Class 1
1. s.
2. p.
3. s.
4. p.
5. s.
7. s.
8. p.

324. As re dissyllabic prefix having

(1) ba

(2) ha

Baca and Zho singular wi prefixes in

Baca in the plural Xhosa have -

325. (b) is peculiar of which con prefix.
324. As regards prefixes, Baca, Zulu and Xhosa have dissyllabic prefixes and agree fairly closely, each prefix having an initial vowel. Swazi stands apart in:

1. having only four prefixes with an initial vowel, and
2. having e- as the initial vowel in class 3 plural in place of the more usual a-.

Baca and Xhosa use the long prefix in classes 3 and 6 singular with monosyllabic stems and have shortened prefixes in classes 5 plural and 6 plural.

Baca and Swazi have -ti- as part of the prefix in the plurals of classes 4, 5 and 6, where Zulu and Xhosa have -zi-.

325. (b) As regards the adjectival concord, Swazi is peculiar in that its first syllable is la- the vowel of which coalesces with the initial vowel of the class prefix.
Thus:

<table>
<thead>
<tr>
<th>Class</th>
<th>S.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>locu</td>
<td>leka</td>
</tr>
<tr>
<td>2</td>
<td>leli</td>
<td>lama</td>
</tr>
<tr>
<td>3</td>
<td>lesi</td>
<td>leti</td>
</tr>
</tbody>
</table>

Baca, Zulu and Xhosa do not possess this la-.

326. The reflexive formative in Baca and Swazi is -sa-, and in Zulu and Xhosa -si-:

- Baca: ukutisona (to see oneself)
- Swazi: kutitsandza (to love oneself)
- Zulu: ukuzisola (to scold oneself)
- Xhosa: ndiyazisona (I see myself)

327. (c) The diminutive formation in the four languages follows the same general lines, that is, the use of the suffix -ana or -wana, which produces palatalization in certain cases:

- Baca: (man) indvodsa - indvodzana
  (hill) intsa6a - intaatshana
- Swazi: (person) umuntu - umuntfana
  (maid) intfombi - intfornbatana
- Zulu: (food) ukudla - ukufilana
  (beast) inkomo - inkonyana
- Xhosa: (girl) intornbi - intonbazana
  (news) indafsa - indatyana

328. (d) The locative formation is substantially the same in the group of languages, that is, substitute e- for the initial vowel and suffix -eni or -ini or variations of these; palatalization appears. Sometimes no change of final vowel takes place, e.g. Baca, Swazi, Zulu and Xhosa amini (at noon) in the case of pronouns the prefix ku- is used:

329. Where -e-, Baca use

330. (e)
toilet
kulo
kučo
kuye
(Baca)
(to these - cattle)
(to this - one - tree)
(to them)
(to him)

Other loss important formations are used.

329. Where Swazi, Zulu and Xhosa use a prelocative
-s-, Baca uses a prelocative -k-, thus:

Baca  Swazi  Zulu  Xhosa
Asantfu Sakandlini (The people are in
the house)
nasemahlateini (and in the forests)
Sisekhaya (We are at home)
ngasemlanjeni (by the river)

330. (e) The absolute pronouns are very similar:

<table>
<thead>
<tr>
<th>1st Person</th>
<th>Baca</th>
<th>Swazi</th>
<th>Zulu</th>
<th>Xhosa</th>
</tr>
</thead>
<tbody>
<tr>
<td>s.</td>
<td>mina</td>
<td>mine</td>
<td>mina</td>
<td>mna</td>
</tr>
<tr>
<td>p.</td>
<td>taina</td>
<td>tsina</td>
<td>thina</td>
<td>thina</td>
</tr>
<tr>
<td>2nd Person</td>
<td>s.</td>
<td>wena</td>
<td>wena</td>
<td>wena</td>
</tr>
<tr>
<td>p.</td>
<td>nina</td>
<td>nine</td>
<td>nine</td>
<td>nine</td>
</tr>
<tr>
<td>3rd Person</td>
<td>s.</td>
<td>yena</td>
<td>yena</td>
<td>yena</td>
</tr>
<tr>
<td>p.</td>
<td>Sona</td>
<td>Sona</td>
<td>Sona</td>
<td>Sona</td>
</tr>
<tr>
<td>1s.</td>
<td>2s.</td>
<td>3s.</td>
<td>4s.</td>
<td>5s.</td>
</tr>
<tr>
<td>p.</td>
<td>2s.</td>
<td>3s.</td>
<td>4s.</td>
<td>5s.</td>
</tr>
<tr>
<td>7</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Swazi have tsi, in the 1st person
plural and ton in the plurals of classes 4, 5 and 6.
Swazi has a final -e instead of -a in the 1st person
singular and plural and in the 2nd person plural Zulu
and Xhosa are exactly the same except in the 1st person
singular. The absolute pronoun is no longer used in the possessive construction as it is in Shona.

