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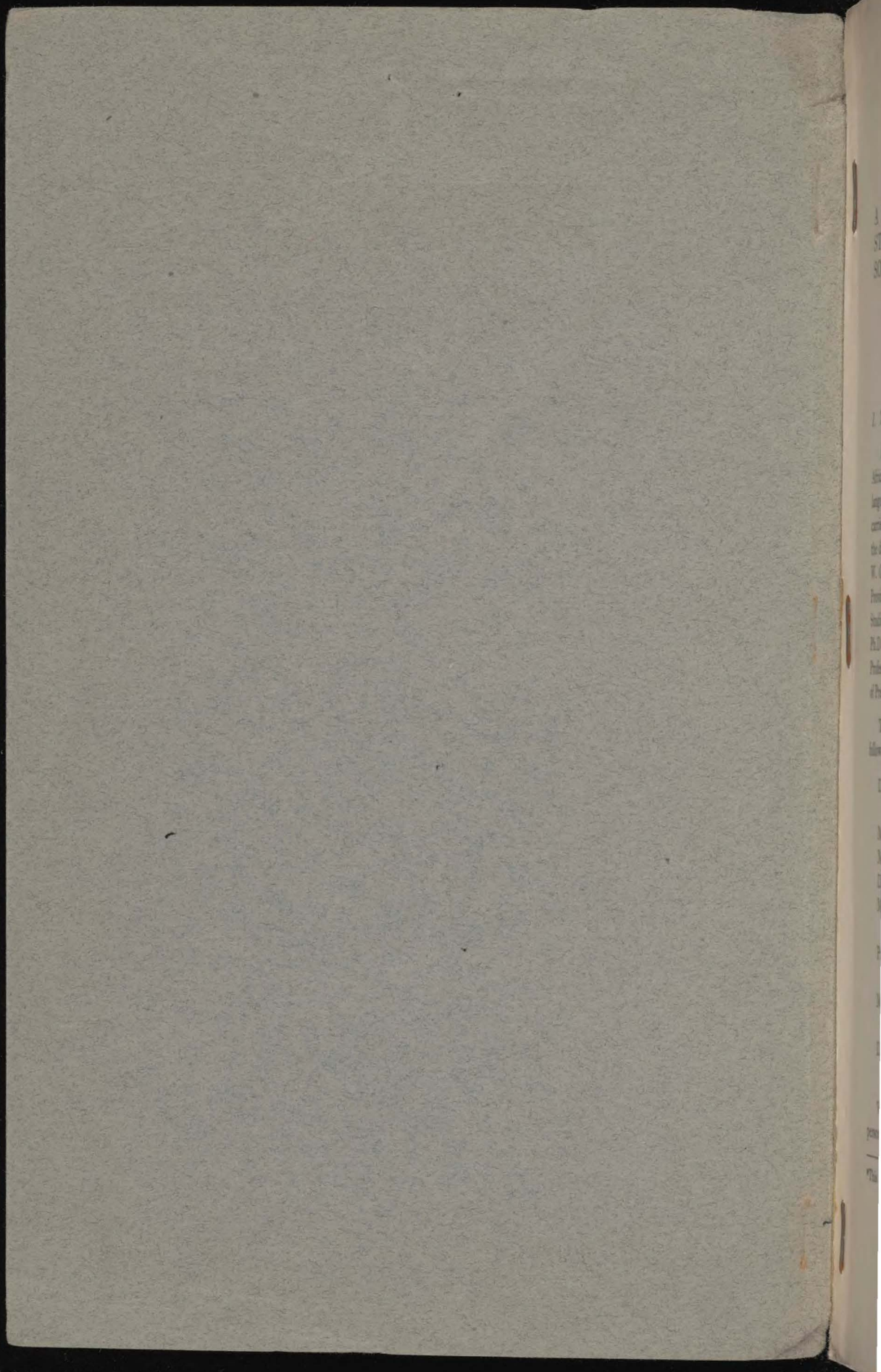
A PRELIMINARY INVESTIGATION INTO THE  
STATE OF THE NATIVE LANGUAGES OF  
SOUTH AFRICA WITH SUGGESTIONS AS TO  
RESEARCH AND THE DEVELOPMENT OF  
LITERATURE

By

C. M. DOKE

*Report of a Sub-Committee, appointed in January, 1932, as adopted by  
the Committee on January 12, 1933*

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# A PRELIMINARY INVESTIGATION INTO THE STATE OF THE NATIVE LANGUAGES OF SOUTH AFRICA WITH SUGGESTIONS AS TO RESEARCH AND THE DEVELOPMENT OF LITERATURE

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## I. THE SCOPE OF THE INVESTIGATION

At its meeting in January 1932, the Inter-University Committee for African Studies set up a sub-committee to gather information upon the languages of the Union, to ascertain what research has been and is being carried out, and to make recommendations for further research and for the development of the literatures. The committee was as follows: Mr. W. G. Bennie, B.A. (late Chief Inspector of Native Education, Cape Province), Professor C. M. Doke, M.A., D.Litt. (Department of Bantu Studies, University of the Witwatersrand), Dr. J. A. Engelbrecht, M.A., Ph.D. (Department of Bantu Studies, University of Stellenbosch), and Professor G. P. Lestrade, M.A. (Department of Bantu Studies, University of Pretoria). Professor C. M. Doke was appointed Convener.\*

The Convener prepared a short questionnaire and sent it out to the following persons:

- Dr. D. M. Beach (Department of Phonetics, University of Cape Town)—for Nama.
- Mr. W. G. Bennie—for Xhosa.
- Miss D. F. Bleek (Cape Town)—for Bushman.
- Dr. J. A. Engelbrecht—for Herero.
- Mr. G. H. Franz (Inspector of Native Education, Transvaal)—for Northern and Southern Sotho, and Tšwana.
- Professor G. P. Lestrade—for Venda, Transvaal Thonga, Northern and Southern Sotho, and Tšwana.
- Mr. D. McK. Malcolm (Chief Inspector, Native Education, Natal)—for Zulu.
- Dr. H. Vedder (Missionary, Okahandja, South-West Africa)—for Herero and Nama.

Warm thanks are due for the ready way in which each of these persons, without exception, took great pains to answer the questionnaire.

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\*This Report was adopted by the Committee on January 12, 1933.



Four other persons were consulted on individual subjects, viz., Rev. R. Ellenberger on Southern Sotho literature, Rev. R. Godfrey and Rev. J. H. Soga on the dialects of Xhosa, and Dr. I. Schapera for information as to the language research activities of the School of African Life and Languages at the University of Cape Town. Especial thanks are due to Professor Lestrade for the very detailed bibliographies on Venda, Transvaal Thonga, Northern and Southern Sotho, and Tšwana, which he prepared; as well as for information upon dialects and numerous suggestions.

The questionnaire read as follows :

1. Give a critical review of the available literature published and unpublished under the following heads :
  - (a) Grammatical.
  - (b) Phonetical.
  - (c) Lexicographical.
  - (d) Folk-lore.
  - (e) Proverb-lore.
  - (f) Ethnology, History, Customs *in Vernacular*.
  - (g) Other important Vernacular Work.
  - (h) Important Translations.
2. What linguistic field work or other linguistic research work (a) has been carried out, (b) is now being carried out ?
3. What linguistic research should, in your opinion, be done ?
4. In what direction should the literary development of the language be encouraged ? How would you suggest that this might be done.

From the questionnaire it will be seen that there are two main lines of investigation, research work and literary work, and the aim of the investigation is to find out what is available under these headings and what is needed for the future.

Quite naturally the first difficulty encountered was that of the classification of the languages. In the major classification the matter is fairly clear, but the insistence from various areas upon the need of dialectal investigation was marked. We shall allude to this later. In one area, South-West Africa, even the major relationship of the languages is not perfectly clear, and research in this direction is indicated.

Following the recent work of the "Central Orthography Committee" in recommending revised orthographies for Zulu, Xhosa, Northern Sotho



and Tšwana, comes the clear need for standardisation in Tšwana especially, and this naturally points to the need for a careful dialectal survey. In such a survey, apart from population statistics, geographical distribution and available literature, the three subjects of grammar (with syntax and idiom), phonetics (with tonetics) and vocabulary are of prime importance. For this reason these three figure prominently in the questionnaire.

We have reached a time when, in several areas, the Natives themselves are really beginning to make their contribution to the literature. They need guidance, encouragement and the opportunity to publish. If Mofolo among the Sotho and Mqayi among the Xhosa are an indication of what Bantu writers may do, we can predict a useful future for Bantu literature at any rate. The object of this report is to stimulate research and gain real interest in the development of Native literature in South Africa.

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## II. THE CLASSIFICATION OF THE NATIVE LANGUAGES OF SOUTH AFRICA

In South Africa, South of the Zambesi-Kunene region, are to be found representatives of three distinct language families: Bushman, an isolating, non-inflexional type; Hottentot, a member of the Hamitic family of inflexional languages, which are found diffused in Northern and North-eastern Africa; and Bantu languages, members of that unique language family in Africa, which might be termed "formative-inflexional." It has been considered wise in this present survey to include an investigation into each of these types, though it will soon be seen that all the major problems and suggestions are concerned with the members of the Bantu family. For economic and population reasons this must of necessity be so.

### *The Classification of the South African Bantu Languages*<sup>1</sup>

The first main classification of Bantu languages is probably best made by a division into "types" or "zones."<sup>2</sup> To a great extent these zones reflect geographical considerations, but languages belonging to one zone, while shewing broad common characteristics, differ in certain essential phenomena from languages belonging to another zone.

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<sup>1</sup> For a detailed consideration of this subject see N. J. van Warmelo's "Die Gliederung der südafrikanischen Bantusprachen."

<sup>2</sup> In regard to this nomenclature, Professor Lestrade points out that the terms "zones" and "clusters" are too static, and suggests "foci" and "nuclei." The whole terminology must be considered tentative.

Languages belonging to the same zone need not be mutually understood. In the Union of South Africa and its mandated territory are to be found languages belonging to two Bantu zones, the South-eastern and the South-western.

Upon a further sub-division, within one zone may be found "clusters" of languages, the main qualification of belonging to a cluster being a high degree of mutual intelligibility as well as an extreme sharing of grammatical, phonetical and lexicographical phenomena. Naturally individual cases may arise in which one section of the cluster has developed historically out of great mutual intelligibility with the other members, and yet must still be considered as belonging to that cluster.<sup>3</sup>

*The languages of the South-eastern zone* fall into four clusters, the "Nguni," the "Sotho," the "Venda" and the "Thonga." It is not within the province of this report to detail the common features which place these four clusters into a common zone, nor to indicate the differences which relegate them to different clusters, further than to point to their mutual unintelligibility. Members of these clusters occur outside the "Union," in Portuguese East Africa, Rhodesia and the "Protectorates." For the purposes of this present investigation, the Protectorates (Basutoland, Swaziland and Bechuanaland) have been included with the Union of South Africa; reference will be made to Portuguese East Africa, though no investigation is made into Chópi or Tonga (of Inhambane); and, apart from reference to Ndebele, and Kololo, Rhodesia is excluded.<sup>4</sup> For the sake of brevity then we shall refer to these languages as the languages of "South Africa."

Within the clusters, again, the languages group themselves into "groups," at present represented by the main literary forms. The inter-relationship of these groups will be discussed later. It is sufficient here to state that in the Nguni cluster there are two main groups, Xhosa and Zulu; in the Sotho cluster three main groups, Southern Sotho, Northern Sotho and Tšwana; within Venda only one homogeneous grouping; in the Thonga cluster three main groups, Ronga, Thonga and Tswa. The relative importance of these groups, their interdependence and possible ultimate unification present an important problem to-day. They will be dealt with in detail presently.

<sup>3</sup> An interesting case of this is seen in Kalanga or Western Shona, which cannot join the Shona unification.

<sup>4</sup> A Survey of Southern Rhodesia was made in 1929 and the results published in a Government Blue Book, "The Unification of the Shona Dialects." Northern Rhodesia, where a similar survey is needed, presents quite a different zone of Bantu Languages.

Numerous ultimate dialects are found within each group, and upon the nature and extent of these it will be seen that we need much more accurate information than we have to-day.

*The languages of the South-western zone*, as far as they affect our area—in the Mandated Territory of South-West Africa—are represented by two clusters, the Herero cluster (including such dialects as Mbandyeru) and the Ambo cluster, covering the Kwanyama group and the Ndonga group. Regarding this section we have, unfortunately, but little classificatory information. In 1889 P. H. Brincker, in his "Lehrbuch des Oshikuanjama," classified Herero, Kwanyama and Ndonga all under the main heading of Ambo. On this point investigation is badly needed.

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### III. THE BUSHMAN LANGUAGES<sup>5</sup>

The various Bushman tribes are divided by Miss D. F. Bleek into three regional sections, Southern, Central and Northern. The Central are evidently very mixed in language, a high percentage of Hottentot being found, for instance, in Naron. Several distinct dialects are to be found in each of these sections. Apart from the Northern Bushman, especially the !kū, the various tribes are to-day represented by extremely few individuals, several being almost extinct. In the circumstances quite an amount of material has been collected, and we are especially indebted to Dr. W. H. I. Bleek for the large collection of texts which he made in the middle of last century.

The most important *grammatical work* done on the Bushman languages is as follows :

In Southern Bushman, the |xam language is represented by an example of parsing of 91 words of a story by Dr. Bleek in "Specimens of Bushman Folk-lore." This is clear but unfinished. Two attempts at a general survey of |xam grammar have been made, one by P. Meriggi and one by Miss D. F. Bleek. Meriggi's work is a very scholarly and detailed study of the texts in "Specimens of Bushman Folklore." Miss Bleek's work is clearer for learners though not so detailed. The short contribution by Wuras on the language of the Free State Bushmen is very valuable, as the people are practically extinct. A somewhat different language spoken near Kimberley has been well and clearly recorded by Professor C. Meinhof.

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<sup>5</sup> For Bibliography see Appendix A.

For the Northern Bushmen, H. Vedder has written an excellent grammar of the language of the !kū.

For the Central Bushmen S. S. Dornan has given an outline of the speech of the Hie people in an article entitled "The Tati Bushmen (Masarwa) and their Language;" while Miss Bleek has sketched the grammar of the Naron language in "The Naron."

The only modern *phonetical work* done on a Bushman language is that of C. M. Doke on the phonetics of the !kū.

Regarding *lexicographical work*, there is a large MS. dictionary of the !xam language in card form left by W. H. I. Bleek with additions by L. C. Lloyd and D. F. Bleek. This needs completing and putting in order before publication is possible. A selection of words from this MS. has been published by D. F. Bleek in "A Comparative Vocabulary of Bushman languages," together with words from five other Southern, three Northern and two Central Bushman languages. One of the last-named is Hie, taken from Dornan's work, which contains an extensive vocabulary. Meinhof's grammatical sketch contains a vocabulary of Bushman-German and vice versa. A few pages of words spoken by Bushmen still living in the Free State have been collected by D. F. Bleek, but not yet published.

Vedder's work on the !kū contains a vocabulary of some 400 words, and Doke includes a vocabulary in his phonetic work. There is also a fair-sized MS. vocabulary of this speech based on Miss Lloyd's collection of texts. Werner has given some lists of words in the original Hai//um language, not in the Nama dialect generally spoken by this tribe. Schinz has a small vocabulary of the //ai language in his work. "Die Buschmänner der Kalahari" by Passarge contains lists of words of a number of little-known tribes residing in that district. The work is valuable as showing the outlines of linguistic boundaries, though the author evidently did not know much of the languages.

Regarding *vernacular texts* of folk tales, songs, customs and traditions we are in the main indebted to the extensive collections of the late Dr. Bleek. A certain proportion of these was published by Miss Lloyd in "Specimens of Bushmen Folklore" in 1911 with English translations. These deal mainly with the !xam, but also contain material dictated by !kū. Miss Bleek is continuing the publication of portions of this material in "Bantu Studies." Meinhof, Dornan and Miss Bleek (in "The Naron") have published a few folk tales and songs. No record has been made of any proverb-lore in Bushman



The only *translation* into a Bushman language recorded is that of the 23rd Psalm into Hie by Dornan in his work on the Tati Bushmen. The scattered and illiterate nature of the few Bushmen surviving, together with the fact that there is no direct mission work or teaching being carried on among any of them, precludes any call for translation work or for the literary development of any of the languages. Further, authorities are of opinion that the speakers of these languages are rapidly being absorbed by stronger races or dying out.

No research work, other than the editing of already collected texts, is being done in Bushman at the moment. There is, however, need for the scientific study and recording of the Bushman languages in the northern part of the Bechuanaland Protectorate, especially round Lake Ngami. As yet only odd words have been recorded from members of these tribes. There seems also call for a careful phonetic study of one of the Southern Bushman tongues. If it is not too late, an attempt should be made to collect proverbs, aphorisms and other trite sayings, which cast so much light upon the mental make-up of a people.

