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A grammar of Baca and its relation to Swazi, Zulu and Xhosa

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Neg. 1610) MAX MTWANAZI

A SWAZI FROM HLATIKHULU DISTRICT

WHO WAS EXAMINED IN CONNECTION WITH SWAZI

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

324. As re
disyllabic
prefix havin

(1) ha

(2) ha

Baca and Kho
singular wi
prefixes in

Baca
in the plura
Khosa have -

325. (b)
is peculiar
of which coal
prefix.

		Baca	Swazi	Zulu	Xhosa
Class 1	s.	umu-	umu-	umu-	um-
	p.	a6a-	6a-	a6a-	a6a-
2	s.	umu-	umu-	umu-	um-
	p.	imi-	imi-	imi-	imi-
3	s.	ili-, i:	li-	ili-	ili-
	p.	ama-	ema-	ama-	ama-
4	s.	isi-	si-	isi-	isi-
	p.	iti-	ti-	izi-	izi-
5	s.	in-	in-	in-	in-
	p.	itin-, i:n-	tin-	izin-	izin-, iin-
6	s.	ulu-, u:-	lu-	ulu-	ulu-
	p.	itin-; i:n-	tin-	izin-	izin-, iin-
7		u6u-	6u-	u6u-	u6u-
8		uku-	ku-	uku-	uku-

324. As regards prefixes, Baca, Zulu and Xhosa have diosyllabic 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:

Class 1	s.	lomu	Baca
	p.	la6a	Swazi
3	s.	leli	Zulu
	p.	lama	Xhosa
4	s.	lesi	
	p.	leti	Other

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

326. The reflexive formative in Baca and Swazi is -ti-, and in Zulu and Xhosa -zi-:

Baca	ukuti6ona	(to see oneself)
Swazi	kutitsandza	(to love oneself)
Zulu	ukuzisola	(to scold oneself)
Xhosa	ndiyazi6ona	(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) indvodza	- indvodzana
	(hill) intsa6a	- intsatshana
Swazi	(person) umuntfu	- umuntfwana
	(maiden) intfombi	- intfombatana
Zulu	(food) ukudla	- ukudlana
	(beast) inkomo	- inkonyana
Xhosa	(girl) intombi	- intombazana
	(news) inda6a	- 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 emini (at noon) In the case of pronouns the prefix ku- is used:

329. Where -s-, Baca us

Baca

Swazi
Zulu
Xhosa

330. (e)

1st Person

2nd Person

3rd Person C

331. Baca e
plural and t
Swazi has a
singular and
and Xhosa are

Baca	kuleti	(to these - cattle)
Swazi	kulo	(to this one - tree)
Zulu	ku6o	(to them)
Xhosa	kuye	(to him,

Other less important formations are used.

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

Baca	A6antfu 6akendlini (The people are in the house)
Swazi	nasemahlatsini (and in the forests)
Zulu	Sisekhaya (We are at home)
Xhosa	ngasemlanjeni (by the river)

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

		Baca	Swazi	Zulu	Xhosa
1st Person	s.	mina	mine	mina	mna
	p.	tsina	tsine	thina	thina
2nd Person	s.	wena	wena	wena	wena
	p.	nina	nine	nina	nina
3rd Person Cl.1	s.	yena	yena	yena	yena
	p.	6ona	6ona	6ona	6ona
2	s.	wona	wona	wona	wona
	p.	yona	yona	yona	yona
3	s.	lona	lona	lona	lona
	p.	wona	wona	wona	wona
4	s.	sona	sona	sona	sona
	p.	tona	tona	zona	zona
5	s.	yona	yona	yona	yona
	p.	tona	tona	zona	zona
6	s.	lona	lona	lona	lona
	p.	tona	tona	zona	zona
7		6ona	6ona	6ona	6ona
8		khona	khona	khona	khona

331. Baca and Swazi have tsi.. in the 1st person plural and tona 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 not 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 -ko, whilst Zulu and Xhosa use -yo.