332. (f) In Baca, Swazi, Zulu and Xhosa, the relative construction is basically the same, that is, relative concord agreeing with the subject of the relative verb which is in the participial mood.

Baca and Swazi use the enclitic formative -ak, whilst Zulu and Xhosa use -yo.

Examples:

Baca  umfati okhambako (the woman who travels)
Swazi  omanti lashisako (water which is warm)
Zulu  umuntu ohambayo (the person who goes)
Xhosa  umuntu ohlekayo (the person who laughs)

333. (g) Three positional types of demonstrative pronouns are used in the four languages, Baca, Swazi, Zulu and Xhosa, thus:

<table>
<thead>
<tr>
<th>1st Position</th>
<th>2nd Position</th>
<th>3rd Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>(this...)</td>
<td>(that...)</td>
<td>(that yonder...)</td>
</tr>
</tbody>
</table>

**Baca:**

<table>
<thead>
<tr>
<th>Cl.</th>
<th>1 s.</th>
<th>2 s.</th>
<th>5 s.</th>
<th>p.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>lo</td>
<td>le</td>
<td>le</td>
<td>leti</td>
</tr>
<tr>
<td></td>
<td>*lwa(ya)</td>
<td>*lwa(ya)</td>
<td>lya</td>
<td>letiya</td>
</tr>
<tr>
<td></td>
<td>lwa(ya)</td>
<td>lwa(ya)</td>
<td>lya</td>
<td>letiya</td>
</tr>
<tr>
<td></td>
<td>lwa(ya)</td>
<td>lwa(ya)</td>
<td>lya</td>
<td>letiya</td>
</tr>
</tbody>
</table>

**Swazi:**

<table>
<thead>
<tr>
<th>Cl.</th>
<th>1 s.</th>
<th>2 s.</th>
<th>5 s.</th>
<th>p.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>lo(yi)</td>
<td>lo(yi)</td>
<td>le(yi)</td>
<td>leti</td>
</tr>
<tr>
<td></td>
<td>lya</td>
<td>lya</td>
<td>leya</td>
<td>letiya</td>
</tr>
<tr>
<td></td>
<td>lya</td>
<td>lya</td>
<td>leya</td>
<td>letiya</td>
</tr>
<tr>
<td></td>
<td>lya</td>
<td>lya</td>
<td>leya</td>
<td>letiya</td>
</tr>
</tbody>
</table>

**Zulu:**

<table>
<thead>
<tr>
<th>Cl.</th>
<th>1 s.</th>
<th>2 s.</th>
<th>5 s.</th>
<th>p.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>la6a</td>
<td>la6a</td>
<td>leyo</td>
<td>leto</td>
</tr>
<tr>
<td></td>
<td>la6a</td>
<td>la6a</td>
<td>leyo</td>
<td>leto</td>
</tr>
<tr>
<td></td>
<td>la6a</td>
<td>la6a</td>
<td>leyo</td>
<td>leto</td>
</tr>
</tbody>
</table>

**Xhosa:**

<table>
<thead>
<tr>
<th>Cl.</th>
<th>1 s.</th>
<th>2 s.</th>
<th>5 s.</th>
<th>p.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>la6a(ya)</td>
<td>la6a(ya)</td>
<td>leya</td>
<td>leto</td>
</tr>
<tr>
<td></td>
<td>la6a(ya)</td>
<td>la6a(ya)</td>
<td>leya</td>
<td>leto</td>
</tr>
<tr>
<td></td>
<td>la6a(ya)</td>
<td>la6a(ya)</td>
<td>leya</td>
<td>leto</td>
</tr>
</tbody>
</table>

*Of footnote to §133.
334. The general basis is the same throughout. The second position in Baca is somewhat irregular. Xhosa drops the initial \(-\) in certain classes. The plural of class 5 agrees in Baca and Swazi, because of the similarity of the corresponding class prefix.

335. (h) As one would expect at this stage, the verb shows a high degree of similarity in the four languages.