It is to be hoped that Miss Bleek will continue the publication of the vernacular texts collected by her father, and that some means will be found to publish Dr. Bleek's *ǀxam Dictionary*, or a large Comparative Dictionary incorporating words from other dialects as well.

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#### IV. THE HOTTENTOT LANGUAGES<sup>6</sup>

Although in the past quite a number of different Hottentot dialects are known to have existed, to-day only two are spoken, Nama and "Korana." Of these the latter is used by only a few scattered individuals and has no economic or educational value. From the point of view of scientific research Korana is of considerable interest. Nama, then, will form the basis of this enquiry, and a few remarks upon Korana will be appended separately. Despite the smallness of the Nama population in South-West Africa, they evidently have considerable mental ability. Vedder records<sup>7</sup> that "more than 12,000 members of the Nama tribe have already become members of the Christian communities. The youth are educated in numerous schools, and although they have no compulsory education, yet they have made notable progress." As yet, however, no Nama Native has made any contribution to their literature.

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<sup>6</sup> Bibliographies of the most important items in connection with Hottentot will be found in Appendix B (1) and (2).

<sup>7</sup> *The Native Tribes of South-West Africa*, p. 148.

*Nama Grammatical work.* Reference to the bibliography will shew that this is considerable. Owing to the recent German administration of the country, and to the fact that the majority of missions working in the territory is German, practically all the linguistic work has been done in German. Tindall's little "Grammar and Vocabulary" is the only thing published in English. Krönlein's "Wortschatz" contains a vast amount of grammatical material, which has served as the basis for practically all the later works. These works all use Krönlein as their main inspiration and differ from one another mainly in emphasis and arrangement. Perhaps the most useful of these works, the most complete exposition of Nama, is Meinhof's "Lehrbuch der Namasprache."

In *phonetics* Meinhof has given the lengthiest published account in his "Lehrbuch"; he, however, has slavishly followed the unscientific orthography of Krönlein's "Wortschatz," and based his descriptions on the assumption that Krönlein's spellings are accurate. Though Krönlein has rightly been called the "father" of the Hottentot written language, it is well known that he had a poor ear for the sounds. Schultze made a remarkable contribution to Nama phonetics, concentrating in his long chapter on the Nama language upon tone and stress. He had an unusually good ear for tone, but greatly over-emphasised the importance of stress.

Nama, however, is fortunate in having had its phonetic system thoroughly investigated by D. M. Beach, in a D.Lit. thesis not yet published. This work of some 350 typed foolscap pages is made up of six parts: (1) the language and its study, (2) detailed descriptions of the phonemes of Nama, (3) the sound-attributes, length, stress and pitch, (4) the pronunciation of Korana, (5) the phonetic history of Hottentot, and (6) the spelling of Hottentot. The publication of this work is eagerly awaited.

In *lexicography* Krönlein's "Wortschatz der Khoi-khoi" is the standard dictionary. Wandres's "Nama-wörter" is a distinct supplement to Krönlein, adding a few new roots and many additional compounds. Still further material has been collected by missionaries still in the field.

*Vernacular collections* in Nama are practically confined to fables, songs and prayers, nothing worth mentioning being recorded in history or customs. The best collection of folk-stories is that of Schultze. Vedder's "Dichtung der Bergdama," besides containing prayers and songs, gives 83 Bergdama proverbs explained both in Nama and German.

It must be remembered that the Bergdama (as well as most of the Hai//um Bushmen) speak Nama.

Nama has a few *religious books* in the vernacular, including Krönlein's translation of the New Testament, catechism, Bible stories and Hymn Book. The " //gãu-sari-aob " (Kraal Visitor), a four-page leaflet published monthly at Keetmanshoop, is worthy of notice. It was formerly printed by the Natives themselves at Tsumeb, but is now printed in Germany. It contains Bible commentary, short religious and moral essays, folk-lore, news items and verse, and enjoys a fair circulation.

Regarding the *research work* urgently needed in Nama, Vedder makes a plea for more collection of songs, legends and fables. Beach urges a deeper study of the tonetics of the language primarily to determine the inherent toneme of every strong root, and comparatively with other dialects than standard Nama. He further considers most desirable the preparation of a Nama-English dictionary with a correction of spelling and tone-marking, a work which should be assigned not to one person but to many in co-operation.

With regard to *literary development*, Vedder points out the lack of inclination among the people to buy books, and considers that they are not sufficiently developed to want reading material, and that the language districts are too small to justify much literature. Beach, who puts Nama speakers at about 50,000, considers the literary development a very debatable question. He points out the past tendency of German to oust the vernacular. To-day, with three official European languages in the country, German, the language of the missionaries, Afrikaans, the easiest for the Natives to learn, and English, the world language, Dr. Beach considers that Afrikaans might prove the line of least resistance, especially as it is known to quite a number of the people. Meanwhile, however, he is of opinion that more readers and text-books in Nama should be prepared for school instruction. If Nama is to perish as a spoken language, it is of prime importance that as much of the literature as possible be collected now. Educated Nama and Bergdama might be encouraged to write an autobiography or even a novel in Nama.

*Korana material* : Valuable work, from the point of view of philological study was done in Korana by Wuras who wrote a short grammar and vocabulary and prepared a catechism in the middle of last century, and has been continued by Meinhof, Engelbrecht and Maingard, all of whom have done original research, while Vedder and Maingard have also done editing work. The continued collection of texts, while Korana

speakers are still to be found, is really all that can be suggested for this almost extinct Hottentot dialect.

### V. THE NGUNI CLUSTER

We now turn to a consideration of the Bantu languages in South Africa, dealing first with those of the South-eastern zone. These we propose treating in the following order, Nguni, Sotho, Venda and Thonga.

The Nguni cluster is composed to-day of two main literary types, Xhosa and Zulu, which represent the main groups. Ndebele, in Southern Rhodesia has a few publications to its credit,<sup>8</sup> but it is definitely a dialect of Zulu, and it is solely due to its geographical position and administrative separation from Zulu that any literary work has been done in this dialect. The position of Swazi is somewhat different. Here the language has often been considered to be a dialect of Zulu, but it now seems pretty certain that we must include in the Nguni cluster a third group, with Swazi as its chief member. Even Appleyard in 1850<sup>9</sup> noticed this, when he wrote of the Swazi: "In physical appearance they resemble the Fingoes, and their language, though approximating very closely to the Zulu, seems properly to belong to the Fingoe branch." Tentatively, then, the group division of Nguni is as follows: (1) Xhosa, (2) Zulu and (3) Swazi.

The question of dialects within these groups is one of difficulty at the present time and points definitely to the urgent need of a careful survey of all the implications involved. As one example, old Mfengu decidedly belonged to the Swazi cluster, but to-day the people have almost completely lost their old speech and must be considered as a branch of the Xhosa speakers. On the other hand Zulu, owing to the Shaka disturbances, has flung dialects far and wide: Ngoni<sup>10</sup> in Nyasaland, Ndebele in Rhodesia, a different Ndebele<sup>11</sup> in the Transvaal, besides various dialectal varieties in Zululand and Natal. We have insufficient information yet upon the dialectal forms used by Xhosa speakers. More or less the

<sup>8</sup> See Appendix D(2).

<sup>9</sup> "The Kafir Language," p. 43.

<sup>10</sup> Exemplified in Elmslie's works.

<sup>11</sup> See Fourie, *Amandebele van Fene Mahlangu, hun religieus-sociaal leven*; and N. J. v. Warmelo, *Transvaal Ndebele Texts*. This is not to be confused with "Transvaal Sotho-Ndebele" spoken round about Potgietersrust, practically a cross between the Nguni and Sotho clusters. In this latter some texts have been recorded by G. P. Lestrade and M. D. C. de W. Nel, who is preparing an M.A. thesis on these people.

standard Xhosa is spoken by Ngqika, Gcaleka, Thembu, Ndlambe and perhaps Bomvana and Mpondomse, while dialectal differences are found in Mpondo, Xesibe and Baca, which last is probably a dialect of Swazi. Hlangwini is borderline between Zulu and Xhosa.

(1) *XHOSA*

The very full and informative list of the most important Xhosa publications<sup>12</sup>, contributed by Mr. W. G. Bennie, obviates the need of any very detailed analysis here. A normal development of *grammatical* work at first took place; but this has not been maintained, and to-day there is no up-to-date grammatical treatise, a want that should quickly be supplied. Such research as that of W. Pourquin is of great value and could well be extended to all branches of Xhosa grammar.

In *phonetics* no scientific work, other than a paper on tonetics, has been published. Mr. Bennie strongly urges an adaptation of Doke's "Zulu Phonetics" to Xhosa of the standard type. Dr. Beach's phonetic researches, however, to quote from a letter from him, have brought him "much further in Xosa than in any other sphere, not excepting Hottentot." He is still collecting tonetic material, but hopes to be ready for publication some time during 1933, and is anxious to correlate his Xhosa studies as far as possible with that done by Doke in Zulu. This should eminently meet the phonetic requirements of Xhosa.

Xhosa has been very fortunate in the *lexicographical* material published, due to the labours of Kropf, Maclaren and Godfrey, not to mention the earlier pioneers in this field. A large amount of additional and revised material has been collected by Rev. R. Godfrey, and this it is hoped will be made available. Mr. Bennie, in this connection, urges the marking of relative tone in this revised dictionary.

In *Folk-lore* Xhosa literature is remarkably poor, especially when compared with Sotho and Zulu. Most of what has been published, as that by Theal and Godfrey, is in English translation. Ndawo in *Inxenye yen-Tsomi zase-Zweni*, 1920, has made a start not yet continued in publications. Mr. Bennie has a considerable collection of "Intsomi" in MSS. provided by students at Lovedale; and Cape Town University has also collected miscellaneous Xhosa texts. It is an urgent need that these should be edited and published. Some are being used in the "Stewart Xosa Readers," but a definite publication on Xhosa Folk-lore is a real need.

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<sup>12</sup> Appendix C.

The bibliography shows the extent of material available on *proverb-lore*, which seems fairly satisfactory.

Xhosa has proved to be quite a pioneer in works of a *biographical and historical* character. Nothing is to be found in the other languages of South Africa quite like the work of this kind produced by Xhosa. A further advance would be made by the publication of J. H. Soga's Xhosa original of his "South-Eastern Bantu." An improvement to the title would be: "History of the Xhosa-speaking tribes."

Quite a varied amount of *miscellaneous* literature is found in Xhosa, the writings of S. E. Mqayi being outstanding. The publication of a collection of Mqayi's miscellaneous articles should prove stimulating in Xhosa literature. A similar collection of modern *izibongo* contributed to various newspapers should be undertaken, as well as an annotated edition of the *izibongo* of the chiefs. This latter should give scope for a useful study of idiom. The educated Xhosa seems to be developing a distinct talent in the writing of the short novel. Quite a number of these have already been published, but the number of MSS. awaiting opportunity of publication is considerable. Some way must be found to make it easier for this type of Xhosa literature to be published. Perhaps keenness in both readers and writers would be stimulated if Mqayi's classic "Ityala lama-Wele" were translated into English and published in the same way as Mofolo's "Chaka" has been. It is to be hoped that Mr. Bennie will see his way clear to carrying out the translation.

*Translation* work in Xhosa has hitherto been confined to devotional literature and a few educational items such as those on farming, hygiene, geography, etc. The time has come when translational literature might well be extended. Swahili is taking a lead in this direction with translation's of "The Arabian Nights" (specially applicable as a subject in Swahili), R. L. Stevenson, Rider Haggard, and others. A Xhosa committee should make a careful selection of English works suitable to the area concerned.

The same literature committee should examine MSS. submitted for publication, with a view (i) to recommending them to publishers (such as Lovedale), (ii) to seeing that they are revised so as to secure correct agreed orthography, and (iii) to exploring the possibilities of securing funds from philanthropic sources to be spent in subsidising the publication of approved works.

Certain other individual suggestions might be made. The "Bird-lore" collected by Rev. R. Godfrey and published from time to time in

"The Blythswood Review" might well be published as a book in Xhosa. The study of "Hlonipha" in Xhosa should be carried out, and its influence on literature and dialect determined. Rev. R. Godfrey makes a plea for the proper training of Xhosa students to fit them for research work in dialect, grammar and other branches of language study. An increased keenness among the young people for their own language will automatically result in the filling of many of the literary gaps now existing in Xhosa.

## (2) ZULU

It must be borne in mind that research in Zulu worked up from the Cape Colony, and for some time Xhosa literature and books were used in the study of Zulu. At the back of all *grammatical* work in Zulu was Boyce's "Grammar of the Kafir Language" first published in 1834. This book, or its second edition of 1844, was used extensively by the early missionaries in Natal in making a study of Zulu. Reference to the bibliography<sup>13</sup> will shew that many individuals have contributed to the study and building up of Zulu grammar. Apart from further academic investigation into the details of morphology and syntax, the needs of grammatical study seem at present to be amply met. A useful piece of work, however, would be a comparative grammar of Xhosa and Zulu, taking into account also variations found in Swazi and in the important dialects. A graded reader for the use of European learners is of prime urgency.

*Phonetics*, both descriptive and historical, seem to have been amply catered for, though a further study of the subject of tone seems called for.

Regarding *Lexicography*, Bryant's "Zulu-English Dictionary" is undoubtedly the best. Unfortunately it is now out of print. There is much historical and other matter in over 100 pages of introduction which could be dispensed with, as well as most of the etymological material in the body of the book. If this reduction were made, the orthography brought up to date and the number of words increased (according to the increase of our knowledge of Zulu since 1905), a splendid Dictionary in modest dimensions and at a reasonable price could be produced. Despite the number of little English-Zulu vocabularies available, all are extremely poor in quality, even Bryant's "Word-Book" being often misleading and very lacking in scope. None is worthy of the name of "dictionary." It is generally considered that the publication of a good English-Zulu dictionary, not only for the use of Europeans but for the use

<sup>13</sup> See Appendix D (1).

of Zulus, is long overdue. The manuscript compiled by Bryant would make a very good starting point, and would probably be available for such a purpose.

In the realm of *Folk-lore* Zulu has been very fortunate in the work done by H. Callaway, a work quite unique in its way. It would be of great value if Native writers could be encouraged to do more writing of the type done by Mbata and Mdhladhla in their little book. Zulu also owes a debt of gratitude to J. Stuart for the great work he has done in preserving texts of folk-lore.

Zulu *proverb-lore* is scattered about in numerous publications, especially in Samuelson's "Dictionary." These ought all to be collected together, systematised, annotated and published as a separate book. They would then constitute a really valuable addition to our knowledge of the Zulu mind, and provide an education to the younger generation of Zulus.

In *vernacular* works Zulu is extremely poor. In marked contrast to Xhosa there is a dearth of Native writers. Apart from Dube's "Insila ka Tshaka" there is no attempt at a biography. Nor is there a single novel in Zulu. These are serious defects in the literary development of the language which do not reflect a healthy growth. School books and devotional books (not included in the bibliography) are fairly numerous, but Zulu is singularly defective in works of imagination, and an effort should be made to arouse interest in this direction among Native teachers. Stimulation might be given (i) to the recording of biography, (ii) to the writing of stories of Native life, and to the collecting of items of folk-lore and anthropology, and the description of customs. As an incentive, and as a model it might be suggested that Mofolo's "Chaka" be translated into Zulu. It is surely a reproach to Zulu literature that Sotho should have produced this classic, and that a booklet on "Tshaka" was long ago written by Ross in Xhosa.

Mr. Malcolm urges the preparation of a "History of the Zulus" in the vernacular, and suggests that the preparation of this work might be under the guidance of some Professor of History at one of the Universities.

The "Izibongo" of the Zulu chiefs and others should be collected into one publication, and annotated as fully as possible. An immense amount of historical matter, as well as valuable idiom would thus be preserved.

Another gap in Zulu literature is in the region of *translations*. Here, as is suggested for Xhosa, a committee should be set up to advise and find



ways and means of translating and publishing standard English (or other) works which will be suitable for the intellectual development of the Zulu reader.

### ZULU DIALECTS

*Ngoni*, in Nyasaland, is fast dying out, and giving place to Nyanja. Further study than that done by Elmslie<sup>14</sup> we do not consider necessary. It is extremely close to Zulu.

*Ndebele*, of Matabeleland, is under the administration of the Government of Southern Rhodesia, and it is therefore not within our scope to make recommendations regarding its future. It may be noted, however, that a certain amount of publication<sup>15</sup> has been done through this medium, especially by the London Missionary Society in religious works, while certain grammatical and lexicographical books have been written by Fr. O'Neil of the Roman Catholic Mission. The extreme proximity of Ndebele to the major form, Zulu, is evidenced by the fact that certain missions in the territory work entirely through the medium of Zulu without any apparent difficulty. A useful piece of research, and one which may be of real value to the workers in the Rhodesian field, would be a serious "comparative study of literary Zulu and Ndebele," though this may well form part of the whole Nguni dialectal study suggested. This research should include differences of phonetics, grammar, vocabulary and idiom. With such information the future of Ndebele could more easily be decided.

