metsî</td>
<td>13. water (never shows a sign of being beaten)</td>
</tr>
<tr>
<td>14. selaga</td>
<td>14. a trap (as it will always lie on its back but still gets what it wants)</td>
</tr>
<tr>
<td>15. mmidi</td>
<td>15. corn</td>
</tr>
<tr>
<td>16. mogala</td>
<td>16. phone</td>
</tr>
<tr>
<td>17. pitse, motho, sale</td>
<td>17. horse, saddle and rider</td>
</tr>
<tr>
<td>18. segô</td>
<td>18. calabash (used for drawing water)</td>
</tr>
<tr>
<td>19. molelô, pitsa, masî</td>
<td>19. fire, pot, and milk</td>
</tr>
<tr>
<td>20. tshilô ya mabelê</td>
<td>20. grinding stones</td>
</tr>
<tr>
<td>21. koloi</td>
<td>21. wagon</td>
</tr>
<tr>
<td>22. bojalwa</td>
<td>22. beer</td>
</tr>
<tr>
<td></td>
<td></td>
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<td>---</td>
<td>---</td>
</tr>
<tr>
<td>23.</td>
<td>kara</td>
</tr>
<tr>
<td>24.</td>
<td>dinaka tsa kgomo</td>
</tr>
<tr>
<td>25.</td>
<td>koko</td>
</tr>
<tr>
<td>26.</td>
<td>tseia ya letsatsi</td>
</tr>
<tr>
<td>27.</td>
<td>molelô mo leisong</td>
</tr>
<tr>
<td>28.</td>
<td>toorso</td>
</tr>
<tr>
<td>29.</td>
<td>pinagare</td>
</tr>
<tr>
<td>30.</td>
<td>ngwana wa motho</td>
</tr>
<tr>
<td>31.</td>
<td>ngwedi</td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>23.</td>
<td>car</td>
</tr>
<tr>
<td>24.</td>
<td>ox horns</td>
</tr>
<tr>
<td>25.</td>
<td>rooster, cock</td>
</tr>
<tr>
<td>26.</td>
<td>sun's path</td>
</tr>
<tr>
<td>27.</td>
<td>fire in the fireplace</td>
</tr>
<tr>
<td>28.</td>
<td>stone used for sharpening</td>
</tr>
<tr>
<td>29.</td>
<td>pillar</td>
</tr>
<tr>
<td>30.</td>
<td>daughters (as they are always married far from home)</td>
</tr>
<tr>
<td>31.</td>
<td>moon and stars around</td>
</tr>
</tbody>
</table>
TREASURE HUNT

Place clues in Setswana in various places at the training site and have the students search out a ‘treasure’. Below are a few suggestions as to how to write up your clues:

Lo tlaa bona
lokwalo lwa lona
kwa lebaleng
gae le mosemë mo paleng.

Kwa tshimong
E e fa sekolong
Lo tlaa bona
lekwalo la lona
teng mo le goreng.

Tsamailang kwa ofising
Gae le fa dikareng
Mo basking
Fa selhareng
Lo tlaa bona
Lekwalo la lona.

Fa lo tšëna kwa dirông
Lo batlê mo ditilong
Tse di mo khoneng
Lo tlaa bona molaetsa teng

Fa lo tšëna mo tšelaseng
Lo batlê fa tafoleng
Go na le molaetsa teng.
Sung by young people, this song is accompanied by a clapping sequence which becomes faster and faster each time the song is repeated.

Words: A frog is crying in my heart,

A frog is crying in my heart,

Oh yeh, it's crying in (my) heart

Oh yeh, it's crying in my heart.
Game Song

This is a song sung by women and children telling of the different stages in the raising of sorghum—from ploughing to eating. Each stage is acted out as it is sung about. It can be sung anytime, but most likely is sung by old women when drinking beer.

Ra lema mabêlê (5x)
Ra tlahagola mabêlê (5x)
Ra leta mabêlê (5x)
Ra kotula mabêlê (5x)
Ra olosa mabêlê (5x)
Ra sila mabêlê (5x)
Ra apays mabêlê (5x)
Ra kgora mabêlê (5x)

Words: We plough sorghum, we plough sorghum, we plough sorghum, we plough sorghum, we plough sorghum, we plough sorghum.
We weed sorghum, etc.
We scare birds away from sorghum, etc.
We harvest sorghum, etc.
We winnow sorghum, etc.
We grind sorghum, etc.
We cook sorghum, etc.
We eat our fill of sorghum, etc.
Bojile Song

Women, while thrashing sorghum, sing this song. Here the sorghum is symbolized by the 'tsie' locust, which is considered a delicacy. They thrash in a circle so as to keep the grain from spreading, just as is done while catching the locust.

Potang ka koo re golê tsie,
Re gola molome.
Potang ka koo re golê tsie,
Re gola molome.
A hee re golê tsie,
A hee re golê tsie molome.

Words:
Words: Get to the other side (and surround them) so we can gather the locust;
We can gather the locust.
Get to the other side so we can gather the locust;
We can gather the locust.
A hee we can gather the locust,
A hee we can gather the tsie locust.
Skipping Song

This song is sung while skipping rope on a moonlit night. The rope turners turn to the rhythm of the song—which is "slow, slow, slow, slow, quick" for the first two lines of the song.

Nna le rammata
Nna le rammata-mmata.
Re kgômwa ke mogopo
Re kgômwa ke mogopo o tletse
Holedi ho tshipi
Holedi ho tshipi-shipi
Re kgômwa ke mogopo
Re kgômwa ke mogopo o tletse

Words: Me and my comrade
Me and my comrade-rade.
We have eaten our fill from the wooden dish
We have eaten our fill from the full wooden dish.
Holedi ho tshipi
Holedi ho tshipi-shipi*.
We have eaten our fill from the wooden dish
We have eaten our fill from the full wooden dish.

*These two lines are just nonsense syllables to make the song nice. In a Sotho version they may mean something.
Although the story behind this song is obscure, it is a pleasant 3-part round to sing.

