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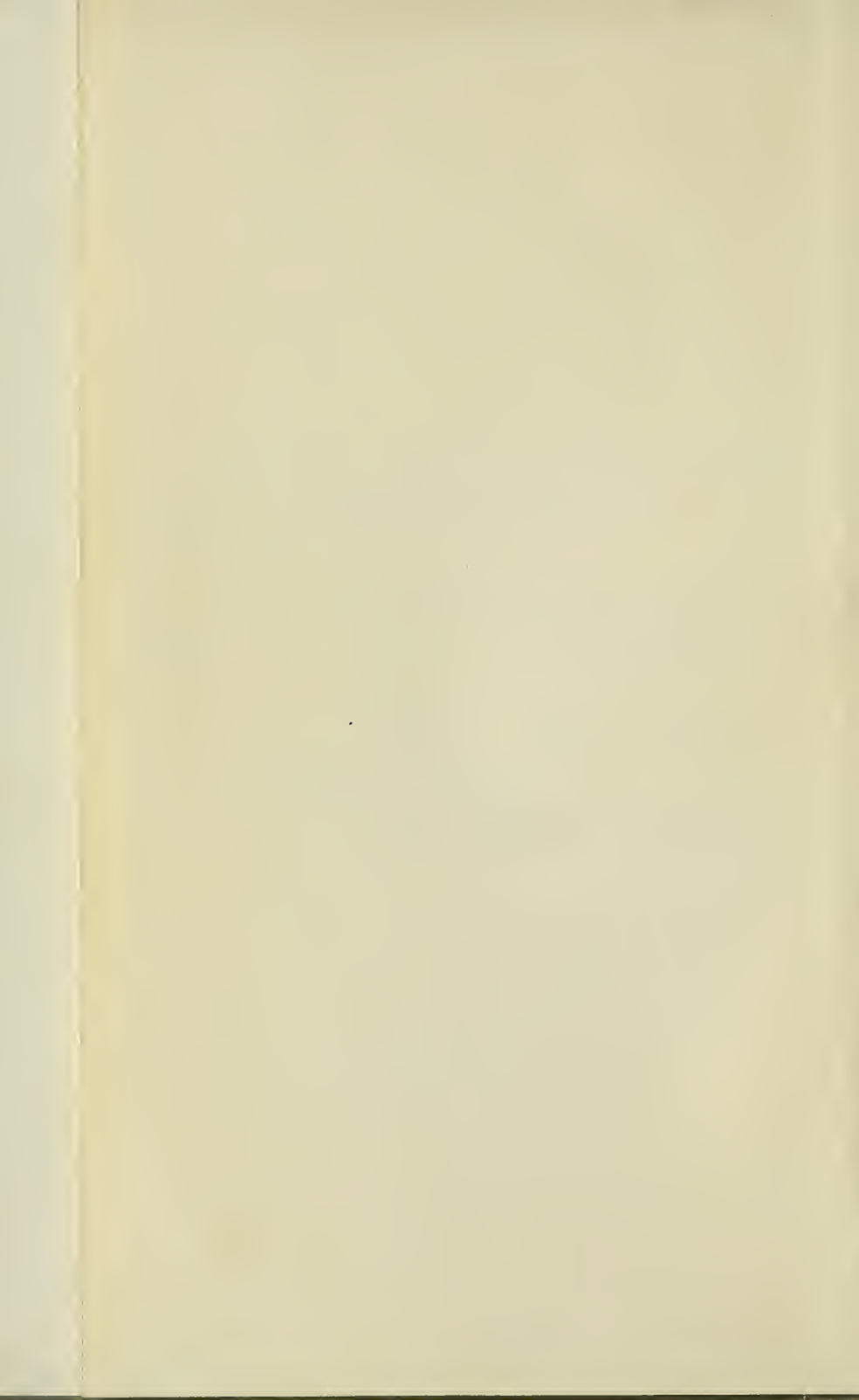
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OF HIS EXCELLENCY

SIR GEORGE GREY, K.C.B.

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## PHILOLOGY.

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VOL. I.—PART I.

## SOUTH AFRICA

(WITHIN THE LIMITS OF BRITISH INFLUENCE).

*Wm. H. I. Bleek.*

SOLD BY TRÜBNER AND CO., 60, PATERNOSTER ROW, LONDON,  
AND BY F. A. BROCKHAUS, LEIPZIG.

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1858.



Colonel Astor.  
with  
his eyes, eyes.

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SAUL SOLOMON AND CO., STEAM PRINTING OFFICE.  
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The following separate Publications and Manuscripts, in, or relating to sixteen Dialects of South Africa (within the limits of British influence), are in the Library of His Excellency Sir GEORGE GREY, K.C.B., &c., &c., &c.

DIALECTS.	Publications.	Manuscripts.	Total of Books.
<b>A. Suffix-Pronominal Languages, The Sex-denoting Family</b>			
I. South African Species			
1. Hottentot Language			
<i>a.</i> Nama Dialect ...	17	7	24
<i>b.</i> Kora " ...	8	6	14
<i>c.</i> Eastern " ...	5	1	6
<i>d.</i> Cape " ...	11	1	12
<i>Total, Hottentot Dialects</i> ...	41	15	56
2. Bushman Language ...	5	1	6
<i>Total, Hottentot Species</i> ... ..	46	16	62
<b>B. Prefix-Pronominal Languages, Bá-ntu Family, S. Afr. Division</b>			
I. South-Eastern Branch			
1. Kafir Species			
<i>a.</i> Kafir Language ...	176	25	201
<i>b.</i> Zulu " ...	52	14	66
<i>c.</i> Ma-swazi Dialect ...	5	...	5
<i>Total, Kafir Species</i> ... ..	233	14	272
2. Se-tshuána Species			
<i>a.</i> Se-suto Dialect ...	55	13	68
<i>b.</i> Se-rolong " ...	31	1	32
<i>c.</i> Se-hlapi " ...	54	3	57
<i>Total, Se-tshuana Species</i> ...	140	17	157
3. Tegêza Species			
<i>a.</i> Ma ncolosi Dialect ...	}	...	1
<i>b.</i> Ma tonga " ...		2	2
<i>c.</i> Ma-hloenga " ...		2	4
<i>Total, Tegêza Species</i> ... ..	2	3	5
<i>Total, South-Eastern Branch</i> ...	375	59	434
II. North-Eastern Branch			
Lake Xugami Dialects...	1	1	2
III. South-Western Branch			
OTyi-herero Language	5	2	7
<i>Total, Bá-ntu Family, S. A. Division</i>	381	62	443
<i>Total, South African Dialects</i> ...	427	78	505

[EMENDANDA AND ADDENDA.]

NAMA-HOTTENTOT DIALECT.

The Hymn-Book No. 12a is to be numbered as No. 12b, since No. 12a has been given to the Manuscript Catechism (*vide* page 172).

KAFIR LANGUAGE.

SCRIPTURE EXTRACTS.

No. 106 is in 8vo., pp. 30.

NEW TESTAMENT.;

**118a.** Of the first sheet (16 pages) of this edition of the Acts, there is a different edition in the Library, which has the title *Izenzo zaba Postile*, in thicker type; and page 16 ends in the middle of the fifth verse of chapter vii, instead of the middle of the fourth verse, as the other edition has, and as the following page requires.

OLD TESTAMENT.

No. 147 has 100 pages.

No. 149. Read *ezikutiwe*, instead of *ezicutiwe*.

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Among others, Mr. George Jarvis, of Graham's Town, has furnished some of the oldest books mentioned in this part of the Catalogue, and notes on the earliest publications in the Kafir language.

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## LANGUAGES OF AFRICA.

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ALL those African languages which as yet permit of a classification, evidently belong to the higher formation of languages: that is, they are possessed of true pronouns,—borrowed originally from the derivative particles of the nouns; as in Kafir, in the sentence *Abantu bami abamnyama balungile*:—(Men mine black they are good), Here *ba* in *bami*, in *abamnyama*, and in *balungile*, is, in each instance, a true pronoun, derived from the derivative particle of the noun *abantu* (men or people).

Strictly speaking, a pronoun is a word which solely represents the noun, or nouns, in the place of which it stands, without adding or possessing any meaning of its own. Therefore, what is commonly called a pronoun of the first or second person, is not a real pronoun; for there is always implied in it the idea of a person or persons, either speaking or spoken to. In strictness, it ought to be called a personal noun, or personal particle, instead of a pronoun.

*Sir G. Grey's Library.—South African Languages.*

The languages of what we term this higher formation are comprised under the head of

### PRONOMINAL LANGUAGES.

Their main distinctive feature is a *concord* of the forms of the *pronouns*, and of every part of speech in the formation of which pronouns are employed (*f. e.* adjectives and verbs), *with the nouns* to which they respectively refer, and the thereby caused *distribution of the nouns into classes or genders*. This concord is evidently produced through the original identity of each pronoun with the respective derivative particle of the nouns which can be represented by it.—(*Vide* Nos. 1, 40, 41, and 42.)

The derivative particle of a noun, with which the form of its pronoun is originally identical, may either precede or follow the other part of the noun. The pronouns agree, therefore, either with the beginnings (prefixes), or with the endings (suffixes), of their respective nouns. Accordingly the Pronominal languages are divided into two classes, and may be distinguished as *Prefix-pronominal* and *Suffix-pronominal* languages.

## A.—SUFFIX-PRONOMINAL LANGUAGES.

Or, languages in which the pronouns were originally identical with the derivative suffixes of the nouns.

Only one family of languages of this class has as yet been clearly made out; the characteristic of which is that the nouns for male beings are generally formed by different suffixes from those used in forming nouns for female beings; and therefore, different pronouns refer to masculine and feminine nouns. The different classes or genders of the nouns have, therefore, in this family of languages, apparently been brought into some reference to the distinction of male and female, as seen in nature. We have, therefore, termed them *Sex-denoting Languages*.

It does not seem, however, that the original meaning of the derivative suffixes of the nouns was restricted to, or even implied such a distinction of male and female. Primarily, there were simply different classes of nouns, based on the representation of the nouns by their pronouns, as mentioned above; and it was then merely accidental that nouns for male beings were not in the same classes (genders) with those for females. The case is here even almost parallel to that of a language in which all nouns for liquids appear to be joined together in one class, and represented by one pronoun, without the derivative particle of these nouns having originally implied the idea of liquid matter.\*

If *e. g.*, the Hottentot noun *tseb* indicates the day as a date, and *tes* the day as a period; it is difficult to see anything masculine in the former meaning or feminine in the latter one; yet one can well understand that the derivative affix *b* (primarily *bi*), originally signified "a place."

\* This is, according to Nylaender's Grammar and Vocabulary of the Bulom language, actually the case in that dialect of the Sierra Leone branch of the West African division of the Bantu family of Prefix-pronominal languages. Consult also De Nominum Generibus [No. 1.] page 39.

Although in *koib* (confer *hois* woman) man, and other nouns of persons, the same suffix is made use of to distinguish male beings.

The distinction of number, and the indication of singular, plural, and sometimes dual, by the correspondence of the different nominal affixes, and pronouns derived from them is, in general, more immediately connected with the original meaning of the derivative affixes, and more strictly carried out in languages of this class.

## THE FAMILY OF SEX-DENOTING LANGUAGES.

Whilst Northern Africa abounds with languages of this family, such as the Coptic and Old Egyptian, the Galla, the Berberic, Hausa, Ethiopic, and others, only one of its members has as yet been recognized in South Africa; but this member by far surpasses all the others in a faithful preservation of the original structure of these languages.

### SOUTH AFRICAN SPECIES.

This species comprises the Hottentot and Bushman languages.

#### 1. THE HOTTENTOT LANGUAGE.

The Hottentots (*Hatten-totes* of Herbert, *Ottentoos*, *Hottentoos*, or *Hottentots* of the Colonial Records, *Hodmodods* or *Hodmandods* of Dampier and others, *Hotnots* in some parts of the colony, according to Lichtenstein) call themselves *Koikoin* or *Khoikhoin* (commune pluralis), and in the singular *Koikoib* (masculinum singularis) in the Nama, *t<sup>3</sup>hukheub* (masc. sing.) in the Kora dialect according to Lichtenstein, *Khwekhweua* (com. plural objective) in the eastern dialect

according to Dr. Van der Kemp, *Qeuna* or *Q̄ena* in the Cape dialect, according to the Colonial Records (page 110) and Kolbe.

By Bushmen from the Winterveldt, I have heard them called *Koi*, also *ounxgamme*, and the Bushmen over the Orange river call them *Khuai*, according to Arbousset. The Kafirs call a Hottentot *i Lawu* 5. (li) or *i Lao*, plur. *a Ma-lawu* 6. (ma).

#### GENERAL FEATURES OF THE STRUCTURE OF THE LANGUAGE.

The words are mostly monosyllables, ending, with two exceptions, always in a vowel or nasal sound.

Diphthongs abound.

Among the consonants, neither *l*, *f*, nor *v* are found.

Several rough gutturals are met with, and clicks (at least three or four), which latter are also combined with guttural sounds, and with the nasal *n*.

Many words have a peculiar nasal pronunciation.

The table (page 6) will show the symbols which have been adopted to denote the clicks, in various publications and manuscripts.

The *dental* click is produced by withdrawing the tip of the tongue from the upper front teeth.

The *lateral* click is produced by withdrawing the side of the tongue from the side teeth.

The *guttural* click is produced by withdrawing the tip of the tongue from the back of the month.

The *palatal* click is produced by pressing the tongue against the roof of the month in such a manner that the tip of the tongue touches the upper front teeth, and the back of the tongue lies towards the palate, and then forcibly withdrawing the tongue.

The dental click is almost identical with a sound of indignation, not unfrequently uttered by Europeans; and the lateral is similar to an interjection, by which horses are, in some countries, stimulated to action. The guttural click has been compared to the popping of the cork of a bottle of champagne, and the palatal click to the crack of a whip.

PUBLICATIONS AND MANUSCRIPTS.				CLICKS.			
Nos.	TITLES.	Date.	Catal.	Dent.	Lat.	Gutt.	Pal.
1	Sir Thomas Herbert, Bart.,...	1638	28.	i s t			
2	G. Fr. Wrede, Compendium....	1664	*30.				
3	God. Guil. Leibnitii, Colleet...	1717	35.	t? k?			
4	M. P. Kolbe's Travels .....	1719	33.	∩ (or) ∽			
5	Andrew Sparrmann, M.D.,.....	1782	23.	t'			
6	C. P. Thunberg, M.D.,.....	1789	24.	a	A	ā	
7	F. Le Vaillant, Travels.....	1790	25.	Λ	V		Δ
8	John Barrow, F.R.S.,.....	1801	26.	—		∪	
9	Dr. van der Kemp, Cateeh.....	1805	*21.	By 6 differ. Numer.			
10	H. Liechtenstein, M.D.,.....	1808	18. 19.	t' <sup>1</sup>	t' <sup>2</sup>		t' <sup>3</sup>
11	Kafir and Zulu Books, since...	1824	43.216.	c	x	q	(qc)
12	Will. J. Burehell, Travels.....	1824	20.	∩	∪	∪∪	
13	Joh. Leon. Ebner, Travels ....	1829	*	—			
14	J. H. Sehmelen, Manu., before	1830	10.	—	∩		∩
15	H. C. Knudsen, Spell.-book....	1842	5. 6.	.	∩	∩∩	:
16	H. C. Knudsen, Luke's Gospel	1846	15.7.4.	.	∩	c	:
17	C. F. Wuras, Cateeh., before...	1848	21.	.	∩	c	
18	C. F. Wuras, Grammar.....	1850	16.	f	y	q	v
19	H. P. S. Schreuder, Zulu Gr...	1850	178.	⚡	⚡⚡	⚡⚡⚡	
20	R. Lepsius, Manuscript.....	1853		ic	ix	iq	iv
21	Rieh. Lepsius, Stand. Alphab...	1854				!	!
22	F. H. Vollmer, Spelling-book..	1854	8. 12.	v	q	f	x
23	Rhenish Mission Conference...	1856				∇	≠
24	Henry Tindall, Grammar, &c.	1856	2. 3.	c	x	q	v
25	Wm. H. I. Bleek, Rese., &c....	1857	215.36.	c	x	q	∩
26	C. F. Wuras, Manuscript.....	1857	16.21.d	Λ	Π		∩
27	Manuscript Notes.....		6.	ts	kl	gkt	kt
28	J. W. Gibbs, Remarks, &c.....	1852	174.	□	□	≡	



In the fullest known Hottentot dialect (that spoken by the Nama-qua), nouns are formed with eight different derivative suffixes, which, in nouns of person, distinguish:

masculinum singulare (-*b*), masc. plurale (-*ku*), masc. duale (-*khu*);

femininum singulare (-*s*), fem. plur. (-*ti*);

commune sing. (-*i*), comm. plur. (-*n*), comm. dual. (-*ra*).

The adjective is either prefixed to the noun in an adverbial manner, or referred to it by a suffixed pronoun.

As genitive also, a noun is either prefixed to the governing noun (with, or without the suffixed genitive particle), or referred to it in an adjectival manner, by the suffixed genitive particle (*di*), which is followed by the pronoun of the governing noun.

Pronouns and personal particles are in the genitive case, either prefixed in their prefixual or fuller form, or suffixed in their simple form, with the intervening prefix genitive particle (*ā*, i.e., nasal *a*).

An objective case is distinguished by an affixed -*a*, which coalesces with the derivative affixes of the nouns and with the pronouns.

The directives are not prepositions, but postpositions, which do not coalesce with the derivative suffixes of the nouns, or the pronouns.

The first person plural is two-fold (inclusive and exclusive) as prefix particle, and five-fold as affix particle (masc. pl., fem. pl., comm. pl.; masc. dual., comm. dual.), and besides, the objective case is to be distinguished, so that (logically at least, though not formally) the English word "we" (us) may be expressed in twenty different ways.

A reduplication of the stem of the verb, supplies one of the causative forms; others, as well as the reflexive, reciprocal, passive, and what is called the relative form of the verb, are distinguished by suffixes (-*kai*, -*tsin*, -*ku*, -*he*, -*ba*).

A true transitive verb does not exist; for the object is always more immediately connected with the verb than the subject. As a noun, the object stands always before

the verb; and as a pronoun or personal particle, it takes either the same position, or is suffixed to the verb.

The tenses and moods of the verb are distinguished by separate particles.

The position of the different parts of speech in a sentence, is generally regulated by the rule that what is of greater importance to the view of the speaker, has to precede that of minor importance.

There are not sufficient materials at hand for distinguishing accurately the different dialects of the Hottentot language. At present, only four varieties can be pointed out, viz. the Cape dialect, that of the eastern tribes, the Kora and Nama dialects. I begin with the last, as it is a dialect that is still spoken.

#### a. THE NAMA DIALECT

Is spoken by the Nama-people, i.e., Namaqua [masc. plur. obj.] or Namana [comm. plur. obj.] (Cape Record, p.p. 111, 153, 116, 158) in Great Namaqualand and Little Namaqualand.

Formerly it extended over the whole of Little Namaqualand, but, according to a report made to His Excellency by the Superintendent of the Rhenish Mission in South Africa, the Rev. G. A. Zahn, the native language is at present only used at the Rhenish Mission Station, Richtersveldt, on the borders of the Orange River, under the chief Paul Links.

At the stations Komaggas, Steinkopf, and Pella, the Dutch language is used in church and schools.\*

\* This refers of course only to the Missionary usage; for the natives in Little Namaqualand are still Hottentots in language.



The native population of Little Namaqualand is estimated by the Rev. H. Tindall (Lectures p.p. 11 and 23), in a rough computation at 3,000 souls; namely:

1. Stations of the Rhenish Mission: Xanghap 50; Paul Lynx's tribe 450; Steinkopf, Kookfontein, and Komaggas 1000; Pella 200.

2. Wesleyan Mission Stations: Lily Fontein 900; (Kaauw Goed Vlakte, a small outstation on the border of Bushmanland, with about 150 halfcastes); Nchorap 250.

3. Parties having no fixed location, including a few wandering boers, 150.

The inhabitants of Great Namaqualand are estimated by Mr. Tindall to number about 20,000 souls, including all who live on the banks of the Orange river, as well as several roving parties, which are not attached to any particular tribe.

The several tribes of Great Namaqualand, as described by Mr. Tindall (p.p. 33—39), and laid down in the "Atlas der Rheinischen Missionsgesellschaft," IV. map, are:

1. The *Ogami-onuka* (m. pl. o.) or *Bundel Zwarts*, the people of *Abraham Christian*. They claim the area described by the Lion river and the Xgharas Bergen on the north, the Fish river on the west, the Orange river on the south, and the Keiqaap on the east.

Nisbett Bath is here the principal fountain of water, the seat of Government and a Mission Institution. It lies 30 miles north of the Orange river.

This tribe is one of the largest and most influential in the country. It contains upwards of 2000 souls.

2. The *Africaners*, a division of Jonker's tribe, who refused to follow him into the north. Including a number of colonial bastards or halfcastes, who have joined them, they number about 400, and occupy, to the east of the *Bundel Zwarts*, a small, but comparatively well-watered tract of country. Their principal place is Blyde Verwachting, or Hoole's Fountain, with a Mission Station. The *Africaners* were formerly inhabitants of the colony.

3. The *Xhabobika* or *Veldschoen Draggers* under *Hendrick Hendricks*, numbering about 1800 souls, and live beyond the *Bundel Zwarts* and *Africaners* in a north-easterly direction.

4. *Cupido Witbooi's* tribe numbers about 1800 souls. They occupied formerly Pella and part of the *Kamies Bergen*, but have latterly been wandering to and fro in search of a more fruitful location. A few years ago they joined Adam Kok in the Sovereignty, but gradually retired from those parts, and are at present settled on the northern border of Abraham Christian's territory, and in the neutral ground beyond the Lion River. They are said to be watching now for an opening in Damaraland.

5. *Paul Goliath's* people, numbering about 400, live beyond the Fish river. They belong properly to Amraal Lambert's tribe (11.), but were left behind when he proceeded northwards. A Rhenish Mission is established among them at Beerseba, which is at present under the charge of the Rev. F. G. Krönlein, who is directed to pay particular attention to the language. (Rhen. Miss. Atl. iv. 9).

Further to the west, are :

6. The people of *Jan Bois*, numbering about 300 ; and

7. Those of *David Christian*, about 400 souls.

They claim the whole seacoast from the Orange River to Sandwich Harbour. The Mission Station Bethany here, was formerly under the charge of the Rev. H. C. Knudsen, a native of Norway, who spoke the Namaqua tongue, and issued several publications in it. He was, however, obliged, through family circumstances, to leave the country, and return home. At present Mr. Krcraft is stationed at Bethany.

The Fish River region is occupied by the three following tribes :

8. The people of *Willem Fransman*, numbering about 800, who have no fountain suitable for a fixed location.

9. The *Xo-keis* (Great death), numbering about 400, who were formerly conquered and held in vassalage by the Bundel Zwarts, but who were liberated when the heir to the chieftainship reached his majority.

10. The *Kei-rkhous* or the *Roode Volk*, under the chief Cornelius ("Oasi b), the largest of the Namaqua tribes, numbering upwards of 2000 souls. They are said to be purely Namaqua, and in appearance to approach nearer than any other tribe to the genuine Hottentot.

Among them at Hoachanas, the Rhenish Missionary, Rev. F. H. Vollmer is stationed, who has for now upwards of a year preached in the native language.

11. The tribe of *Amraal Lambert* resides principally on the banks of the Qnosop. They have encroached considerably on the territory of the Damaras. According to their own traditions, their forefathers used to migrate as far as to the present site of Cape Town with their herds.

Amraal claims many of the Korana inhabiting the banks of the Orange River as his people ; and it appears that this tribe was originally large, but is now one of the smallest, scarcely numbering 800 souls.

The Wesleyans founded a Mission Station among them, which is now occupied by the Rhenish Society, and is under the charge of the Rev. F. S. Eggert (Olifant's Fontein, or Wesleyvale).

12. The tribe of *Willem Zwaartbooi* number about 1500. They occupied formerly the Lion River, and a part of the Bundel Zwart's country, but they have gradually advanced northwards to the west of the Roode Volk.

There is one strong fountain, near which the Rhenish Mission Station, Rehohoth, is situated, where a son-in-law of the late Mr. Schmelen, the Rev. H. Kleinschmidt is missionary ; he also has for upwards of a year preached in the native language.

13. The *Orlams* or *Jonker Africaner's* people. His place lies between the Qkhnisip, and the Zwaghob. He occupies a mountainous tract of country ; and claims the whole frontier as far as Walwich Bay. That part of the tribe which is with him, does not exceed 800, but he has under his command about 400 or 500 Topnaars, the same number of Berg Damaras, and a powerful and rich tribe of Cattle Damaras (oVa-herero).

14. The *Jaumin* (com. pl.) or *Topnaars* do not exceed 500 souls. They inhabit the vicinity of Walwich Bay, and are said to be the most degraded tribe of the Namaqua nation.

“The missionaries in Great Namaqualand have as yet in general instructed the natives through the medium of interpreters.” (Rev. G. A. Zahn.)

The Namaqua speak the purest dialect of the Hottentot language, and that which has best preserved the original and primitive structure of the language. There may be slight dialectical differences observable between the different Namaqua-tribes, but they are probably less prominent than the variety of orthography would induce us to suppose. Evidently some observers were possessed of a more accurate ear than others. It appears to me that in general Knudsen may be best relied upon in this regard.

There are sufficient materials at hand for a study of this dialect, in reliable missionary publications; and, therefore, an enumeration of the Vocabularies to be found in works of travels, may well be dispensed with.

## GRAMMARS.

A dissertation illustrative of the relationship of the Hottentot tongue with some of the languages of Northern Africa, is contained in the latter part (page 40, f.f.) of the following treatise:

1. *De Nominum Generibus Linguarum Africæ australis, Copticæ, Semiticarum, aliarumque Sexualium. Scripsit Guilelmus Bleek.—Bonnæ apud Adolphum Marcum.* A.MDCCCLI. (1851). 8vo. p.p. iv and 60.

(London: sold by Williams and Norgate). Presentation copy.

A short Grammatical Sketch of the language is given on pages 21—40 of Wallmann's Vocabulary (No. 4).

Mr. Wallmann is at present engaged in preparing an enlarged and more accurate edition of the grammatical part of this book, based upon more ample and reliable materials.

- 1 a. A few short but valuable remarks on the language, based on a study of Schmelen's Translation of the four Gospels (No. 14), are found in the *Fourth edition* of Dr. J. C. Prichard's *Natural History of Man . . . . Edited and Enlarged by Edwin Norris, of the Royal Asiatic Society of Great Britain and Ireland.*

London: 1855. 8vo. Vol. ii. Pages 422 and 423.

A few remarks on the Namaqua language are also found on pages 45—47 of:

2. *Two Lectures on Great Namaqualand and its Inhabitants, delivered before the Mechanics' Institute, Cape Town.—By the Rev. Henry Tindall.—Cape Town: printed at G. J. Pike's Machine Printing Office, St. George's Street.—1856. p.p. 48. Presentation copy.*

The first published Grammar of a Hottentot tongue is :

3. *A Grammar of the Namaqua Hottentot Language. By the Rev. Henry Tindall, Wesleyan Missionary.—Cape Town: Printed at Pike's Machine Printing Office, 59, St. George's Street.—1857. 8vo.*

Published by His Excellency.

Only 64 pages of this book have as yet been carried through the press. They contain besides the *Grammar*, on pages 3—49, also *Specimens of Translation* (as parsing lessons), viz. *Luke ix. 1—6*, on pages 51—56; *Exodus xx. 1—17. The Ten Commandments* on pages 57—61; *The Lord's Prayer* on pages 62 and 63; *Namaqua Phrases* on page 64.

A Vocabulary will be added before the publication of the book takes place.

A very valuable contribution to African philology, and important as the first account of this language, prepared by one who had a practical knowledge of the language gained by intercourse with the natives. The usefulness of the book is heightened by the judiciousness displayed in the arrangement of the matter of which it treats. Those who take a deep interest in the study of this language, may regret some shortness in the details given in this book, which is, however, highly to be recommended to the attention of philologists and ethnographers.

## VOCABULARIES.

4. *Vocabular der Namaqua Sprache nebst einem Abrisse der Formenlehre derselben.*—Barmen. Gedruckt bei Joh. Friedr. Steinhaus. 1854. Small 8vo. p.p. 32.

(Berlin: sold by A. Asher and Co.) Two Presentation copies; a third copy in 4to., with manuscript corrections, &c.

This Vocabulary of 1424 words, was compiled by the Rev. J. C. Wallmann, Inspector of the Rhenish Mission House, at Barmen, from Mr. Knudsen's publications (Nos. 6. 7. and 15.), and a manuscript vocabulary by Dr. Bleek, which contained all words to be found in Luke's Gospel. It is a pity that several mistakes have crept into Mr. Wallmann's otherwise very useful compilation. The orthography observed in this book agrees with that of Mr. Knudsen's more recent works, except that the nasal sound of a syllable is not denoted by a dot being placed in front of it, but by an accent (<sup>^</sup>) over its vowel.

For the purpose of a new edition of this book, a copious Nama-German Vocabulary by the Rev. F. G. Krönlein of Beerseha, has lately been forwarded in manuscript to Mr. Wallmann.

5. A Manuscript of 8 pages foolscap, containing 5 pages with phrases, and 3 pages with a paradigma of the verbs "to be" and "to have" in the Nama dialect, with the corresponding English translation.

The clicks &c., are here marked as in Mr. Knudsen's Reading Book (No. 6.), but *ts* is used instead of *z*, and a few other alterations of the orthography have been introduced.

A Vocabulary by the Rev. H. Tindall, *vide* No. 3.

## ELEMENTARY BOOKS.

6. *Nama A. B. Z. 'kannis, 'gei \* hu-\*ze khom-ei-'kannis.*

Nama A. B. C. book, shouting together and reading book.

\**Knudsib, Bethanis.*—Cape Town; Printed by

Rev. H. C. Knudsen, Bethany.

*Pike and Philip, 59, St. George's-street.* MDCCCXLV.

(1845), 8vo. p.p. 16.



This Spelling and Reading book includes also Vocabularies with an English translation, and part of a Catechism; viz., the Ten Commandments, part of St. Augustine's Creed, the Lord's Prayer, &c.

In one of the copies in His Excellency's library, there are written in various notes explanatory of the pronunciation.

7. A Spelling-leaf in the Namaqua language, by the Rev. H. C. Knudsen, 8vo., p.p. 4, with double columns. (At the end), *Printed by Pike and Philip, 59, St. George's Street.*

To judge from the orthography, which does not differ at all from that of Mr. Knudsen's translation of Luke (No. 15), one feels inclined to think that this Spelling-leaf was also printed in or about the year 1846.

8. *Nama kobab di xhei zie khumei xkhannis.* (Vollmer.)

Nama language's naming and reading book.

*Printed by Pike and Riches, 59, St. George's-street,*

MDCCLIV. (1854.) 12mo. p.p. 20.

"Alphabet and Reading-book, by the Rev. F. H. Vollmer, of the Rhenish Missionary Station, Hoachanas, under the chief "Oasib, of the Roode Volk." (Rev. G. A. Zahn).

One of the copies in His Excellency's library contains some manuscript notes by the Rev. C. Hugo Hahn, who presented it to His Excellency.

## CATECHISMS.

The Lord's Prayer in this dialect appears to have at first been published in:

9. *Travels in South Africa, undertaken at the request of the Missionary Society. By John Campbell, Minister of Kingsland Chapel.—Third edition. Corrected.—London: 1815. 8vo.*

On page 388, "The Lord's Prayer in the Hottentot Language."

Also the "Hottentot Words" given here, and the "Namaqua Words and Phrases," belong to this dialect. The clicks are not marked at all.



“This Catechism, the symbol of the Lutheran Church, comprehends the Ten Commandments, the Three Articles of Faith, the Lord’s Prayer, and the Doctrine of the Sacraments, Baptism and the Lord’s Supper, with an explanation.” (Rev. G. A. Zahn).

The Rev. C. F. Wallmann is about to publish a new edition of the Lutheran Catechism in Nama.

## HYMN BOOKS.

<b>12a.</b>	<i>Tsannati</i>	<i>Namanniira</i>	<i>nayti</i>	<i>J. H.</i>	<i>Schmelip</i>
	Zannati	Naman-ni-ra	xnai-ti	J. H.	Schmelib
	Hymns (which)	the Namas	must sing-them	J. H.	Schmelen
	<i>gowayti..</i>	—	<i>Diihiiko</i>	<i>Kaykoep</i>	<i>Hoekaysna</i>
	choa-æi-ti.	—	Di-he-ko	Kai-qkub	Xhuqgaxisqua
	wrote them.	—	Done	Mr. (grootte baas)	Capetown-at

*Bridekirkkipga.*—1831.

Bridekirkib-cha. —

Wm. Stony Bridekirk-by.

[12mo, p.p. 11.]

N.B. The last lines of the title are evidently transposed for: *Diihiiko Hoekaysna Kaykoep Bridekirkkipga*, as we read at the end of page 11.

Contains thirteen Hymns on pages 3—11.

A Hymn-book of forty hymns, suited to St. Luke’s Gospel; is affixed to Knudsen’s translation of this Gospel (No. 15) on pages 60—62, and an Alphabetical Index of these Hymns given on page IV, of the same book.

## SCRIPTURE EXTRACTS.

<b>13.</b>	<i>Neeske</i>	<i>kwii</i>	<i>koemy</i>	<i>kanniss</i>	<i>Tsoeikwap</i>
	Neske	cgui	khom-œi	okannis	Zui-xgoab
	This is	one	reading	book	God’s
	<i>koemssagoe.</i>		<i>Nama-koowapna</i>		<i>kay-kooïn</i>
	khomsa-chu.		Nama-kowab-qua		kai-koin
	word-from.		Nama-language-in		great-people
	<i>ore hoaan diis</i>	—	<i>Diihiiko</i>		<i>Hoekaysna</i>
	cgöan-dis.	—	Diheko		Xhuqga-xis-qua
	and children’s-it.	—	Done		Capetown-in



*Kaykoep* *Bridekirkkipga.*—1830.

Kai-qkub *Bridekirkib-cha.*—

Mr. (Groote baas) *Bridekirk* — by. —

[12mo. pp. 17.]

Contains a translation of John i., Luke xv., John xvi., Matthew xxviii.

The clicks, except the lateral one, are not denoted in this publication, in which respect it agrees with all the other works published by Mr. Schmelen.

## GOSPELS.

14. *Annoe kayn hoeaati haka kanniti, Nama-kowapna*

Qanu qgāi ohōati haka okanniti, Nama-kowab-qua

Holy good tidings' four books, Nama-language-in

*gowayhūhati.*—*Na koeripy zaada koep Jesip Christip*

choa-æi-he-hā-ti.—Xna gurib-æi sada qkub Jesib Christib

written—being-they.—That year-on our Lord Jesus Christ's

*hoop kausy.* — *Diihiiko Hoekaysna Kaykoep*

hōb khausæi. — Diheko Xhuqaxis-qua Kai-qkūb

birth after. — Done Capetown-in Mr.(groote baas)

*Bridekirkkipga.*—1831.

*Bridekirkib-cha.*'

Wm. Stony *Bridekirk*-by.

[12mo. p.p. 337.]

The four Gospels translated by Rev. J. H. Schmelen, with the assistance of Mrs. Schmelen, a pious and excellent Namas. The translation does not appear to be bad; but "as the clicks, with the exception of one, are not marked in these Gospels, the natives are not able to read them." (Rev. G. A. Zahn.) In one of the copies in the Library, however, the clicks are written over the words, and this, of course, increases greatly the value of the book. This copy was presented by the Rev. C. Hugo Hahn, and bears the autograph: "Geschenk von Bruder Schmelen zum Gebrauch für Kleinschmidt. Der Gott welcher das Band der Zunge lösen kann, wird auch helfen, diese mühevollte Sprache erlernen zu können. Komaggas d. 2. Oct. 40."

*Sir G. Grey's Library.—South African Languages.*



Scattered remains of the Korana are still to be found on the other side of the Orange River, in parts of the former Sovereignty, and its western borders; and they appear to have been the original inhabitants of all that country.

Fifty years ago they were a numerous nation, whose head quarters were the banks of the Hartriver and Vaalriver; and they were divided into several tribes, the two principal ones of which were called Kharemankeis and Khuremankeis (Lichtenstein's *Reisen* ii. p. 411).

The Korana dialect is, in many respects, to be considered as the connecting link between the Namaqua and Cape dialects, the two varieties of the Hottentot language which seem to show the greatest amount of dialectical difference from each other; the Nama dialect exhibiting the fullest and best preserved state of the language, and the Cape dialects that which offers the nearest approach to the Bushman tongue.

### GRAMMAR.

\*16. A Grammar of the Korana dialect was written in Dutch by the Rev. C. F. Wuras, Superintendent of the Berlin Mission, stationed at Bethany (Rietriver), beyond the Orange River.

The Manuscript appears to have been lost;\* some extracts from it are given on pages 17—26 of Appleyard's *Kafir Grammar*, etc., 1850. (No 46.) The clicks are here expressed by the letters *q*, *y*, *v*, and *f*; and the gutturals by *x*, *kh*, and *ch*.

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\* A letter from Mr. Wuras to His Excellency the Governor, dated Bethany (Free State), March 7, 1857, contains the following particulars with reference to the preceding and one other book (No. 21): . . . . "It would have afforded me much pleasure to have been able to comply with your request, in reference to a copy of the catechism in the Koranna language; but I have none left. In the year 1848, after our flight, I found so many papers destroyed, that I believe they, and my manuscript grammar, were included in the general wreck. I compiled it for my own use in instructing the catechumens. I lent a copy of it to Mr. Giddy, who printed it, and sent me some copies; but I found them so defective, from the want of the proper types or marks to express the sounds peculiar to the language, that they were comparatively useless. I, therefore, threw

## VOCABULARIES.

## 17. Manuscript.—From Mr. P. B. Borcherd's Travels in South Africa.

[4to. pp. 7.]

Presented by the Author—the late Civil Commissioner of the Cape District.

On page 1: “7th November, 1801. We met a Cora captain named *Slaparm*, and some of his followers. They resemble in appearance, clothing, and language, the Hottentots, and use the clicking of the tongue to certain words. In the following list these are marked with *ʼ*.”

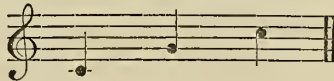
The list contains 47 words (including 10 numerals) on pages 1—3.

The rest contains a Sitswana Vocabulary of 94 words, collected 27th November, 1801, in Camp, at Old Latako, from a *Beechuanah* interpreter.

them aside. I found by experience that it was easier to teach the young people to read Dutch. The old people could not learn at all. Your Excellency will understand this better if I give a specimen of the different marks required to express the various meanings of the letter *a* (broad).

- π *a* to love,—the mark π is a broad click.  
 π ʼ *a* to say,—a broad click with a slight nasal sound.  
 ˆ *a* to slaughter,—a half broad click.  
 ˆ ˜ *a* to be hungry,—a half broad click with a broad nasal sound.  
 π ʼ ʼ *a* thirsty,—a broad click with first slight guttural.  
 π *a* thick,—broad click with broad nasal sound.  
 ˆ *a* sharp,—a sharp click,  
 ˆ ʼ *a* to steal,—sharp click with second guttural.  
 ˆ ˜ ʼ *a* wet,—sharp click and second guttural with broad nasal sound.  
 ˆ *a* to weep,—third very deep guttural.  
 ˆ *a* to drink,—second guttural.  
*a* yes,—(broad).

There is another difficulty connected with the language as in the words: ˆ *geib* dark ˆ *geib* the spot, ˆ *geib* handkerchief. The distinction in the pronunciation is that the first word is spoken in a low key, the second in a higher, and the third still higher, as:



Your Excellency will perceive how difficult it would be to express such sounds in printing. Owing to these obstacles I gave up my original intention of publishing any book in the Korana language. Another reason was that the people of this station being isolated and surrounded by Dutch farmers, it was more generally useful that they learnt Dutch.”

A collection of Words and Phrases is given in :

18. *H. Lichtenstein's Bemerkungen über die Sprachen der süd-afrikanischen wilden Völkerstämme, nebst einem kleinen Wörterverzeichnis aus den gebräuchlichsten Dialekten der Hottentoten und Kaffern.*

In : *Allgemeines Archiv für Ethnographie und Linguistik von Bertuch und Vater.* 1808.

[8vo. I. pp. 259 and following.]

Most of the contents of this treatise are found also in :

19. *Reisen im südlichen Africa in den Jahren 1803, 1804 1805, and 1806, von Hinrich Lichtenstein, vormaligem Chirurgen-Major beim Bataillon Hottentottischer leichter Infanterie in Holländischen Diensten am Vorgebirge der guten Hoffnung, Doctor der Philosophie und Medizin, ordentlichem Professor der Naturgeschichte an der Universität zu Berlin und Mitglied mehrerer Gelehrten Gesellschaften.—Zweiter Theil.—Mit vier Kupfern und einer Karte.—Berlin, 1812. Bei C. Saalfeld.*

[8vo. pp. 603—618.]

English translation :

- 19a. *Travels in South Africa, in the years 1803, 1804, 1805, and 1806, by Henry Lichtenstein, Doctor in Medicine and Philosophy, etc., etc. Translated from the original German, by Anne Plumptre.—Vol. ii. London : 1815.*

[4to. Appendix No. 1.]

A small Vocabulary is contained in :

20. *Travels in the Interior of Southern Africa. By William J. Burchell, Esq. Volume ii. London : 1824.*

[4to. pp. 251—255.—German translation. Weimar, 1825. v. ii. p. 273.]

Mr. Burchell was evidently very careful and particular in noting the exact sounds of the language.



## CATECHISM.

The Lord's Prayer in this dialect was at first published in: *Rev. J. Campbell's Travels, etc.*, (No. 9), 1815. p. 389.

The clicks are not marked here.

**21.** *A Catechism in the Korana Dialect of the Hottentot Language.—By the Reverend C. F. Wuras, of the Berlin Mission.*

[12mo. pp. 6.]

Printed by Mr. Giddy (vide note to No. 16). No title-page was originally printed with this Catechism, but the first page bears the title *Katechismus*, and begins with eight Questions and Answers on the Apostles' Creed in general (pp. 1 and 2). Then follows *Artikel I.* of the Creed, with fifteen Questions and Answers (pages 2 and 3); *Artikel II.* with seventeen Questions and Answers (pages 4—6); and *Artikel III.* with ten Questions and Answers (page 6). The Questions are headed *V.*, and the Answers *A.*, these being the initials of the Dutch terms *Vraag* and *Antwoord*. But the 12th question of the first article is headed *T.*, which is the initial of the Hottentot word for "Question," which is *tēs* (f. s.) in the Nama dialect.

Several other Dutch nouns are also met with in the Catechism, f.e. *Persoon*, *Heilige Geest*, *Artikel*, *Zonde*, *Hoogepriest*, *Heere*, *kerk*.

The clicks are marked very indifferently by commas and dots.

The sound *tsh* (Engl. *ch*) is expressed by *c*.

The Apostle's Creed is reprinted from this Catechism, in Appleyard's *Kafir Grammar* (No. 46), page 14.

It is believed that the copy of this Catechism here described and presented to Sir George Grey by Mr. Appleyard, is the only one of the original edition which is now in existence, but His Excellency has had eighteen facsimile copies printed.

**21a.** These facsimile copies have each the title page above described.

**21b.** One of these copies contains manuscript corrections of typographical errors, by the printer, Mr. G. J. Pike.

**21c.** Another copy has been corrected by the author, Mr. Wuras.

**21d.** Manuscript:—*Katechismus*.—8vo. pp. 8.

Contains the preceding Catechism entirely re-written by Mr. Wuras, at His Excellency's request. The orthography is somewhat different from the publication; the clicks are denoted in a different manner. For most of the Dutch terms, Hottentot words have been substituted.

This represents now, a very valuable document of a language which is already almost extinct.

## c. EASTERN DIALECTS.

## GRAMMAR.

- \*22. Mr. Boyce in the Introduction to Archbell's *Sechuana Grammar* (No. 266), page xii. (page x. of Boyce's *Kafir Grammar*, second edition, 1844, No. 45), states that he, "in the indulgence of his curiosity, once engaged in the task of compiling a sketch of the grammatical peculiarities of the Hottentot language as spoken by the Gonaquas, now scattered in Kafirland; but relinquished the undertaking in consequence of its apparent inutility."

## VOCABULARIES.

The Vocabularies in the following books of Travels, refer, probably, to tribes who resided in the eastern part of the Colony.

23. *A. Sparrmann, Resa til Goda Hopps-Udden: Stockholm. 1782.*

[8vo. p. 761.]

(German translation by H. Groskurd, with a preface by Georg Forster Berlin: 1784. 8vo., p. 618.)

English translation:

- 23a. *A Voyage to the Cape of the Good Hope, etc., etc., from the year 1772 to 1776. By Andrew Sparrman, M.D., Professor of Physic at Stockholm, Fellow of the Royal Academy of Sciences in Sweden, and Inspector of its Cabinet of Natural History. Translated from the Swedish original, etc., etc. Vol. ii. The second edition, corrected. London: MDCCLXXXVI. (1786). 4to. pp. 351—354.*

24. *C. P. Thunberg Resa uti Europa, Africa, Asia. Upsala 1789—1793.*

(German Translation. Berlin: 1792. T. i., P. ii., p. 62).

English translation :

- 24a. *Travels in Europe, Africa, and Asia, made between the years 1770 and 1779. In three volumes. Vol. ii. containing Two Expeditions to the interior part of the country adjacent to the Cape of Good Hope, and Voyage to the Island of Java; performed in the years 1773, 1774, and 1775. By Charles Peter Thunberg, M.D., Knight of the order of the Vasa, Professor of Botany in the University of Upsala, and Member of various Academies and learned Societies both in Sweden and other countries. London: Printed for W. Richardson, Cornhill, and J. Egerton, Whitehall.*

[Sine anno, 8vo. pp. 74—77.]

25. *Voyage de Monsieur Le Vaillant dans l'Intérieur de l'Afrique par le Cap de Bonne-Espérance. Dans les Anées 1780, 81, 82, 83, 84, et 85. Tome second. Paris: MDCCLXXX.*

[8vo. p. 103.]

English translation :

- 25a. *Travels into the interior parts of Africa; by the way of the Cape of Good Hope; in the years 1780, 81, 82, 83, 84, and 85. Translated from the French of M. Le Vaillant. The second edition. Illustrated with twelve elegant copperplates. Vol. ii. London: printed for G. G. and J. Robinson, Paternoster-row, 1796. 8vo. pp. 145—155.*

[The Vocabulary is on pages 153 and 154.]

26. *Travels into the Interior of Southern Africa, etc. etc. By John Barrow, Esq. F.R.S., author of "Travels in China,"—etc. etc., in two volumes. Vol. I. The second edition with additions and alterations, etc. etc. London: 1806. 4to. p. 173.*

The first edition appeared in 1801. (German translations,—Leipzig, 1801—1805. I. p. 272. Berlin and Hamburg, 1802. 8vo., p. 246).

Contains only twenty-three words.



## CATECHISM.

\*27. *Tzitzika Thuickwedi mika Khwekhwenama* (Principles of the Word of God for the Hottentot nation.)  
 God's words Hottentots-for.  
 Printed at Bethelsdorp in 1805 or 1806.

A Catechism in the Hottentot Language, by the Reverend Dr. van der Kemp and J. Read, missionaries of the London Missionary Society.

His Excellency has not yet succeeded in finding a copy of this Catechism, although every effort has been made, both in the Colony and in Europe, to ascertain if a copy of it is in existence.

## d. THE CAPE DIALECTS.

It is at present not possible to ascertain to what tribes the dialect, or dialects, of the following Vocabularies and Texts belong.

The tribes who were living two hundred years ago at or near to the Cape, as mentioned in the earliest Records (No. 34), are :

1. *Choeringaina* (com. plur. obj.) Record p. 111, or *Goeringaiqua* (masc. plur. obj.) p. 115. (*Waterman, Strandloopers*. The people of *Herry* or *Aus-thumao*). At the Cape. They numbered only eighteen men of age. It is not quite sure that they were a distinct tribe from the following, for Van Riebeeck calls them afterwards *Goringhaicona* and the Caepmans *Goringhaiqua*.

2. *Goringycona* Record p. 111, or *Goeringaycona* p. 115, or *Goringhaicoina* p. 170, (com. pl. obj.), or *Goringhonna* (com. pl. obj.) p. 153, or *Goringhaiqua* (masc. pl. obj.) p. 153 ; (*Caepman*, the tribe of *Gogosy* or *Gogosoa*, and of the lame *Ankaisoa*, or *Ankeysaoa*, or *Ankeysoa*, called also *Siginman* or *Schaepman*). Close to the Cape. Two kraals of both captains at Kloof Pass, with 100—120 able men. They counted altogether about 300 men of age.

3. *Chorachouqua* Record page 111, or *Gorachouqua* p. 115, or *Ghorachouqua* p. 118, or *Goerachouqua* p. 150 (masc. pl. obj.), or *Gorachouna* (com. pl. obj.) p. 115. (Tobacco thieves, the tribe of *Choro*). 600 or 700 able men.

4. *Kochoqua* Record p. 110, *Cochoqua* p. 117, *Chochoqua* p. 147 (masc. pl. obj.), *Kochona* (com. pl. obj.), p. 116. (The tribe of *Gonnomoa*, or *Ngonomoa*, also called the *Swaarte Kapteen* or the *Menisten predikant*, and of *Odasoa*). The latter's camp was found by Van Riebeeck's people, nine hours' distant to the north-east of Table Bay. It numbered more than a thousand able men. They were altogether several thousand men.

5. *Charingurina* Record p. 110, *Charigurina* p. 116 (com. pl. obj.), *Charinguriqua* p. 117, *Chariguriqua* p. 120 (masc. pl. obj.). On this side of the Groot Berg Rivier. [The *Charigruruqua* p. 111, *Grigriqua* p. 30, and *Griqua* (masc. pl. obj.), are, probably, the same tribe.]