Examples:

Baca	umfati okhambako (the woman who travels)
Swazi	emanti lashisako (water which is warm)
Zulu	umuntu ohambayo (the person who goes)
Xhosa	umntu 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:

		1st Position (this...)	2nd Position (that...)	3rd Position (that yonder...)
Baca:				
Cl. 1	s.	lo	*lowe(ya)	lowayá:
	p.	la6a	la6a(ya)	la6ayá:
2	s.	lo	lowa(ya)	lowayá:
	p.	le	leya	leyá:
5	s.	le	leya	leyá:
	p.	leti	letiya	letiyá:
Swazi:				
Cl. 1	s.	lo(yi)	loya	loyá:
	p.	la6a	la6o	la6á:
2	s.	lo(yi)	lowo	loyá:
	p.	le(yi)	leyo	leyá:
5	s.	le(yi)	leyo	leyá:
	p.	leti	leto	letá:

* cf. footnote to § 128.

Zulu:
Cl. 1 s.
p.
2 s.
p.
5 s.
p.

Xhosa:
Cl. 1 s.
p.
2 s.
p.
5 s.
p.

334. The g
second posit
drops the in
of class 5 a
similarity o

335. (h)
shows a high

336. (1)
prefix and th

Baca
Swazi
Zulu
Xhosa

337. (2)
imperative i
the singular,
There are sub

			1st Position (this...)	2nd Position (that...)	3rd Position (that yonder..)
Zulu:					
Cl.	1	s.	lo	lowá	lowayá:
		p.	la6a	la6o	la6ayá:
	2	s.	lo	lowo	lowayá:
		p.	le	leyo	le:yá:
	5	s.	le	leyo	le:yá:
		p.	lezi	lezo	leziyá:
Xhosa:					
Cl.	1	s.	lo	lowo	lowa
		p.	aa6a	aa6o	aa6aya
	2	s.	lo	lowo	lowa
		p.	le	leyo	leya
	5	s.	le	leyo	leya
		p.	ezi	ezo	eziya

334. The general basis is the same throughout. The second position in Baca is somewhat irregular. Xhosa drops the initial l- 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:

Baca	ukukwitsha	(to strike)
Swazi	kuse6enta	(to work)
Zulu	ukukhuluma	(to speak)
Xhosa	ukutya	(to eat)

337. (2) The general rule for the formation of the imperative is to use the simple stem ending in -a in the singular, to which -ni is suffixed for the plural. There are subsidiary rules.

Baca	tsandza (love), tsandzeni
Swazi	6ona (see), 6onani
Zulu	hamba (go), hambani
Xhosa	thetha (speak), thethani

338. (3) The Present Tense, Positive, Simple Implication, consists of the subjectival verb concord and the verb stem practically always ending in a:

Baca	ndise6enta (I work)
Swazi	ngi6ona (I see)
Zulu	ngizingela (I hunt)
Xhosa	ndihamba (I go)

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

Baca	anditsandzi (I do not like)
Swazi	a*ngi6oni (I do not see)
Zulu	angifuni (I do not want)
Xhosa	andihambi (I do not 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	nditsengile (I have sold)
Swazi	*ngi6onile (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	Ave 6ekhala (They are not crying)
Swazi	Khle ahamba naye aya kulima (She used to take it with her when she went to hoe)

---

*ng is the velar nasal.

Zulu Wake wase6enza emgodini? (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
Caus-tive	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 kē; Xhosa at the other extreme is slightly more varied than Zulu.

344. Baca:

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 preplace *ng- .

Demonstrative:

These preplace *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 preplace y-.

Some with prefixes commencing in u-, o:- or a-, lower the tone on these vowels and may preplace ng-

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*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:

Elide the initial vowel where the adjectival concord is dissyllabic; 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) Baca 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:

Baca	Swazi	Zulu	Xhosa	English
Nouns:				
i:culo	ingoma	ingoma	i:culo, ingoma	song
i:dvolo	lidvolo	i:dolo	i:dolo	knee
ingane	luswane	ingane	usana	baby
umgodzi	umgodzi	umgodi	umgodi	hole
ingonyama	ingwenyama	ingonyama	ingonyama	lion