Mo nageng re a kgetla teng  
Moshabele ditlhareng mo nage

Words:  In the bush we will gather there  
Moshabele (fruit) from the trees in the bush.
Happy Song

This song can be sung any time you feel like singing.

Heela mosadi ke timeletswe ke tsela e yang kwa Botswana.
Heela wena tshwara sekêpe se se yang gae Botswana
Heela ngwaneso, ke timeletswe ke tsela
Heela ngwaneso, ke timeletswe ke tsela
Heela ngwaneso, ke timeletswe ke tsela e yang kwa Botswana

Words: Voice 1: Hey, woman, I have lost my way, the way to Botswana.
Voice 2: Hey, you, catch that ship, it's going home to Botswana.
Voice 1: Hey, sister, I've lost my way,
Hey, sister, I've lost my way,
Hey, sister, I've lost my way, the way to Botswana.
Old Men's Song

This is sung while men are sitting and softening leather.

Ka ofêla re shabana sa kgomo mmua
Ka ofêla re shabana sa kgomo mmua
A go o bone fa re sugasa ça kobô
A ga o bone fa re sugasuga kobô
Kgomo-mmua re sugasuga ko'ô

Words: We are a nation of cattle, moo
We are a nation of cattle, moo
Can't you see that by how we soften hides?
Can't you see that by how we soften hides?
Cattle moo. We're softening hides.
Hunting Song

Men on their way back from a hunt sing this song which relates of a lion, having been killed and brought back to the village, its head unskinned. They have left it that way overnight for the women to see and the following day talk of skinning it. (Men usually leave the skin of the head on until the women of the village have seen it though they skin the rest of the animal immediately--when it is 'wet'--otherwise it would be very difficult to skin--when it becomes dry and hard.

Bapol'lang tlhôgô ya tau
Sebata se se letse se le metsi wea,

(Chorus: sebata se se letse se le metsi wea.)

Words: Skin the lion-head, men.

This beast was wet yesterday.
Work Song

This song is sung by women while they work in the fields, weeding the grain or vegetable gardens.

Mmamati mpɛlɛlɛ ngwana yo o
ke a lema

Ke lema ke le nosi

Wa mpõnr ke a lema

Ke lema ke le nosi

Words: Mmamati, take this child on your back
because I am hoeing,
I am hoeing all by myself.
You see that I am hoeing,
I'm hoeing all by myself.

Mmamati is the name of a kind of locust which carries its young on its back.
Drinking Song

When sitting around drinking home-brew (bojalwa), this song is often sung. I have given two versions.

Ntsha nkgo re kgaritlhê le banna bagolo,
Ntsha nkgo re kgaritlhê le banna bagolo.
Kwa Mochudi go thhabilwe kolobe,
Oki, oki, kolobe, oki, oki, kolobe.
Ntsha nkgo re kgaritlhê le banna bagolo.
Ntsha nkgo re kgaritlhê le banna bagolo.
Kwa Moseja jo epilwe sediba,
Thobu, thobu, sediba, thobu, thobu, sediba.

Words:

Bring the 'keg' so that we can finish it with these old men.
Bring the 'keg' so that we can finish it with these old men.
At Mochudi they have killed a pig,**
Sooki, sooki, pig, sooki, sooki, pig.
Bring the 'keg' so that we can finish it with these old men.
Bring the 'keg' so that we can finish it with these old men.
Overseas (in London) they have dug a well,**
plop, plop, well, plop, well.

* 'keg' is used here to translate 'beer container' which in Botswana is a clay pot.

**These lines tell of actions that each place is famous for. The British dug many wells when they came to Botswana and, therefore, the Botswana believe that is what they do at home.
Drinking Song - 2

Ntsha, ntsha makgaritlha.
ie a nêèlê Mantsha Kgosi.
Ntsha, ntsha makgaritlha,
ie a nêelê Mantsha Kgosi.
Kwa Moseja go tlhabilwe kolobê,
kolobê, oki, kolobê.
Kwa Moseja go tlhabilwe kolobê,
kolobê, oki, kolobê.

Words: Bring out, bring out the kegs,
and give them to the "Mantsha Kgosi"*
Overseas a pig has been slaughtered,
Sooki, pig, sooki.

(Repeat lines above)
Overseas a pig has been slaughtered,
Sooki, pig, sooki.

Overseas a pig has been slaughtered,
Sooki, pig, sooki.

* "Mantsha Kgosi" is the name of a mophato "age group, regiment (Br.)"
Wedding Song

This is sung by boys and girls at a wedding; or it can be sung when in the mood for a song.

A pula e nê, a pula e nê, a pula e nê
a pula e nê, a pula go nê ya sephai

Nmono wame, nmono wame, mono wame.
nnono wame, nmono wame ke (Matlhodi).
ke mo ratile, ke mo ratile, ke mo ratile
ke mo ratile, ke mo ratile a le nosi.
Borakanêgo, borakanêgo, borakenêgo
borakanêgo, borakanêgo ke kekeke.

Words: Let the rain fall, let the rain fall, let the rain fall,
let the rain fall, let the first rain fall.
My sweetheart, my sweetheart, my sweetheart,
my sweetheart, my sweetheart is (Matlhodi).
I have loved her, I have loved her, I have loved her,
I have loved her, I alone have loved her.
The meeting place, the meeting place, the meeting place,
the meeting place, the meeting place is the church.
Just-a-Song

This can be sung whenever in the mood to sing—especially under the influence of bojalwa.

Maangwane mpulêlê ke nêlwa ke pula.
Lefa di le pêdi lefa di le tharo di ka nyala mosadi.

Words: Auntie, open the door, I'm getting wet from the rain.
If I had two or three cows I could get married.
Welcome Song

A group of young people when visiting a group elsewhere, sing this song borrowed from SeSotho.

Dumêlang bana beso, re go le bôna,
ke thabô menyakalê, ke lôna la thabong.
Ke lôna le, heela, ke lôna le, heela
Ke lôna le, heela, ke lôna la thabong.

Words: Hello, friends, we have come to see you,
It's a pleasure, a joy, it's a great day.
Ke lôna le, hey, ke lôna le hey.
Ke lôna le, hey, ke lôna le hey.*

*The meaning of the last two lines is obscure.
Story Song

This story song, like all others, can be sung whenever you feel like singing—but also accompanies the story it originated from. Unfortunately, its origin is obscured to the present cataloguer.

