



Neg. 1610)

MAX MWANAZIA SWAZI FROM HL. TIKHUU DISTRICTWHO 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 plural
Xhosa have -

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

		<u>Baca</u>	<u>Swazi</u>	<u>Zulu</u>	<u>Xhosa</u>
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 disyllabic 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
	p.	la6a
3	s.	leli
	p.	lama
4	s.	lesi
	p.	leti

Baka
Swazi
Zulu
Xhosa

Other

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

329. Where
-s-, Baka us

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

Baka

Swazi

Zulu

Xhosa

Baka	ukuti6ona	(to see oneself)
Swazi	kutitsandza	(to love oneself)
Zulu	ukuzisola	(to scold oneself)
Xhosa	ndiyazi6ona	(I see myself)

330. (e)

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:

1st Person

2nd Person

3rd Person

Baka	(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) indafa	-	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. Baka, Swazi, Zulu and Xhosa emini (at noon) In the case of pronouns the prefix ku- is used:

331. Baka e
plural and t
Swazi has a i
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:

		<u>Baca</u>	<u>Swazi</u>	<u>Zulu</u>	<u>Xhosa</u>
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 Khosa, 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 Khosa use *-yo*.

Examples:

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

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

		1st Position (this...)	2nd Position (that...)	3rd Position (that yonder...)
Baca:				
Cl.	1 s.	lo	*lowa(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.

Khosa:
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 ti

Baca
Swazi
Zulu
Khosa

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

relative
relative
verb

e -ko,

travels)
s warm)
goes)
laughs)

ative
Swazi,

3rd Position
(that yonder...)

lowayá:
la6ayá:
lowayá:
leyá:
leyá:
letiyá:

loyá:
la6á:
loyá:
leyá:
leyá:
letá:

		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:ya:
	5 s.	le	leyo	le:ya:
	p.	lezi	lezo	leziya:
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	ukukwitshe	(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), tsandzani
Swazi	Gona (see), Gonani
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	Aye 6ekhala (They are not crying)
Swazi	Thle shamba naye aya kulima (She used to take it with her when she went to hoe)

*ng is the velar nasal.

342. derivat

343. (

much on
varied i
kē; Kho
than Zul

344. B

out on p

345. S

singulars
1, 2 and

Zulu Wake waseGenza 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
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 *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-

*ng- is the velar nasal.

or u:-

formed from

formed from
initial vowel

Adj

concord is
to i-.

Rela

the relative

Nume

Adve

or u:- Those of class 6 singular may use ulu-, lu-

Pronouns:

Absolute Pronouns:

Preplace yi- (or i-) and sometimes ngu- (or u-)

Demonstrative Pronouns:

Preplace yi- in all cases.

Enumerative Pronouns:

These 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. Khosa:

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, Khosa 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:

<u>Baca</u>	<u>Swazi</u>	<u>Zulu</u>	<u>Khosa</u>	<u>English</u>
<u>Nouns:</u>				
i:culo	ingoma	ingoma	i:culo,	song
i			ingoma	
i:dvolo	lidvolo	i:dolo	i:dolo	knee
ingane	luswane	ingane	usana	baby
umgodzi	u'godzi	umgodi	umgodi	hole
ingonyama	ingwenya-	ingonyama	ingonyama	lion
	ma			

Baca

i:gush
imvu
inhlit
umjadvu
umsina
inkunzi
umutfu
umuti
i:xhegy

Verbs:

boba
bona
bula
gula
tsakatse
tsandza

Adjective

-dzala
-khulu
-nye
-tsatfu

350. Ins
with Baca

* En
** In

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

Verbs:

hoba	?	khuluma	tata <i>thela</i>	speak
6ona	6ona	6ona	6ona	see
bula	bula	bula	bula	thresh
gula	gula	gula	egula	be sick
tsakatsa	tsakatsa	thakatha	takata <i>thakatha</i>	bewitch
tsandza	tsandza	thanda	tanda <i>thanda</i>	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.