Baca	Swazi	Zulu	Xhosa	English
i:gusha* imvu	sihuku**	imvu	i:gusha imvu	sheep
inhlitiyo	inhlitiyo	inhliziyo	inhliziyo	heart
umjadvu, umsindvo	umjadvo	umsindo	umsindo	noise
inkunti	inkunzi	inkunzi	inkunzi	bull
umuntfu	umuntfu	umuntu	umntu	person
umuti	umuti	umuzi	umzi	kraal
i:xhegu	licheku	i:xhegu	i:xego	old man

Verbs:

hoba	?	khuluma	~~tata~~ thetha	speak
6ona	6ona	6ona	6ona	see
bula	bula	bula	bula	thresh
gula	gula	gula	egula	be sick
tsakatsa	tsakatsa	thakatha	~~taka~~ hlatha	bewitch
tsandza	tsandza	thanda	~~tanda~~ thanda	love

Adjective stems:

-dzala	-dzala	-dala	-dala	old
-khulu	-khulu	-khulu	-khulu	big
-nye	-nye	-nye	-nye	one
-tsatfu	-tsatfu	-thathu	-thathu	three

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

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* From Hottentot
**In Swazi, imvu is "a grey headed person"

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)

English	Baca
affair	n. indza6a
baby	n. ingane
bad	a. -6i
be accustomed	v. gqela
be fat	v. ce6a
be happy	v. ngxama
be silent	v. 6indza
blood	n. u:gati
body	n. umtimba
book	n. incwadzi
borrow	v. tsheleka
bring	v. tisa
but	c. kodva
chief	n. inkosi
child	n. umntfana
corn	n. ingqolowa
country	n. ilive
crow (bird)	n. unomyayi (Cl. la)
dance	v. sina, tshikitsha
daughter	n. indvodzakati
die	v. -fa
fat	n. amafutsa
finish	v. shuba
fire	n. umlilo
five	a. -hlanu
go	v. -ya, khamba
grass	n. ingca
greet	v. 6ulisa
hair	n. i:nwele
hit	v. kshitsha, kwitsha, tshaya
hole	n. umgodzi
hurricane	n. ingqutse
husband	n. indvodza

ignore	v. ti6a
increase	v. andza
leaf	n. i:qa6i
lean against	v. -engqika, -eyama
leave off	v. yeka
lion	n. ingonyama
lizard	v. isigcilikitsha
love	v. tsandza
many	a. -nyenti
marry ("lobola")	v. ukuggusha
mistake	n. inguti
mountain	n. intsa6a
noise	n. umjadvu
person	n. um(u)ntfu
Pleiades	n. isilimela
rain	v. -na, netsa
	n. imvula
ringhals	n. uno6iya
root	n. umtsambo
run away	v. 6a1eka
scratch	v. umudva
see	v. 6ona.
serval	n. i:hlosi
shoulder	n. i:xala6a
sing	v. cula
sleep	v. lala
small	a. -ncane
snatch	v. hlutfula
sneezewood tree	n. umtsatsi
son	n. unyana
song	n. i:culo
speak	v. boba
spoon	n. u:cephe
spring (season)	n. isilimela
stick	n. u:dvondvolo
stone	n. ilitshe
tick (cow-)	n. i:qitha
trap	v. tsiya
tree	n. um(u)tsi
two	a. -6ini
uncork	v. ngqodvulula
vein	n. umtsambo
village	n. umutsi
wash	v. hlanta
water	n. umanti

wheel	n. isondvo
whirlwind	n. isitshingitshane
wind	n. umoya
witch	n. umtsakatsi

APPENDIX II

TEXTS

1. PROVERBS (Itimbo)

The following are a selection of proverbs:

1. Uku6ona kanye uku6ona ka6ini
   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 ngama6ala 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 nenhla6a
   Tobacoo and aloes
   Birds of a feather

6. U6udze a6uphangwa
   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. Indza6a ailali endleleni ngo6a iyawesa6a um6etse
The news does not sleep on the road because it fears the dew
News travels quickly

10. Inyosi 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 edvunjini
The plant comes from the origin
Like father like son