*Ndebele*<sup>16</sup>, of the Transvaal, is a dialect so far only dealt with in the publications by v. Warmelo and Fourie, and it will never be of literary or economic importance. Practically all its speakers are at least bilingual, able to use Northern Sotho for religious and educational purposes. Further collection of textual and historical matter would be of value for record purposes.

### (3) SWAZI

Swazi<sup>17</sup> will never be made a literary vehicle, and is sufficiently served through the literary medium of Zulu, to which it is geographically

<sup>14</sup> W. A. Elmslie: *Introductory Grammar of the Ngoni Language*, 1891; and *Table of Concords and Paradigm of Verb in the Ngoni Language*, 1891.

<sup>15</sup> See Appendix D (2).

<sup>16</sup> Not the Sotho dialect of Potgietersrust.

<sup>17</sup> Almost the only linguistic works in Swazi are: J. A. Engelbrecht, *Swazi Texts with Notes*, Stellenbosch, 1930; and P. A. W. Cook, "History and Izipongo of the Swazi Chiefs," in *Bantu Studies*, Vol. V, No. 2, 1931.

close, and to which it is linguistically closer than to Xhosa. There is need for a careful research for scientific purposes into the grammar, phonology and particular lexicography of this group, comparing such data as it is possible to collect of the original Mfengu dialects and Baca. Further work in the collection of ethnographic texts, folk-lore, proverb-lore and "izibongo" might also be encouraged, while it is still easy to obtain them.

## VI. THE SOTHO CLUSTER

In the classification of the languages of the Sotho cluster we have three clearly-marked groupings: Northern (or Transvaal) Sotho, Southern Sotho and Tšwana. Beyond the Zambesi, in Barotseland, is found Kololo, generally looked upon as a dialect of Southern Sotho. The position and dialectal relationship of this branch of Sotho should be ascertained. In this report we shall not deal with Kololo, further than to remark that a certain amount of literary work<sup>18</sup> has been done in it, and that it has official recognition in Northern Rhodesia.

There is a very real need for a thorough investigation into the dialects composing the three groups. A great many names of dialects are recorded, but we are by no means certain that correct terminology is being used, the totemic name of the clan by no means always coincides with a dialectal unity or necessarily indicates a dialectal difference. The literature available is not a safe guide in most cases, as all the dialects are not represented, and there have been varying degrees of normalisation taking place. In Northern Sotho we have such names as Xananwa, Moletšé, Matlala, Mmamabolo, Letswalo, Dikxale, Sekxopô, Tlókwa, Lobedu, Phalaborwa, Sekôrôrô, Sotho-Ndebele, Pedi (probably the most important), Masemola, Rôka, Kôpa, Ntwane and Pai, with Transvaal Kxatla included. In Southern Sotho no dialectal study has been done; the language is much more unified, and Jacottet only mentions "Kholokoe" and "Tlokoa." Tšwana again has a large list: Ngwato, Tawana, Tšwapong, Kwena, Kxalaxadi, Ngwaketse, Tlókwa, Kxatla, Huruthse, Malete, Rolong, Kwena, Thlaping and Thlwane. In urging a dialectal survey for the whole cluster, Professor Lestrade prefers "looking upon the dialectal classification of Sotho in a dynamic rather

<sup>18</sup> In 1914 S. Colyer published *Sikololo, Notes on the Grammar with a Vocabulary*. In 1917 Adolph Jalla issued his trilogy, *Elementary Grammar of the Sikololo Language with Graduated Exercises, English-Sikololo Dictionary, and Sikololo-English Dictionary*. In 1922 appeared *Litaba za Sichaba sa Ma-Lozi*, while various *Paliso* (Readers) were published. The complete *New Testament* was printed in 1925. Further encouragement is being given today to literature production in Kololo.

than a static way, not as definite features found within bounded areas, but as tendencies radiating from centres and spreading over more or less ill-defined areas from those centres."

The question of the future development of the present three literary forms of Sotho is one of considerable difficulty. Perhaps the position is best stated by quoting *in extenso* from a communication, dealing primarily with Northern Sotho, supplied by Professor G. P. Lestrade, as follows :

" The following seem to be the salient questions at issue :

" (a) Should any development of Transvaal Sotho be encouraged at all, or should the language be abandoned . . . (for ordinary literary purposes) . . . in favour of Southern Sotho ?

" (b) If Transvaal Sotho is not to be entirely abandoned, to what degree should it be developed as a literary language ? (i) Should we try to develop it fully, with the idea of making it serve as the only literary language of the Transvaal BaSotho . . . and excluding the possibility of a unified form of Sotho acting in that capacity ? (ii) Should we limit its development to the simpler needs of the less developed portion of the Transvaal BaSotho, and work for the adoption of another form of Sotho, whether Southern Sotho or a unified form of Sotho, as the literary language for higher purposes ? (iii) Should the literary language be developed from Southern Sotho, or should it be built up from all three of the Sotho languages ? "

In answer to (a) Professor Lestrade states : " I do not think the total abandonment of Transvaal Sotho either theoretically desirable or practically feasible. It ranks equally with Tšwana as a much purer type of Sotho than Southern Sotho. It is the home language of nearly one-third of the total number of Sotho speakers. It has far too much individuality of its own to be reckoned as a sub-variant form. It has been used for literary and educational purposes by at least one mission, the most widespread and firmly established among the Transvaal BaSotho, and though the literature in it is small as compared with Southern Sotho, it outranks it considerably in idiomatic quality, and is far ahead of Tšwana in both respects—yet no one thinks of abandoning Tšwana. Southern Sotho, for all the influence it has had . . . is still a foreign idiom to most Transvaal BaSotho, more so than Tšwana, which is nearer to it than the former. At the very least, it should continue to exist as an auxiliary language, for the less mature, and for simple or more intimate needs, in the home, the church, the lower classes of the schools, etc., for a long time to come."

In answer to (b), "I am against the full development of Transvaal Sotho as such to the exclusion of a unified Sotho. I think if the Sotho languages are to have a worthy future, some unified form of them must be evolved, and gradually take the place of the present variants, which should in due course disappear from the literary language, and will no doubt disappear in time from the spoken ones. But I think this literary language must be introduced gradually, until it has become practically identical with the spoken forms; and feel that in the initial stages a unified form of Transvaal Sotho, rather than the fully unified Sotho, should be used in the lower classes in schools, perhaps also in the churches. But I am against the complete dominance of Southern Sotho . . . and I would support the encouragement and development of Transvaal Sotho, until it is recognised for what it is, a co-equal member in the Sotho cluster, and worthy to contribute an equal share in the building up of unified Sotho."

The recent recommendations regarding orthography for Northern Sotho and Tšwana, only the former of which has been accepted and acted upon, had the possibility of an ultimate unification in view. The removal of artificial barriers between the languages of this cluster, such as are formed by differing orthographies, would make such unification ultimately easier. At the moment thought should be centred upon the internal unification within Northern Sotho and Tšwana, which will be discussed below, and the greater possibility must await a natural growth and demand on the part of Sotho speakers themselves.

We can now consider the position of the three groups individually.

#### (1) SOUTHERN SOTHO

It is acknowledged that Southern Sotho (*Sesotho sa ha Moshoeshoe*) is much more mixed in origin than either Tšwana or Northern Sotho, but owing to its strategic position in regard to missionary work it has built up a literature far outstriding the other members of the cluster. More than any other South African Bantu language, with the possible exception of Xhosa, Southern Sotho may be said to have a literature.<sup>19</sup> We are fortunate in having a paper by G. H. Franz entitled "The Literature of Lesotho,"<sup>20</sup> in which is given an admirable survey of the contribution which this language has already made. We need not here discuss the details available in that paper. Since Mr. Franz wrote his survey of Sotho literature, the International Institute of African

<sup>19</sup> See Appendix E.

<sup>20</sup> *Bantu Studies*, IV, 3, September, 1930, pp. 145-180.

Languages and Cultures has, with commendable initiative, published Mr. Dutton's translation of Mofolo's great historical novel, *Chaka*, thus giving this Sotho author world-wide recognition. Nevertheless we cannot overlook the fact that Southern Sotho literature has had its "golden period" and to-day is not showing the vigour and virility it did twenty years ago.

In the *grammatical*, *phonetical* and *lexicographical* fields an important research, which might with value be undertaken, would be the determining of the amount of outside influence, particularly Nguni, which has contributed to present-day Southern Sotho. This would constitute a valuable bit of knowledge to those exploring the possibilities of unification between the groups. In common with the other Sotho groups, the tonetics of Southern Sotho should be more closely investigated. Valuable assistance to learners of the language would be given in the preparation of a graduated reader, specially designed for such.

Southern Sotho has, in the past, produced a number of remarkably good *vernacular* writers. Encouragement should be given to-day for more of this type of writer to contribute to the literature. A real need is a "Life of Moshesh," and it is possible that Mofolo could be induced to undertake this if an outline, especially regarding origins, were given to him to work upon.<sup>21</sup> Mofolo might also be urged to collect all the legends and write "The Story of Mohlomi," which should prove a real treasure house to the Basotho. Bereng has produced one poetical work of no mean merit, and should be encouraged to write a larger book of Sotho poetry. We understand that there are several manuscripts of the late A. Sekese, and assistance might be procured for their publication. One urgent necessity is for a second edition of his *Mekhoa le maele* enlarged and rearranged. He has also left a book entitled *Jonathan*, and another entitled *Lipapali tsa Basotho*, concerning games. With editing assistance these books should prove a welcome addition to the literature. Yet another interesting subject, upon which a Sotho book should be written, is "Tales of the Bushmen." These abound among the people and need collecting and editing: possibly Rev. Motsamai of Maseru or Rev. V. Ellenberger of Leribe might be asked to do this. This also suggests that Southern Sotho literature has little ethnological material, and the collection of such texts should be encouraged.

In reading through the extraordinarily wide bibliography collected, one is struck with the almost complete dearth of *translations*. Here, as in the case of Zulu and Xhosa, a wise move would be the appointment of

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<sup>21</sup> The Rev. R. Ellenberger might be asked to prepare this.

a committee to select suitable English books for translation into Southern Sotho, and arrange for their translation and production. Such a committee should have adequate Native representation.

In regard to general literary development, Professor Lestrade makes a plea for more elasticity in Southern Sotho, so that its present high stage of literary development, its happy state of standardisation and its rich vocabulary may assist rather than retard progress towards Sotho unification. A welcome gesture would be a willingness on the part of the authorities to consider a revision of orthography.

## (2) NORTHERN SOTHO

Though the bibliography<sup>22</sup> of Northern (or Transvaal) Sotho appears so large, it will be immediately noticed that not above five names of Native authors appear, and none of these in any really important work. Northern Sotho literature, as far as it exists to-day, may be said to be the creation of the missionaries. Serious attention must be directed towards increasing the number of Sotho contributors if the literature is to play any vital part in South African Bantu. There is hardly any item which could be prescribed with assurance as a set book for students of the language. We consider that the attention of Native teachers should be drawn to this position.

With a view to the promotion of literature in this group of Sotho—and we feel convinced that it is an ideal for the present at any rate—the first crying need is a complete dialect survey aiming at a unification or standardisation within the group.

The present *grammatical* material in English is hopelessly inadequate; a good grammar or “manual” such as is under preparation by Lestrade, is essential. Two aspects in this regard must be borne in mind, the need of the Sotho and the requirements of the foreign learner. The same may be said with regard to *lexicography*, there is urgent need for a standard Northern Sotho Dictionary, and in the compilation of this, research attention should be paid to intonation.

Northern Sotho has been more fortunate than most South African Bantu languages in the amount of *vernacular text* material that has been collected and published by researchers. Here again BaSotho themselves should play a greater part in collecting and preparing such material. As with Southern Sotho we see here also an absolute dearth of *translational* material. We feel, however, that prior attention should now be paid to

<sup>22</sup> See Appendix F.

arousing the interest of the people themselves in literature producing, before translations are undertaken to any degree. Works of an imaginative type are urged, simple life stories, descriptions of journeys, even wars and tribal movements, and a commencement made towards novel-writing. The people should not become dependent upon the missionaries and the Education Department for spoon-feeding with everything they have to read. An interesting move in this direction is found in an agreement come to by G. H. Franz with "die Vaderland" to publish a series of poems in Northern Sotho for school use, which it is hoped will bring to light some of the talent latent in the Native teachers.

The general future tendency with regard to Northern Sotho has already been discussed at length.

### (3) TŠWANA

In the case of this group the urgent need for dialectal unification has already been realised, and an effort with this in view is now being made under the auspices of the Tšwana Language Board. A careful survey and comparison of grammatical, phonetical and lexicographical forms are necessary to secure reliable data for recommendations. The difficulties of attainment will be considerable. The number of dialects is large, mission preferences are strong, individual precedent in orthography is ingrained, and Native susceptibilities are very sensitive. The hope is to be found in the fact that there is a realisation among missions of the immense benefits to be gained, and also a real desire on the part of many thinking Natives for a drawing-together of their various sections, and even for a closer co-operation with their Transvaal brethren, the Northern Sotho speakers. One of the first moves should be the re-opening of the question of orthography, and the scrapping of the hasty and unsatisfactory Bloemfontein decision.

In examining critically the bibliography of Tšwana publications,<sup>23</sup> the immediate impression is of the urgent need of more books in the language. Tšwana has really less excuse than Northern Sotho for a literary poverty. To a certain extent the existence of Southern Sotho books was used by some as an excuse for not developing Northern Sotho: no such excuse could well be brought forward in the case of Tšwana. Tšwana has less Native writers even than Northern Sotho, but it has this redeeming feature that one of the two names appearing in the bibliography of Tšwana writers was a man of outstanding ability and initiative, a man who blazed a trail of his own in literary work which is destined to

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<sup>23</sup> See Appendix G.

affect all South African Bantu literature. S. T. Plaatje, whose recent death is greatly deplored, was perhaps the only member of the South African Bantu who understood and took on interest in phonetics and the application of this subject to language problems. His book of "Proverbs," though open to criticism in various particulars, was unique. His lexicographical work, as far as it went, shewed perseverance and considerable ability. But without doubt his initiative was best shewn by his publication\* of *Diphòshò-phòshò*, a remarkably good translation of Shakespeare's "Comedy of Errors." This is probably the only case of any play of Shakespeare's being translated into a Bantu language: and Plaatje translated several. If Tšwana could produce a Plaatje, there should be an incentive to many other young BaTšwana to emulate his example and enrich their tribal literature.

The two *grammars* available to-day, those of Crisp and Wookey, one based on Rolong, the other on Thlaping, do not go far enough and unfortunately have been liable to be exploited denominationally. There is need to-day for a good up-to-date grammar taking cognisance of dialectal forms and framed with a view to assist the move for standardisation. With such a grammar should be associated a "Manual" and a graded "Reader" for European learners. In *phonetics* a great deal has been done in Tšwana, but a comparative study of dialectal differences from the point of view of phonetics has not yet been done.

A full Tšwana-English and English-Tšwana *Dictionary*, with due attention to intonation is badly needed. The work of Plaatje might well act as the basis for this. The present Tšwana "Dictionary" is little more than a vocabulary, and needs expansion, addition and much explanation and idiomatic illustration.

In *folk-lore* Tšwana published material is poor. There should be a separate publication under this heading. It is thought that Plaatje left considerable material of this nature, and we understand that Lüssmann also has an amount. Plaatje's revised and greatly enlarged collection of *Proverbs* should be published as soon as possible; and other BaTšwana should be encouraged to collect vernacular material on history, customs, tradition, natural history, etc. Encouragement should also be given towards the production of more imaginative works. Under guidance possibly some educated MoTšwana could write a "Life of Khama," something more worthy of the subject than Mockford's book. It cannot be emphasised, however, too much that such work should be done by the Native writer and not by the European, if it is to be a real contribution to Tšwana literature.



Apart from Plaatje's work on Shakespeare, Tšwana is as poor as the other Sotho languages in *translations*, and consideration should later be given to this form of enrichment of the literature.

Before passing from consideration of the Sotho cluster of languages, it might be stated that there are signs of hope for an ultimate unification of the groups. The mixture of Sotho languages in the towns, the greater amount of reading of other forms of Sotho now being indulged in by speakers of one language, and the desire gaining ground among the Northern BaSotho and the BaTšwana themselves, all point in this direction.

