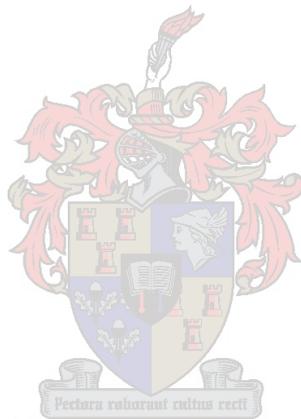


# **THE CLASSIFICATORY SYSTEM OF HUMAN FEATURES IN SESOTHO**

**BY**

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**STUDY LEADER: PROFESSOR J.A. DU PLESSIS**

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## DECLARATION

I, the undersigned, hereby declare that the work in this assignment is my own original work and I have not previously submitted it in its entirety or in part at any university for a degree.

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## **SUMMARY**

The classificatory system for features of humans in Sesotho has been investigated to show the unique nature of such human features. There are various models to handle the lexicon of a language and one of these models has been applied to Sesotho, i.e. the theory of the Generative lexicon.

In chapter one attention has been given to the purpose of the study as well as various problems within lexical semantics such as lexical ambiguity.

Chapter two is concerned with the theory of lexical semantics in which attention has been given to the various levels of representation of a noun in the lexicon. A representation has been given of the semantic entry of a noun in the Sesotho lexicon.

Chapter three has the core of the study which investigates the semantic features of human nouns in Sesotho. Various semantic categories have been found within which such human nouns may be classified. The major categories contain nouns of humans with various physical and psychological features as well as nouns with features of various types of behaviour and features of wealth vs. poverty.

Chapter four contains the conclusions of the study.

## OPSOMMING

Die klassifikasie sisteem vir kenmerke van mense in Sesotho is ondersoek met die oog op die unieke aard van sulke menslike kenmerke. Daar is verskillende modelle om die leksikon van 'n taal te hanteer en een van hierdie modelle is toegepas op Sesotho, d.i. die teorie van die Generatiewe leksikon.

In hoofstuk een is aandag gegee aan die doel van die studie asook verskeie probleme binne die leksikale semantiek waaronder leksikale dubbelsinnigheid.

Hoofstuk twee handel oor die teorie van leksikale semantiek waarin aandag gegee is aan die verskillende vlakke van representasie van 'n naamwoord in die leksikon. 'n Voorstelling is gegee van die semantiese representasie van 'n naamwoord in die Sesotho leksikon.

Hoofstuk drie bevat die kern van die studie wat handel oor semantiese kenmerke vir naamwoorde wat mense aandui. Verskeie kategorieë is gevind waarin sulke naamwoorde tereg kom. Die belangrikste kategorieë bevat naamwoorde van mense met verskillende fisiese en psigologiese kenmerke asook naamwoorde wat dui op gedragpatrone en rykdom teenoor armoede.

Hoofstuk 4 bevat die konklusies van die studie.

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## CHAPTER 1

### INTRODUCTION

#### 1.1 PURPOSE OF THE STUDY

The purpose of this study is to explore a classificatory system of features for Sesotho human nouns. An account of various Sesotho nouns features will be investigated as well as the ways in which they are classified and interpreted. An overview is given by referring to a range of models which have been used in the studies on lexical semantics which clarify the classification of nouns in languages where attention is inclined to the classification of Sesotho human nominals.

#### 1.2 STUDIES ON LEXICAL SEMANTICS

Linguists have done various researches to formulate models which account for lexical semantics. Miller and Johnson-Laird [1976] discovered a model which relates lexical concepts with labels and rules governing the syntactic behaviour of the label such as table [tafole]. The structure of a table distinguishes it from other properties and it has its own label in the form of words to refer to it and nothing else.

There is also componential semantics which defines a way in which a word is defined as a set of features that distinguish one word from another in a language. This is Katz's and Fodor's [1963] model. The example of componential semantics are the following:

- |        |            |  |            |
|--------|------------|--|------------|
| 1. (a) | (+ADULT)   |  |            |
|        | (+MALE)    |  | (-MALE)    |
|        | (-KINSHIP) |  | (-KINSHIP) |
|        | monna      |  | mosali     |
|        | (man)      |  | (woman)    |
| (b)    | (-ADULT)   |  |            |

In the above examples the features which differentiate one noun from the other are [+Adult,-adult] and [+Male,-Male]. The use of the features have categorised the nouns into masculine and feminine genders with the indication of grown up people and young people.

### 1.2.1 PROCEDURAL SEMANTICS

This is a theory developed by Miller and Johnson-Laid in [1976]. The theory indicates that a world is seen neither in isolation nor independent of context, and its meaning is seen as a subroutine within a program. Several principles play a leading role as far as nouns are concerned. There is a thematic role principle in which nouns preserve the thematic role distribution of their corresponding verbs in the case of nominalisation.

Du Plessis and Visser [1995] refer to thematic role as 'A specific semantic relationship which an argument may bear to its predicate'. The implication is that an argument and its predicate should have a particular relationship. For instance :

2. Lekoloane lea ithoka.  
(The initiate sings his initiation praise songs. )

[Lekoloane ] (meaning a boy from initiation school ) has a relationship with the predicate [lea ithoka ] (meaning to sing initiation praise songs which are sung by male initiates not female initiates.) An argument and a predicate in this case have a specific semantic relationship.

### 1.3 HIERARCHICAL RELATIONS

There are types of hierarchical relations in nouns. This is a relation which associates an entity of a certain type to another entity. This is known as taxonomy. It is characterised by the following linguistic test :

- (i) X is a kind of Y OR

X is a type of Y for nouns.

For example :

Tseketseke (fool )

What is indicated is that, a human noun [Tseketseke ] which refers to a fool, is a type of noun showing bad character. [ Tseketseke ] is therefore X . A fool which represents an X is atype of Y for nouns showing bad character.

Meronomies is another type of relation which describes the part-whole relation that vary in types of properties. These are regarded as non-hierarchical relations which consist of synonymies and different forms of oppositionm. Example :

- (ii) Synonymies : [Morena ] and [Khosi ] refer to chief.
- (iii) Antonyms : [ Monna ] and [Mosali ]refer to man and woman.

Ontology is the kind of relation which is used in a number of situations and classes of application. An ontology is based on a formal language composed of sets of entities.

Examples :

[+MALE]	[- MALE ]
Monna (man )	Mosali (woman )
Moshanyana (boy )	Ngoanana ( girl )
Mohlankana (young boy )	Moroetsana ( young woman )

In the above examples, humans are grouped in sets of according to the features [+male, -male ] where nouns which refer to male humans make a set and those referring to females have thier own set.

#### 1.4 LEXICAL AMBIGUITY

Lexical ambiguity refers to a situation where most words in a language have more than one meaning, but the ways in which words carry multiple meaning vary. For instance : The noun [ngoana ] can refer to any child of the two sexes, children with different ages and many which can characterise a child without referring to a particular sex. On the other hand, the noun [Motjoli ] can refer to a reliable shepherded or a kind of a bird.

particular sex. On the other hand, the noun [Motjoli ] can refer to a reliable shepherd or a kind of a bird.

## **1.5 WORDNET**

The theory refers to a number of noun word forms organised in various textualised concepts. WordNet (1998 ) is based on the notion of word senses that lexicographers apply traditionally in writing dictionaries. In WordNet an effort has been made to avoid cases where a noun is its own hyponym and it does not indicate explicitly that a noun can refer to specific kind of references. WordNet draws no explicit distinctions between proper and common nouns, or between mass and count nouns.

The above model focus on different field of semantics related to classification of human nouns. What they have in common is up of a word detection system, firstly, requiring parallel retrieval, which can be performed to an automatic activation of words within an interactive treatment of a language, and secondly, requiring a several retrieval as when to consult a dictionary.

## **1.6 ORGANISATION OF THE STUDY**

The organisation of this study is as follows :

Chapter twodeals with the theoretical framework which examines the semantic studies based on human nouns. Chapter three entails a collection of Sesotho human nouns classified according to various features. Chapter four consists of a brief summary of classificatory system of features for Sesotho human nouns.



## CHAPTER 2

### NOMINAL ALTERNATIONS

The purpose of this chapter is to focus on the linguistic methodology used by linguistic researchers for grouping the meanings of nominals into semantic classes in order to study the semantic patterns that human nouns participate in, such as common grammatical alternations and various alternation pattern involving other types of nouns recognised in Sesotho.

Like other parts of speech, nouns have characteristic grammatical behaviours depending on semantic category. The point of departure will be of grammatical alternations related to the semantic classification of nominal types. Pelletier and Schubert (1989) and Link (1983) are more recent researchers who have played a leading role in the structuring of the semantic model for the languages, concentrating on mass terms and plurals. For the purposes of this paper, the alternations to be considered are as follows :

#### 2.1 COUNT VERSUS MASS ALTERNATION

The most studied distinction for nominal semantic is that of count versus mass nominals. This distinction which dates back to Aristotle, and more recently, has played an integral role in the structuring of the semantic model for languages. Count nouns are regarded as an individual object, whereas a mass noun is undifferentiated stuff in our daily experience. Examples could be (soil), and of count noun e.g. ( tree). In case of African languages, mass nouns and count nouns may appear with quantifiers such as [ngata ] (many ), and [ohle ] meaning (all ).

##### COUNT NOUNS

- a. Banana ba bangata.  
(Many girls. )

##### MASS NOUNS

- a. Lebese le lengata.  
(A lot of milk.)

b. Banna bohle.  
(All men. )

b. Lebese lohle.  
(All the milk.)

The nouns which have been used above represent both count and mass nouns. Count nouns may appear in noun classes which have either a singular or a plural prefix.

Mass nouns on the other hand never appear with both a singular and a plural prefix as other nouns :

**COUNT NOUNS**

- a. SINGULAR PREFIX  
Moshanyana ea mong.  
(The only boy. )
- b. PLURAL PREFIX  
Bashanyana ba bang.  
(The only boys. )

**MASS NOUNS**

- a. SINGULAR PREFIX  
Lebese le lengata.  
(A lot of milk. )
- b. PLURAL PREFIX  
Mabese a mangata.  
(Many different types of milk.)

The above examples indicate that the mass nouns may have shifted meanings with the plural prefixes. That is why [Mabese ] refers to different types of milk when with singular prefix it refers to quantity.

Nouns may have concrete and abstract features :

**COUNT NOUNS**

- a. CONCRETE NOUNS  
Monna (man )
- b. ABSTRACT NOUNS  
Lerato (love )

**MASS NOUNS**

- a. CONCRETE NOUNS  
Lebese (milk )
- b. ABSTRACT NOUNS  
Bohlanya (madness )

## 2.2 GROUPS

A semantic distinction related to count and mass nouns is that of individual and group nouns. Group nouns have certain features which are most prominent i.e. Their appearance is descriptive possessives :

Sehlopha sa banna.  
(A team of men.)

Sehlopha sa joang.  
(A bundle of grass. )

Group human nouns may be classified into two groups :

- a. **GROUPS OF PEOPLE**
  - Komiti (committee)
  - Mmoka (crowd)
  - Sehlopha (group)
  - Lets'oele (big numbers)
  - Mokoloko (procession)
- b. **GROUP OF YOUNG PEOPLE**
  - Tlhankana (group of young men.)
  - Thoetsana (group of young women.)

### 2.3 RELATIONAL NOUNS

These are human nouns which are dependent on another referent in terms of how they themselves denote. For instance, the noun [Mohaisane] (neighbour) denote individual people who are related to one another in specific ways of living together in the same area. There are various relations which can be denoted by human nouns :

#### a. NOUNS WITH FEATURE [+HORIZONTAL RELATIONS]

- Moahisane (neighbour)
- Motsoalle (friend)

The nouns are regarded to be horizontally related because they refer to people who know one another because they live together or because there is that element of friendship between the two or amongst a group of people and these are not people who are relatives.

#### b. RELATIONAL NOUNS WITH FEATURE [ SIBLINGS ]

- Ngoaneso (My sister or my brother.)
- Ausi (My sister.)
- Abuti (My brother.)

The above nouns indicate that the people referred to are people with the same parents. They are horizontally related because they are all answerable to the same parents.

**c. RELATIONAL NOUNS WITH FEATURE [+HIERARCHICAL ]**

In case of hierarchical relation of human nouns there are two distinguished features such as [-dependent ] and [-kinship ]

**(i) NOUNS WITH FEATURES [-KINSHIP ]**

This feature may also be classified under :

[-DEPENDENT ]	[+DEPENDENT ]
Morena (chief)	Ramotse (Headman)
Tichere (teacher)	Moithuti (Student)
Mookameli (Principal)	Tichere (Teacher)

The above pairs of human nouns indicate that in hierarchical relation of nouns, there are nouns which depend on other nouns in one way or the other. The noun [Ramotse ] (Headman ) depends on the noun [Morena ] (the chief ). As the headman takes directives from the chief, he does not have absolute powers. [Moithuti ] (student ) depends on [Tichere ] (the teacher ) in her or his learning. Whatever a student learns is known, organised and planned by the teacher. [Tichere ] (teacher ) on the other hand depends on the principal [Mookameli ] on the allocation of classes to teach and time-tables as when to teach including other school activities which are supervised by the principal while teachers have to be implementers.

The nouns are considered to have hierarchical relation because there is someone on top and others are below him or her so that there are those different levels in the working situation. That is, those in the lower levels depend on those in the uppermost level.

**(ii) NOUNS WITH FEATURE [+KINSHIP ]**

The nouns in this category are classified into two subcategories :

[-DEPENDENT ]	[ + DEPENDENT ]
Ntate ( father )	Mora (son)
Mme ( mother )	Morali (daughter)
Motsoali (parent)	Ngoana (child)

What can be pointed out in relation to the pairs of nouns above is that they share characteristics of origins or they are biologically related. There is also an element of dependency. [Ntate ] (father ) has a son [Mora ] who depends on him in everything for his living. These are things such as bringing him up, health, food, shelter and education just to mention a few things. Parent [Motsoali ] has a child [ngoana ] and the child in order to survive he or she depends on the parent in all necessities of life before birth, during birth, and after birth and throughout his or her entire life until he or she becomes a responsible person to handle his or her life needs. A daughter depends on the mother [Mme ] on health care, clothing, guidance in in behaviour, learning and doing house work and many others.

## 2.4 LOGICAL POLYSEMY

This is a nominal alternation where the noun seem to have systematically related senses. The implication of related senses is that a noun appears to have two meanings based on the context or around it.

### 2.4.1 CONTAINER / CONTAINEE ALTERNATIONS

- a. Ngoana o choatlile kopi.  
(The child has broken a cup. )
- b. Ngonna o noele kopi.  
(The child has drunk a cup. )

The underlined noun [kopi] has the sense of container apart from the fact that naturally it is known to be a container. In (b) the same noun [kopi] has a sense of containee. The implication here is that the child has drunk what is in the cup not that he has swallowed a hard object like a cup.

### 2.3.2 FIGURE / GROUND REVERSALS

- a. Fesetere e bulehile.  
(The window is open.)
- b. Thato o tsoile ka fesetere.  
(Thato has gone out through  
the window. )

In (a) the window [Fesetere ] has the sense of a structural figure. In (b) it appears as the facilitator of the action of going to land on the ground. It is a tool which have been used to enable one to be on the ground.

### 2.3.3 PRODUCT /PRODUCER ALTERNATION L

- a. Leselinyana le belaella mohlophisi.  
(The newspaper suspects the editor.)
- b. Ba ts'etse Leselinyana ka metsi.  
(They have spilled water on the  
newspaper.)

The noun [Leselinyana ] (the newspaper) is the producer of suspicion which can be sensed by reading what is written in the newspaper. In (b) newspaper appear as a product as it is manufactured. Thus the two senses of newspaper are the producer of suspicion through written news, and it is a product through manufacturing the materials which make it.

### 2.3.4 PLANT / FOOD ALTERNATION

- A. Bana ba ja poone.  
(Children eat maize.)
- b. Bana ba noesetsa poone masimong.  
(Children water maize in the fields. )

The noun [Poone] (maize ) in (a) has a meaning of food as it is eaten, whatever is edible is food. In (b) maize refers to a plant which is irrigated so that it can develop into a cereal.

## 2.5 THE SEMANTIC TYPE SYSTEM

### 2.5.1 LEVELS OF REPRESENTATION

A generative lexicon by Pustejovsky (1996) is a computational system involving four levels of representations :

#### **EVENT STRUCTURE**

This is a definition of the event type of a lexical item and a phrase which includes state, process and transition. Events may have sub-eventual structure.

#### **ARGUMENT STRUCTURE**

Argument structure refers to specification of and type of logical arguments and how they are realised syntactically.

#### **QUALIA STRUCTURE**

It is the structure of modes of explanation composed of formal, constitutive, telic and agentive roles.

#### **LEXICAL INHERITANCE STRUCTURE**

This structure refers to the identification of how a lexical structure is related to other structure in the type lattice and its contribution to the global organisation of a lexicon.

A set of generative devices connect the four levels and provide for the compositional interpretation of words in context. Generative operations include semantic transformations all involving well-formedness conditions on the type combinations :

- (i) **TYPE COERCION** : This is where a lexical item or phrase is coerced to a semantic interpretation by a governing item in the phrase without change of its syntactic type.
- (ii) **SELECTIVE BINDING** : This is concerned with a lexical item or phrase which operates specifically on the substructure of a phrase without changing the overall type in the composition.

### **2.5.2 ARGUMENT STRUCTURES**

What originally began as parameters or arguments has developed into a sophisticated

view of the way arguments are mapped onto syntactic expressions. The argument structure for a word can be recognised as a maximal reference of its lexical semantics. It is inadequate to capture the semantic characterisation of a lexical item by itself.

Much research has been undertaken on the assumption that argument structure is the strongest determinant on the acquisition of verb meaning in child language acquisition. The distinction between four types of arguments for lexical items is introduced in the following :

### **TRUE ARGUMENTS**

These are the arguments which refer to parameters which are necessarily expressed at syntax. This is generally covered by the Theta Criterion and other surface conditions on argument structure. The arguments for a lexical item are represented in a list structure where argument type is directly encoded in the argument structure where one is a default argument and the other a shadow argument. For example :

$$\begin{aligned} [\text{ARGSTR} = & [\text{ARG 1}] \\ & [\text{ARG 2}] \\ & [\text{D-ARG 1}] \\ & [\text{S-ARG 2}] \end{aligned}$$

D-ARG above is a default argument and S-AGR is a shadow argument. The contents of the arguments are drawn from the selection restrictions of the lexical items such as verbs . Such arguments may be forced to appear with certain features :

$$\begin{aligned} & [-\text{robal}] \\ & [\text{ARGSTR} = [\text{ARG I}=\text{animate, individual}]] \end{aligned}$$

The verb [-robala ] (sleep ) assigns only one argument which has the above two features as only animate beings are able to sleep. The argument structure of nouns depends on the number of different senses which a specific noun may have. Nouns

such as the following appear with only one argument :

Sehohoana (frog ) : [ARG I = animal ]  
 Mohau (mercy ) : [ARG I = state ]  
 Tafole (table ) : [ARG I = artifact ]  
 Mokokotlo (back ) : [ARG I = limb ]

Nouns may have more than one argument, that is two or more different senses. The

noun [ Thaba ] (mountain ) may refer to either a mountain or a large heap of something.

Its argument structure may be :

[ARG I = physical object ]  
 [ARG 2 = descriptive ]

The noun [ Lemati ] (door ) may either refer to the opening through which one may enter or the actual door itself. Its argument structure is as follows :

[ARG I = physical object ]  
 [ARG 2 =aperture ]

A noun [Leselinyana ] (newspaper ) may refer to tree different senses such as : A source of information, an organisation which owns the paper and the physical object one may buy. For example :

[ARG1 = [ organisation ]  
 [ARG 2 = [physical object ]  
 [ARG 3 = [ information ]

A noun [Joala ] ( beer ) may refer to the liquid itself or to the container :

[ARG1 = liquid ]  
 [ARG 2 = container ]

The argument of verbs look at the specifiers and complements of the verb to establish what may appear together with it. A verb like [halika ] (roast ) needs a person to do the roasting and food to be roasted :

[ARG 1 = [animate, individual ]  
 [ARG 2 = [food ]

A verb such as [nahana ] (think ) needs a person as a subject and any object as a complement :

[ARG I = [person ]  
[ARG 2 = [object ]

[Thimola ] (sneeze ) with one argument can be represented as follows :  
[ARG 1 = [ animate, individual ]

[Khutla ] (return ) has two arguments which are as follows :

[ARG I = [ physical object ]  
[ARG 2= [ place ]

[Hama ] (milk ) has two arguments :

[ARG I = [person ]  
[ARG 2 =[ animal ]

#### DEFAULT ARGUMENTS

These are the arguments (parameters ) which participate in the logical expressions in the qualia, but which are not necessarily expressed syntactically. These are the arguments which are optional in alternations such as where pairs are material /product.