Leebe la tsosa mmutla
mmutla wa tsosa phokoje
phokoje a tsosa tshwene
tshwene are 'ha ha ha'
a tsosa nare
nare yonê ya bolaya motto
nare ya bolaya yoo yoo (4x)
nare, nare yonê ya bolaya motto.

Words: A dove woke up a hare,
The hare woke up a jackal
The jackal woke up a baboon,
The baboon said 'ha, ha, ha',
And woke up a buffalo,
The buffalo killed a person,
The buffalo killed, help, help!
The buffalo killed, help, help!
The buffalo killed, help, help!
The buffalo killed, help, help!
The buffalo killed, help, help!
The buffalo killed, the buffalo killed a person.
Story Song

It is sometimes true, that after telling a traditional Setswana story, the story-teller follows it with a song. This is one such song about a girl who has been turned away from her parents and husband's homes--evidently because she has had some terrible illness which has made her smell--and asks her aunt to take her in.

Mma mpuele moo ke a nkga,
Mma mpuele moo ke a nkga.
Ne ke le lelanka ke le letsatsi,
Maslo ke a nkga.
Ne ke le lelanka ke le letsatsi,
Mma ke a nkga.

Nga na tsa meela koo o a nkga,
Nga na tsa meela koo o a nkga.
O na le lelanka o le letsatsi,
Maslo o a nkga.
O na le lelanka o le letsatsi,
Maslo o a nkga.

Words: Auntie, open the door for me, I stink.
Auntie, open the door for me, I stink.
I used to be like the sun,
But now I stink.
Child, go away from here, you stink.
Child, go away from here, you stink.
You used to be like the sun,
But now you stink.
You used to be like the sun,
But now you stink.
Evening Song

On a moonlit night when boys and girls play outside, they may sing this song.

Basimane le rata pulē... .
Basimane le rata pulēsē ya bosigo.
Nna, ntatē, ga rate dilô tseo.
Nna, ntatē ga rate dilô tseo tsa bosigo.
Nyaya, nyaya, ke a gana.
Nyaya, nyaya, ke a gana pulēsē.

Words: Boys, you like to be walked halfway home.
Boys, you like to be walked halfway home.
I, father, don't like such things.
I, father, don't like such things.
No, no, I refuse to do it.
No, no, I refuse to walk you halfway home.
Marching Song

Any group--Girl Scouts, school children, a 'mophato', etc.--can sing this song while marching.

**Dumelang NaAfrika.**
Re tsile go le dumedis.  
A ke lo re amogeleng.  
Re bana ba lona ruri.

**Chorus 1:** Dumelang, dumelang,...
**Chorus 2:** Dumelang, dumelang, re a le dumedis.  
A ke lo re amogeleng,  
Re bana ba lona ruri.

**Words:** Hello, Africans.
We have come to greet you.  
Please receive us.
We are truly your children.

**Chorus 1:** Hello, hello, hello.....
**Chorus 2:** Hello, hello, we greet you.  
Please receive us.  
We are truly your children.
As is the case with most other Setswana songs, several versions of Tsanapanoo exist. This one was collected from a girl in Ramoutsa Village. But all versions tell of the daughter of a chief who’s been brutally killed and eaten by some ‘friends’ who had taken her on a walk in the forest. When they return to the village they put the blame on the girl’s dog, who, in turn, reports:

Tsanapanoo, Tsanapanoo.
Ba mmolaile, Tsanapanoo
Ba mpha lesapé, Tsanapanoo

Nna ntša, ka gana, Tsanapanoo
Ka re ga ke je motho, Tsanapanoo
E le mongame, Tsanapanoo
Mongame se thëbë, Tsanapanoo
Thëbë sa kgosi, Tsanapanoo

Words: Tsanapanoo, Tsanapanoo
They have killed her, Tsanapanoo
They gave me a bone, Tsanapanoo
I, a dog, refused it, Tsanapanoo
Because I won’t eat a person, Tsanapanoo
Who is my master, Tsanapanoo
My master is my shield, Tsanapanoo
The shield of the chief, Tsanapanoo.
This lullaby tells of a sister rocking her younger brother or sister to sleep, saying that her mother won't pay for a babysitter for him. A babysitter is easy enough to get—all the mother has to do is to cook a pot of beans or a piece of beef and any older child in the neighborhood would gladly sit with the baby for a sizeable share of the meal. But, evidently the mother is too stingy or poor to do so.

Kunkurulele, kgaotsa nnaka,
O bèlègwa ke mang, kgaotsa nnaka,
Ebu mmago a timana, kgaotsa nnaka,
A tima babelegi, kgaotsa nnaka,
Babelegi be rēkwa, kgaotsa nnaka,
Sa rēkwa ka kgôbê, kgaotsa nnaka,
Kgôbê ya letlhodi, kgaotsa nnaka.

Words: Lullaby, stop crying my baby brother,*
Who will look after you, stop crying my baby brother,
Because your mother is stingy, stop crying my baby brother,
She won't pay for babysitters, stop crying my baby brother,
Babysitters are bought, stop crying my baby brother,
They are bought with beans, stop crying my baby brother,
With moong beans, stop crying my baby brother.

* Nnaka can be either your younger sister or brother.
Old National Anthem

This song was sung throughout British Southern Africa as a national anthem, but since independence, has been replaced by another.

Kgosi tšegofatsa Afrika,
A le tšolediwê naka lwaago,
Utlwa merapêlô ya rona,
Kgosì, tšegofatsa.

Chorus: O tlê moya, o tlê moya, o tlê.
O tlê moya, o tlê moya, o tlê.
O tlê moya, o tlê moya, o boitshêpê,
Kgosì tšegofatsa rona, bana ba gago.

Words: God Bless Africa,
Let Your horn be raised,
Hear our prayers,
God Bless us.

Chorus: Let Your spirit come, let Your spirit come, let it come,
Let Your spirit come, let Your spirit come, let it come.
Let Your spirit come, let Your holy spirit come,
God Bless us, Your children.
A woman tending her fields is chasing doves away and telling them of her sad life. She has been thrown out of her husband’s home.