6. *Chaynunqua* Record p. 112, or *Chaynouqua* p. 111, or *Chainouqua* p. 131, (masc. pl. obj.), or *Chainouna* (com. pl. obj., *Chairouna* is apparently a mere misprint), p. 116. (The tribe of *Sousoa*).

*Sir G. Grey's Library.—South African Languages.*

## VOCABULARIES.

Apparently the oldest Hottentot Vocabulary in existence is found in Herbert's Travels, the fourth edition of which I have seen :

28. *Some Yeares Travels into Africa & Asia the Great.*  
By Sir Tho; Herbert, Bart.—London: 1638.  
Folio p. 19. (*The third edition further enlarged.*  
*Fourth Impression by the Author, now living. . . .*  
*In the yeare 1677.* Folio: p. 19.—Dutch edition  
by L. van Bosch, Dordrecht, 1658. 4to.)

Sir Thomas gives twenty-one words and ten numerals of the language of the *Hatten-totes*, which he had collected during his stay in the *Souldania Bay* (as at that time Table Bay was still called in English works of travels), from the 1st to the 19th of July, 1626.

The clicks are mostly denoted by *ist*, and perhaps also by *ch*.

29. *E. de Flacourt's Dictionnaire de la langue de Madagascar.* Paris: 1658. 8vo.

Gives "quelque mots de la Baye de Saldagne au Cap de Bonne Esperance."

Among the words taken from this source, which are quoted in Vater's *Mithridates*, vol. iii. page 304, from Hervas' *Vocabul. Polyglott.*, there is one, *ouata* (water), evidently derived from the broken English which the Strand-loopers used to talk, before Van Riebeeck's time.

- \*30. *A Compendium or Vocabulary of the Dutch and Hottentoo language, in the Greek character, by a German student from Brunswick, Georg Friederich Wrede.*

It was sent to Holland by Commander Z. Wagenaar, 1663, Nov. 21, and a Despatch from Chamber XVII, 29th April, 1664, says: "We have received the Compendium or Vocabulary of the Hottentoo language, prepared by Georgius Fredericus Wredee, and, on your suggestion, have resolved to cause it to be printed,\* and shall send you a few copies." *Vide* "Cape Records" (No. 34), pages 271 and 279, and "Cape Monthly Magazine," vol. II., No. 10, October, 1857, pages 246—250.

The Archives in Holland and this Colony have in vain been searched for copies of this Vocabulary. It is, therefore, very probable that its publication never took place †

\* Mr. Moodie has (page 279): "We have had it printed," which is erroneous.—E. B. W.

† His Excellency having applied through the Secretary of State for the Colonies to the Netherland Government, for copies of this Vocabulary, the following statement was made by the Archivist of the Kingdom :

A few words are found in :

31. *V. Cl. Wilhelmi ten Rhyne Daventr. Ampliss. Soc. Indiae Or. Medici, & a consiliis Justitiae, Schediasma de Promontorio Bonae Spei ejusve tractus incolis Hottentottis. Accurante, brevesque notas ad-dente Her. Secreta S. a Zavorziz. Scafusii, Impensis Joh. Mat. Meisteri. Typis Joh. Mart. Oswaldi: 1668. Cap. xxviii. p. 73.*

[A subsequent edition, Basel: 1716.—In Osborn and Churchill's Collection, volume IV, page 775].

The clicks are here not marked at all.

COPY.—(Translation)—“The Hague, 27th June, 1857. In answer to your letter of the 21st April last, L. d. 48, I have the honour to acquaint you that all search for the required Hottentot Dictionary has hitherto proved unavailing

The correctness of the data given by the British Government at the Cape of Good Hope is, in every respect, confirmed by the documents existing here.

Two manuscripts of the Compendium were forwarded to this country in two different ships; but they are not to be found in the collection of letters and papers received from the Cape; perhaps, indeed, they were never put up among them. At least, by a Resolution of the Chamber of 17th and 22nd April, 1664, the Vocabulary was delivered into the hands of the delegates of the Chamber of Amsterdam in order to have it printed. With this object it was transmitted by them to their Chamber, on May 1, of the same year and the storekeeper of the Chamber was directed to carry this resolution into effect. Was this really done? I am not able to say.

For the correction of the accompanying note of the Governor of the Cape, it is to be observed that the resolution to print the Hottentot Vocabulary was, in fact, taken, but that there is no proof at all of its ever having been carried into effect. With respect to the supposition mentioned in the note signed E. B. W., I must observe that the annual general letter of the Governor and Councillors of the Cape of Good Hope (not of the 22nd, but of the 19th April, 1665), is extant with us in original,—that I have read it, but that there is no mention in it of the receipt of any printed copies of the Hottentot Dictionary.

The conclusion of all this is that the original copies of the Dictionary, as written, are not to be found, and that it appears to me very uncertain,—nay, improbable,—that anything further was done in the matter of sending it to press beyond the passing of the Resolution.

It tends to a confirmation of this supposition that the celebrated Nicholas Witzen, in the year 1691, transmitted to Job Ludolph, as a novelty, a Hottentot Vocabulary which he had recently received by the ships coming from the East Indies, which Vocabulary was afterwards printed. Although Witzen did not become Director of the East India Company until two years later, it is rather strange that with his extensive knowledge and love for research, he should never have known anything about a former Hottentot Vocabulary, if such a one had really been printed, and copies of it distributed.

The Archivist of the Kingdom.

(Signed) R. C. BAKHUISEN VAN DEN BRINK.

Two Vocabularies, apparently of different dialects, were transmitted in the year 1691, by N. Witsen, burgomaster of Amsterdam, to J. Ludolf, and published in :

32. *Chr. Junckeri Commentatio de vita, scriptis, meritisque Jobi Ludolfi. Lipsiae: 1710. 8vo. Appendix II. Specimen linguæ Hottentoticae, p. 223.*

Possibly Mr. Witsen derived or borrowed these Vocabularies from Wrede's Compendium.

Mainly identical with the preceding Vocabulary, appears to be that one found in :

33. *M. Peter Kolbens Reise, an das Capo du Bonne Esperance, oder das Afrikanische Vorgebürge Der Guten Hoffnung: nebst einer Ausführlichen Beschreibung desselben, In Dreyen Theilen abgefasst.—Nürnberg, bei Peter Conrad Monath: 1719. Folio. pp. 360—363.*

Kolb mentions that he added some marks for the clicks, brought the Latin translation of the words into an Alphabetical order, and added a German version. He gives about two hundred words and ten numerals. The clicks are marked by circumflexes ~ and ˘, mostly placed above or at the side of the initials of a word.

The English translation :

- 33a. *The present state of the Cape of Good Hope:—Vol. I. . . . . Written Originally in High German by Peter Kolben, A.M.—Done into English from the Original by Mr. Medley. The second edition. Illustrated with Copper Plates. London: . . . . MDCCLXXXviii. (1738). 8vo., p. 33.*

Gives only about sixty-three words and the ten numerals, but these are given with great accuracy.

The same can, with regard to accuracy, not be said of the following Vocabulary, which is also evidently derived from Kolb's work :

34. *Keurlyke Beschryving van Choromandel, Pegu, Arrakan, Bengale, Mocha, Van 't Nederlandsch Comptoir in Persien; en eenige fraaje Zaaken van Persepolis overblyfzelen. Een nette Beschryving van Malakka, 't Nederlands Comptoir op 't Eiland Sumatra, Mitsgaders ten wydlustige Landbeschryving van*

't Eyland Ceylon, *En een net Verhaal van des zelfs Keisereu, en Zaaken, van ouds hier voorgevallen; Als ook van 't Nederlands Comptoir op de Kust van Malabar, en von onzen Handel in Japan, En eindelyk een Beschryving van Kaap der Goede Hoope, En 't Eyland Mauritius, Met de zaaken tot alle de voornoemde Ryken en Landen behoorende. Met veele Prentverbeeldingen, en Landkaarten opgeheldert. Door François Valentyn, Onlangs Bedienaar des Goddelijken Woords in Amboina, Banda, enz. Vyfde deel. Te Dordrecht by Joannes van Braam, te Amsterdam, by Gerard onder de Linden, Boekverkoopers. MDCCXXVI. Met privilegie. (1726.) Folio. Vyfde deel. Thiende boek, vyfde hoofdstuk, pp. 107—109.*

Valentyn has omitted wholly the marks of the clicks, and introduced the Dutch orthography. Some mistakes which he has made can only have arisen from a careless perusal of the original edition of Kolb's work, though he does not mention his source. The only words in Valentyn's Vocabulary which are not found in Kolb's, are:

*khourrou*, highest god (means thunder);

*somsoma*, ghost, spectre (Nama dialect: *somsom*, to shade, *som-mi* [m.s.]

shade; confer *Otyi*: *sunsum* the ghost, and *sunsuma* the shade);

*andre* things in general (a very suspicious word);

*tikkamma* person, inan (congratulate in Kolb's Vocabulary; perhaps neither is right);

*Dangoh* or *Damoh* devil;

*kamma komma* (m s.o.) ship;

*vere coje* run.

34. *The Record: or A Series of Official Papers relative to the condition and treatment of the Native Tribes of South Africa.—Compiled, translated, and edited, by D. Moodie, Lieut. R.N. and late Protector of slaves for the Eastern Division of the Colony of the Cape of Good Hope.—Part I. 1649—1720. Cape Town: published by A. S. Robertson.—1838. 4to. Part I. 1649—1720 (goes only to June 12, 1690), pp. 446; Part III. 1769—1795, pp. 112; Part V. 1808—1819 (goes only to Aug. 10, 1810), pp. 60.*

The Record does not contain any Vocabularies or Phrases, but a great number of Hottentot names of persons, tribes, and localities, in which, however, the clicks are not marked.



## TRANSLATIONS.

An interlined translation of the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, was sent by Nicolas Witsen, burgomaster of Amsterdam, October 16, 1697, to G. W. Leibnitz, and was afterwards published in :

35. *Illustris viri Godofr. Guilelmi Leibnitii collectanea etymologica, illustrationi linguarum, veteris Celticae, Germanicae, Gallicae, aliarumque inservientia. Cum praefatione Jo. Georgii Eccardi.*—*Contenta sequens pagina indicat.*—*Hannoverae. Sumptibus Nicolai Foersteri.* 1717. 8vo. pp. 375—384.

The clicks are here mostly marked by k? and t?

## [ADDENDUM.]

## a. NAMA DIALECT.

## VOCABULARY.

- 3a. *A Grammar and Vocabulary of the Namaqua Hottentot Language.* By Henry Tindall, Wesleyan Missionary.—Sold by A. S. Robertson, Adderley-street; W. Sammons, Plein-street; J. C. Juta, Wale-street; W. Brittain, St. George's-street; and N. J. Marais, Long-street.

[Sold by Trübner and Co., Paternoster-row, London.]

8vo. pp. 124 (besides the title page, and a table of errata). At the back of the title page: *Printed at G. J. Pike's Machine Printing Office, St. George's-street.*

Published by Sir George Grey.

Contains, besides the *Grammar*, and the *Specimens of Translation* (specified on page 12, No. 3), also *Namaqua Phrases* (124 phrases in Namaqua and English), on pages 64—67; *Vocabulary* (a Hottentot English Vocabulary of about 2042 words), on pages 69—124.

In the arrangement of this Vocabulary, the vowels precede the consonants, and the latter are followed by the clicks; whilst in Wallmann's Vocabulary (No. 4), the letters are made to follow each other in the usual alphabetical order, without any regard to the clicks, which are here expressed by commas and dots (*vide* No. 16 of the table on page 6).

Mr. Tindall's Work will prove eminently useful to students of this most ancient language.

## II. THE BUSHMAN LANGUAGE.

The Bushmen or Bosjesmans were called *Soaqua* or *Soanqua* by the Cape Hottentots according to Van Riebeeck, *Sunqua* in later Records (this form being masc. plur. obj.), *Saab* (masc. sing.) in the Kora dialect according to Lichtenstein, *Saab* (masc. sing.) and *Saan* (comm. plur.) in the Nama dialect according to Knudsen.

By the Kafirs they are called *aBa-tua* (2. plur.), and by the Basuto *Ba-roa* (2. plur., with the corresponding 1. singular *Mo-roa*), and their language *Se-roa* (7. sing.). They were also called *Ma-kautu* (6. plur.) by the Betschuana according to Lichtenstein.

The Bushman tongue is said to be very different with different tribes and even families of this nation; but when we speak here of the Bushman language, we can only refer to the dialect or dialects spoken by the tribes of the Winterveldt, from the vicinity of Colesberg and Burghersdorp; for there are not any reliable materials at hand for acquiring a knowledge of any other Bushman dialects.

It is possible that tribes from other localities are, in their language, more similar to the Hottentots; and this is at least very probable with regard to the Bushmen of Damaraland, who are said to have been originally one of the largest and most powerful Namaqua tribes, which went under the name of the Great Mantle tribe (Tindall's Lectures, p. 25).

In the Bushman language the phonetic peculiarities of the Hottentot language are carried to excess.

The greater number of the words are monosyllables, every syllable ending in a vowel or nasal sound.

Diphthongs and darkened vowel sounds abound.

The great majority of the words are pronounced with a nasal twang, which is sharper and more prominent than that common to the Yankees.

The guttural sounds are deeper, and these, together with the clicks, occur more frequently than in the Hottentot language.

The clicks are at once stronger and apparently more various than in the latter tongue.

They are not only combined with gutturals, but also with labials; and there is at least one triple combination, in which a dental click, an aspirated labial, and a *h* sound are heard simultaneously, *i.e.*, the latter sound is accompanied by smacking of the tongue and of the lips.

The materials which are as yet at hand for a study of the Bushman language are too scanty to allow of giving an outline of its structure. What grammatical forms and constructions could be gleaned from them, do not very much agree with the Hottentot. The sex-denoting terminations are not discernible, or have materially changed their appearance.

It is highly probable that a more intimate acquaintance with this language would lead to some very curious and interesting results.

## VOCABULARIES.

### *a.* CIS-GARIEPIAN DIALECTS.

Specimens of the language of Bushman tribes on this side of the Orange River, referring probably to tribes of the Winterveldt, or of the Karree Mountains, are given in H. Lichtenstein's *Bemerkungen*, etc. (No. 18), and *Reisen*, etc. (No. 19).

It appears that Lichtenstein's Vocabulary may, as far as it goes, be well relied upon.



Manuscript :

36. *Hottentot Dialects*.—*A Vocabulary of the Dialects of the Hottentots and Bushmen. Drawn up from various sources, for the use of His Excellency, Sir George Grey, K.C.B., Governor and Commander-in-Chief of the Colony of the Cape of Good Hope, and Her Majesty's High Commissioner, etc., etc. By Wm. H. I. Bleek, P.D., M.G.O.S., etc., etc. Cape Town: 1857. 4to. pp. xii and 249.*

In this Vocabulary, all available vocabularies in the Dialects of the Cape and Eastern Hottentot tribes, of the Korana and of the Bushmen, have been put together, accompanied by the corresponding words of the Nama dialect, as found in Schmelen's Four Gospels (No. 14), Knudsen's Luke (No. 15), and other sources.

Small Vocabularies of the Bushman language, as spoken by tribes who lived in the vicinity of Colesberg and Burghersdorp, collected by me, have also been incorporated into this compilation.

This Vocabulary contains more than four hundred English words, for which the corresponding Hottentot terms are given on pages 1—137, and an *Alphabetical Index* on pages 186—249.

b. TRANS-GARIEPIAN DIALECTS.

A Vocabulary, accompanied by a few phrases of the dialect of the *Babomantsu* (2. pl.), a tame Bushman tribe living beyond the Orange River, in the outskirts of the Basuto country, is contained in:

37. *Relation d'un Voyage d'Exploration au Nord-Est de la Colonie du Cap de Bonne Espérance. Entrepris dans les mois de mars, avril et mai 1836 par MM. T. Arbousset et F. Daumas, Missionnaires de la Société des Missions Évangéliques de Paris; écrite par Thomas Arbousset, avec onze dessins et une carte, publié Par le Comité de la Société des Missions évangéliques de Paris chez les peuples non-chrétiens.—Paris: Arthur Bertrand, rue Hautefeuille, 23; L. R. Delay, Rue Basse-du-rempart, 62; Maison des Missions évangéliques rue de Berlin, 7. 1842. 8vo. Pages 511—516; confer also pages 501—509.*

*Sir G. Grey's Library.—South African Languages.*

English translation :

38. *Narrative of an Exploratory Tour to the North-east of the Colony of the Cape of Good Hope. By the Revs. T. Arbousset, and F. Daumas, of the Paris Missionary Society. Translated from the French of the Rev. T. Arbousset, by John Croumbie Brown.—Cape Town: A. S. Robertson, Heerengracht; Saul Solomon & Co., St. George's-street. 1846 8vo. Pages 250—254.*

It must be remarked that in this publication, after page 256, the pagination begins afresh from page 249, so that there are two sets of pages 249—256. It is in the second set of pages that the Vocabulary is to be found.

Judging from this Vocabulary, the Bushman tongue in those parts bears evident traces of Se-tshuana, and still more of Kafir influence. The clicks are not marked at all in the Vocabulary. A slight attempt to denote them has, however, been made in the pages preceding the Vocabulary.

“Other Bushman tribes in Basutoland, with different and mutually unintelligible dialects, are the tame *Baromogheli* (2. pl.), and the wild *Mapeshuana* (6. pl.), and *Bafukeng* (2. pl.)” [Hlali and Tsekelo Moshueshue.]

#### DRAWINGS.

An Account and copies of Bushman Drawings, by Major Michell, as found in the districts of Uitenhage and George, are given in :

39. *Narrative of a Voyage of observation among the Colonies of Western Africa, in the flag-ship Thalia; and of a campaign in Kafir-land, on the Staff of the Commander-in-chief, in 1835.—By James Edward Alexander, K. L. S., Captain 42nd Highlanders; and Lieutenant-Colonel, Portuguese Service. Author of “Travels in the East,” “Transatlantic Sketches,” &c.—Illustrated with maps and plates by Major C. C. Michell, K. H., Surveyor-General and Civil Engineer, Cape of Good Hope.—In two volumes. London: Henry Colburn, publisher, 13, Great Marlborough Street. 1837.*

8vo. Vol. II., pages 314—to 317, with three plates containing Drawings of the Aborigines of Southern Africa, made by Major Michell.

## B. PREFIX-PRONOMINAL LANGUAGES.

Or Languages in which the pronouns were originally identical with the derivative prefixes of the nouns.

The languages of this class appear to occupy mainly the Tropical Regions of Africa, and probably also of the Islands in the Indian Ocean and in the Pacific.

### AFRICAN SECTION.

In the African or Continental Section of this Class, two Families of Languages are apparently to be distinguished, the *Bántu* and the *Gor* Family.

The Languages of the *Gor* Family do not extend over South Africa, but occupy a vast territory in the Middle portion of the Continent, which may be broadly described as lying between the Equator and 18° N. Lat., and touching in the West, Cape Verde, and in the East the banks of the Nile.

They include among other languages, the widely extended *Fulah*, the *Wolof* of Senegambia, the *Ga* or *Akra* of the Gold Coast; and perhaps, also the *T-umale*, the language of the Y-umale in Darfur.

### THE BANTU FAMILY.

The Languages of the *Bántu* Family occupy not only about nine tenths of South Africa, but also parts of the Western portion of the above described territory of the *Gor* Family.

The *Otshi* dialect of Ashanti-land, and the *Bullom* and *Timneh* of Sierra Leone, have been recognised as members of the West African division of this family. (Confer E. Norris' Edition of Dr. Prichard's Natural History of Man. London: 1855. [No. 1a.] Pages 334, 323 and 421).

## SOUTH-AFRICAN DIVISION.

The South-African Division of the Bantu Family comprises (with the exception of the Hottentot and Bushman Dialects) all known Languages of Southern Africa.

It extends on the Eastern Coast, from the Eastern Province of the Cape Colony to the country of the Gallas, who speak a language akin to the Semitic Dialects and in which clicks are also found. The boundary line is here about the Equator.

On the Western side, the Languages of this Family reach from the North of Great Namaqualand, along the Coast, as far as Fernando Po, and the opposite Rombi Mountains, where the Efik (or Old Calabar Language) is their immediate neighbour; and in the Interior they are said to extend to at least 8° N. L.

### GENERAL FEATURES OF THE STRUCTURE OF THE LANGUAGES OF THIS FAMILY.

The words are mostly polysyllables, and the syllables generally open, i.e. ending with a vowel or a nasal sound.

Diphthongs, properly speaking, rarely occur in these languages.

Of derivative prefixes of the nouns with which the forms of their pronouns are identical, there were originally at least sixteen in this Family of Languages; and of those

sixteen, only two have a decided reference to distinctions observed in nature, being restricted to nouns denoting reasonable beings, the one in the singular, the other in the plural number. That the form of the latter (derivative prefix and pronoun of personal nouns in the plural), is either actually *ba-*, or contracted or in some other manner changed from it, is one of the characteristics of the Bantu Family of Languages.

The distinction of singular and plural by the mutual correspondence of different nominal prefixes and pronouns derived from them, is not very strictly carried out in the languages of this family. One and the same plural prefix (and pronoun) stands not unfrequently in opposition to several prefixes (and pronouns) of the singular number; and one prefix of the singular may have more than one corresponding prefix of the plural. It also occurs with some prefixes that their numerical value is not fixed at all by the correspondence of any other prefix; and in several of these languages, even one and the same prefix (and pronoun) has with some nouns a singular, with others a plural value.

A sort of Article is not unfrequently prefixed to the nouns. It is derived either from demonstrative particles (e. g. *o-*, and *a-* in the languages of the Western side); or from the pronouns, and in this case, therefore, was originally identical with the derivative prefixes of the nouns. With these prefixes, both sorts of articles are not unfrequently contracted. In some languages, only slight traces of the former existence of such an article are visible.

There are only few Adjectives found in these languages, and, in their place, most generally, a participial construction is employed. To their nouns, the adjectives are always referred by prefixed pronouns; and to indicate the purely adjectival use, these are not unfrequently accompanied by a relative or demonstrative particle.

The Genitive is denoted by a prefixed genitive particle (*a-*, or *ka-*, the latter being only used in the Kafir, Zulu, and Setshuana languages, in a very restricted application), which is always preceded by the pronoun of the governing noun, and hereby referred to it in an adjectival manner.

Except in one Locative case, the use of which is restricted to the languages of the Eastern side, the endings of the nouns are not inflected; but the Cases are indicated by Prepositions.

Different kinds of Verbs (as causative, reciprocal, the so-called relative, passive, etc.), are formed by inflexions of their endings; and also the Moods and the Perfect tense are in most cases indicated in this manner.

The most simple form of the verb is most commonly found in the singular of the imperative.

The Object of the verb is generally more closely connected with it than the Subject, and where the object is a pronoun, it is almost universally prefixed immediately to the stem of the verb; and is preceded by the pronoun of the subject. The latter is, however, a more indispensable part of the verb, and is generally combined with auxiliary verbs, or verbal particles, by which the different tenses moods, and also the negative forms of the verb are distinguished. The negative forms are, besides, not unfrequently indicated by the inflexion of the terminations of the verbs.

In the formation of Nomina verbalia, their signification is determined not only by derivative prefixes, but also, to some extent, modulated by the nature of the terminating vowel.

### SOUTH EASTERN BRANCH.

The South Eastern Branch of the South African Division of the Bantu Family is formed by the *Kafir*, the *Tegéza*, and the *Setshuana* Species.



The Languages of this Branch have all lost three out of the original number of sixteen derivative prefixes of the nouns; and there are therefore, in these languages, only thirteen classes of nouns and pronouns.

There is common to the members of this South Eastern Branch of the Bántu Family of Languages, the possession of aspirated linguals, similar to those of the Welsh language.

The Palatalisation of consonants, i. e. their commutation by the influence of a superadded *y*, is a process, to which perhaps the greatest number of changes in the outward appearance of words is due. In the languages of the Bántu family, and particularly in those spoken on the Eastern side of South Africa, this is very striking, as affecting labial consonants. The general rule is here that the first of two labials which are found in the same word, is palatalised by the addition of the semivowel *y*, which is frequently commuted into *dsh* or *tsh*, and before the latter letters, the labial sound itself is most usually dropped, whilst they not rarely undergo a further commutation into *s* or *z*, and even *t* or *d*. In the languages of the South Eastern Branch, this rule affects mainly the formation of Passive verbs and Diminutive nouns; but in these instances, the Initial consonant of the Stem of a word is never subjected to any such change. The suffix of diminutive nouns does at present indeed not contain any labial sound; but it is not improbable that a labial sound existed formerly in it, and has now been dropped.

The three members of the Bántu Family of Languages, differ from each other mainly by constant changes of sounds, which can be brought under certain laws, similar, to some extent, to those detected by Jacob Grimm, as affecting the relations between the different Teutonic tongues and other members of the Indo-European Family of languages.

Most of the changes of sound which exist between these three Species of Languages are noted in the following table.

The Tegeza tongue in question is that spoken near Lourenzo Marques at the Delagoa Bay. The Setshuana includes both the Eastern and Western dialects; and the Kafir the Varieties of the Kafir and Zulu languages; in fact the latter has been principally consulted on this occasion.

	KAFIR.		TEGEZA.		SE-TSHUANA.
The	<i>k</i>	corresponds to	<i>k</i>	and to	<i>gh</i>
„	<i>nk</i>	„	(—)	„	<i>kh</i>
„	<i>ng</i>	„	<i>ng</i>	„	<i>k</i>
„	<i>ty</i>	„	<i>bdsh</i>	„	<i>y</i>
„	<i>sh</i>	„	<i>k</i>	„	<i>sh</i>
„	<i>s</i>	„	<i>s</i>	„	<i>s</i>
„	<i>s</i>	„	<i>tsh</i>	„	<i>ts</i>
„	<i>z</i>	„	<i>t</i>	„	<i>ts, or hl</i>
„	<i>zi</i>	„	<i>te</i>	„	<i>li, or ri</i>
„	<i>nz</i>	„	<i>t</i>	„	<i>ts</i>
„	<i>nz</i>	„	<i>mf</i>	„	<i>p</i>
„	<i>p</i>	„	(—), or <i>h</i>	„	<i>f or h</i>
„	<i>p</i>	„	<i>bz</i>	„	<i>p</i>
„	<i>b</i>	„	<i>b or v</i>	„	<i>b</i>
„	<i>mb</i>	„	<i>mb</i>	„	<i>p</i>
„	<i>f</i>	„	<i>f</i>	„	<i>f, or h</i>
„	<i>v</i>	„	<i>f</i>	„	<i>b, or r</i>
„	<i>v</i>	„	<i>f</i>	„	<i>ku, or tshu</i>
„	<i>mv</i>	„	<i>nf</i>	„	<i>p</i>
„	<i>t</i>	„	<i>r</i>	„	<i>r</i>
„	<i>nt</i>	„	<i>n</i>	„	<i>th</i>
„	<i>d</i>	„	<i>l</i>	„	<i>l</i>
„	<i>nd</i>	„	<i>nd</i>	„	<i>t</i>
„	<i>l</i>	„	<i>l</i>	„	<i>l</i>
„	<i>li</i>	„	<i>ri, or dzi</i>	„	<i>le</i>
„	<i>n</i>	„	<i>n</i>	„	<i>n</i>
„	<i>ni</i>	„	<i>nyi</i>	„	<i>n</i>
„	<i>ny</i>	„	<i>ny</i>	„	<i>n</i>
„	<i>-ni</i>	„	<i>-ne</i>	„	<i>-ng</i>
„	<i>m</i>	„	<i>m</i>	„	<i>m</i>
„	<i>ml</i>	„	<i>n</i>	„	<i>mol</i>
„	<i>mb</i>	„	<i>mob</i>	„	<i>m</i>

N.B. (—) indicates here the א [Aleph] of the Hebrew alphabet, or the Hiatus occasioned by the disappearance of a consonant.



## THE KAFIR SPECIES.

The Kafir Species comprises the Language of the Kafirs proper and the Zulu Language.

In general, the two Languages of this Species have best preserved the original features of the Bantu family of languages; and they are, therefore, for the student, of the same importance as Sanscrit and Gothic are for the study of the Indo-European or the Teutonic languages.

GENERAL FEATURES OF THE STRUCTURE OF THE  
LANGUAGES OF THIS SPECIES.

The accent is generally on the penultimate, the ultimate being so slightly pronounced as to be almost inaudible.

There is no *r* in these languages.

Two guttural sounds occur which are generally denoted by *r*, or *rh* (also *hr*).

There are three (perhaps four) Clicks, of which a softer and a harder, and also a nasal pronunciation is to be distinguished, as *c*, *gc*, *nc*, *ngc*; *x*, *gx*, *nx*, *ngx*; *q*, *gq*, *nq*, *ngq*.

Every Noun is formed with one of thirteen derivative prefixes, of which six imply the singular, and five the plural number; the remaining two have no definite numerical value. The mutual correspondence of prefixes of the singular and plural is here more irregular than in any kindred language.

An Article consisting of a shortened form of the pronouns is generally prefixed to the nouns; its use is so extensive, that it is only in very few instances (as in the Vocative case, and sometimes in Negative sentences) that it is not found.

The article is frequently contracted with prepositions or prefixed particles.

A particularly remarkable instance of such a contraction is that of the particle *ngi-* (Se-tshuana *hi-*, Herero *i-*, and *ni-* of several other languages). In some instances this particle *ngi-* is entirely dropped before the article, which then shows its full original form. Thus in *i-lizwi* (the word), the form of the article *i-* is derived from *li-*; and before this *li-* the particle *ngi-* has entirely disappeared, so that *li-lizwi* means "it is the word," or "by the word." In other instances the *ngi-* is so contracted with the article, that it (the *ngi-*) loses its vowel, and the article appears in its usual shortened form. Thus in *u-muti* (the tree), the form of the article *u-* is derived from *mu-*. With the particle *ngi-*, however, this article is contracted to *ngu-*, so that *ngu-muti* means "it is a tree," or "by the tree."

The Adjective, in its purely adjectival sense, is generally provided with a prefixed relative particle.

The Palatalisation of a labial sound through the influence of a following labial sound, takes place here not only in the formation of Passive verbs and Diminutive nouns, but also when the Locative case is formed by the suffix *-ini* or *-eni*, from nouns ending with a labial vowel (*o*, or *u*), which is preceded by a labial consonant (*p*, *mp*, *b*, *mb*, *m*).

In Passive verbs, this palatalisation affects even labials which are separated from the passive inflex *w*, by one or more syllables, the consonants of which are either *l*, or *n*, or *s*, or *z*.

In all these cases, the labials are changed in the following manner:

<i>p</i>	becomes	<i>tsh</i> ,	and	<i>mp</i>	becomes	<i>utsh</i> ;
<i>b</i>	„	<i>ty</i> , or <i>j</i> (= <i>dzh</i> ),	„	<i>mb</i>	„	<i>nj</i> ( <i>ndzh</i> ) ;
<i>m</i>	„	<i>ny</i> .				

The imperative of monosyllabic verbs is distinguished by a prefixed *yi-*, and that of vowel verbs by a prefixed *y*. In the participial forms of these kinds of verbs, a *si* or *s* is inserted between their stem and the prefixed pronouns. The vowel of the latter is, in case it be an *a*, in the participles of all verbs, commuted into *e*, probably through the influence of this *si*, which must be supposed to have been originally the sign of participle for all verbs.

## THE KAFIR LANGUAGE

The Kafir proper extends from the Keiskamma as far northwards as to the Southern limits of Natal, and from the Indian Ocean to the Storm and Wittebergen.

It is spoken :

1. By the *Ma-mpóna* (6. pl.), who dwell along the Coast to the North of the u-Mtata River ;
2. By the *Ba-témbu* (2. pl.) and *Ma-xósa* (6. pl.), who live to the South-west of the Ma-mponda.

A small Colony of the Ma-xosa exists in the Prambergen (Karree Mountains), where Missionaries of the Rhenish Society have formed a Station among them. The books used here are those published by the Missionaries in Kafirland. (Rev. G. A. Zahn.)

Between the Ba-tembu and the Ma-xosa, any Dialectical difference is scarcely perceptible; and also in the Ma-mponda Dialect, the variation is very slight. (Appl. p. 43.)

There does not exist any distinct Literature in the Ma-mponda Dialect, but the writings of the Missionaries settled in the Ma-mponda country may be supposed to be at least influenced by dialectical peculiarities. This can be said of the Rev. W. J. Davis, the Editor of the second edition of Boyce's Grammar (see No. 45).

### GRAMMARS.

The four following treatises by the Compiler of the Catalogue are illustrative of the principles of the structure of the Kafir Language, and the relationship it bears to other African languages.

The eight first chapters (pages 1—39 and 45) of *De Nominum Generibus, etc., etc.* 1851. (No. 1).

40. *Wilh. Bleek, Ueber Africanische Sprachen-verwandtschaft.*

In: *Monatsberichte der geographischen Gesellschaft zu Berlin. Neue Folge, Band X.* 1853. 8vo. Pages 18—40.

Manuscript :

41. *A Comparative Grammar of the Languages of the Bantu Family. The first part comprising the formation of nouns, pronouns, and adjectives. By Wm. H. I. Bleek, P.D. of the University of Bonn, M. G. O. S.*

This is the Translation of part of a Manuscript written in 1853, a copy of which is at Paris, in the Library of the Institut de France. The title of the Original is :

•41a. *Wm. Bleek, Darstellung des Entwicklungsganges des Gross-südafrikanischen Sprachstamms. Erster Theil.*

42. *On the Languages of Western and Southern Africa by Dr. Wilhelm Bleek, of the University of Berlin.*

In: *Transactions of the Philological Society, London—1855.—No. 4.—February 23, Professor Key in the Chair.*

8vo. Pages 40—50. [Presentation copy with corrections by the Author.]

N.B. This Lecture was printed after the author had left Europe, and notwithstanding a kind revision by competent friends, a few mistakes have crept in, of which the following only alter the sense essentially :

Page 42, line 7, for “two, are restricted to persons, and do not” read “two which are restricted to persons, do not”.

Page 42, line 10, for “being pronouns,” read “being used as pronouns”.

Page 42, line 16, for “derivative pronoun-prefixes agreeing,” read “derivative prefixes of the nouns, and pronouns agreeing”.

The earliest contribution to the Grammar of the Kafir Language is: *Introduction to Kaffrarian Grammar.—1. Of Pronunciation.* 16mo. Pages 3—12, prefixed to Rev. John Bennie's Vocabulary (No. 47a). Lovedale: 1826.

Later Kafir Grammarians are in no small degree indebted to this Chapter, as far as regards the arrangement of the Alphabet, the definition of the pronunciation, etc., etc. This has also been acknowledged by Mr. Boyce, in his Grammar, first edition (No. 43), page 2.

The first Grammar of the Kafir Language, which was printed, is :

43. *A Grammar of the Kafir Language ;—by W. B. Boyce, Wesleyan Missionary.—Graham's Town. Printed at the Wesleyan Mission Press.—1834. 4to. Pages VIII and 54.*

The author acknowledges to have been efficiently assisted by his young friend, Mr. Theophilus Shepstone, at present Secretary for Native Affairs in the Colony of Natal.

There exist two second editions of this Grammar, published by or for the Rev. Wm. J. Davis, who when visiting England in 1839, was requested to superintend the printing and publication of a new edition. During or immediately after his sojourn at home, there seems to have been struck off an edition under the following title :

44. *Boyce's Grammar of the Kafir Language. Second edition, enlarged and improved. By William J. Davis, Wesleyan Missionary. To which are added an English and Kafir Vocabulary, Phrasebook, and Exercises. London: printed for the Wesleyan Methodist Missionary Society, 77, Hatton Garden. 8vo. pages IV and 228.*

The copy bears the autograph of the Rev. Wm. Shaw, to whom all the editions of this grammar are dedicated by Mr. Boyce. It is probable that of this edition very few copies only have been struck off.

After Mr. Davis' return to Africa, he transmitted for insertion an "Analytical Compendium of Kafir Grammar," in three synoptical tables with explanatory notes, which were then prefixed to the Grammar, together with a slightly altered reprint of Mr. Boyce's Introduction to J. Archbell's Sechuana Grammar. Besides this, a table of Contents and a list of Errata were added, the four last pages of the Grammar, and also the title page and dedication were printed anew, partly with additions and alterations; and thus the Grammar issued once more under the title :

45. *A Grammar of the Kaffir Language. By William B. Boyce, Wesleyan Missionary. Second edition, augmented and improved, with Vocabulary and Exercises*



by *William J. Davis, Wesleyan Missionary. London: printed for the Wesleyan Missionary Society: sold at the Centenary Hall, Bishopsgate-street-within; sold also by John Mason, 66, Paternoster-row.—1844. 8vo. pages XXVIII and 228.*

[Out of print; at Quarritch's in 1854, price 10s.]

It has already been remarked that Mr. Davis had lived as Missionary mostly among the Ma-mponda. His edition of the grammar, therefore, cannot profess to give the pure Ma-xosa dialect. For example, *babantu* (on page XXI) is said by the Ma-mponda for the Ma-xosa form *ngabantu* (they are men, or by men). Both forms are only two different contractions of the original form *NGI-BA-BA-NTU*, in Sechuana *ki bathu*, in oTyi-herero *i o-vandu* (=Maori *ko nga tangata*).

**46.** *The Kafir Language: comprising a sketch of its History; which includes a general classification of South African Dialects, ethnographical and geographical: Remarks upon its nature: and a Grammar.—By the Rev. John W. Appleyard, Wesleyan Missionary in British Kaffraria.—King William's Town: printed for the Wesleyan Missionary Society: sold by Godlonton and White, Graham's Town, Cape of Good Hope; and by John Mason, 66, Paternoster Row, London.—1850. 8vo. Pages XXIII and 390. (Price 8s. cloth.)*

It is almost unnecessary to state that this is a work of the highest importance and value for South African philology; and it is indeed to be wished that all languages were treated in this comprehensive and accurate manner.

## VOCABULARIES.

The first attempt of a Kafir Vocabulary has been preserved in the following original Manuscript:

**47.** *Specimens of y<sup>e</sup> Kaffra Language.* 4to. Pages III and 9, the latter with four columns on each page. By the Rev. Dr. van der Kemp, of the London Missionary Society.

Pages I—III give the Alphabet, and Rules on the Pronunciation.\* Pages 1—9 contain : *Vocabulary of the Kaffra Language* (of about 600 words), in 18 or 19 Sections.

This Vocabulary is valuable as a historical document. It may also serve as an illustration, of how small an insight into the grammatical construction of a language is compatible with the knowledge of even several hundreds of words.

The Vocabulary forwarded by Dr. van der Kemp to General Commissioner Mist, was probably a copy of the preceding original manuscript. This Vocabulary and oral information given to him by Dr. van der Kemp during his stay in Capetown, in November, 1805, were the principal sources of Lichtenstein's Remarks on, and Vocabulary of the "Koossa Language," published in "Bertuch und Vater's ethnographisch-linguistischem Archiv." (No. 18), Vol. I. pages 250—331; and in his own book of travels (No. 19), Vol. I. pages 635—672.

47a. *A Systematic Vocabulary of the Kaffrarian Language in two parts; to which is prefixed an Introduction to Kaffrarian Grammar.*—By John Bennie.—Printed at the Glasgow Mission Press, Lovedale. 1826. 16mo. Pages 12 and 92.

[Copy presented by the Rev. Chr. Ad. Küster, Missionary at Clarkson.]

The prefixed 12 pages contain, besides the title page and a note on the back of the title page, *Introduction to Kaffrarian Grammar*.—1. *Of Pronunciation*. p. 3—12. Then follows on page 1, (of the fresh pagination) *Part First Kaffers and English*. The pages at hand, which are probably all that were published of this Vocabulary, contain only the letters *B, P, D* (including *Dzh*), *T* (with *Ts, Tsh, Thl, Ty*), *G* and *K*, as far as *i-Kwange*; the letters being arranged according to their natural affinity.

*A short English and Kafir Vocabulary and Phrasebook*, probably by Mr. Davis, on pages 134—197 of both second editions of Boyce's Grammar (No. 44 and 45.)

\* Dr. Van der Kemp's Kaffra Alphabet is : *A, a*; *B, b*; *P, p*; *G, g* (like ye Dutch *g* in *groot*); *Q, q* (like ye English *g* in *great*); *X, χ* (like ye English *ch* in *chlorosis*, being ye same as Greek *χ*); *K, k*; *D, d*; *T, t*; *E, e*; *E, ê* (sounds always like ye English *a* in *make, lady, or ay in say*); *E, ê* (sounds always like ye English *a* in *spare*, or ye first *e* in *where, there, &c.*); *H, h*; *Z, z*; *S, s*; *Γ, γ* (like ye English *th* in *thimble*); *I, i*; *J, j*; *L, l*; *M, m*; *N, n*; *O, o*; *O, ô* (sounds always like ye English *o* in *stone, bone, etc.*); *O, õ* (sounds always like ye English *o* in *cloth, both, etc.*); *U, u* (long sound like that of ye Dutch *u* in *zurig*, or of ye French *u* in *pur, dur*; short sound like that of ye English *u* in *gun, bud*); *V, v* (like ye English *v* in *veal*); *W, w*; *F, f*.—No signs for the clicks are given here.

*Sir G. Grey's Library.—South African Languages.*

48. Pages 9—10, 8vo., with double columns of a first edition of the next mentioned Vocabulary, by the Rev. John Ayliff.

They contain from "Afterbirth s," to "Beforehand, adv. [to be before-". the same words and phrases as the corresponding duodecimo edition. A few slight differences in the orthography (*ghl* for *jl*, or *dhl*, etc.) are almost all in which the two editions differ from each other. To judge from the orthography, this prior edition has been printed before 1843, and probably in South Africa. It is more than doubtful whether it was finished.

49. *A Vocabulary of the Kafir Language by John Ayliff, Wesleyan Missionary in Kaffraria. London: sold at the Wesleyan Mission House, Bishopsgate-street-within.—1846. Price Five Shillings. 12mo. Pages VIII and 218.*

A most useful English-Kafir Vocabulary, very judiciously compiled. It is important as the only lexical work on the language of the Frontier Kafirs, as yet carried through the press.

50. *Kafir and English Dictionary. Royal 8vo. Pages 40, closely printed in double columns.*

Copies of this work and of the Grammar (No. 46) were presented by the author Mr. Appleyard.

Contains the letters *A, E, I, O, U*, and *B* as far as *Bubela*.

The publication of this Dictionary was commenced by the Rev. J. W. Appleyard in 1850, but discontinued by the war. The arrangement of the letters is here made according to their natural affinity (Appleyard's Grammar, page 74). However, in a work of practical usefulness, it would be better to follow the order of the letters to which we are generally accustomed.

The Rev. J. L. Döhne has given on pages 393—417 of his *Zulu Kafir Dictionary* (No. 187), an *Appendix. Containing words which belong to the Frontier Dialect, and are not used in Natal.*

A Vocabulary of about 900 words.

Manuscript copy :

51. *Materials for a Kafir-German-English Dictionary, compiled from the Rev. J. Schultheiss' Manuscript Dictionary, Rev. J. W. Appleyard's Grammar, and other sources, by Wm. H. I. Bleek.—Bonn 1853, and Cape Town 1857. 4to. Pages XII and 634. Compiled for the use of His Excellency Sir George Grey.*



In Mr. Schultheiss' Kafir-German Dictionary the words were arranged in the usual alphabetical order according to the imperative forms of the verbs and the full forms of the nouns with their prefixes and articles.

Dr. Bleek's Kafir-English Vocabulary, compiled mainly from Appleyard's Grammar was arranged according to the stems of the words; but in the order of the letters their natural affinity had been regarded.

In combining these two collections, the stems of the words have been brought into the usual order of the English Alphabet.

**51a.** Manuscript:—*Deutsch Kafferisches Lexikon verfertigt van Chr. Adolph & Chr. Theodor Küster. Clarkson 1843. 4to. Pages 132, with double columns.*

The beginning of a German-Kafir Dictionary, by Moravian Missionaries, presented to His Excellency by the Rev. Chr. Adolph Küster, Clarkson 12th June, 1857.

The German words in this manuscript are evidently copied from some German Dictionary, and the Kafir words afterwards put into the blanks. These are, however, by far not all filled up; and in some letters of the alphabet very few Kafir words have been added. The German words beginning with the letters A, B, and Z, are almost all accompanied by their translation in Kafir.

The Manuscript is written in a very small, but handsome hand.

**51b.** A Manuscript 12mo. Pages 44, containing 860 Kafir words, accompanied by their meanings in German.

Presented to His Excellency by the Rev. Chr. Ad. Küster.

There is no arrangement visible in the order in which the words follow each other.

## ELEMENTARY BOOKS.

### FREE CHURCH MISSIONS.

The first Kafir publications were issued by the Missionaries of the Glasgow Society from a Press established at the Chumie Mission Station.

\*52. The first sheet (an Alphabet) was struck off on the first of January, 1824.

Several small sheets of Spelling Lessons were then printed. At length in the month of April, 1824, the first work in the Kafir language was printed at the press :

- 53.** *Incwadi yokuqala ekuteteni gokwamaxosa.*—*Etyume*,  
The Book to begin in the speech of the Kafirs.—At the Chumie,  
*ilizwe lamaxosa ; yabadekwa lubadeko luwatunywa*  
land of the Kafirs ; it was printed at the press of those sent  
*Eglasso.* 1824. 24mo. pp. 24.  
from Glasgow.

It is scarcely necessary to remark that this title is not very correct Kafir.

The Book contains besides Spelling lessons, *Lukungo Lwakusasa* (Morning Prayer) p. 21 ; *Lukungo Lwepezolo* (Evening Prayer) p. 23 ; *Imibulelo pambi kokuhla* (Thanks before eating) p. 24 ; *Imibulelo emveni kokuhla* (thanks after eating) p. 24.

A manuscript note states that this first Kaffre book was prepared by the missionaries (of the London and Glasgow Societies) Rev. John Brownlee, W. R. Thomson, John Bennie, John Ross.

The Orthography adopted in this book, is mainly the same as that still in use. A *dz* is used instead of a *j* ; the hard and soft clicks are not distinguished from each other, neither are the different shades of aspirate linguals marked ; but the soft aspirate guttural is denoted by *hr*.

Probably very early was printed a loose sheet of two leaves, 24mo., containing on two pages :

- 53a.** *Imiteto yeshumi.* and *Isikungo ebesifundise*  
Commandments ten. The Prayer which he has taught  
*izicaka zake Uyezusi.*  
servants his, Jesus.

Several Spelling-books have probably been published between the years 1824 and 1839 ; but there is at hand only a fragment of one of them, of which the date is unknown :

- 54.** Without titlepage :— *Incwadi yokufunda gokwama-*  
Book of learning in the Kafir  
*xosa.* 16mo. Pages 21—40.  
language.

At the end : *Incwadi yalondawo yokuqala.* (End of the first piece).  
Contains *izifundo* [lessons] 58—110.

\*54a. A Spelling-Book published by the Rev. Mr. Bennie, at the Tyumie, 1829, is mentioned in Boyce's Grammar (No. 43), page 2.

55. *Eyokuqala innwadana yokufunda gokwamaxosa.*—  
This is the first little book of learning in the Kafir language.  
*Ishicilelwe gu-Aldum no-Harvey, e-Hreni.*—1839.  
It is printed by Aldum and Harvey, at Graham's Town.  
12mo. pp. 36.

Contains 27 Lessons (*izifundo*) and 5 Hymns. By the Rev. J. Bennie. The preface is dated 1 July, 1839.

The second edition of the preceding book is :

56. *Eyokuqala innwadana yokufunda. Yeyomfundisi*  
Which is the first little-book of learning. It is that of the teacher  
*uBennie. Gokwamaxosa.—Ishicilelwe okwesibini.*  
Bennie. In the Kafir language.—It is printed a second time.  
*Ishicilelwe guBell noBain, eGlasgow. 1852.*  
It is printed by Bell and Bain, at Glasgow.  
12mo. pp. 36.

Contains 27 lessons and 7 hymns.

This is a mere reprint of the preceding edition ; only that the preface is here omitted, and two hymns are added.

Another edition of the same Spelling book had, however, already been published in 1840, probably by some other Missionary or Missionaries at Lovedale, under the title :

57. *Eyokuqala innwadana yokufunda Gokwamaxosa.*  
First little book of learning in the Kafir language.  
*Ishicilelwe gu- A. J. Aldum, e-Hreni.*—1840. 12mo.  
It is printed by A. J. Aldum, at Graham's Town.  
pp. 36.

(The copy at hand is soiled, and there are missing in it pages 13—24; and pages 5, 6, 9—12 are incomplete.)

Contains 27 lessons, 2 hymns, and a dialogue.

The preface is dated Lovedale, 10 November, 1840.

58. *Eyesibini innwadana yokufunda.* — *E-Hreni.*  
 Second little-book of learning. — At Grahamstown.  
*Ishicilelwe gu-Aldum no-Harvey.* 1839.  
 It is printed by Aldum and Harvey.

12mo. pages 108. By the Rev. J Bennie.

The preface (page 3) is dated Lovedale, 4 June, 1839.