Default arguments are necessary for the logic well-formedness of sentences which may be left unexpressed in the surface syntax.

Default arguments can be classified by full phrasal expression as a Prepositional Phrase with [kaa ] (with ) or as a phrase incorporated into a true argument (descriptive possessive ) :

Ke aha ntlo ka majoe.  
(I build a house with stones.)

A verb like [fihla ] (arrive ) may also appear with default arguments :

Ke fihla hae.  
(I arrive home. )

The locative phrase [hae ] (home ) is a default argument. The argument structure of verbs with default arguments may be represented as follows with the verb [aha ] (build )

-ah-

[AGRSTR ] = [ARG 1 = animate, individual ]  
[ARG 2 = artifact ]



property is expressed functionally, will differ from category to category, as well as between semantic classes. Qualia structure specifies four essential aspects of a words' s meaning (or qualia ). These are :

- (i) CONSTITUTE : The relation between an object and its constituent parts.
- (ii) FORMAL : That which distinguishes it within a large domain.
- (iii) TELIC : Its purpose and function.
- (iv) AGENTIVE : Factors involved in its origin or bringing about.

### QUALIA STRUCTURE OF NOUNS

Joala (beer )                    [ FORMAL            =    liquid        ]  
    [ CONSTITUTIVE =    intoxicate    ]  
    [ TELIC                =    drink         ]  
    [ AGENTIVE          =    cook          ]

Bacha (young people )    [ FORMAL        = young people ]  
    [ CONSTITUTIVE = group        ]

Setholo (deaf person )                    [ FORMAL        = physical disadvantage ]  
    [ CONSTITUTIVE = deaf        ]

As indicated above, not every noun may carry a value for each qualia role. Nouns can be classified in formal and constitutive roles. The telic function refer to the purpose and function of the noun and the agentive role to the factors which determine its origin. These roles are absent in nouns such as [Bacha ] (young people ), [Setholo ] (deaf person ) and [Poloto ] (plot ).

In qualia structure of verbs, the formal roles of verbs depend on the semantic class of verbs. The agentive role denotes the act which is inherent in the verb, and the constitutive roles give the state which is denoted by the event structure of the verb.

For example :

Hlahloba (examine )                    [ FORMAL        =    perception    ]

[AGENTIVE = examine-act ]

Nahana (think ) [FORMAL = cognition ]  
 [CONSTITUTIVE = thought ]  
 [AGENTIVE = think-act ]

#### 2.5.4 LEXICAL CONCEPTUAL PARADIM

According to Pustejosky (1996 ) Lexical conceptual paradigm refers to the ability of lexical item to cluster multiple senses. The intuition behind the notion of Lexical Conceptual Paradigm is that there is something inherent in the semantics of a noun such that it is able to project any of these separate senses of the noun in syntactic and semantic environments. The listing of the nouns in the separate environments is similar to a paradigmatic behaviour.

The lexical conceptual paradigm provides a means of characterising a lexical item as a meta-entry. This turns out to be very useful for capturing the systematic ambiguities which are so pervasive in language. Nouns such as [Leselinyana ] (newspaper ) appear in many semantically distinct contexts able to function sometimes as an organisation, a physical object or the function contained in the articles within the newspaper.

- a. Maselinyana a hlasela Tona-kholo ka nyollo ea likhafa.  
 (The newspapers attacked the president for raising taxes. )
- b. Mary o qhaletse kofi holima leselinyana.  
 (Mary spilled coffee on the newspaper. )
- c. John o khents'itsoe ke leslinyana.  
 (John got angry at the newspaper.)

The notion of lexical conceptual paradigm allows treatment of these not as distinct senses, but as logical expressions of different aspects to the Meta-entry for newspaper.

Among the alternations that can be analysed are nominal alternations exhibiting logical polysemy. Lexical Conceptual Paradigms indicate clearly that syntactic information is inheritable between lexical items. This shows that the alternations can be captured in lexical paradigms. This strengthens the fact that, some nouns may have various senses. For example :

Thaba (mountain )  
           [mountain, large heap -1cp ]  
 Setholo (deaf person )  
           [deaf individual, widowless hense -1cp ]  
 Lemati (door )  
           [physical object, aperture -1cp ]  
 Joala (beer )  
           [liquid, physical object - 1cp ]

Verbs may also have various meanings :

Nahana (think )  
           [think,intend - 1cp ]  
 Hlahloba (examine )  
           [examine, scrutinise - 1cp ]  
 Halika (roast )  
           [fry, roast, grill, bake - 1cp ]

### 2.5.5 LEXICAL INHERITANCE STRUCTURE

Semantic concepts are organised hierarchically into levels from specific to generic. In nouns there are +-15 generic concepts. Each generic concept is treated as the unique beginner of a separate hierarchy. These hierarchies are inheritance systems and there is no limit to the number of levels they might contain. These seldom go deeper than ten levels.

## 2.6 THE INTERACTION OF SEMANTIC LEVELS

The four levels of argument, event, qualia and inheritance are intergrated to form one system of lexical semantic representation.

### NOUNS

Joala (beer )

[ARGSTR = [ARG 1 = liquid  
[ARG 2 = physical object ]

[QUALIA liquid, physical object - 1cp ]  
FORMAL = liquid ]  
TELIC = drink ]  
CONSTITUTIVE = intoxicating ]  
AGENTIVE = brew ]

[LEXICAL INHERITANCE STRUCTURE = ]  
[liquid, brewed, intoxicating, food ]

Leselinyana (newspaper )

[ARGSTR = [ARG 1 = organisation ]  
[ARG 2 = physical object ]  
[AGR 3 = information ]

[QUALIA = [organisation,physical object, information - 1cp ]  
[FORMAL = communication ]  
[CONSTITUTIVE = mass ]  
[TELIC = read ]  
[AGENTIVE = write ]

[LEXICAL INHERITANCE STRUCTURE = ]  
[newspaper, physical object, mass media, ]  
[ communication. ]

### VERBS

[nahana ] (think )

[ARGSTR = AGR 1 = person ]  
AGR 2 = object ]

[EVENTSTR = E1 = state ]

[QUALIA = [think, intend - 1cp ]  
 [FORMAL = cognitive ]  
 [CONSTITUTIVE = thought ]  
 [AGENTIVE = think -act ]

[ LEXICAL INHERITANCE STRUCTURE = ]  
 [think, cognition. ]

[hlahloba ] (examine )

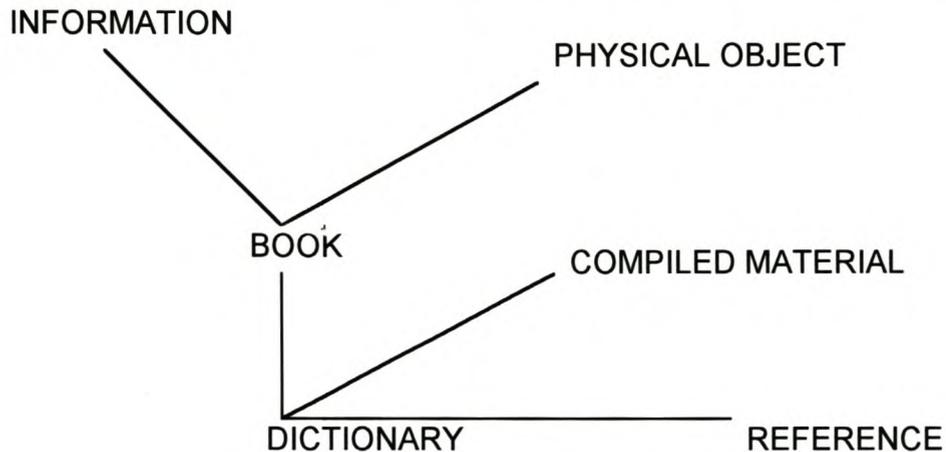
[ARGSTR = [ARG 1 = animate, individual ]  
 [ARG 2 = patient ]

[EVENTSTR = [E1 = progress ]  
 [ QUALIA = [examine, scruteinise - 1cp ]

[LEXICAL INHERITANCE STRUCTURE = ]  
 [examine, sight, perception ]

## 2.6 THE SEMANTIC OF NOMINALS

Lexical items may inherit from multiple parents. A scheme which allows multiple inheritance is needed. Inheritance relations appears as an identificative relation between two objects. The kind of inheritance relation may be shown as follows :



Two nouns referred to in the above diagram are [book] and [dictionary ]. A book has two inheritance relation whereas a dictionary has three. Such relations are only descriptive in nature and there is no theory which can explain how to assign structure

to lexical items or to specify lexical relations between lexical items in terms of links between only certain aspects of their respective lexical structure. Distinctive levels of

semantic description are needed for the qualia structure as lexical items inherit information according to the qualia structure it carries.

Together with the inheritance relations as stipulated above, qualia structure is needed.

For example :

1. Book is formal.  
Book is telic.  
Book is agent.
2. Dictionary is formal.  
Dictionary is telic.  
Dictionary is agent.

Inheritance through qualia gives the following relations :

1. Book is a formal physical object.  
Book is a telic information.  
Book is agent compiled information.
2. Dictionary is a formal book.  
Dictionary is a telic reference.  
Dictionary is agent compiled information.

Such unified types as indicated above may be illustrated within a structure of a lexical items such as [lijo] (food) for the following :

### **INHERITANCE RELATION**

Food is a physical object.

### **QUALIA STRUCTURE :**

Telic (its function) : activity of eating.

Formal (that which distinguishes it within a larger domain) :

Physical object.

Agentive (its origin) : Make.

[ARGSTR = [ARG 1 = x : physical object ]  
 [QUALIA = [Formal = x ]  
 [Telic = eat (e,y,x ) ]

A constant is related to qualia structure where the physical object must be edible.

Coming to artifacts, artifacts are objects which were created, made, manufactured or brought about by human activity. Artifacts have a default argument (D-ARG) which is human.

### ARTIFACTS

[ARGSTR = [ARG 1 = X :Top ]  
 [D-AGR = Y :Human ]

QUALIA = [Formal = X ]  
 [Telic = cut (e,x,y ) ]

In the above structure the nature of the object [Thipa ] (knife ) is restricted to be both an artifact and a tool and thus a unified type has been created: artifact-tool is represented. The agentive value is not indicated.

## CHAPTER 3

### 3. SEMANTIC FEATURES FOR HUMAN NOUNS

#### AIM

The aim of this section is to find the semantic features which are applicable humans. Secondly, it will be very important to find the function of human nouns in other noun classes as compared to those found in noun classes 1/2 and 1a/2a which are traditionally regarded as appropriate noun classes for human. There may be various nouns which can appear with a function of description and the specific aim will be to look at nouns with two semantic features i.e. nouns which refer to physical features of people and those nouns which refer to psychological features of human beings.

#### 3.1 NOUNS WITH PHYSICAL FEATURES

There are three physical features to be looked at. For instance, there are those features which refer to the body of a human being. In the first place, the features referring to age will be examined to ascertain in how far Sesotho uses the features old and young with regard to humans. In the second place, the body shape of a human being will be scrutinised to find the features which refer to the build or appearance from which one can discern the body of a person. This will focus on aspects such as the condition of the body, whether it is in good or bad shape. Thirdly, semantic features which refer to physically disadvantaged people will be investigated. These will be people with disability of the body that causes serious difficulty to people.

##### 3.1.1 AGE

The semantic features of age refers to the period of time a person has lived. This feature may be divided into two separate semantic features. These are old and young

where the features [+young] and [-young] refer to age.

### 3.1.1.1 [-YOUNG]

The semantic feature [-Young] refers to people who have lived for a long time. Such nouns are those which consider older people. They may be divided into various subcategories depending on specific noun classes or gender feature which relates to feminine or masculine features. For example, [+feminine] and [+masculine]. The subcategories to be discussed are the following :

#### a. NOUNS WITH FEATURES [+FEMININE, +MASCULINE]

There are the nouns which refer to both male and female people :

Moholoholo	(very old person)	class 1/2
Mophatha	(weak and old)	class 3/4
Mophala	(old person)	class 3/4
Mosuhla	(weak and old)	class 3/4
Motsofe	(old person)	class 3/4

From the above subcategory of nouns, the following may be noted :

#### i) NOUN CLASS

What is of interest here is that most nouns in this category are in noun class 3/4 instead of noun class 1/2 which is commonly associated with human nouns. The reason one can put forward for many nouns to be in noun class 3/4 could be that, these nouns refer to old people. Many young people have negative attitude towards them. On the other hand, the old people depend on young people in many things and they are regarded less important to them and are considered as a burden. The noun class 1/2 has implication of respect as the ancestor of a certain clan, that could be the reason to be in noun class associated with people.

#### (ii) MEANING OF NOUNS

The nouns in the above subcategory refer to old people. The noun [Moholoholo] means the old person who is regarded as the ancestor of a clan and as a result is highly respected and trusted old person. [Mophatha] and [mosuhla] refer to very old people who cannot or are unable to do anything for themselves. These are the old people who are very weak and as a result they are unable to walk, to cook, wash and many others. They are found seated in one place and they have shaky voice. They are not liked that much by the people who stay together with them as they regard them as a burden. [Mosuhla] on the other hand can refer to old and useless thing such as an old door which does not hold and fall off the door frame most of the time. [Mophala] means an old person even though it is not a commonly used word in Sesotho. [Motsofe] refers to an old person who begins to show signs of old age. This can be considered as the people who are in moderate stage of aging whereas [Mophala] and [Mosuhla] are those in the hopeless stage for old people.

### iii) COMPOUND NOUNS

The noun [Moholoholo] is a compound noun formed by reduplicating an adjectival stem [holo] with a noun prefix of noun class [mo-].

### iv) DERIVATIONS

The noun [Motsofe] has a derived verb [tsofala] and this implies that the stem [-tsofe] can become a verb [tsofala]. This stem indicates that the most appropriate noun representing an old person in Sesotho is [Motsofe].

### b. NOUNS WITH FEATURES [+FEMININE, -MASCULINE]

These are the nouns with features which indicate females with no male counterpart or antonyms :

Setsohali	class	7/8
Setsohatsana	class	7/8

From the above nouns one may notice the following :

**i) NOUN CLASS**

The two nouns in this subcategory are in classes 7/8. These are not popular noun classes for humans. The reason for the nouns not to be in noun classes regarded as classes for people could be that the nouns are used to refer to unadmirable state of old age.

**ii) THE MEANING OF NOUNS**

The noun [setsohali] because of the suffix [-hali] refers to the exaggerated stage of old age which is associated with very old people who are helpless and need assistance and support of other people in all daily life activities. [setsohatsana] means an old woman who is despised or belittled by other people due to her unacceptable behaviour towards other people.

**iii) DIMINUTIVE**

The noun [setsohatsana] has a diminutive suffix [-ana] on [-hali] which brings in the element of degrading someone due to her appearance and her conduct with other people. She is the old woman who is disliked by people because of various reasons.

**c. NOUNS WITH FEATURES [-FEMININE, +MASCULINE]**

These are the nouns which refer to old males only :

Moholo	class 1/2
Kelepa	class 9/10
Mokhalajoe	class 1a/2a
Koarela	class 9/10
Matala	class 1a/2a
Lekholela	class 5/6
Telu-putsoa	class 1a/2a
Motau-moholo	class 1a/2a

Tau-moholo class 1a/2a

From the above list of nouns, the following can be observed :

**(i) NOUN CLASS**

In this subcategory most of the nouns belong to noun classes which are associated with noun class 1 for people. These are noun classes 1/2 and 1a/2a. The reason for this could be that these nouns are commonly used in Sesotho to refer to old people, particularly men. Nouns in noun classes 5/6 and 9/10 even though they are not many, refer to old men with bad habits such as cheating, stealing and many others.

[Lekholela] in noun class 5/6 is rarely used in Sesotho.

**(ii) THE MEANING OF NOUNS**

Among the nouns in this subcategory, the nouns [Mokhalajoe], [Motau-Moholo], [Tau-ea-khale] and [Lekholela] refer to an old man without other connotations.

[Moholo] refers to an old person or an old man who is regarded superior to other. For example, he is an elder person in the clan or a family and everything to be done by the family or clan is to be condoned by him. This also can mean an elder person in church who is responsible for all church matters.

[Kelepa] and [Koarela] mean old men who do not like to work but cheat and steal in order to earn their living. [Telu-putsoa] refers to old man with grey beard. [Matala] is an old man looked down upon by the youth which implies disrespect to the elder person.

**(iii) COMPOUND NOUNS**

There are three compound nouns. [Motau-Moholo] is a noun formed by combining the noun [Motau] with the adjective [Moholo]. [Telu-Putsoa] is formed by combining

a noun [telu] with an adjectival stem [Putsoa] which indicates a grey colour, but when used as a noun [Telu] meaning beard, refers to white colour of beard. [Tau-ea-khale] has been formed by combining a noun [Tau] with the possessive [ea-khale] meaning of the past.

**d. NOUNS WITH FEATURES [+ FEMININE]**

These are the nouns which have female and male counterparts and they are referred to as antonyms :

[+FEMALE]		[-FEMALE]	
Leqhekoana	class 5/6	Leqheku	class 5/6
Mosali-Moholo	class 1/2	Monna-Moholo	class 1/2
Nkhono	class 1a/2a	Ntate-Moholo	class 1a/2a

Dealing with the above pairs of human nouns one can realise that :

**i) NOUN CLASS**

Two pairs of nouns appear in noun classes which are for people. These are 1/2 and 1a/2a. One pair is in class 5/6 which refer to nouns qualifying features of people.

**ii) MEANING OF NOUNS**

The nouns [Leqheku], [Leqhekoana], [Mosali-Moholo] and [Monna-Moholo] mean people in their old age. [Nkhono] and [Ntate-Moholo] also mean old people, but on the other hand they refer to the elder people in the family. That is, my children refer to my mother as [Nkhono] meaning grandmother and my father as their [ntate-Moholo] meaning their grandfather.

**iii) COMOUND NOUNS**

[Mosali-Moholo] is a compound noun formed by combining the noun [Mosali]

woman, with the adjective [Moholo] meaning grown up. [Monna-Moholo] is formed by combining the noun [Monna] man, with the adjective [Moholo] meaning grown up or old. [Ntate-Moholo], the noun [ntate] father, has been combined with the adjective [Moholo]. What is common with these nouns is that the adjective [Moholo] appears in all of them.

#### iv) DIMINUTIVE

There is only one noun with a diminutive suffix [-ana]. This is found with the noun [Leqhekoana] when a suffix [-ana] is added to the noun [leqheku] to differentiate the old woman from the old man. It does not imply the sense of diminutive as such.

#### 3.1.1.2 [+YOUNG]

The semantic feature [+young] refers to people from their birth stage to their youth stage. These nouns may be classified into various subcategories depending on the stages of development and other features associated with these developments. This category seem to have more subcategories than [-Young] category.

#### a. NOUNS WITH FEATURES [+VERY YOUNG]

The nouns refer to both feminine and masculine human nouns :

Lesea	class 5/6
Ngoana	class 1/2

From the above nouns one can realise the following :

#### i) NOUN CLASS

The noun [ngoana] child, is in noun class 1/2 which is a noun class for people. The

noun [Lesea] is in noun class 5/6 and the reason could be that the noun refers to a helpless human being in all respects. He or she is just like a parcel.