336. (1) The infinite consists of the class 8 prefix and the verb stem:

<table>
<thead>
<tr>
<th></th>
<th>Baca</th>
<th>Swazi</th>
<th>Zulu</th>
<th>Xhosa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>ukukwitshe</td>
<td>kusegenta</td>
<td>ukukhuluma</td>
<td>ukuty</td>
</tr>
<tr>
<td>p.</td>
<td>laʂa</td>
<td>le to</td>
<td>leyo</td>
<td>lezi</td>
</tr>
<tr>
<td>2s</td>
<td>lo</td>
<td>lowo</td>
<td>leyo</td>
<td>lezi</td>
</tr>
<tr>
<td>5s</td>
<td>le</td>
<td>lowo</td>
<td>leyo</td>
<td>lezi</td>
</tr>
<tr>
<td>p.</td>
<td>lezi</td>
<td>lezo</td>
<td>leziyə</td>
<td>lezi</td>
</tr>
</tbody>
</table>

337. (2) The general rule for the formation of the imperative is to use the simple stem ending in \(-\) in the singular, to which \(-\) ni is suffixed for the plural. There are subsidiary rules.
338. (3) The Present Tense, Positive, Simple Implication, consists of the subject's verb concord and the verb stem practically always ending in a:

Baca   tcanda (love), tcandi
Swazi  sone (see), sone
Zulu   hamba (go), hambani
Xhosa  thetha (speak), thothani

339. (4) The negative of the Simple Present Tense shows corresponding forms:

Baca   ndisseenta (I work)
Swazi  ngicisoma (I see)
Zulu   ngisingela (I hunt)
Xhosa  ndihamba (I go)

340. (5) The general rule of substituting -ile for the final vowel of the verb stem applies in all four languages. Various subsidiary rules exist.

Baca   nctitsengile (I have sold)
Swazi  ngicisone (I have seen)
Zulu   ngifikile (I have arrived)
Xhosa  litshonile (it has set)

341. (6) Deficient verbs are a feature of the four languages:

Baca   aye sekala (They are not crying)
Swazi  zhi ahamba nays aya kulima (She used to take it with her when she went to hoe)

ng is the velar nasal.
Zulu
Wake wasegenza engodini? (Did you ever work on a mine?)
Xhosa
Ze niphula-phule (Listen ye)

342. (7) The following are the more important verbal derivatives that occur:

- Passive in -wa
- Neuter in -eka, -akala
- Applied in -ela
- Reciprocal in -ana
- Causative in -isa
- Intensive in -isisa
- Diminutive by reduplication.

The formations are uniform throughout.

343. (i) Copulative formation:

As regards the copulative formation there is not much on which to comment. All Nguni languages have a varied inflexion; the Sotho languages have an invariable ka, Xhosa at the other extreme is slightly more varied than Zulu.

344. Basa:

The rules for the copulative formation are set out on page 93 (Para. 261-279).

345. Swazi:

Nouns:

Usually a change of tone takes place. In the singulars of classes 1 and 2 and the plurals of classes 1, 2 and 3, the formative *ng- may be preplaced.

*ng- is the velar nasal.
Pronouns:

Absolute:
These replace *ng-

Demonstrative:
These replace *ng- to the demonstrative pronoun.

 Enumerative:
A copulative formed from the corresponding absolute pronoun is used before the enumerative.

 Qualificative:
With possessives there may be a change of tone or the use of the formative *ng-.

Adjectives and Relatives:
The formative *ng- is used.

Numerals:
The construction has not been ascertained.

346. Zulu:

The general rules for copulative formation are as follows:

Nouns:
These with prefixes commencing in i- lower the tone thereon and may replace y-.

Some with prefixes commencing in u-, e- or a-, lower the tone on these vowels and may replace *ng-.

*ng- is the velar nasal.
Those of class 6 singular may use ulu-, lu-
or u:-

Pronouns:

Absolute Pronouns:
Preplace yi- (or i-) and sometimes ngu- (or u-)

Demonstrative Pronouns:
Preplace yi- in all cases.

Enumerative Pronouns:
Those are formed by preplacing a copulative
formed from the corresponding absolute pronoun.

Qualificative Pronouns:
Lower the tone on the initial vowel; those
formed from adjectives and relatives also lengthen the
initial vowel. The formative ng- may be preplaced.

Adjectives:
Slide the initial vowel where the adjectival
concord is disyllabic; in class 5 singular e- changes
to i-.

Relatives:
The subjectival concord is used instead of
the relative concord.

Numerals:
A change of tone takes place.

Adverbs and Conjunctions:
These usually preplace yi-.
347. Xhosa:

Nouns:

Most nouns take a copulative formative formed from the noun prefix. Sometimes ng- is used.

Pronouns:

The copulative formative ng- appears to be used mostly.