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### VII. VENDĀ

This composite group of people, found in the Zoutpansberg district of the Transvaal and over the Rhodesian border, belongs linguistically to the South-eastern zone of Bantu. While having many affinities with Sotho, Thonga and even Shona, Venda cannot be considered as belonging to any one of those clusters, but stands alone in this respect. As far as one can ascertain now, Venda is spoken by somewhat over 150,000, and any consideration of literary development must take this into account. Of the clusters which we have just been considering, Sotho concerns considerably over 2,000,000 speakers, Nguni more than 3,000,000, while the neighbouring Shona involves 1,000,000 and Thonga probably over 750,000. Venda is still in the stage of a language whose literature is only developed for pioneer missionary purposes, and the books are practically all the work of members of the Berlin Mission. According to the bibliography<sup>24</sup> as much work is now actively in preparation as is already published. None of this, either published or unpublished, is by any Native author, as is only to be expected at this stage. According to Professor Lestrade, Venda is remarkably uniform, and though there are dialects, they do not shew any great differences. Still a dialectal investigation would be wise, as very little is known about such esoteric forms as TshiVendā tsha khoroni, TshiVendā tsha vuhosi or Tshitavhatsinde. Probably much in this direction could be done by a wide collection of ethnographic texts.

While we cannot suggest a programme of literature development just now for Venda, we consider that the first stages of the people's advance intellectually must be catered for, and therefore consider the provision of sets of elementary school books of all types a necessity. Folk-

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<sup>4</sup> See Appendix H.

lore, too, should be collected and made available to the people themselves, and they should be encouraged to collect the indigenous treasures of the language.

On the more academic side, in *grammar* and *phonetics*, Lestrade's "Manual," which is in progress, should meet all immediate needs. Westphal is at work upon a *dictionary*, which is needed. Certain "Semi-Venda" dialects require investigation. On the Sotho-Venda dialect of Lobedu, W. M. Eiselen has done some work. The Vendaised Lemba ("Remba" in Southern Rhodesia, and of possible Swahili connection) has been somewhat studied by Jacques and Lestrade. Lembethu, used in connection with the *malombo* ceremonies, might also be recorded as far as possible.

#### VIII. THONGA

The habitat of the Thonga-speaking peoples is mainly in Portuguese East Africa, from the borders of Zululand to the Sabi River, but one section of this cluster comes over into the Northern and Eastern Transvaal, and we shall refer to these as the "Transvaal Thonga." In this report we are mainly concerned with this section, but there is an obvious difficulty, that we cannot make adequate recommendations for the Transvaal Thonga without considering the position of the whole cluster and the implications involved. Under Portuguese administration regard for the preservation of the Native languages and the development of literature is very different from what it is in the "Union" or in Rhodesia. We shall therefore be able to make only very parochial suggestions at this stage.

H. A. Junod made a six-fold division of the Thonga peoples according to "groups of clans" in his *Life of a South African Tribe*,<sup>25</sup> using precisely the same map as he had used in 1896<sup>26</sup> as a "Carte linguistique de la Tribu Thonga." These groups were "Ronga, Hlanganou, Djonga, Bila, Noualoungo, Hlengoué." In the foreword to J. A. Persson's recent *Outlines of Tswa Grammar*<sup>27</sup>, C. M. Doke states: "There are three main groups in the Thonga cluster, the Central (Thonga itself), the Southern (Ronga), and the Northern (Tswa)." In concluding the foreword, he further states: "With the appearance of this work we now have the basis upon which a valuable comparative study of the languages of the Thonga cluster might be built up. This is a work of

<sup>25</sup> Page 16 of the 1st edition, 1912.

<sup>26</sup> See the frontispiece in his *Grammaire Ronga*.

<sup>27</sup> Central Mission Press, Cleveland, 1932.

urgent importance for some one to do, for it is most highly probable that the future of the vernacular in the Southern portion of Portuguese East Africa will be in a unification of Thonga, Ronga and Tswa. To forward such an aim, a comparative phonetical, grammatical and lexicographical survey is of prime importance." Fuller information is evidently necessary for a correct classification of groups and dialects in this cluster.

Transvaal Thonga, often vulgarly called "Shangaan" belongs to the Central group, and is a composite dialect to the make up of which Djonga, Bila and N̄walungu seem particularly to have contributed. A certain amount of literature has been produced in this group<sup>28</sup>, as also in Ronga, though probably the greatest amount is to be found in Tswa. The position here seems to be much the same as grew in Southern Rhodesia, where for so long Karanga, Zezuru, Manyika and Ndau were developed separated, and where literary unification has now been considered imperative. The expenditure of time, energy and money on the production of three separate translations of the Bible in this one cluster, of under a million people, does not seem justified.

One hesitates, at this stage, to urge the preparation of a fuller *grammar* of Transvaal Thonga, but would rather first see a comprehensive basic grammar of the Thonga cluster indicating group differences. Such a work should include descriptive *phonetics* and if possible a study of *intonation*. Although the bibliography records no Native author, an amusing little pamphlet of twenty pages entitled *How to Write Shitron'ga (Shangaan) Under Phonetic System* was issued in 1929 by H. E. Ntsanwisi, and printed at Lovedale. This only serves to emphasise the unwisdom of untrained persons trying to give advice on such a difficult subject as orthography. Meanwhile, however, much text material should be collected in folk-lore, proverb-lore, ethnology, history, etc., and elementary school books arranged in definite series. The Thonga *Dictionary* under preparation will be a welcome addition to the scant material when it is published.

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#### IX. THE HERERO AND AMBO CLUSTERS<sup>29</sup>

As we stated in Section II of this report our information regarding the inter-relation of the various members of these clusters in the South-western zone of Bantu languages is very meagre. A thorough survey, dialectal and populational is urgently needed. Not only should the

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<sup>28</sup> See Appendix J.

<sup>29</sup> For Bibliography see Appendix K.

languages in South-West Africa be investigated, but those in Southern, Central and Eastern Angola, in order that the larger determination of zone relationship should be ascertained. What, for instance is the relationship of Herero to (U)Mbundu on the one hand and Lwena on the other? A book study is not adequate to this determination; field work is essential, for the degree of mutual understandability between the languages must play a large part in determining their classification.

Following this investigation attention should be directed to an improvement in the orthography, a real need in this area. There is now room for a good up-to-date *grammar* of Herero in English. In how far reference to the other languages should be made in this will depend upon the results of the classification. Similarly a Herero-English *dictionary* would be valuable. Further collection of vernacular texts might be encouraged. Dr. Engelbrecht suggests the stimulation of Native effort by the offering of prizes for manuscripts, and emphasises the fact that a Herero chief has already contributed something of value.

We confess, however, that in this field we are sadly lacking in information, as to the population involved and the relative importance to-day of these languages, and can make no definite suggestions of value until the necessary survey has been undertaken.

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#### X. THE CONTRIBUTION OF THE UNIVERSITIES

The bibliographies appended to this report shew that in most of the language fields covered a really large amount of research work has been and is being carried out. A great deal of this—all the pioneer work—must be placed to the credit of the various missionaries who have done and are doing yeoman service, often at great disadvantage and with scant equipment. Much of their work is of such a quality that it will not be superseded for many a long year. We cannot pick out individual names among them for commendation, the list would be too long. Their names are written in the hearts of the people, and inscribed in their lasting contribution to South African literature.

We have further noticed how a growing contribution is being made by Native African writers themselves. This is the most healthy sign of virility in a language. Among these, three seem to stand out supreme in their respective fields: Mofolo the Sotho novelist, Mqayi the Xhosa poet and Plaatje the Tswana translator. May their achievements act as an incentive to many others to emulate their example for the glory of the mother tongue!

Within the last ten years, however, yet another group has begun to make its contribution to South African Native literature. The Universities, through their Departments of Bantu Studies, have not been idle. Members of the staffs have themselves conducted research and published considerably; and through research grants, with the assistance of the Union Government, have helped other workers to carry out work in the field. The following list of researchers, who have worked on language problems covered by the extent of our investigation, indicates in some degree the amount of work done. It must be noted, in this connection, that the Universities of Cape Town and of the Witwatersrand enjoyed for a number of years a Government grant for research.

*From the University of Cape Town*

- D. M. Beach (Nama, Xhosa and Sotho phonetics).
- W. G. Bennie (Xhosa).
- Miss D. F. Bleek (Bushman).
- A. N. Tucker (Sotho cluster phonetics).
- Miss A. Starke (Xhosa and Herero phonetics).

*From the University of Pretoria*

- G. P. Lestrade (Sotho cluster, Venda and Thonga).
- N. J. v. Warmelo (Transvaal Ndebele, Thonga and Sotho).
- P. E. Schweltnus (Northern Sotho and Venda).

*From the University of Stellenbosch*

- W. M. Eiselen (Northern Sotho).
- J. A. Engelbrecht (Swazi and Korana).

*From the University of the Witwatersrand*<sup>30</sup>

- C. M. Doke (Zulu, Sotho and Bushman).
- L. F. Maingard (Korana).
- E. W. Grant (Zulu).
- G. H. Franz (Sotho literature).
- S. T. Plaatje (Tšwana).

In the field of publication, too, the Universities are doing to the utmost of their ability. The University of the Witwatersrand has since 1921 issued "Bantu Studies," which has now become a full quarterly journal. Much material of a linguistic nature finds the light in its pages. Through this journal a number of books have been published, including Jacottet's *Sotho Grammar*, Doke's *Zulu Grammar* and *Zulu Phonetics*,

<sup>30</sup> Not including linguistic research outside the scope of this investigation, as for instance in Chópi, Ila, Shona, Lamba, Bemba, Luba, etc.

and works dealing with Shona. Certain of the "Annals of the University of Stellenbosch" have been devoted to linguistic studies in Northern Sotho, Korana and Swazi. Cape Town University has to a large extent been responsible for the publication of Miss Bleek's *Naron* and *Comparative Bushman Vocabularies*, besides collecting a file of language texts in Tswana, Northern Sotho and Xhosa.

#### X. OTHER ACTIVITIES

We have not in this survey dealt with the writings of Bantu writers in English. Several, such as Jabavu, Molema, Plaatje and others, have written works of considerable merit. All must reflect upon the standard to be reached in vernacular literature.

The part played by the "Native Press" constitutes a special subject fit for investigation. It is far too big for us to attempt to do in this report. Much of the writing in newspapers is admittedly poor, but some is of a much higher standard. Often gems of literature, praise songs, history, folk-lore, etc., find their way into the Bantu papers. The best-known names are the following: Umteteli wa Bantu,<sup>31</sup> Abantu-Batho (now defunct), *Ilanga lase Natal*, *Imvo Zabantsundu*, *Leselinyana la Lesotho*, *The Bantu World*,<sup>31</sup> *Ikwezi le Afrika* (now supplanted by "The African Leader"), *The Good Shepherd*, *Tsala ea Batho* (defunct), *The Blythwood Review* and *The South African Outlook*, though the two last are under European management.

#### XI. SUMMARY OF RECOMMENDATIONS

##### (a) *Bushman*

- (i) The publication of Dr. Bleek's |xam Dictionary, or a Comparative Dictionary of Bushman dialects.
- (ii) The continuation of the publication of |xam Texts.
- (iii) An attempt to collect Proverb Lore.
- (iv) The phonetical study of one of the Southern Bushman dialects.
- (v) Research in Ngamiland.

##### (b) *Hottentot*

- (i) The collection of further vernacular texts in Nama.
- (ii) The collection of vernacular texts in Korana.

<sup>31</sup> Under European management but Bantu editorship.

- (iii) The publication of Beach's *Phonetics of the Hottentot Language*, the Institute of African Languages and Cultures to be approached regarding its publication.
  - (iv) A treatise on Nama Tonetics.
  - (v) The preparation of an English-Nama and Nama-English Dictionary.
  - (vi) The preparation of School Readers in Nama.
  - (vii) Encouragement towards writing of Biography or Novels by Nama Natives.
- (c) *Xhosa*
- (i) Preparation of an up-to-date grammar.
  - (ii) Publication of Xhosa Phonetics.
  - (iii) Revision of the Dictionary in approved orthography.
  - (iv) Dialectal survey (common to all Nguni).
  - (v) Collection and publication of Folk tales.
  - (vi) Translation into Xhosa of selected English classics.
  - (vii) Collection of standard *izibongo* to be annotated and published.
  - (viii) Collection of modern *izibongo* (as published in Native newspapers and elsewhere) to be made, annotated and published together. [S. Mqayi to be asked to undertake this].
  - (ix) "Bird-lore" to be published in Xhosa by Rev. R. Godfrey.
  - (x) Mqayi's *Ityala la Mawele* to be translated into English, and the International Institute of African Languages and Cultures to be approached re publication [translation to be referred to W. G. Bennie and D. Jabavu].
  - (xi) An investigation to be made into the influence of *ukuhlonipha* in Xhosa.
  - (xii) A committee to be appointed (a) to choose suitable texts for translation from English into Xhosa (see (vi) above), and (b) to act as an advisory committee to further the publication of manuscripts now ready and to be presented.
  - (xiii) The possibility of training Native investigators to be explored.
- (d) *Zulu*
- (i) Translation into Zulu of Mofolo's *Chaka*.
  - (ii) Preparation of an English-Zulu Dictionary [D. McK. Malcolm to be asked to undertake this].
  - (iii) Preparation of a Zulu-English Dictionary in approved orthography [suggested that A. T. Bryant be approached for permission to use an abridgment of his 1905 work as a basis].

- (iv) Preparation of an annotated publication of Zulu proverbs [C. Faye to be approached in regard to this].
- (v) History of the Zulu in the vernacular.
- (vi) An annotated collection of *izibongo*.
- (vii) A comparative dialectal study of all Nguni.
- (viii) A comparative grammar (including phonetics) of Xhosa, Zulu and Swazi, with reference to dialects.
- (ix) Collection of texts in folk-lore and customs in Zulu.
- (x) Collection of texts in dialects such as Swazi, Ndebele (Rhodesia and Transvaal).
- (xi) Stimulation of Native authors, the work of the Xhosa writers to be emulated.
- (xii) Further study of Tonetics.
- (xiii) Translation into Zulu of selected English classics.
- (xiv) Preparation of a graded Reader for European learners.
- (xv) Formation of a literature committee.

(e) *Southern Sotho*

- (i) Preparation of a "Life of Moshesh." [T. Mofolo to be approached to write this, provided an outline be supplied, particularly regarding origins].
- (ii) Preparation of the "Story of Mohlomi" from a collection of the legends [Mofolo to be consulted].
- (iii) D. C. Theko Bereng to be approached for further Sotho poetry.
- (iv) Enlargement and rearrangement of Sekese's *Mekhoa le Maele* for a new edition.
- (v) Arrangements to be made for the publication of Sekese's other material, *Jonathan, Lipapali tsa Basotho*, etc.
- (vi) Preparation of a vernacular collection of *Tales of the Bushmen*.
- (vii) Collection of ethnological texts.
- (viii) Study of the tonetics of all Sotho.
- (ix) An investigation into the Nguni element in Sotho.
- (x) Preparation of a graded reader for European learners.
- (xi) Encouragement of vernacular writers.
- (xii) Appointment of a committee to select texts for translation into Sotho.
- (xiii) Revision of orthography as a step towards more unity with the other members of the Sotho cluster.

(f) *Northern Sotho*

- (i) Thorough dialectal survey with object of standardising.



- (ii) Publication of the Grammar or Manual being prepared by G. P. Lestrade.
  - (iii) Compilation of an authoritative Northern-Sotho-English and English-Northern-Sotho Dictionary.
  - (iv) Stimulation to be given to Native writers to produce works of an imaginative nature ; Native teachers especially to be encouraged.
- (g) *Tšwana*
- (i) Dialectal survey with a view to standardisation.
  - (ii) The preparation of an up-to-date grammar and a manual for the use of Europeans.
  - (iii) Preparation of a graded Reader.
  - (iv) Publication of an authoritative Dictionary [advantage to be taken of Plaatje's MS.].
  - (v) Publication of the 2nd edition of Plaatje's collection of proverbs.
  - (vi) Collection and publication of folk-lore.
  - (vii) Encouragement to Natives to collect and publish texts of history, customs, etc.
  - (viii) Publication of Plaatje's other translations of Shakespeare.
  - (ix) Preparation of a *Life of Khama* in Tšwana.
  - (x) Consideration of choice of texts for translation into Tšwana.
- (h) *Venda*
- (i) Collection of ethnographic texts.
  - (ii) Provision of elementary school books.
  - (iii) Collection of folk-lore material.
  - (iv) Publication of a Manual (Lestrade).
- (j) *Thonga*
- (i) Preparation of the grammar of the Thonga cluster.
  - (ii) Collection of Texts in Folk-lore, etc.
  - (iii) Publication of Thonga Dictionary.
- (k) *Herero and Ambo*
- (i) Thorough survey, not only of dialect, but also of neighbouring affinities.
  - (ii) Preparation of a Grammar of Herero in English.
  - (iii) Preparation of a Herero-English Dictionary.
  - (iv) Collection of vernacular texts, Native effort to be encouraged in this direction.