Words: Dove go 'way, Dove go 'way

I was not born like a mosele*, dove go 'way, dove go 'way

I was born (fat and healthy) like a perfect turnip, dove go 'way, dove go 'way,

Even my face he doesn't look at, dove go 'way, dove go 'way,

A person who doesn't recognize his own wife, dove go 'way, dove go 'way,

My husband is not human, dove go 'way, dove go 'way,

Oh you stingy fellow, please give me back my belongings, dove go 'way, dove go 'way,

go 'way, go 'way, go 'way, go 'way.

*A mosele is a very thin bird, and, hence, a pejorative term.
Blessed be this noble land,
Gift to us from God's strong hand,
Heritage our fathers left to us,
May it always be at peace.

Chorus:
Awake, awake, O men, awake!
And women close beside them stand,
Together we'll work and serve,
This land, this happy land!

Words of beauty and of fame,
The name Botswana to us came,
Through our unity and harmony,
We'll remain at peace as one.
Setswana is rich in proverbs. No conversation takes place without one or more being brought into it. In fact, on very formal occasions such as at the 'kgotla', at weddings or funerals, you will find the frequency of proverbs greatly increased. One way in which a native scholar attains his status is by his ability to introduce appropriate proverbs into a conversation at a strategic point.

We give here but a few of the most common ones. Several seem to be almost a literal translation of European proverbs: *Ba ṭebile na ṭebile*, "They are burying the hatchet". Whereas, there are many that are amazingly similar, the only difference being in the context of the two cultures: *A ngwedi o a tla athsexe letsatsi, a re 'O mosweu'?*, "Does the moon laugh at the sun saying 'You are white'?" instead of the pot calling the kettle black.

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<tr>
<th>No.</th>
<th>Setswana Proverb</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>1.</td>
<td>Go araramela letsatsi le tlahabile.</td>
<td>&quot;to make hay while the sun shines.&quot;</td>
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<tr>
<td>2.</td>
<td>Bofereferere ga se papadi.</td>
<td>&quot;chicanery is not business&quot;</td>
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<td>3.</td>
<td>Dikeledi tsa mathe.</td>
<td>&quot;tears of spittle&quot;</td>
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<tr>
<td>4.</td>
<td>Dipitse tse di tiludi di bômwa ka mmala.</td>
<td>&quot;a leopard can not change his spots&quot;</td>
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<tr>
<td>5.</td>
<td>Di séla mmapa ga di ratane.</td>
<td>&quot;They who gather (wild berries) side by side do not love each other&quot;</td>
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<tr>
<td>6.</td>
<td>Di tsa bana ba mpa ga di tsemwe.</td>
<td>&quot;Affairs of the family are not to be entered into (by strangers)&quot;</td>
</tr>
<tr>
<td>7.</td>
<td>E a re motho a re di a sisa, a bo a bonye ka tsa ga gabô.</td>
<td>&quot;All his geese are swans.&quot;</td>
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</tbody>
</table>
| 8. | E e maši ga e itsale. | "A good milk-cow does not always bear itself (i.e. bear a calf that grows up to be a good milk yielder)"
"Good parents don't mean a good offspring"; "A black hen can lay a white egg."

| 9. | Fifing go tshwaragamēlwa dikobô. | "Politics (or adversity) makes strange bedfellows." |
10. Ga se goo lobelô, ke goo marapô a thata. (lit. What matters is not the race, but strong bones.)
"The race is not to the swift, nor the battle to the strong."

11. Go fa ke go ipêêla. (lit. To give away is to put away for yourself.)
"One good turn deserves another."

12. Go lala ka lobadi. (lit. To sleep over a wound.)
"Forgive and forget"; Before deciding go and sleep over it.

13. Go lepa go a dia. (lit. long observation wastes time)
"Procrastination is the thief of time"; "He who hesitates is lost".

14. Goo rra-motho go thêbê phatshwa. (lit. A man's home is a white and black (good omen) shield.)
"A man's home is his castle."

15. Go swa motho, go sale motho. (lit. when a man dies, the man('s soul) remains.)
"The body dies, the deeds remain."

16. Khudu ya mariga e itsewe ke mmei. (lit. Where the winter tortoise is, is known only to him who placed it there.)
"A secret between more than two is no secret."

17. Lefufa le apeetswe le letlapa, letlapa la butswa ga sala lefufa. (lit. Jealousy was boiled in the same pot as a stone, the stone got soft, but jealousy remained).
"One wife is too much for most husbands to bear, but two at a time, there's no mortal can bear"; "Frenzy, heresy, and jealousy can never be cured."

18. Lefoko ja maabanyane ga le tlhabe kgomo. (lit. The evening word does not kill a cow.)
"If wishes were horses beggers would ride"; "Wishes never can fill a sack."

19. Leswêtsana ga le ke le lela fêla, le abo le utlwile a magolo. (lit. The young bird doesn't crow until it hears the old ones).
"What children hear at home doth soon fly abroad"; "A chip off the old block"; "Like father, like son."

20. Maanô ga a site, go sita loso. (lit. There is a plan for everything but death.)
"Death keeps no calendar."
21. Mafoko ga a lale nagengo. (lit. News doesn't spend the night in the forest).
"Bad news travels fast"; "Ill weeds grow fast".

22. Mao lo lo ntlha-pedi lo thaba kobo le moroki. (lit. The double-pointed awl pricks both the material and the sewer.)
"The same knife cuts both bread and the finger."

23. Mmangwana ke yo o tshwarang thipa ka bogale. (lit. It's the mother who catches the blade of the knife.)
"One mother is more vulnerable than a thousand fathers."

24. Moipolai ga a lelelwe. (lit. It is of no use to weep for a suicide.)
"He that cuts himself willfully deserves no salve."

25. Motse o lapeng. (lit. The real home is in the courtyard (woman's quarters))
"The hand that rocks the cradle rules the world."