* From Hottentot

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

CHAPTER XXCOMPARATIVE 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)

<u>English</u>	<u>Baca</u>
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. tshaleka
bring	v. tisa
but	c. kodva
chief	n. inkosi
child	n. umntfana
corn	n. ingqolowa
country	n. ilive
crow (bird)	n. unoluyayi (Cl. 1a)
dance	v. sina, tshikitsa
daughter	n. indvodzakati
die	v. -fa
fat	n. amafutsa
finish	v. shu6a
fire	n. umlilo
five	a. -hlanu
go	v. -ya, khamba
grass	n. ingca
greet	v. 6ulisa
hair	n. i:inwele
hit	v. kshitsa, kwitsa, tshaya
hole	n. umgodzi
hurricane	n. ingqutse
husband	n. indvodza

ignore
 increase
 leaf
 lean against
 leave off
 lion
 lizard
 love
 many
 marry ("lābola")
 mistake
 mountain
 noise
 person
 Pleiades
 rain

 ringhals
 root
 run away
 scratch
 see
 serval
 shoulder
 sing
 sleep
 small
 snatch
 sneezewood tree
 son
 song
 speak
 spoon
 spring (season)
 stick
 stone
 tick (cow-)
 trap
 tree.
 two
 uncork
 vein
 village
 wash
 water

v. tisa
 v. andza
 n. i:qa6i
 v. -angqika, -eyama
 v. yeka
 n. ingonyama
 v. isigcikitsha
 v. tsandza
 a. -nyenti
 v. ukugqusha
 n. inguti
 n. intsa6a
 n. umjadvu
 n. um(u)ntfu
 n. isilimela
 v. -ne, netsa
 n. imvula
 n. uno6iya
 n. umtsambo
 v. 6aleka
 v. umudva
 v. 6ona.
 n. i:hlosi
 n. i:xala6a
 v. cula
 v. lala
 a. -ncane
 v. hlutfula
 n. umtsatsi
 n. unyana
 n. i:culo
 v. boba
 n. u:cephe
 n. isilimela
 n. u:dvondvolo
 n. ilitshe
 n. i:qitha
 v. tsiya
 n. um(u)tsi
 a. -6ini
 v. ngqo6vulula
 n. umtsambo
 n. umutsi
 v. hlanta
 n. amanti

wheel
 whirl
 wind
 wito

wheel
whirlwind
wind
witch

n. isondvo
n. isitshingitshane
n. umoya
n. umtsakatsi

APPENDIX IITEXTS1. 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. Untsha netfunga
The rim and the milk pail
Birds of a feather
5. Ugwai nenhla6a
Tobacco 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. Uhlek'inhlinini
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 aitchenwana
Steadfastness (?) is not told to one another
You don't reveal your plans

21. Bay
He
Th
22. Ing
It
Wa
23. Um
A
?
24. Ame
Sp
In
25. Si6
We
Fi
26. Inj
Th
Ma
27. Uku
To
To
28. Idl
It
Ki

1. Isi
Th
2. Isi
Wh

umGetse
use it

145

21. Bavu! nongena: nkomo uyaidla inyama
Hey! Even one who has no cattle eats meat
The poor can get married
22. Ingatsi iyayikhotso 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 nemandze 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 ueitshaye
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)

old

other

3. STORIES (I:ndza6a)(1) Ukulima:

Entwasa ehlo6o kuya6otshelwa i:nkasi ngamajoka kutatwe i:khu6a li6ekwe esihliphini kuyakhanjwa nenkasi 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 alingenise indzawo atailima. Aihlwanyele aillime aishu6e. Uma sekhatsele agodvuke.

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

Having arrived at the fields ~~they~~ unloads the plough, takes the chain off the sledge, hooks up the plough and then goes 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:

Intfombi yakhamba iye emtsini womiyeni wayo. I6eseilotsholwa ngenkomo, i6eseitshatiswa uyise atat6 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 kuhlntwe nenkomo yentfombi iphekwe, idliwe inyama.

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

*Notice the inversion.

6ekhamba ka
kantfombi;

Kusi
kuhlntwa i
ijiki.

A6es
a6esekhulul
kutha-ke uy
6efike khona

Kuhl
kutshaywa ne

(Marri
her spouse.
given by her
daughter to
and when she

When
with other y
and sleep the
They are driv
is slaughtered

The gi
the ninth day
beast and tra
the cattle at
in the evening

Beer i
bridegroom is
eaten and beer

Those v
father wants
marriage. So
the father, th
there and stay

A beast

*Notice

6ekhamba kanye nentfombi; 6efike ekaya nenkomo ku6o kantfombi; 6alo6ole ngato kwasahlwa 6alale khona.

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

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

Kuhlntwa inkomo kugqushwe; futsi kusinwo kutshaywe nenkondlo kudliwe, kucitsekwe.