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

14. U6ose6enta kusakhanya
Work when it is still light
Make hay while the sun shines

15. Qoqetakho
Wear your own (clothes)
Be yourself

16. Uhlekinhlinini
He laughs at nothing
A false laugh

17. Ingede i6ekelwa itane
The honey bird is offered bee brood (grubs)
Appreciate a good turn

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

19. I:tsambo lenyoka lihla6a selilidzala
The bones of a snake prick when they are old
Wrongs are remembered

20. Ingqa6a aitshenwana
Steadfastness (?) is not told to one another
You don't reveal your plans

21. Bavu! nongena:nkomo uyaidla inyama
Hey! Even one who has no cattle eats meat
The poor can get married

22. Ingatsi iyayikhotsa kantsi iyayicatfula
It pretends to be licking it whereas it is kicking it
Wait your chance

23. Umntfwentfwe uhla6a usamila
A certain grass pricks when just shooting up
? A new broom sweeps clean

24. Amatse nolwimi
Spittle and the tongue
Intimate friends

25. Si6ambé: elentfulo
We have caught the first report
First impressions endure

26. Injo6o itfungwa e6andla
The tail tassels are sewn in the meeting place
Matters are better settled in company

27. Uku6uya nembandze yesikhova
To return with the leg of an owl
To return empty handed

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

2. RIDDLES (Itilutfo, i:nfumbe)

1. Isilwane esingadli ngaphandle ngoku6a usitshaye enhloko (Isipikili)
The animal which does not eat except when you hit it on the head (A nail)

2. Isilwane sini esiqhu6a i:bokisi elingenambobo? (Ibungesi)
What is the animal which pushes a box without a hole? (The Dung beetle)

3. STORIES (I:ndza6a)

(1) Ukulima:

Entwasa ehlo6o kuya6otshelwa i:nka6i ngamajoka kutatwe i:khu6a li6ekwe esihliphini kuyakhanjwa nenka6i kuyiwa emasimini. Umtshayeli aqaphela endleleni uku6a isihliphi singakhwelela ematsheni no6a siwe eludvongeni.

Afike-ke ensimini, akhumle i:khu6a esihlipini, akhumle ihuku esihlipini, ahuke i:khu6a a6esedza6ula insimu alinganise indzawo atailima. Aihlwanyele ailime aishu6e. Uma sekhatsele agodvuke.

(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 ~~walks alongside~~ to see that the sledge does not go over the rocks or fall into ditches.

Having arrived at the fields \he\ unloads the plough, takes the chain off the sledge, hooks up the plough and then goes through the field to prepare the patch which \he\ will plough. ~~They~~ sows, ploughs* and finishes it. When ~~they~~ are tired \they\ goes home.)

(2) Ukugana:

Intfombi yakhamba iye emtsini womiyeni wayo. I6eseilotsholwa ngenkomo, i6eseitshatiswa uyise atate inkomo uyise, ashiye intfombi yakhe kumyeni amtshene uku6a aiphatse kahle uma igula amtshene.

Uma intfombi iyogana iyakamba netinye intfombi. Tifika emalanga tilale khona. Kusekusasa kugqushwe. Kugqushelwe intfombi kuhlintwe nenkomo yentfombi iphekwe, idliwe inyama.

Tihlale intfombi i:nsuku etitfo6a, tigodvuke ngolwetfo6a. Umyeni na6angane 6akhe 6aqu6e inkomo

---

*Notice the inversion.

6ekhamba kanye nentfombi; 6afike ekaya nenkomo ku6o kantfombi; 6ala6ole ngato kwasihlwa 6alale khona.

Kusilwe ijiki ku6o kantfombi kusasa-ke kugqushwe kuhlintwa inkomo ya6ayeni, kudliwe inyama, kunyatswe ijiki.

A6eselotsholwa umakoti ngenana elifunwa uyise a6esekhulula umtshato; 6akhambe-ke 6asile ijiki ekhaya; kuthe-ke uyise nentfombi nensizwa na6antfu a6anyenti 6efike khona 6alale kusekusasa.

Kuhlintwe inkomo kugqushwe; futsi kusinwe kutshaywe nenkondlo kudliwe, kucitsekwe.