**ii) MEANING OF NOUNS**

The noun [Lesea] means a baby. This refers to the earliest stage of a child after birth where he cannot do anything for herself or himself unless he or she can show dissatisfaction by crying. [ngoana] child, means a child who is at the stage where she or he is active. The child now can see and recognise different people and things such as spoon used to feed him or her, a small dish or cup. The child is in the position to imitate what people say or do. This stage extends to the stage when a child crawls, walk, go to school and others.

**b. NOUNS WITH FEATURES [FEMININE], [MASCULINE]**

These are the nouns with female and male counterparts :

[+FEMALE]		[-FEMALE]	
Ngoanana	class 1/2	Moshanyana	class 1/2
Morali	class 1/2	Mora	class 1/2
Ausi	class 1a/2a	Abuti	class 1a/2a

The nouns in this subcategory indicate the following :

**i) NOUN CLASS**

All the pairs of nouns are in classes which are considered to be human noun classes.

These are noun classes 1/2 and 1a/2a. This shows that the nouns are real human nouns.

**i) MEANING OF NOUNS**

The noun [Ngoanana] means a female child from birth to the stage when she gets

married. [Moshanyana] means a male child from birth to the stage when he marries. [Morali] refers to someone's female child, that is daughter. [Mora] means a son who is someone's male child. [Ausi] means sister. It is a noun which shows sibling relations of the children in the family. It can also refer to her as the eldest girl in the family and the younger children to her in the family refer to her as their sister [ausi]. [Abuti] is the eldest boy in the family, this noun means brother.

### iii) DIMINUTIVES

There is a noun with diminutive suffix [-anyana]. This noun is [Moshanyana]. The noun is the diminutive of a Sesotho noun [Mosha] which also refers to a male child even though it is not commonly used, instead [Moshanyana] is used to refer to a boy.

### c. NOUNS WITH FEATURE [+YOUTH]

These are the nouns which refer to both feminine and masculine human nouns indicating boys and girls in the adolescent stage.

Letlobo	class 5/6
Letlonkana	class 5/6
Mocha	class 1/2
Chacha-e-ncha	class 9/10

From the above nouns one can deduce the following :

#### i) THE NOUN CLASS

Most of the nouns in this subcategory appear in noun classes which are not commonly associated with humans. These are noun classes 5/6 and 9/10. The reason could be that these nouns are not regarded as that important. The commonly used noun to refer to youth is [Mocha], that is why it appears in a noun class considered appropriate for people. This is in noun class 1/2.

#### ii) MEANING OF NOUNS

All the nouns in this subcategory mean one and the same thing. They mean boys and girls in their adolescent stage or youths.

iii) **DERIVATION**

There are two nouns which have been formed from an adjectival stem [cha] meaning new but when referring to people it means energetic and these are the youth. The first noun is [chacha-e-ncha] in this noun the adjectival stem is repeated in the first part, even in the last part of the noun it appears as an adjective because of the adjectival agreement [n-] of noun class 9. The second is [Mocha] where the same adjectival stem [cha] has been combined with the noun prefix of noun class 1 to form the noun.

iv) **COMPOUND NOUN**

There is a compound noun formed by combining a noun and an adjective. The noun is [chacha] and the adjective is [e ncha]. The compound noun is [chacha-e-ncha] meaning youth.

v) **DIMINUTIVE**

[Letlonkana] is a noun with diminutive suffix [-ana]. This is the diminutive from of the noun [Letlonka] and this appear mainly in Sesotho Praise Poems. The attached diminutive suffix to the noun does not affect the meaning of the noun. Whether it appears as [Letlonka] or [Letlonkana] the meaning is the youth.

**D. NOUNS WITH FEATURES [+YOUTH, +NUBILE]**

These are the nouns which refer to the boys and girls who are in the attractive stage to marry or to be married. Some of these nouns have feminine and masculine counterparts whereas others do not.

[+ FEMININE]

Moroetsana class 1/2  
 Kharebe class 9/10  
 Thope class 9/10

[-FEMININE]

Mohlankana class 1/2  
 Chechefa class 9/10  
 Lekejakejane class 5/6

From the above nouns one can realise the following :

**i) NOUN CLASS**

The first nouns above are the only pair of antonyms. Both nouns are in noun class 1/2. The other nouns, even though they are written as pairs, are not antonyms. These nouns appear in noun classes 5/6 and 9/10. The reason for these nouns to be in these noun classes could be that they are mostly used as a sort of praise to the youth due to their physical appearance.

**ii) MEANING OF NOUNS**

The nouns all refer to the appearance of children who are at the stage of being married or to marry. The nouns cannot be used with children from 1 - 11 years.

**iii) DIMINUTIVE**

The first pair of nouns, [Moroetsana] and [Mohlankana] have diminutive suffix [-ana]. But what is surprising is that the noun [Moroetsana] is not in the diminutive suffix [-ana]. [Mohlankana] has diminutive suffix [-ana]. One knows that there is a noun [Mohlanka] in Sesotho which means the man who is trusted and do all activities done by the chief. In this case also, [Mohlankana] meaning a boy in his adolescent stage, it is not a diminutive of [Mohlanka] as they refer to different people.

**E. NOUNS WITH FEATURES [+ YOUTH, + UNITIATED]**

These are nouns with antonyms :

[+FEMALE]

Lethisa class 5/6

[-FEMALE]

Leqai class 5/6

The following can be discovered from the above nouns :

**i) NOUN CLASS**

Both nouns are in noun class 5/6. The reason could be that in the past, it was rare for boys and girls to be uninitiated and as a result they were disliked by many people and they were given nick names which could compel them to join the initiation.

Sometimes they are still referred to as 'smelling dogs' or 'dogs with long tails'. The names are in these noun classes 5/6 because they qualify the state in which the concerned people are.

**(ii) MEANING OF NOUNS**

The nouns mean boys and girls who have passed the age of circumcision but who are not interested in this particular tradition. Such people in the past were not regarded as trustworthy or important people to represent the society in any work, but nowadays this is not binding and many Basotho no longer consider it to be important.

**F. NOUNS WITH FEATURES [+YOUNG, +HERDING]**

The nouns in this category refer only to males as they are the only people who look after animals.

Motjoli	class 3/4
'M'ampoli	class 1a/2a
Molisana	class 1/2

The following can be observed from the above listed nouns :

**i) NOUN CLASS**

Two nouns are in noun classes associated with human being. The noun classes are 1a/2a and 1/2. The reason behind this is that ['Mampoli] in noun class 1a/2a can be used as a name of a person. [Molisana] one considers to be a common or appropriate word to refer to a person herding animals, that is why it is in noun class 1/2. [Motjoli]

is in noun class 3/4 due to the fact that it is used to differentiate a particular herdboy from others.

## ii) MEANING OF NOUNS

The nouns [Motjoli] means a boy who has experience in looking after animals. He is a herdboy with skills and he takes care of animals in relation to their symptoms of diseases and how he has to treat or cure the animals. He is also good in selecting good pastures for his age to be the boss of other herdboys. His animals are looked after by other herdboys, and if one makes a mistake he whips him. The herdboys who have [‘Mampoli] always bring him food so that they are liked by the boss. This herdboy [‘Mampoli] supervises the work in the veld. [Molisana] is a noun which refers to everybody whether a man or a boy who looks after animals.

## iii) COMPOUND NOUN

The noun [‘Mampoli] is a compound noun formed by combining a noun [Mme] meaning mother, with the possessive [oa mpoli] meaning of the boss. In the formation of the noun some sounds have been assimilated whereas others have been deleted that is why the noun does not appear as [Mme-oa Mpoli] but as [‘Mampoli].

## iv) DIMINUTIVE

[Molisana] has a diminutive suffix [-ana]. This is the diminutive of the noun [Molisa]. [Molisa] is not commonly used in Sesotho to refer to a herdboy. The noun [Molisa] is associated with Bible writings where Jesus talked about [molisa ea molemo] meaning the good shepherd.

## G. NOUNS WITH FEATURES [+YOUNG, + INTELLIGENT]

The nouns refer to both female and male human:

Mollo-le-sebaboie	class 3/4
Kulo	class 9/10

Leqhaoe	class 5/6
Tlhalentlhajane	class 9/10

The following can be observed from the above human nouns:

**i) NOUN CLASS**

The nouns appear in different noun classes which are not commonly associated with people. The noun classes are 3/4, 5/6 and 9/10. The reason could be that the nouns qualify certain features of human beings such as the state of one's mind or intelligence.

**ii) MEANING OF NOUNS**

The nouns [Mollo-le-sebabo] and [kulo] mean intelligent children especially in the learning and teaching situation. [Leqhaoe] means the reasonable person who is trusted to use his brains to solve social problems. This is intelligence outside the school. Such a child is the one who solves others' problems such as quarrelling, fighting and stealing. [Tlhalentlhajana] means a cunning type of person who claims and wants to show off that he knows many things whereas he does not.

**iii) COMPOUND NOUNS**

The noun [Mollo-le-sebabo] has been formed by combining two nouns [Mollo] and [sebabo].

**H. NOUNS WITH FEATURES [+YOUNG, + COLLECTIVE NOUNS]**

The nouns in this subcategory refer to female with their male counterparts:

]+FEMALE		[-FEMALE]	
Thoetsana	class 9	Tlthankana	class 9

One can realise the following from the above.

**i) NOUN CLASS**

The pair has nouns which belong only to class 9 whereas it is known that noun class 9

is for singular nouns. What is of interest is that even though nouns refer to a group of people, they cannot be used in plural form. They appear only in singular form.

**ii) MEANING OF NOUNS:**

The noun [Thoetsana] has been derived from another noun [Moroetsana] meaning a female youth where its plural is [Baroetsana] and the group of these is [thoetsana]. It is similar to [Tlhankana] it has been derived from a noun [Mohlankana] male youth, its plural is [Bahlankana] and the collective noun of these is [Tlhankana].

**I. NOUNS WITH FEATURES + YOUNG,+UNDERGOING CIRCUMSISSION**

The nouns refer to both females and males:

<p>[+FEMALE ngoale            class 1/2 mongala        class 3/4</p>	<p>[-FEMALE Moshemane    class 1/2 Mohoera        class 1/2 Kokoptjoe     class 9/10 Lesoephe       class 5/6</p>
--	---

The following can be recognised from the above nouns:

**i) NOUNS CLASS**

The nouns belong to various classes. There are two nouns in noun classes 1/2 which are proper noun classes for people. There is one noun in noun classes 1/6, 5/6,3/4 and 9/10. One believes that the nouns which appear in these noun classes are those which refer to outstanding people undergoing a particular traditional activity.

**(ii) MEANING OF THE NOUNS**

The noun [Ngoale] means a girl undergoing circumcission. [Mongala is a noun which means a boy or a girl who runs away from circumcission school which takes place in veld, and they decide to go home before it is time. They are usually sent back but the fact that will remain that they ran away from initiation school and they are referred to as [Mengala] throughout their lives. [Mohoera] means a boy undergoing circumcission.

[Kokoptjoe] refers to a boy who is the first to be initiated in a group. [Lesoephe] is the boy who is the last in the initiation process.

### iii) DERIVATIONS

The noun [Mongala] has been derived from a verb [ngala] which means to lose interest in something and decides to leave it and the place where it is taking place

## J. NOUNS WITH FEATURES [+YOUNG, + NEWLY CIRCUMCISED]

These are the nouns which refer to females and males: :

[+FEMALE  
Setsoejane class 7/8

[-FEMALE]  
Lekoloane class 5/6  
Letsokumpane class 5/6

From the above nouns the following can be recognised:

### i) NOUN CLASS

These are nouns which are in noun classes 5/6 and 7/8. These are the nouns which qualify the features of the people in this particular point in time due to their outstanding appearance which differs from their daily appearance.

### ii) THE MEANING OF NOUNS

The noun [Setsoejane] means a girl who is from initiation school. [Lekoloane] and [Letsokumpane] refer to boys who are from initiation school. These are seen by putting on new blankets which are red because of the red stuff they use to smear their bodies, it is for both boys and girls. They are also decorated by ear-rings beads on their necks bangles on their hands and many others. [Letsokumpane] on the other hand can also mean a person who is completely smeared by the red stuff called [letsoku]. This is a derogatory name to those who appear in this way.

### iii) COMPOUND NOUNS

[Letsokunyane] is a noun formed by combining a noun and a verb. [Letsoku] is a noun and [Mpane] is a verb meaning to cover someone completely

## K. NOUNS WITH FEATURES [+YOUNG+DEHUMANISED]

These nouns refer to both male and female and bear features[+feminine +masculine]

Serathana	class 7/8
Polloana	class 9/10
Tatampana	class 9/10
Khasampelana	class 3/4
Motasallana	class 3/4
Sekhohloana	class 7/8

From the above nouns one finds the following:

### i) THE NOUN CLASS

The nouns appear in various noun classes which are not regarded as common classes for people. The reason could be that these nouns do not refer to young people as if they are humans or have a right to be recognised as people. The nouns dehumanised the young people in such a way that they are unless to everybody.

### ii) THE MEANING OF THE NOUNS:

The nouns almost mean one and the same thing. They mean young, disliked, despised and unless young people. On the other hand they refer to the young people who are regarded not to have a right to be called human beings. They are looked upon by other people and children.

### iii) DIMINUTIVE:

These are many nouns with a diminutive suffix [ana], or one can say all have a diminutive form even though when the diminutive affix is removed, most of them become meaningless nouns or non-existing nouns in Sesotho.

For example there are no nouns such as [Sekhohl<sup>o</sup>] +(-ana) or [tatampa] + (-ana) [Pollo] +(-ana). What one can say is that these nouns appear as if they are in diminutive form in order to perform the role of dehumanising the young people

## L. NOUNS WITH FEATURES [+YOUNG + BEAUTIFUL]

These nouns refer only to feminine or females as people associated with beauty are

females:

Poropotloana	class 9/10
Semomotela	class 7/8
Seponono	class 7/8
Letlatlaboroana	class 5/6
Tjaka	class 9/10
Motla-o-tutsoe	class 3/4

From the above nouns the following can be discovered:

### i) THE NOUN CLASS

The nouns appear in various noun classes. The noun class which is considered to be the common class for people, 1/2 does not appear. The classes which appear are 3/4, 5/6, 7/8 and class 9/10. One can say that the reason for those classes is that the nouns are qualifying nouns which refer to the appearance of the young.

### ii) THE MEANING OF NOUNS:

All the nouns mean young people who have beautiful facial appearance as well as the body shape. They also mean young people whose bodies show that they are properly and adequately fed. They mostly refer to kids or babies.

### iii) COMPOUND NOUNS

[Motla-o-tutsoe] is a compound noun formed by combining a verb, or a deficient verb [tla] meaning to come, with a clause [o tutsoe] meaning perfectly done.

## M. NOUNS WITH FEATURES [+YOUTH, +BEAUTIFUL]

These are nouns which indicate the youth, particularly girls at their adolescent stage when their bodies develop into maturity:

Tjaka	class 9/10
Seponono	class 7/4
Seilatsatsi	class 7/8
Sebatatso	class 7/8
Koete	class 7/8
Pabala	class 9/10
Khalala	class 9/10
Khabane	class 9.10

From the above nouns the following can be observed:

**i) NOUN CLASS**

The nouns are in two noun classes, 7/8 and 9/10. The nouns belong to noun classes that are regarded as noun classes for human beings because they qualify the appearance of humans.

**ii) THE MEANING OF NOUNS**

Generally all the nouns refer to girls who are outstandingly attractive and beautiful. [Tjaka], [Seilatsatsi] and [Koete] mean girls who have attractive facial appearance. [Seponono] refer to a beautiful girl with dimples on the cheeks. [Setsoto] and [Pabala] mean a beautiful girl who have other qualities in other activities such as cleanliness, figure and intelligence in class and extra-mural activities. [Khalala] refers to a beautiful girl who is also good in singing. [Khabane] is a beautiful girl who shows qualities of leadership or responsibility.

**iii) COMPOUND**

[Seilatsatsi] is a compound noun formed by combining a verb [-ila] meaning to be not liable to and [tsatsi] meaning the sun. [Seilatsatsi] refers to a girl whose beauty causes the rays of the sun to dim.

**iv) DERIVATIONS**

[Sebatatso] is a noun derived from a verb [babatsa] meaning to admire, [Setsoto] is derived from a verb [tsota] meaning the same as [babatsa] to admire.

### 3.2 PHYSICALLY DISADVANTAGED

These are human nouns referring to humans whose body parts or some of them do not function properly or which are totally dysfunctional. Due to these disabilities there are nouns which are used to differentiate one disability from the other. Unlike [OLD] and [YOUNG] categories, this category does not have many subcategories, they are as follows:

#### a. NOUNS WITH FEATURE[+DEAF]

These are nouns which refer to people who do not hear. They refer to both females and males.

Setholo	class 7/8
Tutu	class 9/10
Tutu-tsebe	class 9/10
Tsebe-tutu	class 9/10
Thuntsebe	class 1a/2a

From the above list of nouns, one can observe the following:

#### i) NOUN CLASS

These are nouns in noun classes 7/8 and 9/10. These are nouns which may be regarded as qualifying nouns. They explain the situation in which a person is in. The noun in noun class 1a/2a can be used as personal name.

#### ii) THE MEANING OF NOUNS

All the nouns mean one and the same thing. They all refer to a person who has hearing problem.

### iii) COMPOUND NOUNS

There are compound nouns. [Tutu-tsebe] is formed by combining a noun [tutu] and another noun [tsebe]. This is similar to [tsebe-tutu] where two nouns have been combined to form a compound noun. [Thuntsebe] an ideophone [thu] is combined with a noun [tsebe]

### D. NOUNS WITH FEATURE [+BLIND]

This noun refers to people who are visually impaired. They refer collectively to male and female:

Sefofu                      class 7/8

What can be observed from the noun is that:

#### i) THE NOUN CLASS

The only noun in this category is in a noun class 7/8. It qualifies the person who does not see.

#### ii) THE MEANING OF THE NOUNS:

The noun means a person with visual impairment

### C. NOUNS WITH FEATURE [CRIPPLE]

This is a category which encompass the disfunctioning or physical impairment of various parts of the body such as arms, shoulders or the backbone. They refer both feminine and masculine nouns:

Sekooa	class 7/8
Seqhoala	class 7/8
Seritsa	class 7/8
Sehlotsa	class 7/8
Khitletsi	class 1a/2a
Moholofali	class 1/2

From the above list of nouns in this subcategory the following can be indicated:

**i) NOUN CLASS:**

Most of the nouns in this subcategory are in noun class 7/8 whereas only two are in noun classes 1a/2a and 1/2 which are considered to be proper noun classes for human nouns.

**ii) THE MEANING OF NOUNS:**

The two nouns among others, [Sekooa] and [Seqhoala] are general words referring to anybody with any physical disability or impairment. [Seritsa] means a person who is unable to walk. This person may crawl in order to go from one place to the other. When it is used with growing up children it means a child who delays to walk, who takes up to two years or one year and six months without walking. [Sehlotsa] and [Khitlets] mean anybody who has a problem in one leg or foot that disable him or her to walk properly. These are the people who limp when walking. [Moholofali] means a paralysed person.

**iii) DERIVATION:**

The noun [Seritsa] is derived from a verb [ritsa] to pull or move by pulling the buttocks on the ground in order to move forward. [Sehlotsa] is derived from a verb [hlotsa] which means to limp when walking.

**D. NOUNS WITH FEATURE [+DUMB]**

The noun in this subcategory refers to people who cannot speak. They refer to both males and females:

From the above noun the following can be indicated:

**i) NOUN CLASS:**

The noun in noun class 7/8. The reason could be that it refers to a particular person with some kind of impairment.

**ii) THE MEANING OF THE NOUN :**

The noun means a person who is unable to speak. This can be caused by an accident before birth, during birth or after birth to a person.

**iii) DERIVATION:**

The noun [Semumu] is derived from a verb [moma] which means to keep something in the mouth and close or shut the mouth. This implies that in this case, [moma] may mean to shut the mouth.

### **3.3 BODY SHAPE :**

Human being may also be classified according to whether the appearance of their body parts are admirable or not. If admirable, the body is regarded as having Good shape, if not, it is referred to as 'Bad shape : These are the features to be discussed under this category.

#### **3.3.1 GOOD SHAPE**

The nouns in this subcategory will be those referring to admirable built of body parts.