(Marriage: The maiden travels to the village of her spouse. She is "l6ola-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 "l6ola" 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) Indza6a yokutingela:

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

6atsi:"hewu:":"itinja tivuse inyamatanane; 6ame-mete 6atsi: "E6antfini, e6antfini!" Manje 6akhokhele imikhontfo nendvuku. Omunye a:yihla6e amemeta ngevi elikhulu atsi: "Kakhulu, kakhulu, kakhulu".

Enye i6anjweinja; umnini wayo atsi "Yahlala, yahlala". Omye atshaye i:phutsi ngendvuku, amemete atsi: "Kakhulu, kakhulu".

Nasokukemalanga 6atsi: "A:6uyey, a:6uyey". Baphume egxeni, 6atfole i:nyamatane 6atsi: "Ingqina a:ithi6uyey iphinze futsi ngomq6elo".

6akhambeka 6agodvuke 6ayodla inyamatanane 6a6a6at6u-lele. A6anye 6a6ulele i:gama6ini, a6anye ngantsa6u, a6anye nganye, a6anye a6a6ulalanga lutfo. A6anga6u-lalanga 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
says: "It
buck with a

Toward
let's go".
buck, saying
on Saturday

They
they have k
threes, some
Those who h



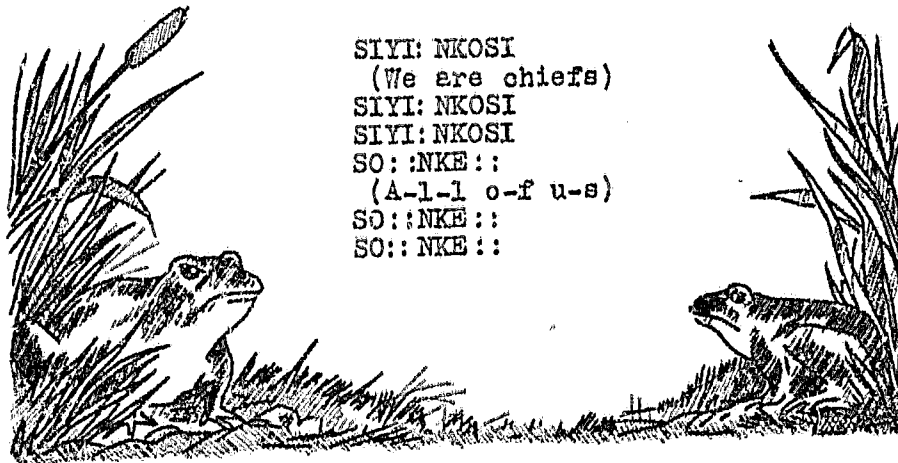
Another has been caught by a dog; its owner says: "It is down, it is down". Another hits a buck with a stick, he shouts: "Greatly, greatly".

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:

<u>BAGA.</u>	<u>HLONIPHA</u>	<u>ENGLISH.</u>
ilitshé	1:gi6eko, 1:mokoto	stone
indlu	inkatseko	hut
inhloko	impotse	head
1:saka	1:Xintsha,	
	2: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
-ahlcphe	-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)
	<u>18507</u>	<u>148056</u>