Adjectives and Adverbs:

These require no formative.

Relatives, Numerals and Conjunctions:

The author is unacquainted with the formations in these cases.

348. (j) Ideophones:

Zulu, Xhosa and (apparently) Baka are rich in ideophones. They are present in Swazi, but how numerous they are, is unknown to the writer.

349. III Vocabulary:

The following are a number of common words and stems:

<table>
<thead>
<tr>
<th>Baka</th>
<th>Swazi</th>
<th>Zulu</th>
<th>Xhosa</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>i:eu</td>
<td>ingoma</td>
<td>ingoma</td>
<td>i:eu,</td>
<td>song</td>
</tr>
<tr>
<td>i:de</td>
<td>lido</td>
<td>lido</td>
<td>lido</td>
<td>knee</td>
</tr>
<tr>
<td>ingane</td>
<td>luvane</td>
<td>ingane</td>
<td>u:ana</td>
<td>baby</td>
</tr>
<tr>
<td>umgodzi</td>
<td>umgodzi</td>
<td>umgodzi</td>
<td>umgodzi</td>
<td>hole</td>
</tr>
<tr>
<td>ingonyama</td>
<td>ingwonya-</td>
<td>ingonyama</td>
<td>ingonyama</td>
<td>lion</td>
</tr>
<tr>
<td>ma-</td>
<td>}</td>
<td>}</td>
<td>}</td>
<td></td>
</tr>
</tbody>
</table>

Baka

igushu
imhla
umfundo
umning
inkunzi
umusha
umfane

Verbs:

bobe
dona
bula
gula
tsekate
tsanda

Adjective

-dsula
-khulu
-nye
-tsafu

350. Ine

with Baka
350. Inspection shows a common basis in the group, with Baca showing a decided leaning towards Swazi.
CHAPTER XX

COMPARATIVE CONCLUSIONS

351. There is a broad underlying unity in Baca, Swazi, Zulu and Xhosa, the first two languages having many points in common.

Phonetically, the presence of alveolar-labial sounds and alveolar affricates makes one language of the first pair sound familiar to a speaker of the other, and the same sound shifts from Zulu appear in both.

Grammatically, there is a fair degree of uniformity in the noun classes and the pronouns, and broadly identical formations of the verb and copulative.

As regards vocabulary, Baca and Swazi tend to gravitate to one side.

CONCLUSION

352. The conclusion is that Baca is a dialect of the Swazi cluster. The influence of the latter is no longer operative, but the present powerful factors come from the direction of the Zulu and Xhosa clusters as has been amply illustrated in what has gone before.
APPENDIX I

A short English-Baca vocabulary is appended. It is a random selection of words.

(a. adjective; c. conjunction; n. noun; v. verb)