These will appear with various features :

**a. NOUNS WITH FEATURE [+WELL-BUILT]**

The nouns refer to both male and female. These are the nouns which indicate the

physical built of a person.

Semomotela	class 7/8
Sekoele	class 7/8
Molleloa	class 3/4
Chechefa	class 9/10
Pabala	class 9/10
Lenyoro-nyoro	class 5/6

From the above nouns, the following can be recognised ;

**i) THE NOUN CLASS**

The nouns of this subcategory are in different noun classes. The noun classes which are regarded as proper classes for people are excluded here. The nouns are in noun classes 3/4, 5/6, 7/8 and 9/10. One thinks that the nouns are qualifying nouns which refer to the features of people.

**ii) THE MEANING OF NOUNS :**

The nouns do not exactly mean one thing. The nouns [Semomotela], [Pabala] and [Molleloa] mean a person who takes care of himself or herself by being clean everytime which result in them having admirable appearance due to cleanliness. [Sekoele] means a brave and reasonable person in whatever he has to do. It could be in his work or at home or anywhere he could be assigned a duty to carry out. [Chechefa], [Lechaliba] and [Lenyoronnyoro] mean the way in which a person puts clothes and the quality of clothes he has which make him or her to appear unique and as a result admired by other people.

**iii) DERIVATION :**

There is one noun which has been derived from verb (-lla0 to cry for and that noun is in the passive form as [Molleloa].

**b. NOUNS WITH FEATURES [+TALL, +SLENDER]**

These nouns refer to both feminine and masculine :

Morafola	class 3/4	Lefalifali	class 5/6
Lephese	class 5/6	Leqobete	class 5/6
Motjetjepa	class 3/4	Refola	class 9/10
Morontlhotlho	class 3/4	Mophekapheka	class 3/4
Lefau-fau	class 5/6	Motsukutsuku	class 3/4
Lesamane	class 5/6		
Lefantsatsa	class 5/6		
Leheherepe	class 5/6		
Lelapa-le-jele	class 5/6		

From the above list of nouns the following can be recognised :

**i) THE NOUN CLASS :**

The nouns appear in noun classes such as 3/4, 5/6 and 9/10 where many nouns are in noun class 5/6. The reason behind this is the same with others, that nouns seem to be qualifying the features such as physical, facial and many others related to the appearance of people.

**ii) THE MEANING OF NOUNS**

All the nouns mean a tall and slender person. [Mophekapheka] and [Motsukutsuku] mean very tall people. They can also be used to mean a very tall tree or a plank.

**iii) COMPOUND NOUN :**

There is one compound noun which had been formed by combining a verb and a clause. [Lelapa-le-jele]. [lapa] to be hungry, is a verb, and [le-jele] having eaten, is a clause.

**c. NOUNS WITH FEATURES [+TALL, +STRONG]**

These nouns refer to both male and female :

Sehanyata	class 7/8
Qhoqhobela	class 9/10
Qhoqhororo	class 9/10

Sephankha class 7/8

From the above nouns the following can be recognised :

**i) THE NOUN CLASS :**

Nouns in this subcategory are in noun classes 7/8 and 9/10. They qualify the physical appearance of a person.

**ii) THE MEANING OF THE NOUNS :**

The nouns mean people who are tall and strong physically. They look fit to carry out any job which need physique.

**D. NOUNS WITH FEATURES [+STRONG, +HEALTHY]**

These nouns refer only to males as they are the ones associated with inborn physique, and they are never used to refer to females :

senatla	class 7/8	sehanyata	class 7/8
seqhenqha	class 7/8	hoanka	class 9/10
sefonthoane	class 7/8	koaratla	class 9/10
sehoahoarela	class 7/8	phankhela	class 9/10
sefompha	class 7/8	ranka	class 9/10
seqhobane	class 7/8	shakhola	class 9/10
sekoelekoeta	class 7/8	qhoqhoro	class 9/10
lekhoashela	class 5/6	sephankha	class 7/8
koankoetla	class 9/10	moshatla	class 3/4
koakoariri	class 9/10		
tsitsiripa	class 9/10		

**i) THE NOUN CLASS :**

Nouns in noun class 7/8 dominate followed by those in class 9/10. There is only one noun in noun class 5/6 and 3/4. All the nouns refer to the physical build of a person, that is why there are no nouns in noun class 1/2 which are considered proper noun classes for people.

**ii) THE MEANING OF THE NOUNS :**

The nouns mean people who are physically strong. These people can be tall, medium

or short but with outstanding physical strength which enable them to carry out very tough and rough jobs or activities.

### 3.3.2 BAD SHAPE

Humans do not only have admirable features, they also have the undersirable features or physical features. Most of the features refer to both feminine and masculine genders.

#### a. NOUNS WITH FEATURES [+TALL, +LEAN]

Mokonyo-konyo	class 3/4
Moqhous-qhou	class 3/4
Moqhontsuru	class 3/4
Motsuku-tsuku	class 3/4
Leqhoantsiri	class 5/6

One can observe the following from the list of nouns in this subcategory :

#### i) THE NOUN CLASS :

The dominating noun class is 3/4 and one noun is in class 5/6. They are nouns which qualify the physical appearance of people.

#### ii) THE MEANING OF NOUNS :

All the nouns mean people who are tall and lean and as a result they do not appear attractive. Mostly they are regarded as shapeless people.

#### b. NOUNS WITH FEATURE[+LEAN]

The nouns refer to both feminine and masculine.

Moketa	class 3/4	Moheanyana	class 3/4
Mokapane	class 3/4	Sepheke-pheke	class 7/8
'Maramane	class 3/4	Motjetjelekoane	class 3/4
Mokherane	class 3/4	Mafefooane	class 3/4
Motsarapane	class 3/4	Sekokoriana	class 7/8
Sekuoapana	class 7/8	Moomellane	class 3/4
Seeshana	class 7/8	Motsoenkana	class 3/4

From the list of nouns the following can be realised :

**i) THE NOUN CLASS :**

The dominating noun class is 3/4 and noun class 7/8 has four nouns. The noun classes could be these ones as they qualify the state in which a person is.

**ii) THE MEANING OF NOUN:**

The nouns refer to people who have little or no fat in their bodies and are also without much flesh. These nouns can also refer to animals without much flesh.

**C. NOUNS WITH FEATURE [+EMACIATED]**

The nouns refer to both male and female.

sehoapa	class 7/8
sekokotoana	class 7/8
lengangajane	class 5/6
mophathi	class 3/4

From the above nouns one can realise the following :

**i) NOUN CLASS :**

The nouns belong to noun classes 3/4, 5/6 and 7/8. They also qualify the physical appearance of the human beings.

**ii) THE MEANING OF THE NOUNS :**

Those nouns refer to people who are thin and weak as though they have just recovered from a long illness. They usually appear pale and helpless. They differ from the nouns in subcategory [b] above in that they refer to human being who are only thin in nature but do not look pale as though they had been ill for a long time. The noun [Lengangajane] can also mean dried peaches. [Sehoapa] on the other hand means dried meat. [Mophathi] can refer to a very thin and weak helpless animal which is unable to move or stand which can be caused by prolonged hunger. [Sekokotoana] can mean very dry and hard bread which has been put in a fridge or anywhere for a long time without being covered by plastic in order to retain moisture. The noun can

also refer to anything which is very dry and hard and it cannot be folded.

#### **D. NOUNS WITH FEATURE [+LEAN]**

These nouns refer only to feminine nouns :

'M'anraile	class 1a/2a
'M'amonotoana	class 1a/2a
Ts'ase	class 1a/2a
Roba-o-bese	class 1a/2a

The following are to be considered in relation to the above nouns :

##### **i) THE NOUN CLASS :**

All the nouns appear in a noun class regarded common for people, i.e. class 1a/2a.

The reason could be that most of them can be used as names of people which appear in noun class 1a/2a.

##### **ii) THE MEANING OF THE NOUNS :**

The nouns refer to women or girls who are thin, particularly in the legs and not the whole body. The nouns ['M'amonotoana] and ['Mangoana-thoahla] are named after the leg in Sesotho which is [monoto] or [mmomo]. The noun [Roba-o-bese] indicates that someone's legs are so thin that they can be easily broken due to its thinness.

[Ts'ase] is a bird with very tall and thin legs, hence people with thin and long legs are named after it, particularly females.

##### **iii) COMPOUND NOUNS :**

There are compound nouns in this subcategory. The noun ['Mangoana-thoahla] has been formed by combining a noun ['Mangoana] and an ideophone [Thoahla] which gives a sound of a dry object when broken into pieces by hands. [Roba-o-bese] is formed by combining a verb [roba] which means to break into pieces, with a clause [o-bese] (to make fire).

**iv) DIMINUTIVE :**

The nouns ['Mongoana thoahla] and ['Mamontoana] have diminutive affix [-ana] which implies diminutive of such nouns as legs. They refer to thin legs.

**e. NOUNS WITH FEATURES [+SHORT, +THIN]**

The nouns refer to both feminine and masculine nouns :

'Mamoqekele	1a/2a
Mokokomane	3/4
Mapapeloane	1a/2a
Thaka-ha-li-fele	1a/2a

The following can be considered in relation to the above nouns :

**i) THE NOUN CLASS :**

There are nouns which belong to a noun class regarded as a proper noun class for people, i.e. 1a/2a. The reason is they appear as if they are naming nouns or refer to names of people. Only one noun appears in noun class 3/4.

**ii) THE MEANING OF THE NOUNS :**

All the nouns mean people who are short and thin, and as a result they remain looking like children. The noun [Thaka-ha-li-fele] means a person who looks young physically and every growing up child is regarded as his or her equal due to their equal height and size. On the other hand it can also mean a person whose actions, behaviour and the way he or she speak is childish. He or she likes to appear like a child.

**iii) COMPOUND NOUN**

[Thaka-ha-li-fele] has been formed by combining a noun [Thaka] meaning equal or

age-mate with a negative clause [ha-li-fele] which means, do not come to an end.

#### F. NOUNS WITH FEATURES [+VERY SHORT, +FAT]

These nouns refer to both male and female :

Sefeqekoane	class 7/8
Foqokoane	class 9/10
Sefonhoane	class 7/8
Kotofane	class 9/10

From the above nouns the following can be considered :

##### i) NOUN CLASS :

The nouns mean a very short and fat person whose appearance is not admirable.

[Sefonthaone] may also mean a person who is short, fat and strong when doing any work which needs physique.

#### G. NOUNS WITH FEATURE [+ABNORMALLY SHORT]

The nouns refer to both feminine and masculine humans :

qaqachelana	class 9/10	katafelana	class 9/10
kakachelana	class 9/10	sekutoana	class 7/8
tatampelana	class 9/10	sekotompana	class 7/8
sefinela	class 7/8	seqatabelane	class 7/8
feqelana	class 9/10		
khasuoana	class 9/10		

From the above nouns the following can be indicated :

##### i) NOUN CLASS :

Nouns belong to noun classes 7/8 and 9/10 is dominating. The nouns qualify physical appearance of a person.

##### ii) MEANING OF NOUNS :

All the nouns mean a very short person or one who is abnormally short and may be regarded as belonging to the group of dwarves.

**iii) DIMINUTIVE**

Even though many nouns appear as if they have diminutive affix [-ana], they are not in diminutive form because when the affix [-ana] is removed, the stem of the noun becomes meaningless and result into non-existing words or nouns in Sesotho.

**H. NOUNS WITH FEATURES [+HUGE, +FAT]**

These nouns refer to females with their males counterparts :

[+FEMININE]		[-FEMININE]	
Motletlentle	class 3/4	Mafethe	class 6
‘Malimpe	class 1a/2a	Ralimpe	class 1a/2a
‘Mantetenene	class 1a/2a	Pokhempa	class 1a/2a
Khunya-khunya	class 9/10	Sephankha	class 7/8
Setutla	class 7/8	Popompo	class 9/10
‘Mampitla	class 1a/2a	Behle-behle	class 9/10
Monyalakahla	class 3/4	Ranka	class 9/10
Mopalapaqa	class 3/4	Qhashola	class 9/10
Setenyako	class 7/8	Qolobota	class 9/10
Pitla-pitla	class 9/10		

From the above nouns the following can be considered :

**i) THE NOUN CLASS :**

The nouns appear in various noun classes. There are two nouns which are in class 1a/2a because they appear as people’s names. This is indicated by [Mma] and [Ra] which are associated with people’s names. Other noun classes are 3/4, 6, 7/8 and 9/10.

**ii) THE MEANING OF THE NOUNS :**

The nouns are not to be considered as antonyms. They refer to people who are very fat who can be classified as giants. These are the people with very big bellies, big buttocks and the limbs are also very big. Some nouns under female group such as [Monyalakahla], [Mopalapaqa] can refer to a woman or a girl who is very fat, who is lazy to work, and is always dirty. Under the group of males, the nouns [Mafethe] and

[Behle-behle] mean men with very big stomachs which move when they walk or they have shaky bellies when walking. The nouns [Ranka], [Qhashola] and [Qolobota], apart from referring to huge and fat people, also mean a male horse which is big and fat due to its good feeding.

### iii) DERIVATIONS :

There are few nouns which are derived from other parts of speech. [Behle-behle] has been formed from an ideophone [behle!] meaning the shaking of the big belly, [palapaqa] means to lie down with a fat belly covering greater space in front of a person, because of laziness, the person is used to sleeping most of the time. The noun [mopalapaqa] is derived from a verb [palapaqa].

## H. NOUNS WITH FEATURES [+UGLY]

These nouns can refer to both male and female people who have ugly facial appearance:

Moshejoa-hang	class 3/4	Ts'oene-Makopo	class 9/10
Sekho-mpepe	class 7/8	Ts'oene-motho	class 9/10
Letsukunyepe	class 5/6		
Sehoho	class 7/8		
Mafonyoko	class 1a/2a		
Marinakhoe	class 1a/2a		
Polomakhoashe	class 1a/2a		
'Mankhukhu	class 1a/2a		

From the above nouns one can observe the following :

### i) THE NOUN CLASS :

There are nouns which appear in noun class 1a/2a which is considered to be a proper class for people. One could believe that nouns belonging to this class are the ones

which are considered to be appropriate to refer to ugly people; other nouns are in noun class 3/4, 5/6, 7/8 and 9/10. These are the nouns which qualify the features of a person.

## ii) THE MEANING OF NOUNS :

All the nouns refer to people who are ugly. That is their facial appearance is far from being admirable. People with this feature are not liked by children as they usually cry or run away when they see them when they talk to them. That is why there is a noun [Moshejoa-hang], meaning someone you can look at once and never for the second time. [Ts'oene-motho] and [Ts'oene-makopo] on the other hand refer to those people who look like monkeys facially. That is, they are also so ugly that they are compared to monkeys. [Marinakho] refers to an ugly person who is always dirty, particularly in the face.

## iii) COMPOUND NOUNS

[Moshejoa-hang] is formed by combining a verb [shejoa] meaning to be looked at, with an adverb [hang] meaning at once. [Sekhompepe] is formed by combining a noun [sekho] meaning spider, with a predicate [mpepe] meaning to carry on the back. [Polomakhoashe], the noun [Polo] which is the name of a person is combined with a relative stem [mahoashe] meaning rough. [Ts'oene-makopo], a noun [Ts'oene] a monkey, is combined with a noun [Makopo] meaning wrinkles. [Ts'oene-motho] : two nouns are combined. These are [Ts'oene] a monkey and [Motho] meaning a person.

## 3.4 BODY PARTS

Human nouns in this category refer to parts or some parts of the body which are impaired due to various causes which could affect certain body part before birth,

during birth and after birth. The damage to some body parts can make them to look too big or too small. Due to these abnormalities and others, people bearing them have qualifying words like the following :

**a. NOUNS WITH FEATURE [+PROTRUDING EYES]**

Setona	class 7/8
Mahlomaholo	class 1a/2a
Liqhomoko	class 1a/2a
Litolo	class 1a/2a

From the above list of nouns, the following can be observed :

**i) NOUN CLASS**

Three nouns appear in class 1a/2a. The reason could be that the nouns can be used as names of people. One noun is in noun class 7/8, it can also be accommodated in noun class 1a/2a as a name of someone. It appears in noun class 7/8 when it is a noun qualifying the appearance of a person with very big eyes.

**ii) MEANING OF NOUNS**

The noun [Setona] means a person whose eyes are big and protruding. The same meaning is shared by the noun [Liqhomoko] and [Litolo]. [Mahlomaholo] means someone with big eyes which are very wide and with the eye ball which is jutting out or is in front of the skin around the eyes.

**iii) COMPOUND NOUNS :**

There is one compound noun. This is [Mahlomaholo]. It has been formed by combining a noun [Mahlo] eyes, and an adjectival stem [-holo] meaning big.

**iv) DERIVATION :**

The noun [Setona] is derived from a verb [tona] which means to open eyes widely due to shock or unexpected happenings which are shocking.

**b. NOUNS WITH FEATURE [+STIFF]**

Sekokotoana	class 7/8
Mosatalla	class 3/4
Tsitsiripa	class 9/10

The nouns refer to both masculine and feminine humans. What can be observed from the nouns are as follows :

**i) NOUN CLASS :**

One noun [Sekokotoana] is in noun class 7/8, [Mosatalla] is in noun class 3/4 and [Tsitsiripa] is in noun class 9/10. The nouns appear in these noun classes because they are the nouns qualifying the appearance of a person.

**ii) MEANING OF NOUNS :**

The noun [Sekokotoana] refers to the body of a human being or the part of the body which has been hardened in such a way that it cannot move or be moved in any direction. [Mosatalla] means a person who cannot move from a place he or she is standing due to his or her stubbornness. On the other hand it can mean someone who is not easily moved from his beliefs or ideas. Generally this refers to a very stubborn somebody. For a person to be called [Mosatalla] is determined by his or her actions and behaviour. [Sekokotoana] means someone whose body has become very hard or stiff because of prolonged illness or injury. When a person has been ill for a long time and his or her body becomes very lean and hard, he or she is referred to as [Sekokotoana]. The prolonged illness can affect certain part of the body which becomes damaged in such a way that it is unmoveable and it no longer has soft flesh but hard, rough and stiff.

**iii) DERIVATION :**

The noun [Mosatalla] is derived from a verb [satalla] which means to stand for a long time unnecessarily and stubbornly. On the one hand it refers to the stiffness of a

certain part of the body which is no longer moveable as expected.

**c. NOUNS WITH FEATURE [+LOSS OF TEETH]**

Lisene	class 1a/2a
Kheola	class 1a/2a
Mmoroso	class 1a/2a

The nouns refer to both males and females. From this list the following can be recognised :

**i) NOUN CLASS :**

All the nouns are in noun class 1a/2a. The reason could be that the nouns can be used as personal names. The noun classes are traditionally regarded as noun classes for personal names.

**ii) MEANING OF NOUNS**

The two nouns [Lisene] and [Mmoroso] mean people who do not have teeth at all. These could be babies before the teeth are developed. They can also refer to grown up people who have lost teeth through illness, accidents or old age. The noun [Chula] means a person who has lost some of his or her teeth, or the baby who has only few teeth in his or her mouth.

**d. NOUNS WITH FEATURE [+FEET NATURALLY WIDE APART]**

Ralebatha	class 1a/2a
Seobe	class 7/8
Phathakalle	class 9/10
'Malebatha	class 1a/2a

The nouns refer to both feminine and masculine genders. The following can be realised from the list of nouns :

**i) NOUN CLASS**

The nouns [Mmalebatha] and [Ralebatha] are in class 1a/2a as they can be used as

names of people. Other nouns appear in other noun classes because they are nouns used to qualify the features of humans as seen by other people. The noun classes are 7/8 and 9/10.

## ii) MEANING OF NOUNS

All the nouns mean human beings whose feet are not straight but have tilted to the sides in such a way that when they walk, they collect things on their sides because of their feet direction. A noun starting with [Ra] in Sesotho refers to males whereas the one beginning with [Mma] refers to females.