*XII. CONCLUSION*

The preliminary nature of the foregoing investigation cannot be over-emphasised. Some of the bibliographies appended are of a much fuller nature than others, but even the fullest do not pretend to be in any way exhaustive. It is hoped that this report will be a stimulation to constructive criticism of the summing up of the position and of the recommendations. The Committee will be glad to receive further information, detailed criticism and added suggestions. Particularly the Committee is in the dark as to much research and individual effort which may be going on, and would like particulars of manuscripts which are awaiting opportunity of publication or are in preparation.

Mr. W. G. Bennie makes the concrete suggestion that an effort be made to raise a fund of say £5000 to be placed in the hands of trustees, in order to finance valuable publications and further the development of Bantu literature in South Africa. This possibility should be explored.

Finally it is sincerely hoped that this committee will have the whole-hearted co-operation of the Native peoples of South Africa, in the aim of enhancing their literature and literary standard, and that toward this end they will receive help from Native Teachers Associations, Missionary bodies, Native Education Departments and Government Departments in touch with Native Affairs, as well as the goodwill of every individual who has the same aim at heart.

## APPENDICES

- A. An Alphabetical Bibliography of Bushman Language and Literature.
- B. (1) List of the most Important Works dealing with the Nama Language.  
(2) List of Works dealing with the Korana Language.
- C. The Most Important Xhosa Publications.
- D. (1) The Most Important Zulu Publications.  
(2) A List of Rhodesian Ndebele Publications.
- E. A Bibliography of Southern Sotho.
- F. A Bibliography of Northern Sotho.
- G. A Bibliography of Tšwana.
- H. A Bibliography of Venda.
- J. A Bibliography of Transvaal Thonga.
- K. A List of the Most Important Works dealing with Herero (Ndonga, Kwanyama).

## APPENDIX A

### AN ALPHABETICAL BIBLIOGRAPHY OF BUSHMAN LANGUAGE AND LITERATURE<sup>32</sup>

- Appleyard, J. W. *The Kafir Language*. King William's Town, 1850.  
(Contains sections on Bushman and Hottentot dialects.)
- Arbousset, T. and Daumas, F. *Relation d'un voyage d'exploration au Nord-Est de la Colonie du Cap*, Paris, 1842. Contains a vocabulary and a few sentences.
- Bertin, G. "The Bushmen and their Language," *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Vol. XVIII, Part 1, pp. 51-81, 1886. A compilation from published material.
- Bleek, W. H. I. *Report concerning his Researches into the Bushman Language and Customs*, 1873.
- *Brief Account of Bushman Folk-lore and other Texts*, Cape Town, 1875.
- gives a few observations in *The Cape and its People*.
- and Lloyd, L. C. *Specimens of Bushman Folk-lore*, London, 1911.
- Bleek, D. F. "Bushman Grammar: A Grammatical Sketch of the Languages of the |xam-ka-lk'e," *Zeitschrift für Eingeborenen-sprachen*, XIX, 81-98 and XX, 161-174.
- "Bushman Terms of Relationship," *Bantu Studies*, II 57-70.
- "Note on Bushman Orthography," *Bantu Studies*, II 71-74.
- "The Distribution of Bushman Languages in South Africa," *Festschrift Meinhof*, Hamburg, 1927.
- *The Naron, a Bushman Tribe of the Central Kalahari*, Cambridge, 1928.
- *Comparative Vocabularies of Bushman Languages*, Cambridge, 1929.
- "Bushman Folklore," *Africa*, II, 302-313.
- "Bushman Customs and Beliefs," *Bantu Studies*, V 167-179, VI 47-63, 233-249, 323-342.

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<sup>32</sup> Mainly supplied by Miss D. F. Bleek.

- Doke, C. M. "An Outline of the Phonetics of the  $ch\tilde{u}$  Bushmen of North-West Kalahari," *Bantu Studies*, II 129-165.
- Dornan, S. S. "The Tati Bushmen (Masarwa) and their Language," *Journal of the Royal Anthropological Institute*, XLVII 37-112; 1917.
- *Pigmies and Bushmen of the Kalahari*, 1925. Contains a chapter on "The Kalahari Languages."
- Hahn, T. A small vocabulary in *Jahresbericht des Vereins für Erdkunde zu Dresden*, 1870.
- Lichtenstein, M. H. C. *Travel in South Africa*, London, 1812. In Vol. II, app. II are vocabulary and sentences in Bushman.
- Lloyd, L. C. *Short Account of Further Bushman Material Collected*, London, 1889.
- Meinhof, C. "Versuch einer grammatischen Skizze einer Buschmannsprache," *Zeitschrift für Eingeborenen Sprachen*, XIX 161-188.
- Meriggi, P. "Versuch einer Grammatik des [xam-Buschmännischen]," *Zeitschrift für Eingeborenen Sprachen*, XIX 117-153, 188-205.
- Passarge, S. *Die Buschmänner der Kalahari*, Berlin, 1907.
- Planert, W. "Ueber die Sprache der Hottentotten und Buschmänner." *Mitt. Sem. Or. Spr.*, viii (1905), Abt. III, pp. 104-76.
- "Die Schnalzsprachen." *Bibliotheca africana*, ii (1926), 296-315.
- Schapera, I. "Bushman Languages." *Enc. Brit.*, 14th ed.
- *The Khoisan Peoples of South Africa*, London, 1930.
- Schinz, H. *Deutsch-Südwest-Afrika*, Oldenburg, 1891.
- Seiner, F. "Ergebnisse einer Bereisung der Omaheke in den Jahren 1910-1912." *Mitt. deuts. Schutzgeb.*, xxvi (1913), pp. 225-316.
- Vedder, H. "Grundriss einer Grammatik der Buschmannsprache vom Stamme der !Kū-Buschmänner," *Zeitschrift für Kolonialsprachen*, I, 5-24, 106-117; 1911.
- Werner, A. *The Language-families of Africa*, 1915, contains a chapter on "The Bushman Languages."
- Werner, H. "Anthropologische, ethnologische und ethnographische Beobachtungen über die Heikum- und Kungbuschleute," *Zeitschrift für Ethnologie*, XXXVIII, 241-268.
- Wilhelm, J. H. "Aus dem Wortschatz der !Kun- und der Hukwe-Buschmannsprache." *Z. Eingeb. Spr.*, xii (1921-2), 291-304.
- Wuras, C. F. "An Outline of the Bushman Language," *Zeitschrift für Eingeborenen Sprachen*, X, 81-87.

## APPENDIX B

### (1) LIST OF THE MOST IMPORTANT WORKS DEALING WITH THE NAMA LANGUAGE<sup>33</sup>

#### (a) Grammatical

Wallmann, J. C. *Vokabular der Namasprache nebst einem Abriss der Formenlehre derselben*, Halle, 1854. This has only historical value to-day.

————— *Die Formenlehre der Namaquasprache*, Berlin, 1857.  
Only of antiquarian value to-day.

Tindall, H. *A Grammar and Vocabulary of the Namaqua-Hottentot Language*, Cape Town, 1857. Still worthy of consultation.

Bleek, W. H. I. *A comparative grammar of South African languages*, London, 1862. Contains much grammatical information upon Nama.

Hahn, Th. *Die Sprache der Nama*, Leipzig 1870. Contains considerable new material; but, while it has useful exercises, the general superstructure is unreliable.

Krönlein, J. G. *Wortschatz der Khoi-khoi*, Berlin 1889. This very complete work contains numerous valuable sentences. The tones are unreliable, but the grammatical matter is of the highest value.

Schils, G. H. *Grammaire complète de la langue des Namas*. Louvain 1891.

Seidel, A. *Praktische Grammatiken der Hauptsprachen Deutsch-südwestafrikas* (Nama, Otjiherero, Oshindonga), Leipzig 1892. Full of inconsistencies, but intended only as a first introduction to the language.

Planert, W. *Handbuch der Namasprache*. Berlin 1905. Now superseded by Meinhof's work.

————— "Über die Sprache der Hottentotten und Buschmänner."  
*Mitteilungen des Sem. für orient. Sprachen*. Berlin 1905. Abt. III.

Meinhof, C. *Hottentottische Laute und Lehnworte im Kafir*. Leipzig 1905.

<sup>33</sup> Mainly prepared and commented upon by H. Vedder, with some additions by D. M. Beach.

Meinhoff, C. *Lehrbuch der Namasprache*. Berlin 1909. The most complete exposition of Nama grammar.

Vedder, H. *Grundriss einer Grammatik der Namasprache*. Swakopmund 1909. Cyclostyled for the use of the missionaries.

————— *Wortbildungsgesetze der Namasprache*. Swakopmund 1909. Cyclostyled, now superseded.

Trombetti, A. *La lingua degli Ottentotti*. Bologna 1910.

Vedder, H. *Die Bergdama* (Teil I and II). Hamburg 1923. Discusses the differences between standard Nama and Bergdama, among other linguistic matters.

————— Notes on "*Language and Intellectual Life*" of the Hottentots, *The Native Tribes of S. W. Africa*, pp. 138-142.

Meinhof, C. "Das Verhältnis der Buschmannsprachen zum Hottentotischen," *Wiener Zeitschrift für die Kunde des Morgenlandes*, XXXVII, Band 3 and 4.

Dove, K. "Geographische Bezeichnungen in der Namasprache." *Mitt Sem. Or. Spr.*, ii (1899), Abt. iii, 57-65.

(b) *Phonetical*

Schultze, L. "Zur Sprache der Hottentotten" in *Aus Namaland und Kalahari* (pp. 339-369), Jena 1907.

Meinhof, C. *Lehrbuch der Namasprache*, Part I, "Lautlehre." Berlin 1909.

Beach, D. M. *The Phonetics of the Hottentot Language* (not yet published).

(c) *Lexicographical*

Wallmann, J. C. *Vocabular der Namasprache*. Halle 1854. Now obsolete.

Olpp, J. sen. *Nama-Deutsches Wörterbuch*. Elberfeld 1888. Pocket dictionary. Tones not marked.

Krönlein, J. G. *Wortschatz der Khoi-khoi*. Berlin 1889. The most valuable hitherto published.

Schils, G. H. *Dictionnaire étymologique de la langue des Namas*. Louvain 1894.

Pettmann, C. "Hottentot Place Names." *S. Afr. J. Sci.*, xvii (1920), 334-52.

Wandres, C. "Nama-Wörter," in *Zeitschrift für Eingeborenensprachen*, XVI, 4 (pp. 275-297). 1926.

(d) *Vernacular Texts*

Olpp, J. "Aus dem Sagenschatz der Nama Khoi-khoin." *Mitt. geogr. Ges., Jena*, xiv (1895), 48-54.

Schultze, L. "Sagen der Hottentotten," in *Aus Namaland und Kalahari*, (pp. 387-545). Jena 1907.

Wandres, C. "Texte," in Meinhof's *Lehrbuch der Namaspache*, (pp. 149-177). Berlin 1909.

Vedder, H. "Die Dichtung der Bergdama," Teil II in *Die Bergdama*, Hamburg 1923.

(e) *Translations and other Important Vernacular Work*

Krönlein, J. G. *Asa Testamens*, 1866. New Testament in Nama. Dr. Martin Luther di ≠Kari Katechismus. Gütersloh.

Vedder, H. *Nama gowab di ≠gei tsī khom-ei ≠Kaniros*, Nama writer and reader. 1908 and 1929.

Krönlein, J. G. *!Nai- /keiti /neisa tsī /asa testamens diti*, Old and New Testament Stories. 2nd revised edition, 1909.

Rust, F. *||Nai- aniroti*. Folk songs for the Nama. Tsumeb 1922.

Vedder, H. *!Nai- !keiti*. Bible stories. 1927.

*Kristesi ||Nai-tsanati* 1927. Containing 259 Psalms and Hymns.

(2) *LIST OF WORKS DEALING WITH THE KORANA LANGUAGE*

Wuras, C. F. "Grammar of the Kora-Dialect" in Appleyard, *The Kafir Language*. King Williams Town, 1850.

Bourquin, W. "Vokabular der Koranasprache von C. F. Wuras." Beiheft of the *Zeitschrift für Eingeborenensprachen*. 1920.

Vedder, H. "Der Korana-Katechismus von C. F. Wuras" in *Festschrift Meinhof*. Hamburg 1927. Critically compared with Nama.

Engelbrecht, J. A. *Studies oor Koranataal*. Stellenbosch, 1928. Containing a grammatical sketch and copious vocabulary.



Meinhof, C. *Der Koranadialekt des Hottentottischen*, Berlin 1930. A very thorough exposition of grammar and vocabulary.

Maingard, L. F. "A revised ms. version of the Korana Catechism of C. F. Wuras," *Bantu Studies*, V, 112-165. Contains a detailed grammatical analysis of the text and comparative vocabulary. 1931.

————— "Studies in Korana History, Customs and Language," *Bantu Studies*, VI, 103-162. Contains historical and ethnographical texts, phonology and grammatical notes. 1932.

————— "Korana Names of Animals and Plants" collected by Dr. Lucy Lloyd, *Bantu Studies*, VI, 309-321.

## APPENDIX C

### THE MOST IMPORTANT XHOSA PUBLICATIONS

(Contributed by W. G. Bennie, B.A.)

#### (a) *Grammars*

Bennie, John, in his *Systematic Vocabulary* (referred to below) gives an introduction to Xhosa grammar, as far as he had unravelled it.

————— *A Grammar of the Xhosa Language*, in MS., dated 1830. In this he foreshadows the discovery of "tone," by noting that certain words, otherwise alike, differ in the "rising inflection of the accent," and instances *bona* they, or see; *umnyama* dark, or the rainbow.

Boyce, W. B. *A Grammar of the Kafir Language* (1834, 1839 and 1844).

Appleyard, John W. *The Kafir Language* (K.W.T., The Wesleyan Missionary Society 1850), a large book, full of information, but cumbered by a multitude of forms.

Davis, Wm. J. *A Grammar of the Kafir Language* (London, The Wesleyan Mission House 1872), much more concise than Appleyard's.

Crawshaw, Charles J. *A First Kafir Course* (Lovedale, 1888, etc.) A practical course, with exercises—good as far as it goes.

Stewart, James. *Outlines of Kafir Grammar*, with exercises. Lovedale 1901. Intended to serve for Native students in institutions; rather spoiled in later editions by faulty editing.

McLaren, James. *Notes on Kafir Grammar*. Lovedale 1885. Expanded into

————— *Grammar of the Kafir Language* (Longmans, 2nd edition, revised, 1915). On the whole accurate but naturally does not embody much fresh material, and methods that have developed recently.

Bourquin, W. "The Prefix of the Locative in Kafir" (*Bantu Studies*, May, 1922).

————— "Adverb und adverbiale Umschreibung im Kafir" (*Zeitschrift für Kolonialsprachen*, vols III and IV).

#### (b) *Phonetical*

Much of Doke's *Zulu Phonetics* applies to Xhosa, and comparatively little adaptation would be required to give an equally full and

complete account of Xhosa phonetics. Dr. Douglas Beach in *Bantu Studies*, 1924, published an article on "The Science of Tonetics and its application to Bantu Languages," based on his researches into Xhosa.

(c) *Lexicography*

Sparrman (1772-6) published short but accurate lists of Xhosa words.

Barrow (1797-8) published parallel lists of Xhosa and Hottentot words.

Van der Kemp and Lichtenstein also published lists but these are not helpful, words being difficult to recognize.

Bennie, John (1826) published at the Lovedale Mission Press a *Systematic Vocabulary of the Kaffrarian Language*, going as far as *b, p, d* (including *dzh=j*), *t, g, k*.

He also prepared and gave to John Ross in 1830 a MS. fuller than the above, but not going quite so far. This is now in the possession of W. G. Bennie. Godfrey reports that collation shows that Kropf made full use of this, and took over practically all the words and definitions it contained.

Ayliff, John. *A Vocabulary of the Kafir Language* (London, Wesleyan Mission House 1846). A very sound book as far as it goes.

Appleyard, John W. A MS. dictionary, printed as far as p. 40, when the War of 1850 stopped publication. The MS. is in the hands of Rev. W. M. Crampton.

Döhne, J. L. *A Zulu-Kafir Dictionary*. Cape Town, 1857. Combines both languages.

Davis, W. J. *A Dictionary of the Kafir Language*, 1872, and an *English-Kafir Dictionary*, 1877. (London, Wesleyan Mission House.)

Revised and enlarged by Wm. Hunter (Cape Town, Methodist Book Depot. 1922).

Kropf, Albert. *A Kafir-English Dictionary* (Lovedale 1899). A very scholarly and accurate work.

Revised and enlarged by Robert Godfrey (Lovedale 1915) with scholarship and thoroughness equal to Kropf's. This is now the standard.

McLaren, James. *A Concise Kafir-English Dictionary*. Longmans 1915. Accurate, and useful for casual reference.

————— *A Concise English-Kafir Dictionary*. Longmans 1923. A very useful book, full and trustworthy.