Contains : 29 *izifundo* (lessons) pp. 5—34 ; *Innwadana inamagama abantu.* (Little-book it with names of people) pp. 35—44 ; *Umti* (the tree) pp. 45 and 46 ; *Iculo lokunduleka* (Hymn of departing, or breaking up) pp. 46 and 47 ; The five senses, and The origin of rain. p. 47 ; *Eyenteto imibuzwana yokuqala* (Of the speech little-questions the first, i. e. questions on the different parts of speech, viz. *ligama* noun, *impelesi yegama* adjective, *igosa legama*, pronoun, *ilizwi* verb, *impelesi yelizwi* adverb) pp. 48—49 ; *Ukubala* (Arithmetic) pp. 49—62 ; *Ingonyama* (the lion) pp. 62 and 63 ; *Umlaba* (the earth, i. e. Geography) pp. 63—67 ; *Izulu* (the heaven, i. e. Astronomy) pp. 67—73 ; *Inhlu* (the hut, i. e. Kafir Architecture) pp. 73—75 ; *Ingubo yomfazi* (woman's clothes) pp. 75—78 ; *Isihlangu-sonyawo* (foot-shields, i. e. sandals) p. 78 ; *Umkonto* (the assagay) pp. 79—81 ; *Umnqwazi* (the bonnet) pp. 82 and 83 ; *Imbiza* (the pot) pp. 83—85 ; *Intsuba* (the milksack of skin) pp. 85 and 86 ; *Isitya* (the basket) pp. 86 and 87 ; *Imixaka* (bracelets of ivory) pp. 87 and 88 ; *Iziwocolo* (bracelets of brass) p. 88 ; *Izembe* (the axe) p. 89 ; *Induku* (the knob-stick) pp. 89 and 90 ; *Into yokuwela* (a thing for fording) p. 90 ; *Umtantato* (the bridge) p. 90 ; *Inqwawa* (the pipe) pp. 91 and 92 ; *Icuba* (Tobacco) pp. 92 and 93 ; *Intwana yembali yamaxosa.* (Little thing of a tale of the Kafirs) pp. 93—103 (narrates an episode in the history of the conversion of the Kafirs, the contest between the prophet *uUxele* [*Lynx* or *Makanna*] and *unTsikana*, the first Kafir convert) ; *Ennye intwana yembali yamaxosa.* (Another little thing of a tale of the Kafirs) pp. 103—108 (treats on the different classes of sorcerers, *amagqihra*).

#### W E S L E Y A N M I S S I O N S .

\*Alphabet and Lesson-sheets were for sale in 1850, at the Wesleyan Mission Office, King William's Town. (Price 1d.)

59. *Incwadi yezifundo ibalelwe izikolo zaba-*  
 Book of lessons it being written for the schools of the  
*Wesli.* — *Emaxoseni* — *Ishicilelwe gesishicilelo*  
 Wesleyans.—Among the Kafirs.—It is printed at the press  
*saba-Wesli.* *Erini.* 1838. 12mo. pp. 16.  
 of the Wesleyans. At Grahamstown.

On the back of the title page : *Part First. Containing Words of simple sounds.*

Contains 21 Lessons.

\*60. A Spelling Book, without title, being the first part of No. 62, and therefore probably published about 1841.—12mo. pp. 35.

\*61. The First Lesson Book (*Inncwadi yezifundo: isahluko sesinye.*) was for sale in 1850, at King William's Town. (Price 3d.)

For more recent editions of The First Lesson Book, *vide* Nos. 66 and 67.

62. *Inncwadi yezifundo, ibalelwe izikolo zaba-*  
Book of lessons, it is written for the schools of the *wesli*. — *Isahluko II.—Ennqushwa: Ischicilelwe* Wesleyans.— Part II. — At Fort Peddie: It is printed *gesishicilelo sabawesli*. — 1841. 12mo. pp. 35.  
at the press of the Wesleyans.

Contains 58 Lessons (the lessons are counted to LX, but two numbers, viz. LI and LII, have been omitted) and 10 *izifundo zokubhala* (lessons in Arithmetic).

A new edition of the preceding Book is :

63. *Incwadi yezifundo, ibalelwe izikolo zabaweseli—Isahluko II.—Enqushwa: Ischicilelwe ngesishicilelo sabaweseli.*—1848. 12mo. pp. 36.

For sale in 1850 at King Williams Town (Price 3d.)

The book gives, on pages 3—24, the same 58 lessons as the preceding edition, but in a little smaller type.

Then follows : *Izicatshulwa zezwi lika-Tixo*. (Extracts from the word of God) pp. 25—28 ; viz. I. *Ukudalwa kwomhlaba* (Creation of the world) p. 25 ; II. *Ukudalwa kwabantu* (The creation of men) p. 27 ; and *Amaculo ka-Davide* (Songs of David, Psalms 1, 8, 15, 19, 148, 149, and 150) pp. 29—34 ; and finally *Izifundo zokubala*. (Lessons of Arithmetic) p. 35.

64. *Inncwadi yezifundo. Ibalelwe izikolo zaba-*  
Book of lessons. It is written for the schools of the *Weseli*.—*Isahluko II.—E Qonci: ishicilelwe* Wesleyans.—Part II.—At King William's Town : it is printed *ngeshicilelo sabaWeseli*.—1852.  
at the press of the Wesleyans.

12mo. pp. 36.—Exactly the same contents as in the preceding edition.

65. *Inncwadi yezifundo : ibalelwe izikolo ezisema-*  
 Book of lessons : it is written for the schools among the  
*Xoseni neziseMbo. — Isahluko II. — Emkangiso :*  
 Kafirs and in Emboland. — Part II. — At Mount Coke :  
*ishicilelwe ngesishicilelo sabafundisi.*—1854. 12mo.  
 Printed at the press of the teachers.  
 pp. 36. (*Second Lesson Book.*)

Contains 60 lessons (two more than in the preceding editions). Then follow :  
*Impau zokwalata* (signs of interpunction) p. 27 ; *Imfundo zokubala* (Lessons of  
 Arithmetic ; the same as in the preceding edition) p. 28 ; *Izifundo zamaxesha*  
 (Lessons of the times ; taken from the second No. of the *Isitunywa*  
*sennyanga*, No. 172) p. 30 ; *Izifundo zokulesesha.*—*Ukumileka kwomhlaba.*  
 (Lessons of reading.—The state of the earth.) p. 34 ; *Iculo lika-Davide.*  
 (Hymn of David ; Psalm 15.) p. 36.

Of the First Lesson Book only the first (No. 59,) and  
 the two last editions have come to hand :

66. *Inncwadi yezifundo : ibalelwe izikolo ezisema-*  
 Book of lessons : it is written for the schools among the  
*Xoseni neziseMbo. — Isahluko I. — Emkangiso :*  
 Xosa and in Emboland. — Part I. — At Mount Coke ;  
*ishicilelwe gesishicilelo sabafundisi.*—1854.—(*First*  
*Lesson Book.*)

12mo. pp. 36. Contains 50 Lessons.

67. The edition of 1856 has exactly the same title and the  
 same contents.

There is at hand the first sheet of 12 pages with 21  
 lessons of :

68. *Incwadi yezifundo.*—*Isahluko II.* 12mo.  
 Book of lessons. — Part II.

The first sentence is : *Udongwe lwa kunjwa gumbumbi.* (The clay was formed  
 by the potter.)

There is no indication on it to explain by whom, when or where it was  
 published.



## LONDON MISSIONS.

69. *Incwadi yesipel nokulesesha gokwamaXo a.*—Port Book of spelling and reading in the Kafir language.—Port Elizabeth: *ishicilelwe guJohn Ross Philip, Main-Elizabeth*: it is printed by John Ross Philip, Main-street. 1853. 8vo. pp. 32.  
street.

Presentation-copy, with the autograph of the author, the Rev. Henry Kayser, Peelton.

Contains 20 Spelling Lessons, the last of which is: *Amagama abantu abalisweyo encwadini zika-Tixo.* (Names of men which are written in the books of God.) p. 16.

Then follows *Ukulesesha* (Reading) p. 17, which includes: *Owokuqala umbulali.* (The first murderer.) p. 20; *Intshabalalo yeSodoma neGomora.* (The destruction of Sodom and Gomorrha.) p. 21; *Utubo luka-Akane.* (The theft of Achan.) p. 22; *Ukusindiswa kuka-Daniyeli.* (The being saved of Daniel.) p. 22; *Isono solwimi.* (The sin of lying.) p. 24; *Umdeli obelidela ilizwi lika-Tixo.* (The despiser who despised the word of God) p. 24; *Imbali zentsapo.* (A story of children.) p. 25; *Intshabalalo yabantwana abangendawu.* (Destruction of children who were good for nothing.) p. 27; *Amazwi eLawukazi.* (Words of a Bushwoman.) p. 27; *Ukumila kwomhlaba nezizwe ezawo.* (State of the earth and the nations of it.) p. 28; *Amanjla okolo.* (The power of faith.) p. 30; Psalm I. and II. v. 1—5. p. 30; *Imiyolelo elishumi. Exodus XX.* (Ten commandments.) p. 31; *Iculo.* (A Hymn, of 5 verses, Tixo, siyakudumisa, etc.) p. 32.

## CATECHISMS.

## FREE CHURCH MISSIONS.

The first Catechism was printed by the Glasgow Missionaries at the Chumie in 1824, the year when the first press in Kafirland was established there. It has no title-page, but bears the superscription :

70. *In'cwadana yokubuzwa en'cinane.* Sm. 8vo. pp. 15.  
Little book of questioning small.

At the end: *Printed at the Glasgow Mission press, CHUMIE.*

Contains 107 questions and answers; then follow: *Imiteto yeshumi lika-Tixo.* (Ten commandments of God.) p. 14; *Isikungo senKosi.* (The Lord's Prayer.) and *Inkolo.* (The Creed.) p. 15.

*Sir G. Grey's Library.—South African Languages.*



The second edition of this Catechism appears to be :

**71.** *Eyesibini innwadana yokubuza gokwamaxosa.*

Second little book of questioning in the Kafir language.

*Ibaliwe gu-Ross, ihlonyelwe gu-Bennie.*—

It is written by J. Ross, it is augmented by J. Bennie.—

*e-Hreni. Ishicilelwe gu-Aldum no-Harvey.*

at Grahamstown. It is printed by Aldum and Harvey.

12mo. pp. 84.

Contains a Catechism, the Lord's Prayer, Ten Commandments, Creed (all these interspersed with hymns, some of which are not to be found in the Hymnbook of 1841, No. 86), and Extracts from the Proverbs, translated by the Rev. J. Bennie.—Long out of print.

**72.** *Incwadi ebuza indawo eziyinthloko ezwini*

Book which asks the articles which are the head in the word

*lika-Tixo.* — *Emkangiso: ishicilelwe ngesishicilelo*

of God. — At Mount Coke: it is printed at the press

*sabafundisi.*—1843. 12mo. pp. 24.

of the teachers.

By the Rev. John Ross.

Contains 124 Questions and Answers, the Ten Commandments and the Lord's Prayer. The preface states that the first edition of the Catechism was published in 1825, the second in 1839, this edition of 1853 being the third.

W E S L E Y A N M I S S I O N S .

The first publication of a Catechism by the Wesleyans appears to be the following :

**73.** *Incwadi yokubuza yezi zi-skola, zama-Khristi*

Book of questioning of those schools of Christians

*Ekutiwa gama-Wesli, ema-Xosene.*—

who (?) are called the Wesleyans, among the Kafirs.—

*Graham's Town: wenziwe gu L. H. Meur aut,*—

Graham's Town: (?) it is done by L. H. Meurant,—

1832. 12mo. pp. 20.

The second edition appears to be :

- 73a. *Le yincwadi yokubuza yamaXosa eziskolweni*  
 This is the book of questioning of the Kafirs in the schools  
*zabaWesley emaXoseni. — Erini :*  
 of the Wesleyans among the Kafirs.—At Graham's Town :  
*ishicilelwe gesishicilelo saba-Wesley.*—1835. 16mo.  
 It is printed at the press of the Wesleyans.  
 pp. 23.

The next edition in the Library is :

74. *Inncwadi yokuqala yemibuzo e buzwayo ezikolweni*  
 Book the first of questions which are asked in the schools  
*zaba-Kristu a ba kutiwa gaba-Wesli.—E-Nqushwa :*  
 of the Christians who are called the Wesleyans.—At Fort Peddie :  
*I-shicilelwe gesishicilelo saba-Wesli.* 1841. 12mo.  
 It is printed at the press of the Wesleyans.  
 pp. 23.

The same contents as in the preceding edition, except that two prayers, one of supplication for rain, and the other of thanks for it, are inserted after the Sunday's Prayer.

Then follows :

75. *Inncwadi yokuqala yemibuzo ebuzwayo ezikolweni zaba-*  
*Kristu, abakutiwa ngaba Weseli.—Enqushwa : ishi-*  
*cilelwe ngesishicilelo saba Weseli.*—1848. 12mo. pp. 28.

(For sale in 1850, at King William's Town, Price 3d.)

Contents the same as in the preceding edition, except that the three hymns at the end are exchanged for nine quite different ones.

The fifth edition of this First Catechism appears to be :

76. *First Conference Catechism.—*  
*Eyokuqala inncwadi yemibuzo, ebuzwayo*  
 First book of questions, which are asked  
*ezikolweni esisemaxoseni nezisembo. —*  
 in the schools among the Kafirs and in the Embo country.—

*Emkangiso: ishicilelwe ngesishicilelo sabafundisi.*

At Mount Coke: it is printed at the press of the teachers.

1854. 12mo. pp. 24.

This edition which contains neither the two prayers for rain, nor the Ten Commandments, nor any hymns, is especially intended for the use of children.

Of the Second Conference Catechism the oldest edition in Kafir in the Library is:

77. *Inncwadi yesibini, yemibuzo e buzwayo ezikolweni*  
 Book the second, of questions which are asked in the schools  
*zaba-Kristu a ba kutiwa gaba-Wesli.*—  
 of the Christians who are called the Wesleyans.—  
*E-Nquswa: ishicilelwe gesishicilelo saba Wesli.*—  
 At Fort Peddie: it is printed at the press of the Wesleyans.—  
 1841. 12mo. pp. 84.

(Copy bearing the autograph "John Armstrong.")

The next edition is probably:

78. *Inncwadi yesibini yemibuzo ebuzwayo ezikolweni zaba-*  
*Kristu aba-kutiwa ngaba-Weseli.* — *ENqushwa:*  
*ishicilelwe ngesi-shicilelo saba-Weseli.*—1847. 12mo.  
 pp. 84.

For sale at King William's Town in 1850. (Price 8d.)

This edition tallies closely, page for page, with the preceding.

D R . W A T T S ' C A T E C H I S M S .

79. *Incwadi e nembibuzo Gelizwi li ka-Tixo.*—  
 Book which is with questions On the word of God.—  
*Eyesibini, nayembaliso ze zi ka I. Watts, D.D.*—  
 The second, with the explanations of I. Watts, D.D.—  
*Gokwama-Xosa.* — *E-ghini: itshicilelwe gu-*  
 In the Kafir language.—At Graham's Town: it is printed by  
*S. E. Rowles.*—1853. 16mo. pp. 18.  
 S. E. Rowles.

On the back of the titlepage there is a note signed *R. N.* (Rev. R. Niven, of the Glasgow Mission), which states that the proofs could not be revised.

Contains 79 questions and answers.

80. Without titlepage :—*Incwadi enembibuzo*  
 Book which is with questions  
*gembali yabemi bomhlaba*.—16mo. pp. 36.  
 on the history of the inhabitants of the earth.

At the end, the initials *R. N.* and *Ishicilelwe guS. E. Rowles*.

Contains 148 questions and answers, the Lord's Prayer, the Creed, and four Hymns.

#### BERLIN MISSIONS.

81. *Eyokuqala incwadi yokubuza efundwayo*.—*Esikolweni*  
 First book of questioning which is taught.—In the school  
*sase-Beteli. Emaxoseni*.—*Ishicilelwe e Mnqushwa*.  
 at Betel. Among the Kafirs.—It is printed at Fort Peddie.  
 1841. 12mo. pp. 24.

At the end: *E-Nqushwa: ishicilelwe gesishicilelo saba-Wesli*.—1841.

By the Rev. J. L. Döhne.

Contains: *Isiqalelo*. (Introduction.) page 3; I. The Ten Commandments. page 4; II. The Articles of the Christian Faith. page 7; the Lord's Prayer. page 10; IV. The Sacrament of Baptism. page 14; V. The Communion Sacrament. page 16; *Amaculo*. (8 Hymns.) pages 18—24.

A translation of Dr. Luther's small Catechism, *vide* No. 95.

#### HYMN BOOKS.

##### FREE CHURCH MISSIONS.

Probably very early, a hymnbook was published by the Glasgow Missionaries. The oldest hymnbook in the Library is a fragment without titlepage :

82. *Amaculo* (Hymns).—16mo. Pages 1—26 very much torn.

Contains 29 Hymns, and the first verse of Hymn 30. How much may be missing, cannot be said.—Hymns 1—6 are marked by Arabic ciphers; to the rest, the number is prefixed, written in full, in Kafir.

The book begins with the hymn, mentioned by Appleyard (*Grammar*, page 47) as being the first Christian song composed by a Kafir. It bears the composer's name *UNTSIKANA*.—The first verse of Hymn 30 is :

1 *Sipakamis' intliziyo Yimini yofefe le, Siyabizwa goko konke Ukudumis' uTixo.*

The hymns are partly interleaved with a manuscript English translation of pages 2—11, which begins at the second verse of Hymn 2, and breaks off in the middle of the second verse of Hymn 13.

The first page is so much soiled that it is scarcely legible.

Of another hymnbook of an early date, by the Rev. R. Niven, printed at the Chumie, there is also only a fragment without titlepage in the Library :

**83. *Amaculo.* (Hymns.) 16mo. Pages 1—20.**

Contains 26 hymns; the first of them beginning with *Dimtanda umsindisi wam* (I love my Saviour). The second Hymn is Untsikana's above-mentioned composition. The copy closes with the third verse of the Hymn : *Lumkani ; u file lovo ;* etc. The end of the book is probably missing.

**84. Two hymns on a page folio, marked 9., and signed *u-Vimbe.***

They are said to have been printed at Lovedale about 1836. They are, however, not included in the Hymnbook of 1839, but are met with in that of 1841, under Numeros 77. (a hymn of three verses, beginning *Babetyuwe ababini*, they were sent the two) and 62. (a hymn of four verses, beginning *Vuselēla inkumbulo*, rouse the memory).

The author, *u-Vimbe*, is at present stationed as a Wesleyan Native Missionary, at the Zwartkop Mission Station in Natal. He is an uM-xosa by birth.

**85. *Incwadana inamaculo gokwamaxosa. Ishicilelwe***  
Little book it is with hymns in the Kafir language. It is printed  
*gu- Aldum no- Harvey, eHreni.* — 1839. 12mo.  
by Aldum and Harvey, Grahamstown.  
pp. 47.

Contains 56 Hymns. According to the preface which is dated Lovedale, 6 May, 1839, the author (? editor) is the Rev. John Bennie.

**86. *Inncwadana inamaculo gokwamaxosa.—***  
Little book it being with hymns in the Kafir language.—  
*Ishicilelwe gu-Jaffray no-Rowles, eHreni.* — 1841.  
It is printed by Jaffray and Rowles, at Grahamstown.  
12mo. pp. 84.



Contains 97 Hymns, with an alphabetical index (isalatiso).

The preface is dated Lovedale, 6 September, 1841; and the author (? editor) is said to be the Rev. J. Bennie. Some of the hymns have the initials of their authors at the end, as *V.* (u-Vimbe, hymns 62, 76, 77), *F.* (u-Futini, another native teacher, hymns 80, 81, 82, 85, 86), and *W. C.* (Wesleyan Collection, hymns 78, 83, 84, 87, 88, 95, 96, 97).

One of the copies in the Library bears the autograph of "James Laing," and another that of Miss S. M. Bennie.

**87.** *Incwadi yamaculo okuvunywa ezikolweni zika-Kristu*  
Book of hymns which are to be sung in the schools of Christ

*ezisemaxoseni.*—

*Eqonci :*

which are among the Kafirs.—At King William's Town :

*Ishicilelwe ngesishicilelo sabafundisi.*—1853. 12mo.

It is printed at the press of the teachers.

pp. 72.

Contains 87 hymns, and was published by the missionaries at Lovedale.

**88.** *Incwadi yamaculo okuvunywa ezikolweni zika-Kristu*  
Book of hymns which are to be sung in the schools of Christ

*ezisemaxoseni.*—

*Emkangiso : ishicilelwe*

which are among the Kafirs.—At Mount Coke: it is printed

*ngesishicilelo sabafundisi.*—1856. 12mo. pp. 72.

at the press of the teachers.

This is the newest edition of the Free Church Mission Hymn Book.

W E S L E Y A N M I S S I O N S .

**89.** *Le yincwadi yamaculo okuvunywa gamaxosa*

This is the book of songs which are to be sung by the Kafirs

*eziskolweni zaba-Wesley.*— *Erini ; ishicilelwe*

in the schools of the Wesleyans.—At Grahamstown; it is printed

*gesishicilelo saba Wesley.*—1835. 12mo. pp. 36.

at the press of the Wesleyans.

Contains 48 hymns, to which partly the initials of the authors are added, as *J. A.* (John Ayliff 11.), *W. B. B.* (William B. Boyce 12. 13. 14. 15. 48.), *G. C.* (George Cyrus 44.), *W. J. D.* (William J. Davis 31. 32. 33. 42. 43.), *H. H. D.* (Henry H. Dugmore 17—28. 34—37.), *R. H.* (R. Haddy 10. 38—41. 47.), *T. S.* (Theophilus Shepstone 16).



90. *Le yincwadi yamaculo okuvunywa gamaxosa ezikolweni zaba-Wesli.—Erini; i shicilelwe gesishicilelo saba-Wesli.—1839. 12mo. pp. 47.*

Contains 64 Hymns, partly marked with the initials of their authors.

91. *Inncwadi yamaculo, okuvunywa ezikolweni*  
 Book of Hymns, which are to be sung in the schools  
*zaba-Wesli ezisemaxoseni.— Ennqushwa :*  
 of the Wesleyans which are among the Kafirs.—At Fort Peddie:  
*i shicilelwe gesishicilelo saba-Wesli.—1843. 12mo.*  
 it is printed at the press of the Wesleyans.  
 pp. 72.

Contains 89 hymns, and an alphabetical Index. (In the copy in the Library a piece is torn off from pages 35 and 36).

- 91a. *Inncwadi yamaculo okuvunywa ezikolweni*  
 Book of hymns which are to be sung in the schools  
*zaba-Wesli ezisemaxoseni.—*  
 of the Wesleyans which are among the Kafirs.—  
*Egonci: ishicilelwe ngesishicilelo*  
 At King William's Town: it is printed at the press  
*sabaweseli. — 1849. 12mo. pp. 72.*  
 of the Wesleyans.

Contains 113 Hymns and an alphabetical Index (*Isalatiso*).

92. *Inncwadi yamaculo, okuvunywa ezikolweni*  
 Book of hymns, which are to be sung in the schools  
*zabaKristu ezisemaxoseni*  
 of the Christians which are among the Kafirs  
*nezisembo.— Egonci :*  
 and which are in Emboland.—At King William's town:  
*ishicilelwe ngesishicilelo sabafundisi.—1851.*  
 it is printed at the press of the teachers.

- Or: *Hymn Book.—Printed and published at the Wesleyan Mission Office, King William's Town, British Kaffraria, South Africa. 12mo. pp. 108.*

Contains 132 Hymns, in small type.

Except in size, this edition is identical with the following (No. 93).

93. *Incwadi yamaculo okuvunywa ezikolweni zaba Kristu ezisemaxoseni nezisembo.*—Egonci: *ishicilelwe ngesishicilelo sabafundisi.*—1851.

Or: *Hymnbook. Printed and published at the Wesleyan Mission Office, King William's Town, British Kaffraria, South Africa.* 8vo. pp. 104.

Contains 132 Hymns, in large type.

- 93a. *Incwadi yamaculo, okuvunywa ezikolweni zaba-Book of hymns which are to be sung in the schools of the Kristu ezisemaxoseni nezisembo. Christians which are among the Kafirs and in Emboland. Emkangiso: ishicilelwe ngesishicilelo sabafundisi.*—Mount Coke: it is printed at the press of the teachers.—1856. 12mo. pp. 108.

Contains 132 Hymns on pages 3—103, and *Isalutiso samaculo* (Index of the Hymns), on pages 104—108.

#### G E R M A N M I S S I O N S .

94. *Incwadana inamaculo gokwama Xosa.*—Little book which is with hymns in the Kafir tongue.—*Ishicilelwe enQushwa.* 1842. 12mo. pp. 35.  
It is printed at Fort Peddie.

By the Rev. J. L. Döhne. "Printed for the Berlin Society."

Contains 33 Hymns. The tunes are taken from German songs, as "Wie schön leucht uns der," etc.

95. *Incwadi yamaculo. Emkangiso: Ishicilelwe*  
Book of hymns. At Mount Coke: It is printed  
*ngesishicilelo sabafundisi.*—1856. 12mo. pp. 156.  
at the press of the teachers.

"Hymnbook for the Berlin and Moravian Mission," by the Rev. A. Kropf, Berlin Missionary at Bethel.

Contains 138 Hymns on pages 3—138; an alphabetical index (*Isalutiso*), on pages 139—143; and *Eyincinane incwadi yokubuza ka Dr. Martin Luther.* (Small book of questioning of Dr. Martin Luther.) pp. 145—156.

*Sir G. Grey's Library.—South African Languages.*

- 95a. *Incwadi enemitandazo namaculo gokwamaxosa.*—  
Book which is with prayers and hymns in the Kafir language.  
*Bautzen, gedruckt bei E. M. Monse, 1856. Small 8vo.*  
pp. 80.

Published by the Moravian Missionary Rev. A. Bonatz, during his visit to Europe.

Copy presented by the Rev. S. Gysin, Shiloh.

Contains *Umtandazo o tandazwayo ge-Cawa.* (Prayer that is prayed on the Sunday.) pages 3—14; *Upehlo lwabantu abakulu.* (Baptism of grown-up people.) pages 15—18; *Upehlo lwabantwana.* (Baptism of little children.) pages 19—21; *Ukwamkelwa e-Rementeni.* (The reception into the Church.) pages 21—23; *Ukuncwatywa.* (Burial.) pages 23—26.

N.B. All these prayers are arranged in alternate responses for the Missionary (*Umfundisi*) and the People (*Bonke*, i.e. they all).

Then follow 58 hymns on pages 26—80.

## PRAYER BOOKS.

### W E S L E Y A N M I S S I O N S .

The five following Prayerbooks (Nos. 96—100), published by Wesleyan Missionaries, contain either portions or the greater part of the authorised Church of England Prayer Book.

96. *Le yincwadi yenkonzo ka Yehovah u-Tixo efundwa*  
This is the book of service of Jehovah God which is taught  
*ekerkeni zabawesley emaxoseni.*—  
in the churches of the Wesleyans among the Kafirs.—  
*Erini: ishicilelwe gesishicilelo sabawesley.*  
At Grahamstown: it is printed at the press of the Wesleyans.  
1835. 16mo.

Pages 26 and a table of errata.

97. *Inncwadi yemibedesho, yasezikolweni zaba-Wesli.*—  
Book of prayers, of in the schools of the Wesleyans.—  
*Ezisema-Xoseni. — Nqushwa: ishicilelwe*  
Which are in Kafirland. — Fort Peddie: it is printed  
*gesishicilelo saba-Wesli. 1840.*  
at the press of the Wesleyans.

12mo. pp. 59.

98. *Inncwadi yemibedesho, yasezikolweni zabawesli.*—  
Book of prayers, of in the schools of the Wesleyans.—  
*Ezi semaxoseni.*— *Ennqushwa : ishicilelwe*  
Which are among the Kafirs.—At Fort Peddie : it is printed  
*gesishicilelo sabawesli.* 1843. 12mo. pp. 60.  
at the press of the Wesleyans.

Tallies very closely with the preceding edition.

For sale at King Williamstown in 1850 (Price 6d).

99. *Inncwadi yombedesho wokwenziwa ngemmini zecawa :*  
Book of prayer that is to be performed on the days of sabbath :  
*kunye neminye imibedesho yeremente, njengokuba*  
together with other prayers of the Church, like as  
*isenziwa ngamaxesha amisehweyo : ibalelwe*  
they are performed at the times which are fixed : it is written for  
*abaKristu abasemaxoseni nabasembo.*  
the Christians who are among the Kafirs and in Emboland.  
*Eqonci : ishicilelwe ngesishicilelo*  
At King Willlam's Town : it is printed at the press  
*sabafundisi.* 1851.  
of the teachers.

Or: *Prayer Book : containing the Sunday and other Church Services. Printed and published at the Wesleyan Mission Office, King William's Town, British Kaffraria, South Africa.* 12mo. pp. 359.

One of the copies in the Library bears the autograph "Wm. Impey."

Contains the Psalms on pages 206—358.

100. The octavo edition of the same year has the same title as the preceding duodecimo edition. pp. 331.

Contains the Psalms on pages 201—330.

At the end of page 358 of No. 99, and of page 330 of No. 100 : *EMkangiso : —Ishicilelwe ngesishicilelo sabafundisi.* (At Mount Coke : it is printed at the press of the teachers.)

The Moravian Prayer Book of 1856, *vide* No. 95a.

## SCRIPTURE HISTORY.

## W E S L E Y A N M I S S I O N S .

101. *Le yincwadi yembalana zesibalo esingcwele sika-Tixo.*— This is the book of little tales of the Scripture holy of God.— *Isahlulo sokuqala.*—*E Rini: ishicilelwe gesishicilelo* Part the first.—At Grahamstown: it is printed at the press *saba Wesley.* 1837. 16mo. pp. 70.  
of the Wesleyans.

Contains 13 Stories from the Creation to Lot.

## G E R M A N M I S S I O N S .

102. *In<sup>c</sup>wadi yabantwana exelayo indaba zabantu* Book of little children which tells the news of the people *be-Testamente endala. Yenziwe eLunweleni.*—*Kwa-* of the Testament Old. It was made at Shiloh.—It was *shicilelwa e-Botwe.* Small 8vo. pp. 34.  
printed at Capetown.

At the end: *G. J. Pike, Printer, Cape Town.*

Is said to have been translated about 1847, by the Rev. A. Bonatz, of the Moravian Mission, Superintendent of Shiloh.

103. *Incwadi eteta Imbali ka Yesu Keristu iyafundwa* Book which narrates the history of Jesus Christ it being taught *esikholweni sase Beteli emaXoseni.*—*Ishicilelwe gu-* in the school at Bethel among the Kafirs.—It is printed by *Rowles, e-Reni.*—1842. 12mo. pp. 126.  
Rowles, at Grahamstown.

By the Rev. J. L. Döhne, of the Berlin Mission.

Contains 76 New Testament Stories.

104. *Imbali ezicutyiweyo enncwadini ka Tixo:* Stories which are selected from the book of God: *zibehelelwe ezahlukweni ezibini.* — *Emkangiso:* they being put into parts two. — At Mount Coke: *ishicilelwe ngesishicilelo sabafundisi.*—1854.  
it is printed at the press of the teachers.

Or: *Bible Stories: translated and abridged from the work of Dr. Barth, by the Rev. J. Schultheiss, of the Berlin Mission. Mount Coke, British Kaffraria: printed and published at the Wesleyan Mission Printing Establishment. 1854. pp. VIII. 229.*

Contains 52 Old Testament Stories, and 52 New Testament Stories.

Dr. Barth's Bible Stories have also been translated into Se-suto (1854, No. 243), Se-rolong (1857, No. 275), Timneh (by Rev. C. F. Schlenker, 1854), Otyi 1855, and Ga or Akra 1854 (by Basle Missionaries).

For the use of schools, the History of the Old Testament has been brought into verses, by the Rev. J. L. Döhne, of the Berlin Mission:

105. *Imbali yomyolelo omdala.—I-Beteli.—1843. 12mo.*  
History of the Testament Old. — Bethel.

Gives the whole Old Testament History in 59 verses of 5 lines each.

## SCRIPTURE EXTRACTS.

### L O N D O N M I S S I O N S .

Without titlepage :

106. *Izifundo Galo ituba letu kuye u-Tixo na bantu*  
Lessons on the duty ours to him God and men  
*eziketüwe ezibalweni ezingcwele. Isahlulo sesitatu.*  
selected from the writings holy. Chapter the third.

A translation of the Scripture Extracts of the British and Foreign School Society, translated by the Rev. H. Calderwood.

## NEW TESTAMENT.

### F R E E C H U R C H M I S S I O N S .

107. *Indaba ezilungileyo ezibaliweyo gu-Marki.*  
News which are good, which are written by Mark.

12mo. pp. 38. With double columns.

Translated by the Rev. J. Bennie; printed at Cape Town in 1837.



Without titlepage and pagination :

108. *Epistole ka-Paulus ku-Ma-Filippi.*

Epistle of Paul to the Philippians.

And : *Epistole ka-Paulus ku-Ma-Efese.*

Epistle of Paul to the Ephesians.

12mo. pp. 8 ; with double columns. Goes only as far as Ephes. ii. 15.

Translated by the Rev. James Laing ; printed about 1840.

Without title and pagination :

109. A sheet royal 8vo. pp. 8, with double columns and in large type, containing the end of the epistle to the Ephesians.

It begins from the middle of the 16th verse of chap. ii.

Translated by the Rev. James Laing, and is supposed to have been printed about 1841, at Grahamstown, by Jaffray and Rowles.

110. *Epistola yokugala ka-Paulus ku-ma-Tesalonika.*—

Epistle first of Paul to the Thessalonians.

*Ishicilewe gu-Jaffray no-Rowles. E-Hrini. 1841.*

It is printed by Jaffray and Rowles. At Grahamstown.

Royal 8vo. pp. 13, with double columns.

Contains the two Epistles to the Thessalonians, translated by the Rev. James Laing.

Without titlepage :

111. *Epistola yokugala ka-Paulus ku-Timote.*

Epistle first of Paul to Timothy.

Royal 8vo., with double columns, pages 15—23 (28 is a misprint), the pagination being continued from the preceding work. At the end : *Ishicilewe gu Jaffray no Rowles.*

Translated by the Rev. James Laing.

Without titlepage :

112. *I-Epistole ka-Paulus ku-Ma-kolose.*

Epistle of Paul to the Colossians.

Royal 8vo. pp. 8, with single columns. Translated by the Rev. James Laing. Date unknown.

Without titlepage :

- 113.** *Incwadi Yokuqala Ebaliweyo ngu-Johanes. Umtunywa*  
Letter first which is written by John. The Apostle  
*otunyiweyo ngu-Yesu.*  
sent by Jesus.

8vo. The copies in the Library have only 8 pages, which go to chap. v. verse 7, and do not, therefore, contain the last fourteen verses.

Translated by Rev. Bryce Ross, printed at Grahamstown, subsequently to 1840.

W E S L E Y A N M I S S I O N S . \*

- 114.** *I-Gospel, ezindaba ezilungileyo, ezingcwele, jengokuba*  
The Gospel which is news good, holy, like as  
*kubalwe gu-Mattheus.* — *E-Rini: ishicilelwe*  
it is written by Matthew.—At Grahamstown: it is printed  
*gesishicilelo saba-Wesley.*—1836.  
of the Wesleyans.

8vo. Without pagination pp. 79, including titlepage and errata.

- 115.** *I-Gospel, ezindaba ezilungileyo ezingcwele, jengokuba*  
The Gospel, which is news good holy like as  
*kubalwe gu-Markus.*—*Erini: ishicilelwe gesishicilelo*  
it is written by Mark.—At Grahamstown: printed at the press  
*saba Wesley.*—1836.  
of the Wesleyans.

8vo. Without pagination; pp. 51, including titlepage and errata.

- 116.** *I-Gospel, ezindaba ezilungileyo ezingcwele, jengokuba*  
The Gospel, which is news good holy, like as  
*kubalwe gu-Luke.*—*Erini: ishicilelwe gesishicilelo*  
it is written by Luke.—At Grahamstown: printed at the press  
*saba-Wesley.*—1837.  
of the Wesleyans.

8vo. Without pagination; pp. 83, including titlepage and errata.

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\* Including the Berlin Missionary Rev. J. L. Döhne's translations (Nos. 128—132).

- 117.** *I-Gospel, ezindaba ezilungileyo ezingwele, jengokuba*  
The Gospel, which is news good holy, like as  
*hubalwe gu Johannes.* — *E-Rini: ishicilelwe*  
it is written by John.—At Grahamstown: it is printed  
*gesishicilelo saba-Wesley.* 1836.

8vo. Without pagination, pp. 63, including titlepage and errata.

There are generally bound together with these Gospel editions (Nos. 114—117), and, therefore, probably published about the same time, the following four publications (Nos. 118—121), which have neither titlepages, nor any thing to show their dates or the places where they were printed.

- 118.** *Izenzo zabaPostile.*

Acts of the Apostles.

8vo. Without pagination, pp. 83.

- 119.** *Incwadi ka Paulusi um-Apostile kubo abaRomani.*

Letter of Paul the Apostle to the Romans.

8vo. Without pagination, pp. 32.

- 120.** *I-Epistola eKatholika ka-James.*

The epistle Catholic of James.

8vo. Without pagination, pp. 8.

- 121.** *I-Epistola e-Katholika yokuqala ka-Johannes.*

The Epistle Catholic first of John.

With: *I-Epistola e-Katholika yesibini ka Johannes.*

The Epistle Catholic second of John.

And: *I-Epistola e-Katholika yesitatu ka Johannes.*

The Epistle Catholic third of John.

And: *I-Epistola ka-Jude.*

The Epistle of Jude.

8vo. Without pagination, pp. 14. Translated by Rev. J. Ayloff.

During the preparation of the first edition of the whole New Testament, the several Gospels, Epistles, etc., were, when ready, struck off separately, for immediate use.

Without titlepage and pagination :

**122.** *IGospeli engwele gokubhala kuka-Mateyu.*

The Gospel holy according to the writing of Matthew.

8vo. pp. 58.

Some of the copies in the Library have at the end the mark *Ennqushwa* : 1842; others are without this mark.

**123.** *IGospeli engwele gokubhala kuka-Maraki.*—

The Gospel holy according to the writing of Mark.—

*ENnqushwa* :— 1842.

At Fort Peddie :—

8vo. Without pagination ; pp. 37.

Without titlepage and pagination :

**124.** *IGospeli e ngwele gohubhala kuka-Luka.*

The Gospel holy according to the writing of Luke.

8vo. pp. 59.

**125.** *IGospeli engwele gokubhala kuka-Yohanesi.*—

The Gospel holy according to the writing of John.—

*EMtati : ishicilelwe gesishicilelo saba-Wesli.*—1844.

At Newtondale : it is printed at the press of the Wesleyans.

8vo. Without pagination ; pp. 47, including titlepage and errata.

Translated by *W. J. D.* (Davis).

**126.** *Izenzo zabApostile. — E Mtati : ishicilelwe*

Acts of the Apostles.—At Newtondale : it is printed

*gesishicilelo saba Weseli.*—1845.

at the press of the Wesleyans.

8vo. Without pagination ; pp. 67.

Some copies have at the end : *Emtati ishicilelwe gesishicilelo saba-Wesli.*—1845.

*Sir G. Grey's Library.—South African Languages.*

- \*127. The Gospels, Acts, and Romans, in one volume, were for sale at King William's Town in 1850.

(Price 2s. 6d. including the binding.)

The five following Epistles (Nos. 128—132), which form also part of the Wesleyan edition of the New Testament of 1846, were translated by the Berlin Missionary, Rev. J. L. Döhne, author of the Zulu-Kafir Dictionary (No. 187).

They are without titlepages and pagination :

128. *IEpistola yokugala ka Paulusi ku-maKorinte.*

The Epistle first of Paul to the Corinthians.

8vo. pp. 24.

129. *IEpistola yesibini ka Paulusi ku-maKorinte.*

The Epistle second of Paul to the Corinthians.

8vo. pp. 16.

130. *IEpistola ka Paulusi ku-maGalati.*

The Epistle of Paul to the Galatians.

8vo. pp. 8.

131. *Epistola ka Paulusi ku-maEfesi.*

Epistle of Paul to the Ephesians.

8vo. pp. 8.

132. *I-Epistola ku-maHebrewu.*

The Epistle to the Hebrews.

8vo. pp. 17.

The first edition of the whole New Testament was issued under two titles, which differ slightly from each other.

133. *I-Testamenta entsha yenkosi yetu ka-Jesu Kristu,*

The Testament new of Lord ours of Jesus Christ

*gokwamaxosa.* — *E-Newton Dale: ishicilelwe kwisi*

in the Kafir language.—At Newton Dale: it is printed at the

*shicilelo saba-Wesli.*—1846.

press of the Wesleyans.

8vo. Without pagination; pp. 442, besides the titlepage. At the end: *Emtati: ishicilelwe gesishicilelo saba-Wesli.*—1846.

134. *I-Testamante entsha yenkosi yetu ka-Yesu Kristu, gokwamaxosa.—Emtati: ishicilelwengesishicilelo saba-Wesli.—1846.*

8vo. Without pagination; pp. 442, besides the titlepage.

There is no difference between these two editions, except in the titlepages. That given under No. 133, seems to have been struck off earlier than the other.

The whole New Testament used to be sold for one shilling, exclusive of the binding, and was bought for 3s. 6d., and 4s. 6d. (bound in calf).

The British and Foreign Bible Society contributed £1000, besides several grants of paper, towards this translation of the whole Bible.

135. *ITestamente entsha: okukuti incwadi zonke zocebano*  
The Testament new: which is to say books all of the covenant  
*olutsha lwenkosi yetu uYesu Kristu: ikunyushelwe*  
new of Lord ours Jesus Christ: translated  
*kokwama-xosa. — EQonci: ishicilelwe*  
into the Kafir language.—At King William's Town: printed  
*ngesishicilelo sabafundisi. 1853.*  
at the press of the teachers.

Or: *The New Testament translated into the Kafir Language. Printed at the Wesleyan Mission Printing Establishment, King William's Town, British Kaffraria, South Africa.*

8vo. pp. 456. At the end of page 456: *EMkungiso:—Ishicilelwe ngesishicilelo sabafundisi.* (Mount Coke: printed at the press of the teachers.)

Two thousand copies are said to have been printed of this edition. Price 1s., exclusive of the binding.

The merits of the preceding edition are discussed in the following valuable publication, which contains a great amount of new and interesting information, referring to the South-African languages in general.

- 135a. *Correspondence between the Committee of the South-African Bible Society, and various Missionaries and others, relative to the Translation, Printing, and Circulation of the Scriptures in the Native Languages of South Africa, and more especially in the Kafir Dialect, with the Resolutions of the Committee there-*



*upon.—Printed by Order of the Committee.—Cape Town: printed at G. J. Pike's Machine Printing Office, St. George's-street.—1857.*

8vo. pp. viii, 119, and 6.

Presentation copy with the autograph of the editor, Rev. George Morgan, Secretary to the South African Auxiliary Bible Society.

## OLD TESTAMENT.

### W E S L E Y A N M I S S I O N S . \*

Only parts of the Old Testament have as yet been translated and published. For the purpose of binding together those issued before 1854, the following titlepage has been printed:

- 136.** *Itestamente endala.—Izicatshulwa nenncwadi ezitile*  
The Testament old. — Extracts and books certain  
*zezwi lika-Tixo: zikunyushelwe kokwama-Xosa.*  
of the word of God: they being translated into the Kafir language.  
—*Emkangiso: ishicilelwe ngesishicilelo sabafundisi.*  
—At Mount Coke: it is printed at the press of the teachers.  
—1854.

8vo. The volume in the Library under this title, contains the eight following publications (Nos. 137—144), which are said to have been published at various times since 1834, and of which on the average, 1,000 copies of each (except of the Psalms, No. 141), were struck off. They were sold at 7s. 6d., strongly bound in calf. At present, however, even the most modern Kafir publications are either entirely or very nearly out of print.

- 137.** *Izicatshulwa zezwi lika-Tixo.*  
Extracts of the word of God.

8vo. pp. 44. Contains twenty-one Extracts from Genesis.  
For sale in 1850 at King William's Town (price 6d).

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\* Including the Berlin Missionary Rev. J. L. Döhne's Psalms (No 145).

138. *Izicatshulwa zesibalo e si ngcwele.—I-Exodusi.*  
 Extracts of Scripture holy. — The Exodus.  
 8vo. pp. 53. Contains twenty-three extracts.  
 For sale in 1850, at King Williamstown, price 6d.
139. *Izicatshulwa zezwi lika-Tixo.*  
 Extracts of the word of God.  
 8vo. pp. 40. (1849). Price 1s. 6d.  
 Contains : *I-Duteronomi* (2 Extracts) p. 1 ; *U Yoshuwa* (3 Extracts) p. 4 ;  
*Okumkani I.* (1 Kings, 2 Extracts) p. 12 ; *Okumkani II.* (2 Kings, 2 Extracts)  
 p. 14 ; *Izikronike I.* (1 Chronicles, 2 Extracts) p. 24 ; *Izikronike II.* (2 Chroni-  
 cles, 2 Extracts) p. 34.
140. *The Books of Ezra, Nehemiah, Esther, and Ruth, translated into the Kafir Language.—*  
*Inncwadana zasezibalweni ezingcwele : ezinguEzere,*  
 Little books from writings holy : which are Ezra,  
*no Nehemiya, no Esetere, no Rute : zikunyushelwe*  
 and Nehemiah, and Esther, and Ruth : they being translated  
*kokwamaxosa. — Egonci : ishicilelwe*  
 into the Kafir language.—At King Williamstown : it is printed  
*ngesishicilelo sabafundisi.—1850.*  
 at the press of the teachers.  
 8vo. Without pagination ; pp. 108. (Price 1s. in 1850.)
141. *The Book of Psalms translated into the Kafir language.*  
*—Inncwadi yamaculo ka-Davide : ikunyushelwe*  
*—The book of songs of David : it being translated*  
*kokwamaxosa. — Egonci. Ishicilelwe*  
 into the Kafir language.—At King Williamstown. It is printed  
*ngesishicilelo sabafundisi. 1852.*  
 at the press of the teachers.  
 8vo. Without pagination ; pp. 168.  
 By the Rev. H. H. Dugmore.  
 Three thousand copies of this edition are said to have been printed.

For former editions of the Psalms, see below Nos. 145 and 146.

142. *Amacebo ka-Solomone.*

Proverbs of Solomon.

8vo. Without pagination; pp. 48.

For sale at King Williamstown in 1850; price 6d.

143. *Inncwadi zasezibahweni ezingcwele; ezingumshumageli,*Books from writings holy; which are the Preacher, *nengoma ka-Solomone*, *nezililo zika Jeremiya*, no and Song of Solomon, and the Lamentations of Jeremiah, and*Danyeli: zikunyushelwe kokwamaxosa.*—

Daniel: they being translated into the Kafir language.—

*Egonci: ishicilehwe ngesishicilelo sabafundisi.*

At King Williamstown: it is printed at the press of the teachers.

1851.

Or: *Ecclesiastes, Song of Solomon, Lamentations of Jeremiah and Daniel, translated into the Kafir language. Printed and published at the Wesleyan Mission Office, King William's Town, British Kaffraria, South Africa.*

8vo. pp. 76.

144. *Inncwadana zasezibahweni ezingcwele ezikutiwe*

Little book from the writings holy which are called

*ngaba-Profite abancinane: zikunyushelwe*

the Prophets the minor: they are translated

*kokwamaxosa.* — *Egonci: ishicilehwe*

into the Kafir language.—At King Williamstown: it is printed

*ngesishicilelo sabafundisi.* 1851.

at the press of the teachers.

Or: *The Minor Prophets translated into the Kafir Language. Printed and published at the Wesleyan Mission Office, King William's Town, British Kaffraria.*

8vo. pp. 136. By the Rev. J. W. Appleyard. (Price 1s. 3d.)

Without titlepage and pagination :

**145.** *Amaculo ka Davide.* (Psalms of David.)

8vo. pp. 135, with double columns. Translated from Dr. M. Luther's German version, by the Rev. J. L. Döhne, of the Berlin Mission. Published before 1845. *EnQushwa* (Fort Peddie). Five hundred copies were printed.

Of a prior translation of the Psalms only a fragment is in the Library without either titlepage or pagination :

**146.** *Incwadi yamaculo.* (Book of Psalms.)

8vo. pp. 24. The last page breaks off in the middle of Psalm xxxvii. 18, with the words: *U-Yehovah uyayazi imi-* (Jehovah he knows them, the).

By the Rev. R. Haddy. Only the first forty-five Psalms were printed.

**147.** *Incwadi yom-Propheet u-Isaiah.* — *Erini:*

Book of the prophet Isaiah. — At Grahamstown:

*ishicilelwe gesishicilelo saba Wesley.*—1834.

it is printed at the press of the Wesleyans.

8vo. Without pagination; pp. 190 (besides the titlepage), with double columns.

Copies of the preceding book, with the omission of its titlepage, were bound together with Mr. Shrewsbury's translation of Joel, under the collective title:

**148.** *Incwadi yaba-Propheet u-Isaiah no-Joel.*—*Erini:*

Book of the Prophets Isaiah and Joel.—At Grahamstown:

*ishicilelwe gesishicilelo saba Wesley.* 1835.

it is printed at the press of the Wesleyans.

8vo. Contains the Isaiah, pp. 100, as above (No. 147); then follows, with a fresh pagination, the Joel, pp. 7, with single columns. By the Rev. W. J. Shrewsbury.

**149.** *Inncwadi zasezibalweniezingwele ezicutiwe izinncwadi*

Books from the writings holy which are called the books

*zeziKronike: zikunyushelwe hokwamaxosa.*—

of Chronicles: they being translated into the Kafir language.—

*Egonci: ishicilelwe ngesishicilelo saba-*

At King Williamstown: it is printed at the press of the

*fundisi.*—1851.

teachers.

Or: *The two books of Chronicles, translated into the Kafir Language. Printed and published at the Wesleyan Mission Office, King William's Town, British Kaffraria, South Africa.*

8vo. pp. 150. At the end: *Emkangiso: ishicilelwe ngesishicilelo sabafundisi.*  
(At Mount Coke: it is printed at the press of the teachers.)

150. *The Book of Job translated into the Kafir Language.*

—*Inncwadi ka-Jobi ikunyushelwe kokwamaxosa.*

—The book of Job it being translated into the Kafir language.

*Emkangiso: ishicilelwe ngesishicilelo sabafundisi.*

At Mount Coke: it is printed at the press of the teachers.

8vo. pp. 59.