## 3.5 COLOUR

Even though humans do not have colours like clothes, they have different skin complexion. Humans may have an abnormal skin complexion. It could be abnormal in the sense that the complexion is too dark or too white. The subcategories found here are as follows :

### a. NOUNS WITH FEATURE [+PITCH BLACK]

Bots'o	class 1a/2a
Mmants'o	class 1a/2a
Rants'o	class 1a/2a
Sents'o	class 1a/2a
Nts'o-pata	class 1a/2a
Lekirimane	class 5/6

From the above list of nouns which refer to both males and females, the following can be observed :

### i) NOUN CLASS

Most of the nouns except one are in noun class 1a/2a. The reason is that the nouns are used as personal names. One noun [Lekirimane] is in noun class 5/6. The reason could be that the noun itself has been incorporated into Sesotho. It is a noun from

other languages. This could be the reason behind the only noun in this category under the noun class 5/6.

**ii) MEANING OF NOUNS :**

All the nouns refer to human beings with a very dark complexion, which is normally regarded as a black colour. All the nouns except [Mmants'o] refer to a male, dark in complexion, whereas [Mmants'o] refers to a woman with very dark complexion.

These are the people referred to as pitch black.

**iii) DERIVATION :**

Most of the nouns are derived from the adjectival stem [ts'o] meaning black. For example :

- [Bo + ts'o] means black.
- [Mma + n + ts'o] means mother of black.
- [Ra + nts'o] means father of black.

**b. NOUNS WITH FEATURE [+ALBINO]**

The nouns refer to both females and males who have outstanding white complexion :

Lesofe	class 5/6
Leshoai	class 5/6
Lekhooa	class 5/6
Ngoan'e mosoeu	class 1/2
Khooa-la-motse	class 5/6

From the above list of human nouns, there are various aspects to be considered :

**i) NOUN CLASS**

There is one noun which is in noun class 1/2. This is [Ngoan'e mosoeu]. This noun consists of a noun and an adjective which qualifies the noun [Ngoana]. In Sesotho it can also be used as a personal noun as it can be qualified further. It appears in noun

class 1/2 because of the use of noun [Ngoana] which belongs to this noun class. All other nouns are in noun class 5/6 due to their prefix which is the prefix of noun class 5/6, and again they cannot be used as personal names and they serve the purpose of qualifying the complexion of a human being.

**ii) MEANING OF NOUNS :**

All the nouns refer to a human being who lacks pigment in the skin complexion and the colour of the hair is always white, the colour and the strength of the eyes are naturally affected, hence they have very weak eye sight. The white complexion of the person is somehow not admirable and it indicates some deficiencies in the skin pigment.

**iii) COMPOUND NOUNS :**

There are two compound nouns. [Ngoan'e mosoeu], is a noun formed by combining a noun [Ngoana] and an adjective [e mosoeu] meaning the white. [Khooda la motse], the noun [Khooda] which is the short form of [Lekhooda], has been combined with possessive [la motse], meaning of the village. These two nouns are used when the Albino person is present and he or she is made unaware that they are talking about him.

**3.6 PSYCHOLOGICAL FEATURES**

This sub-category is composed of human nouns which refer to mental characteristics of a person which makes him or her to behave in a certain manner. Such features go hand in hand with the way he or she behaves and the way he or she behaves and the way she or she is seen by other people. This can reflect both bad and good features :

**3.6.1 GOOD PSYCHOLOGICAL FEATURES**

**a. NOUNS WITH FEATURE [+INTELLIGENT]**

The nouns refer to both females and males :

Rabohlale	class 1a/2a
‘Mabohlale	class 1a/2a
Tlhalentlhajana	class 9/10
Kulo	class 9/10
Pabala	class 9/10

From the above nouns, the following can be considered :

**i) NOUN CLASS :**

Two nouns are in noun class 1a/2a due to the fact that they can be used as personal names and this noun class is the one which accommodates names of people in Sesotho. Three nouns are in noun class 9/10 as they are qualifying nouns due to their mental ability.

**ii) MEANING OF NOUNS :**

The noun [Kulo] and [Pabala] refer to people who are intelligent in an academic sense. The other three nouns mean a person who is capable of thinking and making meaningful conclusions. These people can be educated, or not, they are also those trusted by their community wherever there is communal activity to be implemented. On the other hand, these people have flexible minds, they always see what people like or dislike. If they realise that they did not reason adequately, they accept people's views and become very active in that activity.

**3.6.2 BAD PSYCHOLOGICAL FEATURES :**

**a. NOUNS WITH FEATURE [+MENTALLY RETARDED]**

The nouns will refer to female and male human nouns who are mentally impaired :

Sehole	class 7/8
Sethoto	class 7/8
Selehe	class 7/8

Tloabe-tloabe class 9/10  
Tseketseke class 9/10  
Phophola class 9/10

The following can be realised from the listed nouns :

**i) NOUN CLASS**

Three nouns are in noun class 7/8. They are nouns which qualify mental characteristics of a person. The other three are in class 9/10. The noun class is not commonly regarded as a class for human nouns like noun class 7/8.

**ii) THE MEANING OF NOUNS**

The nouns in this sub-category mean people who fail to think and carry out instructions properly. They can be slow in doing things or do things in a clumsy way or they totally fail to understand what should be done and how it should be done.

There are nouns with exceptional meanings. [Sehole] means a person who is totally mentally impaired and most of the time saliva flows out automatically without stopping and when talking he or she talks clumsily or he or she does not talk, there are no words in his or her speech except irritating meaningless sounds. [Tloabe-tloabe] means a mentally retarded person whose movement is affected and he or she walks in a clumsy way.

**iii) DERIVATION**

The nouns [Tloabe-tloabe] and [Tseke-tseke] derive from verbs such as [ho tloabela] meaning to walk without any purpose and in an awkward manner. [Tseke-tseke] is derived from a verb [ho tsekela] meaning to roam about without any aim or good reason.

**b. NOUNS WITH FEATURE [+STUPID/FOOLISH]**

The nouns refer to both males and females :

Sephoora class 7/8

Sephophola	class 7/8
Sephoqo	class 7/8
Phau-phau	class 9/10
Latha-latha	class 9/10
Obu-obu	class 9/10
Tlatse-tlatse	class 9/10
Ts'ere-ts'ere	class 9/10
Ts'ena-meno	class 9/10
Qatho-qatho	class 9/10
Setlaopa	class 7/8
Tsipa-sehole	class 9/10
Otse-otse	class 9/10
Hele-hele	class 9/10
Koroa-koroana	class 9/10
Ts'ae-ts'ae	class 9/10
Semakuoa	class 7/8
Ts'ethe-ts'ethe	class 9/10
Nkahlama	class 9/10
Phatha-phatha	class 9/10
Setlatla	class 7/8
Tlae-tlae	class 9/10
Semau-mau	class 7/8

This subcategory has a range of nouns, from which the following can be observed :

**i) NOUN CLASS**

The nouns appear only in two noun classes. These are noun classes 7/8 and 9/10.

These noun classes are not commonly associated with humans. Humans which appear in these noun classes are those which qualify certain features of people.

**ii) MEANING OF NOUNS**

The nouns in the above list encompass various meanings in Sesotho but they have a common feature which refers to stupidity. They mean people who lack good sense of judgement. These are realised through their actions, statements, responses, movement and others. They are humans who are unable to differentiate the important thing from the less important ones. They are easily annoyed and are regarded as slow learners in schools. On the other hand they are slow in understanding and carrying out commands. Most of the time they look ridiculous and embarrassing as

they do not care much about what they wear, what they eat and say, and how they walk. They do things in a clumsy way and without any purpose in mind.

### iii) COMPOUND NOUNS

There are some compound nouns. The noun [Tsipa-sehole] has been formed by combining a verb [tsipa] which means to pinch, with a noun [Sehole] meaning retarded person. [Ts'ena-meno] is a compound noun formed by combining a verb [sena] meaning the habitual opening of the mouth so that teeth are left exposed. This is the behaviour of the people who lack sense of judgement between good and bad. This verb is combined with a noun [Meno] meaning teeth. Other nouns are formed by reduplicating their stems. These nouns are : [Phau-phau] the stem [phau] has been repeated. Other examples are, [Obu-obu], [Tlatse-tlatse] , [Ts'ere-ts'ere], [Latha-latha], [Qatho-qatho], [Ts'ae-ts'ae], [Semau-mau], [Ts'ethe-ts'ethe], [Otse-otse], and [Tlae-tlae].

### iv) DERIVATION

Some of the nouns with reduplicated stems are derived from verbs :

[Latha-latha] is derived from a verb [lathasela] meaning to walk clumsy  
 [Tlatse-tlatse] is derived from a verb [tlatse-sela], [Ts'ere-ts'ere] is from a verb [ts'eresela], [Otse-otse] is from a verb [otsela] meaning to doss. [Ts'ethe-ts'ethe] is derived from a verb [ts'ethesela], [Phau-phau] is from a verb [phausela] and [Tloabe-tloabe] is from a verb [tloabela]. The verbs [lathasela], [tlatse-sela], [ts'eresela], [ts'ethesela] and [tloabela] collectively mean to walk in a clumsy way hence nouns derived from them refer to stupid people who do not mind the way in which they walk.

### c. NOUNS WITH FEATURE [-EDUCATED]

Leqholonts'o	class 5/6
Koata	class 9/10
Mpara	class 9/10
Mokoalehi	class 1/2
Sechomane	class 7/8

The nouns refer to both feminine and masculine humans. The following can be considered :

**i) NOUN CLASS**

The nouns in this subcategory appear in different noun classes. One noun is in noun class 1/2 which is a class associated with human nouns. The noun is [Mokoalehi].

Other nouns are in noun classes 5/6, 7/8 and 9/10. These are considered to be nouns qualifying the features of a human being.

**ii) MEANING OF NOUNS**

Generally the nouns in this subcategory refer to people who lack academic education or those who have little and useless or no formal education. The nouns [Koatla], [Mpara], [Sechomane], may also mean people who lack good manners and have backward or uncivilised way of thinking and dealing with things. This is how they are considered by other people around them. [Leqholonts'o] and [Leqaba] may also mean humans who look after animals in the areas far away from the villages. They live in isolated mountainous places where people are very few in number. They are not exposed to the type of life lead by the majority of the society. They are used to the animals they are looking after and the wild animals found in that area. Usually they speak rude and uncultured language which has no respect and it includes insults.

Above all they know nothing about a school and they cannot read and write. They are people who are permanently dirty.

**iii) COMPOUND NOUNS**

The noun [Leqholonts'o] is a compound noun formed by combining a noun [Qholo]

meaning a pitch black thigh which is unbearably dirty because it is never washed. It is combined with an adjective [ts'o] meaning a black colour.

**iv) DERIVATION**

The noun [Mokoalehi] is derived from a verb [koala or koaleha] meaning to be completely ignorant. On the one hand, [ho koaleha] means to be backward and uncivilised hence [Mokoalehi] referring to uncivilised kind of a person.

**d. THE NOUNS WITH FEATURE [+USELESS, SPINELESS]**

The nouns refer to both masculine and feminine human nouns :

Metsi-a-foro	class 6
Kea-le-bafe	class 1a/2a
Samashesha	class 7/8

From the above list of nouns, the following can be indicated :

**i) NOUN CLASS**

The noun [Kea-le-bafe] means a person who is not reliable due to his or her lack of appropriate reasoning which may be caused by mental retardation. The person is unable to make his or her own conclusions, he or she does what is done by other person, when the other person comes he or she leaves what he or she had been doing and do what is suggested by the arriving person. This is not a stable person in actions and speech. [Metsi-a-foro] means a person who is easily diverted from his or her plans by other people. He or she usually lives as a confused somebody without any progress in life where many things remain pending in his mind. The reason behind all these is mental retardation. [Samashesha] refers to someone who speaks unrelated things and he is easily confused by what is said by other people. All in all the nouns in this subcategory mean people who cannot make their own decisions and conclusions on matters concerning them.

**iii) COMPOUND NOUNS**

All the nouns in this subcategory are compound nouns. [Metsi-a-foro] has been formed by combining a noun [Metsi] meaning water with a possessive [a foro] meaning a furrow. Water in such a small channel is easily diverted to any direction, that is why a person with unstable thinking is named after such water and its channel. [Kea-le-bafe] has been formed by combining a predicate [Kea] meaning I am going, with the enumerative [le bafe] meaning with who. [Samashesha], the possessive concord [sa] meaning of, has been combined with a noun [Mashesha] which is derived from a verb [shesha] meaning to make meaningless sounds or statements. On the other hand the verb [shesha] refers to a meaningless sound from a radio, particularly when it is not tuned to the correct channel.

**e. NOUNS WITH FEATURE [+SELF CENTERED AND STUBBORN]**

The nouns refer to both male and female human beings :

Moikhohomosi	class 1/2
Moikakasi	class 1/2
Moikhants'i	class 1/2
Moits'epi	class 1/2
Moitsokotsi	class 1/2
Moikalatisi	class 1/2
Moikakamatsi	class 1/2
Lekaako	class 5/6
Baehlotse	class 1a/2a
Sengangele	class 7/8

The following can be observed from the above nouns :

**i) NOUN CLASS**

Most of the nouns are in noun class regarded as proper noun classes for people. These are noun classes 1/2, and 1a/2a. There are nouns in noun classes 5/6, 7/8. The nouns in the three last mentioned noun classes are for humans qualifying the characteristics

or features of other people as seen by others.

**ii) MEANING OF NOUNS**

The nouns generally mean people who think more about themselves and less about others. These are the people who are not determined to change their attitudes or position. They have the feeling that the way in which they look at life is the only correct way and nothing else. These are the people who cannot compromise their own principles hence stubborn and self centred.

**iii) DERIVATION**

The nouns [Moikhohomosi], [Moikakasi] and [Moikhants'i] have been formed from the following verbs respectively : [ho ikhohomosa], [ho ikakasa] and [ho ikhants'a].

The verbs mean to be proud of oneself and look down upon others hence self centred.

The noun [Baehlotse] has been formed from a predicate [e hlotse] which is the perfect of [hlola] meaning to defeat, hence the noun [Baehlotse] refers to one who is very stubborn and have defeated everyone to make him or her to change his or her attitudes.

The nouns [Moits'epi], [Moits'okoli] and [Moikalatise] has been formed from the following predicates respectively : [its'epa], [itsokotsa], [ikalatise] and [ikakamatsa]. The verbs refer to human beings who are proud of themselves. The

noun [Mmoulo] means a very stubborn somebody to change or compromise his or her principles. Most of these derived nouns have a reflexive verb with [i-] to emphasise the feature of self-centeredness.

**f. NOUNS WITH FEATURE [+VACILLATING]**

The nouns refer to both male and female human nouns :

Hloma-o-hlomole	class 1a/2a
Phoka-li-maotong	class 1a/2a
Pala-libaka	class 1a/2a
Pala-metse	class 1a/2a

The following can be observed from the above listed nouns :

**i) NOUN CLASS**

All the nouns are in noun class which is considered to be natural noun class for the people. The implication is that the nouns are used to refer to people and nothing else.

The noun class is 1a/2a.

**ii) MEANING OF NOUNS**

The collective meaning of nouns is that they refer to people who have an emotion which show up repeatedly in such a way that the mind of a person is turned to the emotion and ends up as the habit of that person. The motivating factor here is mental retardation of a certain degree. [Hloma-o-hlomole], [Pala-libaka] and [Pala-metse] mean people who move from one place to another or changes from this opinion to the other until the person becomes a victim of changes and moving from one place to the other or shifting ideas all the time. [Phoka-li-maotong] means a person who does not stay in one place, she or he moves early in the morning and most of the time his clothes are wet because of dew. [Phoka] means dew, and [li-maotong] means on the feet.

**iii) COMPOUND NOUNS**

All the nouns are compound nouns as they have been formed by combining more than one part of speech. [Hloma-o-hlomole] has been formed by combining a noun [hloma] and a predicate [o hlomole]. [Phoka-li-maotong] has been formed by combining a noun [Phoka] meaning dew and an adverb of place [li-maotong] meaning on the feet. [Pala-li-baka], a verb [Pala] meaning to change or literally, to count combined with a noun of noun class 7/8 [Libaka] meaning places, hence changing places or opinions. [Pala-metse] has been formed by combining a verb [ho bala]

meaning to count or to change, with a noun [Metse] meaning villages or locations.

#### iv) **DERIVATION**

The noun [Hloma-o-hlomole] is derived from a verb [hloma] meaning to plant. This has been used in positive and negative form. That is the first part is to plant, the second is to uproot.

### 3.7 **BEHAVIOUR**

This category is concerned with people and how they interact with other people. This involves the attitudes of people towards one another and their manners. These can be good or bad.

#### 3.7.1 GOOD BEHAVIOUR

The subcategory will refer to people who have exceptional attitudes and manners towards other people. They also refer to people who are naturally good towards others.

Matepe	class	6
Motho-oa-batho	class	1/2
Mothusi	class	1/2
Mmamosa	class	1a/2a
Ramosa	class	1a/2a
Mots'elisi	class	1/2

The following can be observed from the above human nouns :

#### (i) **NOUN CLASS**

Most of the nouns except one are in noun class 1/2 and 1a/2a which are appropriate human noun classes in Sesotho. The nouns [Ramosa] referring to male, and [Mmamosa] female, are in noun class 1a/2a because they are commonly used as names of people. The noun [Matepe] is in noun class 6 and this is no longer in use and

it is not known to the majority of the people.

(ii) MEANING OF NOUNS

The nouns [Motho-oa-batho] and [Mothusi] mean people who always assist others in whatever they need for their survival. [Ramosa] and [Mmamosa] refer to humans who have tender care towards the needs of others. They are people open-handed. They easily give people what they ask for, and these are obedient people who have patience to listen to whatever people want to share with them. [Mots'elisi] is the one who is always willing to console those who are depressed in one way or the other. These are the people who do not choose who to console or help.

(iii) COMPOUND NOUNS

[Motho-oa-batho] is a noun formed by combining a noun [Motho] and a possessive [oa batho] meaning of the people, hence a man or the woman of the people due to his or her importance to other people.

(iv) DERIVATION

The noun [Mothusi] is derived from a verb [thusa] meaning to help. [Mots'elisi] is derived from a verb [ts'elisa] meaning to console. [Ramosa] and [Mmamosa] are nouns derived from a relative stem [mosa] meaning mercy.

b. NOUNS WITH FEATURE [+ GENTLE ]

Moikokobetsi	class	1/2
Moithomphi	class	1/2
Mobabatsehi	class	1/2
Morena	class	1/2
Thupula	class	9/10
Khabane	class	9/10
Khosi	class	9/10
Lehosi	class	5/6

The above list of nouns refer to both female and masculine humans, and the following can be noticed:

(i) NOUN CLASS

The nouns [Moikokobetsi, Moithomphi, Mobabatsehi, Morena ] are in nounclass 1/2.

The reason for these nouns to be in this noun class is that they can never refer to other things except people. Nouns which appear in other noun classes such as 5/6 and 9/10 can refer to other things other than human beings.

(ii) MEANING OF NOUNS

The noun [Moikokobetsi, Moithomphi, Morena, Khosi, Lehosi ] refer to people who are kind to other humans. These are the people with acceptable attitudes and manners when consulted by other people. These are the people who are very careful about what they say, eat and wear, [Thupula] encompass the above mentioned behaviour but it can also refer to the animal skin which has been treated in order to become very soft so that things like shoes, bags and others are made.

(iii) DERIVATION

The noun [Morena] is derived from a verb [rena] which means to be responsible. The noun [Moikokobetsi] is derived from a verb [ikokobetsa] meaning to be humble.

c. NOUNS WITH FEATURE [+BRAVE]

The nouns in this subcategory are mostly associated with males :

Mohale	class	1/2
Khalala	class	9/10
Mokilibi	class	3/4
Pekeola	class	9/10

Pekaeli	class	9/1
Petsoa-majoeng	class	1a/2a
Leq'abe	class	5/6
Shekoe	class	9/10

The following can be recognised from the above list of nouns :

(i) NOUN CLASS

There are two nouns which are in class 1/2. These are nouns [Mohale] and [Petsoa-majoeng]. They are in noun classes 1/2 and 1a/2a respectively. Other nouns are in noun classes 3/4, 5/6 and 9/10. These are the noun classes associated with human nouns which qualify people according to their actions, behaviour and many others as seen by other people.