26. Ngwana yo o sa utlweng mola o waga rrweg o tla utlwa mola o wa manong. (lit. The child who does not listen to his father's commands, will obey the law of the eagles.)
Similar to: "Spare the rod and spoil the child" but this is said of/to naughty children.

27. O dule ka soba la mogodu. (lit. He escaped through the hole in the stomach.)
"He escaped by the skin of his teeth."

28. O itsetse fela jaaka pëba. (lit. He has begotten himself just as a mouse does.)
"Like father, like son."

29. O matlhô mantsi. (lit. He has many eyes. (i.e. is attracted by everything in turn).)
"There are many fish in the sea." Said of someone who is "playing the field" quite heavily.

30. O ruta tshwene mapalamô. (lit. You are teaching a monkey how to climb.)
"Like teaching fish to swim."

31. O se sugêlê ngwana thari a sale mpeng. (lit. Do not soften a "thari" (sling) for an unborn child.)
"Don't count your chickens before they are hatched."
32. O upa maraka tau e setse e tlhase tse
(lit. He puts a charm on his cattlepost after the lion has delivered an attack.)
"Shutting the stable door after the steed has been stolen."

33. Pala gamedi e site pala gangwe.
(lit. counting twice is better than counting once.)
"Second thoughts, they say, are best; "Two heads are better than one."

34. Pôô ga di kedi tlahane la lesaka.
(lit. two bulls never share the same cattle fold.)
"We cannot all be master; "a man cannot serve two masters."

35. Phoko-kgolo ga e tsewe ka ngwana wa motho.
(lit. A great matter (big scandal) passeth not through a respectable man's child.)
"Like father, like son."

36. Sedibana se pele ga se ikangwe.
(lit. the well ahead is not to be trusted.)
"A bird in the hand is worth two in the bush."

37. Se ileng se abo se ile, lesilo ke mo se 'lateledi.
(lit. what's gone is gone, he who pursues it is a fool.)
"Do't cry over spilled milk."

38. Se tshêgê yo o o leng, marsledi a sale pele.
(lit. Do not laugh at the fallen, there may be slippery places ahead.)
"People who live in glass houses shouldn't throw stones."

39. Thuku o rile ke lobelô, marota a re ke namile.
(The little wolf said I am swift-footed, but the undulating country said I am wide.)
"Great boast and small roast; "Big fish in a small pond."

40. Tsela kgôpô ga e latse nageng.
(lit. the longest way does not cause one to spend the night in the forest.)
"The longest way round is often the shortest way home."
Things to Do -- Discussion Topics

The following is a sample list of topics that can be discussed with people who know about Botswana--your language instructors or any of the visiting lecturers who may visit the training site. It is suggested that the language coordinator set aside perhaps one hour per day towards the end of the training period in which one such topic is discussed in Setswana. It has proven most helpful in the past if the instructor gives a short five minute talk on the topic and then revises, going over everything he has said by explaining in greater detail. Perhaps one of the vocabulary items is new--then the instructor will have to explain, in Setswana, what it means. Once the topic has been gone over lightly, then the instructors and students can ask each other appropriate questions on the topic. One good topic of conversation is to have the PCTS explain to the Setswana language instructor how such things are in America, for very often the instructors are just as unawares of our culture as we are of theirs.

EDUCATIONAL SYSTEM

What types of school are there? What certificates are given by each? What percentage of girls and boys graduate from each level? What is the teaching medium--that is, what language is used by teachers at which schools? What is the percentage of bi-lingualism in the country?

CELEBRATIONS

What special days are celebrated? How are these events celebrated? When and why are they celebrated? Who is expected to come to each celebration?

GIFT GIVING

Who gives what to whom and under what circumstances? What sorts of celebrations are gifts appropriate to? When visiting a stranger's house who is expected to give a gift? What should the gift be?
**POPULATION**

What various groups of peoples live in the country?
What languages are spoken there in any great number?
Where do these groups live and what sorts of occupations do they engage in?
What percentages of each group exists?
Where did each group originally come from?
How do the tribes differ from one another?

**CLIMATE AND GEOGRAPHY**

What is the terrain like? Is it uniform throughout the country?
What are the variations in rainfall, from section to section?
What variations are there in the climate? How cold does it get in the winter, how in the summer? How much rain, when does it fall? Where?

What sorts of minerals are found?
What is the soil like? Good for agriculture? What are the prospects for harnessing natural resources like water, etc.

**HUNTING**

Is any communal hunting done?
What wild animals are hunted?
Are there any individual professional hunters?
Are there taboos connected with hunting?
Are any animals taboo to eat?

**TAXES**

Is there a land tax?
Is there a head tax?
How are taxes collected?
How much tax is charged?

**GENERAL DIVISION OF LABOR**

What specific tasks are within the domain of the wife, husband and the children?
WAR

Who declares war, under what sort of circumstances?
Who is expected to fight?
What sorts of weapons are used?
Are battles staged only during certain times of the day or is conflict continuous?

FAMOUS PEOPLE

Who are some of the most famous people from Botswana?
What are they famous for?
Are they living or dead?

DATING CUSTOMS

How do boys and girls get to meet each other nowadays?
Do they date openly? Does every boy have a "steady" girl?
What are the attitudes toward hand holding, public displays of affection in general?
How does a girl get to know that a boy is interested in her?
How does a girl let a boy know that she is interested in him?

MARRIAGE

Who chooses the young man's bride?
What are the rules of engagement?
When may boys marry? At what age or stage in life?
What do the marriage ceremonies consist of?
How many wives may a man marry? Under what circumstances does he take a second wife?
Are divorces granted, by whom, under what circumstances? How are goods and children divided up?
What are the qualities of an ideal mate?

INFANCY AND BIRTH

Where are infants delivered?
Who helps in the delivery?
Are traditional medicines used during delivery?
How are infants named?
What is the attitude toward twins?
How long are babies nursed?
When does the baby begin to eat solid food?
How long is the baby carried by his mother?
Does the mother receive help from relatives in rearing her baby?
Are wet nurses used?
How long does confinement last? Is it still practiced? How is it practiced? Who may come near the "motsetse"?
What ceremonies accompany coming out of confinement?
What are the explanations for it?