150a. *Itestamente endala: okukuti, inncwadi zonke*

Testament old: which is to say, books all

*zocebano oludala, engekafiki Kristu:*

of the covenant old, when had not yet arrived Christ:

*ikunyushelwe kokwamaxosa.—Umqulu wokuqala—*

translated into the Kafir language.—Volume the first—

*Isahlulo 1.—EmKangiso: ishicilelwe ngesishicilelo*

Part 1. — At Mount Coke: printed at the press

*sabafundisi. 1857.*

of the teachers.

8vo. pp. 518 (besides the titlepage). Contains Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua.

## TRACTS.

Without titlepage:

151. *Intonjane.* (The girl at the time of coming to age.)

12mo. pp. 12. At the end: *Ishicilelwe gu S. E. Rowles.* (It is printed by S. E. Rowles.)

Contains an admonition to girls who are in that stage of life.

152. Without titlepage :—*Igqihra*. (The sorcerer.)

12mo. pp. 12. At the end : *Ishicilelwe gumshicileli ongu*—S. E. Rowles. (It is printed by the printer who is S. E. Rowles.)

By the Rev. —. Kayser, of the London Mission, published before the year 1836.—Contains declamations against the witch-doctors and rain-makers.

153. Without titlepage :—*Umhlobo walowa ongunoni*.

The friend of that (man) who is a sinner.

12mo. pp. 12. At the end : *Ishicilelwe gumshicileli ongu*—S. E. Rowles.

On page 3 : *Kuyiwa Ezweni lomlilo*. (There is gone to the land of fire.) ; and on page 6 : *Amazwi omabini*. (The two words.)

154. Without titlepage :—A Sermon on Mark x. 13—16.

12mo. pp. 10. On the 11th page : *Ishicilelwe gumshicileli ongu*—S. E. Rowles.—Probably written by one of the Glasgow Missionaries.

155. *Ukukuleka, gu-Jesusi Kirisitusi*.—*Ishicilelwe gu*

The salvation, through Jesus Christ.—It is printed by *Saulusi Solomo, gesishicilelo senthlu ye-Gazette ye-Saul Solomon*, at the press of the house of the Gazette of *Government. No. 10. St. George's-street, E-Kaape*. Government. No. 10. St. George's-street, At the Cape. —1840.

12mo. pp. 26. By the Rev. R. Haddy, Wesleyan Missionary.

156. *Imbali ka-Kaohumu. — U-Kaohumu, isicaka*

Account of Kaohumu. — Kaohumu, a servant *esitembekileyo sabafundisi bavela e-America*, trustworthy of the teachers who came from America, *bafundisa esiqitini\* zase Sandwich. Sabuba* who teach on the islands of Sandwich. He perished *genyanga engu-September 23, yalonyaka 1832*.—in the month which is September 23, of that year 1832.—*E Hreni : shicilelwe\* gu S. J. Abington. 1844.* At Grahamstown : printed by S. J. Abington.

12mo. pp. 11. Translated by the Rev. H. Calderwood, of the London Mission.

\* N.B. *esiqitini* is manifestly a misprint for *eziqitini*, and *shicilelwe* for *ishicilelwe*.



## HISTORY.

157. *Iziqwenge zembali yamaxosa ezishicilelweyo*,—*gu*  
Extracts of a history of the Kafirs which are printed,—by  
*G. J. Pike, um-Shicileli e-Botwe*.—1838.  
G. J. Pike, Printer at Cape Town..

Sm. 8vo. pp. 8. The first and part of the second chapter of the History of the Ma-xosa, by the Rev. J. Bennie, of the Glasgow Mission.

The first chapter gives the History of u-Tshiwo, son u-Ngeonde, son of u-Togu, son of u-Sikomo, extending from the year 1670 to 1700.

Of the second chapter, there is only one page, which breaks off in the middle of a sentence. The last year mentioned here is 1712. This is all that was printed of this History.

- 157a. The original manuscript of the preceding fragment, having the same title. 12mo. pp. 12, including the titlepage, the back of which is also written on. This part of the manuscript does not go quite so far as the eight printed pages.
- 157b & c. Two proofs of No. 157. On the title there is the misprint *erishicilelweyo* for *ezishicilelweyo*.
- 157d. Manuscript.—*Corrections of 1st Half-sheet of Kaffer History*. 8vo. pp. 6. Signed *J. Bennie, Tyume Vale, 21st May, 1838*.
- 157e. Manuscript.—*Parts of Kaffir History*.  
Sm. 8vo. pp. 35. A translation of the preceding work.
158. Manuscript in English.—*Epitome of the Fingoe History*. 1855.

4to. pp. 48.

Addressed to Lady Grey by Miss Sarah Ann Ayliff, daughter of the Rev. J. Ayliff, Wesleyan Missionary.

Miss Ayliff estimates the number of Fingoes in the colony to be 35,000 souls, who are the remnants of the following tribes or nations: (1) *aMa-zize*; (2) *aMa-htube*; (3) *aMa-belidwani*; (4) *aMa-husha*; (5) *aMa-htanga*; (6) *i Zi-gubevu*; (7) *aMa-shawu*; (8) *aMa-yoba*; (9) *iMi-tyale*; (10) *u-Tshabe*; (11) *aMa-bele*; (12) *u Ku-nene*; (13) *aMa-thuza*; (14) *a Ma-tolo*; (15) *u-Miya*; (16) *aMa-vunhle*; (17) *aMa-ntambo*; (18) *aMa-xolo*; (19) *iMi-zizi*; (20) *aMa-ntuzele*; (21) *aMa-ganya*; (22) *aMa-ekhwana*.

158a. *Genealogical Table of the Chiefs of the Ama-xosa tribe.*

A table accompanying the article *Kaffraria. II. Its tribes*. In No. 9 of *The South African Christian Watchman and Missionary Magazine*. September, 1846. Vol. I. Grahamstown: printed and published by R. Godlonton; and sold at all the Wesleyan Mission Houses in and beyond the Colony. (Price sixpence.)

8vo. pp. 318—327.

## PROCLAMATIONS.

- 159.** *Iizwe le Governor we Kaap no-Hintsa no-Rili.*  
 Word of the Governor of the Cape with Hintsa and Kreli.  
*okunkani bamarosa.*—*Gomnyaka* 1835 A. D.—  
 kings of the Kafirs.—In the year 1835 A.D.—  
*Erini:* *ishicilelwe gesishicilelo saba-*  
 At Grahamstown: it is printed at the press of the  
*Wesley.* 1835.  
 Wesleyans.

8vo. pp. 9.

Contains two Proclamations by Sir B. D'Urban. The first of sixteen paragraphs, directed to Hintsa, is dated from the camp of the Governor and Commander-in-Chief, 29th April, 1835. Hintsa declared his agreement to the treaty on the 30th April; but on the 12th May, he was shot in an attempt to escape. The second Proclamation, dated 19th May, 1835, declares, therefore, *u-Rili* (Kreli) supreme Chief of the Ma-xosa nation, in his father's stead and states his agreement to his father's treaty.

The whole was translated by Mr. T. Shepstone, who acted as interpreter on the occasion.

Confer Capt. Alexander's Narrative, &c., Vol. II. (No. 39) pp. 123—178.

- 160.** *Imiteto ka Government, Kubo bonke abantu abahleliyo*  
 Laws of the Government, To them all people who live  
*emizini yamamFengu. Esinqenqeni,* 1853.  
 in the kraals of the Fingoes. At Fort Beaufort, 1853.

Folio; p. 1. Signed *Thomas Stringfellow, Umgwebi wamatyala Esinqenqeni.* (Magistrate at Fort Beaufort.) *James Verity, Igosa lamamFengu.* (Superintendent of Fingoes.)

- 160a.** *No. 134,—1856. Isilumkiso seRovernemente.*  
 Notice of the Government.

Folio; pp. 2. Dated *Colonial Office, Cape of Good Hope, 17th March, 1856,* and signed *Rawson W. Rawson, Colonial Secretary.* States that His Excellency the Governor (*Inkosi enkulu edumileyo u-Rovenere*) has directed the publication of a Minute prepared at his request by the Colonial Medical Committee, regarding the necessity of stricter attention to the practice of Vaccination throughout the Colony. Then follows the Minute transmitted *Cape Town, March 11, 1856,* by *John Laing, Esitulweni* (in the chair), and signed by the same, and by *Samuel Bailey M.D., Henry Bickersteth M.D., D. D. Mc. C. McDonald Staff Surgeon.* (Vide *Government Gazette, March 18, 1856, p. 301.*)

161. *Izasiso*                      *se* *Governmente.*                      *Egonci,*  
 A Notice                      of the government.                      At King Williamstown,  
*Komkulu,*                      *3tu Maritshe,* 1857.  
 At the great place, 3rd March, 1857.

Folio ; p. 1. Signed *John Maclean, Inkosi.* (Chief.)

Printed at King Williamstown.

Contains a proclamation addressed to the Maxosa, who are hereby informed that the Governor (Iukosi enkulu i.e. great chief) has ordered four Kafirs apprehended with the apparent intention of stealing to be transported, and that all marauders who are caught with arms in their hands shall be punished with death.

## LAWS AND CUSTOMS.

162. Manuscript in English:—*A Compendium of Kaffir  
 Laws and Customs, drawn up at the request of Colonel  
 Maclean, Chief Commissioner of British Kaffraria,  
 by I. C. Warner, Tambookie Agent.*

Folio ; pp. 95. At the end: *Tambookie Residency December 1st, 1856.*

Contains *Preliminary Remarks*, pp. 1—6.—II. *Criminal Cases.* pp. 6—10 ; viz. *Homicide*, p. 1 ; *Assault*, p. 8 ; *Rape*, p. 9 ; *Abortion*, p. 9 ; *Unnatural Crimes*, p. 9 ; *Incest*, p. 101.—III. *Civil Cases*, pp. 11—27 ; viz. *Adultery, Seduction of Virgins*, p. 11 ; *Theft*, p. 13 ; *Injury to Property, Tresspass, &c.*, p. 17 ; *Marriage*, p. 19 ; *Divorce*, p. 22 ; *Inheritance*, p. 23.—*Miscellaneous Remarks referring chiefly to such of Colonel Maclean's Questions as have not already been alluded to.* pp. 27—31. At the end of page 31: *End of the first part.*—Then follows on page 32: *Second Part.—Laws and Customs connected with their System of Superstition.* Contains: *Preliminary Remarks*, pp. 32—47 ; 1. *Ukukafula.* (The great national sacrifice and ceremony performed, when the Priest makes the army invulnerable.) p. 47 ; *Sacrifice to the Lightning*, p. 42 ; *Special Sacrifices to the Imishologu.* (Ancestral Spirits.) p. 52 ; *The Umhlahlo* or “Smelling-out” for *Witchcraft*, p. 54 ; “*Ubulunga*” and “*Inggiti*.” (The customs of tying the long hair drawn from the tail of a cow or ox round the neck of a person ; and of cutting off the first joint of one of the fingers.) p. 62 ; “*Ukuzila*.” (Fasting, i.e. the abstaining of females from the use of milk, and their state of separation at certain periods.) p. 65 ; “*Ukuqaba*.” (Purification of women after lying-in.) p. 66 ; “*Ukuhlonipa*.” (The bashfulness of females.) p. 67 ; *Circumcision*. p. 71 ; “*Intonjani*.” (The custom observed at a girl's coming to age.) p. 77 ; *Customs connected with burying and mourning for the dead.* p. 80 ; *Rainmakers*, p. 85 ; *Concluding Remarks*, pp. 88—95.

The preceding treatise refers particularly to the laws and customs of the a *Ma-tembu* or *Tambookies*.

163. Manuscript in English :—*Native Laws and Customs.*

Folio ; pp. 31. Contains thirty-six Queries and Answers, accompanied by ten Notabenes ; and ten additional Queries and Answers, which all refer to the Gaika tribe (a Ma-ngqika). By *Charles Brownlee, Gaika Commissioner.*

Then follow thirty-nine Queries and Answers referring to the state of Kafirland, the Fingoes, etc., on pp. 32—42 ; an article on *Native Law.*—*Land*, on pp. 43—45 ; *Census of the Gaika District*, 1848, on p. 46 (27,179 souls) ; *Census of the Hlambi District*, 1848, on page 47 (35,179 souls).\*

*Memorandum, Census of the Gaika and Hlambi Tribes*, 1848, on pages 48—51.

164. Manuscript in English.—*Chiefs in British Kaffraria.*  
—*January 1855.*

Folio ; pp. 12 (written on the reverse leaves of pages 4—15 of the preceding manuscript). Contains accounts of the following sixteen Chiefs : *Pato*, p. 1 ; *Kama*, p. 1 ; *Umhala*, p. 2 ; *Umkai*, p. 3 ; *Siwani*, p. 4 ; *Seyolo*, p. 4 ; *Toise*, p. 5 ; *Sandilli*, p. 6 ; *Macoma*, p. 7 ; *Oba*, p. 7 ; *Anta*, p. 8 ; *Xoxo*, p. 8 ; *Botman*, p. 9 ; *Tola*, p. 9 ; *Stock*, p. 9 ; *Jan Tzatzoe*, p. 10.

There is prefixed to this manuscript, the *Copy* of a *Letter to Mr. Warner, Tambookie Agent*, from *John Maclean, Chief, Commissioner*, dated *Fort Murray, 25th February, 1855*, by which Mr. Warner is requested to give some information with regard to *Kaffir Law.*—Folio ; pp. ii.

## MISSIONARY PROCLAMATIONS.

## W E S L E Y A N M I S S I O N S .

165. Without titlepage :— *Isishumayelo sendawo*  
An explanation of the ground  
*ekwenziwa gazo ukuze kuhanjiswe igospeli*  
which it is done for that there is propagated the gospel  
*ka-Yesu Kristu pakati kwaba-Heyideni.*  
of Jesus Christ among the Heatheu.

8vo. pp. 7. Without any indication of the date or place of printing ; except that it is stated that a Missionary Society was established, apparently in Kafirland two years previously.

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\* But on page 48, it is remarked that the following was then thought to be a more correct estimate : viz. *Hlambi and Gaika Tribes*, 70,000 ; *Tambookies*, 70,000 ; *Kreli's or Amagaleka Tribe* 70,000 ; *Total*, 210,000 ; *Number of warriors estimated at* 35,000.

166. Without titlepage:—*Imiteto yokuqala yabantu*  
Laws the first of the people  
*abakutiwa gaba Wesli.*  
who are called Wesleyans.

8vo. pp. 4. Signed *John Wesley Charles Wesley*. May 1st, 1743. The year and place of printing is not stated.

The same in Sesuto, No. 260, and in Serolong, No. 278.

197. *Isimiselwa sabafundisi nabateti belizwi*  
Appointment of the teachers and preachers of the word  
*baseMkhangiso.*  
belonging to Mount Coke.

Large folio. p. 1. [Preaching plan of the Mount Coke Circuit,—December 1854, to June 1855.]

## PERIODICALS.

### W E S L E Y A N M I S S I O N S .

168. *Umshumayeli wendaba.*

The publisher of news.

8vo. Numbers 15, from July 1837, to April 1841.

No. 1. *Isiqendu sokuqala. Juli 1837.*

pp. 10. At the end: *Shicilelwe gesishicilelo saba-Wesley. Erini.* (Printed at the press of the Wesleyans. At Grahamstown.)

Contains six pieces.

No. 2. *Isiqendu sesibini. September 1837.*

pp. 8. At the end: *Shicilelwe gesishicilelo saba-Wesley. Erini.*

Contains five pieces.

No. 3. *Isiqendu sesi-tatu. December 1837.*

pp. 10. At the end: *Ishicilelwe gesishicilelo saba Wesley. Erini.*

Contains four pieces.

No. 4 *Isiqendu sesine. March 1838.*

pp. 8. At the end: *Ishicilelwe gesishicilelo saba-Westli. Erini.*

No. 5. *Isiqendu sesihlanu. Juli 1838.*

pp. 10. Contains five pieces, the last of which (pp. 5—10) is: *Ucebo lwobukolwana o lwenziweyo Gama-Ngisi nama-Kwanc.* (Treaty of reciprocal trust which is made by the English people and the Makwanc.) This piece narrates the conclusion, and gives the text of a treaty of ten paragraphs, concluded at

Fort Peddie, 19th June, 1838, by Major-General G. T. Napier, C.B., with Pato, Kama, and Kobe, chiefs of the Makwane; Somtseu (T. Shepstone) and Mani Samuel Kama acting as interpreters.

No. 6. *Isiqendu sesitandatu.* October 1838.

pp. 8. At the end: *Ishicilelwe gesishicilelo saba-Wesley: E-Rini.*  
Contains three pieces.

No. 7. *Isiqendu sesixenxe.* January 1839.

pp. 8. At the end: *Ishicilelwe gesishicilelo saba-Wesli. E-rini.*  
Contains three pieces.

No. 8. *Isiqendu sesimboxo.* April 1839.

pp. 8. Contains three pieces.

No. 9. *Isiqendu sesitoba.* July 1839.

pp. 8. Contains two pieces.

No. 10. *Isiqendu sesishumi.* October 1839.

pp. 8. The place of printing is not mentioned either in this or the preceding number; to judge from the type it was printed at Grahamstown.  
Contains four pieces.

No. 11. *Isiqendu Seshumi elinanye.* April 1840.

pp. 8. At the end: *E-Nqushwa: ishicilelwe gesishicilelo saba-Wesli.* 1840.  
(At Fort Peddie: it is printed at the press of the Wesleyans.)  
Contains four pieces.

No. 12. *Isiqendu Seshumi e li na mabini.* July 1840.

The copies in the Library have only eight pages, but the last page breaks off in the middle of a sentence.—Contains five pieces.

No. 13. *Isiqendu Seshumi e li nesitatu.* October 1840.

pp. 8. At the end: *Nqushwa: ishicilelwe gesishicilelo saba-Wesli.* 1841.  
Contains four pieces.

No. 14. *Isiqendu Seshumi elinesine.* January 1841.

pp. 8. At the end: *Nqushwa: i shicilelwe gesishicilelo sabafundisi.*—1841.  
(Fort Peddie: it is printed at the press of the teachers.)  
Contains three pieces.

No. 15. *Isiqendu Seshumi e li nesihlanu.*

pp. 8. At the end: *E-Nqushwa: ishicilelwe gesishicilelo saba-Wesli.*—1841.  
Contains six pieces.

169. *Isibuto samavo.*

A collection of tales.

12mo. Numbers seven, from January 1843 to July 1844.

For sale in 1850, at King Williamstown, price 1s. 6d.



*No. I. January 1843.*

pp. 24. At the end: *Ennqushwa: ishicilelwe gesishicilelo saba Westi.* 1843.  
(At Fort Peddie: it is printed at the press of the Wesleyans.)  
Contains eight pieces.

*No. II. April 1843.*

pp. 24. At the end: *Ennqushwa: ishicilelwe gesishicilelo saba Westi.*—1843.  
Contains ten pieces.

*No. III. July 1843.*

pp. 24. At the end: *Ennqushwa: ishicilelwe gesishicilelo saba Westi.*—1843.  
Contains eight pieces.

*No. IV. October 1843.*

pp. 24. Contains eight pieces.

*No. V. January 1844.*

pp. 24. At the end: *Emtati: i shicilelwe gesishicilelo saba Westi.* 1844.  
(At Newtondale: it is printed at the press of the Wesleyans.)  
Contains eight pieces.

*No. VI. April 1844.*

pp. 24. At the end: *Emtati: I shicilelwe gesishicilelo saba Westi.* 1844.  
Contains eight pieces.

*No. VII. July 1844.*

pp. 24. At the end: *Emtati: ishicilelwe gesishicilelo saba Westi.*  
Contains eight pieces.

## GLASGOW MISSIONS.

(PROBABLY IN CONNEXION WITH THE WESLEYANS.)

**170.** *Ikwezi.* (The Morning Star.)

12mo. pp. 56, in four numbers, from August 1844 to December 1845.  
*Printed at the Chumie Mission Press* (pp. 20 and 44).

*Inani I.* (Number I.) *August 1844.*

pp. 20. Contains six pieces.

*Inani II.* *December 1844.*

pp. 21—32. Contains four pieces.

*Inani III.* *February 1845.*

pp. 33—44. Contains three pieces.

*Inani IV.* *December 1845.*

pp. 45—56. Contains three pieces.

Most of the tales and other pieces contained in the preceding Periodicals, have been brought into the following collection :

171. *A Kafir Reading Book.*—*Inncwadi yokuleseshwa.*  
Printed at the Wesleyan Mission Office, King William's  
Town, British Kaffraria, South Africa.

Or : *A Kafir Reading-Book : with English Extracts at  
the close of each Section.*—King William's Town :  
printed for the Wesleyan Missionary Society.

Or : *Inncwadi yokuleseshwa : inazo izicatshulwa*  
Book of reading : being with extracts  
*ngokwamaNgesi enncameni yezahluko zonke :*  
in the English language at the end of sections all :  
*ibalelwe izikolo ezisema-Xoseni neziseMbo.*  
it is written for the schools among the Kafirs and in Emboland.

*Egonci : ishicilelwe ngesishicilelo sabafundisi.*  
At Kingwilliamstown : it is printed at the press of the teachers.

1850.

12mo. pp. xii. and 239.

Contains sixty-seven chapters (or seventy-one pieces) in ten Sections. Of these seventy-one pieces, sixteen had already been given previously, both in the *Isibuto samavo* (1843-44, No. 169) and in the *Umshumayeli wendaba* (1837-41, No. 168), thirty-one in the *Isibuto samavo* only, twenty-one in the *Umshumayeli wendaba* only, one in the *Isibuto somavo* and in the *Ikwezi* (1844 and 1845, No. 170), one in the *Ikwezi* only, and one (on Circumcision, Sect. X. chap. 7., p. 226) had not yet been published in any of these Periodicals.

In the same year, 1850, a regular monthly paper was started by the Wesleyan Missionaries under this title :

172. *Isitunywa sennyanga.* “*Utixo nimoyike ;*  
The messenger of the month. “God you shall fear him ;  
*ukumkani nimbeke.*”  
the king you shall honour him.”

Folio ; pp. 20 ; in five numbers. At the end of each number : *Printed  
and published at the Wesleyan Mission Office, King William's Town, British  
Kaffraria.* The last page of each number is printed in English under  
the title : “*The Monthly Messenger.*”

*Sir G. Grey's Library.—South African Languages.*

*Inani 1.] Egonci, innyanga 8, 1850. [Ixabiso 1½d.  
No. 1.] At King William's Town, month 8, 1850. [Price 1½d.*

Pages 1—4:—At the end: *Wednesday, August 14th, 1850.*

*Inani 2.] Egonci, innyanga 9, 1850. [Ixabiso 1½d.*

Pages 5—8:—At the end: *Wednesday, September 11th, 1850.*

*Inani 3.] Egonci, innyanga 10, 1850. [Ixabiso 1½d.*

Pages 9—12:—At the end: *Wednesday October 9th, 1850.*

*Inani 4.] Egonci, innyanga 11, 1850. [Ixabiso 1½d.*

Pages 13—16:—At the end: *Wednesday, November 13th 1850.*

*Inani 5.] Egonci, innyanga 12, 1850. [Ixabiso 1½d.*

Pages 17—20:—At the end: *Wednesday, December 21st, 1850.*

These are all the numbers issued of this monthly newspaper; for, the breaking out of the last Kafir war put an end to its existence.

The contents of this paper are very manifold and various. Each number begins generally with Advertisements or Government Proclamations in Kafir. Among the latter, the reports of stolen cattle, and other stolen property, occupy a large space. Then follows the Leader, preceded by the Editor's Notices. Letters to the Editor, News from Kafirland and other countries, pieces of useful instruction, etc., fill the body of the paper. The English part contains a short Leader, Local Intelligence, Shipping Intelligence, the Market Prices, Advertisements, and various other matters.

"The circulation of this paper averaged nearly 800 copies, of which about 500 were supplied to Kafirs and other natives using the Kafir language." (Rev. J. W. Appleyard.)

## THE ZULU LANGUAGE.

The Zulu Language is now considered as the standard language throughout the whole of Natal and the Zulu country : it has almost entirely superseded the Tegeza dialects, which were formerly spoken by a considerable portion of the inhabitants of those parts.

The 31st and 27th degrees of South latitude may be designated as defining with sufficient accuracy the limits of the territories within which the Zulu language is used.

The number of individuals by which it is spoken does not probably exceed half a million.

Its south-western neighbour is the Kafir dialect of the aMa-mponda ; to the north-west it is bordered by the Se-suto and other eastern Se-tshuana dialects ; to the north by the dialect of the aMa-swazi, and to the north-east by the languages of the aMa-tonga and aMa-hloenga,—varieties of the Tegeza species.

The Zulu tongue is also spoken by the people of *uMselekazi*, who are supposed to live about 20° South latitude, and by remnants of this tribe in Betshuana land, where they are called *Ma-tabele*. And to the north of Delagoa Bay, not far from the coast, the Tefula dialect of the Zulu language is said to be the dialect generally spoken among the followers of *Sotshangane*, the successor of *Zwite*.

The Zulu language differs from the Kafir far more in the peculiar and idiomatic use made of many words and constructions, than it does in the elementary parts of its structure, or in pronunciation.

The first person singularis, as objective or subjective prefix-particle of a verb has in Zulu, the primitive form *ngi-* instead of the *ndi-* of the Kafir language (Se-tshuana *ki-*).

The idea of multitude is in Zulu expressed by the adjective-stem *-ningi*, for which the frontier Kafirs say *-ninzi* (Se-tshuana *-ntsi* ;

Tegeza *-nyinge*; Inhambane, Maravi, Ki-kamba, oTyi-herero, Kongo, etc., *-ingi*; Tette, Sena *-zinshe*, etc., etc.). Bread is in Zulu called *isinkwa* instead of the contracted Kafir form *isonkwa* (Setschuana *senkhua*, Tegeza *isiwa*).

In general the Zulu language appears to be more conservative in preserving the most ancient forms, and the Kafir language more strict in retaining their original and exact signification.

Besides the proper Zulu there are at least two dialectical varieties to be distinguished, viz., the *Tefula* dialect, and that of the *aMa-swazi*.

The *Tefula* dialect is of extensive use, particularly in the Zulu country. It mainly differs from the strictly correct Zulu in a softer pronunciation of certain consonants; e.g. *ny* is changed into *n*, and every *l* is sounded very soft, almost like *y*; indeed, by an unpractised ear, it cannot be distinguished from that letter. This dialect belongs to certain tribes, as the *uMtetwa*, the *aMa-cwabi* and others; but through the powerful influence of the *uMtetwa*, it is now very commonly used throughout the Zulu country, and even at the king's court, though it is considered as incorrect. No publications exist in this dialect.

The dialect of the *aMaswazi* appears to be the connecting link between the languages of the Kafir and of the Tegeza species.

All publications in the Zulu language, the authors of which are not here named, have been issued by Missionaries of the *A. B. C. F. M.* (American Board of Commissioners for Foreign Missions.)

## GRAMMARS.

Mere Essays illustrative of the grammatical structure of the Zulu language, are mentioned in the ten following papers (Nos. 173—177b).

173. *Journal of the American Oriental Society*.—Vol. 1.  
—Boston: published by the Society.—MDCCCXLIX.  
(1849.)

2vo. No. IV. Pages 383—433.

Contains on pages 383—396 :

*The Zulu Language by Rev. James C. Bryant, Missionary of the American Board among the Zulus. Communicated to the Society by Rev. Dr. Anderson.*

Dated *Port Natal, March 1848.*

The late Mr. Bryant had then been two years in Natal (not in the Zulu country as stated in error on page 385). The American Missionaries lament his loss as that of their best scholar.

And on pages 397—433 :

*The Zulu and other Dialects of Southern Africa. By Rev. Lewis Grout, Missionary of the American Board among the Zulus. Communicated to the Society by Rev. Dr. Anderson.*

*I. On the Zulu dialect (pp. 399—422), dated Umsunduzi Mission Station, March 24, 1848.*

*II. Classification of Dialects of Southern Africa (pages 423—433) dated April 14, 1848.*

At the time when he wrote these Essays, Mr. Grout had been only one year in Natal.

**174.** *Journal of the American Oriental Society. Third Volume. Number II. 1853.*

8vo. Pages 421—472.

Contains on pages 421—468 :

*Article XI.—An Essay on the Phonology and Orthography of the Zulu and kindred dialects in Southern Africa. By Rev. Lewis Grout, Missionary of the American Board, in Southern Africa. (Read October 1852.)*

Then follows, on pages 469—472: *Remarks on the preceding Essay.* (By Professor J. W. Gibbs, New Haven.)

**175.** *Manuscript:—An Essay on Zulu Orthography, respecting the use of Capital Letters, the transfer of Proper Nouns, and the division of Discourse. By L. Grout. Umsunduzi: 1852. With Appendix.*

4to. pp. 113. The Essay (in a copy), on pages 1—99, is dated *Umsunduzi, Oct. 25, 1852*, and the Appendix (in Rev. Louis Grout's own handwriting), on pages 99—113, is dated *Umsunduzi, Natal, June 1854.*



175a. Manuscript, without titlepage:—*Additional Remarks on the Division of Zulu Discourse into Words.*

4to. On pages 115—140 (in the Rev. L. Grout's own handwriting). Signed: *Lewis Grout, Umsunduzi, Sept. 1854. To the Rev. George Morgan, Sec. to the S. A. A. B. S., Cape Town.*

176. *Critical Remarks upon the Zulu Language occasioned by an Essay on the same of the Rev. L. Grout. By J. L. Döhne.*

4to. pp. 51. Dated: *In November 1853.* Contains: *Occasional Remarks. Respecting Capitals.* p. 1; *Of writing foreign prop. Nouns.* p. 4; *Of joining and disjoining Words.* p. 4; *Of Pronouns.* p. 12; *Of the Root (of verbs.)* p. 21; *Of Adjectives.* p. 30; *Appendix. Extracts of the Analytical tree of the Zulu language.* p. 44.

The four preceding papers (Nos. 174—176), were originally sent to the Committee of the South African Auxiliary Bible Society, in 1854 (vide Correspondence, &c. [No. 135a.] pages 54 and 84), and afterwards presented to His Excellency by their authors, through the kind interposition of the Rev. G. Morgan.

176a. Manuscript copy: *On the Origin and Formation of Languages, and some of the causes of Dialectic Variations, or the Principles of General Grammar, as applied to the Isizulu and its Cognates. By Lewis Grout. 1853.*

4to. pp. 84. (besides titlepage).

Presented to Sir George Grey by the Author.

This Essay was originally delivered as two Lectures before the "Natal Society" at Pietermaritzburg.

177. Manuscript: *The Rev. J. Allison's Views on the Orthography and Grammar of the Zulu Language. Illustrated by a series of grammatical tables, preceded by Introductory Remarks. Edendale: 1857.*

Folio. pp. 13.

Presented by the Author, who is an independent pastor of a Native Congregation at Georgetown, Edendale, near Pietermaritzburg, Natal.

Pages 1—4 contain the *Introductory Remarks*. Page 5 contains a table of the length of three pages foolscap. Six supplementary pages 14—19 contain *Notes on Mr. Allison's Introductory Remarks*. Signed *Wm. H. I. Bleek*. Capetown, September, 1857.

- 177a. Manuscript:—*Preliminaries to a Grammar of the Zulu Language*.—One chapter, with a Genealogical table of the Languages of Africa. By *Wm. H. I. Bleek*.—*D'Urban, Natal, 1856; Capetown: 1857.*  
4to. pp. 45.

- \*177b. Manuscript.—*Grammar of the Zulu Language. Commenced January the 28th, 1853, by the Rev. C. W. Posselt, Emmaus on the Ukahlamba.* 4to.

An incomplete sketch of a Grammar. It was kindly lent by Mr. Posselt to the Bishop of Natal in 1854; but the latter does not appear to have had it at hand at the time when he compiled his Grammar (No. 180).

The first published Grammar of the Zulu Language is:

178. *Grammatik for Zulu Sproget, forfattet af H. P. S.* Grammar of the Zulu Language, composed by H. P. S. Schreuder, *ordineret Prest og norsk Missionsaer i Schreuder, ordained priest and Norwegian Missionary in Sydafrika.—Med Fortale og Anmerkninger af C. A.* South Africa.—With a preface and notes by C. A. Holmboe, *Professor i de österlandske Sprog ved Norges Holmboe, Professor in the Oriental languages at Norway's Universitet.—Universitets-Programm for 1ste Halv-aar 1850.—Christiania, trykt hos W. C. Fabritius.* year 1850.—Christiania, printed at W. C. Fabritius.

Royal 8vo. pp. viii. and 88.

Copy presented to Sir George Grey by Miss Gurney.

Contains, besides a Preface by Mr. Holmboe (on pages iii—viii), and the Grammar, also *Sprogproever* (Specimens of the language), with an interlinear version, on pages 82—88. They consist of three prosaic pieces, and five hymns. The former are taken from pages 13, 14, 16—18 and 19 of the

Spelling-book (No. 192), and the latter from pages 1, 4, 5, and 8, of the Hymn-book (No. 197) published in 1848, of which books interlined copies had been sent home by Mr. Schreuder.

Mr. Schreuder has adopted a peculiar manner of writing for certain consonants.

Manuscript English translation :

179. *The Rev. H. P. S. Schreuder (Norwegian Missionary in Zululand) Grammar of the Zulu Language, translated for the use of the Right Reverend the Lord Bishop of Natal, by Miss Grote, of Trumpington, Cambridge.—With notes on the structure of the language by Rev. John Grote, M.A., Vicar of Trumpington, and late Fellow of Trinity College, Cambridge. 1854.*

Contains: (a) Pages 58 in great 4to., only one side of the leaves being written on (but on the back of pages 2 and 8, there are some notes by Rev. J. Grote). Pages 23 and 24 are entirely blank; page 59 is missing, and with it the end of Section 10. (page 21 of the original). This part contains the whole grammar, with the exception of Mr. Holmboe's preface, and a great portion of Section 6. (pages 10, 11, and part of page 12 of the original), which have not been translated.

(b) Pages 62—66 in great 8vo. (only one side of the leaves being written on) contain the translation of the Specimens of the language. One or two pages at the beginning, and two pages at the end are missing, and with them the translation of pages 12 and of the first part of page 83; also that of page 88 and of two lines on page 87 of the original.

(c) Pages 18 in great 8vo., only one side of the leaves being written on, except that there are notes on the back of most of the pages) contain "Remarks on the structure of the language," by the Rev. J. Grote.

(d) On page 19; 12mo. *Umtandazo wenkosi yetu u-Jesu-Kristu owati masenze wona kuye Unkulunkulu.* (Prayer of Lord ours Jesus Christ which he said that we should do it to him God.) In the handwriting of the Bishop of Natal, 1854; written during his first visit of ten weeks to the colony.

180. *An Elementary Grammar of the Zulu-Kafir Language: prepared for the use of Missionaries and other students. By John William Colenso D.D., Bishop of Natal.—London: printed by Richard Clay, Bread Street Hill. 1855.*

16mo. pp. 40. Presentation copy, with manuscript corrections, partly from the hand of the Author.

This Grammar was originally intended merely for the use of the Mission Party which accompanied the Bishop to his Diocese; and it was compiled with great industry and skill from the last mentioned translation of Mr. Schreuder's Grammar, with the assistance of Mr. Grote's able remarks. Also the Kafir Grammars by Messrs. Boyce and Appleyard were consulted by the Right Reverend author.

There are a few mistakes in the grammar, arising partly from the mixed nature of the sources from which the Bishop had to draw his information, and partly from the complicated manner in which he had access to them.

The eminent didactic talent of the author has however not failed to make this book useful for beginners, as giving a clear and comprehensive view of the main features of the language.

The error into which the American Missionaries followed the Wesleyan grammarians, of explaining the concord of the pronouns with the prefixes of their respective nouns, by Euphonic reasons, is neither shared by the Bishop nor by his chief authorities, Messrs. Schreuder and Grote.

The closing remarks are dated March 1, 1855, six days only before the Bishop's departure for his Diocese.

An enlarged and improved edition of the preceding Grammar by the Bishop of Natal is in the course of preparation.

A short sketch of some of the more prominent features of the language, compiled generally verbatim from the preceding Elementary Grammar, is given in the article :

### 181. *The Kafir Language.*

On pp. 383—390 of: *The Kafirs of Natal and the Zulu Country.* By the Rev. Joseph Shooter, Curate of Holy Trinity, and St. Mary's, Guildford, and formerly of Albert, Natal. London: E. Stanford, 6, Charing Cross.—1857. 8vo. pp. x and 403.

In a kind communication dated "Umsunduzi, September 2nd, 1857," the Rev. Lewis Grout says: "By request of our Mission, and afterwards in pursuance of a similar request from the Local Government, I undertook the preparation of a Zulu Grammar several years ago; but seeing no prospect of means for printing it, I laid it aside after having written about 300 pages M.S., of which 220 were finished and ready for the press."

## PHRASE BOOKS.

182. *Zulu Vocabulary and Phrase book; designed as An Introduction to the Language spoken by the Kafirs and Zulus in Port Natal.* D'Urban: printed and published by J. Cullingworth.—1850.

12mo. pp. 33. On the cover: Price, *One Shilling and Sixpence.*

Compiled by "J. Cullingworth, Commercial Printer, D'Urban."

*Sir G. Grey's Library.—South African Languages.*

"The Compiler has gratefully to acknowledge the assistance he has received from the American Missionaries and other parties."

The Phrases appear mostly to have been taken from the Monthly Periodical published by the American Missionaries in 1850, (No. 213).

183. *The Zulu Companion offered to the Natal Colonist. To facilitate his intercourse with the Natives.—By the Rev. C. W. Posselt, (of the Berlin Missionary Society.) Pietermaritzburg: D. D. Buchanan, 23, Church-street, 1850.*

Svo. pp. 64. Copy presented by the author, with his manuscript corrections.

In the preface which is dated *New Germany, Oct. 28, 1849*, the author says: "The work, being divided into Twelve Chapters, commences with the subject of hiring a servant, then it proceeds to give orders and directions referring to grooming, herding, kitchen-work, house-building, gardening, &c., till in the Eleventh Chapter, it deals out approbations of good conduct, admonitions and threatenings. The concluding Twelfth contains a translation of the Ten Commandments, the Lord's Prayer, and the Apostolic Creed."

## DICTIONARIES.

The two following Dictionaries (Nos. 184 and 185), were compiled by Mr. James Perrin (who is now Clerk to the Secretary of Native Affairs in Natal), partly from the manuscript vocabularies of different Missionaries. They were published by the Bishop of Natal.

184. *A Kafir-English Dictionary of the Zulu-Kafir Language, as spoken by the tribes of the Colony of Natal. By James Perrin.—Society for promoting Christian Knowledge.—London.—1855.*

24mo. pp. vi and 166. Contains about six thousand words.

185. *An English-Kafir Dictionary of the Zulu-Kafir Language, as spoken by the tribes of the Colony of Natal. By James Perrin.—Church of England Missions.—Pietermaritzburg: Printed by May and Davis, Church Street.—1855.*

24mo. pp. ii and 225. Contains more than seven thousand words.



\*186. The Rev. C. W. Posselt, of the Berlin Society, at New Germany, has compiled for his own use, a copious German-Zulu Dictionary, containing about ten thousand words.

187. *A Zulu-Kafir Dictionary etymologically explained, with copious illustrations and examples, preceded by an Introduction on the Zulu-Kafir Language. By the Rev. J. L. Döhne, Missionary to the American Board C. F. M.—Cape Town: Printed at G. J. Pike's Machine Printing Office, 59, St. George's Street.—1857.*

8vo. pp. xlii (besides titlepage and a slip with errata), and 417 (with double columns).

Dedicated to His Excellency Sir George Grey, K.C.B., &c., &c., &c., to whose patronage the author states that the publication of this book was mainly due.

Contains: *Preface* (dated Cape Town, 16 Nov. 1857) pages iii—v; *Introduction* (in eleven chapters) pages vii—xliii; a Dictionary of probably about ten thousand Zulu words, as used in Natal, pages 1—391; *Appendix. Containing words which belong to the Frontier Dialect, and are not used in Natal* (about nine hundred words), pages 393—417.

This being the first complete Dictionary of a South African tongue, must needs be a very important publication.

The information collected by the author through long years of experience and careful observation, have enabled him to give numerous examples by which the meanings of the words are illustrated, and this cannot fail to render this Dictionary a most valuable contribution to philology.

## ELEMENTARY BOOKS.

### A M E R I C A N M I S S I O N S .

188. *Incuadi yokuqala yabafundayo. Umlazi: 1841.*

Book the first of those who learn.

16mo. pp. 34. In the copy which is in the Library, the titlepage is missing.

Contains eight spelling lessons, pages 3—9; nine lessons on Old Testament History, pages 11—29; two Psalms, pages 29 and 30; and three other lessons, pages 31—34.

The Second Lesson Book of 1841 (No. 200) contains New Testament Stories, whilst the Second Lesson Book of 1846 (No. 201) gives Old Testament Stories, and the Third Lesson Book of 1847 (No. 200a.) New Testament Stories.



**189.** *Incwadi yabantwana.*—*Port Natal.* 1846.

Book of little children.

24mo. pp. 32. By the Rev. A. Grout. Contains thirty Spelling Lessons, including one lesson (the 28th) *Gesonda* (on Sunday), and a hymn (as lesson 29) on the Sunday. Then follow eight little pieces on natural history, accompanied by woodcuts.

**190.** *Incwadi yezifundi.*—*Port Natal: printed for the*  
Book of lessons.

*American Mission, by J. Cullingworth, D'Urban,*  
1853.

12mo. pp. 60. (A Spelling book.) By the Rev. H. A. Wilder.

**191.** *Incwadi encinyane yontwana.* — *Pietermaritzburg:*

Book little of the child.

*printed by May and Davis.* 1856.

16mo. pp. 32. By Mrs. Alden Grout, Umvoti Mission Station.

Contains: Spelling lessons, pages 3—5; *Izibuzo zabantwana* (questions for little children) pages 6—8; *Amazwi a ketiweyo encwadini kaTixo.* (Words which are chosen from the book of God.) pages 8—10; *Izibuzo* (questions) pages 12 and 13; *Umtandazo wenkosi* (the Lord's Prayer) page 14; *Amagana* (hymns) pages 14—30; *Izimemezelo ezishumi* (The ten commandments) pages 30—32.

## NORWEGIAN MISSIONS.

**192.** An A B C and Reading book, published by the Rev.  
H. P. S. Schreuder, at Capetown, in 1848.

Small 8vo. pp. 19. It has no title, nor bears it any indication of its date, or place of printing; but it was printed by Van de Sandt de Villiers and Ticr.

One of the copies in the Library contains manuscript corrections, probably from the hand of one of the Norwegian Missionaries.

Three pieces of reading lessons taken from pages 13, 14, 16—18, and 19 of this book, are reprinted with an interlinear version in Norwegian, on pages 82—84 of the "Grammatik" (No. 178).

## ARITHMETICS.

**193.** *Incwadi yokubala.*—*Port Natal: printed at the*  
Book of reckoning.

*American Mission Press.* 1849.

12mo. pp. 48. By the late Rev. J. Bryant.

Contains: *Izibalo* (the numerals, in Arabic and Roman ciphers, with their Zulu and English names) pages 3—6; then follows:

<i>Isihlanganiso</i> (Addition)	Lessons I—V,	pp. 7—12;
<i>Insuso</i> (Subtraction)	„ VI—XI,	„ 12—19;
<i>Isandiso</i> (Multiplication)	„ XII—XV,	„ 19—23;
<i>Isihlukaniso</i> (Division)	„ XVI—XVIII,	„ 23—26;
<i>Isifundo</i> XIX (19th Lesson, a table of Multiplication)	„	27—28;
<i>Imibuzo e nezilinganiso ezimbili nezimbili.</i> (Questions which are with equations two by two.) Lessons		
XX—XXVI . . . . .		„ 29—40;
<i>Imibuzo evanganisiweyo</i> (60 questions which are mixed)	„	41—48;
<i>Note</i> (on the pronunciation of final vowels)	„	48.

**193a.** *Incwadi yezibalo. Ku ya fundiswa ngayo ukulinganisa*

Book of numbers. There is taught by it to reckon  
*nghezibalo. Yona ya balelwa abafundisi ba seMerika.*  
with numbers. It was written for the teachers from America.

—*Ya cindezelwa ngu J. Cullingworth, eTekwini.*

—Was printed by J. Cullingworth, in the Bay (D'Urban).

*EPote Natale.* 1856,

Port Natal.

12mo. pp. 141. By the Rev. D. Lindley, Inanda.

Contains: *Ngokubala izibalo.* (On the writing the numerals.) pages 3—10; *Isihlanganiso.* (Addition.) pages 10—24; *Insuso.* (Subtraction.) pages 24—34; *Isandiso.* (Multiplication.) pages 34—46; *Isihlukaniso.* (Division.) pages 46—62; *Imibuzo e zibanisiweyo.* (Mixed questions.) pages 62—67; *Imibalo e yizinkhlobo.* (Compound Arithmetic.) pages 68—134; *Izincwadi zokutenga.* (Bills of sale.) pages 135 and 136; *Eminye imibuzo.* (Some other questions.) pages 137—140; *Amacala ekucindezelweni.* (Errors in printing.) page 141.

## CATECHISMS.

**194.** *Incwadi yokubuza.—Inhliziyo yako ma i bambe*

Book of questioning.—Heart thine let it hold  
*amazwi ami.—Port Natal: printed at the American*  
words mine.

*Mission Press.—1849.*

16mo. pp. 32. By the late Rev. N. Adams, M.D.

The Lord's Prayer and the Ten Commandments are contained in Nos. 183 and 191; and No. 183 gives also the Apostolic Creed.

195. Manuscript: *The Ten Commandments, With an Exposition. From Dr. M. Luther's Catechism. Translated into the Zulu Language, by the Rev. H. P. S. Schreuder, Of the Norwegian Mission. Entumeni, Zulu country: ebusika (winter) 1856. The orthography has been altered into that generally adopted. W. H. I. B.*

Folio; pp. 24.

Without titlepage:

196. *Izimemezelo ezi y'ishumi zika 'Dio Unkulunkulu.*  
Commandments            ten            of            God.

16mo. pp. 6. The Ten Commandments, with explanations, by the Bishop of Natal. Probably printed at May and Davis', Pietermaritzburg, 1857.

## HYMN BOOKS.

### A M E R I C A N   M I S S I O N S .

The first Edition of a Hymnbook in the Zulu Language, has neither a titlepage, nor does it bear any indication of its date or place of printing.

197. *Amagam.*—(Hymns.)

24mo. pp. 16. Copy presented by the Rev. L. Grout. Contains ten Hymns. Printed probably about 1841, at the Umlazi Mission Station.

- 197a. *Incwadi yamagama.*—*Port Natal: printed at the*  
Book of hymns.

*American Mission Press.*—1849.

16mo. pp. iv and 68. Contains: sixty-seven hymns, three Psalms (xxiii., lxvii., and c.), and an alphabetical index of the hymns.

### N O R W E G I A N   M I S S I O N S .

197. A Hymnbook, without titlepage, and without any mark of its date or place of printing.

Sm. 8vo. pp. 8. Published by the Rev. H. P. S. Schreuder, at Capetown, in 1848, printed by Van de Sandt de Villiers and Tier. [One of the copies is with manuscript corrections from the hand of one of the Norwegian Missionaries.]

Contains: *Anagama okungena*. (Hymns of coming in, i.—xi.) on pages 1—8; *Anagama okupuma*. (Hymns of going out, xii.) on page 8.

Hymns i., ii., v., vi., and xii., are reprinted from this book, with an inter-linear translation in Norwegian, on pages 85—88 of the "Grammatik" (No. 178).

## BERLIN MISSIONS.

198. *Gamagama enziwe guPoselite, New*  
They are hymns composed by the Rev. C. W. Posselt,  
*Germany.—Durban: printed by J. Cullingworth,*  
1854.

12mo. pp. 58. Contains forty-two hymns and an alphabetical index.

## PRAYER BOOK.

199. *Church of England Missions.—Incwadi yokukuleka*  
Book of praying  
*jenga-so isimiso sebanhla las'England.*  
according to the appointment of the Church of England.  
*Emgungunhlovu: May and Davis. 1856.*  
At Pietermaritzburg:

16mo. pp. 127. (One of the copies is marked "Harriette Emily Colenso, from her Papa.")

Contains, besides the prayerbook, xxviii *Anagama* (twenty-eight songs), and among them (on page 25) a version of "God save the Queen," which begins thus:

<i>Londa 'Dio wetu</i>	Preserve, oh God ours
<i>InKosikaz' yetu,</i>	Queen our
<i>UViktoria.</i>	Victoria.
<i>Iminyaka yake,</i>	Years hers
<i>Yokubusa kwake</i>	Of Government hers
<i>Tin' abantu bake,</i>	(Over) us people hers,
<i>Yande njalo, etc.</i>	They be long very.

## SCRIPTURE HISTORY.

200. *Incuadi yesibini yabufundayo.—Gokuzalua, nokuenza,*  
Book the second of those who learn.—On the birth, and doing,  
*nokufa, kuka Jesu Kelistus.—Umlazi, Port Natal.*  
and death, of Jesus Christ.

*Printed at the American Mission Press.—1841.*

16mo. pp. 56. Selections from the Gospels, translated by the late Rev. N. Adams, M.D.

Contains: twenty-three Stories from the Birth of Jesus till his Resurrection, on pages 3—52. Then follows *Igam I.* (Psalm I.) on page 52; *Izimemezelo e zi shum.* (Commandments the ten.) on page 53; *Umtandazo wenkosi.* (The Prayer of the Lord.) on page 55; Sentences from the Bible, on pages 55 and 56.

200a. *Incuadi yesitatu yabafundayo.*—*Izindaba zika Jesu*  
Book the third of those who learn.—History of Jesus  
*Kristu.*—*Ukubala kuesibini.*—*Umlazi: i baliwe*  
Christ.—Impression the second.—*Umlazi: it is printed*  
*gomcindezelo wokubala wabafundisi.* 1847.  
on the press of printing of the teachers.

12mo. pp. 60. Contains, besides twenty-four New Testament Stories, in fifteen lessons, also the Ten Commandments.