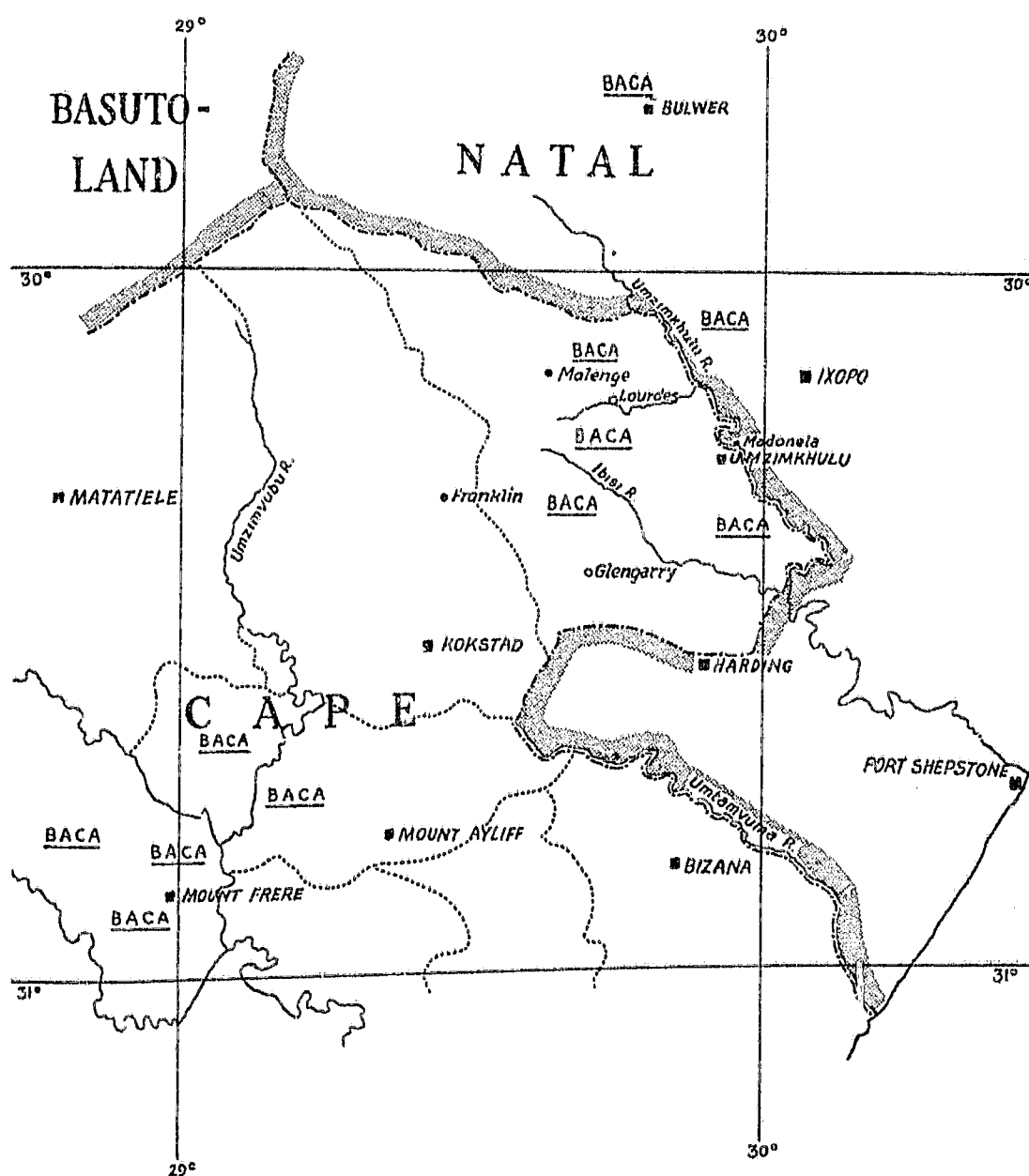
In a random test (which in statistics would be regarded as inadequate) an average of six children in each family was arrived at. This means a family group (excluding old and unattached individuals) of 8 persons. This would show a population of about 148,000 distributed in districts as shown in the brackets 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 VBIBLIOGRAPHY

- Bird: Annals of Natal.
- Bryant: Olden Times in Zululand and Natal.
- Colenso: Grammar of Zulu.
- Davis: An English-Kaffir Dictionary.
- Doke: Text Book of Zulu Grammar.
- Engelbrecht: Annals of the University of Stellenbosch,
Vol. VIII, B, 2.
- Kawa: Ibali lamakifengu.
- Kropf: A Kafir English Dictionary.
- Luttig: (Articles in Die Huisgenoot)
- Marwick: The Swazi.
- McLaren: A Xhosa Grammar.
- Meinhof: Introduction to the Phonology of the
Bantu Languages.
- Schapera: The Bantu-Speaking Tribes of South Africa.
- Soga: The South-Eastern Bantu.
- Van Warmelo: A preliminary survey of the Bantu tribes
of South Africa.

MAP SHOWING AREAS
INHABITED BY THE AMABACA



EPILOGUE.

ISIKHATSI SIDLIWE YINJA
(Tempus fugit)

Author Hallowes Desmond Phillip

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

PUBLISHER:

University of the Witwatersrand, Johannesburg

©2013

LEGAL NOTICES:

Copyright Notice: All materials on the University of the Witwatersrand, Johannesburg Library website are protected by South African copyright law and may not be distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

The University of the Witwatersrand, Johannesburg, is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the Library website.