(ii) MEANING OF NOUNS

All the nouns have a general meaning which suits them all. The nouns mean a person who is bold to face something or somebody who is very strong physically or the one who is dangerous without fear. The person who can face danger, pain or suffering and he is bold enough to rescue those who are in trouble. On the other hand they refer to warriors. These are brave people trusted by the society to lead and give orders during wars like in the past when nations were fighting one another the world over.

### 3.7.2 BAD BEHAVIOUR

This is the way in which people are judged by other people in relation to their actions, speech, behaviour and others. There are those who show unacceptable behaviour and are regarded as badly behaved people. That is why there are human nouns indicating people with bad manners, actions and others. These are to be discussed below :

a. NOUNS WITH FEATURES [+VAGABOND ]

Pekecha	class	9/10	Motobaki	class	1a/2a
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Mosolli	class	1/2	Mopapaeli	class	1/2
Moleleri	class	1/2	Motoai-toai	class	3/4
Molelejane	class	3/4	Lephaila	class	5/6
Mohlaka-follela	class	3/4	Molele	class	3/4
Ferene	class	9/10	Mohahlaula	class	3/4
Hlahlasolle	class	9/10	Maebela	class	1a/2a
Mohlaka-qalo	class	1a/2a			
Lephanyaphanya	class	5/6			

The following can be found in relation to the above nouns :

(i) NOUN CLASS

The nouns in this subcategory appear in different noun classes. These are noun classes 1/2 and 1a/2a. The nouns in these noun classes are considered to be in proper human noun classes. Other nouns are in classes 3/4, 5/6 and 9/10. These are the human nouns which qualify the features of people according to their behaviour and actions.

(ii) MEANING OF NOUNS

The nouns in this subcategory refer to people who wander from one place to another. They do not have permanent homes and jobs. They are associated with laziness and dishonesty. To give few examples : [Hlahlasolle, Moleleri, Mosolli, Molelejane] mean people who move from one place to another without valid reasons and good judgement of the outcome of their wondering. [Ferene, Mohloka-qalo] mean persons who do not stay in one place as though they do not know where they belong. [Mohahlaula, Molele] mean wandering people. [Mohlaka-follela] refers to a person who lives with the people he does not know where he or she is regarded as an additional unwanted person in that community. This can also refer to a lost animal which is outstandingly foreign by mere looking at it, usually such animals look skinny and very weak.

**(iii) COMPOUND NOUNS**

[Mohlaka-follela] is formed by combining a noun [Mohlaka] meaning a place with a very long and thick grass good for grazing animals with a verb [follela] meaning to make a chain of animals. Other nouns are compound nouns because of their reduplicated stems. The nouns are : [Lephanya-phanya, Motoaitoai].

**(iv) DERIVATION**

The noun [Mosolli] has been derived from a verb [solla] meaning to roam about. [Moleleri] is derived from a verb [lelera] meaning to move from one place to the other. [Mopapaeli] is derived from a verb [papaela] referring to running all over the places without good reasons. [Motoaitoai] is derived from an ideophone [toai!] meaning to wonder from place to place.

**b. NOUNS WITH FEATURE [+CUNNING]**

The nouns refer to both male and female human nouns :

Molotsana	class	1/2	Senokoane	class	7/8
Sekeleme	class	7/8	Sefelekoane	class	7/8
Sekena-morong	class	7/8	Lemenemene	class	5/6
Seqoele-qoele	class	7/8	Nooa	class	9/10
Mainangoane	class	1a/2a	Poko-peli	class	1a/2a
Senonori	class	7/8	Lempetje	class	5/6
Maloma-a-folisa	class	1a/2a			

The following can be observed in the above listed human nouns :

**(i) NOUN CLASS**

There are nouns which appear in noun class 1/2 and 1a/2a. These are the noun classes associated with humans in Sesotho. Other human nouns are in noun classes 5/6, 7/8 and 9/10. These are nouns regarded as those used to qualify features of people.

**(ii) MEANING OF NOUNS**

The above mentioned human nouns have general meaning. They collectively refer to people who are not honest but have that ability to convince others about things they know quite well that cannot happen or succeed. The noun [Sefelekoane] can also mean a cheat. On the other hand it refers to a kind of a lizard which shows its activeness but it is not trusted by people. That is why the untrustworthy people are named after it. [Mainangoane] refers to a person who pretends to be shy whereas he or she is a sheep in the hyena's skin.

### (iii) COMPOUND NOUNS

The noun [Sekena-morong] is a compound noun formed by the noun prefix [se-] with a verb [kena] meaning to enter, with an adverb of place [morung] meaning in the forest. [Sekena-morong] is a person who is good in encouraging or promising people but fails to fulfil his or her promise and ends up hiding or avoiding to meet those who were deceived. [Poko-peli] has been formed by combining a noun [Poko] with an adjective [beli] meaning two. [Maloma-a-folisa] is a combination of a verb [loma] meaning to bite and a predicate [a folisa] meaning to heal. [Maloma-a-folisa] is a person who intends to hurt someone and at the same time he tries to console the same person in order to appear humble whereas he or she is not. [Lemenemene] and [Seqoeleqoele] are compound nouns formed by reduplicating their stems.

### (iv) DERIVATION

The noun [Mainangoane] is derived from a verb [inama] meaning head bending down. This is someone who does not look directly at other people as though he or she is shy.

### c. NOUNS WITH FEATURE [+LIAR]

The nouns refer to both female and male human nouns :

Lehelehele	class	5/6	Heletoane	class	1a/2a
Lehoarahoara	class	5/6	Leqitilo	class	5/6
Lecholocho	class	5/6	Choalieme	class	1a/2a
Mofapanyi	class	1/2	Mothetsi	class	1/2
Kelepa	class	9/10	Raleshano	class	1a/2a
Mmaleshano	class	1a/2a			

The following can be observed from the above nouns :

### (ii) MEANING OF NOUNS

The nouns refer to people who gain unfair advantages by breaking rules. They are the people who deceive or trick other people. They are also people who act dishonestly or unfairly in order to gain an advantage or profit. These are the unfaithful people to their families, lovers or friends. Generally these are dishonest people. [Selalome] is a wild person who does not care whether he or she hurts other people or not. This is a kind of a person associated with robbery, snatching things from people such as money, clothes, parcels and many others. [Moqhekanyetsi] is someone who is good in deceiving others. [Mok'hothotsi] means a person who steals money by robbery or by pick-pocketing. [Sekeleme, Senokoane] are people who cheat by pretending to be humble and yet they are not, that is only their basic approach in order to cheat.

### (iii) DERIVATION

There are nouns derived from verbs. [Selalome] is derived from a verb [laloma] meaning to pounce upon someone with the purpose of robbing, stealing or doing any harmful action. [Moqhekanyetsi] is derived from a verb [qhekanyetsa] meaning to trick or cheat someone. [Mok'hothotsi] is a noun derived from a verb [k'hothotsa] meaning to steal people's possessions by force or cheating.

### e. NOUNS WITH FEATURE [+GREEDY]

The nouns refer to both female and male humans :

Monyollo	class	3/4
Setlofa	class	7/8
Ntja	class	9/10
Lenyeka-thipa	class	5/6

The following can be observed from the above nouns :

(i) NOUN CLASS

The nouns appear in noun classes such as 3/4, 6/7,7/8 and 9/10. This implies that they are nouns which qualify certain features of humans.

(ii) MEANING OF NOUNS

The nouns mean people who have or show an excessive appetite for food or drink.

These people, most of the time hide food from the members of the family or from other people during celebrations. They eat more than necessary and sometimes at celebrations when their stomachs are full they vomit purposely in order that they should have room to eat more. They are people who like to quarrel for food. They do

not mind what type of food to eat, whether it is in bad condition or it is badly cooked.

These are the people who cannot give other people food under any circumstances.

f. NOUNS WITH FEATURES [+VICIOUS]

The nouns refer to both male and female human nouns :

Mofapanyi	class	1/2	Mochocholotsi	class	1/2
Mohlohleletsi	class	1/2	Moroteletsi	class	1/2
Moferekanyi	class	1/2	Molohlanyi	class	1/2
Molubi	class	1/2	Phehla-maroele	class	
1a/2a					
Phepheletsane	class	1a/2a			

The following can be observed from the above nouns :

(i) NOUN CLASS

Most of the nouns are in noun class 1/2 and two nouns are in class 1a/2a. This implies

that the nouns in these noun classes are the ones which best refer to people with vicious feature.

## (ii) MEANING OF NOUNS

The nouns mean a person with an action or willingness of evil intentions to hurt someone with the purpose of gaining the favour of others. He or she is a person who has continual harmful intention of causes and effects which are not fruitful but destructive to someone. For instance, the noun [Mofapanyi] is a person who tells lies to another person so that the two people have conflict. [Mochocholotsi, Mohlohleletsi, Phepheletsane] mean people who encourage destructive actions between two people so that the two are at loggerheads. [Pehlamarole] is someone who is the source of conflict between two people through the false saying about one of the two or both. [Mofapanyi] is one who sets others at variance. [Moroteletsi] means a person who makes matters worse where people are at loggerheads. [Moferekanyi] means a trouble maker. [Molohlanyi] is someone who causes disputes among the people or within the family. [Fuluoane] is a person who causes disputes among the people or within the family. [Molubi] is a person who messes up the situation or matters among the people who are not in good terms. [Phepheletsane] is someone who incites people against one another.

## (iii) DERIVATION

The noun [Mofapanyi] is a noun derived from a verb [fapanya] meaning to cause conflict between or among people. [Mohlohleletsi] is derived from a verb [hlohleletsa] meaning to be strongly behind the conflict which is between two people.

[Phepheletsane] is derived from a verb [phepheletsa] meaning to provoke conflict. [Moroteletsi] is derived from a verb [roteletsa] meaning to aggravate a bad situation. It can also mean to make fire have very big flames. [Moferekanyi] is derived from a verb [ferekanya] meaning to cause confusion. [Molohlanyi, Molubi, Fuluoane] are derived from the verbs : [lohlanya, luba, fuluoane] which collectively mean to cause confusion which results into people being at loggerheads. The verbs also mean to stir or to aggravate the confused situation.

(iv) COMPOUND NOUNS

[Phehlamarole] is a noun formed by combining a verb [fehla] meaning to stir or to churn with a noun [Marole] meaning dust.

g. NOUNS WITH FEATURE [+BAD TEMPERED/ CRUEL]

The nouns refer to both feminine and masculine humans :

Sekeleme	class	7/8	Sekoeta	class	7/8
Sekebekoa	class	7/8	Sebeti	class	7/8
Seretli	class	7/8	Mmolai	class	1/2
Moloi	class	1/2	Motlatlapi	class	1/2
Mofenethi	class	1/2	Lelimo	class	5/6
Sebolai	class	7/8			

The following can be considered in relation to the above nouns :

(i) NOUN CLASS

Most of the nouns in this category are in noun class 7/8. These are the nouns which qualify features of people. There are nouns in noun class 1/2. These are the noun classes regarded appropriate for people. The reason could be that the nouns in these noun classes are the correct ones to refer to cruel or bad tempered people in Sesotho.

(ii) MEANING OF NOUNS

The nouns refer to people who are easily annoyed and once they are annoyed they become hard-hearted and they do not care whether they harm, injure or kill another person. They are people gratified by other people's sufferings. They enjoy to cause or make other people feel pain or suffer physically, mentally or spiritually.

[Sekeleme] refers to a person who can harm anyone but who does not have features of cruelty. [Sekoeta] means a person who is well known for injuring people either by killing, raping, Or fighting in such a way that he causes damage to one's body or part of the body. [Sekebekoa] is a person who harms other people and he used to hide so that he is not seen or realised by his victims. This is a person who always carries out his dirty job at night or at places where there is very scarce traffic of people. [Sebeti] means a rapist. [Motlatlapi] is someone who takes away other people's possessions by first fighting, shooting and many others in order to frighten the victim. [Seretli] is a person who cuts other people's parts of the body while they are still alive with a certain purpose. This is associated with the African traditional believes on Muti or traditional medicines. The victim is thereafter killed by severe pain and wounds. [Mmolai] is someone who kills people with the determination. [Moloi] is a person who likes and enjoys torturing other people through the use of evil herbs. They are referred to as evil because the herbs do not cure but cause suffering. This kind of a person can go to the extendt of killing people with herbs. [Lelimo] means a cannibal.

On the other hand it means a very greedy person. [Mofenethi, Sebolai] refer to people who kill other people without reason and mercy.

### (iii) DERIVATION

Most of the nouns in this subcategory are derived from verbs. [Mmolai] is derived

from a verb [bolaea] meaning to kill. [Moloi] is derived from a verb [loea] which means to bewitch someone. [Seretli] is from a verb [retla] meaning to mutilate a person. [Sebeti] is derived from a verb [beta] meaning to rape. [Motlatlapi] is from a verb [tlatlapi] meaning to deprive someone of his or her possession. Nouns [Mofenethi, Sebolai] are derived from the verbs respectively [fenetha, bolaea] which both mean to kill other people without mercy.

#### h. NOUNS WITH FEATURES [+IMMORAL,CORRUPT]

Molotsana	class	1/2
Moikhabi	class	1/2
Lesholu	class	5/6
Sebolu	class	7/8
Moqhekanyetsi	class	1/2

The nouns refer to both male and female. The following can be considered :

##### (i) NOUN CLASS

There are nouns in noun class 1/2. This is a noun class regarded as a class for people. Other nouns are in noun classes 5/6 and 7/8. The nouns in these noun classes can be considered as nouns qualifying features of people.

##### (ii) MEANING OF NOUNS

[Molotsana] is a noun meaning a person who is good in cheating and misusing what does not belong to him or her. This is a false person. [Moikhabi] is someone who

uses most of what is to be shared among many people alone and give very little or nothing for other people. [Lesholu] is the one who takes other people's belongings so that they become his or hers. This is done through foul means. [Sebolu] means a corrupt person who takes other people's property to belong to him or her. The noun

can also mean a rotten dead animal or human being or even over-due food and plants which are rotten. [Moqhekanyetsi] means someone who cheat people in order to possess what does not belong to him or her. In general the nouns mean people who are not conforming to accepted standards of morality where they use foul means and bribery to possess what does not belong to them. These are the people who are not reliable or trustworthy to their families, the community and the society.

### (iii) DERIVATION

The noun [Sebolu] is derived from a verb [bola] meaning to become rotten.

[Moqhekanyetsi] is derived from a verb [qhekanyetsa] meaning to cheat a person in order to possess his or her property through bribery or other means.

### 3.7.4 HABITS

In this category, the nouns to be discussed are those which bear features of human beings with different tendencies or practices that are difficult to give up. Some of these practices if not all have become addictive and become personal way of dealing with different situations. The features are as follows.

#### a. NOUNS WITH FEATURE [+DIRTY]

The nouns refer to both female and male people :

Lehlasoa	class	5/6
Seqilane	class	7/8

Sekhoba	class	7/8
Sekhoahlapa	class	7/8

The following can be consised from the above mentioned nouns :

#### (i) NOUNS CLASS

The nouns are in noun class 5/6 and 7/8. This shows that the nouns are qualifying nouns.

(ii) MEANING OF NOUNS

The nouns mean people who have morally questionable way of handling things such as food, clothes, the surroundings and the house he or she lives in. These are the people who do not care to clean their bodies, clothes and homes. [Lehlasoa, Seqilane] mean people who live in dirty houses and surroundings, their clothes and their bodies are always dirty. They are people who wash and put on clean clothes only when they go to the feast. In the houses where they live, things are just mixed up. That is, clothes, dishes, washing basins, food and everything are scattered and mixed all over. [Sekhoba] is a person who is very lazy and careless. This is a person who does not like to do anything and most of the time he or she is found sleeping where there is hardly anything to be eaten in the house. [Sekhoahlapa] is a person whose body and clothes are permanently dirty. This is a person who is also stingy. This person is comfortable to have few things which cannot be washed until they are torn. He or she is used to wear rags. This is a lazy person to be who try by all means to avoid any type of work as a result he enjoys to idle.

b. NOUNS WITH FEATURE [+ LAZY]

The nouns refer to both feminine and masculine human nouns :

Sekhoba	class	7/8	Senyebe	class	7/8
Mmabotsoa	class	7/8	Rabotsoa	class	1a/2a
Mokotla-mahlo	class	3/4	Hlephe-hlephe	class	9/10
Thoha -o -je	class	1a/2a	Katamela-lisutsa	class	1a/2a
Ahlama-o-je	class	1a/2a	Mohlohloa-o-rapame	class	3/4
Morapama	class	3/4	Nthapalle	class	1a/2a
			Mabina-bina-likhakhatha	class	1a/2a

The following can be observed from the above nouns :

(i) NOUN CLASS

There are seven nouns in noun class 1a/2a/. These belong to noun classes that are regarded as classes for people. On the other hand the nouns can be used as personal names even though most of the time they serve as nick names. Other nouns are in noun classes 3/4, 7/8, and 9/10. The nouns in this noun class serve as nouns which qualify the features of human beings.

(ii) MEANING OF NOUNS

The nouns collectively mean people who are disinclined to working. Some enjoy very little work whereas others like to idle. When they work, they do things very reluctantly in order to avoid too much work. [Mmabotsoa, Rabotsoa] mean a person who likes to idle or to work for a short time. [Mokotla -o mahlo] is a person who likes food but dislikes cooking at all. [Hlephe-hlephe] is a very fat person who likes food very much but she cannot cook or she is very lazy to do any kind of work.

[Mabina-bina-li-khakhatha] refers to a person who becomes angry when she has to cook, but when someone else has done the cooking she becomes very happy. [Tsoha-o-je, Ahlama-o-je] refer to people who are lazy to cook and who always pretend to be tired and asleep when it is the time for cooking, they are usually shaken up to be have their

food. [Katamela-lisutsa] means one who is lazy to cook but is the first one to come closer to the pots when food is ready. [Mohlohloa-o-rapame] is someone who eats while on the bed because of laziness. [Morapama, Nthapalle] is a person who enjoys sleeping most of the time. This is a person who dislikes to do any kind of work,

instead she or he pretends to be ill in order to avoid working.

(iii) COMPOUND NOUNS

[Mokotla-o-mahlo] is a noun formed by combining a noun [Mokotla] meaning a sack with a phrase [o mahlo] meaning with eyes. [Mabina-bina-li-khakhatha] is formed by combining a reduplicated stem of a verb [bina] meaning to sing with a predicate [li khakhatha] meaning to boil without stopping. [Tsoha-o-je] has a combination of a verb [tsoha] meaning to wake up and a predicate [u je] meaning to eat. [Ahlama-o-je] a verb [ahlama] meaning to open the mouth is combined with a predicate [u je] meaning to eat. [Katamela-lisutsa], a verb [atamela] meaning to come closer, is combined with a noun [Lisutsa] meaning the ripe. [Mohlohloa-o-rapame], a verb [hlohla] meaning to put more in, is combined with a predicate [o rapame] meaning while lying down or on bed.

(iv) DERIVATION

The noun [Mmabotsoa, Rabotsoa] are derived from a Relative stem [botsoa] meaning laziness. [Morapalla] is derived from a verb [rapalla] meaning to lie down idling.

c. NOUNS WITH FEATURE [+DRUNK]

The nouns apply to both female and male humans :

Letshoa	class	5/6
Lehlana	class	5/6
Setlhotlelo	class	7/8

Ts'ela-le-tlale	class	1a/2a
Senotlo-sa-bareng	class	7/8
Poli-ea-mabele	class	9/10
Khoba-la-tai	class	5/6
Faki	class	9/10
Senoi	class	7/8

The following can be found in the above nouns :

**(i) NOUN CLASS**

The noun classes which dominate are 5/6 and 7/8. These are the noun classes which consist of nouns qualifying the features of people. There is only one noun in noun class 1a/2a. This is a noun which can be used as a personal name.