201. *Incuadi yesibini yabafundayo.* — *Izindaba e zi*  
Book the second of those who learn.—Stories which are  
*ketiweyo encuadini yika Jehova.*—*Uhuesaba kuka*  
selected from the book of Jehovah. — The fear of  
*Jehova, ku ngukuqala kuokuazi.*—*Ukubala kuesitatu,*  
Jehovah, it is the beginning of wisdom.—Impression the third,  
*ku lungisiwe no ku anazelive.*—*Umlazi: i baliwe*  
being corrected and augmented. — *Umlazi: it is printed*  
*gomcindezelo wokubala wabafundisi.* 1846.  
at the press of printing of the teachers.

12mo. pp. 59. Selections from Genesis, translated by the late Rev. N. Adams, M. D.

Contains eighteen lessons on Old Testament History from the Creation till Joseph.

202. *Church of England Missions.*—*Izindaba zokupila*  
History of the life  
*kuka' Jesu-Kristu Indodana ka 'Dio UNkulunkulu*  
of Jesus Christ Son of God Almighty  
*Inkosi yetu.*—*EMgungunhlovu: May & Davis, 1857.*  
Lord ours.—At Pietermaritzburg.

8vo. pp. 132 (including the title page) and x. Presentation copy from the Author, the Lord Bishop of Natal. Contains two hundred and sixteen Stories, (in a sort of Diatessaron, or continuous Narration from the four Gospels), on pages 3—132; and an English *Index* of the portions of Scripture translated here, on pages i—x.

203. Without titlepage:—*Enkulumo e ze shunyaeloe nko*  
 Speeches which are spoken by  
*Yesu Kristi e Nkosi e tu, e ntabeni. Mattheu v., vi., vii.*  
 Jesus Christ the Lord of us, on the mountain. Matt. v. vi. vii.  
*Ze penduloe nke nkulumo ea ba ka Zulu.*  
 They are translated into the language of the people of Zulu.

12mo. pp. 10, and a table of Errata. At the end: *E penduloe nko J. Allison Indaleni, Elofu.*—*E bantezeloe nko D. D. Buchanan & Co., 27, Church-street, Pietermaritzburg.* (It is translated by Rev. J. Allison, Indaleni on the Ilofu.—It is printed by D. D. Buchanan, &c.)

Mr. Allison who is now pastor of a native congregation at Edendale, near Pietermaritzburg, has adopted a very peculiar orthography, which is particularly characterised by the use of *e* and *o* for the dark and short sounds of *i* and *u*. It is indeed true that the pronunciation of these vowels sometimes approaches very near to that of *e* and *o*; and that the Missionaries in Natal are generally by far too much inclined to follow rather the orthography introduced by the Missionaries among the Frontier Kafirs, than to observe the exact and true Zulu pronunciation. On the other hand, Mr. Allison has fallen into similar mistakes by his inclination to make the Zulu language appear more like the Amaswazi and Setshuana dialects, than it really is.

## NEW TESTAMENT.

204. *Ivangeli e li yingcuele, e li baliweyo g'Umatu.*—  
 Gospel which is holy, which is written by Matthew.—  
*Umkungunhlovu. I baliwe gu D. D. Buchanan & Co.*  
 - Pietermaritzburg. It is printed by D. D. Buchanan & Co.  
 —1841.

8vo. pp. 81. By the late Rev. N. Adams, M.D.—Eight hundred copies were printed and sold at 1s. each.

205. *IVangeli eli-yingcwele eli-baliweyo g'uMatu.*—[*Reprinted with some alterations, from the Translation published by the American Missionaries.*] *London: printed by Richard Clay, Bread Street Hill.*  
 1855.

16mo. pp. 64. Copy with manuscript corrections in the handwriting of the editor, the Right Reverend J. W. Colenso, D.D., Lord Bishop of Natal.

“A new translation of St. Matthew's Gospel by the Rev. Lewis Grout is nearly ready for printing.” (Rev. A. Grout's letter.)

*Sir G. Grey's Library.—South African Languages.*



206. *Ivangeli eli yingwele, eli baliwe, ug' Umarako.*—  
The Gospel which is holy, which is written by Mark.—  
*Emkungunhlovu: ku baliwe ngu May and Davis.*  
At Pietermaritzburg: it is printed by May and Davis.  
1856.

8vo. pp. 59. By the Rev. J. Tyler (Esidumbini Mission Station, A. B. C. F. M.).

207. *Incwadi ka Paule e balelwe Amaromani.* *Port*  
Letter of Paul which is written to the Romans.  
*Natal: printed for the American Board of Missions,*  
*by J. Cullingworth.*—1854.

8vo. pp. 54. By the Rev. J. L. Döhne.

A letter from the Rev. Alden Grout, dated "Umvoti, 4 April, 1857," states that Mr. Lewis Grout "has also the book of Acts well on the way of being translated. Mr. Stone (Ifafa Mission Station) is translating John; as also nearly all the Epistles have recently been given out to various members of our Mission, and Genesis to Mr. Abraham (Mapumulo Mission Station)."

Five months later, the Acts and John were nearly ready for the press.

## PSALMS.

208. *Incwadi yezihlabelelo.*—*Port Natal: printed at the*  
Book of Psalms.

*American Mission Press.* 1850.

8vo. pp. 232. "The Psalms were divided into four nearly equal parts, and the first portion was translated by Rev. J. C. Bryant, now dead. The second portion by Rev. L. Grout; the third by Rev. J. L. Döhne; and the fourth by Rev. C. W. Posselt, but revised by Mr. Döhne." (Rev. A. Grout.) Fifteen hundred copies were printed, and sold at 2s. each.

## TRACTS.

209. Without titlepage:—*Inhliziyo yako i lungile na?*  
Heart thy is it good?

12mo. pp. 8. At the end: *Port Natal: printed at the American Mission Press.*—1849. By the late Rev. J. Bryant.

Without titlepage :—

**210.** *Inceku yase yafika indaba e qinisileyo.*

The servant from Africa a story which is true.

12mo. pp. 15. At the end: *D'Urban: Printed for the American Mission by J. Cullingworth.*—By the Rev. J. Tyler, Esidumbini.—Copy presented by the Rev. L. Grout.

Without titlepage :

**211.** *Umoya o dabukisiwe.* and (on page 9) *Ngompefumlo.*

The spirit which is broken. On the soul.

12mo. pp. 12. At the end: *Yenziwe Emkungunhlovu, ngo May & Davis.*—1855. (It is done at Pietermaritzburg, by May and Davis.)

The Rev. A. Grout has been so kind as to inform me that the first of these two tracts was translated by Nancy, a daughter of John Cane by a native woman, who lived many years with Mrs. Lindley, and is now married at the Inanda Station; and that the tract “*Ngompefumlo*” was translated by Master Newton Lindley, son of the Rev. D. Lindley (Inanda Mission Station).

**212.** *Inzuzo enkulu ekona ekuyikholeleni inkosi.*—

Reward great which is there in satisfying him the Lord.—

*Emkungunhlovu: kwenziwe ngo May no Davis.*—

At Pietermaritzburg: it is done by May and Davis.

1856.

12mo. pp. 12. A sermon on 1 Timothy vi. 6–10, by the Rev. J. L. Döhne.

**212a.** “*Ngi ya kwenzani ukuze ngi sindiswe na?*”

I shall do what in order that I may be saved?

12mo. pp. 8. It has no titlepage, nor any indication of its place or date of printing; but it was published by the Rev. J. Tyler, Esidumbini, and printed by J. Cullingworth, D'Urban, probably in 1857.—Copy presented by the Rev. Lewis Grout.

## PERIODICAL.

**213.** *Inkanyezi yokusa.*—*Ukwesaba kuka Jehova kungukuqala*

The star of morning.—The fear of Jehovah is the beginning  
*kwokwazi.*

of wisdom.

A monthly paper in 4to., printed at the American Mission Press. The following eight numbers, containing in the whole sixty pages with double columns, is all that was published of this periodical.

*Inxenye I. Port Natal, January, 1850. Ubalo 1.*  
Part I. Number 1.

pp. 8. Contains ten pieces.

At the end: *Printed at the American Mission Press.*

*Inxenye I. Port Natal, February, 1850. Ubalo 2.*

pp. 9—16. Contains thirteen pieces.

At the end: *Port Natal. Printed at the American Mission Press.*

*Inxenye I. Port Natal, March, 1850. Ubalo 3.*

pp. 17—24. Contains ten pieces.

*Inxenye I. Port Natal, April, 1850. Ubalo 4.*

pp. 25—28. Contains seven pieces.

*Inxenye I. Port Natal, May, 1850. Ubalo 5.*

pp. 29—36. Contains nine pieces.

At the end: *Port Natal: Printed at the American Mission Press.*

*Inxenye I. Port Natal, June, 1850. Ubalo 6.*

pp. 37—44. Contains ten pieces.

At the end: *Printed at the American Mission Press.*

*Inxenye I. Port Natal, July, 1850. Ubalo 7.*

pp. 45—52 (51 on the last page is a misprint). Contains eight pieces.

At the end: *Printed at the American Mission Press.*

*Inxenye I. Port Natal, August, 1850. Ubalo 8.*

pp. 53—60. Contains ten pieces: and among them, on p. 59, the Zulu Legend on the Origin of Death. (Confer No. 214. Zulu Legends ii. and iii. pages 2 and 4; and No. 215. Researches, etc., page 291.)

At the end: *Printed at the American Mission Press.*

The columns of this periodical (the only one as yet issued in the Zulu language) are not altogether free from misprints; nor is the language always the choicest Zulu, and sometimes it is even grammatically incorrect.

A notice in a Report of the Berlin Missionary Society had led me to suppose that the *Isigijimi saseBotwe* (The messenger of Natal) was a periodical in the Zulu language; but a kind communication received from the Rev. C. W. Posselt, states that this was merely a pamphlet in the German language, written by him for the information of the Committee of the Berlin Society.

## NATIVE LITERATURE.

214. Manuscript: — *Zulu Legends*.—

*Inhlamvu ezi-kulunywayo gabantu ba-kwa-Zulu.*  
 Chapters which are narrated by the people of Zulu's country.

*Thirty chapters of Zulu traditions and customs.—*  
*In the original language with a translation and*  
*notes. By Wm. H. I. Bleek. 1857.*

4to. pp. x and 109. Presented to Sir George Grey, by the Author.

A few extracts from the preceding manuscript are contained in :

215. *Researches into the relations between the Hottentot and Kafir races.* By W. H. I. Bleek, Ph. D., M. G. O. S.

In: *The Cape Monthly Magazine. Vol. I. No. 4. April 1857. 8vo. Pages 199—208, and No. 5. May 1857. Pages 289—296.*

216. Manuscript:—Two accounts of the Church of England Mission Station *Ekukanyeni* near Pietermaritzburg, written by two Kafir boys.

Folio. pp. 4. Contains an account by *Mankenjane*, son of *Sotyenge*, written by himself in Zulu, p. 1, and its literal translation, p. 2; another account by *Skelemu*, son of *Magwaza*, written by himself in Zulu, p. 3, and its literal translation, p. 4. Presented by the Bishop of Natal.

## NATIVE STATISTICS.

217. Manuscript:—*Tabular Statement of the Native Tribes in the District of Natal with the names of their respective Chiefs or Headmen, the number of their Kraals, Huts, and Population as nearly as can be ascertained, and the localities they inhabit.*—By James Perrin.

Folio double-pages 8.

The number of the huts is taken from the results of the hut-tax; from this, the number of the kraals is made out by a division through 5, and the number of souls by a multiplication with  $3\frac{1}{2}$ ; this being considered the average proportion. The total number of huts is stated to be 27,648, which at this rate would amount to a population of 96,733 souls. This is probably at present far below the true amount.

The tribes mentioned in this List, do not all speak correct Zulu; but by all of them the Zulu Language is regarded as the Standard Language.

Some of them (f.e. the *aMa-ncolosi*) are said to speak to this day still Tegeza dialect; whilst among others the Zulu Language has only lately come into general use.

Statistical tables of the Natives of Natal, derived also from Mr. Perrin's compilations, are contained in :

218. *Dr. Bleek's Forschungen in Natal*, 18. August 1855. bis 18. May 1856. (*Mit Karte, s. Tafel 19.*)

On pages 362—375 of: *Mittheilungen aus Justus Perthes Geographischer Anstalt ueber wichtige neue Erforschungen auf dem Gesamtgebiete der Geographie von Dr. Petermann.* 1856.—Gotha: Justus Perthes.—4to.

The accompanying map: *Karte der Kolonie Natal nach offiziellem und zum Theil unpublizirtem Material gez. von A. Petermann.—Maassstab 1:350,000* is the only map of Natal, as yet published, in which the seats of the different native tribes are given.

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## A-MA-SWAZI DIALECT.

The *aMa-swazi* live to the north of the Zulu empire to which they are tributary. Their present king is uMswazi, the son of Sopusu.

This dialect shares with the languages of the Tegeza species the peculiarity that it has a *t* for the Kafir and Zulu letters *z* and *d*; but it has not those characteristic contractions by which in the Tegeza the sounds *nh* and *p* generally disappear, the *mp* becomes *m*, and the combinations *nt* and *ml* become *n*. Also the letter *v* has been retained in this dialect, and is not changed into *f*. The dialect appears to possess also clicks, and on the whole, in its structure as well as in the idiomatic use of the words, it differs very slightly only from the correct Zulu.

Only one attempt of reducing this dialect to writing has been made, and our knowledge of it is, therefore, very limited.

## CATECHISM.

219. *Tenkatekise mi ta la Bawesley Methodisti : Ta palioa,* Catechisms of the Wesleyan Methodists : They are written, *ta banteteloa, nke o moloeo oe mbutano oe* they are printed, according to the order of the assembly of *bafundisi la batala ba bo, lo tioago eKonferensi* teachers old of them, which is called the Conference *Ta enteleloa be tenthlu ta la Makoloa,* They are done for those who are of the houses of the Believers, *ne be Tekolo le te fundisoa ba bo.—* and those of the schools which are instructed theirs (! !).— *E NKatekise mi ea ncanti.—Ne e lungelelo E na* Catechism the first.—With an appendix Which has *lenye e nkatekise mi le mficha e Mabito la Tepalo le te* another Catechism short of names of Scriptures the *Coengile ; na to tenkulegelo.— Te penduloe nke* Holy ; and prayers. — They are translated into *nkulumo e Ba-soati.—Platberg printed at the Wesleyan Mission Press.—1846.* the language of the a Maswazi.

8vo. pp. 18. Contains five chapters of Dialogues, pages 1—7 ; The Lord's Prayer (*enkulegelo ee Nkosi*) ; and the Articles of the Creed (*tenthlogo te nkolo*) p. 8 ; *E Lungelelo goe Nkatekise mi ea ncanti. E Nkatekise mi e Mabito e Tepalo* (An Appendix to Catechism the first. A Catechism of the names of the Scripture) p. 9 ; four prayers, pp. 15—17 ; *E melaeo e leshumi e Letongo* (Commandments the ten of God) p. 17.

## SCRIPTURE EXTRACTS.

Four loose sheets of two leaves octavo each, only one side of them being printed on. They have no pagination, nor do they bear any mark of their date or place of printing ; but there is scarcely a doubt that they were issued from the Wesleyan Mission Press, Platberg, Betschuana country, about 1846.



220. *Kristi Gokanya goe Lepansi.*—*Yohane* xii 44—50.  
Christ is the Light of the world.

Page 1; and

*Selilo se NKosi e tu solo lo lo a lilela Yerusalema.*  
The weeping of Lord ours which he weeped over Jerusalem.  
—*Luka* xix 41—46, and *Matt.* xxiii 37—39.

Page 2.

- 220a. *Seathlulelo se lelanga le gopela.*—*Matt.* xxv. 31—46.  
The judgment of day the last.

Pages 3 and 4.

- 220b. *Yesu e senkua se bosilo.*—*Yohane* vi 21—37.  
Jesus is the bread of life.

Page 5;

*Yesu o motombo oe manti la silisago.* *Yohane* vii  
Jesus is the well of the water living.  
14—17, and 37—39.

page 6; and

*Kristi oM'alosi lo mothle oe temvu.* *Yohane* x. 1—6.  
Christ is herdsman the good of the sheep.

Page 6.

- 220c. *E NKosi a kumba e tu go e loantle.*—*Mat.* xiv 22—33.  
Lord walking ours on the sea.

Page 7; and

*Lesoga le ntona e lebuto le le lekulo*  
The servant of the headman of a body (of soldiers) hundred  
*le selisioe nk'o Kristi.* *Matt* viii 5—13.  
who was healed by Christ.

Page 8.

All the Amaswazi publications mentioned above (No. 219—220c) were issued by the Rev. J. Allison, who was then Wesleyan Missionary, and is now an independent pastor of a Native Congregation at Georgetown, Edendale, near Pietermaritzburg, in the Colony of Natal.

The copy presented by Mr. Allison to Sir George Grey is possibly the only one at present in existence.

## THE SE-TSHUANA.

The *Se-tshuána* (7.) is the language of the *Ba-tshuána* or *Be-tshuána* (2. plural of *Mo-tshuána* 1.) i.e. people who are like or similar to each other, from *tshuána* (Kafir *fana*, oTyi-herero *sana*) be like each other.

The Betshuâna are called *aBesûtu* or *aBa-sûtu* (2.) by the Zulus, *aMa-hâdi* (6.) by the Frontier Kafirs, and *Piri-ñwa* (masc. pl. obj., Goat's people) by the Hottentots.

They are the western neighbours of the Kafir tribes, being separated from them by that chain of mountains, which are called *Kahlamba* by the Zulus, *Drakenbergen* and *Wittebergen* by the Dutch, and *Maluti* by the Ba-suto. To the South the Be-tshuana reach as far as to the *Orange River* (*Sesuto Noka entshu*, i.e. Black River; Bushman *tsi ngü*), whilst westwards they stretch into the Kalagari Desert, and to the north extend to the latitude of Lake Ngami; and even considerably beyond this lake, Be-tshuana chiefs have brought under their sway nations, who, though akin to Kafirs and Be-tshuana, are decidedly much nearer allied in language, manners, and customs to the native tribes surrounding the Portuguese settlements, on the eastern and western coast.

There are two great divisions of Be-tshuâna tribes and Se-tshuâna dialects, the Eastern Division and the Western Division.\*

I. *Eastern Be-tshuana tribes* are :

1. The *Ba-suto*, or as they are sometimes called, *Ba-monahin* under Moshueshue, amounting to upwards of 70,000 souls.† The country over which they exercise or claim authority extends from the Caledon River (*Sesuto Mohukâre*), eastward to the Drakensberg mountains (*Ma-luti*), and from the banks of the Orange River, northward to the sources of the Lekue branch of the Vaal River.

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\* The following statements are particularly derived from *Two Lectures on the Native Tribes of the Interior, delivered before the Mechanics' Institute, Cape Town*—By the Revd. Edward Solomon.—Cape Town: Saul Solomon & Co., Steam Printing Office, 63, Longmarket-street.—1855. 8vo. pp. 76; from Appleyard's Kafir Grammar (No. 46), and from oral information.

† Tsekelo and Hlali Moshueshue declare that they must be much more numerous.

*Sir G. Grey's Library.—South African Languages.*

2. The *Ba-tau* (Lion's people) under Molitzane, in the Ba-suto territory. They lived formerly more to the north, bordering on what is called the Windburg District.

3. The *Ba-puti* under Morose, who are tributary to the Ba-suto.

4. The *Ma-kolokue* under Uetsi, living near Harrismith, tributary to the Basuto.

5. The *Ba-phiring* (Wolf people).

6. The *Li-khoya* (*LuKoja* of Burchell) who are scattered in different parts of the country, some being found among the Ba-suto, whilst others live considerably to the northward.

7. The *Ba-hlokwa*, or *Ba-matantisi* (Mantati), inhabiting the more northern parts of the Caledon river.

8. The *Ba-mapela* under Mankopane.

9. The *Ba-tloung* (Elephant's people).

10. The *Ba-peri* under Sekwati.

11. The *Ba-tsetse* (the Tsetse people).

12. The *Ba-fukeng*.

N.B. Tribes 7—8 and 12, together with the Ba-hurutse, are comprised by Mr. E. Solomon under the name of *Ba-koni*, and estimated at least at 50,000 souls.

#### II. *Western Be-tshuana tribes are :*

1. The *Ba-rolong* numbering about 20,000 souls, living in various localities, some just bordering upon the Desert, and others on the Mo-lapo river. Their principal chiefs are Tauane and Gontse. A portion of them, about 6,000 in number, under the chief Moroko, live at Thaba 'Nchu, near the Modder river, eastward of Bloemfontein, subject to Moshueshue.

2. The *Ba-hlapi*\* (Fish-people) numbering about 20,000 souls, who occupy the country 100 miles north of the Orange river, and then eastward to the banks of the Hart and Vaal Rivers (*Sesuto Nok' e tsetla*, i.e. yellow river). Their paramount chief is Gasibonoe, the nephew of Mahura. Kuruman, or Lataku, the first Mission Station established among the Betshuana, where Mr. Moffat has been labouring for more than thirty-five years, is in the country of this tribe.

A portion of the Bahlapi tribe, about 3,000 in number, are settled together with some Barolong, under the chief Lepui, near the junction of the Caledon and Orange Rivers.

3. The *Ba-meri*.

4. The *Ba-matlaru*.

5. The *Ba-khatla*.

6. The *Ba-kwena* (Crocodile people) under Setshele, with Kolobeng, Dr. Livingstone's former Mission Station.

7. The *Ba-wanketsi* under Sentuki.

8. The *Ba-hurutse*.

9. The *Ba-kaa*.

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\* Tsekelo and Hlali Moshueshue say that this name ought to be written *Bahlaping*, and their language *Schlaping*.

10. The *Ba-mangwato* under Sekhoma.

11. The *Ba-lala*, i.e. poor Betshuana, and Betshuana Bushmen.

N.B. All these Western Be-tshuana tribes, with the exception of the *Ba-hurutse*, are comprised by Mr. E. Solomon under the name of *Ba-kalikhari*, and estimated at about 100,000 souls, exclusive of the *Ba-lala*.

There exist, as far as I know, only publications in one Eastern Se-tshuana dialect, the *Se-suto* spoken by the *Ba-suto*; and in two Western dialects the *Se-rolong* and *Se-hlapi*, spoken by the *Ba-rolong* and *Ba-hlapi*.

It is to be noticed that usually the Western Tribes only are called *Be-tshuana*; and that, therefore, also the term *Se-tshuana* is generally restricted to the Western Dialects.

#### GENERAL FEATURES OF THE STRUCTURE OF THE LANGUAGE.

The Se-tshuana Language sounds harsh and its pronunciation offers a striking contrast to the melodiousness of the Zulu, with which language, however, and particularly with the Tefula Dialect, it shares more points of resemblance than with the language of the Frontier Kafirs.

Its pronunciation comes deep out of the mouth, with a hoarse and guttural voice.

The broad vowels *e* and *o* prevail largely over the sharp ones (*i* and *u*).

Clicks are not found in the language, nor the consonants *v*,\* *w*, *d*, *z*, and *dzh* (*j*).

The language possesses, in common with the Kafir and Tegeza, aspirated linguals (here generally expressed by *tl* and *thl*); and exceeds these languages in the frequent use it makes of gutturals. (A soft kind of guttural is here denoted by *g* as in Dutch.)

It has a sound *r*, which is of peculiar harshness, being pronounced deep in the mouth.

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\* Except in the dialects of the *Bawanketsi* and *Bamangwato*, where *r* is used instead of the *Sesuto f*. and the *Sehlapi h*.

The changes of sound, interceding between the Se-tshuana, the Kafir and the Tegeza, are stated on page 40.

It will be observed, on that table, that most of the consonants are mollified in the Se-tshuana, and that a nasal before another consonant, almost invariably disappears. Its influence is, however, in most instances still felt in the retention of the harder forms of the consonants, which, otherwise, would have been mollified. This applies particularly to nouns of the 9. and 10. classes; for, in them the original *n* (or *m*) of their derivative prefixes, is universally (except a very few cases of nouns with monosyllabic stems) dropped; but it is through its influence that a harder initial consonant frequently appears in these nouns than is visible in other derivations from the same stem. The same harder modification of the initial consonant is, however, found also in those forms of the verb, in which the prefixed object-particles *i-* (=Kafir *zi-*, Tegeza *ti-*, reflexive), and *n-*, or *ng-* (=Kafir *ndi-*, Zulu *ngi-*, I. sing., me) occur.

In these instances the western dialects of the Se-tshuana show the following modifications of initial consonants :

For an initial (—), the harder consonant	<i>k</i>	
” ” ”	<i>g</i>	<i>kh</i>
” ” ”	<i>h</i>	<i>hh</i>
” ” ”	<i>k</i>	<i>ph</i>
” ” ”	<i>b</i>	<i>p</i>
” ” ”	<i>l</i>	<i>t</i>
” ” ”	<i>r</i> (before <i>i</i> and <i>u</i> )	<i>t</i>
” ” ”	<i>r</i> (before <i>a</i> , <i>e</i> , and <i>o</i> ),	<i>th</i>
” ” ”	<i>s</i> , the harder	<i>ts</i>

The forms of the words are in the Setshuana generally somewhat contracted and less primitive than in the Kafir.

Nouns are formed with thirteen different derivative prefixes, eight of which imply the singular, and five the plural number.

The Initial vowel which serves in Kafir nouns as a sort of Article, is lost in the Se-tshuana.

This deficiency is, to some extent, made up by the frequent use which is made of the Demonstrative pronouns. The latter always follow the nouns.

The Genitive particle and other prefixed particles and

prepositions stand more separately; for there is no initial vowel of the nouns with which they might coalesce.

The Adjective, in its purely adjectival use, is generally preceded by the relative pronoun.

The Palatalisation of a labial sound through the influence of a following labial, is in the Setshuana not so strictly carried through in the formation of passive verbs, and diminutive nouns, as it is in the Kafir; and in some cases, where the palatalisation took place at a time when the forms of the language were more like those of the Kafir, the subsequent changes have obscured the general rule and its causes. E.G. the western dialects have formed from the adverb *ga-uhe* (Se-suto *ga-ofe* = Kafir *ka-fupi*; confer Tegeza *ko-kue* = Kafir *ku-fupi*), the diminutive *ga-utshuananyana* (=Kafir *ka-futshanyana*). This apparent commutation of *h* into *tsh*, can only be explained by referring the former sound to the more primitive pronunciation as preserved in Kafir. Such cases seem, however, to be rare in the Setshuana, and in the formation of passive verbs I have not yet observed one case of this sort.

The general effect of the process of palatalisation in the Setshuana, is that *p* becomes *tsh*, *b* becomes *y*, *m* becomes *ng*.

This rule of palatalisation affects also sometimes the initial labial in the forms of the pronouns of the 14. class, *bo-* becoming *yo*.

Stronger and more universally carried through are the changes which take place in the terminations of verbs, when, in the course of the formation of causative verbs and perfect tenses, the consonants *s* and *l*, or *l* and *s*, or *l* and *l* chance to follow each other, with the intervening sharp vowel *i*.

The *li* is then commuted either into *ts* (which becomes *tsh* before the passive *-o*), or into *r*; and the *s* (or *l*) after *l* is generally either contracted with it, or disappears entirely. There are, of course, various nice shades and peculiarities of this rule, which it cannot be our province to describe here in full.

The same interchange between *l*, *ts*, and *r* takes place in the forms of the pronouns of the 10. class; and here the Kafir *z* (Tegeza *t*) corresponds invariably to all these three letters.

The mollification of *l* to *y*, which is the peculiar characteristic of the Tefula dialect of the Zulu language, is also met with in some grammatical forms of the Se-tshuana, particularly in some forms of the pronouns of the 5. (*le-*) class. This is, however, only the case in the western dialects.



## EASTERN SE-TSHUANA DIALECT.

The principal eastern dialect of the Se-tshuana and the only one in which publications have been issued, is the *Se-suto*, spoken in the *Le-suto*, by the *Ba-suto*, whose chief is the Mo-suto *Moshueshue*.

## THE SE-SUTO.

The transformation of sounds, which is the main characteristic of the Se-tshuana, has in the eastern dialects not everywhere been carried out to quite the same extent, as in the western dialects. It is indeed true that in by far the greater number of cases, the Se-suto Dialect coincides entirely with them; but there are certain instances in which it has preserved either the same original sound as is met with in Kafir, or an intermediate one between the Kafir and that of the western Se-tshuana dialects. The Kafir *f* is generally retained in the Se-suto, and the Kafir *p* becomes *f* in the Se-suto; whilst the more western dialects, in which *f* is lost, have commuted this letter in both cases into *h*.\*

As an illustration of the differences of these dialects also the following words may serve:

Kafir <i>ngena</i> ,	Se-suto <i>hena</i> ,	Sehlapu <i>tsena</i> ,	enter;
„ <i>amatambo</i> ,	„ <i>masapo</i> ,	„ <i>marapo</i> ,	bones;
„ <i>amasi</i> ,	„ <i>masi</i> ,	„ <i>mashi</i> ,	sour milk;
„ <i>ilitye</i> ,	„ <i>leyue</i> ,	„ <i>leintshue</i> ,	stone.

The form *lo* of the pronoun of the II. person plural, and of the derivative prefix and pronoun of the 11. class of nouns, has become *le* in the Sesuto; and hereby the 11. class of nouns appears to have been amalgamated with the 5. class. This would reduce the number of classes of the nouns and pronouns to twelve.

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\* But in the north-western dialects of the Ba-wanketsi and Ba-mangwato, the Se-suto *f* is commuted into *v*, instead of *h*. F.e. they say *seruba* (breast, chest) for the Kafir *tsifuba*, Se-suto *sefuba*, Se-hlapu *sehuba*; and *levini* darkness, for Se-suto *lefifi*, Se-hlapu *lehifi*. (Rev. J. P. Pelissier.)

To express the idea of multitude, the Ba-suto use the stem *-ngata* (primarily "a bundle, a sheath"), whilst the more western Be-tshuana tribes employ for the same purpose the stem *-ntsi* (=Kafir *-ninzi*; Zulu *-ningi*; Tegeza *-nyinge*; Kamba, Herero, Kongo *-ingi*; Mpongwe *-enge*).

This is, however, only an exceptional case; for, the Sesuto Vocabulary seems to exhibit by far a greater amount of similarity with the Kafir and, perhaps, still more with the Zulu language, than the more western dialects do.

This is even to such an extent the case that it renders it probable that an ample admixture of Kafir and, perhaps, more still of Tegeza and Fingu refugees to the Ba-suto nation, has contributed to increase the points of resemblance, already existing by their common descent between the two languages.

## GRAMMAR.

221. *Etudes sur la Langue Séchuana par Eugène Casalis Missionnaire Français à Thaba-Bossiou, dans le pays des Bassoutos (Afrique Méridionale) précédées d'une Introduction sur l'origine et les progrès de la Mission chez les Bassoutos publié par le Comité de la Société des Missions Evangéliques de Paris chez les peuples non-chrétiens.—Paris imprimé par autorisation de M. le Garde des Sceaux à l'imprimerie royale—MDCCC XLI (1841.)*

8vo. pp. lxxiii (of *Introduction*) and 103. Contains: 1 *Partie. Grammaire* pp. 1—41; 2 *Partie. Syntaxe.* pp. 42—51; 3 *Partie. Poésies des Bassoutos.* p. 52: viz. *Sect. I. Les premiers exploits de Kati ou Mokachane.* p. 53; *II. Toko de Goloané.* p. 59; *III. Chant de guerre de Moshesh.* p. 63; *IV. Toko de Makoniane.* p. 98; *V. Toko de Coucoule.* p. 72; *VI. Chants de chasse.* p. 77; *VII. Proverbes des Bassoutos.* p. 83; *VIII. Enigmes et contes* pp. 91—103.

In the copy presented by the author to Sir George Grey, the original proverbs in Se-suto (of which the translation is contained on pages 83—91 of the "Etudes") have been written in, by Mr. Casalis, at Newlands, near Cape Town, in February 1856.

## VOCABULARY.

A very small Vocabulary, containing only two hundred and twenty words, accompanied by their translation in Zulu (or Si-tebele), is given by the Rev. T. Arbousset in

his "Relation d'un Voyage," etc. Paris 1842 (No. 37), pp. 517—526, *Table Seconde. Vocabulaire Zoula et Sessouto*; and in the Narrative of an Exploratory Tour, etc. Capetown 1846. (No. 38), pp. 255 (second set of pages, *vide* page 34)—261, *Second List. Zula and Sesuto Vocabulary*.

The interlineated portions, however, of the Spelling-book published at Platberg in 1856 (No. 227a), furnish a far more copious Vocabulary.

A Se-suto Dictionary, or at least an extensive Vocabulary of the language is a great desideratum.

### ELEMENTARY BOOKS.

The oldest Se-suto Spelling-book in the Library is:

**222.** *Bukaniane A B C ka puo ea Basuto.* — *The Little book A B C in the language of the Ba-suto.*

*expense of printing defrayed by the Contributions of some Christian Friends in Cape Town.—Printed by Richert & Pike, 15, St. George's-street.—1839.*

12mo. pp. 24.

Published by Rev. —. Mather, a Missionary Architect.

Page 2 (the back of the titlepage) gives the picture of a steamboat; then follows: *Alephabete*. pp. 3—5; and fifteen Reading Lessons, pp. 6—20 (each lesson filling one page). Pages 21—23 contain Arithmetical Lessons in the Dutch Language, comprising tables of multiplications. Page 24 gives the picture of a seaport.

**223.** *Lengolo la sepeleta, ka puo ea Basuta.* *Tlong*  
Book of spelling in the language of the Basuto. Come ye

*bana, le 'mamele; ki le rute tsabo ea*  
children, you listen to me; I shall teach you the fear of the

*Morena. Pesaleme xxxiv. 12.—Beerseba, Imprimerie*  
Lord. Psalm 34, v. 12.

*de la Societe des Missions Evangeliques de Paris.*  
*J. D. M. Ludorf.—1843.*

12mo. pp. 20.

Contains, besides the *Alephabete*. on p. 3, twelve Spelling and Reading Lessons, on pp. 4—15; and Arithmetic on pp. 16—20.

- 224.** *Sepeleta, leha e le Bukana ea paliso, ka*  
Spelling (book), or which is a little book of reading, in the  
*puo ea Basuto. Thlong, bāna, le 'mamele;*  
language of the Basuto. Come, ye children, you listen to me;  
*hi le rute tsabo ea Morèna. Ps. 34. Beerseba,*  
I shall teach you the fear of the Lord.  
*Imprimerie de la Societe des Missions Evangeliques de*  
*Paris. J. D. M. Ludorf.—1847.*

12mo. pp. 14. By the Rev. F. Daumas.

Contains, besides the *Alefabet*, p. 3, nine Spelling Lessons, pp. 4—9; *Thuto* (Lesson) 10. consisting of two religious lessons, pp. 9—13; *Likhueli tsa nguaga*. (The months of the year.) p. 13; and *Thuto ea Lisipere*. (Lesson of Ciphers.) p. 14.

A subsequent edition of this Spelling-book is No. 227.

The following edition tallies more closely with that of 1843 (No. 223) than the preceding (No. 224) does.

- 225.** *Lengolo la sepeleta, ka puo ea Basuto.—*  
Book of spelling, in the language of the Ba-suto.—  
*Enqushwa: ishicilelwe ngesishicilelo sabaWeseli.—*  
At Fort Peddie: it is printed at the press of the Wesleyans.  
1847.

12mo. pp. 19. By J. D. M. Ludorf. (The last lines of the titlepage, beginning from "Enqushwa," are in Kafir.) Contains (besides the *Alefabet*, p. 1), fifteen Spelling and Reading Lessons, pp. 3—14, and Arithmetic, pp. 15—19.

- 226.** *Lithuto tsa paliso. No. 1.—Platberg: Wesleyan*  
Lessons of reading.  
*Mission Press. 1849.*

12mo. pp. 12. By J. D. M. Ludorf. Contains (besides the Alphabet, p. 1), fifteen Spelling and Reading Lessons, pp. 2—12; and two hymns on the back cover, the front cover containing the title page.

- 227.** *Sepeleta ka puo ea Basuto.*  
Spelling (book) in the language of the Basuto.

12mo. pp. 12. At the end: *Beerseba, Imprimerie de la Société des Missions évangel. de Paris.—1856.* It has no title page.

By the Revd. F. Daumas. It tallies closely line for line with the preceding edition of 1847 (No. 224).

*Sir G. Grey's Library.—South African Languages.*

227a. *Bukana ea paliso.*—*Platberg* : printed for the Mission  
Little book of reading.

*Schools in the Lesuto.* 1856.

8vo. pp. 32. The titlepage is on the front cover, whilst the back cover contains : *Tapelo ea Morena.* (The Lord's Prayer.) and the Apostolic blessing in Sesuto.

Besides different alphabets on pp. 1—4, it contains seventeen Lessons (the last of which is numbered No. 16.; but there are two 13th Lessons). One copy of this book is partly underlined, with an English translation of the Spelling Lessons, by Miss Arbousset, daughter of the Revd. T. Arbousset.

228. *Lengolo la A B C, le paliso Ea Bana ba Basuto.*—

Book of A B C, and reading of the children of the Basuto.—

*Thaba 'Nchu, Khatiso ea Bawesley-Methodiste.* 1857.

(Mountain black), Press of the Wesleyan-Methodists.

12mo. pp. 12 (the two last pages without pagination). By J. D. M. Ludorf.

The book is ornamented with eight wood-cuts. Page 2 (back of the title-page) contains four short sentences, and page 3 different alphabets. Then follow ten Reading and Spelling Lessons, pp. 4—10. *Tafole ea Katiso* (table of multiplications, in Dutch) p. 11; short hymns, pp. 11 and 12.

Four School Boards in large folio, viz :—

228a. (No. 1.) *Ga sebe sa motu oa pele.*

On the sin of man the first.

Contains fifteen paragraphs.

228b. (No. 2.) *Ga sebe.* (On sin.)

Contains twenty paragraphs.

282c. (No. 3.) *Ga Tapelo.* (On Prayer.)

Contains sixteen paragraphs, and *Polelo.* (A story; viz. of the Pharisee and the Publican.)

282d. (No. 4.) *Melau e Shume ea Yehofa. Buka ea*

Commandments ten of Jehovah. Book of

*Esoda; Kauganio* 20.

Exodus; Chapter 20.

At the end of each Board : Printed by G. J. Pike, 15, St. George's-street, Cape Town.

## CATECHISMS.

## WESLEYAN MISSIONS.

229. Manuscript:—*Lipocho tsa Baweshiana Metidista*

Questions of the Wesleyan Methodists

*e itsitsoe le na etchuing ki taulo*

which are made known and done by the order

*ga picho ea bona, ka tuto ea Bana*

of the convocation of them, for the instruction of the children

*le banana ba mo likulang tse li koparichoe le bona.*

and little children in the schools which are joined with them.

—1. *Ka banana ba ba niniana. Le motsebo tsa (!)*

—1. For little children little. With the knowledge of

*lipocho, tse li kuchani tsa mabitso a lingualong tsa*

questions, which are short of the names of the writings of

*morimo: le litapelo ka Banano ba ba ninyana.—Ko*

god: and prayers for little children little.—It is

*nguariluing mo Puong ea Sisuto.*

written in the language of Sesuto.

Or: *First Part of the Wesleyan Catechism, and Three Epistles of St. John in Sisuta. W. H. G. Lishuana 1838.*

16mo. pp. 55; the twenty-six first pages containing the Catechism. Its title is given exactly as it is found in the manuscript, though written in decidedly incorrect Se-suto. (*Vide* No. 248.)

230. *Likatikisemi tsa ba reiloeng ba-Wesley Methodisti;*

Catechisms of these who are called Wesleyan Methodists;

*li bokeletsoeng, li gatisitsoeng ka taelo ea*

they are compiled, they are printed on the order of the

*putego ea baruti ba bagolu ba bona li entsoe gobane*

Conference of the teachers great of them they are made in order

*ba likulo tsotle tsa bona ba rutoe ka*

that those of the schools all theirs they be taught through



*katikisemi tseo.* *Katikisemi ea go-kala ea ba* catechisms these. Catechism of the beginning that of *banyenyane.*—*Le kekeletso, E ekeleritsoeng* the little ones.—With a supplement, it being added the *katikisemi ea pele, e le Katikisemanyani ea mabitso* catechism the second, which is a little Catechism of the names *a Mangolo; le litapelo ta ba banyenyane.*—*New-* of the Scripture; and prayers for the little ones *tondale: 1844.*

12mo. pp. 15 (*ta ba banyenyane* is a misprint for *tsa ba banyenyane*).

\*231. The first edition of the following Catechism, Cape Town, printed by G. J. Pike, 1836.

231a. *Katekismaniane ka puo ea Basuto.*—*Seconde* Little Catechism in the language of the Basuto.

*Edition, Revue et Augmentée.*—*Imprimé pour la Société des Missions Evangéliques de Paris.*—*Capetown: printed by G. J. Pike, 15, St. George's-street.*—1839.

12mo. pp. 32. At the end: *Richert & Pike, Printers, Cape Town.*

By Messrs. E. Casalis and T. Arbousset,]

Contains ten chapters of Questions and Answers, pp. 3—29; then follow three Prayers, pp. 30 and 31, and two Hymns, p. 32.

232. *Katekhisma ea pele le Katekhisma ea mabitso a mangolo* Catechism the first and Catechism of the names of the books *a Bibe.*—*Premier Catéchisme de I. Watts, D.D.,* of the Bible.

*traduit en Sessouto, et imprimé pour la Société des Missions Evangéliques de Paris; par T. Arbousset.*—*Cape Town: Printed by Pike and Philip, No. 59, St. George's-street, For the "Young Men's Christian Association."*—MDCCCXLV. (1845.)

24mo. pp. 18. The title on the cover is: *Katekhisma ea pele le Katekhisma ea mabitso a mangolo a Bibe.*—*Cape Town: Printed for the Young Men's Christian Association, by Pike and Philip, No. 59, St. George's-street.*—MDCCCXLV.

233. *Katekhisma ea boberi le Katekhisma ea liketsagalo.*—  
Catechism the second and Catechism of History.  
*Second Catéchisme de I. Watts, D.D., traduit en  
Sessouto et imprimé pour la Société des Missions  
Evangéliques de Paris.*—Cape Town: Printed by  
*Pike & Philip, No. 59, St. George's-street.*—  
MDCCCXLVI. (1846.)

24mo. pp. 36. By the Rev. T. Arbousset.

Contains, besides the Catechism, also three prayers pp. 30—32, and ten  
*Lipina tsa bana.* (Hymns for children.) pp. 33—35.

A loose leaf 8vo., one side blank; the other contains:

234. *Tumelo ea Baapostola.* and *Thapelo ea Morena.*  
The Creed of the Apostles. The Prayer of the Lord.

### HYMN BOOKS.

235. *Bukaniane ba tapelo le ba sekole ka puo ea*  
Little book of prayer and of school in the language of the  
*Basuto.*—*Imprimé pour la Société des Missions Evan-  
Basuto.*  
*géliques de Paris.*—Cape Town: printed by G. J.  
*Pike, 11, St. George's-street.*—1837.

8vo. pp. 27. By Rev. T. Arbousset.

Contains eleven *Litoko* (Hymns) p. 3—11; *Lipesaleme* (Psalms 1, 51, 90,  
95, 97, 147, 148); *Toko ea Anna* (Hymn of Anna) p. 18; *Toko e sele* (Another  
hymn) p. 20; *Yani* (John x. 9—15 and xiv. 21—27) p. 20; *Ga puluko* (On  
salvation) §. 1—5, p. 21; and *Litapelo* (two Prayers) p. 25.

236. *Bukaniane ea tapelo le ea sekole ka puo ea Basuto.*—  
*Seconde édition, revue & augmentée.*—*Imprimé pour la  
Société des Missions Evangéliques de Paris.*—Cape  
Town: printed by G. J. Pike, 15, St. George's-street.  
—1839.

8vo. pp. 44. At the end: *Printed by Richert & Pike, Cape Town.*  
By the Rev. T. Arbousset.

(One of the copies in the Library contains notes in the handwriting of Jos.  
Dav. Mart. Ludorf, and a supplementary manuscript of 107 pages 8vo., con-  
taining among other things, Hymns, Prayers, and other pieces in Sesuto, in  
a rough copy.)

Contains : twenty-one *Lithoko* (Hymns) p. 3—61 ; then follow the same Psalms and the same two Hymns (to Anna and one other) as in the first edition ; and after them *Mattheu* v. 1—12, p. 31 ; *Yoanne* x. 9—15 and xiv. 21—27, p. 32 ; 1 *Yoanne* iii. p. 33 ; *Ga puluko* (On salvation) §. 1—5, p. 36 ; *Melau e shume ea Yehofa* (Commandments ten of Jehovah) p. 40 ; *Setlogo sa melau*. (The head of the commandments) p. 42 ; *Litapelo* (two Prayers) p. 42.

237. Without titlepage :—*Lipina tsa Sione*.

Songs of Sion.

8vo. pp. 16. Printed at the French Mission Press. 1843.

Contains twenty-eight Hymns ; some of them are marked with the initials *S. R.* (S. Rolland iii—v, vii) ; *E. C.* (Eugène Casalis ii, vi) and *B.* ( x).

The first half sheet is in single columns, the second in double columns. (One of the copies in the Library contains some manuscript notes, by Jos. Dav. Mart. Ludorf.)

238. Without titlepage :—*Lifela tse gatetsoeng*

Hymns which are printed for

*kelello ea kolobetso tsa ba bacha ba kolobelitsoeng*

the occasion of the baptisms of the new ones who are baptised

*ha Beerseba ha kueri ea Moranang* 1843.

at Beerseba in the month of April 1843.

8vo. pp. 4. At the end : *Khatiso ea Mafrance*. (Press of the Frenchmen.)

Contains three hymns.

239. *Lipesaleme le lifela tsa Sione. Le rorise Yehofa,*

Psalms and hymns of Sion. Ye praise Jehovah,

*gobane o molemo, 'me mogao oa gaé ho a ka metla.*

for he is good, and mercy his is enduring for ever.

*Pesaleme* 118. 1. *Beerseba, Imprimerie de la Societe*

Psalms cxviii. 1.

*des Missions Evang. de Paris. J. D. M. Ludorf.*—

1844.

12mo. pp. 68. Contains : one hundred Hymns, the first nine of them being Psalms (1, 23, 24, 42, 92, 95, 100, 103, 133). Most of the others have the initials of their authors' names at the end, as *E. C.* (Eugène Casalis, Hymns 1, 4, 8, 11, 12, 30, 43, 44, 49, 52, 53, 55, 57, 59, 61, 63, 66, 67, 70, 72, 75, 76, 79, 86, 87, 92, 95) ; *F. D.* (F. Daumas, Hymns 3, 28, 94) ; *S. R.* (S. Rolland, Hymns 2, 5, 10, 14, 17, 18, 19, 34, 38, 40, 42, 43, 45, 47, 48, 51, 62, 64, 65, 69, 71, 78, 84, 85, 88, 90, 93, 96, 99, 100) ; *T. A.* (Thomas Arbousset, Hymns 7, 9, 13, 15, 16, 20, 21, 22, 23, 24, 26, 27, 29, 31, 33, 35, 36, 37, 39, 41, 46, 50, 51, 56,

58, 60, 68, 73, 74, 77, 80, 81, 82, 83, 89, 91, 97, 98). Then follow, on pages 61 and 62: *Melao e shume ka mo e ngoliloeng bukeng ea Esoda, khaoganyo* 20. (Commandments ten according as they are written in the book of Exodus, chapter 20.); further on pages 63 and 64: Five Prayers; and on pages 65—68: *Tlogo tsa lifela tsa Sione*. (Heads of the hymns of Sion.)

**240.** *Lipesuleme le Lifela tsa Sione. Le rorise Yehofa, gobane o molemo, 'me mogao oa gaé ko a ha metla.—Pesaleme 118, 1.—Beerseba, Imprimerie de la Société des Missions Evangeliques de Paris.—1853.*

12mo. pp. 68. This is a mere reprint of the preceding edition (No. 239) with which it tallies closely, page for page, and line for line. Only a few slight alterations in the orthography seem to have been introduced.

**241.** *Lifela tsa bana ba sekole.—Bao ha ba khutsa, Hymns for the children of the school.—These if they are silent, mayoe a ka gòà. Thaba 'Nchu, Wesleyan Mission the stones would cry out.*

*Press. 1856. Price 3 Pence.*

32mo. pp. 32. Contains thirty hymns; by J. D. M. Ludorf, Wesleyan Missionary.—The book is ornamented with several woodcuts.

**241a.** *Lifela tsa bana.*

Hymns for children.

16mo. pp. 24. (Hymns for Basuto Infant Schools, by T. Arbousset). The end of the book is evidently missing. These pages contain sixteen Hymns, and the first verse of *Sefela* (Hymn) 17. It is elegantly printed; but it has no titlepage, nor any indication of its year and place of publication.

## SCRIPTURE HISTORY.

**242.** *Lietsagalo tsa Yosefa mora-Iseraela. Beerseba, Imprimerie de la Société des Missions Evang. de Paris. J. D. M. Ludorf.*

32mo. Only eight pages are numbered. Besides them, there is the title page, and at the end, two pages, with two hymns, of five and three verses. Those eight pages contain six chapters on the History of Joseph, from the time of his being sold by his brothers, till the arrival of his father in Egypt; and, besides this, a hymn of eight verses, on page 7.

By Mrs. Rolland, Beerseba.

- 243.** *Liketsagalo tse ling tsa Bibeke.*—*Bible Stories translated from the German of the Rev. C. G. Barth, D.D. into Sesuto, by J. D. M. Ludorf, Wesleyan Missionary.*—*Wesleyan Mission Press, Thaba 'Nchu, South Africa.*

12mo. Page 192. Published in 1857.