Macvicar, Neil. *An English-Kafir Nurses' Dictionary*. Lovedale. A

small work, for nurses' use, giving Xhosa equivalents as far as possible for medical terms.

Bud-Mbelle, I. *The Kafir Scholar's Companion*. Lovedale. Not a dictionary but containing much useful information regarding words and phrases. Some of his guesses, however, are wide of the mark.

Godfrey, Robert. See under Kropf. Mr. Godfrey has since 1924 printed much useful material additional to what is in the Dictionary, on the last page of the *Blythswood Review* (monthly,) especially relating to birds.

Stewart, James. *A Kafir Phrase Book*. Lovedale. A useful collection of phrases for the use of Europeans.

(For much of the information given in the earlier part of this section I am indebted to an article in the *Blythswood Review* of June, 1931, by Mr. Godfrey).

(d) *Folk-Lore*

The largest collection of Xhosa folk-lore is probably Theal's *Kaffir Folklore*, (1882) but this is in English translation only.

Hewat, Dr. Matthew L., published a book on *Bantu Folk-lore, Medical and General* (Maskew Miller), entirely in English.

Godfrey, Robert, in the *Blythswood Review* publishes from time to time scraps of folk-lore, especially concerning birds, which I hope he will some day publish as a whole. He must also have a large collection of folk-lore embodied in *essays* by children in all parts of the Transkei on birds. The essays were mostly in Xhosa.

Bennie, W. G., has a considerable collection of *Intsomi* provided by pupils and students at Lovedale and others.

Ndawo, H. M. *Inxenye yen-Tsomi zase-Zweni*, Mariannhill, 1920. A small collection.

(e) *Proverb-Lore*

Bud-Mbelle, I. *Kafir Scholar's Companion*. Lovedale, 1903. Contains a fair collection of Xhosa proverbs.

Rubusana, Dr. W. B., in *Zemk' Inkomo Magwalandini* (London: Butler and Tanner, 1906) gives a list of 100 proverbs, and also short Xhosa explanations of some of them, the latter written by W. W. Gqoba and published in *Isigidimi Sama-Xosa* (Lovedale) from time to time.

Kropf and Godfrey's Dictionary also contains a number, under individual words.

Godfrey, R., in the *Blythswood Review* occasionally includes proverbs on his page of "Lexicography." He has also published in the same paper collections of children's Xhosa riddles.

Mqayi, S. E., in *Imihobe nemi-Bongo* (London: Sheldon Press), gives a collection of children's "jingles," the equivalent of our nursery rhymes.

(f) *Ethnology, History, Customs, in Xhosa*

Rubusana, W. B., in *Zenk' Inkomo Magwalandini* (London: Butler and Tanner, 1906) has a little on Customs, and one or two pieces of History.

Mqayi, S. E., in *Ityala lama-Wele* (Lovedale) gives a large amount of valuable information regarding legal procedure among the Xhosa and other customs, and much historical material from the Xhosa point of view.

Soga, Tiyo Burnside (not the "original" Tiyo Soga) in *Intlalo yakwa-Xosa* (Butterworth, The *Gazette* Office, 1917) gives what is probably the fullest account of Xhosa customs. He has revised and much enlarged it, but has not as yet published the revision.

Cingo, Walter. *Ibali lama-Mpondo, ama-Baca, ama-Xesibe nama-Mpondomise* (Palmerton, Eastern Pondoland), and *Ibali laba-Thembu* (Palmerton, Eastern Pondoland). Written by one of the royal house of Eastern Pondoland, who was in a position to secure much first-hand information.

Bokwe, John Knox. *Ntsikana*, a life of the man, containing a certain amount of history.

Kawa, Richard. *Ibali lama-Mfengu*. Lovedale, 1929. History from the Fingo point of view.

Lavisa, Adonis. *Captain Veldtman*. Butterworth, The *Gazette* Office, 1917. A life of one who was the principal leader of the Fingoes in their migration from the Transkei to the Ciskei and back.

Ndamase, Victor Poto, Paramount Chief of Western Pondoland. *Ama-Mpondo Ibali nen-Tlalo*. Pondo history from the view of the Western Pundos, as Cingo's is from the Eastern.

Ross, Brownlee J. *Ama-Bali em-Fazwe zakwa-Xosa* (Lovedale 1918). Interesting stories of Kafir wars, as told largely by Natives.

Soga, J. Henderson. (In MS.) the Xhosa original of his *South-Eastern Bantu*.

Mqayi, S. E. (In MS.) *Izijingqe*, a collection of articles on games of Xhosa children and adults, and beliefs, customs of hunting, etc., connected with the wild animals of the country.

Ross, Brownlee J. *U-Tshaka* (Lovedale).

Mqayi, S. E. A considerable number of articles on Xhosa chiefs, episodes of history, etc., published in newspapers. W. G. Bennie has collected most of them.

Gqoka, W. W. A series of articles on the *Mfecane* and other wars of the time, in *Isigidimi Sama-Xhosa* of 1897 (Lovedale).

*Inkolo namasiko abantu*—a collection of prize essays on Native customs by various authors, 1931.

(g) *Other Important Vernacular Work*

Rubusana, W. B. *Zemk' Inkomo Magwalandini* (already referred to), contains a considerable collection of *izibongo* and some metrical verse.

Mqayi, S. E. *Imi-Hobe nemi-Bongo* (London: Sheldon Press, 1926). A unique collection of Xhosa verse, almost all his own, and some extremely good. At the beginning are a number of children's "jingles."

————— *Ityala lama-Wele* (Lovedale, 5th Ed. 1931), a classic of Xhosa, ranking for style with Tiyo Soga's translation of *Pilgrim's Progress, Pt. I*, and the Xhosa Bible. It begins with the story of a law-suit, and goes on into interesting passages of history. An abridged edition for schools is also published.

————— *U-Don Jadu* (Lovedale, 1929); descriptive of adventures with didactic and social deductions and moralizings therefrom.

————— *U-Bom bom-Fundisi, J. K. Bokwe* (Lovedale, 1925). A good biography of a splendid man.

————— *U-Bom bom-Fundisi, E. J. Makiwane* (in MS), another of the same.

(Mqayi is easily the finest Xhosa writer we have, and has much literary ability).

Soga, Tiyo Burnside. Free translation of J. A. Chalmers' *Life of Tiyo Soga* (Lovedale, 1923). Excellent Xhosa.

Ndawo, Henry M. *U-Hambo luka-Gqoboka* (Lovedale 1909) an imaginative progress of a Native from heathenism to Christianity, through much struggle with wild beasts and men, and with the elements.

————— *U-Nolishwa* (Lovedale, 1931), quite a good novel of Native life, with illustrations by G. Pemba, who has clearly real artistic gifts but cannot get training.

————— *Izibongo zenkosi zama-Hlubi nezama-Baca*.

Jolobe, James J. R. *U-Zagula* (Lovedale). A novel of moderate merit.

————— (In MS.) a collection of verse, some of the pieces showing real literary taste.

Sinxo, Guybon B. *U-Nomsa* (Lovedale, 2nd Ed., 1931).

————— *U-Mfundisi wase-Mtuqwase* (Lovedale 1929).

————— *U-Mzali wo-Lahleko* (in MS.). Three excellent novels of Xhosa life.

Solilo, John. *Izala*, a collection of verse, of unequal merit, but some good.

Bokwe, John Knox. *Ama-Culo ase-Lovedale* (Lovedale, 5th ed., 1922).

A collection of hymn-tunes and other pieces of his own composition. Many are very good and have established themselves.

Sinxo, Guybon B. *Imfene ka-Debeza* (Lovedale) a play.

Kakaza, L. *U-Zandiwe wakwa-Gcaleka* (Methodist Book Room, Cape Town).

“Sowenu, Sipo.” *U-Mzingisi akanashwa* (Methodist Book Room, Cape Town).

Mlotywa, Stephen. *U-Nozipo* (Lovedale, 1923).

Makalima, Gilbert B. *U-Ntsizi* (Palmerton, E. Pondoland, 1924).

(The last four all novels or stories of Native life, but not outstanding.)

Mazwai, East, Huss and Jabavu. *Incwadi yaba-Limi* (Lovedale, 1923) a very popular book on agriculture.

Macvicar, Neil. *A Health Reader* (Lovedale, revised ed. 1926).

Jabavu, D. D. T. *E-Yerusalem* (Lovedale, 1925), a racy account of his visit to the Missionary Conference at Jerusalem.

Doke, C. M. Edited *The Baptist Xhosa Hymn-Book* (Lovedale 1932), outstanding as the first book published in the new orthography.

(A large number of religious books and pamphlets are not included.)

(h) *Important Translations*

*The Xhosa Bible* (Union version), which is virtually the Re-revised version with a few concessions to the Methodist Committee. It is the work, much revised, of scholars like Kropf, Bryce Ross, Tiyo Soga, Rubusana, Woodrooff (to mention a few), and is a piece of great literature.

Soga, Tiyo. *U-Hambo lom-Hambi*, Transl. of *Pilgrim's Progress*, Pt. I (Lovedale 1867, and many later editions), as fine in Xhosa as Bunyan's is in English. A splendid repository of easy and effective Xhosa idiom.

Soga, J. Henderson. *U-Hambo lom-Hambi*, trans. of *Pilgrim's Progress*, Pt. II. (Sheldon Press, 1929). Also of literary merit, but lacking the ease of his father's translation.

Mqayi, S. E. *U-Limo*, (Cape Town, National Press, 1922) translation of a part of Dowsley's *Farming for Schools*. Good, idiomatic.

Soga, J. Henderson. *Imizimba yetu* (Sheldon Press, 1929) translation of Dr. Elsie Chubb's *Our Bodies and How They work* (edition for Bantu Schools). A thoroughly good piece of work.

Tyamzashe, J. Gilbert. *Abantu base-Afrika* (Sheldon Press).

————— *Abantu bamanye ama-Zwe* (Sheldon Press).

Trans. of E. How's little books on *People of Afrika* and *People of other Lands*, a good piece of translation.

*Prayer-Book* of the Church of the Province, very carefully and well revised by the late Canon Woodrooff.

Makiwane, E. J. Trans. of James Luke's *Political Economy* (Lovedale).

(A large number of religious pamphlets, service books, etc., are not included).



## APPENDIX D

### (1) THE MOST IMPORTANT ZULU PUBLICATIONS<sup>34</sup>

#### (a) Grammatical

- Bryant, J. C. "The Zulu Language," 13 pages in *The Journal of the American Oriental Society*, 1849. A remarkably accurate exposition.
- Grout, L. "The Zulu and Other Dialects of Southern Africa," 37 pages in *The Journal of the American Oriental Society*, 1849. Contains most valuable material.
- Schreuder, H. P. S. *Grammatik for Zulu-sproget*, Christiania, 1850. This is the earliest Zulu grammar.
- Colenso, J. W. *First Steps in Zulu, being an Elementary Grammar of the Zulu-Kafir Language*, 1859. This little book of just over 150 pages has provided a good foundation for all subsequent writers. It has gone through several editions, and is still being used.
- Grout, L. *Isizulu, a Grammar of the Zulu Language*, 1859. A second edition was published in 1893. Grout enters into abstruse consideration of grammatical theory, in many instances not really applicable to Zulu. His work deals at length with syntax and contains specimens of Zulu literature.
- Roberts, C. *The Zulu-Kafir Language simplified for beginners*. The second edition appeared in 1880 and several editions have been published. This book is more a series of exercises than a grammar, and the author's Xhosa foundation is repeatedly betrayed.
- Ambrosius, P. *Grammatik der Zulu-Kaffrischen Sprache*, Mariannhill, 1890.
- Dahle, M. *Kortfattet Zulugrammatik*, Stavanger, 1893.  
(Mariannhill), *Elementargrammatik der Zulu-Kaffrischen Sprache*, 1895.  
An elementary book with exercises based on that of Ambrosius.
- Mayr, F. *Zulu Simplified*. The sixth edition was published in 1910 (a 2nd in 1899). Contains useful idiomatic phrases and exercises.
- Roberts, C. *A Zulu Vade Mecum*, a companion volume to Roberts' grammar and vocabulary, 1900.

<sup>34</sup> Compiled from material supplied by Mr. D. McK. Malcolm, and supplemented by C. M. Doke.

- Eyles, F. *Zulu Self-taught with Key*, 1900.
- Stuart, P. A. *A Zulu Grammar for Beginners*, Part I, 1907. The orthography rules decided in 1907 were carried out in this publication. Part II has never appeared, but a revised edition of Part I was issued in 1932.
- Otto, Br. *Zulu Konstruktive Elemente*, 1907.
- Suter, F. *Lessons in Zulu* (first publication was undated). This little book, also based on the orthographic findings of the 1907 conference, of which the author was secretary, has been widely used, and constantly reprinted, though unfortunately not brought up to date.
- Bryant, A. T. *Incwadi Yesingisi Nesizulu: Zulu without a grammar, an English-Zulu Phrase-Book*. Pietermaritzburg 1909. A very useful little volume.
- Wanger, W. *Konversations-Grammatik der Zulu-sprache*. Mariannhill, 1917. A mine of valuable information replete with idiomatic sentences and full treatment of syntax. An enormous work of over 750 pages.
- Werner, A. *Zulu Exercises*, c. 1920.
- M. F. W. *Elementary Zulu: a course of Easy Elementary Lessons in the Zulu Language*. Cape Town, 1921.
- Kempe, A. R. and Leisegang, H. K. *Igrama lesizulu*. 1922. This remarkable book is the first attempt at the writing of a Zulu grammar in the vernacular.
- Samuelson, R. C. A. *Zulu Grammar*, Durban 1925. Contributes nothing new to our knowledge of Zulu.
- Doke, C. M. *Text Book of Zulu Grammar*, University of the Witwatersrand Press 1927. Represents a new treatment of the language both in manner of approach and grammatical structure adopted. Employs conjunctive writing and has a wide treatment of syntax. The second edition (1931) is in the orthography recommended by the Central Orthography Committee.
- Wanger, W. *Scientific Zulu Grammar*, Vol. I, Stuttgart, 1927. Part of an ambitious scheme to comprise three volumes. Part I deals with phonetics and the noun. It is a difficult book even for the advanced student, but is a real contribution to the study of Zulu, only marred by the obsession of the author to connect Zulu with Sumerian.
- Doke, C. M. and Grant, E. W. *Graded Zulu Exercises*, Lovedale, 1932.

Mention should also be made of the following works bearing on grammatical problems in Zulu.

Bryant, A. T. *Igrama Lesingisi*. A grammar of the English language for Native students. Neither the first nor the second edition is dated.

Faye, C. U. "The Influence of 'Hlonipa' on the Zulu clicks," *Bulletin of the School of Oriental Studies*, Vol. III, Pt. IV, 1925.

Doke, C. M. *Zulu Syntax and Analysis* (in preparation).

(b) *Phonetical*

Doke, C. M. "A Dissertation on the Phonetics of the Zulu Language," *Bulletin of the School of Oriental Studies*, Vol. II, Part IV, pp. 685-729. 1923.

Meinhof, C. "Zur Lautlehre des Zulu," in *Zeitschrift für Eingeborenen-sprachen*, XIV, 4, 1924. A treatment uniform with his historico-phonetical work on Bantu languages. Revised and issued as a chapter in his English translation (by v. Warmelo) of the well-known *Lautlehre der Bantusprachen* (1932).

Doke, C. M. *The Phonetics of the Zulu Language*, 1926. A treatise of descriptive phonetics, including a study of phonetic phenomena, tone and word-formation. The tone-values of all syllables of examples are given throughout the work.

(c) *Lexicographical*

Döhne, J. L. *A Zulu-Kafir Dictionary*. Cape Town, 1857. Built on etymological lines, somewhat tainted with Xhosa, but no doubt formed the basis of later Zulu dictionaries.

Colenso, J. W. *Zulu-English Dictionary*, 1861. A second edition appeared in 1878, and it is now in its fourth edition. Contains upwards of 10,000 words.

Roberts, C. *English-Zulu Dictionary*, 1880. This is really only a vocabulary, and reached its sixth edition in 1915.

Mate, P. *Kleines Deutsch-Kaffrisches Wörterbuch*, 1891.

Bryant, A. T. *Isigama, ukuti nje, Inncwadi yamazwi esingisi ecasiselwe ngokwabantu*. Two impressions of this appeared undated, printed at Pinetown, Natal. In 1917 Bryant published his *Abridged English-Zulu Word-Book*.

Perrins, *English-Zulu Dictionary* went through several editions before being revised in 1917.

“ An Interpreter,” *An Easy Zulu Vocabulary and Phrase Book*, 1902.

Bryant, A. T. *Zulu-English Dictionary*, 1905. Contains about 20,000 Zulu words. There is much superfluous matter of a comparative linguistic nature. Its chief merits are in the profuse idiomatic illustrations of the words, and the interpretation of the pronunciation, recognising, amongst other things, aspiration. This is still the best Zulu dictionary—though now just out of print.