<table>
<thead>
<tr>
<th>English</th>
<th>Baca</th>
</tr>
</thead>
<tbody>
<tr>
<td>affair</td>
<td>n. indzaka</td>
</tr>
<tr>
<td>baby</td>
<td>n. ingene</td>
</tr>
<tr>
<td>bad</td>
<td>a. -el</td>
</tr>
<tr>
<td>be accustomed</td>
<td>v. gqela</td>
</tr>
<tr>
<td>be fat</td>
<td>v. efe</td>
</tr>
<tr>
<td>be happy</td>
<td>v. mpemama</td>
</tr>
<tr>
<td>be silent</td>
<td>v. dindsa</td>
</tr>
<tr>
<td>blood</td>
<td>n. uguensi</td>
</tr>
<tr>
<td>body</td>
<td>n. wamimbha</td>
</tr>
<tr>
<td>book</td>
<td>n. inowanda</td>
</tr>
<tr>
<td>borrow</td>
<td>v. tsheka</td>
</tr>
<tr>
<td>bring</td>
<td>v. tesa</td>
</tr>
<tr>
<td>but</td>
<td>c. kodza</td>
</tr>
<tr>
<td>chief</td>
<td>n. inkosi</td>
</tr>
<tr>
<td>child</td>
<td>n. usamfana</td>
</tr>
<tr>
<td>corn</td>
<td>n. ingqolowa</td>
</tr>
<tr>
<td>country</td>
<td>n. ilive</td>
</tr>
<tr>
<td>crow (bird)</td>
<td>n. umozayi (Cl. la)</td>
</tr>
<tr>
<td>dance</td>
<td>v. sina, tshikitsa</td>
</tr>
<tr>
<td>daughter</td>
<td>n. indvodaakati</td>
</tr>
<tr>
<td>die</td>
<td>v. -fa</td>
</tr>
<tr>
<td>fat</td>
<td>n. emafutsa</td>
</tr>
<tr>
<td>finish</td>
<td>v. shuza</td>
</tr>
<tr>
<td>fire</td>
<td>n. umlilo</td>
</tr>
<tr>
<td>five</td>
<td>a. -hlangu</td>
</tr>
<tr>
<td>go</td>
<td>v. -ya, khasba</td>
</tr>
<tr>
<td>grass</td>
<td>n. ingoa</td>
</tr>
<tr>
<td>greet</td>
<td>v. Gisla</td>
</tr>
<tr>
<td>hair</td>
<td>n. inwele</td>
</tr>
<tr>
<td>hit</td>
<td>v. kashitsha, kwitsha, tshaya</td>
</tr>
<tr>
<td>hole</td>
<td>n. wamodzi</td>
</tr>
<tr>
<td>hurricane</td>
<td>n. ungutse</td>
</tr>
<tr>
<td>husband</td>
<td>n. indvoda</td>
</tr>
<tr>
<td>English Word</td>
<td>Xitsonga Word</td>
</tr>
<tr>
<td>-----------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>ignore</td>
<td>n. i:lo</td>
</tr>
<tr>
<td>increase</td>
<td>v. ti:la</td>
</tr>
<tr>
<td>leaf</td>
<td>n. i:le</td>
</tr>
<tr>
<td>lean against</td>
<td>v. -esesi, -ayama</td>
</tr>
<tr>
<td>leave off</td>
<td>v. ye:ka</td>
</tr>
<tr>
<td>lion</td>
<td>n. inqonya</td>
</tr>
<tr>
<td>lizard</td>
<td>v. isigcilikitha</td>
</tr>
<tr>
<td>love</td>
<td>v. tsanda</td>
</tr>
<tr>
<td>many</td>
<td>a. -nyenti</td>
</tr>
<tr>
<td>marry (&quot;1%bola&quot;)</td>
<td>v. ukugqysha</td>
</tr>
<tr>
<td>mistake</td>
<td>n. inguti</td>
</tr>
<tr>
<td>mountain</td>
<td>n. intesla</td>
</tr>
<tr>
<td>noise</td>
<td>n. umjadvu</td>
</tr>
<tr>
<td>person</td>
<td>n. um(t)ntfu</td>
</tr>
<tr>
<td>Pleiades</td>
<td>n. isilimela</td>
</tr>
<tr>
<td>rain</td>
<td>v. -na, ntsa</td>
</tr>
<tr>
<td>ringhals</td>
<td>n. invula</td>
</tr>
<tr>
<td>root</td>
<td>n. uno:ciya</td>
</tr>
<tr>
<td>run away</td>
<td>n. umteombo</td>
</tr>
<tr>
<td>scratch</td>
<td>v. Gali:ka</td>
</tr>
<tr>
<td>see</td>
<td>v. umudva</td>
</tr>
<tr>
<td>serval</td>
<td>v. Son.a</td>
</tr>
<tr>
<td>shoulder</td>
<td>n. i:nhlo:si</td>
</tr>
<tr>
<td>sing</td>
<td>n. i:xale:a</td>
</tr>
<tr>
<td>sleep</td>
<td>v. cula</td>
</tr>
<tr>
<td>small</td>
<td>v. lala</td>
</tr>
<tr>
<td>snatch</td>
<td>a. -no:ane</td>
</tr>
<tr>
<td>seshweshwetree</td>
<td>v. hlu:ntula</td>
</tr>
<tr>
<td>son</td>
<td>n. umtsatsi</td>
</tr>
<tr>
<td>song</td>
<td>n. u:nyana</td>
</tr>
<tr>
<td>speak</td>
<td>n. i:culo</td>
</tr>
<tr>
<td>spoon</td>
<td>v. bob.a</td>
</tr>
<tr>
<td>spring (season)</td>
<td>n. u:ce:phe</td>
</tr>
<tr>
<td>stick</td>
<td>n. isilimela</td>
</tr>
<tr>
<td>stone</td>
<td>n. u:dvondvolo</td>
</tr>
<tr>
<td>tick (cow-)</td>
<td>n. i:li:te:he</td>
</tr>
<tr>
<td>trap</td>
<td>n. i:qitha</td>
</tr>
<tr>
<td>tree</td>
<td>v. tsyi</td>
</tr>
<tr>
<td>two</td>
<td>n. um(u)tsi</td>
</tr>
<tr>
<td>uncork</td>
<td>a. -cin.i</td>
</tr>
<tr>
<td>vein</td>
<td>v. Ngqo:crulula</td>
</tr>
<tr>
<td>village</td>
<td>n. umtsambo</td>
</tr>
<tr>
<td>wash</td>
<td>n. umutsi</td>
</tr>
<tr>
<td>water</td>
<td>v. hlanta</td>
</tr>
<tr>
<td></td>
<td>n. um:anti</td>
</tr>
</tbody>
</table>
wheel
whirlwind
wind
witch

n. isondvo
n. isitskingitshane
n. umoya
n. umtsakatsi
APPENDIX II

TEXTS

1. PROVERBS (Itimbo)

The following are a selection of proverbs:

1. Ukuqoza kanye ukutsho kaqini
   To see once is to see twice
   Once bitten twice shy

2. Isandla asikhohlwa umlomo
   The hand does not forget the mouth
   The hand knows where the mouth is

3. Ingwe idla ngasadala ayo
   The leopard eats by its spots
   A man lives on his reputation

4. Umtsha netfunga
   The rim and the milk pail
   Birds of a feather

5. Ugwai nenhlabo
   Tobacco and aloes
   Birds of a feather

6. Usupho akuphanga
   Height is not rushed for
   Rome was not built in a day

7. Lithatha okomsamo limbeke emnyango
   (Lightning) takes the one from the back
   and puts him in the doorway
   Things change every day

8. Kwehla ngamphimbo munye
   It (food) goes down by one gullet
   Do unto others as you would be done by
9. Indzaa aitali endeleni ngoseo ipawesa a umfate
   The news does not sleep on the road because it
   fears the dew
   News travels quickly

10. Ingosi idla u:ju lwayo
   The bee eats its own honey
   Pride goes before the fall.

11. Yehla imbila etsheni
   The rabbit has descended the rock
   The alarm has been given

12. Injalo iphuma edunjini
   The plant comes from the origin
   like father like son

13. Litosile lifutunina
   The calf resembles its mother
   A child imitates its parents

14. Upepeneza kuwakhanya
   Work when it is still light
   Make hay while the sun shines

15. Qodetakho
   Wear your own (clothes)
   Be yourself

16. Uhlekinhlinini
   He laughs at nothing
   A false laugh

17. Ingeze isekelwa itane
   The honey bird is offered bee brood (grubs)
   Appreciate a good turn

18. Inkungu nalanga
   The mist and the sun
   A huge crowd of people

19. I'sambo lenyoka lihlala selilidza
   The bones of a snake prick when they are old
   Wrongs are remembered

20. Ingqase sitshwenwane
   Steadfastness (?) is not told to one another
   You don't reveal your plans
21. Savu! norjenakomo uyaidla inyama
    Hey! Even one who has no cattle eats meat
    The poor can get married

22. Ingatsi iyayikhotsha kantsi iyayicatsha
    It pretends to be licking it whereas it is kissing it
    Wait your chance

23. Umntwentiwe uhlaâsa usamila
    A certain grass pricks when just shooting up
    ? A new broom sweeps clean

24. Amatsi nolwimi
    Spittle and the tongue
    Intimate friends

25. Siqambi: elentflu
    We have caught the first report
    First impressions endure

26. Injoco itfungwa esandla
    The tail tassels are sewn in the meeting place
    Matters are better settled in company

27. Ukucusa nembandza yesikhona
    To return with the leg of an owl
    To return empty handed

28. Idlile:itsambigele
    It eats a bone and gets used to the place
    Kindness brings friendship

2. RIDDLES (Itikutfo, i:ufumba)

1. Isilwane esingadli ngaphandle ngokuza uitsihaya enhloko (Isipikili)
    The animal which does not eat except when you hit it on the head (a nail)

2. Isilwane sini esiqheza i:loko isilingenambobo? (Ibungesani)
    What is the animal which pushes a box without a hole? (The Dung beetle)
3. STORIES (IsiXhosa)

(1) Ukulima:

ENTWASA EHLISHO KUYAFOHOLWA I:NKASI NGAMAJOKA KUTATWA I:Khuwa li:sekwe esihlipini kuyakhejwa nenkasi kuywa esasimini. Untshayi aqaphela endleleni ukusa isihliphile ngakhelele ematheni noka siwe eludvongeni.


(Ploughing: At the beginning of summer oxen are yoked, the plough is taken and put on the sledge; they go with the oxen to the fields. The driver was alongside to see that the sledge does not go over the rocks or fell into ditches.