KINSHIP AND FAMILY

Is the rule of descent patrilineal, matrilineal, mixed?
Does inheritance pass through the male or female line? for land?
for other property?
Is the residence patrilocal? matrilocal? other?
How is the nuclear family organized?
How is the extended family organized?
What is the system of classifying relatives?
Is there intermarriage with other Setswana tribes, outside tribes?

Who is considered politically the most ideal prospect for a girl/boy to marry?
How are relationships and behaviors toward relatives defined?
Who is invited, or expected to come, to what ceremonies?

DEATH

What are burial customs?
What do the funeral ceremonies consist of? From the time of death until the burial, what happens? Any ceremonies in the few days after the burial? Who participates?
Is there a mourning period? Is it marked in any special way by ceremonies the mourner must perform, dress he must wear, occasions or activities he must restrain from going to or doing?
How long is the mourning period?

ARTS AND CRAFTS

What are the wood and metal arts produced in this area?
What are the arts used for ceremonial activities?
What type of clay, bead, basket, cloth work is done?

TRADITIONAL MEDICINE

What are the various means of traditional cures for common ailments? Are there medical specialists in this group?
What are the attitudes of the people toward modern medicine?
Are there native medicines for snakebite, malaria, headache, stomach ache, etc.? What is their effectiveness? What position do medicine men have in the society? When do they practice? Are the secrets of medicine passed from father to son or can someone from another family learn them by apprenticing himself to a doctor?

POLITICAL DIVISIONS WITHIN THE COUNTRY

What is the breakdown of political authority? tribal districts villages lineages families compounds age groups, etc.

Who is the ultimate authority over each of these political/social divisions? What changes have occurred in the system since the British came? What is the line of succession to the ultimate authority of each of the above groups?

RELIGION

What are the religions of this group? What are the concepts of Gods and heavens—among the non-Christians? What are the beliefs about death and afterlife? What are the fundamental dogmas of this religion? What are the ideas about the makeup of the universe—sun, moon, water, land, plants, wind, rain, etc.? What are the basic values of this society in relation to work, tribal loyalty, traditions, relatives and family, tribal customs, education, democratic values, wealth, etc....

DIET

What are the basic foods? How are they prepared? by whom? How many meals are prepared per day? What does breakfast, lunch, dinner consist of? How many times are meals eaten? What foods are expensive, cheap? What is considered a typical feast? i.e., what foods are served?

LAND TENURE

When a man dies, how is his land disposed of? If a family dies out, what happens to its land? How is land acquired: lease, pledge, inheritance, division of family land, division of village land, purchase, clearing of virgin bush?
Has any land in the village been sold? If not, why isn't it?
Can a man be evicted from his land by anyone?
Does a man lose his rights to a piece of land if he does not make use of it?
Are trees considered separate from the land?
Does an individual farm the same plots cycle after cycle?
Is there any slave land?
How can a stranger acquire land in the village?
Is any land controlled absolutely by individuals, such that they could sell it or alienate it permanently in some other way without getting anyone else's permission?
What is the unit which holds family land? Is it the largest exogamous unit?
Can women hold land?
What pieces of land are public land?
Are plots of land ever exchanged?

LIVESTOCK

What types of animals do people own? How many of each type?
How and where are animals fed during the dry season? rainy season?
Is their manure saved for crops? for anything?
When are cattle taken to the cattle posts? Who herds cattle?
How is the value of cattle measured?
When and how are they slaughtered?
How are they sold?

CROPS

What crops are grown?
Is there any crop specialization within the community?
Are any particular crops taboo?
What new crops have been introduced within the last 5 years? 50 years?

CALENDAR AND ROTATION

During what part of the year are the following tasks undertaken?
clearing
burning
ploughing
planting of various crops
weeding
early harvest
regular harvest
What crops are planted with what tools?
Is there a fallow system?
How many years is a piece of land left fallow before it is planted again?
Does everyone in the village start clearing, planting and harvesting at the same time? What individual or what natural signs indicate that it is time to begin?
LAND USE

How many pieces of land do various farmers utilize during a single growing season?
How far are plots from one another?
How far do the farming plots range from the home compound?
Do farmers put temporary shelters close to their farm plots?
How large are various pieces of farm land?
What is the size of the total land holding of various people?

DIVISION OF LABOR

What are the various farming tasks assigned to the various members of the family - husband, wife, and children.
Do husbands and wives farm on the same plots or on different ones?
Who is generally responsible for the major portion of the activities connected with farming, the man or his wife?
To what extent do friends and relatives help each other with farming tasks? Is this assistance governed by reciprocal work arrangements?
How is the income from the sale of various crops divided between a husband and his wife?
To what extent is hired or indentured labor used to do farm work?
Do hired laborers generally come from within the community or from outside?
What tools do farmers use?
What are they made of and how are they made?

FARMING TECHNIQUES

Are certain types of land reserved from certain types of crops?
How are various crops planted? How are things lined and spaced? or aren't they?
What crops use poles and how is the staking done?
Are certain crops placed near the compound and other crops far away?
How often is weeding done?
Is mulching or manuring done? Is fertilizer used?
Is there any irrigation?
During what hours of the day are farming activities carried out?
To what extent do different farmers within the community employ different techniques?

THREATS TO CROPS

What natural hazards cause damage to the crops?
What supernatural hazards are thought to cause damage to the crops?
Is any one forbidden to work on the farm or go nearby because of the damage they are thought to create by so doing?
FARMING AND RELIGION

Is any sacrificing done in connection with farming?
If so, what is the purpose?
Is rainmaking done?
What folk beliefs are there concerning farming, e.g., prohibitions on certain crops or certain types of farming activities?

CROP STORAGE

How are crops stored?
What is the estimated damage by insects and rodents to stored crops?
What insects and rodents attack stored crops?
What traditional means of protection against damage are taken?
Select, Partially Annotated Bibliography

The following are a few of the many—over five hundred known to the
author—publications on the Tswana people, their history, culture, language
and literature which would provide valuable background reading and references
for anyone interested.

Call numbers have been given when available to aid in locating the books
in a library. However, a word of caution; be sure your library uses the same
classificatory scheme.