Wanger, W. *Catholic Zulu Terminology*, 1913. Though Sectarian, this is a mine of lexicographical information.

Samuelson, R. C. *The King Cetshwayo Zulu Dictionary*, 1923. Contains over 22,000 words, and contains a large collection of proverbs and idioms. The duplication of 250 pages of a special dictionary extracted from the other part is an annoying and useless addition to the size and expense of the book.

Bryant, A. T. A valuable unpublished MS. of a really worthy *English-Zulu Dictionary*.

(d) *Folk-lore*

Callaway, H. *Izinganekwane nensumansumane nezindaba zabantu*, Parts I and II 1866, Parts III, IV and V 1867, Part VI 1868. A very valuable collection of “nursery tales,” traditions and histories, in the words of the Natives themselves with parallel English translation.

————— *The Religious System of the Amazulu*, Part I, “uNkulu-nkulu” 1868; Part II, “Amatongo,” 1869; Part III, “Izinyanga,” 1870. The work which was to include a fourth part “Abatakati” was never finished. The work was issued in parallel Zulu text and English translation.

Part I was reprinted and edited by W. Wanger in 1913.

Wanger, W. Between 1911 and 1913 issued *The Collector*, a series containing miscellaneous contributions on a variety of subjects, giving much valuable information.

Samuelson, L. H. *Some Zulu Customs and Folklore*, 1911. Written in English. An enlargement of this appeared in 1930, under the title of *Zululand, Its Traditions, Legends, Customs and Folklore*.

Mbata, A. H. S. and Mdhlahla, G. C. S. *uCakijana Bogcololo*, 1927. A delightfully written series of tales mostly dealing with uCakijana. Reference should also be made to the series of works published by J. Stuart, in which much folk-lore is included [see under (g)].

(e) *Proverb-lore*

Mayr, F. "Zulu Proverbs," in *Anthropos* VII, 1912, pp. 957-963.  
Contains 129 proverbs and English translations.

Stuhardt, J. G. "A collection of Zulu Proverbs," *Nada*, 1930, 1931.  
Contains 144 proverbs with English translation and explanation.

Colenso, J. W. includes 46 at the end of his *Dictionary*.

Samuelson, R. C., has a great number mixed with other "idioms and useful sayings" in a section of his *Dictionary*.

(f) *Ethnology, History, Customs in the Vernacular*

Fuze, M. M. *Abantu Abamnyama Lapa Bavela Ngakona*, 1922. The first attempt at history in the vernacular. It is full of interesting matter written in very good Zulu.

Lamula, P. *Uzulukamalandela*, 1924, claims to be "a most practical and concise compendium of African History, combined with Genealogy, Chronology, Geography and Biography." The general "get-up" of the book leaves much to be desired. A second and enlarged edition appeared in 1931.

Mpanza, M. J. *uGugabadele, Incwadi Yamasiko esizwe sakwa Zulu*. 1930. A good collection of Zulu customs concisely told, and commented upon as to their value from the Christian standpoint. Marred by the inclusion of irrelevant photographs.

(g) *Other Important Vernacular Work*

Colenso, J. W., edited *Three Native Accounts of the Visit of the Bishop of Natal to uMpande, King of the Zulus*, 1860, containing glossary, notes and English translation. A third edition was issued in 1901.

Colenso, J. W. and Ngidi, W. *Umzimba Ozwayo*, 1881. A splendid manual of physiology and hygiene.

Anon. *Ukuhamba kwe Vangeli e Afrika*, 1904. A kaleidoscopic account of Mission work throughout the continent of Africa. Well written and illustrated, and contains 455 pages.

Bryant, A. T. *Ukupila kwomzimba*, Mariannhill 1922. A more technical book on physiology and hygiene.

Dube, J. L. *Isita Esikulu Somuntu Omnyama Nguye Uqobo Lwake*. 1922. An attempt to lead Native thought along the lines of self-help. Second edition appeared in 1928.

- Faye, C. *Zulu References*, 1923. Contains some admirable examples of literary Zulu of various types.
- Stuart, J. *uTulasizwe*, 123 pp. 1923.
- *uHlangakula*, 160 pp. 1924.
- *uBaxoxele*, 224 pp. 1924.
- *uKulumetule*, 240 pp. 1925.
- *uVusezakiti*, 128 pp. 1926.

This series of books is the result of many years of collecting by Mr. Stuart, and contains a wealth of material in history, folk-lore, "izibongo" and descriptions of Native life. The Zulu is of the best, being mostly taken down verbatim from Natives of standing.

- Grant, E. W. "The Izibongo of the Zulu chiefs," *Bantu Studies*, Vol. III, pp. 205-244, 1928. A wide collection made by the aid of the dictaphone, in Zulu text with translation into English, and annotation.
- Möhrle, J. *Imisebenzi yasekaya*, Rome, 1929. A useful manual of domestic economy written by one of the Sisters of Mariannahill.
- Dube, J. L. *Insila ka Tshaka*, 1930. The story of Jeqe, one of the personal attendants of the Zulu King, Chaka.
- Bryant, A. T. *Imisebenzi Yamapulazi*, 1930. A complete book on agriculture and a mine of information on Zulu terms connected with farming.

(The foregoing list does not include the growing body of religious literature and books written for school use.)

#### (h) *Important Translations*

- The Bible* is represented by several translations in Zulu, probably the best is that published by the Hermannsburg Mission. Of the *New Testament* the Colenso version stands out.
- Samuelson, L. H. *Agathos kanye nezinye izindaba*, 1902. A fairly good version of "Agathos and Other Stories," by Wilberforce.
- Stuart, J. *Kwe Sukela*, 1926; and *uVulingqondo*, 1929. Very fine translations of some of Aesop's "Fables," and a fine contribution to Zulu literature.

## (2) A LIST OF RHODESIAN NDEBELE PUBLICATIONS

Weale, M. E. *Matabele and Makalaka Vocabularies*, Cape Town 1893.

Arranged in three parallel columns, "English, Tabele and Kalaka."

Elliot, W. A. *Dictionary of the Tebele and Shuna Languages*, 1897.

*Ivangeli ela gwalwa ñoMatu*: Matthew's Gospel, 1903.

Carnegie, M. M. *Izilayezelo*, 1906. A translation of "Line upon Line."

Elliot, W. A. *Notes for a Sindebele Dictionary and Grammar*, 1911.

Carnegie, D. and M. *Uguhamba Gwomhambi*, 1913. A translation of Bunyan's "Pilgrim's Progress."

O'Neil, J. *Grammar of the Sindebele Dialect of Zulu*, 1913.

O'Neil, J. *Sindebele Phrase Book and Vocabulary*.

*Itestamente Elitja*, New Testament, 1917.

Jones, N. *Ugwalo Lwenkonzo*, 1920.

Whiteside, J. *Indlela Yogukolwa*, 1920. Catechism.

Jones, N. "Sindebele Proverbs," *Nada*, 1925, pp. 65-73. Contains 64 proverbs, with 18 additional ones by G. Taylor.

Anon. *Ugwalo Lwobubili Lwabafundayo Besikolo*, 1925.

——— *Ugwalo Lwabantwana*, 5th ed. 1928.

Makeba, S. *Izifundo zevangeli li ka Mako*, 1927. An exposition of Mark's Gospel.

Whiteside, J. *Izihlabelo Zogudumisa Umlimu*. Hymnal revised and enlarged, 1929.

## APPENDIX E

### A BIBLIOGRAPHY OF SOUTHERN SOTHO

(Contributed by Professor G. P. Lestrade)

(a) *Grammatical*

- Casalis, E. *Études sur la langue Séchuana*, Paris, 1842. Jacottet maintains this is Southern Sotho. (See Tšwana bibliography).
- Schrumpf, Ch. "A long grammatical note on Sesuto" (Jacottet), *Z. D. M. G.* 1862. If Casalis' work above is Southern Sotho, then this must be too, as the language appears to be same. But see Tšwana bibliography.
- Mabille, A. *Helps to learn Sesuto*, Morija, 1876. "Even to-day a mine of materials for a better treatment of Sesuto" (Jacottet).
- Krüger, F. H. *Steps to learn the Sesuto language*, Morija, 1878. cf. Jacottet's note of this on p. xv of his Introduction to the *Grammar of the Sesuto language* (see below).
- Jacottet, E. *Elementary Sketch of Sesuto Grammar*, Morija, 1893. Appeared as an introduction to A. Mabille's *Sesuto-English Vocabulary* (see below).
- *Practical Method to learn Sesuto*, Morija, 1907. 2nd ed., with appendix by H. E. Jankie, Morija, 1928. Consists of a piecemeal treatment of the grammar, with exercises, and a short Sotho-English vocabulary. The appendix in the 2nd edition (*Additions to Practical Method*) embraces lists of derivations, doublets, synonyms, homonyms, borrowings, word-tracing, phrases and idioms, and proverbial expressions. The whole book is excellent, though the grammatical standpoint is somewhat antiquated. The appendix is a mine of useful information.
- *Grammar of the Sesuto Language* (ed. C. M. Doke). Special number of *Bantu Studies*, Vol. III, 1927. This is Jacottet's *magnum opus*, and the best scientific treatment of Southern Sotho to date. A feature of the book is a more complete treatment of syntax than has yet appeared in any Sotho grammar, Southern, Northern or Tšwana. The grammatical treatment is a little antiquated, but the book is very thorough. Like the later editions of the *Dictionary* (see below) it marks vowel-qualities in the case of the *e* and *o* vowels. There is a useful introduction, dealing with *inter alia* "the place



of the language," "grammars and dictionaries" (a useful bibliography, marred by an attack on Endemann's Dictionary), "literature," "orthography" and "dialects." Mangoela's collaboration, announced in the title-page and gracefully acknowledged in the Introduction, is evident everywhere, and Doke's editing is of a very pious kind.

Endemann, K. *Versuch einer Grammatik des Sotho*, Berlin 1876. Contains frequent references to Southern Sotho (under the title Süd-Sotho), which Endemann regards as one of the five dialects of Sotho generally.

Meinhof, C., in *Grundzüge einer vergleichenden Grammatik der Bantusprachen*.

v. Warmelo, N. J., in *Gliederung der südafrikanischen Bantusprachen*.

Engelbrecht, J., in *Suffixbildung in den südafrikanischen Bantusprachen*.

The last three titles contain occasional references to points in Southern Sotho grammar.

Jacottet, E. *Grammar e nyenyane ea Sesotho*, Morija, 1908, with various reprints. Presents the main points in Sotho grammar, through the language itself, somewhat piecemeal, but simply and clearly.

——— *Likarabo tsa Grammar e nyenyane ea Sesotho*, Morija, 1928. Answers to the exercises in the above.

#### (b) *Phonetical*

Tucker, A. N. *The comparative phonetics of the Suto-Chuana group of Bantu languages*, Longmans, 1929. Contains, *inter alia*, a very full study of Southern Sotho phonetics, with a good introduction to the tonetics as well.

Jacottet, E. *Grammar of the Sesuto Language* (see above). Part I of this work—"The Sounds"—is a summary description of the sounds of the language, the sound-attributes, and sound-changes. A useful feature in the treatment of the vowels is the marking of the three *e* and the three *o* sounds as è, e, ē and ò, o, ō respectively, which is now also done in the latest editions of the dictionaries. The other grammars all contain short sketches of the phonetics, very summary and not very accurate. Jacottet's has been specially cited because it is easily the best.

Lestrade, G. P. "The practical orthography of the S. A. Bantu languages," *Bantu Studies*, III, 3. Contains *inter alia* references to Southern Sotho phonetics.

The school readers in the language are interesting as affording material roughly classified according to phonetic make-up. The works of Meinhof and his school, and that of Johnston, are studded with occasional references to Southern Sotho phonetics. Beach, D. M., has some unpublished research material in Sotho phonetics, especially tonetics.

(c) *Lexicographical*

Mabille, A. *Sesuto-English Dictionary*, Morija, 1876, 1893, 1904, 1911, 1924; later editions ed. Dieterlen. The standard Southern Sotho dictionary. Contains over 20,000 words. In the later editions, two, in the last, three *e* and *o* vowels are distinguished. The arrangement is partly etymological and partly alphabetical. The work is very full and accurate, but there are some omissions and inaccuracies.

————— *English-Sesuto Vocabulary*, 1894, 1905, 1908, 1911, 1925 later editions ed. Casalis. Now attains the dimensions of a full dictionary. Good.

Norton, W. A. "Sesuto Etymology," *S. A. J. S.*, 1918. Specimen of etymological dictionary. Only A—F are treated, very scantily, and the contractions are confusing.

————— "Native Star Names," *S. A. J. S.*, 1909.

Anon. *Puisano ea SeSotho le SeEnglish*, Morija, 1916. Phrase-book, containing also vocabularies. Short and elementary.

Jacottet, E. *Practical Method to learn Sesuto* (see above). Contains a short but useful Sotho-English vocabulary.

Junod, H. A. *The Life of a South African Tribe*, 2nd ed., Macmillan, 1927. Contains a list of Southern Sotho kinship terms.

v. Warmelo, N. J. *Kinship terminology of the South African Bantu*, Govt. Printer, Pretoria, 1931. Contains Southern Sotho kinship terms.

Watt, J. M. and Brandwijk, M. G. "Suto Medicines, III," *Bantu Studies*, III : 3. Contains a list of Southern Sotho names of medicinal plants.

Ramseyer, P. Left unpublished material, additional to Sotho dictionary.

(d) *Folklore*

Arbousset, J. T. *Relation d'un voyage d'exploration au nord-est de la colonie du Cap de Bonne-Espérance*, Paris, 1842. Contains a Sotho folk-tale, in French.

Dornan, S. S. "The Basuto, their traditional history and folklore," *Pro. Rhod. Sc. Ass.*, 1908.

Jacottet, E. "Contes et légendes des Bassoutos," *Revue des Traditions populaires*, 1888.

————— *Contes populaires des Bassoutos*, Leroux, Paris, 1895. Sotho tales in French translation only.

————— *The treasury of Ba-Suto lore*. Volume I, Morija and Kegan Paul, 1909. 42 tales in Sotho, with English translation.

————— *Litšomo tsa Basotho*, Morija, Buka ea pele 1909, ea bobeli 1911. Book I contains a reprint of the tales in the Treasury. Book II contains 45 fresh tales.

Laydevant, F. "La poésie chez les Basutos," *Africa*, III : 4. Contains *inter alia* specimens of praise-songs in Sotho and French.

Mangoela, Z. D. *Lithoko tsa marena a Basotho*, Morija, 1921, 1923. Praise-songs of the chiefs. Only the text is given, there is no explanatory matter whatever, and this is in a way a defect in the book, since without some notes of this kind the praises are often unintelligible.

Norton, W. A. "Sesuto songs and music," *S. A. J. S.*, 1909.

————— "African Native Melodies," *S. A. J. S.*, 1915.

————— "African melodies," *J. Afr. Soc.*, XVIII.

The last three titles contain the words of the songs, in Sotho, with English translation, often quite unreliable.

————— "Sesuto praises of the chiefs," *S. A. J. S.*, 1921.

————— "Sesuto and Sechuana Praises," *T. R. S. S. Af.*, X : 4.

The last two titles contain Southern Sotho praise-songs, in the recognised orthography, often unreliable as to text, with translation into English, often quite problematical.

Mapetla, J. *Liphoofolo, Linonyana, Litaola, le lithoko tsa tsona* (Animals, Birds, Witch-bones, and their praises), Morija, 1928. Praise-songs, often with some explanation.

Norton, W. A. and Velaphe, H. "Some Sesuto Riddles with their translations," *S. A. J. S.* 1924. 68 riddles, in Sotho and English.

Bereng, D. C. T. *Lithothokiso tsa Moshoeshoe le tse ling* (Praises of Moshesh and other praises), Morija, 1931.

Scully, N. "Native Tunes heard and collected in Basutoland," *Bantu Studies* V : 3. Tunes only.

Sechefo, J. "The twelve lunar months among the Basuto," *Anthropos*, IV, V. Translations of the traditions recorded by Sekese in *Mekhoa le Maele a Basotho* (see below). The English is wild and wonderful in the extreme.

Sekese, A. *Mekhoa le maele a Basotho* (Customs and Proverbs), Morija, 1907, 1931. This was previously issued as *Mekhoa ea Ba-Sotho le Maele le Litšomo*. Subsequently the *Litšomo* were left out. Besides proverbs and ethnographical material, the book also contains scattered bits of other folk-lore.

Werner, A. "The Ballad of Saole," *J. Afr. Soc.* 1932. A Sotho *thoko* translated into English verse.

Jacottet, E. Among his papers additional unpublished folk-lore material exists.