(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 sleep 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 girls remain for nine days and go 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, in the morning 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*; futhor-

*Notice the inversion

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

(3) Indɔa6a yokutingela:

A6antfu 6ayathatha imikhontfo nendvuku 6a6ite itinja 6akhambe-ke 6aya/egxeni. Phambi kweligxa 6ayama khona 6alindze a6anye. Uma se6efikile 6onke 6aya-Xela 6angena egxeni kanye netinja 6a6ange umsindvo; manje 6atsho i:gama.

Batsi'hewu::"itinga tivuse inyamatane; 6amemete 6atsi: "E6antfini, e6antfini" Manje 6akhokhele imikhontfo nendvuku. Omunye a\yihla6e amemeta ngevi elikhulu atsi: "Kakhulu, kakhulu, kakhulu".

Enye i6anjwe inja; umnini wayo atsi "Yahlala, yahlala". Omye atshaye i:phutsi ngendvuku, amemete atsi: "Kakhulu, kakhulu".

Nasokukemalanga 6atsi: "A'i6uye, a'i6uye". Baphume egxeni, 6atfole i:nyamatane 6atsi': "Ingqina a'ithi6uye iphinze futsi ngomgqi6elo".

BAkham6e 6agodvuke 6ayodla inyamatane ta6o a6ati6ulele. A6anye 6a6ulele i gam6ini, a6anye ngantsa'u, a6anye nganye, a6anye a6a6ulalanga lutfo. A6anga6ulalanga 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 running) 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".

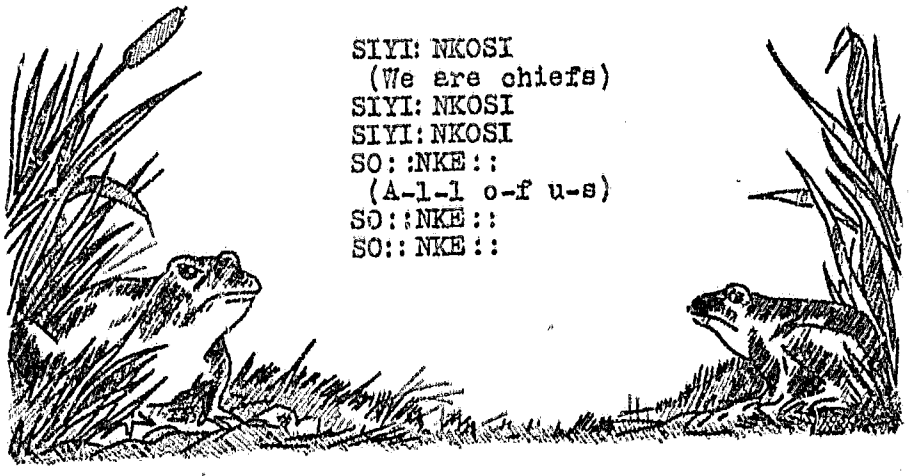
Another has been caught by a dog; its owner says: "It is down, it is down". Another hits a buck with a stick, he shouts: "Greatly, greatly".

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-l-l o-f u-s)
SO: :NKE: :
SO: : NKE: :

APPENDIX III.

HLONIPHA 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:

BACA.	HLONIPHA	ENGLISH.
ilitshe	i:gi6eko, i:mokoto	stone
indlu	inkatseko	hut
inhloko	impotsa	head
i:saka	i:Xintsha, i:dulutsho	sack
ukuva	ukumawula	to hear
ukudla	ukumaya	to eat
-hleka	-nketsha	laugh
-lala	-giyama	sleep
-vala	-gotsha	shut
-vula	-gotshulula	open
-mnyama	-mtima	dark
-mhlophe	-mwetse	white

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".