**(ii) MEANING OF NOUNS**

The nouns collectively mean people who are habitually or permanently under the influence of alcohol. They are rendered incapable by alcohol. [Letahoa] means one who is permanently drunk or a victim of alcohol. [Lehlana] is someone who drinks and does not work and does not have his own family as he wants and enjoys freedom. [Setlhotlelo] is a person who smells beer every time as though he or she is a bucket used to contain beer day in and day out. [Ts'ela-le-tlale] is one who drinks beer and depends on making accounts where he or she usually complains about a beaker which is not filled to the brim and yet he or she will be expected to pay the full amount. [Senotlolo-sa-bareng] is a person who goes very early to the shebeens, or the first to be in the shebeen and the last to leave when it is closed at night. [Poli-ea-mabele] means a person who habitually drinks excessively traditional beer made of sorgum. [Faki] refers to beer container which smells of beer because there is no day when it

does not store beer. [Khoba-la-tai] is someone who who no longer has chance of divorcing himself from drinking beer. This is a person who is regarded as an addict of alcoholic beverages. [Senoi] means a habitual beer drinking person who does not choose which type to drink, the time and place for drinking.

**(iii) COMPOUND NOUNS**

[Ts'ela-le-tlale] is a noun formed by combining a verb [ts'ela] meaning to pour with a predicate [le tlale] meaning to fill to the brim. [Senotlolo-sa-bareng], a noun [Senotlolo] meaning a key is combined with possessive [sa bareng] meaning of the shebeen. [Poli-ea-mabele], noun [Poli] meaning a goat is combined with a possessive [ea mabele] meaning of sorgum. [Khoba-la-tai], a noun [Lekhoba] meaning a slave, is combined with a possessive [la tai] referring to alcohol.

(iv) DERIVATION

The noun [Letaoa] is derived from a verb [taoa] meaning to be drunk. [Setlhotlelo] is derived from a verb [tlhotla] meaning to sift the beer, and the container used for this purpose or for storing beer is called [Setlhotlelo]. [Senoi] is derived from a verb [noa] meaning to drink.

d. NOUNS WITH FEATURE [+TALKATIVE]

The nouns refer to both male and female human nouns :

Nchoathi	class	1a/2a
Mmalibecheng	class	1a/2a
Shoahle	class	1a/2a
Halaoleng	class	1a/2a
Liberoane	class	1a/2a
Liebolane	class	1a/2a
Sebueng	class	1a/2a

Qamotane	class	1a/2a
Ts'itoe	class	9/10
Lehehle	class	5/6

The following can be recognised in the above nouns :

(i) NOUN CLASS

Most of the nouns are in noun class 1a/2a. These are the nouns the nouns which can be used as names of people. Other nouns are in noun class 5/6 and 9/10 and the nouns

in these nouns classes are qualify nouns.

## (ii) MEANING OF NOUNS

The nouns refer to people who are fond of talking. These are the people who enjoy talking wherever they are. They always dominate discussions. The noun [Ts'itoe] means a person who talks too much and where they are there is always a lot of noise. This is a person who talks without stopping. On the other hand, the noun refers to December month in Sesotho which is named after the insect which is heard all over the country with its noise. The month is therefore named after this insect. [Lepeperu] means someone who likes talking but what he or she speaks is always senseless. [Halaoleng, Lehehle] mean a person who talks too much. This is a person who reveals his or her and other people's secrets. [Choa-li-eme] is one who enjoys talking while standing so that he or she can dominate discussions. All in all the nouns in this subcategory refer to people who are talkatives and they regard themselves as knowledgeable people or those who are intelligent and have capability of solving other people's problems.

## (iii) DERIVATION

The noun [Shoahle] is derived from a verb [shoahla] meaning to speak without giving others chance. [Sebueng] is derived from a verb [bua] meaning to talk more than a person is expected. [Lehehle] is derived from a verb [hehla] meaning to talk too

much.

e. NOUNS WITH FEATURE [+GLUTTONOUS]

The following can be discovered from the above listed human nouns :

(i) NOUNS CLASS

The nouns are in noun classes 3/4, 5/6 and 9/10. This indicates that the nouns are qualifying nouns.

(ii) MEANING OF NOUNS

The nouns refer to human beings who are greedy. These are the people who like food very much and they are not ashamed to fight for food during ceremonies [Monyollo] is a person who likes food too much and he or she cannot say he or she is satisfied. This is a person who decides to vomit so that he or she has room for extra food available. [Ntja] refers to a person who likes food and he or she does not choose what to eat and what to leave. That is why the person is named after a dog which is regarded as a very greedy animal in my society.

f. NOUNS WITH FEATURE [+PROSTITUTE]

The nouns refer to both human sexes:

Sefebe	class 7/8
Sehlola	class 7/8
Letekatsi	class 5/6
Lechoichoitha	class 5/6

The following can be considered in relation to the above nouns:

(i) NOUN CLASS

The nouns are non classes 5/6 and 7/8. These are the qualifying nouns.

## (ii) MEANING OF NOUNS

The nouns mean people who enjoy to be engaged in sex every now and then with different and many people. These are the people who sell their bodies so that they get money and this is associated with women where men are the buyers and they give money to such women. These are the people who do not have life partners or are not married as they enjoy freedom. Those who are married are engaged in this filthy work in order to get money for their families. These are the people who are mostly victims of sexually transmitted diseases. [Letekatse] and [Lechoichoitha] mean a person, a man or a woman who has left his or her own family and keeps on changing women or men to live with. On the other hand they refer to a very common and unwanted plant all over the place and this is of no use to animals or people. That is why such unwanted and useless people are named after it.

## 5. WEALTH

Human beings have measurable means of living which is referred to as wealth. There are people who have abundant means of living whereas others have little or very none to live on. People have acquired qualifying words depending on how much one has for survival. There are people with more means of living and these are named the rich and those who have little are the poor like in the subcategories to follow:

## a. NOUNS WITH FEATURE [+RICH]

The nouns refer to both male and female people :

Morui	class	1/2
Sekhorane	class	7/8
Maikhona	class	1a/2a
Ralichelete	class	1a/2a

Ranku-li-kae class 1a/2a

From the above nouns refer to both male and female people:

**(i) NOUN CLASS**

There are nouns in noun classes 1/2 and 1a/2a. These are the nouns in the noun classes regarded as proper for human beings. These are the nouns which are commonly used to refer to rich people in Sesotho. The noun which in noun class 7/8 is the noun which qualifies a rich person.

**(ii) MEANING OF NOUNS**

The noun [Morui] means a person who has abundant money and animals [Sekhoroane] is a person who has a lot of money, animals and he or she is also a farmer who produces large amounts of cereals, vegetables, fruits and many others one can think of. [Maikhona] means a person who has everything more than he or she needs for living. This is a person who cannot help other people particularly the poor or anybody who needs any help. This is a rich and selfish person. [Ralichelete] is someone who has a lot of money. This is a person associated with people who have many big and prosperous businesses [Ranku-li-kae] is a man who has hundreds of sheep and he is regarded as a rich man because of this flock of sheep.

**iii) COMPOUND NOUNS**

[Ranku-li-kae] is a man formed by combining a noun [Ranku] meaning father of sheep, with an interrogative adverb of a place [li kae?] meaning where are they?

**iv) DERIVATION**

[Morui] is a noun derived from a verb [rua] meaning to rear an animal or to have a lot of money. [Sekhoroane] is derived from a verb [khora] meaning to have plenty of something.

**b. NOUNS WITH FEATURE [+POOR]**

The nouns refer to both masculine and feminine humans

Mofutsana	class 1/2
Mofu	class 1/2
Mofumanehi	class 1/2
Moit'sokoli	class 1/2
Mofohatsi	class 1/2
Mosotlehi	class 1/2
Mosorontehi	class 1/2
Mohloli	class 1/2
Mohlophehi	class 1/2
Oa-ha-Rantja	class 1/2
Mohlola-lebitso	class 1/2
Mauthoa-uthoana	class 1/2
Mohofe	class 1/2
Molomo-mosehlanyane	class 1/2
Serramo	class 7/8
Mofupa-hlahana	class 3/4
Lehoo	class 5/6
Leqaqa	class 5/6

From the above list of nouns the following can be observed:

**i) NOUN CLASS**

Most of the nouns in the above subcategory are in noun class 1/2. This is a noun class associated with people. There are two nouns in noun 1a/2a. These are the nouns which can serve as names of people. Other nouns appear in noun classes 5/6 and 7/8. These are the qualifying nouns.

**ii) MEANING OF NOUNS**

The nouns refer to people who are poor. There are the people who have very little or nothing to live on such as very few animals or none, few food and clothes and they usually stay in very shabby houses. [Mofu] is a person who does not belong to a royal family and as a result he is regarded as a useless person. [Moits'okoli] may also mean a person who works very hard to earn his or her living through piece jobs. [Mohofe] is one who does not have anything. He hardly has food to eat, the clothes he or she

wears are rags and they and they are very dirty and full of lice, the house where he lives is in a very poor condition. In order for them to eat, they from one house to another. These can as well be referred to as beggars. [Searamo] is a person who does not have relatives to help her or him. This is a person who no longer have parents, brothers and sisters, most of the time they live with people who can offer them food, shelter and clothing. These kind of people work for a family in order to have their basic needs.

[Mauthoa-uthoana] is someone who is very poor and he or she is always seen wearing torn and dirty clothes and children use to run away from them thinking that he or she is a mad person who can be dangerous to them. [Mohloki] is one who does not have anything for his or her living. [Mohlophehi] and [Mosotlehi] mean one who is troubled by being dependent on other people for his or her survival. This is a person who does not enjoy the kind of life he or she is leading. [Molomo-mosehlanyana] refers to a poor person whose ideas cannot be considered. [Mohloka-lebitso] is a person who is regarded as useless and non - existing due to the fact that he or she is poor and they do not have a say in matters concerning the community they are part. [Lehooohoo] means someone of less important especially in ceremonies of rich people where he or she cannot be invited. [Oa-Rantja] and [Mofupa-hlahana] refer to people who do not have their homes and depend on other people for their living hence associated with dogs as they depend on people they do not have homes and they cannot provide their own food

### iii) COMPOUND NOUNS

[Molomo-mosehlanyana] is formed by combining a noun [Molomo] meaning a mounth with an adjective stem in diminutive form [mosehlanyana] meaning yellowish

colour. [Mohloka-lebitso] the noun prefix class 1 [mo-] and [hloka] meaning without has been combined with another noun [Lebitso] meaning a name. [Oa-ha Rantja] a possessive [oa ha] meaning of, is combined with a noun [Rantja] meaning father of a dog. [Mofupa-hlahana]] a verb [fupa] meaning to put in the mouth with. [Hlahana] meaning less important person, it can also refer to a common animal with is useless.

#### iv) DERIVATION

There are nouns derived from verbs. [Mosotlehi] is derived from a verb [sotleha] meaning to be bothered in life. [Moits'okoli] is from a verb [sokola] meaning to try hard by oneself. [Mohloki] is derived from a verb [hloka] meaning to be destitute. [Mohlophehi] is from a verb [hlopheha] meaning to be tormented. [Mofumanehi] is derived from a verb [fumaneha] meaning to be poor.

#### v) DIMINUTIVE

[Molomo-mosehlanyana] has a diminutive suffix [-anyana] which has added an element of despising a person referred to. [Mofupa-hlahana] has a diminutive suffix [-ana] which implies the uselessness of the person referred to.

## CHAPTER 4

### CONCLUSIONS

The purpose of this chapter is to give a brief summary of the semantic features of human nouns in Sesotho. The features are nine in number. They are the following: Physical Features, Physically Disadvantaged, Body Shape, Body Parts, Colour, Psychological Features, Behaviour, Habits and Wealth.

The physical features are the human feature which classify people into age groups. The category has two major groups such as OLD and YOUNG. The features [old] refer to grown up people. These are the people who have grand children and are respected by children and they appreciate their age and presence by giving them different names. The features are based on how they see these old people. Some old people are regarded as the honourable fathers or mothers in the clan, some are seen as the important grand fathers or grand mothers, and as a result they are loved and respected by other people and children as they are considered to be helpful. The examples are the following: [Motau-moholo, Tau-ea-khale, Nkhono, Ntate-moholo, Moholoholo, Moholo].

On the other hand, there are grown up people who are regarded as useless and need help in everything. Some are old people with grey hair and as a result they are referred to as [Telu-putsoa]. There are features used to show dislike towards old people by children. These are: eLeqheku, Leqhekoana, Setsohatsana, Setsohali, Matala]. Some features refer to grand fathers and grand mothers. These are: [Nkhono, Ntate-moholo, Monna-moholo, Mosali-moholo]. When these are used by other people not related to such people, they have indication of dislike towards those people.

The feature [Age] where the category is (old) has only one group which includes all features associated with old people known as the ancestors of the clan, the grand father/mothers, the ones with grey hair, those who need help and assistance of

others, those who are despised by children and other people.

The second category is of the features [Young]. This category feature has more semantic features than the [Old] category. This category encompasses children from when they are born to the adolescent and the youth stage. There are semantic features which refer to children after their birth. These are [Lesea, Ngoana]. The nouns indicate the stage when the child is helpless and he or she is just like a parcel. On the other hand, [Ngoana] is a general term used to refer to a child throughout the stages of development up to the adult stage. To any parent, a man of fifty years old, is referred to as [Ngoana] (child) by his parents.

There are also features used to differentiate the sex of children. These are [Moshanyana, Ngoanane] (a boy, a girl). On the other hand there are other semantic features used to differentiate sex. For example: [Mora, Morali] mean son and daughter. Other children in the family or in the village, use other semantic features to show those who are their elders. They refer to them as: [Abuti, Ausi] (brother, sister).

The features [YOUNG] goes along with other qualifying features which refer to various physical appearances of children. There are features which refer to the youth in general such as [Letlobo, Letlonka, Mocha, Chacha-e ncha]. There are semantic features which refer to the youth when they are in the adolescent stage. Such features refer to the development of their bodies where they show features like dignity, tidiness, attractiveness, strength and many others. For girls there are: [Moroetsana, Kharebe, Thope, Mothepe]. For boys: [Mohlankana, Chechefa, Lekejakejane]. There are features which refer to boys and girls who have interest of going there. They are

referred to as [Lethisa], the uninitiated girl and a boy is [Leqai].

Boys in Lesotho have a primary job of looking after animals. There are semantic features used to qualify boys who herd animals. [Molisana] refers to everyone who herd animals. [Motjoli] refers to an excellent herdboys whose animals are fat and he does not violate the laws of grassing animals. [Mmampoli] is a herdboys who practices autocracy to other herdboys. He behaves like a king and he punishes other herdboys whenever he thinks they deserve it. Other herdboys use bribery to avoid punishment. That is, they bring him food from their homes, they also look after his animals, they do all sorts of things to show or recognize him as their boss and they respect him.

When boys and girls are at school, there are those who are intelligent. There are features which refer to their academic intelligence. These are for both boys and girls. [Kulo, Leqhaoe, Tlhalentlhajana, Mollo-le-sebabole ]. There is a feature used to refer to big groupings of boys and girls. These are known as collective nouns. For boys [Tlhankana] (group of boys). For girls : [Thoetsana].

When boys and girls are undergoing initiation, they have qualifying features for the different stages of initiation. For boys the qualifying features are : [Moshemane, Mohoera, Kokoptjoe, Lesoephe, Mongala ]. [Moshemane] refers to a boy during his first stage of initiation when they are still at home until the time they leave their homes to stay in the forest. [Mohoera] refers to a boy undergoing circumcision. [Kokoptjoe] is a boy who is the first to be circumcised. This depends on the order of Basotho clans. [Lesoephe] is the last to be circumcised due to the hierarchy of his clan which appears the last when compared to others.

There are some of the boys and girls who go to initiation school because they are

/were forced. Some even when it is their choice, they find that circumstances are very harsh and they decide to run away. These cowards are referred to as [Mongala]. This is for both boys and girls. [Lekoaloane, Letsokumpane] refer to boys who are immediately from initiation school. [Ngoale] refers to girls during their first stage of initiation and throughout the initiation. When they are out they are referred to as [Litoejane].

There is a group under this category which refers to children who are despised by other children and grown up people give them humiliating names such as :[Serathana, Polloane, Tatampana, Khasampelana, Motasampana, Motasallana, Sekhohloana ].

There are children who are well-fed when young and as a result they are liked by many people. To show that they are admirable they are referred to as :

[Poropotloana, Motla-o-tutsoe, Letlatlaboroana]. There are those who are beautiful facially and have dimples on the cheeks and are referred to as : [Tjaka, Seponono, Sethalala, Semomotele]. The features YOUNG has eleven groups such as the following : [Young, Youth, Youth and Nubile, Youth and Uninitiated, Youth and Herding, Young Intelligent, Young and collective nouns, Young and undergoing circumcision, Young and Newly circumcised, Young and dehumanised, Young and beautiful ].

Physically disadvantaged people in Sesotho are classified into three groups such as :[Deaf, Cripple, Dumb ]. This feature refers to the parts of the body which are impaired. A person who has a hearing problem is referred to as : [Setholo, Tutu-tsebe, Tsebe-tutu, Nthu-ntsebs ]. Cripple refers to people whose parts of the body, legs and feet are impaired. When the whole body is affected the person is referred to as :

[Seqhoala, M oholofali ]. [Sekooa ] is a gneral feature which refers to various parts of the body which are impaired. This includes the affected hearng, seeing, walking, speaking and many other body actions. [Sehlotsa, Khitletsi ] refer to a person whose feet or legs or one of them are unable to function properly and the affected person is seen by limping when walking. Some who are severely affected use crutches.

[Seritsa ] refers to one who is unable to walk at all. A dumb person is one who cannot utter a meaningful sound or wods. This one is referred to as :[Semumu ].

Body shape is another semantic feature with two major groups such as :Good Shape and Bad Shape. Good Shape is a feature which indicates admireable physical built of the body. The people who have good body shape in Sesotho are classiofied into four groups. These groups are as follows :Well--built, Talland slender, Tall and strong, Strong and healthy. Tall and slender refers to people with well- built body shapes. Tall and strong refers to those who are tall and look physically strong. Strong and healthy refers to people who are strong physically and look healthy and energetic. Bad Shape is a semantic feature which encompass all the people who have unadmireable physical features. Some of the features might be caused by prolonged illness or starvation like emaciated and lean. The examples are :[Short and thin, Abnormally short, Tall and lean]. Some features can be regarded as natural like : [Ugly, Tall and thin, Huge and fat ]. People under Bad Shape are classified into eight groups. They are as follows : [Tall and Lean, Lean, Emaciated, Short and Thin, Abnormally short, Huge and Fat, Ugly ].

According to the abnormality of some body parts, people in Sesotho are classified into four groups. i.e. Protruting eyes, Stiff, Loss of teeth, Feet naturally wide apart. The features indicate that some parts of the body may be abnormal which might have been

caused by different problems or some complications before birth, during birth and also after birth. Protruding eyes may be caused during birth. Other people may have protruding eyes as the inheritance from one of the parents or grand parents.

The feature [Stiff] in most cases affects the whole body and is always the result of illness where the whole body becomes hardened and the affected person is unconscious. Loss of teeth is the feature which refers to people who have lost some of their teeth or all of the teeth. This feature also refers to babies before their teeth grow. For elder people, loss of teeth may be caused by illness where teeth are extracted. Naturally Feet Wide Apart is a feature which shows that there is abnormality of the feet which may be caused by inheritance or some complications during mother's pregnancy.

In Sesotho, people are classified according to the complexion of their skin particularly those with unacceptable colour. According to the colour of the skin in Sesotho people are classified into two groups such as: [Pitch black, Albino]. Pitch black refers to people whose complexion is very dark. The Albino refers to those who have white complexion of its own kind. This kind of complexion is associated with the colour of the skin which had some deficiencies in the skin pigment. Some have this complexion due to inheritance.

Psychological features in Sesotho have two major groups such as: Good and Bad psychological features. These are the features which refer to the mind of human beings. Good psychological features refer to people who are intelligent academically and in life issues where high reasoning power is needed. There is only one group under Good psychological features i. e. Intelligent. In Sesotho such people are

referred to as :[Rabohlale, Mmabohlale, Tlhalentlhajane, Kulo, Pabala ].