The book begins with a Hymn on page 2 (back of the title page). Then follow fifty-two Old Testament Stories, from the Creation to the Re-building of Jerusalem, illustrated with fifty-six wood-cuts, on pages 3—102. They are closed by a Hymn, and followed by *Semomagano Sa liketsagalo tsa Testamente ea khale*. (Supplement of Stories of the Testament old.) pp. 102 and 103. The *Etsagalo tsa Testament e Ncha*. (Stories of the Testament New) occupy pp. 104—190. They are fifty-two in number, illustrated by fifty-two wood-cuts, and are followed by *Metla e lekangoang Bibeleng, morao a P'opo*. (Times fixed in the Bible, after the Creation.) p. 190; and by *Tlomaganano ea litlogo tsa Ketsagalo tsa Bibeke*. (Index of the Chapters of the Bible Stories.) pp. 191 and 192.

The wood-cuts are either those of the German and Foreign School Book Society at Calw, Wuerttemberg, or an imitation of them.

With regard to translations of this book into other languages and dialects, *vide* No. 104.

## CHURCH HISTORY.

- 244.** *Lietsagalo tse ling tsa Phuthego ea Yesu Krete.*—*Stories some of the Church of Jesus Christ. History of the Church of Christ, translated from the German of the Rev. C. G. Barth, D.D. into Sesuto by J. D. M. Ludorf, Wesleyan Missionary.*—*Thaba 'Nchu, Wesleyan Mission Press, 1856.*

Sm. 12mo. Pages 24; the last page breaks off in the middle of a word, with a manuscript note at the end: "to be continued." The book is illustrated with many woodcuts. It contains on page 2 (back of the title-page) a Hymn. Then follows on page 3:—*Ketsagalo tse ling tsa Phuthego ea Krete*. (Stories some of the Church of Christ.) *Khaoganyo ea pele e simolla Pentakosteng, e fella metleng ea Konstantine*. (Part first beginning at Pentecost, ending with the times of Constantine.) *Nguageng 33—324 morao ga Krete*. (In the years 33—324 after Christ.) *I. Molla oa Baapostola*. (I. Time of the Apostles.) pp. 3—22. *II. Kato eo Liphutego tlase ga Khatello*. (II. Period of the Churches under the Suppression.) p. 23.

The same book in Se-rolong, *vide* No. 276.



## SCRIPTURE EXTRACTS.

245. *Seyo sa lipelu se khetiloeng Bibelong a*  
 Food of the hearts which is picked from the Bible of  
*khalalelo. Ka puo ea Basuto.—Nourriture*  
 holiness. In the language of the Basuto.  
*du Cœur, ou Cinquante Chapitres de la Sainte Bible,*  
*littéralement traduits en Sèchouana, et imprimés pour*  
*la Société des Missions Evangéliques de Paris; par*  
*T. Arbousset.—Cape Town: printed by Richert &*  
*Pike, St. George's-street.—1839.*

8vo. Pages 108. One of the copies in the Library contains some manuscript explanations in German, written in by Jos. Dav. Mart. Ludorf.

Contains: Genesis i.—ix., xviii., xxii.; Exodus xv.; Job i.; Psalms 2, 8, 23—25, 29, 67, 72, 92, 93, 96, 100, 103, 116, 133; Isaiah liii., lv.; Jonas i.—iv., Malach. iv.; Matthew v.—vii., xxv.; Luke xv.; Romans xii.; 1st Corinthians; xi., xiii.; James i.—v.; 2nd Peter iii.; 1st John i.; and an index.

## NEW TESTAMENT.

246. *Livangeli tsa Yesu-Kereste morena oa rona tse*  
 The Gospels of Jesus Christ Lord of us which are  
*'ngoliloeng ki Mareka le Yoanne.—Tse fetotsoeng*  
 written by Mark and John.—Which are translated  
*ka puo ea Basuto.—Traduits par E. C.*  
 into the language of the Basuto.  
*& S. R., & imprimé aux frais de la Société Biblique*  
*Française & Etrangère, pour la Société des Missions*  
*Evangéliques de Paris.—Cape Town: printed by*  
*Richert and Pike, 15, St. George's-street.—1839.*

8vo. Pages 161. One of the copies in the Library is with gilded edges; another contains occasional manuscript explanations in German, written by Jos. Dav. Mart. Ludorf.

St. Mark's Gospel was translated by M. Eugène Casalis, and St. John's Gospel by M. S. Rolland. These two Gospels are preceded by the following extracts: Luke i., ii. 1—17; Matthew ii. 1—21; Luke ii. 40—52.

247. *Lievangeli tse nne tsa Yesu Kreste morena le 'moluki*  
 Gospels the four of Jesus Christ Lord and Saviour  
*oa rona, li na le lietsagalo tsa Baapostola.*  
 of us, they are with the Acts of the Apostles.  
*Tse fetotsoeng ka Sesuto hi S. R. le*  
 Which are translated into the Suto language by S. Roland and  
*Sir G. Grey's Library.—South African Languages.*



*E. C.—Beerseba, Imprimerie de la Societe des Eugène Casalis.*

*Missions Evangeliques de Paris.—1848.*

8vo. Pages 178 (besides the title-page) in small type; identical with the Gospels and Acts in the New Testament Edition of 1855 (No. 251).

Six thousand copies were printed and sold at 2s. or 2s. 6d. each.

**248. Manuscript:—***The Three Epistles of St. John in Sisuta. W. H. G. Lishuana, 1838.*

12mo. On pages 27—55 of the manuscript mentioned above, under No. 229

By the Rev. W. H. Garner, Wesleyan Minister, who was also the translator of the Manuscript Catechism (No. 229).

**249. Merife ea meraru ea Yohanne Moaposotola.—***Platberg: Wesleyan Mission Press, 1852.*

Epistles three of John the Apostle.

8vo. Pages 8, with double columns, (besides the title-page which is on the cover). By J. D. M. Ludorf, Wesleyan Missionary.

One thousand copies were printed and distributed gratuitously.

**250. Buka ea tsenolo ea Yesu Kreste, e ngoliloeng hi John.**  
Book of Revelation of Jesus Christ, which is written by Yohanne.—*Platberg: Wesleyan Mission Press.—1851.*

Small 8vo. Pages 30, with double columns (besides the title-page which is on the cover). By J. D. M. Ludorf.

One thousand copies were printed and distributed gratuitously.

**251. Testamente e ncha ea Morena le Moluki oa rona Yesu Kreste. E e fetoletsoeng puong ea Basuto.**  
Christ. Which is translated into the language of the Basuto.—*Beerseba, Imprimerie de la Societe des Missions Evangeliques de Paris.—1855.*

8vo. Pages 389, besides the titlepage and a table of contents.

Presentation copy with the autograph of the Rev. Eugène Casalis; another copy bears the autograph of "Elizth. Roland."

The whole New Testament, translated by the French Missionaries in Basutoland. The first 178 pages are in small type, and give the edition of the Gospels and Acts, exactly identical with that issued separately in 1848 (No. 247). Then follow, in large-sized type, the Epistles and the Revelation comprehended under this separate title:—*Liepistola tsa Baapostola li na le Tsenolo e ngoliloeng ki Yoanne.* (The Epistles of the Apostles being with the Revelation which is written by John.)

The version of the Epistles of St. John and of the Revelation, as contained in this publication, appears to be independent of the translations prepared by the Wesleyan Missionaries (No. 248—250).

## PSALMS.

252. *Buka ea Lipesaleme.—Le Livre des Psaumes, traduit en Sessuto par T. Arbousset, Ministre du S. Evangile au Service de la Société des Missions Evangéliques de Paris.—Printed for the British and Foreign Bible Society, at the Wesleyan Mission Printing Establishment, Platberg, South Africa.—1855.*

8vo. Pages 176. One of the copies in the Library has an additional title-page on the cover, and bears the autograph of the printer, "Thomas H. Giddy." Six thousand copies were printed.

Mr. J. D. M. Ludor has stated that the manuscripts of the Prophets Joel, Jonah, Obadiah, ten chapters of Job, and part of the Hebrews in Se-suto are prepared for publication.

## TRACTS.

253. Without title-page :—*Yesu Kreste, molisa a molemo.*  
Jesus Christ, the Shepherd good.

8vo. Pages 8. At the end:—*Printed by Saul Solomon & Co., 59, St. George's-street, Cape Town.—By the Rev. E. Casalis, 1849.*

Without title-page :—

254. *Topollo e entsoeng hi Yesu-Kereste.*

The redemption effected by Jesus Christ.

8vo. Pages 23. At the end: *Richert, Pike and Co., Printers, Cape Town.*  
By the Rev. T. Arbousset.

255. *Kereste ki 'nto tsole, polelo ea J. Philip, D.D.—*  
Christ is everything, a sermon of J. Philip, D.D.

*Cape Town, printed by Richert, Pike & Co., 59, St. George's-street.—MDCCCXLII. (1842).*

12mo. Pages 12. A sermon by the Revd. Dr. Philip, on Col. iii. 11, and translated by the Rev. E. Casalis.

256. *Li'nete tsa Bokereste, ka mo re rutiloeng tsona*  
The truths of Christianity, according as we are taught them  
*ki Bibeke. Cape Town: Printed by Saul Solo-*  
by the Bible.

*mon, for the Cape Town Religious Tract Society, from a Tract of the Religious Tract Society of Paris, entitled "Doctrines Chrétiennes dans le Language des Saintes Ecritures," and Translated into the Basuto language by the Rev. T. Arbousset.—1845.*

Large 24mo. Pages 24. The title-page is on the cover, and also two hymns, viz.: *Tsepo lehetong*—(A song at the end); and *Tapelo*—(Prayer).

257. There exist also copies of another, probably prior edition which appears not to differ from the abovementioned, except in the titlepages, and the hymns printed on the cover.

In the first hymn, verse 3, we read here *renose* instead of *re nose*, and in the second hymn, verse 2, *repela* instead of *rapela*; and on the title-page *rotiloeng* instead of *rutiloeng*. The wood-cut on the title-page of this edition, represents an old lady teaching, who has become young in the other issue of the tract.

258. *Ngatana ea lichuantso le likelello e bokeletsoeng. Ki* Collection of parables and proverbs which is collected by *T. Arbousset, Moruti oa Thaba Moria.*—*Choix de* T. Arbousset, Teacher of (Mountain Moriah). *Fables et de Proverbes, publié en Sessouto pour la Société des Missions Evangéliques de Paris.*—*Ville du Cap: Imprimerie de G. J. Pike, Rue Saint Georges, 59.*—*MDCCCXLVII.* (1847.)

16mo. Pages 31. (Three copies, everyone with a different vignette on the title-page.)

Contains 50 fables (pages 3—25); and 169 proverbs on pages 26—31. The first 28 of these are native proverbs: and a translation of them and explanation is added by Mr. Arbousset, on a manuscript of 5 pages, 8vo.

## HISTORY.

259. Manuscript, in English:—*A Sketch of the Principal Events relative to the Government of the Basuto since 1833.*

Folio pages 127. Copy of the statement given in by Moshesh to the Government. Contains the History of the Basuto since the arrival of the French Missionaries Th. Arbousset, E. Casalis, and C. Gossellin, till the end of June, 1851.

*Vide* also the Manuscript, No. 265c.

## PROCLAMATIONS.

259a. *Molomo oa Moshesh bakeng sa linoge.*

The month of Moshesh on account of the witch doctors.

4to page 1, dated *Thaba Bosigo, 27 Pato, 1855.* (27th August, 1855.)\*

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\* We subjoin the translation of this curious piece, made by the Rev. T. Arbousset:—  
“The word of Moshesh on witchcraft.—I am Moshesh, I write to my people, and say to them: you remember that formerly when any one resorted to the witch, the public heard of it, that it was well known before anything was done, and that one would go far to consult the wizard, even to Zoola Land.

“But at the present day, witches abound among the Basutos, and it is our people sitting quietly, see one come unexpectedly to announce that some man has been killed on the word of the witch, and sometimes also that many have been killed, though the public be ignorant of the time and cause for having resorted to the enchanter.

259b. *Molao oa kutsuo le bonokuane.*

The law of theft and robbery.

One leaf 8vo., on one side printed in large type.

Signed: *Thaba Bosigo, 9 Perikung (January), 1856. Moshesh.*

## 259c. "Bekendmaking" of Moshesh, in Dutch. "Gegeven te Thaba Bosigo, den 23 Augustus, 1844."

## 259d. Copy of a schedule of a pass for persons, proceeding from the Chief Moshesh's country.

259e. *Borifi ba Moshuëshue go Mogoverneur Grey.*

Letter of Moshesh to Governor Sir G. Grey.

A sheet of two leaves, the two inside pages being printed on.

Dated *Thaba Bosigo 12 la khueli ea Tlakula 1857.* (Thaba Bossio 12 of the month of February, 1857.)

## 259f. Manuscript copy of a letter of Moshesh to His Excellency Sir George Grey.

Folio pp. 3. With its translation in English, by the Rev. T. Arbousset (Cape Town, 16th June, 1857). 4to. pp. 4.

## 259g. Copies or translations of four French letters, written in June, 1856, in the name of Moshesh, by Theoph. Jousse, V.D.M.

One of them is addressed to His Honour the President of the Orange River Free State, the others to His Excellency Sir G. Grey, K.C.B., Governor, &c. &c.

"These wizards are wild dreamers, they ought to be brought together, and one propose them this hard question as a text: The lung-sickness, where does it come from, destroying flocks everywhere throughout our lands? where has it originated? when shall it end, and what time? that plague which covers the whole earth? that would be a question worth putting to witches. Instead of this, they are only told of a man that is ill, and upon this some one is killed. It is generally known that these men are mere dreamers of fantastic imaginations; let them come together, and be asked a difficult question, and were it lawful to bewitch one; the far-famed wizard Mokoma himself ought to be present, and put to the test, that we may hear what he will say.

"At Mokhachane, people do not resort to the witch, neither at Moshesh's, nor at Letsie's, nor Pushuli's, Mogale, Ramanella, Molapo, Mashupa, or Mopeli. But in the smaller towns, people go to the witch constantly, making of this custom a sort of *game-trap* (profitable trade); let that trap ensnare them, and no one will have pity on them.

"However the people must be told of it first, that they may know of it beforehand; they have heard of Mpatsi, how he has lately killed Ramothibela.† No one is to suppose, that though a rare thing sentence of death is not passed among us, when a man kills another, (and who knows but Mpatsi was insane!!) Now *When any one is killed in a case of witchcraft, the murderer will be most severely judged, and sentenced to death.*

"This word is for public information, and will stand as law, and is assented to by Letsie, by all my brothers, and by all men in the tribe, who spit on the lie of witchcraft, and cover its face with their spittle."

I am,

✕ MOSHESH,

Thaba Bosigo, 27th August, 1855.

Chief of the Basutos.

† N.B.—Ramothibele was killed, on the word of the witch, and the murderer Mpatsi sentenced to death by the chief Letsie.

## MISSIONARY PROCLAMATION.

WESLEYAN MISSIONS.

- 260.** *Melao ea phuthego.*—*Rules of the Methodist Church, Laws of the church, translated into Sesuto by J. D. M. Eudorf, Wesleyan Missionary.*—*Printed at the Mission Press Thaba 'Nchu, South Africa, 1856.*

8vo. Pages 8. *Eudorf* is a misprint for *Ludorf*.  
The same in Kafir No. 166, in Serolong No. 278.

## PERIODICALS.

- 261.** *Moboleli oa litaba.* (The publisher of news.)

Small 8vo. Pages 4. At the end: *Beerseba Mpalane* (October) 8. 1841

With the wood-cut of a printing press, and under it the words: *Khatiso ki seliba se pallsang tsebo lefatseng.* (A press is a well which pours forth knowledge on the earth.) Then comes a notice, beginning thus:—

<i>Kayenu re emisitse khatiso e ntsitsoeng</i>	To-day we have put up the press
<i>ki bakereste bu sechaba sa Mafrance go</i>	sent out by christians of the nation of
<i>khatisa Biblele le mangolo a mang puong</i>	Frenchmen to print the Bible and
<i>ea Basuto, &amp;c. &amp;c.</i>	other books in the language of the
	Basuto, &c. &c.

Then follows on page 2: *Buka ea Yesaia, o Moprofeta Khaoganyo 12.* (Book of Jesaiah the Prophet, chapter xii., viz. verses 1—6, with an application); then, on page 3: *Chumo ea letlametlu le khomo.* (Fable of the frog and the ox; the same fable as told a little differently in Arbousset's *Choix de Fables*, etc., No. 258, Fable xviii. *Nkechuane le khomo.* (The frog and the ox); further on page 3: *Seetsahalo. Letlogonolo kerekeng.* (An event. A blessing in the church); and on page 4: *Yoanne 3, 36.* (John ch. 3, v. 36); and a Hymn of four verses.

- 262.** *Moboleli oa litaba.*—*No 2.*

Small 8vo. Pages 4. At the end: *Beerseba. Pupu* (July) 6. 1843.

With the wood-cut of a printing-press, and under it the words: *Khatiso ki seliba se pallsang tsebo lefatseng.*

Contains: *Mageba a maberi.* (The two turtle doves, the same fable, with slight alterations, as is given in T. Arbousset's *Choix*, etc., No. 258, Fable viii. *Maebana.* The little turtle doves.) p. 1; *Lipolelo.* (Sentences). p. 3; and two other pieces.

- 263.** *Moboleli oa litaba.*—*No 3.*

8vo. Pages 4. At the end: *Beerseba, Pato* (August) 14. 1843.

With the woodcut of a Missionary.—Contains: *Berife ba Pauluse go Baheberere.* *Khaoganyo xl.* (Epistle of Paul to the Hebrews. Chapter xl., verses 1—40), pages 1—4; and a Hymn of 6 verses, printed in double columns.



264. *M oboleli oa litaba.*—No 4.

8vo. Pages 4, with double column. At the end: *Beerseba, Motseanong*, 1846. With the wood-cut of an ostrich, and under it the words: “*Ki le lenchue le goang feelleng.*” (I am the word that cries in the wilderness.)

Contains three pieces.

265. *Lenqosana La Lesuto.* [No. 1.—May 1850.

The Messenger of the Suto country. [No. 1.—May 1850.

“*Tlotlang bathu bohle; ratang baena; tsabang*

“Honour ye men all; love ye the brethren; fear ye

*Molimo; hlunephang ’musi.*”—1 *Petr.* 2. 17.

God; pay ye obeisance to the ruler.”

8vo. Pages 8, with double columns. At the end: *Wesleyan Mission Press Platberg.*—Contains: a leader, p. 1; a dialogue, pp. 1—7; and two hymns (of 5 and 8 verses) pp. 7 and 8.

Sesuto pieces are also contained in the second volume of the Serolong Periodical, published by the Wesleyan Missionary, Rev. J. D. M. Ludorf, *Molekoli oa Bechuana.* (The Messenger of the Betshuana, No. 280), viz. in No. 2 (June, 1857) p. 8; and in No. 4, (August, 1857), p. 16.

## NATIVE LITERATURE.

Pieces of Se-suto Native Literature in a French translation, are given on pages 52—103 of Mr. Casalis’ “*Etudes,*” &c., No. 221.

They consist of triumphal songs, hunting songs, proverbs, riddles, and tales or legends and fables.

One of these pieces (a hunting song) is also published in the original language, on page 80; and the original of the proverbs has been written by the author in the copy presented by him to Sir George Grey.

Some pieces of Native Literature are also contained in Mr. Arbousset’s “*Relation,*” &c. (No. 37), and in the English translation of this book “*Narrative,*” &c. (No. 38).

The following pieces are in these books given in the original Se-suto, and in their French and English translations, viz.:—*Litoko tsa pofu. Louanges de l’Antelope bubale. The praises of the Canna.* (Relation p. 93, Narrative p. 46); *Chant des Marimo, i.e. Cannibals* (Rel. p. 115, Narrat. p. 57); *Incantation for hunting the jackal* (Rel. p. 457; Narr. p. 231); *Invocation of the Ba-rimo, or ancestral spirits* (Rel. p. 550, Narr. p. 274).

And the following pieces are given in their French and English translations only, viz.:—*L’histoire de Tsélané.* (Rel. p. 119; Narr. p. 59). *L’invention de millet, i.e., Kafir-corn* (Rel. p. 428, Narr. p. 217); *L’aveugle et le Paralytique* (Rel. p. 459; Narr. p. 232); *Le loup et le Moroa, i.e., Bushman* (Rel. p. 464,



Narr. p. 234); Harangue of a prophetess (Rel. p. 468, Narr. p. 236); *Hymne des Affligés* (Rel. p. 472, Narr. p. 239); Chant en Sessouto, composé par un chef Mo-roa, i.e. Bushman (Rel. p. 509, Narr. p. 249); Purification after fighting (Rel. p. 564, Narr. p. 283); Triumphal song (Rel. p. 590, Narr. p. 297).

Twenty-eight Native Proverbs are given on page 26 of Mr. Arbousset's "Ngatana," etc. (No. 258).

Their translations in English has been added in manuscript by Mr. T. Arbousset.

MANUSCRIPTS.

**265a.** *Litaba tsa Senoge. Tsengoliloeng ki Tlali*  
Account of the witch doctor. Written by Hlali  
*Moshesh.—Motseng oa Kapa. 1857.*

Moshesh.—At the Town of the Cape.

Folio pp. 8.

**265b.** *Litaba tsa bara ba Moshueshue, tsa Tsekelo le*  
Account of the sons of Moshesh, of Tsekelo and  
*Tlali.—Tse ngoliloeng ki Tsekelo.—Motseng oa*  
Hlali.— Written by Tsekelo.—  
*Kapa, Tlakula (February), 1858.*

Folio, pp. 49.

**265c.** *Litaba tsa basutu, tsengoliloeng ki Tlali Moshesh.—*  
History of the B-asuto, written by Hlali Moshesh.—  
*Motseng oa Kapa. Tlakula, 1858.*

Folio, pp. 51.

**265d.** *Litaba tse ling tsa Basothö.—Tse ngoliloeng ki*  
Stories some of the Ba-suto.— Written by  
*Tsekelo Moshueshue.—Motseng oa Kapa: Tlakula, 1858.*  
Tsekelo Moshesh.—

Folio.—Contains: *Mekhoa ea Basothu, taba tsa lenyalo.* (Customs of the Basuto, account of the marriage.) pp. 2—6; *Lenyalo tse tsoeng baruting ba Mafora.* (The marriage which proceeds from the missionaries of the French nation.) pp. 7 and 8; *Tumelo ea Ba-sotho.* (Belief of the Ba-suto.) p. 9; *Lichaba tse ling li rapetse litsaantso.* (Other nations who worship idols.) p. 10; *Litaba tsa malimo a Basothu.* (Account of the cannibals of the Ba-suto.) pp. 11—14; *Le-bollo la Basotho.* (The circumcision of the Ba suto.) p. 15; *Lingaka tsa Basotho.* (The doctors of the Ba-suto.) p. 16; *Lenyalo la Baroa.* (The marriage of the Bushmen.)

Tsekelo and Hlali are two sons of Moshueshue, Chief of the Basuto, for whose education Sir George Grey has provided.

## WESTERN SE-TSHUANA DIALECTS.

There are only two Western Dialects of the Se-tshuana, in which publications have been issued, the Se-rolong and the Se-hlapi.

The difference existing between these two dialects is exceedingly small. Books written in either of them, are as well understood by the one tribe as by the other, and even persons of long experience among both tribes, may easily at first sight mistake a publication in the Serolong for a Sehlaplapi book, and vice versa.

As regards the pronunciation of the words, the main difference between the two dialects appears to be, that in certain words a kind of soft *r* sound is peculiar to the Se-rolong instead of the *h* found in the Se-hlapi. *E. g.* the Ba-rolong say *tiro* (work) for the Se-hlapi *tihō*.

Besides this, there is frequently *r* found in one dialect, where the other has *l*, and vice versa; and in general one is justified to consider *r* in these dialects as a sort of floating letter, and rather intermediate between *l* and *r* than a decided *r* sound.

It is however by no means easy to ascertain correctly the peculiarities of each dialect. Most of the Wesleyan Missionaries who have issued publications in the Se-rolong, had previously been labouring among the Ba-suto, and have, on this account, a decided inclination to make this dialect more like the Se-suto than it really is. Thus the letter *f*, which is found in the most early Se-rolong publications, is (as we are assured on the best authority) foreign to this dialect; although Mr. Archbell in his grammar (page 2) thinks to the contrary.

For similar reasons, Mr. Lemue's Se-rolong publications may be considered to be not altogether free from Se-hlapi influence.

In the present state of the Betschuana tribes, broken up and mixed with each other as they are, it is probable that it is now a matter of great difficulty, even for an actual observer on the spot, to make out the exact amount of distinctive peculiarities of two dialects, which exhibit so great a mutual similarity as the Se-rolong and Se-hlapi.

## THE SE-ROLONG.

## GRAMMAR.

266. *A Sechuana Grammar.*

Or : *A Grammar of the Bechuana Language.*—By James Archbell, Wesleyan Missionary.—Graham's Town : Cape of Good Hope. Meurant and Godlonton, Printers, High-street.—1837.

8vo. Pages xxii and 82, besides a page of *Errata*, and a table of *Specimens of the Languages of South Africa, resembling the Kafir and Sechuana.*

At the end: *Graham's Town: Printed by Aldum and Harvey, Bathurst-street.*—1838.

The introduction to the Grammar is written by the Rev. W. B. Boyce, and dated Newtondale, Kaffraria. The same is reprinted with a few alterations and additions, in the second edition of Mr. Boyce's *Kafir Grammar* (No. 45).

Mr. Archbell does not state to what Se-tshuana dialect his Grammar which was written at a very early period, refers; but, as most of his time in the Be-tshuana country was spent among the Ba-rolong, under Moroko, he may be supposed to have had this dialect more in view than any other.

It is indeed true, that many of Mr. Archbell's remarks are not applicable to the Se-rolong; but it is not less true that several of them cannot be said correctly to describe the Se-tshuana; and in some instances where he mentions particularly what he thought to be peculiarities of the Se-rolong, we now know from the best authority that he was mistaken. Thus the letter *f* is, as before mentioned, not used in the Se-rolong; nor is the plural of *silo* and *siyo* ever *dילו* and *dliyo*. Mr. Archbell gives a dual form of nouns in the Se-tshuana, but more recent information seems to show that that language has no dual.

## ELEMENTARY BOOKS.

267. *Lithuto tsa paliso.*—*Khaoganyo ea pele.*—Platberg; Lessons of reading.—Part the first.—Platberg; *khatisho ea Ba-Wesley-Methodisite.*—1849.  
press of the Wesleyan Methodists.

12mo. Pages 9. (The title is on the cover).

Contains spelling lessons, which are ornamented with a few wood-cuts.

268. *Lithuto tsa paliso. No. 2.*—Platberg: *Wesleyan Mission Press.*—1849.

12mo. Pages 20. The title-page is printed on the cover, and on the first page of the book, there is the following title: *Lithuto tsa paliso. Kaoganyo ea boberi.* (Lessons of reading. Part the second.)

Contains 16 Reading Lessons. Then follow: *Likaelo* (Lessons) p. 13; six Prayers, p. 15; *Liphalo.* (Numbers, in Se-rolong, with Arabic and Roman ciphers.) p. 18; *Maikuchō le likao mo phalong.* (Stops and signs in writing.) p. 19; *Malatse a likhueri.* (Days of the months.) p. 20.

The preceding two elementary books (No. 267 and 268) are evidently not altogether free from traces of an influence of the Sesuto dialect. This is particularly shown in the use of the letter *f* instead of the Serolong *h*, etc.

**269.** *Thuto tsa palisho.*—*Ba leseng bana, ba tle go 'Na!*  
Lessons of reading. Let them, the children, that they come to me!  
—*Thaba 'Nchu, Wesleyan Mission Press, 1856.*

16mo. Pages 16. With a wood-cut on the title-page, and two others in the book. By Rev. J. D. M. Ludorf.

Contains Spelling Lessons p. 2. Then follows: *Ga puo.* (On the language.) p. 9; an Exhortation, p. 14; a Hymn of 6 verses of 6 lines each, p. 16.

### CATECHISMS.

The oldest Se-rolong publication appears to be:

**270.** *Likopocho tsa Bawesliana Metedista:*  
Things to be remembered of the Wesleyan Methodists:  
*i ririloe li gatisichoe ki taulo ga kokuano ga bona,*  
it is done and printed on the order of conference of them,  
*ka tuto ia bana, li banyana ba*  
for the instruction of the children, and little children who  
*mo likulo tsi di kopanchoe li bona.*—No. 1.—  
are in the schools which are joined with them.—No. 1.—  
*Ka Banyana ba botlana.*—*Li mokicho, Ia*  
For little children who are small. With a knowledge of  
*lipochi tsi di kutsani tsa maina a likoalong tsa*  
questions which are short of the names of in the writings of  
*Modimo: li litapelo ka Banyana ba Botlana.*—  
God: with prayers for little children who are small.—  
*Koariloeng mo Puong ia Sichuana,*—*ki James Archbell,*  
Written in the language of the Setshuana, by James Archbell,  
*Moruti oa Bawesliana.*—*Plat Berg. I gatisichoe kua*  
Teacher of the Wesleyans.—Platberg. It is printed at the  
*katisho ia Bawesliana.*—1833.  
press of the Wesleyans.

16mo. Pages 16.—The cover bears the following title:—

*Lipochi Tsa Bawesliana Metedista.*—No. 1.—*Ka Banyana*  
Questions of the Wesleyan Methodists.—No. 1.—For little children  
*ba Botlana.*—*Koariloeng mo puong ia Sichuana.*—*Ki James*  
who are small.—Written in the language of Setshuana.—By James  
*Archbell. Moruti oa Bawesliana.*—*Platberg. I gatisichoe ki*  
Archbell. Teacher of the Wesleyans.—Platberg. It is printed by  
*J. Archbell.* 1833.

It is almost unnecessary to say that the Se-rolong of this Catechism, written at so early a period when the language was but imperfectly known, is incorrect.

The Ten Commandments (*Milau i mishum. Exodus xx. 1—17.*) are given on pages xxi and xxii of Archbell's Grammar (No. 266), and the Lord's Prayer, (*Tapelo ya Modimo. God's prayer.*) on page xxii of the same book.

The latter is somewhat different from the translation of this prayer as given on page 8 of Mr. Archbell's Catechism (No. 270).

**270a.** *Katikisimi ia ba birioang Bawesiliana Metodisita* Catechism of those who are called Wesleyan Methodists *i gatisichoi ka golaula ga baruti ba bona ka puo* it is printed on order of the teachers of them in the language *ia Barolong.*—*No. I.—Thaba 'Nchu, Bachuana* of the Ba-rolong.

*Land: Printed at the Wesleyan Mission Press.—1840.*

12mo. Pages 22. Contains 5 chapters of questions and answers, the end of the last chapter giving the Lord's Prayer (p. 11); and the Apostles' Creed (p. 12). Then follow: *Lipocho tsi li kutsani tsa mainaa mo Beibeling.* (Questions which are short of names in the Bible.) p. 13; and four Prayers pp. 21 and 22.

There is some Kafir and Se-suto influence visible on the orthography of this Catechism, particularly with regard to the use of the letters *f* for *h*, and *i* for *e*.

A second edition of this Catechism is:

**271.** *Katikisimi ea ba birioang Bawesiliana Metodisita, e gatisichoi ka golaula ga baruti ba bona ka puo ea Barolong.*—*No. 1.—Platberg: Wesleyan Mission Press.—1849.*

24mo. Pp. 23.—The title-page is on the front cover, whilst the back cover contains: *Shehela.—Leina ya Yesu.* (A Hymn. The name of Jesus.)

The first twenty pages correspond exactly to pages 3—22 of the preceding edition; then follow *Litaalo le leshume.* (The Ten Commandments.) pp. 21—22

The orthography has been altered in this edition with regard to the use of *i* for *e*; but the *f* has been retained in the same instances, in which it is found in the preceding edition.

**272.** *Katekisenia ea Ba-wesley Methodiste. No. II. Go* Catechism of the Wesleyan Methodists. *No. II. There ohelericoe ka Katekisemanyane ea litiragalo tsa Bible,* is added with a small Catechism of History of the Bible,



*le ha sekao sa thapelo.*—The Conference Cate-  
and with a specimen of prayer.

*chisms, Translated into Serolong by J. D. M. Ludorf,  
Wesl. Missionary.—Thaba 'Nchu, khatisho ea Thuto*  
(Press of the Mission). 1857.

12mo. Pages 72. The title on the cover has instead of "*Katekisemanyane ea,*" the following: "*mahuka a,*" (words of).

Pages 3—46 contain nine chapters, with altogether 153 questions and answers. Then follow 69 questions and answers on the Old Testament History, and 59 on the New Testament History, on pages 59—70. The last three pages contain four Prayers, and the back cover a Hymn.

### HYMN BOOKS.

273. *Lihela tsa bana ba sekole.*—*Ha go ririmala ba,*  
Hymns of children of school. When there are silent these,  
*maje a tla gooa! Thaba Nchu, Wesleyan Mis-*  
the stones they will cry out!  
*sion Press. 1856. Price 3 Pence.*

32mo. Pages 32. The titlepage is on the front cover, adorned with a wood-cut, whilst the back cover has another woodcut, with the subscription: *Lesang Bana ba tle go 'Na!* (Let the children that they may come to me!)

Contains: 30 hymns, and 13 wood-cuts.

The same book in Se-suto No. 241.

274. *Harepa ea tumelo; Ki gore: Lihela tsa Moea*  
The harp of faith; That is to say: Hymns of the Spirit  
*tse li opeleloang Tirelong ea Morimo.*—*Thaba 'Nchu,*  
which are sung in the Service of God.  
*Wesleyan Mission Press. 1856.*

12mo. With double columns, half-pages 152, and pages ii (of Preface), besides the title-page, on the back of which there is also an inscription.

One of the copies in the Library has an extra titlepage on one side of the blue cover, and a cross on the other side, bearing the inscription: *Tumelo* (Faith), *Lorato* (Love), *Culuhelo* (Hope); *Boitatoloto* (Selfdenial), *Boicoko* (Patience), *Phenyo* (Victory).

The preface: *Lehuku ya tlogo* (Word of the head), is dated *Thaba 'Nchu, Khuering ea Phukoe* 1855. *J. D. M. Ludorf, moruti.* (Thaba 'Nchu, in the month of July 1855. *J. D. M. Ludorf, teacher.*)

The book contains 200 Hymns, in seven Sections; then follows: *Liturgi.*—*Thapelo ea Sabata, tirelong ea Morimo ea mosh.* (The Liturgy.—Prayer for the Sabbath, in the service of God of the morning.) p. 137; and *Melao e e Shume.* (The ten commandments.) p. 145; *Seshupeco sa lihela.* (Index of Hymns.) p. 147; *Melatu mengue e setseng ea khatisho.* (Mistakes some which remained of the press.) pp. 151 and 152.



## SCRIPTURE AND CHURCH HISTORY.

275. *Litragalo lingue tsa Bible.*—*Bible Stories, translated from the German of the Rev. C. G. Barth, D.D. into Sechuana by J. D. M. Ludorf, Wesl. Missionary.*—*Wesleyan Mission Press, Thaba'Nchu, South Africa.*

12mo. Pages 192.—It bears no date, but it was published in 1857.

It has exactly the same contents, and is illustrated by the same woodcuts, as the Se-suto translation of this book (No. 243).

276. *Tiragalo lingue tsa Phuthego ea Krete.*—*History of Stories some of the Church of Christ. the Church of Christ, translated from the German of the Rev. C. G. Barth, D.D. into Sechuana by J. D. M. Ludorf, Wesleyan Missionary.*—*Thaba 'Nchu, Wesleyan Mission Press, 1856.*

12mo. Pages 24; the last page breaking off in the middle of a sentence, with a manuscript note at the end: "To be continued."

With a number of woodcuts. Contains, on page 2 (reverse of the titlepage) a Hymn. Then follows, on page 3: *Tiragalo lingue tsa Phuthego ea Krete* (Stories some of the Church of Christ).—*Khaoganyo ea ntle e simolola Pentakosteng, e hela motleng oa Konstantine* (Part first which begins at Pentecosts, which ends at the time of Constantine).—[*Nyageng 33—324 morago oa Krete* (In the years 33—324 after Christ).]—*I. Motla oa Baapostola* (Time of the Apostles). p. 3—22; *II. Kato ea Liphutego tlase ga Katalalo* (Time of the Churches under the Suppression). p. 23.

The same book in Se-suto, No. 244.

## OLD TESTAMENT.

277. *Liperoverebia tsa Salomo, mora oa Davida, khosi ea* The Proverbs of Solomon, son of David, king of *Iseraele, tse hetolechoeng mo puong ea Sechuana, ki* Israel, translated into the language of Setshuana, by *P. Lemue, V.D.M.*—*Beerseba, Imprimerie de la Société des Missions Évangéliques de Paris. J. D. M. Ludorf.*—1846.

12mo Pages 40.—Rev. P. Lemue, of the Paris Society, was formerly at Motito, and is now stationed at Carmel.

The same book in Se-hlapi, No. 300.

MISSIONARY PROCLAMATION.

WESLEYAN MISSIONS.

278. *Melao ea phuthego. Rules of the Methodist Church, Laws of the Church. translated into Sechuana by J. D. M. Eudorf, Wesl. Missionary.—Printed at the Mission Press Thaba 'Nchu, South Africa. 1856.*

8vo. Pages 8. (*Eudorf* is a misprint for *Ludorf*.)  
The same in *Kafir* No. 166, in *Se-suto* No. 260.

PERIODICALS.

279. *Molekoli oa Becuana.*  
The visitor of the Be-tshuana.

4to. Pages 40 (with double columns). The ten first numbers (from May, 1856, to February, 1857) of a monthly periodical in the Se-tshuana, published by J. D. M. Ludorf, Wesleyan Missionary, at Thaba 'Nchu. These ten numbers have all the title, as given above; but in the text of the first three numbers, the paper is always called *Molekori oa Becuana*. Each number is adorned with the same woodcut; and, beneath it, there is a motto, which is, however, different in the different numbers, except that numbers 6. and 7. have one and the same motto.

*No. 1.—Motseganong (May), 1856.*

Pp. 1—4. Contains: *Mokhosi oa lela*. (The alarm sounds); and at the end *Kitsisho*. (Advertisement), stating that the price of this paper is 2s. per annum.

*No. 2.—Si-éte-bosigo (June), 1856.*

Pp. 5—8. Contains: *Boyaloa*. (The beer. To be continued), and the advertisement of the preceding number.

*No. 3.—Phukoe (July), 1856.*

Pp. 9—12. Contains four pieces.

*No. 4.—Phatoe (August), 1856.*

Pp. 13—16. Contains three pieces.

*No. 5.—Loetse (September), 1856.*

Pp. 17—20. Contains three pieces.

*No. 6.—Phalane (October), 1856.*

Pp. 21—24. Contains two pieces,

*No. 7.—Nguana-tsele (November). 1856.*

Pp. 25—28. Contains two pieces.

*No. 8.—Selimo-Thole (December). 1856.*

Pp. 29—32. Contains four pieces.

*No. 9.—Herikhong (January). 1857.*

Pp. 33—36. Contains three pieces.

No. 10.—*Tlakule* (February). 1857.

Pp. 37—40. Contains three pieces.

For the purpose of binding together the preceding ten numbers of the *Molekoli oa Bechuana*, the following titlepage has been struck off, which is also ornamented with the same woodcut as is seen on the different numbers :

*Molekoli oa Bechuana. Vol. 1. 1856—7.—The Bechuana Visiter, Published Monthly, Is designed to exposc and subvert Bechuana Heathenism, especially in its darker forms.—Contents No. 1. May. The alarm sounded, or, the wretched condition of a lazy, drunken, filthy, & incorrigibly wicked Mochuana, overthrown by the triumphs of Colonization, Civilization, and Christianity. No. 2. June. Intoxicating native Beer, or, the Evils of Intemperance among the Bechuana. No. 3. July. Notice of an Eclips of the Moon in Sept. The abominations of Rain-making. Evils of Intemperance, concluded. No. 4. August. Answer to letters. On Cleanliness. A Letter to Hymencus Backslider. No. 5. September. The great Deceiver of mankind; sorcery; witchdoctors. Cleanliness. A Review of our New Hymnbook, called "The Harp of Faith." No. 6. October. The shocking Secrets of the Bechuana Circumcision. No. 7. November. Circumcision, concluded. A letter to Jonas Slecper. No. 8. December. Inviolability of Marriage; Polygamy; the latter receives no countenance from the Bible. No. 9. January 1 57. Time, Death, Eternity. Polygamy. A letter written by a Native against Circumcision. No. 10. February. A Rod for the back of a Fool. Belial's Children among the Bechuana, and their detestable deeds. The Beginning of Evil, transl. Edited by J. D. M. Ludorf, Wesleyan Missionary.—Thaba 'Nchu, Printed at the Wesleyan Mission Press.—*

279a. *Molekoli oa Bechuana.—No. 11. Mopitloe.* 1857.

The visitor of the Betschuana.—No. 11. March. 1857.

4to. Pages 41—44 (with double columns), with the same woodcut which is on the preceding numbers. At the end: *Thaba 'Nchu, Khatisho ca Thuto* (Thaba 'Nchu, Press of the Mission.) Contains four pieces.

\* No. 12. April, 1857, is not in the Library.

280. *Molekoli oa Bechuana.—Vol. II.*

4to. with double columns; each number being ornamented with the same wood-cut as the numbers of the preceding volume. At the end of each number: *Thaba 'Nchu, Khatisho ca Thuto.*

No. 1.—*Motseganong* (May). 1857.

Pp. 1—4. Contains four pieces, the first of which *Go Babali ba rona.* (To our readers), announces that, on request, also sometimes Se-suto pieces will be published in this periodical.

No. 2.—*Si-ete-bosigo* (June). 1857.

Pp. 5—8. Contains five pieces, the last of which is in Se-suto.

No. 3.—*Phukoe* (July). 1857.

Pp. 9—12. Contains: three pieces.

No. 4.—*Phatoc* (August). 1857.

Pp. 13—16 (the last page bears, by a mis-print, the number 12). Contains three pieces, the last of which is in Se-suto.

## THE SE-HLAPI.

All the publications in this dialect, which are in the Library, were issued by Missionaries of the London Society (Messrs. R. Moffat, W. Ashton, and R. Edwards); and of the Paris Society (Messrs. J. P. Pelissier, and P. Lemue).

It is much to be regretted that neither a Grammar, nor a Dictionary or Vocabulary of this dialect have been published.

## GRAMMAR.

Remarks on the Structure of the Se-tshuana Language, based on a study of Mr. Moffat's translation of the New Testament (No. 297), are contained in the eight first chapters (pages 1—39) of Dr. Wm. H. I. Bleek's Dissertation "De Nominum Generibus," etc. 1851. (No. 1).

## VOCABULARY.

281. Manuscript:—*A Vocabulary of the Sechuana Language.*—By the Rev. J. P. Pelissier, of Bethulie.—Cape Town, 1857.

4to. Pages 24, with double columns.

This Vocabulary, kindly prepared by Mr. Pelissier, on the request of Dr. Bleek, gives the translation of more than 1200 of the English names, contained in the Vocabulary of the Languages of Mosambique (No. 311).

281a. One page 4to., dated *Kuruman*, 1851.

In two columns. The column to the left, which is double the size of the right column, contains: *Maina a likhueri ka puo ea Secuana, le ea Sekoa.* (Names of the months, in the language of Setshuana, and of the white man's speech.) The right hand column contains: *Maina a malatsi a ueke.* (Names of the days of the week.)

## ELEMENTARY BOOKS.

282. "Bechuana Spelling and Reading Book," published by Mr. R. Moffat, 1826, at London.

16mo. Only a fragment of two leaves is in the Library; it was presented by the author.

Without pagination. The first page contains: *An Alphabet, showing the Sounds*; the second page: *The Alphabet*, and Numerals. After page 2, it is probable that two leaves, or four pages are missing. The third and fourth of the pages in the Library contain Spelling Lessons, from *ba-b6-ya to yi-si-tse*, in an alphabetical order.

The second edition of this Spelling Book is :

- 282a.** *Buka ea Likaélo tsa eintla ; tse ri rutang go bala*  
 Book of Lessons the first ; which teach to read  
*puo ea Sechuana. Tsegétsa kaélo, u si*  
 the language Se-tshuana. Get hold of instruction, thou not  
*e lese ; u e buluke : ka ele botselo yoa gago.*  
 her let go ; thou her keep ; for she is life thy.  
 —*Liproverbia.* IV. 13. *Kuruman : e gatesichoe ki R.*  
 —Proverbs, IV. 13. Kuruman: printed by R.  
*Moffat, le R. Edwards.*—1832.

Moffat, and R. Edwards.

12mo. Pages 24. At the end : *Kuruman ; Printed at the London Society's Mission Press.*—Copy presented by Mr. Moffat.

In two parts. Part I. (pages 12) contains *Alphabeta*, pp. 3 and 4 ; and Spelling Lessons, pp. 5—12.

Part II. (pages 13—24) contains *Licuanélo tsa molemo.* (The duties of goodness) in 17 chapters (*khaolo*).

To judge from the fragments of the first edition which are in the Library, this second edition is quite a new book.

- 282b.** Of a later edition (of 1842) of the Spelling and Reading Book, a fragment is in the Library, viz. pp. 13—16 and 21—24.

12mo. At the end of p. 24 : *Kuruman ; Printed at the Mission Press*—1842. Presented by Mr. Moffat.

Contains : *Licuanelo tsa molemo.* (The duties of goodness) in 17 chapters (*khaolo*), of which, however, *Khaolo* 6—12 (on pages 17—20) are missing.

It differs considerably in language, and also in orthography, from the preceding edition.

- 282c.** A subsequent edition (of 1843) of the First Part of the Spelling Book has no title.

16mo. Pages 8.—Page 1 has at the beginning : *Alphabeta*, and at the end : 1843. All the other pages bear the title : *Likaélo tsa eintla.* (Lessons the first), and contain Spelling Lessons.

At the end of page 8 : *Kuruman ; Printed at the Mission Press.*

Copy presented by Mr. Moffat.

- 282d.** *Buka ea Likao tsa eintla, tse ri rutan̄ go buisa Puo ea*  
 Book of Lessons the first, which teach to read the language  
*Secuana.—Tsegétsa thuto, u se e lese ;*  
 Sitshuana.—Take fast hold of instruction, thou not her let go ;  
*u e buluke ; ka e le botselo yoa gago.—Solomon.—*  
 thou her keep ; for she is life thy.

*Kuruman : Printed at the Mission Press for the London Missionary Society.*—1850.

16mo. Pages 16—Copy presented by Mr. Moffat.



Contains Alphabet and Spelling Lessons on pages 2 (reverse of the titlepage) —10; *Licupo tsa puisho*. (Marks of reading, i.e. of punctuation) p. 11; *Likualo tsa palo*. (The writing of the numbers, i.e. the ciphers, with their names, the latter being borrowed and introduced from the English, as *Uan, Tu, Thri, For, Faeve, Sekes, Seven, Eit, Naen, Tin, &c.*) p. 11; *Likuélo tse ri tlaocoen mo Liperoverebeñ*. (Lessons selected from the Proverbs.) pp. 12—16.

282e. *Buka ea Likao tsa eintla, tse ri rutañ go buisa Puo ea Secuana. — Tsegétsa thuto, u se e lese; u e buluke; ha e le botselo yoa gago.*—Solomon. *Kuruman: printed at the Mission Press for the London Missionary Society.*—1857.

16mo. Pages 16. Contains Spelling Lessons, pages 2—10; *Licupo tsa puisho*. (Signs of reading), p. 11; *Likualo tsa palo*. (Writings of numbers, with their names, borrowed from the English), p. 11; *Likuélo tse ri tlaocoen mo Liperoverebeñ*. (Lessons which are selected from the Proverbs.) pp. 12—16.

## CATECHISMS.

### DR. BROWN'S CATECHISM.

First Edition :

283. *A Bechuana Catechism, with translations of the third chapter of the Gospel by John, The Lord's Prayer, and other passages of Scripture, &c. In that Language.*—By Mr. Robert Moffat, Missionary at Lattakoo.—Printed for the London Missionary Society, By J. Dennett, Leather Lane, Holborn.—1826.

24mo. Pages 35.—Copy presented by the Author.

Translation of a Catechism by — Brown, M.D., of Edinburgh.

Contains: Part I.—(*A Catechism*). *Book oa Botsa*. (with 136 questions and answers), pp. 3—19; Part II. (*Passages of Scripture*).—*Mahúka mo antsching mo lokualong Morimo*. pp. 21—35.

In this, the first Setshuana publication, the language cannot be expected to be quite correct.

Second Edition :

283a. *Buka ea Pocho ea Tuto le Poluko tsa Yesu* Book of Question of the Doctrine and Salvation of Jesus *Keresta; le Mahuku a mangue a Lokualo loa Morimo*, Christ; with Words some of Scripture of God,



*le Tapelo ea Morenna le Melau ea meshume ea*  
and the Prayers of the Lord and Commandments ten of  
*Morimo, mo Puong ea Sichuana.*—*Kuruman*:  
God, in the Language Sitshuana. — *Kuruman*:  
*e gatesichoe hi R. Moffat, le R. Edwards.*—1831.  
it is printed by R. Moffat, and R. Edwards.

16mo. Pages 36.—At the end: *Printed at the Bechuana Mission Press, Lattakoo.*—Copy presented by Mr. Moffat.

Contains: *Kauganyo I.—Lipocho.* (Part I.—Questions, viz. 146 questions and answers) pp. 3—22; *Kauganyo II. Mahuku a mangue a Lokualo loa Morimo.* (Part II.—Words some of the Scripture of God, viz. 50 Passages, in ten sections.) pp. 23—36. Then follows: *Thapelo ea Morenna.* (The Lord's Prayer) p. 34; and *Melau e meshume.* (The Ten Commandments) pp. 34—36.

### Third Edition :

283b. *Buka ea lipoco tsa Thuto le Puluko. Le*  
Book of questions of the Doctrine and Salvation. With  
*Likaelo rinue tse ri tlaucoen mo Bibelian.*—  
Lessons some which are chosen from the Bible.  
*Kuruman: Printed at the Mission Press.*—1842.