Having arrived at the fields who unleads the plough, takes the chain off the sledge, hook up the plough and then go through the field to prepare the patch which they will plough. They sow, plough and finishes it. When they are tired they go home.)

(2) Ukugana:

INTOMBO YAKHUMBA EYE EMANGENI WOYI.
Iseesihlosho ngaqomo, yesileshetsho uyise ukuhle emikomo uyi, asehle intombi yakhe kwumenyi amathane ukusa aiphathse kahle uma igula amathene.


Tilale intombi i:nsuku etifiso, tigodvuke ngolwetfofa. Umyeni naaangane sakhe Gaqube inkomo

*Notice the inversion.

(Ploughing: When they arrive at the fields, they unload the plough, take the chain off the sledge, hook up the plough and go through the field to prepare the patch they will plough. They sow, plough and finishes it. When they are tired they go home.)
Sekhamba kanye nentfombi; 6efike ekaya nenkomw ku6o kantfombi; 6alc6ale ngalo kwaisi1wa salale khona.

Kusilwe ijiki ku6o kantfombi kusasa-ke kugquhwe kuhlintwa incomo ya6ayeni, kudliwe inyama, kumyatwe ijiki.

Aceselotsholwa uma6eti ngenana elifunwa uyi6e acesekholula umkhatse; Sekhamba-ke 6asile ijiki ekhaya; kuthe-ke uyi6e nentfombi nensiswa nesantu a6enyenti 6efike khona salale kusekusana.

Kuhlintwe incomo kugquhwe; futsi kusinwo kutshaywe nenkololo kudliwe, kucitskhele.

(Marriage: The maiden travels to the village of her spouse. She is "la6ola-ed" with cattle, she is given by her father, he takes a beast, he gives his daughter to the husband and tells him to treat her well and when she is sick he must tell him. When a maiden goes to get married she travels with other young women. They arrive in the evening and asleep there. When it is morning cattle are driven. They are driven for the girl; one of the girl's beasts is slaughtered, it is cooked and its meat eaten.

The girl remains for nine days and go6a home on the ninth day. The bridegroom and his friends drive a beast and travel with the girl. They arrive home with the cattle at the woman's place, they "la6ola" them in the evening, and the people remain there.

Beer is made at the girl's home, a beast of the bridegroom is brought and slaughtered, the meat is eaten and beer is consumed.

Those which the bride paid are the number the father wants and which have been agreed upon for the marriage. So off they go and make beer at home, then the father, the woman, the man and many people arrive there and stay till the morrow.

A beast is slaughtered and driven in"; futho.

Notice the inversion
more, they dance, play round the cattle, eat and then there is the dispersal.)

(3) Indaba yokutinga:

Adantfu sayathsha imikhonto nendvuku 6a6ite itinha 6akhambeke 6ayaxeni. Phambi kwelingxa 6ayama khona 6alinde a6anye. Uma 6esefikile 6onke 6aya.Xela sengena agxeni kanye netinha 6a6ange uma6indvo; manje satsho i:6ama.

6atai9hevu: "itinga tivuse inyamatane; 6ame-mete 6atsi: "E6antfini, E6antfini!" Manje 6akhuhele imikhonto nendvuku. Omunye akyihla6e amemeta ngevi olikhulu atsi: "Kakhulu, kakhulu, kakhulu".

Enye i6anjwe inja; ummini wayo atsi "Yahlala, yahlala". Omnye atshaya i:phutsai ngenivuku, amemete atsi: "Kakhulu, kakhulu".

Nasakukemalanga 6atsi: "A6uye, a6uye". Daphume egxeni, 6atsho inyamatane 6atsi: "Ingqina e6hi6uye 6iphinze futsi ngomqiqelo".

6akhambe egodvuku 6ayola inyamatane ta6o 6atsi6ulele. A6anye 6a6ulele igamesi, a6anye ngamenta; a6anye nganye, a6anye 6a6ulelala6e lutfo. A6anga6u6alelala6e lutfo 6ahlomle kwa6anye.

(A story of hunting: The people take assegais and sticks, call the dogs and go off into the bush. In front of the bush they stop and wait for the others. When they have arrived they all spread out in a line and enter the bush with the dogs; they make a noise; now they sing a song.

They say, "Hey", the dogs have roused a buck; they shout: "(It is r"m"n" to the people, to the people!" Now they raise up their spears and sticks. One has stabbed it shouting with a loud voice, saying, "(I have stabbed it) greatly, greatly, greatly".

Another says: "It. buck with a Toward let's go". They have seen on Saturday. Those who is
Another has been caught by a dog; its owner says: "It is down, it is down". Another hits a stick with a stick, he shouts: "Greatly, greatly".