Books which were available to the author have been commented upon. Others
have been included sight unseen (and hence the title "partially annotated").

Bibliographies

[Call number: GN657B22B2011.7. Same volume contains bibliographies of
Sotho, Venda, Khosa and Zulu. Good journal for Bantu studies in general.]

Mbohme, Paulus Mokete and J. Webster. A Bibliography of Bechuanaland.
Syracuse: Bibliographic Section, Program of Eastern African Studies, Maxwell
School of Citizenship and Public Affairs, Syracuse University, 1966. 58 pp.
[Call number: Z3595726b]

Schapera, I. Select Bibliography of South African Native Life and Problems.
Compiled for the Inter-University Committee for African Studies under the
[Call number: 572.6982998. Contains: Physical Anthropology; Archaeology;
Ethnography; Modern Status and Conditions; Linguistics.]

Schapera, I. Supplement to Section: Modern Status and Conditions. Bibliography
[Call number: 572.6982998. General Works; Policy; Administration and Law;
Health and Social Services.]

Stevens, Pamela. Bechuanaland Bibliography. Capetown: University of Capetown
School of Librarianship, 1947. 27pp.
[Call number: f968.1S845b. Headings: General and Descriptive, Administration,
Botany, Boundaries, Christian Missions, Climate, Education, Geology, History,
Law, Medicine, Native Racej, Railways, Zoology.]

General: History and Culture

[Call number: DT795779844. Contents: The Khamas; The Regent; Uncle and
Nephew, years of reconstruction.]

[Obtainable from British Information Services, 845 Third Avenue, New
York, N. Y. 10022. Pamphlet number RF.P5748/66, classification 11.4.]
Brown, John Tom. Among the Bantu Nomads: A record of 40 years spent among the Tswana a numerous and famous branch of the South African Bantu, with the full description of their ancient customs, manners and beliefs. London: Seeley, Service and Co., Ltd. 1926. [Call number: 572.68,B878a. The work includes chapters called: Tribal name and Totem, Family life, Kinship, Marriage laws and customs, Burial customs, Childhood and adolescence, Religion, Mythology and Folklore, Proverbs, and History of various tribes; a map and many nice illustrations.]


Khama, Tshekedi. Bechuanaland and South Africa. London: Africa Bureau, 1955. 20pp. [Call number: JQ2760T84b, or DT791T78b.]


630
[Call number: DT791M5. 9 illustrations. This is a mostly autobiographical account of the meeting and friendship between Naomi Mitchison, "a Scots intellectual," and the Bakgatla.]

[Call number: DT795K5M71.]

[Contains chapters: People and Countryside; Gestation of a Nation; Economic Development; Bechuanaland's External Relations; Conclusion. More up to date than many of Schapera's works.]


[Call number: DT795G58R2.]

[Call number: GN45M75G9.]

[Call number: 572.68,8299m, or HD5856B3S2. Contents: Native Population; Nature and Extent of Labour Migration; Methods of Migration; Causes of Migration; Effects of Migration; Some Possible Remedies. Twenty pages of tables; facts and figures.]

[Call number: 572.68,8299n. Illustrated. Contents: The Economic Background; The Social Background; The Main Features of Tswana Land Tenure; Village and Ward Settlements; Acquisition and Ownership of Dwellings; Change of Residence; Agricultural Production and Land Tenure; The Allocation of Arable Land; Ownership of Fields; Ownership of Produce; Animal Husbandry and Land Tenure; Control of Grazing Land; Control of Water Supplies; Game and Other Natural Resources; The Problem of Large Settlements.]
[Call number: 572.04E78. Discusses types of sorcery; medicinal, (boloi ba ditlhare) and verbal (boloi ba molomo) and how each is practiced.]

[South African Public Library.]


[Call number: DT764B2S31967. Reprint of 1934 edition. Bibliography p. 301-306, Contents: The Old Bantu Culture; Present Day Life in the Native Reserve; Christianity and the Religious Life of the Bantu; The Educated Native in Bantu Communal Life; European Influences upon the Development of Bantu Language and Literature; The Effect of Western Civilization on Bantu Music; The Economic Condition of the Rural Natives; Social and Economic Conditions of the Urban Native; The Economic Position of the Bantu in South Africa; Native Administration in South Africa; Race Mixture and Native Policy in South Africa; Bantu Grievances.]

[Call number: GN4L6. Monograph on Social Anthropology No. 11. Parts: Ethnic and Historical Background; Origin and Growth of the Tribe; Ethnic Composition of the Tribe - contains mostly charts and tables.]

[Call number: 572.68,S299h2. Fold map, genealogical tables of royal families and lists of 'Mephato'. Contains: Social Structure of the Tswana Tribes; The nature and sources of Tswana Law; The Tribal Constitution: 1) central government, 2) local administration, 3) regimental organization, 4) citizenship; Family Law: 1) marriage, 2) husband and wife, 3) parents and children, 4) kinship obligations; Law of Property: 1) land tenure, 2) livestock and other property, 3) inheritance; Law of Contract: legal wrongs; procedure.]


Schapera, Isaac. Married Life in an African Tribe. New York: Sheridan House, 1941. 364pp. [Call number: 572.68S299m. Includes chapters: The People and their Culture; The Choice of a Mate; Getting Married; The Setting of Married Life; Making a Living; The Household Routine; The Sexual Aspect of Marriage; Procreation and Childbirth; Parents and Children; The Stability of Marriage; Death and Its Social Consequences; The Family in Tribal Life. Illustrated. This study was done at the Kgatla Reserve.]


Schapera, Issac, ed. The Bantu Speaking Tribes of South Africa. London: George Routledge and Sons, 1937. 453pp. [Call number: 572.68S299b. Illustrated maps, Bibliography. Contains Racial Origins; Habitat; Grouping and Ethnic History; Social Origins; Individual Development; Domestic and Communal Life; Work and Wealth; Political Institutions; Law and Justice; Magic and Medicine; Religious Beliefs and Practice; The Musical Practices of the Native Races of South Africa; Traditional Literature; Language; Imposition and Nature of European Control; Cultural Changes in Tribal Life; The Bantu on European-owned Farms; The Native in the Towns.]