16mo. Pages 36.—Copy presented by the Rev. R. Moffat.

Contains on pages 3—22 the Catechism, with 151 questions and answers; and on pages 23—33 ten Lessons, followed by *Tapelo ea Morena.* (The Lord's Prayer) on page 33; and *Melao e me tin. Exode. xx. 1—17.* (The ten Commandments, Exodus xx. 1—17) on pages 34—36.

### ASSEMBLY CATECHISM.

284. *Buka ea lipoco tse ri rutang tutho tsa tihelo*  
Book of questions which teach the doctrines of the service  
*ea Morimo; le cona licuanelo tsa bathu. Mo puong ea*  
of God; and also the duties of men. In the Language  
*Secuana.*—*Kuruman: Printed at the Mission Press.*  
Setshuana.—  
—1841.

16mo. Pages 28.—Copy presented by Rev. R. Moffat.

Contains 107 questions and answers, besides one hymn of two verses.  
This first edition of the Assembly Catechism is without proofs.

## Second Edition :

- 284a. *Buka ea lipoco ea lithuto le tihélo ea Morimo*,  
Book of questions of the doctrines and the service of God,  
*le cona mahuku a tlomamisho, Mo Puoñ ea Secuana.*  
with them the words of proof, In the language of Setshuana.  
—*Kuruman : printed at the Mission Press for the  
London Missionary Society.*—1846.

32mo. Pages 80.—Copy presented by Rev. R. Moffat.

Contains 107 questions and answers, illustrated by Scripture sentences ;  
besides one hymn of two verses.

## Third Edition :

- 284b. *Buka ea lipoco ea lithuto le tihélo ea Morimo*,  
Book of questions of doctrine of the service of God,  
*le aona mahuku a tlomanisho, Mo Puoñ ea*  
and also the words of proof. In the language of  
*Secuana.*—*London : John Snow, Paternoster  
Setshuana.*—  
*Row.*—1848.

32mo. Pages 80.—On the back of the titlepage: *London : Printed by  
Luke James Hansard, near Lincoln's-Inn Fields.*

The same contents as the edition of 1846, (No. 284a.)

## HYMN BOOKS.

## L O N D O N M I S S I O N S .

285. *Lihela tsa tuto le puluko tsa Yesu Kereste ; tse*  
Hymns of the doctrine and salvation of Jesus Christ ; which  
*ri kuariloeng mo puong ea Sichuana.*—*Ki Robert*  
are written in the language Setshuana.—By Robert  
*Moffat, Moruti oa Bechuana.*—*Cape Town : Printed  
Moffat, Teacher of the Be-tshuana.*  
*at the Government Press.*—1831.

16mo. Pages 46 (besides one page *Index* following p. 22) ; the last 24 pages  
beginning from page 23, were *Printed at the Kuruman London Society Mission  
Press*, in the year 1835.—Copy presented by the author.

Contains 50 Hymns, on pages 3—45 ; and *Seshupo sa lihela.* (Index of the  
hymns) on page 46.—At the end: *Kuruman 1835.*

The first 22 pages, which were printed at Capetown, contain 23 of the fifty  
hymns, and of these an index is given on the additional page, which follows  
page 22, in the copy presented by Mr. Moffat.

The second edition of this hymn-book appears to be :

286. *Lihela tsa tihelo ea Morimo; tse ri kuariloeng mo* Hymns of the service of God; which are written in *puong ea Secuana*.—*Ki Robert Moffta*.—*Kuru-* the language Se-tshuana.—By Robert Moffat.

*man: Printed at the Mission Press,—1838.*

16mo. Pages 80. One of the copies was presented by the author.

Contains 100 hymns, on pages 3—79, and *Cupo ea lihela*. (Index of the hymns) on pages 79 and 80.

The fifty hymns of the preceding edition are all reprinted in this edition with corrections and in a little altered orthography. The first 36 hymns follow quite in the same order in both editions; and also hymns 38, 39, 40, 44, 45, 46, 47, 48, 49, are identical.

But hymn 37 of the first edition is hymn 41 of the second,

and	“	41	“	“	“	42	“
	“	42	“	“	“	43	“
	“	43	“	“	“	37	“
	“	50	“	“	“	100	“

and hymn 39, which has only one verse in the first edition, consists of three verses in the second edition.

The third edition of this hymn-book is apparently :

287. *Lihela tsa tihélo ea Morimo, tse ri kurialoên mo* Hymns of the service of God; which are written in the *puoñ ea Secuana*.—*Ki Robert Moffat*. “*Lo buaneñ* language Se-tshuana.—By R. Moffat. “Speaking to yourselves *ka lipesalem, le lihela tsa pako, le kopélo tsa moea,* in psalms, and hymns of praise, and songs of the spirit, *go opeléla Moréna mo peluñ tsa lona.*” *Paulo*.—to sing for the Lord in hearts yours.” Ephs. v. 19.

*London: Religious Tract Society, Paternoster Row.*

*Li gatisicoe ki J. Unwin, Bucklersbury. 1843.*

They are printed by J. Unwin, Bucklersbury.

16mo. Pages 108.

Contains 124 hymns on pages 3—104, and *Cupo ea lihela*. (Index of the hymns), on pages 105—108.

The 100 hymns of the preceding edition are—with one exception—all included here. The first 95 hymns are given exactly in the same order; the 95th hymn has, however, four verses in the last edition, instead of one verse, as in the edition of 1838. The 96th hymn of this second edition is omitted in the third edition.

Hymn 93 of the second edition is hymn 123 of the third edition.

" 97	"	"	"	121	"
" 99	"	"	"	122	"
" 100	"	"	"	124	"

The 121st hymn contains also one verse more than the corresponding hymn of the second edition, and the 122nd hymn two additional verses.

The orthography is some what changed in this edition, and also the text of the hymns has not remained quite unaltered.

A supplement to the preceding hymn-book, is:

287a. *Lihela tsa Tihélo ea Morimo tsa Secuana.* "Uéna Hymns of the service of God, of the Se-tshuana "Thou *Yehova, ki tla gu baka mo bathuñ; mi hi tla* Jehovah, I shall thee praise before the people; and I shall *gu opéléla lipako mo meraheñ.*" *Davide.*—*Kuru-* thee sing to praises before the nations." David.

*man: Printed at the Mission Press.—1855.*

16mo. Pages 32 (besides the title page, which is on the cover).

Contains 35 Hymns, on pp. 1—31; *Sekaelo* (Index) p. 32; and on the reverse of the cover: *Litalolo li ten. Ekesodo, Khaolo xx.* (The ten commandments. Exodus, Chapter xx.) in a hymn of ten verses.

#### FRENCH MISSIONS.

288. *Lihela tse li bakang Yehova.—Ki Baruti bangué.* Hymns which praise Jehovah.—By Teachers some. *A mongue oa itumela? A ope lipesalema.—Kuru-* Is any merry? Let him sing psalms.

*man. Printed at the Mission Press, in aid of the French Missionary Society.—1843.*

16mo. Pages 32. Contains 31 hymns.

The 24 pages at the begining (with 25 hymns) seem to have been published first; and the rest afterwards added as a sort of supplement. None of the latter are to be found in the following hymn-books (Nos. 289 and 290.)

By the Rev. P. Lemue, of Motito (now at Carmel) and the Rev. D. Livingston, with contributions from the Rev. J. P. Pelissier of Bethulie.

Copy presented by the Rev. R. Moffat.

Probably some of the hymns in this and the two following editions of this hymn-book are written in the Serolong dialect.

The following hymn-book, published in the same year, was probably printed subsequent to the preceding one.

289. *Lihela tsa Bohereste.—, Yehofa ki sehela sa me.* "Hymns of Christianity. „ Jehovah is song of me." *Pesaleme cxviii, 14.—Beerseba Imprimerie de la*

*Société des Missions Evangéliques de Paris. J. D. M. Ludorf.*—1843.

16mo. Pages 40.—Published by the Rev. J. P. Pelissier, with contributions from the Rev. P. Lemue.

Contains 40 hymns on pages 3—38; and *Seshupo sa lihela tsa bokereste*. (Index of the christian songs) on pages 39 and 40.

The first 25 hymns of the preceding edition are also contained in this, but in a different order.

No. 288, Hymn 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13

„ 289, „ 24 | 25 | 27 | 26 | 28 | 23 | 29 | 30 | 32 | 31 | 33 | 34 | 35

No. 288, Hymn 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25

„ 289, „ 36 | 38 | 37 | 40 | 39 | 1 | 2 | 3 | 5 | 13 | 18 | 19

A later edition of this hymn-book is :

290. *Lihela tsa Bokreste.*—*Berseba, Imprimerie de la Songs of Christianity.*

*Société des Mission Evangéliques de Paris.*—1853.

12mo. Pages 32.—Contains 51 hymns on pages 3—50, and *Seshupo sa lihela tsa bokreste* on pages 51 and 52.

The first 36 pages tally closely, line for line with the preceding edition, and so does also hymn 38 on page 37. Hymn 39 of the preceding edition, (containing the Apostolic blessing) is omitted here, and hymn 40 has, therefore, become hymn 39 in this last edition.

## SCRIPTURE HISTORY.

291. *Kaélo mo kaéloñ; leha e le, lipulélo tsa lokualo loa*  
Line upon line; or that is, stories of the book of  
*Morimo, tse ri rutañ bana tihélo ea ona. Go*  
God, which teach the children the service of him. It is  
*phuthololecoe Becuana hi William Ashton.* “*Gone*  
translated for the Betschuana by William Ashton. “*For*  
*gole taolo mo taoloñ, taolo mo taoloñ; kaélo mo*  
there be precept upon precept, precept upon precept; line upon  
*kaéloñ, kaélo mo kaéloñ; bonye ha, bonye hãle.*”  
line, line upon line; a little here, a little there.”  
*Yesaia xxviii. 10.—Kabo I.—Kuruman.*—1850.  
Isaiah ch. xxviii. v. 10. Part I.

16mo. Pages vi and 186, with 12 woodcuts. On the reverse of the titlepage :  
*Line upon line; by the Author of “Peep of Day;” translated, (into Sechuana)*  
*and printed by William Ashton; of the London Missionary Society.*



There is labelled on the inside of the cover the following notice: *Printed and bound by W. Ashton, of the L. M. Society.* (Price 2s.)

(One of the copies is inscribed "Lady Grey from her humble servant the Translator, Cape Town, May 17th, 1855;" another copy is from J. M. Ludorf.)

Contains: *Seshupo sa likhaolo.* (Index of the chapters) on pages v and vi; then follow 39 chapters on Scripture History, from the Creation till the death of Joshua, on pp. 1—164; and *Lipoco tse ri botsisañ bana ba ba khutlileñ go buisa Kabo ea Eintla.* (Questions which examine the children who have finished to read Part the First.) on pp. 165—186.

**292.** The second part of the preceding book has exactly the same title, with the same words on the reverse of the titlepage.

16mo. Pages iv and 180, with 12 woodcuts.

Contains the index (on pages iii and iv) and chapters xl—lxxxix (on pages 1—158), on the Scripture History, from the time of Samuel till the return to Jerusalem. Then follow the questions on the chapters (on pages 159—180).

The full title of the English original of the preceding book is:

*Line upon line; or a second series of the earliest religious instruction the infant mind is capable of receiving, with verses illustrative of the subjects. By the author of the "Peep of Day." "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."—Isaiah xxviii. 16.—London: T. Hatchard, 187, Piccadilly.*

Second Edition:

**292a.** *Lipulélo tsa Bibela; le likaélo tse ri rutañ bathu* Tales of the Bible; and lessons which teach the people *tihélo, le mahuku a Morimo. Li hetoleleco* the service, and the words of God. They are translated for *Becwana ki William Ashton.—Kuruman.—1854.* the Betshuana by William Ashton.

16mo. Pages iii and 284, with 24 woodcuts. On the reverse of the titlepage: *Line upon line; translated into Sechuana, (with alterations and additions); and printed for the London Missionary Society, by William Ashton.*

Contains on p. iii: *Kitsisho ea Mohetoleri.* (Notice of the translator), dated *Kuruman, August, 1854*, in which he states that whilst the previous edition was intended for children, this is for grown up people; that he has therefore omitted some sentences, altered others, and introduced some new tales which were not in the first edition, viz.: that of the Tower of Babel, in the fifth chapter, and at the end of the book, that of Job, in four chapters. Further, he says that he put the questions immediately after each tale, to which they refer.

Then follow 80 chapters on the history of the Old Testament, from the Creation till the return of the Jews under Kores, pages 1—273; and 4 chapters of *Puleloana kaga Yobe.* (Little tale of Job.) pages 273—284.

*Sir G. Grey's Library.—South African Languages.*



## SCRIPTURE EXTRACTS.

293. *Likaelo tse ri tlauchoenng mo Bibelieng go buisiao mo* Lessons which are selected from the Bible to be read in *likholeng yaka mokhua oa Beritan, Mo puong* the schools according to the custom of Britain, In the language *ea Sechuana*.—*Kuruman: li gatisichoe ki R. Moffat, Se-tshuana*.—Kuruman: they are printed by R. Moffat, *le R. Edwards*.—1833.  
and R. Edwards.

12mo. Pages 1—132, 121—143, 154, 157—443.

There are two series of pages 121—132; but no pages 144—153, nor 155 and 156 are numbered.

Contains: *Likaelo tsa polelelo tse ri tlauchoenng mo Testamenteng e kolugolo*.—*Kauganyo e kolu I.* (Lessons of stories which are chosen from the Testament old. Section great I.) pp. 3—127 (second series); *Likaelo tsa tsatelelo ea rona go Morimo le Batu, tse ri tlauchoenng mo Likualong tsa khalalelo*.—*Kauganyo e kolu II.* (Lessons of relation ours to God and Men, which are chosen from Scriptures of holiness. Section great II.) pp. 129—257; *Likaelo tse ri tlauchoenng mo Ba-Euangeliseteng, le chona Liliho tsa Ba-Apostoloi*.—*Kauganyo ekolu III.* (Lessons which are selected from the Gospels, and also the Acts of the Apostles.—Section great III.) pp. 259—431.

*Seshupo sa likaelo.* (Index of lessons) pp. 433—439; *Seputulolo sa maina* (Interpretation of [foreign] names), pp. 440—443.

At the end: *Printed at the Kuruman London Society Mission Press.*

## Second Edition:

294. *Likaélo tse ri tlaocoēñ mo likualōñ tsa Morimo, go* Lessons which are selected from the books of God, to *bnisiao mo likolēñ kaha thutanōñ ea* be read in the schools according to the mutual instruction of *mokhua oa Beritan, ha puon̄ ea Secuana*.—*Mo kabōñ* the custom of Britain, in the language Setshuana. In parts *li for*.—*London, printed at the expense of some of the* four.

*Society of Friends, for the use of the Bechuana, by W. M<sup>c</sup>Dowall, Pemberton Row, Gough-square*.—1841.

8vo. Pages xvi and 307, the latter with double columns.

5,000 copies were printed, 1000 of which were presented to the Wesleyan Missions, and 1000 to the French Missions.

Contains: *Seshupo sa likaélo.* (Index of the Lessons) pp. iii—ix; *Seputulolo sa moina a sele.* (Translation of foreign names), pp. xi—xvi; *Likaélo tsa pulelelo tse ri tlaocoēñ mo kholaganōñ e kholugolu*.—*Kabo I.* (Lessons of stories which are selected from Testament Old.—Part I.) pp. 1—86;

*Likaélo tse ri thuocoeñ mo Lipesalem.—Kubo II.* (Lessons which are selected from the Psalms.—Part II.) pp. 87—111; *Likaélo tsa cuanelo ea rona go Morimo le bathu, tse ri thuocoeñ mo likualoñ tsa Boitsépho.—Kubo III.* (Lessons of duty ours to God and men, which are selected from Scriptures of Holiness.—Part III.) pp. 112—187; *Likaélo tse ri thuocoeñ mo Baevungeliñ ba for, le Litiho tsa Baaposotoloi.—Kabo IV.* (Lessons which are selected from Gospels the four, and Acts of the Apostles.—Part IV.) pp. 188—307.

## NEW TESTAMENT.

**265.** *Evangelia hotsa mahuku a molemo a kuariloeng ki Luka.*  
Gospel or words good which are written by Luke.  
—Cape Town: printed at the Government Printing  
Office, for the Bechuana Mission, Lattahoo.—1830.

12mo. Pages 102. At the end: *Printed by the Rev. R. Moffat, at the Government Printing Office, under the superintendance of Mr. B. J. van de Sandt.*  
One thousand Copies were printed.

One of the copies in the Library was presented "From the Rev. Mr. Moffat, the translator to Mr. Geo. Thompson."

Contains, besides the translation of St. Luke's Gospel (pp. 3—99), also *Putulolo ea maeina a sele, ua a sing puong eu Sichuanu.* (Interpretation of names foreign, which are not in the language Setshuana)—pp. 101—102, which are, however, not numbered.

A fragment without titlepage:

**295a.** *Episetole e e Kualechoeng ba botle ki Yakoba Mou-*  
Epistle which is written for all by James the  
*posetoloi.*  
Apostle.

12mo. Pages 1 and 2, closing in the middle of the 21st verse of chapter I.; and pages 11 and 12, containing *Episetole ea einthla e e kualechoeng ba botle ki Yohane Mouposetoloi.* (Epistle the first which is written for all by John the Apostle. Chapter I. and chapter II. verses 1—8.)

Published probably about 1836, by the Rev. R. Moffat.

**296.** *Evangelia ea Yesu Kristi Morena oa Rona ki Matheu.*  
Gospel of Jesus Christ Lord ours by Matthew.  
—Traduit de l'original dans la langue Sechuana  
par J. P. Pellissier.—Graham's Town: imprimé par  
*Meurant et Godlonton.*—1837.

8vo. Without pagination, pages 62 (inclusive of the titlepage), with double columns.

**297.** *Kholagano enca ea Yesu Keresete, eo e leñ Moréna*  
Testament new of Jesus Christ, who is Lord

*oa rona le Morebuluki: e e hetolecoẽ mo puon̄ ea*  
ours and our Saviour: which is translated into the language  
*Secuana*.—London: *e gatisericoe phuthegelo ea go*  
Setshuana.—London: it is printed for the Society for  
*halaletsa Bibelia mo Beritanẽ le mo mahatsin̄ a*  
spreading the Bible in Britain and countries  
*manue, ki W. McDowall*.—1840.  
others by W. McDowall.

12mo. Pages 497 (besides titlepage and index) with double columns.

One of the copies in the Library is with gilded edges.

By the Rev. R. Moffat.

Usually bound together with the Psalms (No. 298), and sold with them for 3s.—2500 copies were disposed of.

## OLD TESTAMENT.

298. *Buka ea Lipusalem tsa Davida, Khosi le Moprofeti*  
Book of Psalms of David, King and Prophet  
*mo Yescrelen̄. E e hetolecoẽ mo puon̄ ea*  
in Israel, Which is translated into the language  
*Secuana*.—London: *e gatisericoe phuthegelo ea go*  
Setshuana.—London: it is printed for the Society for  
*halaletsa Bibelia mo Beritanẽ le mo mahatsin̄ a*  
spreading the Bible in Britain and countries  
*manue. Ki W. McDowall*.—1841.  
others. By W. McDowall.

12mo. Pages 132; with double columns.—By the Rev. R. Moffat.

One of the copies in the Library is with gilded edges.

Usually bound together with the New Testament (No. 297).

299. *Mahuku a Morimo a a entsicoẽ kholaganon̄ e*  
Words of God which are taken out of Testament  
*kholugolu, ebon̄ Lipovereba tsa Solomon, le Moreri,*  
old, namely the Proverbs of Solomon, and the Preacher,  
*le Liperofesho tsa Ysaia, mo puon̄ ea Secuana*.—  
and the Prophecies of Isaiah, in the language Setshuana.—  
*Kuruman: printed at the Mission Press, for the*  
*British and Foreign Bible Society*.—1847.

8vo. Pages 109 (besides titlepage). On the inside of the cover, the following notice is labelled: *Printed & bound by W. Ashton, of the L. M. Society*. Two editions (of 1000 copies each) were printed.

Contains: the Book of Proverbs (pp. 1—31); Ecclesiastes (pp. 31—42); and Isaiah (pp. 42—109).

300. *Bibela ea boitsépho. E e cutsēñ kholagano e kholugolu:* Bible of holiness. Which comprises Testament old: *mo puōñ ea Secuana.—Kabo ea eintla.—Kuruman:* in the language of Setshuana.—Part the first. *man: printed at the Mission Press for the British and Foreign Bible Society.—1853.*

8vo. Pages iv and 512 (with double columns). The title on the back of the book is *Bibilia Kabo I.* On the inside of the cover the following notice is labelled: *Printed & bound by W. Ashton of the L. M. Society.* At the end of page 512: *Bokhutlo yoa kabō ea eintla.* (End of the first part.)

Translated by the Rev. R. Moffat. One thousand copies were printed.

Contains: the five books of Moses, Joshua, Judges, Ruth, two books of Samuel, and two books of Kings.

One of the copies in the Library was presented by Mr. Ashton to His Excellency, May 11th, 1855.

301. *Bibela ea boitsépho, e e cutsēñ kholagano e kholugolu* Bible of holiness, which comprises Testament old *mo puōñ ea Secuana.—Kabo ea botu.—Kuruman:* in the language Setshuana—Part the second. *printed at the Mission Press, for the British and Foreign Bible Society.—1857.*

8vo. Pp. 398 (besides the titlepage). Copy "To His Excellency Sir G. Grey, K.C.B., &c. &c. Respectfully presented by the Translator, November 1857."

Translated by the Rev. R. Moffat.

Contains the two books of Chronicles, Ezra, Nehemia, Esther, Job, Song of Solomon, Jeremiah, Ezekiel, Daniel, and all the minor prophets.

There is bound up at the end of this volume, the remainder of the Old Testament, viz.: Proverbs, Ecclesiastes, and Isaiah, in the edition of 1857 (No. 299), with the omission of its separate titlepage.

Mr. Moffat has hereby finished the first translation of the whole Bible in an illiterate African tongue.

## TRACTS.

302. *Loeto loa Mokeresti lo lo coañ hatsiñ yenu lo ea* Journey of a Christian which proceeds from world this it goes *hatsiñ ye le tlañ; lo lo kuariloēñ mo* to world which is to come: which is described in the *secuancōñ sa toro. Ki Yohane Bunyan.—Lo hetolelecoe* likeness of a dream. By John Bunyan.—It is translated *mo puōñ ea Secuana.—Kabo I.—Kuruman:* into the language Setshuana.—Part I.

printed at the Mission Press for the Religious Tract Society.—1848.

16mo. Pages viii and 206, with several woodcuts.

One of the copies in the Library was presented by Rev. J. M. Ludorf.

Translated by the Rev. R. Moffat.

The translation of the Pilgrim's Progress, is preceded by: *Pul'eloana ea botseto yoa Yohane Bunyan*. (Little narrative of the life of John Bunyan), pp. v—viii.

For small tracts, published in numbers, vide Periodicals Nos. 305 and 306.

## PROCLAMATIONS.

### 303. *Phetolólo ea Likualo tsa Pretorius, tse o li rometsēn go*

Translation of Letters of Pretorius, which he has sent to *Gasibonoe le Mahure*. *Li gatisericoe*

Gasibonoe and Mahure. They are caused to be printed for *Becwana gore ba li buise*.

the Betshuana in order that they them may read.

4to. Page 1, in double column, the first of which contains a letter *Go Gasibonoe Khosi, le go Mahure*. (To Gasibonoe the chief and to Mahure.) signed *Ki 'na* (I am) *A. W. J. Pretorius, Magalies Berg, 22 oa Aperile, 1853*.

The second column contains: *Kuo, E e n'eloeñ ki A. W. J. Pretorius, Komandant General, le Mosimegi oa Seoro sa Noka-e-tsetla*. (Proclamation which is given by A. W. J. Pretorius, Commandant-General and Magistrate of the Republic of the Vaal River,) dated *22 oa Aperile, 1853*; and *Kaello e e kañlañ Yan Yakobs, Komandant*. (Instruction which instructs John Jacobs, Commander), signed *A. W. J. Pretorius, Komandant General, Mooi Rivier, 7 oa Mei, 1853*.

### 304. *Molao oa Yalao yoa Makhoa*.

Law of the intoxicating drink of the civilized.

8vo. P. 1. At the end: *O gatisicoe kua Kuruman*. (It is printed at Kuruman.) Translation into Se-hlapi of the Maine Law, published by Moshueshue in Se-suto and White-man's language (Dutch), and dated *Thaba Bosigo, 8 oa Novembere, 1854*.

An English translation of this interesting piece is given in *Aborigines' Friend and the Colonial Intelligencer*.—*Vol. I. No. III*. [April to September, inclusive, 1856. Pp. 127 and 128.

## PERIODICALS.

Two series of Tracts in this Language were published early in periodical numbers.

Of the first series (No. 305), the ninth number, issued in 1836, is in the Library. The first numbers of the second series (No. 306) were published in 1840.



305. *P. L. No. 9. Morisa oa molemo.*

*P. Lemue. No. 9. Shepherd the good.*

12mo. Pages 8, with a woodcut.

At the end: *Kuruman: Printed at the London Society's Mission Press, 1836.*

Contains a dialogue between *Maria* and *Ma Maria* (Mary's mother); and a hymn of 4 verses.

## 306. The several numbers of the second series of Tracts in Se-hlapi were published at the Kuruman Mission Press, in 1840, 1841, and probably also later.

12mo. With double pagination, each number having its own pagination, and another continual pagination running through all the numbers. The latter is marked on the inner margins of all pages, except those of the first number. There are in the Library Nos. 1.—7. (pp. 1—52); No. 11. (pp. 89—104); and part of No. 13. (pp. 113—124). Therefore, Nos. 8.—12. (pp. 53—113), the end of No. 13., and whatever Tracts of this series may have been published later, are missing.

*No. 1. Yosefa mohumanegi. Pulelo ea amarure.*

Joseph the poor. A tale of truth.

Pages 8, on pp. 1—8 (with a woodcut). At the end:—*Kuruman; Printed at the Mission Press.—1840. R. M. (Moffat).*

*No. 2 Pulelo. Yakoba mocohi.*

A tale. James the old man.

Pages 8, on pp. 9—16, (with a woodcut). At the end: *Kuruman, Mission Press—1840. R. E. (Edwards).*

*No. 3 Bua boamarure.*

Speak the truth.

Pages 6, on pp. 17—22. At the end: *Kuruman: Printed at the Mission Press.—1840. R. E. (Edwards).*

*No. 4 Thusho ea Moleohi.*

The help of the sinner.

Pages 6, on pp. 23—28, (with a woodcut). At the end: *Kuruman: Printed at the Mission Press.—1840. P. L. (Lemue).*

*No. 5 A loa tloka Tsala?*

Do you want a friend?

Pages 6, on pp. 29—34, (with a woodcut). At the end: *Kuruman: Printed at the Mission Press.—1840. R. E. (Edwards).*

*No. 6. Batlabani ba thri hundereda.*

The warriors the three hundred.

Pages 6, on pp. 35—40, (with a woodcut). At the end: *Kuruman: Printed at the Mission Press.—1840. R. E. (Edwards).*



*No. 7 Pulelo ea Lidia Surevanta; khotsa boikaelelo*  
Tale of Lydia Sturtevant; or purpose  
*yo bo helang.*  
that perisheth.

Pages 12, on pp. 41—52 (with a woodcut). At the end: *Kuruman: Printed at the Mission Press.—1841. R. E. (Edwards).*

*No. 11 Tsimo e e lapisan, khotsa tihlo go botle.*  
The garden which wearies, or work for all.

Pages 8, on pp. 89—104, (with two woodcuts). At the end: *Kuruman: Printed at the Mission Press.—1841. R. E. (Edwards).*

Contains a dialogue between *Bisho* and *Notla*.

*No. 13 Motheletsi.*  
The Redeemer (Liberator).

Pages 12, on pp. 113—124, (with a woodcut), the last page breaking off in the middle of a word.

The publication of a regular monthly paper in Se-hlapi was commenced by Mr. W. Ashton, in October, 1857.

**307.** *Mohaeri oa Becuana, le Muleri oa mahuku.—*  
The Instructor of the Betschuana, and the Announcer of news.—  
*Kico hi nonoco.—Vol. I.*  
Knowledge is power.

4to. With double columns.—Price 2s. per annum.

*No. 1.—Phalane (October), 1857.*

Pages 4, on pp. 1—4. At the end: *Printed monthly by W. Ashton. Kuruman: Oct. 1857.*

*No. 2.—Nuanatsele (November), 1857.*

Pages 4, on pp. 5—8. At the end: *Printed monthly by W. Ashton. Kuruman: Nov. 1857.*

*No. 3.—Serimothule.—December 1, 1857.*

Pages 4, on pp. 9—12. At the end: *Printed monthly by W. Ashton. Kuruman, Dec. 1857.*

*No. 4.—Herikhon.—January 1, 1858.*

Pages 4, on pp. 13—16. At the end: *Printed monthly by W. Ashton, Kuruman, Jan. 1858.*

*No. 5.—Tlakole.—February 3, 1858.*

Pages 4, on pp. 17—20. At the end: *Printed monthly by W. Ashton, Kuruman.*

## THE TEGEZA SPECIES.

The languages of the Tegeza Species are at present mainly spoken to the north-east of the Zulu country, and extend probably some distance to the north of Delagoa Bay.

In former times they seem to have occupied the entire Coastlands of the Zulu Country, and part at least of those of the present Colony of Natal. But the tribes inhabiting those localities who used once to speak Tegeza dialects, have now almost all adopted the Zulu language; though the peculiarities of the Tegeza are still well remembered in the memory of most of the people.

A few of the Natal tribes, as the aMa-ncolosi, are still to this day, said to talk amongst themselves Tegeza dialects. The latter dialects form the Southern Division, and the North-Eastern varieties are called the Northern Division of Tegeza languages.

The Tegeza sounds broad and soft in comparison with the Kafir and Zulu, but it is not guttural, as the Se-tshuana.

Clicks are unknown, except in the dialects of the Southern Division.\*

Three kinds of aspirated linguals are found, the pronunciation of which is, however, peculiar, and different from that of the same class of sounds in Zulu.

The changes of sound interceding between the Tegeza and the languages of the Kafir and Se-tshuana species, are stated on page 40.

In most instances, the Tegeza is less original than the Kafir species.

Thus it abounds in contractions or elisions, particularly of two combined consonants, of which the first is a nasal, and the second a tenuis, or the liquida *l*.

Simple dental sounds are either palatalised, as in the aMa-swazi Language, through the addition of a sibilant (Southern Dialects); or they are liquidized to *r* or *l* (Northern Dialects), as in the Se-tshuana.

The labial tenuis (*p*) is in the Northern dialects entirely dropped;

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\* This is evidently due to Zulu influence; also the Se-suto owes doubtless to the same source one click, which is generally expressed by the letter *q*.

and in the Southern variety, it suffers, at least in all grammatical particles, either elision, or transmutation into *k*.

Whether the Kafir *z*, or the corresponding Tegeza *t* claims the priority, may be a matter of question.

The palatalisation of labial consonants before labial vowels appears to be not so extensively carried out, as in Kafir and even Se-tshuana, and in this manner the Tegeza has often retained some more original forms than are preserved in the two other species. *E.g.* in the Southern Tegeza, a dog is called *imbua*, (Kafir, *indsha*; Se-suto, *mptsha*; Se-hlapi, *entsha*; Inhambane, Sofala, and Tette, *imbua*; Hiau, *mbua*; Suaheli, Pokomo, Mpongwe, Batanga, *mboa*; Cape Delgado, *umbōa*; Sidi [in Sindh], *umbāá*; Herero, Benguela, Bunda, *o-mbua*; Panwe, *mvu*; Isubu, *mbwa* or *ngwa*; Fernando Po, *mpwa*); and a calf, *iyomoana*, (Kafir, *inkoyana*; Herero, *ongombiona*), from *iyomo* (Northern Tegeza, *omo*; Kafir, *inkom*); Setshuana, *khomo*; Inhambane, *ombe*; Sofala, Sena, Tette, Quellimane, Cape Delgado' Suaheli, Nika, Kamba, Pokomo, Sidi [in Sindh], *ngombe*; Herero, Benguela, Bunda, *ongombe*; Hottentot, *komap*, or *gumab*, [m. s.] a cow.

In other diminutives the palatalisation of the labial consonant has only begun. Thus in the Lourenzo Marques dialect, a young dog is called *imbδshana*; (Kafir, *indshana*; Setshuana, *intshana*); and a rivulet a *namδshana*, (Kafir *unlandshana*), from *nambo* (Kafir, *umlambo*, Setshuana, *molapo*) a river.

## SOUTHERN TEGEZA DIALECTS.

The Southern Tegeza Dialects are evidently and naturally to a great extent influenced by the Zulu, and this language, on the other hand, cannot but have been affected by the Tegeza tongues.

With regard to their vocabulary, the two languages seem to have frequently borrowed from each other, by mere transposition of the sounds, the laws of which are well known to the natives.

The ancient seats of the Tegeza dialects in the lower parts of the Zulu country, and the South-eastern portion of Natal, are frequently still betrayed by the names of localities, as the river *uMatikulu*, i. e. large water, = Zulu *aManzi amakulu*.

Those tribes, or particles of tribes, who hidden in the bushes or recesses of the mountains, were less than others subject to the powerful Zulu influence, and retained longer their original peculiarities, were called *Malala*.

Among them, remnants of the *aMa-ncolosi* who, to the number of 2000, live at present in Natal on both sides of the Umgeni, opposite Inanda, are still to this day, said to speak a Tegeza dialect.

## DIALECT OF THE MA-NCOLSI.

A vocabulary of about 130 words of the *Ma-ncolosi* language, is contained in :

303. Manuscript:—*A Vocabulary of the Languages of the South-Eastern Branch of the Bantu Family, (Kafir, Tegeza, Se-tshuana.)—By Dr. Wm. H. I. Bleek.—Capetown : 1858.*

4to. Double pages 11, in eight columns. The first column of this Manuscript contains about 160 *English* words, the second and third columns the corresponding *Kafir* and *Zulu* words. The fourth column gives the *Ma-ncolosi* Vocabulary, collected from oral information in Natal, and partly derived from the chief of the tribe, who was then still a minor.

The fifth column contains about fifty words of the dialect of the *Ma-tonga*, a Northern Tegeza Dialect, and the sixth, seventh, and eighth columns contain the corresponding words in the Language of Lourenzo Marques, in the *Se-suto*, and in the *Se-hlapi*. The Lourenzo Marques words are derived from Dr. Peters' Vocabulary (No. 311), the *Se-suto* words were supplied by Tsekelo and Hlali Moshueshue, and the *Se-hlapi* words are taken from Rev. J. P. Pellissier's Vocabulary (No. 231).

## NORTHERN TEGEZA DIALECTS.

This variety includes the dialects of the *Ma-tonga*, *Ma-hloenga*, and other tribes inhabiting the vicinity of Delagoa Bay.

In these dialects, the consonant *b* of the *Kafir*, *Se-tshuana*, and Southern Tegeza, is in certain cases always changed into the softer sound *v*. These cases are: 1. when the *b* stands in the middle of a word (not as the initial of a stem), between two vowels; and 2. in grammatical particles, prefixes, prepositions, &c., &c.

## DIALECT OF THE MA-TONGA.

The *Ma-tonga* live near the coast to the North of the *i Zweba*, or great lagoon which lies on the left side of the mouth of the *iMvolosi* river.

A vocabulary of about fifty words of this dialect is given in the fifth column of Dr. Bleek's Manuscript Vocabulary, &c. (No. 308).

They were collected at Nodwengu, the head-kraal and residence of the *Zulu* King *uMpande*, in the winter 1856, from some *Matonga* men.

## DIALECT OF THE MA-HLOENGA.

This is probably the proper name of some tribe of the neighbourhood of Delagoa Bay; but the Zulus comprehend under it generally all the tribes of that vicinity; and in default of a better name, we may as well follow their example.

## GRAMMAR.

309. Manuscript:—*Zur Formenlehre des Idioms von Lourenzo Marques, mit Vergleichung der Kafir und Se-tshuana Dialekte.*—Von Wm. H. I. Bleek.—*Bonn*: 1854—55.

Folio. Pp. 66, in two parts.

The first part of this treatise (pages 1—24) contains: *Das Kafirische Lautsystem verglichen mit dem des Idioms von Lourenzo Marques und der Tshuana.* (i.e., the phonetic system of the Kafir language compared with that of the dialect of Lourenzo Marques and of the Se-tshuana). The second part (pages 25—66), contains a sketch of the grammatical forms of the dialect of Lourenzo Marques, compared with those of the Kafir and Se-tshuana languages.

This grammatical comparison is based on the materials furnished by Dr. Peters' Vocabulary (No. 311).

## VOCABULARIES.

A Vocabulary of about 140 words of the dialect of a tribe or tribes inhabiting the coast near Delagoa Bay, at the close of the last century, is given on pages 65—70 of:

310. *Journal of a Voyage performed in the Lion Extra Indiaman, from Madras to Columbo, and Da Lagoa Bay, on the Eastern Coast of Africa; (where the ship was condemned) in the year 1798. With some account of the Manners and Customs of the Inhabitants of Da Lagoa Bay, and a Vocabulary of the Language.*—By William White, Esq. Captain in the 73d Highland Regiment of Foot.—*Embellished with plates.*—"There must be a degree of novelty not servilely purloined, and there are few travellers who have not added something to our stock of information."—*London*: printed for John Stockdale, Piccadilly.—1800.

4to. Pp. iv and 70.—The vocabulary is on pp. 65—70, but *vide* also pp. 30, 33, 37, 41, 42, 44, 45, 53—60.

Nearly the whole of this vocabulary has also been incorporated into the



Vocabulary of the Languages of Mosambique, edited by Dr. Bleek (No. 311). The following words of White's are, however, not given in the latter publication: "Away, *hangêh*; Go away, *macah hangêh*; a coat, *canshu*; a waistcoat, *canshu longo*; breeches, *omeleng*; a glass, *indeehoh*; greens, *caffo*; dram, *saffea*; drunk, *wapoko*; love apples, *chematee*; plantains, *tesenga*; bang, *bangie*; tobacco pipe, *repipaw*; conger eel, *nongunamo*; prawns, *mahantee*; your health friend, *da winny innâhausah*; a chest, *uneasha*; cask, *umphanteh*."

A Vocabulary of 500 words of the language spoken near to Lourenzo Marques, the Portuguese Settlement at Delagoa Bay, is given in:—

311. *The Languages of Mosambique.—Vocabularies of the Dialects of Lourenzo Marques, Inhambane, Sofala, Tette, Sena, Quellimane, Mosambique, Cape Delgado, Anjoane, the Maravi, Mudşau, &c. Drawn up from the Manuscripts of Dr. Wm. Peters, M. Berl. Acad., and from other materials, by Dr. Wm. H. I. Bleek, Member of the German Oriental Society.—London: Printed by Harrison and Sons, St. Martin's Lane.—1856.*

Ohlong 8vo. Pp. xix and 403. (Sold by Trübner & Co., 60, Paternoster Row, London. Price 10s. 6d.) Presentation copy.

The materials for these Vocabularies were collected by Dr. Peters during his stay in the Portuguese Settlements of Eastern Africa, in the years 1842—48. They were arranged by Dr. Bleek (1853—54), and published by the Foreign Office. Edwin Norris, Esq., had the kindness to see the book through the press; and this difficult and painstaking task has been accomplished with exemplary accuracy. Dr. Bleek had left Europe before more than three sheets were printed. The Introduction is dated *D'Urban, Port Natal, 23rd May, 1855*.

The Vocabulary of the dialect of Lourenzo Marques is contained in the second column of pages 2—398. The first column gives the 1742 English words, for which native terms have been given in the remaining ten columns. Particular reliance can probably be placed on the Vocabulary of Lourenzo Marques; for, the original was written in a very distinct hand, by a native of the Settlement, the son of an Italian; and the consistent orthography of this manuscript leads to the conclusion that its author was accustomed to write in this language. (*Vide* pp. x and xi of the introduction.)

312. *Manuscript:—Alphabetical Index of the English words in the Vocabulary of the Languages of Mosambique. Compiled by Dr. Wm. H. I. Bleek. Cape Town.—1858.*

4to. Pp. 83, with double columns.



## NORTH-EASTERN BRANCH.

The North-Eastern Branch of the South African Division of the Bantu Family of Prefix-Pronominal Languages, comprises all the dialects spoken along the Eastern Coast, from some distance to the North of Delagoa Bay as far as to the country of the Gallas and Wa-kuafi (Eloikob), to the South of the Equator.

In the Interior, this branch seems in the South to extend to the West of Lake Ngami, but in the North its limits are unknown.

It is probable that this branch is to be divided into two smaller branches, which may be called the *Zambeze* Branch and the *Uniamesi* Branch.

A member of the *Zambeze* Branch appears to be the Language of the *Bayeye*, who inhabit the shores of Lake Ngami.

## THE BA-YEYE LANGUAGE.

The *Ba-yeye*, or *Wa-yeye*, are called by the Be-tshuana *Ba-koba* (2.), or *Ma-koba* (6.), which is said to mean "serfs."

This language has two or three different clicks which are very probably due to Hottentot influence.

About 145 words of this dialect are given in:

313. *A Journey to Lake 'Ngami, and an Itinerary of the principal routes leading to it from the West Coast; with the Latitudes of some of the chief stations.—By Charles J. Anderson.—(Reprinted from the "S. A. Commercial Advertiser and Cape Town Mail.")—MDCCCLIV. (1854.)*

12mo. Pp. 44; at the end: *Printed by Pike & Riches, 59, St. George's-street.—Copy presented to "Mr. G. J. Pike, with the Author's Compliments."*

Contains on pp. 20—26, a *Comparative Table of Otjherero, Bayeye and Chjilimanse*, in four columns, the first *English*, the second *Otjherero*, the third *Bayeye*, the fourth *Chjilimanse*.

In the Bageye language, the sign (') when placed between two letters, signifies a soft klick, and an inverted comma (ˆ) the hard klick.

The *Chjilimanse* dialect represented here in a vocabulary of about 130 words, is probably spoken on some part of the *Zambeze* or *Kilimanse* River.

## SOUTH-WESTERN BRANCH.

The South-Western Branch of the South African Division of the Bá-ntu Family of Prefix-Pronominal Languages, comprises apparently all the languages spoken along the Western Coast, from the North of Great Namaqualand ( $23^{\circ}$  S. Lat.), as far as Corisco Bay ( $1^{\circ}$  N. Lat.).

At its Northern extremity, this branch seems not to reach far inland, and in its most Southern portion, it does neither touch the Sea Coast to the West, nor Lake Ngami to the East; but in the middle part, about  $10$  deg. S. Lat., it extends probably for a good distance into the interior.

The languages of this branch have neither clicks, nor aspirated linguals.

Guttural sounds are rare; and in general, the pronunciation of the words is very soft and harmonious.

The mutual correspondence of singular and plural prefixes of the nouns, is in these languages more regular than in those of the South-Eastern Branch.

An article, consisting of the demonstrative particle *o*, is generally prefixed to the nouns.

Its use is more extensive in the Southern than in the Northern Languages of this Branch.

The article is always omitted where the noun is used, either in the vocative, or quite indefinitely.

The article is sometimes contracted with the derivative prefixes of the nouns; and very generally with the prepositions or prefixed particles.

The rules for the changes of sound interceding between the Languages of the South-Western and those of the South-Eastern Branch cannot be established, before those interceding between the different languages of the South-Western Branch have been fully ascertained.

The process of palatalisation through which a dissimilation of labial sounds following each other has so frequently been effected in the Kafir and other languages of the South-Eastern Branch, is of rare occurrence in

those of the South-Western Branch. In these languages, however, a great tendency prevails to assimilate the sounds of adjoining syllables to each other.

In this manner, particularly the liquid consonants *l* and *r* of the terminations of the inersive, so-called relative, and perfect forms of the verbs are affected by the initial nasal consonant (*n* or *m*) of a preceding syllable, and through its influence regularly commuted into *n*.

Also a preceding consonant may sometimes be changed through the influence of a following nasal.

Thus the verb *bona* (see) of the Kafir, Se-tshuana, and Tegeza (*vona* at Sofala, *ona* at Inhambane, Sena, Tette, among the Maravi, Makua, and in the Ki-suaheli, and Ki-pokomo, *pona* of the Mpongwe), has become *muna* in oTyi-herero, *mona* in Kongo. The perfect form of this verb is in the oTyi-herero, *munine*, (=Kafir *bonile*, Se-tshuana *bonye*), contracted in Kongo to *muene*. The relative form is in oTyi-herero *munina*, (Kafir and Se-tshuana, *bonéla*.)

Also the quality of the vowel of some inflexes forming inersive, the so-called relative, causative-subjective and passive verbs is regularly determined by the nature of the preceding vowel.

Wherever this is a sharp vowel (*i*, *u*), the inflex must also have a sharp vowel (*i*, or *u*), and when the vowel of the stem is obtuse (*a*, *e*, *o*), the vowel of the inflex is usually also obtuse (*e* or *o*, the latter however in inersive verbs after a preceding *o* only).

The languages of the South-Western Branch are divided, into those of the *Southern* and *Northern* portion.

The *Northern* portion comprises the *Kongo*, *Kakongo*, and *Mpongwe* languages.

### SOUTHERN PORTION.

The Southern portion of this South-Western Branch seems to comprise all the languages spoken along the Western Coast, to the South of the Luffúni (Lifume) River.

Three of the languages spoken in these parts are known to us, the oTyi-herero, the language of *Benguela*, and the *Bunda*, or language of *Angola*.

The process of assimilation of vowels following each other has in these languages affected the terminating vowel *a* of several tenses of the indicative in the manner that this *a* is in such cases regularly converted into the vowel of the preceding syllable, be this *a*, *e*, *i*, *o*, or *u*. E. g. "he saw" is in oTyi-herero *oa-munu* = Kafir *wa-bona*.

## THE OTYI-HERERO.

The *oTyi-herero*, is spoken by the *oVa-herero* and *oVa-mbantieru*, from 22° 30' to about 19° S. Lat., and from 14° to 23° E. Long. from Greenwich. (*Vide Atlas der Rheinischen Missions-Gesellschaft, Map V.*)

The *oVa-herero* (2. plural, with singular 1. *oMu-herero*) are called *Kamagha Daman* (cm. pl.) by the Namaqua, and in translation of this name, *Beast Damaras* or *Cattle Damaras*, (the termination *ra* being taken from the form of the commune plural in the Nama-Dialect), by Colonial writers.

The *oTyi-herero* has neither *l*, nor *f*, nor the sibilants *s* and *z*. The pronunciation is lisping, in consequence of the custom of the *Va-herero* of having their upper front teeth partly filed off, and four lower front teeth knocked out. It is perhaps due to this that the *oTyi-herero* has two sounds similar to those of the hard and soft *th* in English. In Herero books, these sounds have been generally expressed by the letters *s* and *z*.

The letter *h* indicates a sound which is not always a mere spirant, but has frequently the pronunciation of an aspirated sibilant (*sh*).

Only the mediæ *g*, *g'* (= *dzh*, English *j*), *d*, *b*, *z*, suffer a nasal sound immediately before them; and where in the grammatical formation of words, a nasal sound chances to precede a . . . .  
tenuis *h*, *h'*, *t*, *p*, or liquida *y*, *r*, *v*, this is changed into the corresponding  
media *g*, *g'*, *d*, *b*, *z*, *g*, *d*, *b*;  
but before *s* and *h*, the nasal is elided.

The forms of the adjectives are generally preceded by demonstrative or relative particles, which define their application.

The forms of the demonstrative pronouns are made up from combinations of the simple pronouns (as derived from the prefixes of the nouns) with a prefixed demonstrative particle, containing a nasal sound, which has in most cases strongly affected the form of the pronoun, but has sometimes also kept it more primitive than it is found elsewhere.

The subjective prefixed pronouns of the verb are frequently strongly contracted with the verbal particles, indicative of tense, mood and negation; and the latter precede in this language not rarely these pronouns.

Such combinations are, however, never amalgamated with the prefixed objective pronouns. But the latter and a few verbal particles, which are placed immediately before the stems of the nouns, influence in the imperfect present tense, the *a* of the combined pronouns and verbal particles, and commute it into the darker vowel *e*.

## GRAMMARS.

314. Manuscript:—*Entwurf einer Grammatik der Hereró Sprache. Erster Theil.*—Bonn: 1854.

Folio. Pp. 51, with several grammatical tables.

This is the rough draft of the first part of a Grammar of the Hereró language, prepared by Dr. Bleek, from materials furnished for the purpose by the Rev. Hugo Hahn, with the assistance of this missionary. The completion of the Grammar by Dr. Bleek was unexpectedly interrupted, and Mr. Hahn then took upon himself the compilation of a Grammar of the language, and the result has been the following publication (No. 315), which must, however, be regarded as quite an independent work; for, Mr. Hahn had not the preceding manuscript with him, when he wrote his Grammar.

The manuscript contains, in 118 paragraphs, after some general remarks, § 1—3; *Lautlehre*, § 4—21; *Redetheile*, § 22; *Nomina*, § 23—59; *Pronomina und Personenwörter*, § 60—97; *Adjektive*, § 99—107; *Zahlwörter*, § 108—118.

315. *Grundzüge einer Grammatik des Hereró (im Westlichen Afrika) nebst einem Wörterbuche von C. Hugo Hahn, Evangelisch-Lutherischem Missionar im Dienste der Rheinischen Missionsgesellschaft.*—Berlin. Verlag von Wilhelm Hertz. (Bessersche Buchhandlung.) London: Williams & Norgate. Paris: Fr. Klincksieck. 1857.

Royal 8vo. Pp. x and 197, with five large grammatical tables at the end. On page 198: Berlin, Druck der Gebr. Unger'schen Hofbuchdruckerei.