Towards evening they say: "Let us go home, let's go". They go out of the bush, carrying the buck, saying: "The hunting party will return again on Saturday".

They travel off home and eat their buck, which they have killed. Some have killed in pairs, some in threes, some alone and some have killed nothing. Those who have not killed anything are given a leg.

-- 0 --

SONG OF THE FROGS

SIYI: NKOSI
(We are chiefs)
SIYI: NKOSI
SIYI: NKOSI
SO:: NKE:
(A-I-I o-f u-s)
SO:: NKE:
SO:: NKE::

SONG OF THE FROGS

another has been caught by a dog; its owner says: "it is down, it is down". another hits a stick with a stick, he shouts: "greatly, greatly".

towards evening they say: "let us go home, let's go". they go out of the bush, carrying the buck, saying: "the hunting party will return again on saturday".

they travel off home and eat their buck, which they have killed. some have killed in pairs, some in threes, some alone and some have killed nothing. those who have not killed anything are given a leg.

-- 0 --

song of the frogs

siyi: nkosi
(we are chiefs)
siyi: nkosi
siyi: nkosi
so:: nke::
(a-i-i o-f u-s)
so:: nke::
so:: nke::
APPENDIX III.

HLONTSHA WORDS.

These are words used by the married woman as a sign of respect towards certain members (e.g. umkhwe molokatana) of the husband's family.

Examples:

<table>
<thead>
<tr>
<th>BAGA</th>
<th>HLONTSHA</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>ili ithe</td>
<td>i:gi:seko, i:mokoto</td>
<td>stone</td>
</tr>
<tr>
<td>indlu</td>
<td>inkatsako</td>
<td>hut</td>
</tr>
<tr>
<td>inhloko</td>
<td>impotsa</td>
<td>head</td>
</tr>
<tr>
<td>i:saka</td>
<td>i:Xintsha, i:dulutsho</td>
<td>sack</td>
</tr>
<tr>
<td>ukuva</td>
<td>ukumawula</td>
<td>to hear</td>
</tr>
<tr>
<td>ukudla</td>
<td>ukumya</td>
<td>to eat</td>
</tr>
<tr>
<td>-hleka</td>
<td>-nketeza</td>
<td>laugh</td>
</tr>
<tr>
<td>-lala</td>
<td>-giyama</td>
<td>sleep</td>
</tr>
<tr>
<td>-vula</td>
<td>-gotsha</td>
<td>shut</td>
</tr>
<tr>
<td>-mnyama</td>
<td>-gotshulula</td>
<td>open</td>
</tr>
<tr>
<td>-mahlopha</td>
<td>-mwe:se</td>
<td>dark</td>
</tr>
<tr>
<td></td>
<td></td>
<td>white</td>
</tr>
</tbody>
</table>
APPENDIX IV.

NUMBER OF SPEAKERS AND DISTRIBUTION.

It is almost impossible to arrive at an accurate figure of Baca speakers. Apart from the lack of statistical details there is the difficulty of deciding what degree of knowledge of the language would constitute a person a Baca speaker.

However, an approximate figure would be useful. The following figures for adult male native taxpayers are taken from Van Warmelo's "A Preliminary Survey of the Bantu Tribes of South Africa".

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
<th>(Approx.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bulwer</td>
<td>800</td>
<td>(6400)</td>
</tr>
<tr>
<td>Ixopo</td>
<td>602</td>
<td>(5120)</td>
</tr>
<tr>
<td>Mount Ayliff</td>
<td>450</td>
<td>(3616)</td>
</tr>
<tr>
<td>Mount Frere</td>
<td>10685</td>
<td>(80440)</td>
</tr>
<tr>
<td>Umzimkhulu</td>
<td>6400</td>
<td>(61200)</td>
</tr>
<tr>
<td></td>
<td>18607</td>
<td>146066</td>
</tr>
</tbody>
</table>

In a random test (which in statistics would be regarded as inadequate) an average of six children in each family was arrived at. This means a family group (excluding old and unattached individuals) of 6 persons. This would show a population of about 148,000 distributed in districts as shown in the brackets above. It is highly probable that the upper limit is 150,000.

This latter figure precludes any possibility of Baca becoming a literary language.
APPENDIX V

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APPENDIX VI

MAP SHOWING AREAS INHABITED BY THE AMABACA

[Map showing areas inhabited by the Amabaca]
EPILOGUE.

ISIKHATSI SIDLIWE XINJA

(Tempus fugit)