Bad psychological features is a category which has classified people in Sesotho into six groups. The groups are as follows : [Mentally retarded, Stupid, Uneducated, Useless/Spineless, Self centered, Stubborn, Vacillating ]. Mentally retarded or mental retardation means the delay or slowness in the child's mental development. In Sesotho such people are referred to as : [Sehole, Sethoto, Tloabetloabe, Tseketshe, Selehe, Phophola ].

Stupid/ Foolish is another bad psychological feature which refers to people who do things in a clumsy way due to the fact that their mind does not function to the standard or in a normal way. There are many humiliating names used to refer to stupid/ foolish people. They are the following : [Sphooa, Sephophola, Sephoqo, Phauphau, Lathalatha, Obuobu, Tsipasehole, Otsetse, Helehele, Selehe, Korakorana, Ts'aets'ae, Semakuoa, Semaumau, Ts'ethets'ethe, Nkahlama, Phathaphatha, Setlatla, Tlaetlae ].

The people in Sesotho who are referred to as uneducated are those who are semi-literate and illiterate. This implies that the uneducated person is the one who cannot fit in any educational sector for employment. The person can only serve as a servant or in jobs which need physique or strength. Such people are referred to as lay-men in all sectors. In Sesotho they are called : [Leqaba, Leqholonts'o, Koata, Mpara, Mokoalehi, Sechomane ].

Useless and Spineless people are those who cannot make their own decisions, they appear as toys as they are easily switched from one idea to the other by people and

they do not have their own stand. They are referred to as in Sesotho : [Metsi-a-foro, Kea-le-bafe, Samashesha ].

There is a group of people in Sesotho referred to as Self-centered /Stubborn. These are the people who are selfish. They do not care about other people, they have when they have wronged other people they cannot ask for an excuse. Whatever they do, they regard it as correct and what is done by others is always wrong or senseless to them. These are the people who lack appreciation. They are people who cannot say : I am sorry! These are the people referred to in Sesotho : [Moikhohomosi, Moikhants'i, Moitsokotsi, Moikakasi, Baehlotse, Moits'epi, Moikalatise, Lekaako, Moikakamatsi, Sengangele ].

There is a group which is referred to as Vacillating. This refers to people who do not have permanent homes. They move from one place to the other. The reason behind this is that they are mentally retarded and as a result they do things without thinking. These are the people who are considered to be semi-mad. In Sesotho they are referred to as : [Hloma-o-hlomole, Phoka-li-maotong, Pala-libaka, Pala-metse].

According to the feature Behaviour, human beings in Sesotho are classified into two main groups such as Good and Bad behaviour. Good behaviour refers to acceptable interaction of people with others. Good behaviour has been classified in Sesotho into three groups. These are : Friendly, Gentle, and Brave. [Friendly] is the feature which refers to people who are generous. These are the people who are always happy, they like and appreciate to be with other people. They are people who like to share what they have with other people particularly those who are poor or those who do not have parents or relatives to take care of their living needs. In Sesotho they are known as:

[Matepe, Motho-oa-batho, Mothusi, Ramosa, Mmamosa, Motselisi].

The group [Gentle] in Sesotho refers to people who are honoured by other people.

They are people who respect themselves and as a result they are respected by other people. They are called [Moikokobetsi, Mohlomphehi, Thupula, Morena, Mobabatsehi, Khabane, Khosi, Lehosi ] in Sesotho.

[Brave] is the feature which refers to people who have no fear, they are those who are always ready to face and endure danger, pain and suffering. In Sesotho they are referred to as : [Mohale, Khalala, Mokilibi, Pekeola, Petsoa-majoeng, Leqhaoe, Shekoe].

Bad behaviour as a feature has grouped people into ten groups. The groups are : Vagabond, Cunning, Liar, Cheat and Swindler, Greedy, Vicious, Bad tempered or Cruel, Immoral /Corrupt, Intrusive, Disobedient ]. Vagabond is a group which refers to people who wander from one place to another, they do not have permanent homes or jobs. These are the people who are regarded lazy and dishonest. This kind of people in Sesotho are called : [Pekecha, Motobaki, Mosolli, Mopapaeli, Moleleri, Motoaitaoi, Molelejane, Lephaila, Mohlakafollela, Molele, Ferene, Mohahlaula, Mohlokaqalo, Hlahlasolle, Maebela, Lephanyaphanya ].

Cunning is a category which refers to people who are clever at deceiving other people. In Sesotho they are known as : [Molotsana, Senokoane, Sekeleme, Sefelegekoane, Nooa, Sekena-morung, Lemenemene, Sequeleqoele, Mainangoane, Pokopeli, Senonori, Lempetje, Malam-a-folisa ].

Under Bad behaviour there is a group of people who habitually tell lies. They rarely speak truth. In Sesotho they are called : [Lehelehele, Heletoane, Lehoarahoara, Leqitolo,

Mothetsi, Kelepa, Lecholocho, Mofapanyi, Raleshano, Maroala-a-isa ]. [Greedy ] is another group which refers to people who like food very much. These are the people who hunt for ceremonies so that they can eat as much as they like. They are people who are not ashamed to have a big dish full of food below their noses. Greedy people like other people's food whereas they cannot give their own to others. These kind of people are referred to as in Sesotho : [Monyollo, Setlofa, Ntja, Lenyeka-thipa ].

[Vicious ] is a group which refers to people who are fond of disrupting peace between people who are friends, neighbours, relatives, couples and colleagues. They are referred to as : [Mofapanyi, Mochocholotsi, Mohlohleletsi, Phepheletsane, Molubi, Moroteletsi, Moferekanyi, Molohlanyi, Fuluoane, Phehla-marole]. The group [Immoral/ Corrupt] refers to people who are not following the acceptable standards of morality. They are people who have bad or wicked morals. They are those who are willing to act dishonestly or illegally in return for money or personal profit. In Sesotho they are known as : [Molotsana, Moikhabi, Lesholu, Moqhekanyetsi, Sebolu].

[Intrusive] is a group which refers to people who put themselves into a place or situation where they are not invited and as a result they are not welcome. They are people who are not ashamed even when they are told that they are not wanted. In Sesotho they are called : [Nts'unyekhare, Nts'unyakele, Makakamela, Tlankele, Moits'ohlometsi, Moiphosumetsi, Moitolobetsi, Moits'unyakeli, Moithukhubetsi].

[Disobedient] is a feature which refers to people in Sesotho who do not do what is expected. They are people who are not willing to change from bad behaviour to good one. They are those who are not willing to obey anybody in any aspect. In Sesotho they are referred to as : [Sennere, Mofopotlehi, Mophotolehi, Motalolehi, Ramelato-ha-e-fele, Mafela-a-li-etsa, Nama-e-hlotseng lithipa-le-meno].

In Sesotho people are grouped according to their habits. The category is on bad habits only. There are six groups as the following: Dirty, Lazy, Talkative, Gluttonous, Prostitute. In life people acquire different habits. There are people who are always dirty. These people do not care to keep their bodies, clothes, house and surroundings clean. In Sesotho they are known as : [Lehlasoa, Seqilane, Sekhoba, Sekhoahlapa].

[Lazy] is a group which refers to who do not like to work. They are the people who spend most of their time in bed as to pretend to be ill whereas the fact is that they avoid to do any work. These are the people who like food very much and they are always fat. In Sesotho they referred to as : [Sekhoba, Senyebe, Mmabotsoa, Rabotsoa,

Mokotla-o-mahlo, Morapama, Nthapalle, Mabina-bina-li-khakhatha, Hlephe-hlephe, Tsoha-u-je, Ahlama-u-je, Katamela-lisutsa, Mohlohloa-o-rapame].

There is group of people in Lesotho who are victims of alcoholic beverages. These are the people who are permanently drunk every day. They are people who are the first to be in shebeens and the last ones to leave when they are closed, sometimes they sleep in shebeens because they are unable to walk. In Sesotho they are called : [Letahoa, Lehlena, Setlhotlelo, Ts'ela-le-tlale, Senotlolo-sa-bareng, Senoi, Faki, Poli-ea-mabele, Khoba-la-tai].

There is a group of people who are fond of talking. Wherever they are the leaders of discussions, their voices are always on top of others. These are the people known as [Talkatives]. In Sesotho they are known as : [Shoahle, Lepeperu, Nchoathi, Mmalibecheng, Liberoane, Liebolane, Qamotane, Choalieme, Sebueng, Lehehle, Ts'itoe, Halaoleng ].

[Gluttonous] is a group in Sesotho which refers to greedy people. They are people who need to eat a lot of food. They do not choose what to eat. Whether the food is not well-cooked, rotten, is in a dirty container, as long as it is food they are there to eat. In Sesotho they are referred to as : [Monyollo, Setlofa, Lenyolonyolo, Ntja].

[Prostitute] is a group which refers to people who have a strong desire for sex. This feature is usually associated with females. These people go out of their way to sell their bodies for sex. In Sesotho they are known as : [Sefebe, Sehlola, Letekatsi, Lechoichoitha].

The last semantic feature used to classify people in Sesotho is [Wealth]. This feature has two groups such as Rich and Poor. Rich people are those who have plenty of everything like money, animals, lorries of different types, planted cereals of all types. In Sesotho they are referred to as : [Morui, Sekhorane, Maikhona, Ralichelete, Ranku-li-kae ].

The semantic feature Poor, is used to refer to people who have nothing or very little to live on. They are people who serve as servants and most of them are semi-literate or illiterate. In Sesotho they are known as : [Mofutsana, Mofo, Mofumanehi, Moits'okoli, Mofohatse, Mosorontehi, Mauthoautohane, Mohofe, Leqaqa, Searamo, Mohloki, Mohlophehi, Molomo-mosehlanyana, Mohloka-lebitso, Lehoohoo, Oa-ha-Rantja].

The above semantic features are summarised as follows :

## **SUMMARY OF THE FEATURES OF SESOTHO HUMAN NOUNS**

### **PHYSICAL FEATURES**

#### **1.1 AGE**

##### **1.1.1 Old**

Moholoholo, Mophatha, Mophala, Mosuhla, Motsofe, Moholo, Kelepa, Mokhalajoe, Koarela, Matala, Lekholela, Telu-putsoa, Motau-moholo, Tau-ea-khale, Leqhekoana, Nkhono, Mosali-moholo, Monna-moholo, Ntate-moholo, Leqheku, Setsohali, Setsohatsana.

##### **1.1.2 Young**

YOUNG: Lesea, Ngoana, Ngoanana, Moshanyana, Morali, Mora, Ausi.

YOUNG and INTELLIGENT: Kulo, Leqhae, Tlhalentlhajana, Mollo-le-sebabole.

YOUNG and COLLECTIVE NOUNS: Thoetsana, Tlhankana.

YOUNG and BEAUTIFUL: Poropotloana, Seponono, Sethalala, Tjaka, Letlatlaboroana, Semomotela, Motla-o-tutsoe

YOUNG and DEHUMANISED: Serathana, Polloana, Tatampana, Khasampelana, Motasampana, Motasallana, Sekhohloana.

YOUNG and UNDERGOING INITIATION: Ngoale, Mongala, Moshemane, Mohoera, Kokoptjoe, Lesoephe.

YOUNG and NEWLY INITIATED: Setsoejane, Lekoloane, Letsokumpane.

YOUTH: Letlobo, Letlonkana, Mocha, Chacha-e-ncha.

YOUTH and NUBILE: Moroetsana, Kharebe, Thope, Mothepe, Mohlankana, Chechefa, Lekejakejane.

YOUTH and UNINITIATED: Lethisa, Leqai.

YOUTH and HERDING: Motjoli, Mmampoli, Molisana.

#### **1.2 PHYSICALLY DISADVANTAGED**

DEAF: Setholo, Tutu, Tutu-tsebe, Tsebe-tutu, Nthuntsebe.

CRIPPLE: Sekooa, Seqhoala, Seritsa, Sehlotso, Khitletsi, Moholofali.

DUMB: Semumu

#### **1.3 BODY SHAPE**

##### **1.3.1 Good shape**

WELL-BUILT: Semomotela, Sekoele, Mollleloa, Chechefa, Pabala, Lenyoronyoro, Lechaliba.

TALL and SLENDER: Morafola, Lephese, Motjetjepa, Morontlhotlho, Lefaufau, Lesamane,

Lefantsatsa, Leheherepe, Leqobete, Lelapa-le-jele, Lefalifali, Refola, Mopheka-pheka, Motsukutsuku.

TALL and STRONG: Sehanyata, Qhoqhobela, Qhoqhoru, Sephankha.

STRONG and HEALTHY: Senatla, Seqhenqha, Seqhobane, Sefonthoane, Sefompha, Sehoahoarela, Koankoetla, Koakoariri, Tsitsiripa, Sehanyata, Hoanka, Koarantla, Phankhela, Ranka, Shakhola, Qhoqhoru, Moshatla.

### 1.3.2 Bad shape

TALL and LEAN: Mokonyokonyo, Moqhoughou, Moqhontsuru, Motsuku-tsuku, Leqhoantsiri.

LEAN: Mokapane, Moketa, Mmaramane, Mokherane, Motsaraphane, Sekuapana, Seeshana, Moheanyana, Sephekepheke, Mmongoana-thoahla, Mafefooane, Motjetjelekoane, Sekokoriana, Moomellane, Motsoenkana, Mmanraile, Mmamonotoana, Ts'ase.

EMACIATED: Sehoapa, Sekokotoana, Lengangajane, Mophathi.

SHORT and THIN: Mmamoqekele, Mokokomane, Mapapeloane, Thaka-ha-li-fele.

ABNORMALLY SHORT: Qaqachelana, Kakachelana, Tatampelana, Sefinela, Feqekana, Khasuoane, Katafelana, Sekutoana, Sekotompana, Seqabelane.

HUGE and FAT: Motletlentle, Mmalimpe, Mafethe, Mmantetenene, Pokhomba, Khunyakhunya, Setutla, Mmampitla, Monyalakahla, Mopalapaqa, Setenyako, Pitla-pitla, Sephankha, Popompo, Behlebehle, Ranka, Qhashola, Qolobota.

UGLY: Moshejoa-hang, Sekhompepe, Sehofo, Mafonyoko, Marinakhoe, Polomakhoashe, Mmankhukhu, Ts'oene-makopo, Ts'oene-motho.

## 1.4 BODY PARTS

PROTRUDING EYES: Setona, Mahlomaholo, Liqhomoko, Litolo.

STIFF: Sekokotoana, Mosatalla, Tsitsiripa.

LOSS OF TEETH: Lisene, Mmoroso, Kheola.

FEET NATURALLY WIDE APART: Ralebatha, Mmalebatha, Seobe, Phathakalle.

## 1.5 COLOUR

PITCH BLACK: Bots'o, Mmants'o, Rants'o, Sents'o, Lekirimane, Nts'opata.

ALBINO: Lesofe, Leshoai, Lekhooa, Ngaon'e-mosoeu, Khooana-ts'oana.

## 1.6 PSYCHOLOGICAL FEATURES

### 1.6.1 Good psychological features

INTELLIGENT: Rabohlale, Mmabohlale, Tlhalentlhajane, Kulo, Pabala.

## 1.6.2 Bad psychological features

MENTALLY RETARDED: Sehole, Sethoto, Tloabetloabe, Tseketsseke, Selehe, Phophola.

STUPID/FOOLISH: Sephooa, Sephophola, Sephoqo, Phauphau, Lathalatha, Obuobu, Tlatsetlatse, Ts'erets'ere, Ts'enameno, Qathoqatho, Setlaopa, Tsipasehole, Otseotse, Helehele, Selehe, Korakorana, T'saets'ae, Semakuoa, Semaumau, Ts'ethets'ethe, Nkahlama, Phathaphatha, Setlatla, Taetlae.

UNEDUCATED: Leqaba, Leqholont'so, Koata, Mpara, Mokoalehi, Sechomane.

USELESS, SPINELESS: Metsi-a-foro, Kea-le-bafe, Samashesha.

SELF-CENTERED/STUBBORN: Moikhohomosi, Moikhants'I, Moitsokotsi, Moikakasi, Sengangele, Baehlotse, Moits'epi, Moikalatisi, Lekaako, Moikakamatsi.

VACILLATING: Hloma-o-hlomolle, Phoka-li-maotong, Pala-li-baka, Pala-metse.

## 1.7 BEHAVIOUR

### 1.7.1 Good behaviour

FRIENDLY: Matepe, Motho-oa-batho, Mothusi, Ramosa, Mmamosa, Mots'elisi.

GENTLE: Moikokobetsi, Mitlhomphi, Thupula, Morena, Mobabatsehi, Khabane, Khosi, Lehosi.

BRAVE: Mohale, Khalala, Mokilibi, Pekeola, Pekaeli, Petsoa-majoeng, Leqhae, Shekoe.

### 1.7.2 Bad behaviour

VAGABOND: Pekecha, Motobaki, Mosolli, Mopapaeli, Moleleri, Motoaitoai, Molelejane, Lephaila, Mohlakafollela, Molele, Ferene, Mohahlaula, Mohlokaqalo, Hlahlasolle, Maebela, Lephanyaphanya.

CUNNING: Molotsana, Senokoane, Sekeleme, Sefekekoane, Nooa, Sekena-morong, Lemenemene, Sequoeleqoele, Mainangoane, Pokopeli, Senonnori, Lempetje, Maloma-a-folisa.

LIAR: Helehele, Heletoane, Lehoarahoara, Leqitilo, Mothetsi, Lecholocho, Choalieme, Mofapanyi, Kelepa, Raleshano, Mmaleshano.

CHEAT and SWINDLER: Selalome, Moqhekanyetsi, Senokoane, Sekeleme, Mok'hothotsi.

GREEDY: Monyollo, Setlofa, Ntja, Lenyeka-thipa.

VICIOUS: Mofapanyi, Mochocholotsi, Mohlohleletsi, Phepheletsane, Molubi, Moroteletsi, Moferekanyi, Molohlanyi, Fuluoane, Pehla-marole.

BAD TEMPERED: Sekeleme, Sekoeta, Sekebekoa, Sebeti, Seretli, Mmolai, Moloi, Motlatlapi, Lelimo, Mofenithi, Sebolai.

IMMORAL, CORRUPT: Molotsana, Moikhabi, Lesholu, Moqhekanyetsi, Sebolu.

INTRUSIVE: Nts'unyakele, Nt'unyekhare, Makakamela, Tlankele, Moits'ohlometsi,

Moiphosumetsi, Moitolobetsi, Moits'unyakeli, Moithukhubetsi.

DISOBEDIENT: Baehlotse, Sennere, Mofetelli, Mofopotlehi, Mophotolehi, Motalolehi, Ramelato-ha-e-fele, Mohlola-a-li-etsa, Nama-e-hlotseng-meno-le-lithipa.

## 1.8 HABAITIS

DIRTY: Lehlasoa, Seqilane, Sekhoba, Sekhoahlapa.

LAZY: Sekhoba, Senyebe, Mmaabotsoa, Rabotsoa, Mokotla-o-mahlo, Morapama, Nthapalle, Mpbina-bina-li-khakhatha, Hlephe-hlephe, Tsoha-o-je, Ahlama-o-je, Katamela-lisutsa, Mohlohloa-orapame.

DRUNK: Letahoa, Lehlena, Setlhotlelo, Ts'ela-le-tlale, Senotloko-sa-bareng, Senoi, Poli-ea-mabele, Faki, Khoba-la-tai.

TALKATIVE: Lepeperu, Nchoathi, Mmalibecheng, Lehehle, Ts'itoe, Halaoleng, Mmaliberoane, Liberoane, Liebolane, Qamotane, Choalieme, Sebueng.

GLUTTONOUS: Monyollo, Setlofa, Lenyolonyolo, Ntja.

PROSTITUTE: Sefebe, Sehlola, Letekatsi, Lechoichoitha.

## 1.9 WEALTH

RICH: Morui, Sekhorane, Maikhona, Ralichelete, Ranku-li-kae

POOR: Mofutsana, Mofo, Mofumanehi, Moits'okoli, Mofohatse, Mosorontehi, Mosotlehi, Mauthoa-uthoane, Mohofe, Leqaqa, Searamo, Mohloki, Mohlophehi, Molomo-mosehlanyana, Mohloka-lebitso, Lehoohoo, Oa-ha-Rantja.

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