The book begins on pp. iii and iv, with a preface, signed Berlin, den 1. Oktober 1857. R. Lepsius. In this, it is stated that the Royal Academy of Sciences at Berlin voted, on the proposal of Messrs. Lepsius and Bopp, a sum to assist the publication of this book, and that Dr. Steinthal undertook to see it through the press; for, the author had returned to Africa before the printing of the book had commenced.

Then follows, pp. v—x: *Vorrede*, by the author, dated Riga, den 31. Dec. 1854.

I. *Lautlehre*. (§ 1—18) pp. 1—5; II. *Formenlehre. Redetheile*. (§ 19) p. 6; *Nomina*. (§ 20—60) pp. 6—17; *Vom Adjectivum*. (§ 61—70) pp. 17—20; *Von den Numeralien*. (§ 71—92) pp. 20—26; *Von Pronomen*. (§ 93—129) pp. 26—35; *Vom Verbum*. (§ 130—228) pp. 35—70; *Von den Partikeln*. (§ 229—296) pp. 71—93; viz.: 1. *Verbalpartikeln*. (§ 231—244) pp. 71—75; 2. *Fragewörter und -Formen*. (§ 245—267) pp. 75—81; 3. *Adverbien*. (§ 268—280) pp. 81—88; 4. *Praepositionen*. (§ 281—289) pp. 89—91; 5. *Conjunctionen*. (§ 290—295) pp. 91 and 92; 6. *Interjectionen*. (§ 296) p. 93.

Pages 95—197 (with double columns) contain the *Wörterbuch*, a Herero German Dictionary of about 4300 words. They are arranged in the usual alphabetical order, according to the imperative forms of the verbs, and the full forms of the nouns with their prefixes and articles.

Of the grammatical tables, the first *Tab. A.* is nearly eight times the size of the pages, and contains, in 13 columns, comparative vocabularies (of 84 words) in the language of the Namaqua, in the Ok'i-hereró, in the language of the Ba-rundu and the Ok'i-vanda (two dialects of Benguela), in the languages



of the *A-rui* (Interior), *Ma-ngóla* (West Coast), *Ma-indu* and *Ma-koa* (East Coast), in the *Se-tshuána*, *Zulu*, *Ki-nika*, and *Galla*.

*Tab. B.* is about three times the size of the pages, and contains in 20 columns: *Tabelle des Pronomens und aller Derivative desselben*.

*Tab. C.* is nearly three times the size of the pages, and contains in 21 columns: *Paradigma des Pronomen possessivum*.

*Tab. D.* is on the reverse page of *Table C.*, and contains in 17 columns: *Paradigma des Genitivus des Pron. interrogativums -ne welcher*.

*Tab. E.* is about eight times the size of the pages and contains: *Paradigma des regelmässigen Verbums*.

This is the first publication in which Lepsius's "Standard Alphabet" has been adopted for the orthography of a South African Language.

**316. Manuscript:—***On the origin of the Numerals in Ochiherero.*

Fol. Pp. 6. Signed *F. W. Kolbe*, (formerly Rhenish Missionary in Herero Land, now London Missionary at the Paarl.) Presented by the Author.

DICTIONARY.

A Herero-German Dictionary of 4300 words is given on pages 95—197 (with double columns) of the Revd. C. H. Hahn's "Grundzüge," &c. (No. 315), 1857.

ELEMENTARY BOOKS.

\* **317.** The first edition of the following publication (No. 318).

**318. A Spelling Book, without title.**

12mo. Pp. 24. At the end: *Printed by Saul Solomon & Co., St. George's-street, Cape Town.* No date is given.

Contains Spelling Lessons, pp. 1—21; nine Reading Lessons, pp. 21—23; and Table of Multiplications, p. 24.

In the copy which is in the Library, the English meanings of many words on pages 1—5, and 22 and 23, are written over the Herero text.

This Spelling Book was probably published about 1848, by the Wesleyan Missionary Rev. R. Haddy.

It is stated in Mr. Hahn's grammar that this book was a reprint of the first, very imperfect Spelling Book, published by the Rhenish missionaries about 1846. No copy of this first edition, however, has been forthcoming.

**319. *Otjiharurua tja omambo omatenga oa Tjiherero.*—**

Book of words first of the Herero language.

*Cape Town: Printed for the Rhenish Missionary Society by Van de Sandt de Villiers & Co., No. 62, Castle-street.—1849.*

12mo. Pp. 24.

Contains: *Okwara*. (Counting, *i. e.* Tables of Multiplications and Ciphers) p. 2 (reverse of the titlepage); followed by 49 Spelling and Reading Lessons, the three last of which are: *Omatuako ɔoa Jehova*. (The Commandments of Jehovah), pp. 23—24; *Okuningira kua Omuhona*. (The Prayer of the Lord), p. 24; and a Hymn, p. 24.



## HYMNS.

Forty Hymns (*Omainpuriro*) are given on pages 97—104 of the Bible Stories (No. 320), 1849.

They are divided into: *A. Oa ondjuo ja Jehova*, (Of the house of Jehovah), hymns 1—21, pp. 97—101; and *B. Oa ombongero*. (Of the school), hymns 22—40, pp. 101—104.

The tunes are from German Hymns, as [Danket den Herrn, &c.]

## SCRIPTURE HISTORY.

**320.** *Omahungi oa embo ra Jehova na Omainpuriro mo*  
Tales of the word of Jehovah and Hymns in  
*Otjisherero*.—*Ohona ja Kape: Tja kamua i*  
the Herero language.—Town of the Cape: It was printed by  
*S. Sozomon nomukua*.—1849.

S. Solomon and companion his.

8vo. Pp. 104 (besides the titlepage).

On the reverse of the titlepage: *Printed for the Rhenish Missionary Society, by Saul Solomon & Co., 50, St. George's-street, Cape Town.*

By the Rev. Messrs. C. H. Hahn and F. Rath, of the Rhenish Mission.

Presentation copies from Mr. Hahn, from the Rev. G. A. Zahn, a. oo.

Contains: *Ondaja onguru*. (The Testament old), pp. 1—58, with xxv, Stories, of which Tales i—xvii (pp. 1—39) are extracts from Genesis, and Tales xviii—xxiii (pp. 39—53) give extracts from the book of Exodus. *Ehungi* xxiv. (Tale 24), is headed *Okukoka kua Mose. Josua*. (Death of Moses. Joshua), pp. 54—56; and *Ehungi* xxv. *Okuposa kua Ovalungirire*. (The voice of the Prophets), pp. 56—58.

*Ondaja ompe*. (The Testament new.) pp. 59—96, with xxvi Stories, of which Tales i—xxiv. (pp. 59—92) give extracts from the Gospels, and Tales xxv and xxvi (pp. 92—96) from the Acts of the Apostles.

Then follows a Prayer (p. 96), an English translation of which is written over the Herero text, in one of the copies in the Library. In this copy, also the verses of the chapters of the Scripture, from which the extracts were taken, have been specified on the margin.

The book closes with *Omainpuriro* (40 Hymns), pp. 97—104 (with double columns).

**321.** Without titlepage:—*Omambo oa Jehova*.

Words of Jehovah.

8vo. Pp. 16. The date or place of printing is not stated; but it was printed by S. Solomon & Co., Cape Town, 1849. It is merely a separate edition of pages 57—72 of the preceding Bible Stories (No. 320), struck off at the same time. The pagination is altered, the beginning of page 57, and end of page 72, are omitted, and the above title is put on the top of page 57.

It contains, therefore, the greater part of Tale xxv. of the Old Testament Stories, and Tales i.—xi. of the New Testament Stories, exactly as in the preceding publication.

## [ A D D E N D A . ]

## A. SUFFIX-PRONOMINAL LANGUAGES.

## 1. THE HOTTENTOT LANGUAGE.

## a. THE NAMA DIALECT.

## GRAMMARS.

- 1b. *Die Formenlehre der Namaquasprache. Ein Beitrag zur Südafrikanischen Linguistik von J. C. Wallmann, Inspector der Berliner Missionsgesellschaft. Berlin. Verlag von Wilhelm Hertz. (Bessersche Buchhandlung.) London, Williams & Norgate. Paris, F. Klincksieck. 1857.*

12mo. Pp. 95. At the end:—*Berlin, Druck der Gebr. Unger'schen Hofbuchdruckerei.* Presentation copy from the author.

After a few introductory remarks (pp. 1—3), the Grammar follows in xvi chapters, or 79 paragraphs, pp. 4—80, viz. I. *Die Laute und deren Bezeichnung* (§ 1—5) pp. 4—7; II. *Die Bildung der Silben.* (§ 6.) p. 8; III. *Die Bildung der Stämme.* (§ 7—18.) pp. 8—17; IV. *Die demonstrativen Stämme und deren Gestaltung zu Personalaffixen.* (§ 19—27) pp. 17—22; V. *Die Pronominalstämme und deren Ausbildung zum Pronomen.* (§ 28—33) pp. 23—27; *Die Verbalstämme und deren Conjugation.* (§ 34—42) pp. 27—41; VI. *Die substantivischen und adjectivischen Stämme.* (§ 43—46) pp. 41—44; VII. *Das Substantivum und dessen Declination.* (§ 47—51) pp. 44—53; *Das Adjectivum und adjectivische Pronomen.* (§ 52—54) pp. 53—57; X. *Das Zahlwort.* (§ 54—58) pp. 57 and 58; XI. *Die Präpositionen.* (§ 59 and 60) pp. 58—62; XII. *Die Conjunctionen.* (§ 61—64) pp. 62—68; XIII. *Die Adverbien.* (§ 65—68) pp. 68—72; XIV. *Die Negation und der negative Satz.* (§ 69—71) pp. 72—74; XV. *Das Fragewort und der Fragesatz.* (§ 72—78) pp. 74—79; XVI. *Die Interjectionen.* (§ 79.) pp. 79 and 80.

Pages 81—95 contain: *Dr. Martin Lutheri di ikari katexismus goro tana:ati'na.* (Dr. Martin Luther's small Catechism, five-chapters-in.) *Vide* No. 12a.

Mr. Wallmann has followed entirely the system of Lepsius's Standard Alphabet, with the exception that, with him, *z* is not a soft silibant, but has the sound of *ts*.

No. 3a. *Vide* page 30.

No. 4. Verlag von J. Fricke in Halle.

No. 5. The author of this manuscript is Josias C. Rivers, Esq., Civil Commissioner of Namaqualand.

## ELEMENTARY BOOKS.

8a. Manuscript in Dutch :—*Namaqua-Alphabet, etc.*

4to. Pp. 2. Presented by the Rev. H. Kleinschmidt, Rehoboth.

Contains the Alphabet, and a short sketch of the present Orthography, as settled by the Rhenish Mission Conference, 1856.

## CATECHISMS.

12a. Manuscript :—*Dr. Martin Lutheri di ≠Gari Kate-*  
*chismus, Goro tana †âti †na.* (Von der Conferenz  
 chism, Five Chapters -in.  
*in †Hoachatnas zusammengestellt im Juni 1856.)*

Sm. 8vo. Pp. 16. Presented by the Rev. H. Kleinschmidt.

This appears to be a revision of Mr. Kleinschmidt's translation of this Catechism (No. 12). Another manuscript copy of this revised translation was sent to Mr. Wallmann, and published by him, with a few alterations, as a supplement to his Grammar (No. 1b), 1857. These alterations are mainly in the orthography, in which Mr. Wallman has entirely adopted the system of Lepsius's Standard Alphabet. This is also, in general, followed in the Manuscript Catechism; but for two of the clicks different forms are chosen (*vide* p. 6, No. 23); and the nasal sound of a syllable is indicated by (^), instead of by (~). God is called *Elob* in the manuscript; and *Zui-||goab* in Mr. Wallmann's publication.

## GOSPELS.

No. 14. Rev. H. Kleinschmidt, in a Dutch letter to J. Rivers, Esq., states: "Your Honor's view on the books of Mr. Schmelen is not unfounded. They can, in their present state, not well be used, although I have seen old pupils of the venerable teacher who could well read in them, and understood also what they read. I also use, in the school, his Biblical Catechism, in which I have put in the clicks." He also expresses the hope that, with the help of Mrs. Kleinschmidt, who is a daughter of Mr. Schmelen, and of Daniel Cloete, a native catechist, he will soon be able to issue a revised edition of Schmelen's translation of the Gospel, with the clicks in the new adopted orthography.

No. 15. Rev. H. C. Knudsen's translation of Luke's Gospel was printed in 1500 copies.

15a. Manuscript :—*Qhâi-Vhûas Sada Qkhup Yesip*  
 Good Tidings Our Lord Jesus  
*Ghristip dis Mateip gha ke ghuahês. Xku-ghais*  
 Christ 's they Matthew-by written. Cape Town  
*di-ba ke vnûi-ghhunihê xkha-xkha-aup H. Tindali gha.*  
 at translated teacher H. Tindall-by.

*MDCCCLVIII.*

1858.

4to. Thirty pages (written on one side of the leaves only) which go to ch. 10, v. 7, are already done of this manuscript.

They are in the same orthography as is adopted in Mr. Tindall's grammar.

## b. THE KORA DIALECT.

The Korana "extend along the Orange River to some little distance beyond its junction with the Vaal, in about 25° East Long.; and thence some way up the Vaal and Hart Rivers, until they reach to near the parallel of Delagoa Bay." (Rev. E. Solomon's Two Lectures, &c.)

No. 19. Lichtenstein's "Reisen" contain about 130 words and 22 phrases in *Koransch* and *Buschmannisch*, besides ten numerals in the former, and two in the latter tongue.

## c. EASTERN DIALECTS.

No. 25. It seems probable that Le Vaillant's Vocabulary does not refer to an Eastern Hottentot Dialect, but to that of the Nama-qua. Also, with regard to Sparrmann's, Thunberg's, and Barrow's Vocabularies, we have no certain indications of the localities at which they were collected.

d. CAPE DIALECTS.  
VOCABULARIES.

The most important and reliable Vocabularies of the Cape Hottentot Dialects are contained in :

32. *Commentarius de Vita, Scriptisque ac Meritis Illustris viri Iobi Ludolfi, Consilarii quondam Serenissimorum Saxoniae Ducum intimi, viri per eruditum orbem celeberrimi, auctore Christiano Junckero, Dresd. Historiographo Ducali Saxo-Hennebergico In Appendice adjectae sunt tum Epistolae aliquot clarorum virorum, tum etiam Specimen Linguae Hottentotticae, nunquam alias ad notitiam Germanorum perlatae.— Lipsiae et Francofurti,—Sumtibus Ioh. Friderici Braunii. Anno MDCCX. (1710.)*

Sm. 8vo. Pp. xvi and 247 \*, with Ludolf's portrait on page 11 (facing the titlepage, p. 111), his escutcheon on the top of page 1; and *Tabula genealogica Familiae Ludolfinae*, facing p. 187.

Pages 223—237 contain: *Appendix II. Quae continet Vocabulorum aliquot Linguae Hottentotticae collectionem nunc primum Iuris publici factam ex chartis MSS. Ludolfianis.*

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\* Pages 1—xvi, and 229—247 are not paginated.

After *Praefatio*, pp. 223—226, there follow two Latin letters, from Nicolaus Witsen to Jobo Ludolfo, dated *Hagae Comit. die xvi. Decembr. MDCLXXXI* (Hague, 16th December, 1691); and *Amstelod. d. iv. Jan. ciorioxcvi* (Amsterdam, 4 Jan. 1696). With the first of these letters, the following documents were transmitted to Ludolf, viz.. *Extract uyt t' daag-register, gehouden aan Cabo de goede hoop. In den Jaare 1691. D. 19. Febr.* (on the Hottentots' worship of God) p. 228 (with double column, one Dutch, the other Latin); *Eenige Hottentotse Woorden.* (74 words) pp. 229—231; *Hottentotsche Taal, gebruyckelick by de Natien, op en omtrent de Caub de goude Hoop.* (a vocabulary of 164 words) pp. 232—237. These two vocabularies are in three columns,—the first Dutch, the second Hottentot, the third Latin. Kolb's vocabulary is almost wholly derived from Ludolf's; but, in several instances, he has not quite exactly given the sounds of his original. This Appendix has been republished from one of Sir George Grey's copies of the "Vita," by Mr. Justice Watermeyer (with an English translation and notes) in *The Cape Monthly Magazine, Vol. III. No. 13. January, 1858. Cape Town: A. S. Robertson, Adderley-street, &c.* 8vo. pp. 34—41; *The Hottentot Language.*

### TEXTS.

**No. 35.** In the title of Leibnitii Collectanea, &c., read *Hanoverae*, instead of *Hannoverae*, and *MDCCXVII*, instead of 1717. Sm. 8vo., pp. 64 and 544.

On p. 361, we read: *vii. Excepra* (a misprint for *excerpta*) *ex literis illustris viri Nicolai Witsenii Consulis Amstelodamensis, ad G. G. L. Datis 16. Octobr. 1697.* "Comme je vois, que vous desirez d'avoir le *Pater noster* en des Langues de Pais éloignez, je prens la liberté de vous envoyer un Ecrit en Langue *Hottentote* ave le *Credo* & *Decem Præcepta*, de même que le *Pater Noster*, en Langue *Mogale*, le quel j'ay tiré avec beaucoup de peine d'un Mogal Esclave qui est avec l'Ambassade de Moscovie," &c., &c. On page 369: *viii. Oratio Dominica, et alia, linguis aliquot barbaris nove expressa*; and under this heading, *Het Onse Vader in Hottentots*, pp. 375—377; *Decem Praecepta in lingua Hottentotica*, pp. 377—382; *Symbolum Apostolicum in Lingua Hottentotica*, pp. 382—384. In these three pieces, the Hottentot text is given in Roman letters, and its Dutch translation (which is, however, not literal) over it in Italics, and several short explanations in Dutch, as notes, under the respective lines; and at the end of each piece, there is a note in Dutch. These three texts have been republished in the same manner (with an English translation of the notes) from Sir George Grey's copy of the "Collectanea," by Mr. Justice E. B. Watermeyer in No. 14. February, 1858, Vol. III of the *Cape Monthly Magazine*, &c. pp. 116—119: *The Hottentot Language.* (Continued.)

### HOTTENTOT DIALECTS.

**No. 36.** Into this vocabulary, all the words of Witsen's vocabularies (No. 32) have been inserted, and many contained in the texts sent by Witsen to Leibnitz (No. 35). The Rev. H. Tindall has also been so kind as to furnish the following *List of Words not supplied in the Namaqua Dialect Columns of Dr. Bleek's Vocabulary*, on four slips half folio size, with three columns,—the first giving the numbers of the words, the second 132 Nama words in Mr. Tindall's orthography, the third column the same words in Knudsen's orthography. These words have then been inserted into the vocabulary, 1 December 1857.



B. PREFIX-PRONOMINAL LANGUAGES.  
BANTU FAMILY.—S. AFRICAN DIVISION.

I. SOUTH-EASTERN BRANCH.

1. THE KAFIR SPECIES.

a. THE KAFIR LANGUAGE.

VOCABULARIES.

47. This *Specimen of ye Kaffra language* appears to be an original copy of the manuscript sent to England by Dr. Van der Kemp, and published in the *Transactions of the Missionary Society*.—*Vol. I. From its institution in the year 1795, to the end of the year 1802.—The second edition.—Published for the benefit of the Society.—London:...*1804.

8vo. pp. 442—451: *Specimen of the Caffra Language. By Dr. Vanderkemp.*

This published "Specimen" is far more complete than the manuscript in the Library, as well in the rules of pronunciation as in the vocabulary. In the former, the three last columns of page 443, the whole of pages 445\* and 446 of the publication are not found in the manuscript. And in the latter, the manuscript breaks off at the beginning of *Sect. XVIII. Numerals*, after the second numeral, whilst the publication has, besides all the numerals to "ten," with "twenty" and "hundred," three other sections, of which *Sect. XXI. Phrases*. pp. 456—458, contains about 85 sentences. The publication has also, in the sections contained in that manuscript, some words which are not in the latter. The manuscript copy in the Library seems, therefore, to have remained unfinished; but as the publication was printed in the author's absence, many misprints have crept in.

Lichtenstein's vocabulary (published in 1808 and 1811) is evidently derived from some manuscript copy, and not from the publication, which he seems not to have known. Neither is anything of the three last sections of Dr. Van der Kemp's published vocabulary, contained in the "Reisen" (No. 19); and Lichtenstein's 78 phrases, as contained in that book, appear to be quite original.

Dr. Van der Kemp's Vocabulary, &c., was compiled in 1800. No prior vocabularies of the Kafir language are known to us, if we except 11 numerals (1—10, and 20) given by Valentyn (No. 34, 1726), 66 words (including the numerals from 1 to 6, with 10 and 100) published by Sparrmann (No. 23, 1782), and 34 words (including the numerals from 1 to 12, with 20, 30, 40, and 100) contained in Barrow's Travels (No. 26, 1801).

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\* Page 445 begins with the marks for the clicks: "(1) Placed at the top of a letter indicates the labial clack of the tongue, e.g. k<sup>2</sup>haka, cheese, or thick milk. (2) Denotes the dental clack, e.g. in<sup>2</sup>nani, a little. (3) Signifies the palatal clack, e.g. in<sup>3</sup>goula, the great Fish-river.



- 49a. The titlepage of some of the copies of Ayliff's vocabulary has not the notice: *Price, Five Shillings.*

Otherwise, these copies are entirely identical with the others, mentioned under No. 49. These are sold at 3s. each. The book has the imprint: *London: printed by James Nichols, Hoxton-square; and its Introduction is signed: John Ayliff, Haslope-Hills, October 6th, 1843.*

## ELEMENTARY BOOKS.

### W E S L E Y A N M I S S I O N S .

59. This book contains not Spelling-, but Reading-Lessons.

- 59a. Fragments of a Spelling Book.

12mo. Two leaves, the reverse of which is not printed on. Without title, pagination, date, and place of printing. The first page contains the second lesson of the Spelling Book No. 60 (in four columns), with the addition of two lines (in four columns), beginning with *am*, and ending with *un*, and of two lines (with three columns), beginning with *ba-wo*, and ending with *ti-na*.

The second page contains, in four columns, syllables ending with *m* and *n*; beginning with *bam*, and ending with *fun*. Their arrangement is somewhat different from that of the 35th Lesson of the Spelling Book No. 60, and also of the second part of the first lesson of Mr. Kayser's Spelling Book (No. 69), 1853.

- 59b. Fragments of a Spelling Book.

12mo. Four leaves, only their inner side being printed on. Without title, pagination, and imprint. The first page contains four alphabets, viz., Roman capitals, and small, Italic capitals, and small. The second page contains (in four columns) a Spelling Lesson, identical with the 2nd Lesson in the Spelling Book No. 60. The third page contains (in four columns) a lesson, identical with the 35th Lesson of the Spelling Book No. 60; and the fourth page contains (in four columns) three lessons, identical with the 3rd, 4th, and 5th lessons of the Spelling Book No. 60. The Lessons in this Spelling Book follow, therefore, each other in the same order as in Mr. Kayser's Spelling Book (No. 69), 1853; but Mr. Kayser's Spelling Lessons are somewhat different in their contents.

60. *Inncwadi yezifundo. I bhalehwe izikolo za-*  
 Book of Lessons. It is written for the schools of the  
*bawesli.*—*Isahluko I.*— *Emtati:* *ishicilehwe*  
 Wesleyans.—Part I.—At Newtondale: it is printed  
*gesishicilelo sabawesli.*—1844.  
 at the press of the Wesleyans.—

12mo. Pages 36. Contains 50 Lessons.

Copy presented by the Committee of the Rhenish Missionary Society at Barmen.

The notice on page 53 of the catalogue, regarding this book No. 60, was incorrect; for, the above is the publication referred to.

**61a.** *Incwadi yezifundo i balehwe izikolo zaba-Wesli.* — *Isahlulo II.*— *Nqushwa : i shicilelwe Wesleyans.*—Part II.— Fort Peddie: it is printed *gesishicilelo saba-Wesli.*—1840.  
at the press of the Wesleyans.

12mo. Pages 18 (besides the titlepage). Contains 30 Reading Lessons. This is the book of which a fragment has been mentioned on page 54 of this Catalogue, under No. 68.

**68.** The edition of 1858, of the First Lesson Book, has exactly the same title, the same size, and the same contents, as the editions of 1854 (No. 66), and 1856 (No. 67).

Price, 3d. In the title, as given under No. 66, read *ngeshicilelo*, instead of *gesishicilelo*.

The book, of which a fragment is mentioned on page 54 of the catalogue, under No. 68, is described in these *Addenda*, as No. 61a.

### SCRIPTURE HISTORY.

**102a.** Manuscript:—*In'cwadi i yabantwana exelayo indaba zabantu be-Testamenta \* eudala. Yenziwe Elnweleni—Kwashicilelwa e-Genadendal.*

8vo. Pp. 30 (besides the titlepage). This is part of the manuscript of Mr. Bonatz's Scripture History (No. 102), and goes so far as to the last line but two of page 22 of the publication, breaking off in the middle of the 26th chapter, which contains the story of Esau and Jacob. Mr. Bonatz's publication (No. 102) contains 38 Stories, from the Creation till the arrival of Joseph's brother in Egypt, pp. 3—34.

**102b.** Proof, with corrections, of the two first half-sheets (pp. 16) of Mr. Bonatz's Scripture History (No. 102).

### TRACTS.

**156a.** *Ilizwi elipuma entolongweni yasesi-Nqenqeni.*  
A word which comes out of the prison at Fort Beaufort.

4to. P. 1. Signed *Ndingu Tiyeka* (I Tiyeka). *Entolongweni yasesi-Nqenqeni, Ngennyanga yesihlanu*, 1850. (In the prison at Fort Beaufort, in month the fifth [May], 1850). Contains an exhortation, addressed by a criminal sentenced to death, to his father and brothers.

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\* The publication (No. 102) has also *be-Testamenta*, and not *be-Testamente*, as is given, in error, in this Catalogue, p. 66.

## HISTORY.

- 157f. Manuscript:—A letter from *G. Cyrus, Superintendent* to *R. Graham Esq. Civil Commissioner Albany.*

Folio. Pp. 8. It is dated *Graham's Town, 10th January, 1857*; and contains the statements of "*Gwija, a Fengo residing at the Fengo Location in this Town, who is between seventy and eighty years of age, and Danga, also an aged man, and one of the principal headmen of the Location,*" on Fingu history, and particularly on the prophet *Nxele's* (or *Lynks*) doings.

- 158b. Manuscript in English:—*A few brief details referring to the two prominent Characters mentioned in the School Book, compiled by the Revd. J. Bennie, Umxeli (or Lynks) and Sikana.*

Folio, pp. 5\* *Vide* No. 58 (pp. 93—103) and No 172c (pp. 57—102).

An account of *Unxele, or Links, and Untsikana* is also given on pp. 58—70 of: *Das Kafferland und seine Bewohner.*—*Von Jacob Ludwig Döhne, Missionar zu Bethel im Kafferlande, im Dienste der Berliner Gesellschaft zur Beförderung der evangelischen Missionen unter den Heiden, &c., &c. Berlin, 1843, &c. 8vo Pp. 71.*

- 158c. A manuscript copy of the preceding original manuscript (No. 158b)-  
4to. Pp. 15.

- 158d. Copy of a Paper on the *Koobūlu* of *Umlanjeni*, by *Wm. Kekale Kaye.*

8vo. Pp. 3.

## PROCLAMATIONS.

- 159a. *Ilizwi lenkosi enkulu lika Smith huSandili.*—  
Word of chief the great of *Sir Harry G. Smith* to *Sandilli.*

Folio. Pp. 2. Dated: *E-Qonci, 27ba wo-Otobere, 1850.* (At *King William's Town, 29th of October, 1850.*)

A last admonitory message to this chief, after he had failed to attend the meeting at *King William's Town*, on the 26th *October*. This message was delivered by *Charles Brownlee, Esq.*

Reprinted in No. 4. (13th *November, 1850*) of the *Isitunywa sennyanga* (No. 172) pp. 14 (third column) and 15 (first column).

\* This manuscript is accompanied by the following letter:

His Excellency *SIR GEORGE GREY.* King William's Town, 24th *March, 1857.*

My dear *Sir George*,—I send you the details of the characters of the two *Kafirs*. I was personally acquainted with *Sikana*, and those connected with him. I only saw *Umxeli* when in *Prison* in *Graham's Town*; and what was said by one of our *Christian Kafirs*, in the presence of several of the chiefs, a year ago, is worth notice. It is as follows:—“We have had *Umxeli* and *Sikana* contending in former times. We have still *Sikana* speaking in his children, and *Umxeli* is still speaking. Look, and observe the results.”

I am, dear *Sir George*, your obedient servant, *J. BROWNLEE.*

Its translation is given in *The Cape of Good Hope Government Gazette*, No. 2345, Thursday, November 7, 1850. (Supplement.) p. 10, first column.

**159b.** *Isishumayelo.* (Proclamation.)

Folio. Page 1. Signed: *H. G. Smith, E-Qonci, Lomhla 30 wo-Otobere, 1850.*  
(At King William's Town, this day 30th of October 1850.)

A proclamation, depriving Sandilli from his rank, as chief, and appointing Charles Brownlee, Esq., Commissioner for the Gaika Tribe, to assume the direct control of Sandilli's tribe.

Reprinted in No. 4. (13 November 1850) of *Isitunywa sennyanga* (No. 172), p. 15 (first column).

Its translation is given in *The Cape of Good Hope Government Gazette*, No. 2345, November 7, 1850. (Supplement.) p. 9 (first column).

**159c.** *Ilizwi lenkosi enkulu engu-Smith enklanganisweni*

Word of chief great, who is Sir Harry G. Smith, at the meeting  
*yenkosi zamaNdhlambe.*

of the chiefs of the Ma-ndhlambe.

Folio. Pp. 2.

*Vide Cape of Good Hope Government Gazette*, No. 2352, Thursday, December 26, 1850, p. 1 (first column).

**159d.** *Isishumayelo esishunyayelwayo yinkosi enkulu engu-*

Proclamation which is issued by the chief great, who is  
*Smith, &c.*

Sir Harry G. Smith,

Folio. Page 1. Signed: *Kunikwa pantsi kwesandhla sami, lomhla 16 wo-Desembere, 1850. H. G. Smith.* (It was given under hand mine, this day 16 of December, 1850. H. G. Smith.)

This proclamation declares *Sandilli* and his brother *Anta* outlaws, and offers a reward of £500, or 250 head of cattle, for *Sandilli's*, and of £200, or 100 head of cattle, for *Anta's* apprehension.

Reprinted in No. 5. (21 December, 1850) of the *Isitunywa sennyanga* (No. 172), page 17 (first column).

Its translation is given in *The Cape of Good Hope Government Gazette* No. 2352, December 26, 1850 (Supplement), p. 9 (first column).

LAWS AND CUSTOMS.

**164a.** *A Compendium of Kafir Laws and Customs, including Genealogical Tables of Kafir Chiefs, and various Tribal Census Returns: compiled by direction of Colonel Maclean, C.B. Chief Commissioner in*

*British Kaffraria.—Printed for the Government of  
British Kaffraria. Mount Coke: Wesleyan Mis-  
sion Press. 1858.*

8vo. Pp. vii and 168, with three tables.

Contains: *Contents*, pp. iii—vii;

*I. Rev. H. H. Dugmore's Papers, as published in the "Christian Watchman," during 1846 and 1847. (Vide No. 158a) pp. 1—54; viz. 1. Geography of Kaffraria. pp. 1—8; 2. Tribes of Kaffraria. pp. 8—22, with Genealogical Table of the Amaxosa Chiefs. 1846. (a table nearly three times the size of the pages) facing p. 10 (Vide No. 158a); 3. The Government and its practical operation. pp. 23—33; 4. Laws and Legal Processes. pp. 33—43; 5. Marriage Customs. pp. 43—54.*

*II. Chief Commissioner's Letter to Mr. Warner, Tambookie Agent, dated Fort Murray, 25th February, 1856. (Vide its manuscript copy, No. 162, pp. ii), pp. 55 and 56.*

*III. Mr. Warner's Notes, dated Tambookie Residency, December 1st, 1856. pp. 57—109. This is the treatise of which a manuscript copy has been described under No. 162.*

*IV. Mr. Brownlee's notes. pp. 110—127, viz.: 1. Crimes against the Person. pp. 110—112; 2. Crimes against Property. pp. 112—114; 3. Laws relating to social state, &c. pp. 114—120; 4. Laws relative to Religion, and other Customs. pp. 120—123; 5. Miscellaneous Matters. pp. 123—127. These notes are the answers contained in the first part (pp. 31) of the manuscript No. 163*

*V. Chiefs in British Kaffraria, January 1855. pp. 128—136. A manuscript copy of this account of sixteen Kafir Chiefs has been described under No. 164 (pp. 12).*

*VI. Queries. (39 queries proposed to the Chief Commissioner in 1855, with the answers annexed, which describe the state of the country previous to the delusion raised by the Kafir impostor Umhlakaza.) pp. 137—148. A manuscript copy of these Queries and Answers, vide No. 163, pp. 32—42, and pp. 46—48 (Census Returns).*

*VII. Native Law relative to Land. pp. 149—151. A manuscript copy of this article, vide No. 163, pp. 43—45.*

*VIII. Mr. Ajliff's Remarks on the different kinds of Food in use in Kaffraria pp. 152—156.*

*IX. Addenda. pp. 157—168; viz.*

*1. Appendix to Rev. H. H. Dugmore's papers. (Continued from p. 54.) 6.—Circumcision. pp. 157—160; 7.—Funeral Rites. pp. 161—163;*

*2. Additional Notes. Incestuous Marriages. pp. 163—164; Laws as to Theft, p. 164; Oaths. pp. 164—165.*

*X. Genealogical Table of Kafir Chiefs. Notes by B. Nicholson, M.D., Surgeon, 9th Regiment. (7 notes) pp. 166—168.*

Then follow two tables (each of about four times the size of the pages). The first table is: *Genealogy of the Kafir Chiefs.—1858.* The genealogy of the chiefs of the *Abatembu*, *Amanpondumisi*, *Amampondo*, and *Amaxosa* is here traced for eighteen generations back. "The original tree was obtained twenty-five years ago from two very old people among the Amanpondo or neighbouring tribes by the Rev. W. Shepstone, and the later portions have been collated from various sources," &c.



The second table contains *Population Return*—British Kaffraria, 1857. (in 24 columns), signed : *Fort Murray*. 1st. January 1858. *John Maclean*, Chief Commissioner. This return shows a decrease of 67,024 souls in the native population during the year 1857.

164b. Manuscript in English :—*A view of the constitutional Sources of a Kafir Chief's revenue, and its expenditure.*

Folio. Pp. 8. By the Revd. H. H. Dugmore.

164c. Manuscript in English :—*The Witch-doctors of South Africa.*

Folio. Pages 19. No. 1. (pp. 1—11.) Contains three tales of witch-doctors' practices, "given to me" (Dr. Fitzgerald), "by Henry, now a hard-working servant in the Hospital, having charge of all the native patients. He was in Kreli's country during the cattle-killing, and, I believe, helped to slaughter many."

No. 2. (pp. 13—19.) Contains the account of a Smelling out, in 1846, which took place on account of the sickness of Kona, Macomo's first-born son.

## NATIVE LITERATURE.

### MANUSCRIPTS.

172a. Letters from Kafir Chiefs to His Excellency Sir George Grey, K.C.B., &c., &c.

12mo. pp. iii, folio pp. 22, and 4to. pp. 25—32.

Contains, on pp. i—iii, a note from Revd. Thomas Jenkins, Palmerton, July 7th, 1856, addressed to Colonel Maclean, accompanying Faku's letter of the same date.

Then follow two English letters, written in *Faku's* (chief of the aMampondo) name, by *Thos. Jenkins, Wesleyan Missionary*. They are signed with Faku's, and several witnesses' marks. They refer to the punishment for the death of Mr. Thomas, the missionary killed by Faku's people. The first (pp. 1 and 2) is dated *Palmerton Mission Station Faku's Country July 7th 1856*, and the second (pp. 5 and 6), *Amampondo Country, Faku's Great Place, Decr. 29th 1856*.

A letter in Kafir, dated *April 27, 1856 Kwa Makoma* (At Makoma's place), and signed with the marks of *UMakoma* and *UBotman*, pp. 9—11, and its translation, pp. 13—16.

A note, in Kafir, signed *U. H. Nquka*. p. 17 (4to).

A letter, in Kafir, dated : *At Toyi's Great Place December 31, 1856*, signed with Toyi's mark, and written for him by the missionary *William Lochenberg*, pp. 19 and 20, and its translation, pp. 21 and 22.

*Awazwi kam-Hala kuyo inkosi enkulu ka-Rumente.* (The words of Umhala to the great Chief of the Government, i.e. Col. Maclean, Chief Commissioner.) pp. 25 and 27. Signed : *This is a true copy. Wm. Greenstock.* Its translation (pp. 29—32) by "G. M. Shepstone, Interpreter to Chief Commissioner," is signed : *A true Copy. Hampden Willis, Clerk Priv. Sec. Office.* 13 March, 1857.



172b. *Kaffir Correspondence.*

4to. Pp. 7. Presented by the Rev. J. L. Döhne. Copy of three letters, in Kafir, with their translation in English. The first letter is from a young girl *A. Busacke* to *James Piet*, dated *King William's Town, February 7, 1858*. The second is from *Willem Qotna* to *Danyeli* (Daniel) *Fanti*, dated Mount Coke 10 Feb.; the third from *James Kolele* to *Danyeli Fanti*, dated Mount Coke, 10 October (which is a mistake for "February.")

172c. Manuscript :—*Kafir Legends, and History. By Wm. Kehale Kaye, Interpreter.*

4to. Pp. 164.

Contains: *Gesimilo Senvelo Senkosi Zamaxosa*. (On the manner of the origin of the chiefs of the Ma-xosa.) pp. 1—16, with a copy of its translation, by *Geo. M. Shepstone, Interpreter to Chief Commissioner*, pp. 17—29. (*Vide* No. 172d.) This treats on the times of *Tshawe* and *Tshiwo*, on the immigration into Kafirland from the North East, and on some of the religious ideas and observances of the Ma-xosa.

*Gexesha likaShiwo Inkosi Yamaxosa*. (On the time of Tshiwo, chief of the Kafirs.) pp. 33—41, gives another relation of the latter part of the preceding piece (pp. 6—16, and pp. 21—31 of the translation).

*Gembali yokuqaleka kokwazeka kwelizwi likaTixo gokuqondekayo Gamaxosa*, pp. 45—48, and its translation (by John Ayliff, Esq.): *Tradition respecting the first intelligible acquaintance with God's word by the Kafirs*. pp. 49—54. This tale relates how Dr. Van der Kemp (*Nyengana*) outdid the rainmakers (28 October 1800), at Ngqika's place, &c. (*Vide* Transactions of the Missionary Society. Vol. I. London. 1840, pp. 426—428.)

*Ati Maxosa enbalini yawo*, &c., pp. 57—73, and its translation (by Mr. Ayliff): *The Kafirs say in their tradition*, &c., pp. 77—90. This narrates the origin and rise of the prophet *Nxele* (Makanna or Lynx). *Vide* Read. Bk. No. 58, p. 93, and Rev. J. Brownlee's manuscript, No. 158b.

*Gomtu OnguTsilana umxosa wokuqala okwazi ngelizwi lika Tixo. Wabako emva kanxele*. pp. 93—96, and its translation (by Mr. Ayliff): *Of the man Untsilana the first Kafir who knew of God's word. He was after Xele*. pp. 97—102.

*Gabafazi bentsoni*, pp. 105—115, and its translation (by Mr. Ayliff): *Of the women of the Stories*. pp. 117—131. Relates a household legend of *Sikuluma*, who got a robe, shoes, mats, and baskets of *Mabulele*, and went to marry the daughters of the "Red Sun."

*Waye kekaloku uBulu*, pp. 133—141, and its translation (by Mr. Ayliff): *Now this was Bulu*, pp. 145—155, a household legend of a little girl, the daughter of *Intshoni*, who, for her wicked behaviour particularly towards a chief's daughter, called *Untongana yentsimbi* (the little Iron Staff), was transformed into a log of wood, with an open hole in it.

*Of the Creation of people*. pp. 157—164. This is the translation (by Mr. Ayliff) of a curious Kafir Legend, founded on the story related in the second and third chapters of Genesis: it is evidently a produce of missionary influence.

172d. The original of pp. 17—29 of the preceding manuscript collection (No. 172c), *i.e.* translation of pages 1—16 of the same.

Folio. Pp. 11. It is signed: *Wm. Kayi Interpreter.—A correct translation: George M. Shepstone, Interpreter to Chief Commissioner.*

b. ZULU LANGUAGE.  
GRAMMARS.

No. 176 is a Manuscript.

181a. Manuscript:—*Zulu Grammar.*

4to. Pp. 56. Copy of part of a Grammar of the Zulu language, consisting of the accumulated notes of the American and other Missionaries in Natal. These 56 pages go only to § 101 (*Numeral Adverbs.*)

DICTIONARIES.

187a. Part of the original Manuscript of Rev. J. L. Döhne's Dictionary (No. 187). Folio.

HYMN-BOOKS.

Twenty Hymns are given on pages 94—127 of the Church of England Prayer Book (No. 199), 1856.

198a *Amagama eBandhla.*—*Church of England Missions.*  
Hymns of the Church.

4to. P. 1. At the end: *Ekukanyeni*: printed at the Native Boys' Industrial Training Institution. No date is given; but it was printed in 1858.

Copy presented by the Bishop of Natal.

Contains, in three columns, three hymns, of which the first, *Amazwi okukolwa kwebandhla*. (Words of the belief of the church) has 12 verses, of 6 lines each; the second, with 4 verses, of 4 lines each, and the third, with 4 verses, of 6 lines each, are for *Advent*; and the fourth hymn, of 5 verses, of 4 lines each, is for *Christmas*.

PRAYER BOOKS.

Without titlepage:

199a. *Inncwadi yokukuleka yokuqinisa ababapatisiweyo.*  
Book of praying for confirming those that are baptized.

16mo. Pp. 4. At the end: *Ekukanyeni*: printed by the Native Boys at the Industrial Training Institution. No date is given: but it was printed in 1858.

Copies presented by the Bishop of Natal.

Contains the Confirmation Service, with the exception of the Preface, and of the last Collect.

NATIVE LITERATURE.

215a. Manuscript:—*Isibongo sika<sup>ç</sup>aka.*

The praises of Tshaka.

8vo. Pp. 4. By the Rev. H. P. S. Schreuder, of the Norwegian Mission. "It is a part of Uk'aka's history by their greatest living Royal Historian, sc. Umagolwane, from whose mouth it is written down with utmost care." (Letter from Mr. Schreuder, Entumeni, 11th Febr. 1858.)

Contains (besides the *Isibongo*), two prayers, one addressed to the ancestral spirits, and one for rain.

*Sir G. Grey's Library.*—*South African Languages.*

## 2. THE SE-TSHUANA.

The Rev. R. Moffat states that the words *Se-tshuána*, *Be-tshuána*, and *Motshuána* are not derived, as generally believed (*vide* Livingstone's Travels, p. 200), from the verb *tshuána*, be like each other, but from the adjective stem *-tshuána* (Kafir *-mhlotshana*) a little white, or inclining to white, light-colored, *i.e.* not black (probably in opposition to the more dark-colored tribes of the North), a diminutive form from *-tshueu* (Kafir *-mhlope*, Kamba *-eu*, Mpongwe *-pupu*) white.

We learn also from Mr. Moffat that the river on which some of the *Barolong* (p. 112, l. 1.) live, is called *Molopo*, and not *Molapo*; that *Montsiwe* is now their chief, in his late father *Tauane's* stead; that Mr. Moffat has now (1858) been laboring for thirty-eight years at Kuruman (sometimes called New Litaku); that *Gasiitsioe* is paramount chief of the *Ba-ngwaketsi* (better than *Ba-wanketsi*), and not *Sentuke*; and that *Matsheng* is now the chief of the *Bamangwato*, having supplanted *Sekhomo* (vocative: *Sekhoma*); and that the *Ba-kalikhari* are more correctly called *Ba-khalagari*.

## EASTERN SE-TSHUANA DIALECTS.

## a. THE SE-SUTO.

## VOCABULARY.

221a. Manuscript:—*Pukello ea mantsue a Sesutu* :

Collection of words of the Suto language :

*lea Sengisemane. Engoliloeng ki George Tlali*  
and of the English language. Written by George Hlali  
*Moshesh. Motseng oa Kapa ka nguage* 1858.

Moshesh. In the town of the Cape in the year 1858.

4to. Pp. 42 (besides titlepage). A Se-sutoEnglish Vocabulary, which gives the 1200 words contained in Mr. Pellissier's Se-hlapi Vocabulary (No. 281).

## SCRIPTURE HISTORY.

243a. One of the copies of this Scripture History in Sesuto (No. 243) has the title in Serolong *Litragalo lingue tsa Bibebe*, &c., exactly as the Serolong translation of this book (No. 275), except that the name of the dialect is given as *Sesuto*. Otherwise, this copy entirely agrees with the other copies of the Sesuto translation.

## NATIVE LITERATURE.

## MANUSCRIPTS.

The Manuscripts No. 265a-d have been transcribed by their authors in a revised and augmented copy, which is also better, and more distinctly written.

4to. No. 265a, pp. 12; No. 265b, pp. 59; No. 265c, pp. 112; No. 265d, pp. 55. The latter piece contains, besides the contents specified on p. 134 of this Catalogue,\* also *Mekhoa ea Basuthu e bokoang*. (Customs of the Ba-suto, which are praised), pp. 33 and 34; *Poko ea mosali oa lesotho*. (Praise of a woman of Sutoland), p. 35; *Melao ea Basotho*. (Laws of the Ba-suto), pp. 37—39; *Tsoanelo ea moroetsana*. (Duty of a young lady), p. 41; *Bongata ba liyo tsa Basotho*. (The great number of the viands of the Ba-suto), p. 42; *Mokhoa oa Basuthu oa khale*. (Custom of the Ba-suto of old times), pp. 43 and 44; *Mekhoa oa musu*. (Customs of a ruler), pp. 45—47; *Tlombo ea bathu*. (The obeisance to the people), pp. 49—51; *Leruo la Basotho*. (Property of the Ba-suto), p. 53; *Tebelletso ea ho nyala nguana*. (Bethrothal for the marrying a child), p. 54.

## WESTERN SE-TSHUANA DIALECTS.

### b. THE SE-ROLONG.

#### GRAMMARS.

266a. Manuscript:—*Grammar of the Sichuanna Language.*

Sm. 8vo. Pp. 37 (of which, however, pages 34—37 are blank, being intended for paradigmas of the conjugation of the verbs), and an appendix of 12 pages, which contains remarks on the *Article*, the *Nouns*, and *Adjectives*, in the *English*, the *Sichuanna*, and *Dutch* languages.

Presented to Sir George Grey by the Wesleyan Missionary, Rev. R. Giddy, of Colesberg, 25th March 1858.

#### PERIODICALS.

279b. *Moleholi oa Bechuana*.—No. 12.—*Moranang*. 1857.

The Visitor of the Be-tshuana.—No. 12.—April. 1857.

4to. Pp. 45—48 (with double columns), with the same woodcut and the same imprint as in the preceding number (No. 279a). Contains three pieces.

Copy presented by the Rev. J. Cameron.

### c. THE SE-HLAPI.

#### GRAMMARS.

280b. *Analysis of the Language of the Bechuans. By David Livingstone.*

4to. Pp. 40. At the end: *London: printed by W. Clowes and Sons, Stamford Street, and Charing Cross.* Presentation copy from the author.

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\* Read on that page: *Lenyalo le tsoang baruting*, &c., instead of *Lenyalo tse tsoen baruting*, &c.

Twenty-five copies only were "Printed for private circulation among the members of Livingstone's Zambesi expedition." "It was written in 1852, and no opportunity has since been enjoyed for amplification." The editorial notice from which these extracts are taken (p. 2, reverse of titlepage), is signed *D. L. London, 20th Feb. 1858*. The "Analysis" itself is dated: *Kuruman, Nov. 1852*. and is divided into twelve sections. A note at the end states that "it is believed, and earnestly hoped, that either Mr. Moffat or Mr. Hughes will favour the world with a complete and copious grammar of the language."

**280c. Manuscript :— (Copy.) Abstract of Sechuana Grammar. I. Hughes.**

Oblong 4to. pp. 95. An extract from the manuscript Grammar of the Rev. I. Hughes, Missionary at Griquatown, made by the Rev. R. Moffat.

### DICTIONARY.

**280e. Manuscript :—A Dictionary of the Sichuana Language.—By the Revd. David Livingstone.**

4to. Pp. 263, of which pp. 1—211, and 247—259 contain a Se hlapi-English Dictionary, arranged in the usual alphabetical order, according to the imperative forms of the verbs, and the full forms of the nouns, with their derivative prefixes. Pages 212—243 give vocabularies of the languages of the *Bakhoba*, *Bashubea*, *Balojazi*, *Maponda*, *Borotse*, *Batoka*, *Banyenko*, *Sicuana*, and *English* (about 360 words). The remaining pages contain Se-hlapi words and phrases.

### CATECHISMS, &c.

The prices of some of the Se-hlapi books, at Kuruman, are: Catechism (No. 284b) 3d.; Hymn book (No. 287) 1s., and its Supplement (No. 287a) 6d.; Scripture History (No. 292a) 1s. 6d.; Old Testament, First Volume (No. 300) 4s., Second Volume (No. 301) 3s.; Pilgrim's Progress (No. 302) 1s. 6d.

### PERIODICALS.

**307. Mokaeri oa Becuana, le Muleri oa mahuku. Vol. I.**  
The Instructor of the Be-tshuana, and the announcer of news.

*No. 6. Mophitloe.—Marece 3, 1858.*

Pages 4, on pp. 21—24.

*No. 7. Saturdag.—Aperil 3, 1858.*

Pages 4, on pp. 25—28.

At the end of both numbers, *Printed monthly by W. Ashton : Kuruman.*