Bulwer	800	(6400)
Ixopo	802	(6416)
Mount Ayliff	450	(3600)
Mount Frere	10055	(80440)
Umzimkhulu	6400	(51200)
	18507	148056

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 8 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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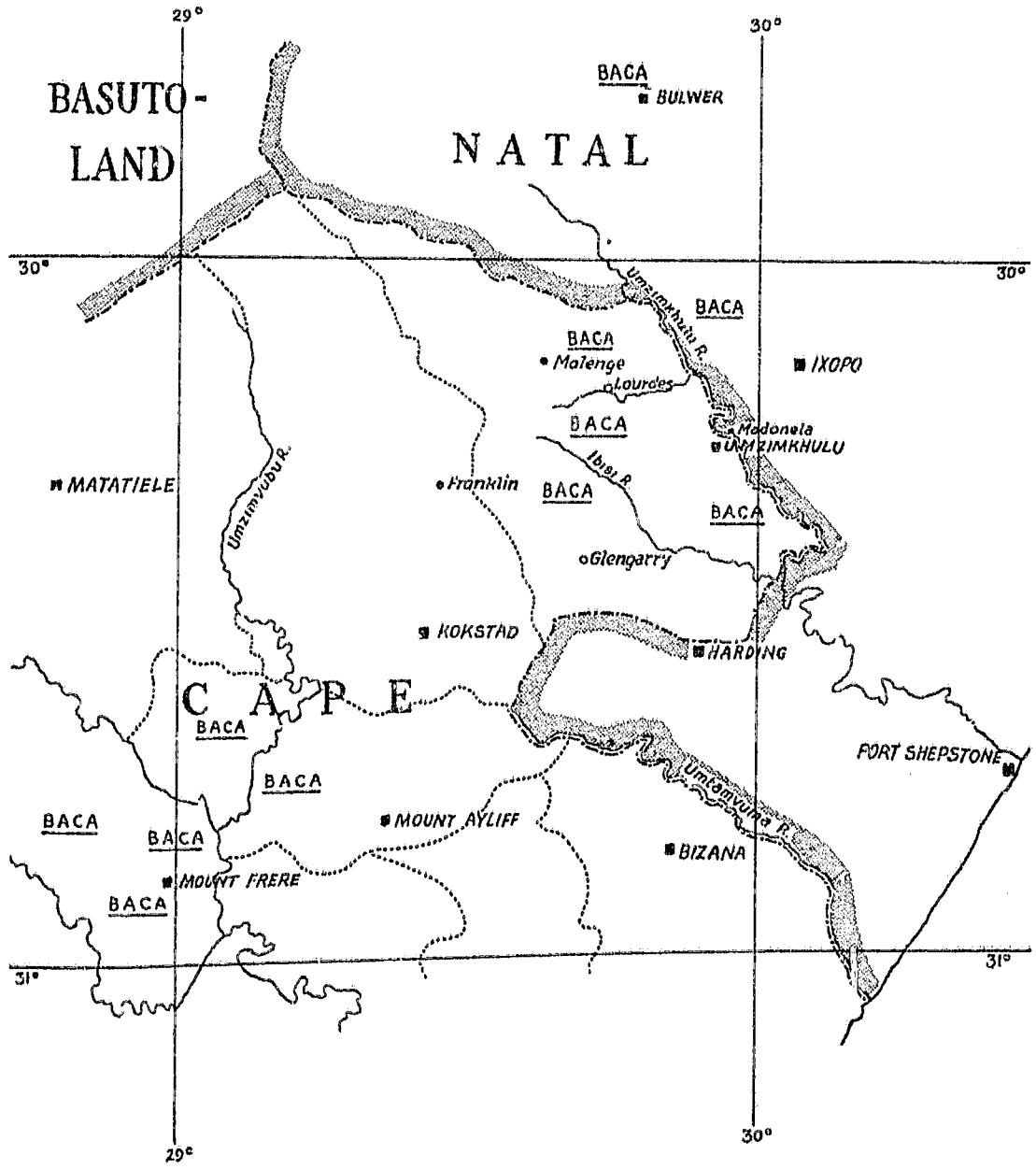
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APPENDIX VI

MAP SHOWING AREAS INHABITED BY THE AMABACA



EPILOGUE.



I S I K H A T S I S I D L I W E Y I N J A

(Tempus fugit)

Author Hallowes Desmond Phillip
Name of thesis A Grammar Of Baca And Its Relation To Swazi, Zulu And Xhosa. 1942

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