[Call number: 572.69T455h or DT764.B8T4.]


[Call number: DT797W68n. Heavily illustrated. Reads like a diary of a vacation trip to a foreign country.]

Language

[Call number: PL865125B8. Arranged in purely alphabetical (not phonemic) basis, in the orthography of 1910 normalized to Tlhaping, which varies from modern standard mainly in use of c for ts and ch for tsh. Fairly full and accurate, but deficient in explanation and illustration.]

[Call number: P.L.8651C67. A very thorough reference grammar. May be a bit difficult to read or use for a non-linguist as the indexing is not the easiest one to follow. Also contains a lot of information to persons interested in the history of Tswana and its relation to other neighboring languages scattered here and there throughout the work.]

[Call number: 8651c67c. This work consists solely of lists of sentences exemplifying certain grammatical points. It is of little value to a beginning student for many reasons: 1) there is no brief grammatical sketch of what the sentences will exemplify and, as such, students may draw their own (and sometimes wrong) conclusions about certain points, 2) lots of very important constructions needed to converse in everyday Tswana are omitted, 3) all the work in the book is passive; that is, the student has no chance to compose on his own, and be corrected - all of his learning is from observing examples. One plus in its favor is that it is the only Setswana work marked for tone. A student who has become fluent and wants to perfect his "intonation" can dig the 'tone rules' out for himself easily from this work.]

[Contains the most up-to-date account of what top linguistic theorists believe to be the historical relationship of all African languages to each other. It is written fairly simply for a technical work still it may be rough going, though rewarding, for those interested in finding out this sort of information. Contents: Methodology of Language Classification Niger-Congo, Afro-asiatic, Khoisan, ChariNile, Nilo-Saharan, Niger-Kordofanian, Index to Languages.]
Merriweather, A. M. *Medical Phrasebook and Dictionary*. Morija; Morija Printing Works, 1965. 97pp. [Of use to doctors, nurses, etc., only.]

Wookey, Rev. A. J. *Puisany6 ya Sekgowa le Setswana: with a short introduction to grammar and vocabulary*. Morija; Morija Printing Works. 13th ed., 1963. 80pp. [Contains topical phrases, an introduction to grammar, and a dictionary. The first two sections are of little value. The dictionary is helpful in that it gives a good basic vocabulary.]

Setswana Literature


Madisa, McDonald. *Din88lwane Tsa Scheherazade le Dinarzade*. Capetown: Nationale Pers Beperk, 1949. 34pp. [A relatively simple reader for advanced students - after five months or so of Tswana, a student should find it fairly easy.]


Mpepi. Capetown: Longmans Southern Africa. 44 p. 1960. [Title: Come on my back (to carry you). For beginners in school. Sub A (or St. I.)]


Mokone, N. G. Montsamaisabosigo wa Boraro. Capetown: Juta and Co., Ltd. 56 pp. [Call number: PL8651Z77M68m2. Title: "My Night Helper" former school texts III.]

Mokone, N. G. Montsamisa wa bono (o waletswe bana ba seema sa bobedii). Capetown: Juta and Co., Ltd. 64 pp. [Call number: PL8651Z77M68m. Simple text - easy for students with three or four months of Tswana behind them. Lit. "My Night Helper" IV.]


Molefe, R. D. Mešo: Tsaya o Utlwê. Zooung: Bona Press Ltd. 47 pp. [Title: "First bite. Taste - take so that you will understand." 33 poems.]


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Morake, S. A. Mathaka a Motshamekê. [Call number: PL8651277m821. A play. Title: "Comrades of a play."]


Moroke, S. A. Matshatlha. Johannesburg: Thanda Press. 62pp. [Call number: PL8651Z77M821m. 47 Setswana poems. Title: "Things that are being chewed."]


Moroke, S. A. Lonaka lwa mahura a Capetown: Via Afrika Publishers. 109pp. [Title: "A horn of black ointment." Formerly all houses had this as a protective device against all evil. Forms I, II, III and TTC texts.]


[Title: Standard V Reader, Primary school text. 36 selections.]

[Title: Third Reader. For primary school. 33 selections.]

[Call number: PL8651Z77. Title: A man's name. A Tswana novel.]

[Call number: PL8651P69m. A novel in English. Title: "A hunter."]

Plaatjie, S. T. Bengu Folktales and Poems: Traditional and Original. [In Setswana.]

[Call number: PL8651Z77R11s. 35 Setswana poems. Title: "Storage of sweet things": sefalana = granary, metaphorically book; menate = sweet/nice things, metaphorically poems.]

[Call number: PL8651R119m. A play. Title: "Chief Motswasele II."]

[Call number: PL8651Z77R11d. A Setswana play. Title: "Deaths of Love," I think this is a translation of Shakespeare's "Romeo and Juliet".]

[Title: "Comedy of Errors". School text. Form I and II.]

[Thirteen traditional tales collected from various parts of Botswana: The Story of Puti, the Duiker; Tloding Pela; The Discovery of Fire; The Boy Ntabasana; The Power of Tswana; The Crocodile Prince; The Silver Tree; Leruarua; Monyenyane and the Falcon; Tswana; Selekane; The Lion and the Hare; and Matong and the Big Black Ox.]

[Call number: PL8651S29d. In Setswana. Contains chapters on the Rolong, Kwena, Ngwaketse, Kgetla, Ngwato, Tawana, Malete, and Tšékwa.]

[Call number: 8651783. Contents: Introduction; The Royal Families; Kgetla, Kwena, Ngwaketse and Ngwato.]
[Title: "Tswana Idioms and Remnants." 1323 proverbs, sayings and riddles all in Tswana with explanations.]

[Title: "Merchant of Venice." School text. Form I, II, III.]

Seboni, M. O. M. *Xgosi Isang Pilane.*

Seboni, M. O. M. *Koketsa-kitso ya Lepatshe.*
[Title: "The increaser of the knowledge of the world."]

[Title: "Henry IV. School text. Form I, II and III."]

[Title: "Come on." Text book for the beginner. Sub B. level (St. 2), forty selections.]