(e) *Proverb-Lore*

Sekese, A. *Mekhoa le maele a Basotho* (see above). Contains a large collection of proverbs and proverbial and idiomatic sayings mixed, of which about 600 are pure proverbs, and about 250 proverbial and idiomatic sayings. Each item is accompanied with an explanatory note. A first-rate work.

The author has further material not included in this publication.

Jankie, H. E. "Additions to Practical Method" in *Practical Method to learn Sesuto*, 2nd ed. A fair collection of proverbs and proverbial and idiomatic sayings, translated into English.

Werner, A. "The wisdom of the Ethiopians," *African Monthly* III. Sotho proverbs in English translation.

(f) *Ethnology, etc., in Vernacular*

Sekese, A. *Mekhoa le maele a BaSotho* (see above). The first part of this is devoted to a description of the life and customs of the Southern BaSotho, and is very good.

Ellenberger, D. F. *Histori ea Basotho*. Karolo I: *Mehla ea Boholoholo* (History of the B., Pt. I. Ancient Times). An adaptation of the English *History of the Basuto* by the same author.

Segoete, E. *Raphepheng* (Old Scorpion), Morija, 1913. Chapters on the life of the old BaSotho, cast into the form of descriptions by an old MoSotho who is very sarcastic about modern degenerates, and who is given the characterising name he bears in consequence. The

descriptions are superficial, and there is a lot of moralising. But the style is lively, and there are some good hits at modern affectations.

Anon. *Melao e lumeletsoeng ke lekhotla la sechaba bakeng sa tsamaiso ea Basotho*. (Laws agreed to by the national council in regard to the government of the Basotho), Morija 1928. Interesting as a statement of modern adaptations of old Sotho political ideas to modern conditions.

(g) *Other Important Vernacular Work*

Sekese, A. M. *Bukana ea tšomo tsa Pitso ea Linonyana le Tseko ea Sefofu le Seritsa* (Book of the stories of The Parliament of the Birds and The Quarrel of the Blind Man and the Lame Man), Morija 1928. A most amusing book. The language is salt of the people, the situations are a beautiful take-off on the procedure at a pitso. The second story is not so amusing as the first.

Mangoaela, Z. D. *Har'a libatana le linyamatsane* (Among wild animals and buck), Morija 1913. A collection of stories about the life of the animals, and about hunting. The style of these stories is extraordinarily vivid, and their literary excellence is of no mean order. The language is wonderfully expressive and varied in vocabulary.

Motsamai, E. *Mehla ea Malimo* (The days of the cannibals), Morija 1912. Stories about Basutoland in the days when cannibalism was rife. Inferior in style to most of the other works under this heading, it is nevertheless interesting on account of what is described.

Mofolo, T. *Moeti oa Bochabela* (The traveller to the East), Morija 1907 and several reprints. This book has been described as "the Sotho Pilgrim's Progress." Its theme is somewhat similar, but the working out is quite different. The language, like Mofolo's language everywhere, is extraordinarily rich and varied, and the descriptions of life and nature in the days in which the story takes place are fine.

————— *Pitseng* (the name of the village in which the story takes place), Morija 1910, and several reprints. The first "novel" in Sotho, describing the love-story of a young Christian youth and girl. The language and style are not so forcible as in *Moeti* or *Chaka*, but the descriptions of life in a semi-Christian village, and of the hero's journeyings and meetings with all kinds of people, are lively and amusing. There is naturally a good deal of moralising in the story.

————— *Chaka*, Morija 1925. A full-dress historical novel and character-sketch. The most ambitious literary effort that has yet

- appeared in Sotho. The language and style are magnificent in places, and always on a high level, the arrangement of matter is skilful and inspiring. The book has been translated into English by F. H. Dutton.
- Segoete, E. *Monono ke moholi, ke mouane* (Riches are mist, vapour), Morija, 1926. The story is too intricate to indicate briefly. Much of it lies in areas where BaSotho are in contact with Europeans and other Bantu tribes. The language is not so pure as that of most of the other works but is lively, and the story itself is interesting and well worked out.
- Maile, M. *Ramasoabi le Potso*, Morija 1928. Records in the form of a conversation the life of a man and his wife who live in disharmony until the woman is converted, when their life changes for the better.
- Jacottet, E. *Bukana ea Histori ea Lesotho*, Morija, 1928. Short school history of Basutoland.
- Ellenberger, D. F. *History ea Bakhothu*, Morija 1910. History of Hottentots, Korana, Griqua, etc.
- Anon. *Litaba tsa lilemo* (Happenings of the years). Useful list of dates of South African history, chiefly from the standpoint of Basutoland.
- Duby, S. *Tsa leholimo le tsa lefatše* (Things of the sky and of the earth), Morija 1910. Elementary astronomy and astronomical geography. Good.
- Casalis, E. *Geography kapa thuto ea linaha le mebuso ea lefatše*, Morija . . . A general geography.
- *Mokaola* (Venereal Disease), Morija 1912. Has since been superseded by Good's *Buka ea Bahlankana*.
- Jacottet, E. *Geography ea South Africa*, Morija 1928. Though most of the geographical terms used are English, some useful Sotho ones are found.
- Macvicar, N., trs. Mahase, A. *Paballo ea 'mele* (Care of the body), Morija 1921. Elementary hygiene and sanitation. Illustrated. Excellent.
- Anon. *Thuso ea pele kotsing* (First Aid), Morija 1928.
- Good, P. *Buka ea bahlankana* (Book for young men), Morija 1924. Sexual hygiene for young men.
- Huss, B. *Temo har'a ba batšo ba South Africa* (Agriculture among the black people of South Africa), Morija 1923. Excellent elementary agricultural reader.

- Staples, E. G., adapted by Wachter, L. F. *Lithuto tse qalang tsa temo* (First lessons in Agriculture), 1927. Originally issued by the Uganda Agricultural Dept. Adapted for Basutoland.
- Mangoaela, Z. D. *Tsoelo-pele ea Lesotho* (Progress of Basutoland), Morija 1928. Sketches the advance of Basutoland under European influence. Very well written in Mangoaela's usual lively style.
- Dyke, A. *Leeto la ho ea Egepeta le Palestine* (Journey to Egypt and Palestine), Morija 1921. Very well illustrated.
- Dieterlen, H. *Palestine kamoo e neng e le kateng mehleng ea Jesu* (Palestine as it was in the days of Jesus), Morija 1914. Largely based on internal evidence from the N.T.
- Casalis, A. *Histori ea Sechaba sa Iseraele* (History of the people of Israel), Morija 1926. Conventional. Five good maps.
- Anon. *Bophelo ba kereke ea Jesu Kreste lefatšeng* (Life of the church of Jesus Christ in the world), Morija 1911. Church history. Very well written.
- Casalis, A. *Buka tsa Bibe le bangoli ba tsona* (The books of the Bible and their writers), Morija 1911 (4th ed.). Introduction to Biblical studies and criticism.
- Dieterlen, H. *Esau le Jakobo. Samsone, moahloli oa Iseraele* (E. and J.; S., Judge of Israel), Morija 1927.
- Duby, S. *Ruthe oa Moabe*, Morija 1919.
- Anon. *Mahlomola le lefu le tsoho ea Jesu Kreste* (Passion, death and resurrection of Jesus Christ), Morija (1926 ?).
- Meylan, A., trs. Mabile, A. *Phuthollo ea mantsoe le mabitso a Bibe* (Explanation of the words and names of the Bible), Morija, 1912. Handbook to Bible study. Very thorough. Adapted rather than translated.
- Coillard, F. *Matšohlo a lentsoe le halalelang la Molimo* (Anthology from the Holy Word of God), *Testamente ea Khale* (O. T.), Morija 1912.
- Bonnefon, D. *Matšohlo a lentsoe le halalelang la Molimo, Testamente e ncha* (N. T.), Morija 1912.
- Anon. *Lipolelo tse ling tsa Bibe* (Some Bible Tales), Morija 1917. Retells the stories of the Bible simply.
- Dumas, E. *Litemana tse ling tsa Bibe tse lokelang bakuli le maqheku* (Certain verses of the Bible suited to ill and old people), Morija 1927.

- Kohler, F. *Kakaretso ea litaba tsa Bibe* (Summary of the events in the Bible), Morija 1913. Summary of Biblical events, in question and answer form.
- Duvoisin, L. *Hlaloso ea evangeli e ngoliloeng ke Luka* (Explanation of the gospel written by Luke), Morija 1913.
- Duby, S. *Hlaloso ea Liketso tsa Baapostola* (Comm. on Acts), Morija 1911.
- Jacottet, E. *Hlaloso ea Epistole ea pele ho Ba-Korinthe* (Comm. on Corinthians I), Morija 1912.
- Dieterlen, H. *Hlaloso ea Epistole e ngoletsoeng Ba-Roma* (Explanation of the epistle written to the R.), Morija 1912.
- Marzolf, H. *Hlaloso ea Liepistole tse ling tsa Moapostola Pauluse : 1 le 2 Ba-Thessalonika, Ba-Filippi, Ba-Kolosse* (Explanation of certain epistles of Paul the Apostle : 1 and 2 Thess., etc.), Morija 1907.
- Duby, S. *Hlaloso ea Epistole ea Jakobo* (Comm. on James), Morija 1916.
- *Hlaloso ea Epistole ea pele ho Timothea* (Comm. on 1 Timothy), Morija 1917.
- *Hlaloso ea Liepistole tsa Johanne le Juda* (Comm. on epp. of John and Jude), Morija 1911.
- *Hlaloso ea buka ea Tšenolo* (Comm. on Revelat.), Morija 1915.
- Anon. *Katekisema ea lithuto tsa Religione ea Bokreste* (Catechism of Instruction in Christian religion), Morija, 8th ed. 1916.
- Anon. *Katekismanyane ea litaba tsa Bibe* (Small Catechism of Bible matters), Morija 1925.
- Anon. *Katekismanyane e nkiloeng ho ea Luther* (Small Catechism taken from that of Luther), Morija 1921.
- Anon. *Tšebeletso ea Kereke* (Order of Church Service), Morija, 5th ed. 1924.
- Anon. *Tšebeletso ea letsatsi la Morena le ea mekete ea Kereke* (Order of service on the Lord's Day and on festival-days of the Church), Morija 1921.
- Anon. *Buka ea merapelo ea pontšeng* (Book of Common Prayer), S.P.C.K. 1926.
- Anon. *Liturgy e leng tsa tšebeletso ea kereke ea Lesotho* (Liturgy i.e. order of service of the Church of Basutoland), S. P. C. K.
- Anon. *Katekisema ea Provinse hommoho le lenaneo la lithuto* (Catechism of the Province together with the order of the lessons), S.P.C.K. 1927.



- Anon. *Komunione e halalelang* (Holy Communion), S. P. C. K. 1925.
- Anon. *Mokhoa oa ho etsa Komunione* (Order of conducting Holy Communion), S. P. C. K. 1925.
- Anon. *Bukanyana ea merapelo ea batho ba kereke* (Little book of prayers for Church people), S. P. C. K. 1911.
- Anon. *Eukariste e halalelang* (Holy Eucharist), S. S. M. Modderpoort.
- Rolt. *Bophelo ba Jesu Kreste* (Life of Jesus Christ), S. P. C. K. 1927.
- Anon. *Tsela ea poloko* I, II (Way of deliverance), S. S. M. Modderpoort.
- Anon. *Tsela ea khalalelo* (Way of holiness), S. S. M., Modderpoort.
- Anon. *Bahalaleli*, I-VI (Saints, I-VI), S. P. C. K.
- Anon. *Almanaka ea Babali ba Bible* (Almanac of Bible Readers), International Bible Students' Assoc.
- Dieterlen, H. *Megoqo* (Talks), Morija, 2nd ed. 1911. Talks on various subjects concerning the Christian life.
- *Bahlankana ba Fora* (The young men of France), Morija 1918. Talks on religious and moral subjects to the Sotho troops in France during the late war.
- Smit, C. J. v. R. *Bophelo, 'Nete le Thabo ho Litho tsa Kereke ea Ba-Ned. Geref. ba Vrijstata* (Life, Truth and Joy to the members of the D. R. Church in the O.F.S.), Nasionale Pers, Bloemfontein, n.d.
- *Botlalo ba Moea o halalelang* (Life of the Holy Spirit), no imprint or date.
- Murray, A. trsl. Dyke, A. *Morena u re rute ho rapela* (Lord teach us to pray), Morija 1913. A translation of Murray's well-known "Heer leer ons bidden."
- Mohapelo, J. *Mating a phehoang* (Cooked light beers), Morija 1924. Against the use of brewed or fermented drinks.
- Casalis, A. *Jesu Kreste Molisa oa molemo* (Jesus Christ the Good Shepherd), Morija 1927.
- Segoete, E. *Mohlala oa Jesu Kreste* (The footsteps of Jesus Christ), Morija 1924.
- Motsamai, E. *Kereke* (The Church), Morija 1925. Disquisition on the Church and its life.
- Dieterlen, H. *Bukana ea 'Moleli* (Little book for the Catechist), Morija 1913.
- *Tšokoloho* (Conversion), Morija 1914.

- Sekokotoana, B. *Habo mina la nko* (The home of nasal discharge, i.e. where people weep), Morija . . . .
- Motebang, C. *Chobeliso* (Abduction), Morija 1915.
- Sekokotoana, B. *Lefu le tšabehang la boroko* (The awful disease of sleep, i.e. spiritual inertia), Morija 1913.
- Seogoete, E. *Moea oa bolisa* (The spirit of shepherding), Morija 1915.
- Anon. *Lifela tsa kereke* (Church Hymns), S. P. C. K., 1927. C. of E. Hymnal.
- Anon. *Lifela tsa Sione le tsa bojaki* (Hymns of Zion and Christendom), Morija, 18th ed., 1928. The standard Hymn-book. In use by several denominations.
- Anon. *Pina tsa mekete ea kereke le tse ling* (Hymns for church festivals and other hymns), Morija, 3rd ed., 1926.
- Anon. *Lipina tsa likolo tsa Sondaha* (Sunday-school hymns), no imprint, n. d.
- Anon. *Lipina tsa likolo tse phahameng* (Songs for high schools), Morija 1918. The standard of the music in this book is unusually high, the tunes being mostly from classical composers of standing.
- Anon. *Sepeleta sa Adama* (Adam's Spelling-book), Morija, 1916.
- Anon. *Sepeleta se secha* (New spelling-book), Morija 1928.
- Anon. *Paliso tsa Sesotho* (Sotho Readers) *Buka ea bana, ea pele, ea 2, 3, 4, 5*, Morija, various dates. An excellent series of readers. Beautifully printed and illustrated.
- Franz, G. H. *Buka ea bana ea ho qala* Sub-Std. A (First book for children), Nasionale Pers, Bloemfontein 1928.
- *'Mulakhoro* (Opener of the gate) Sub-Std. B. Nasionale Pers, Bloemfontein, 1930.
- The last two titles are according to a more modern method of teaching reading.
- Leselinyana la Lesotho* (The Little Light of Basutoland), Morija, weekly. Besides religious matter, this paper contains also news, and articles about Basutoland, customs, language, etc. An excellent paper.
- Naleli ea Lesotho* (The Star of Basutoland), Weekly.
- Mochochonono* (The Comet), Morija, weekly. Children's paper.
- 'Ma bana* (The Mother of Children). A woman's, esp. mother's paper.
- Mofalimehi* (The Watcher), Morija, quarterly. Religious.

*Serumule* (The Torch), D. R. C. monthly.

*Umteteli wa Bantu*, *Abantu-Batho*, *The Bantu World*, *The African World*, *The African Voice*, *Umsebenzi*, etc., all contain occasional articles in Southern Sotho.

(h) *Important translations*

Besides the translations and adaptations mentioned under (g) :

Bunyan, J. *Leeto la Mokreste* (Pilgrim's Progress), Morija, 1922. A very good translation. The book is well printed and illustrated.

*Bibele*, B. F. B. S. The complete Bible was first issued in 1872. The complete N. T. had appeared in 1855, the Psalms in the same year. There have been several revisions and many reprints.

Lestrade, G. P., is preparing a series of translations into Afrikaans of some representative Sotho material *inter alia* from *Moeti*, *Pitseng*, *Har'a libatana*, etc.

## APPENDIX F

### A BIBLIOGRAPHY OF NORTHERN SOTHO

(Contributed by Professor G. P. Lestrade)

#### I. Published Material

##### (a) Grammatical

Endemann, K. *Versuch einer Grammatik des Sotho* (Wilhelm Hetz, Berlin, 1876). The classical and standard work on the grammar of the language. Deals also with phonetics and phonology, and refers to the grammatical forms of Tšwana and Southern Sotho, though its main language is Northern Sotho, and in particular Pedi. Very full and accurate. The spelling is Endemann's own, based on the Lepsius system. The grammatical analysis and terminology are somewhat antiquated.

————— "Mitteilungen über die Sotho-Neger," *Ztschr. f. Ethnologie*, 1872. Includes a short grammatical sketch of Northern Sotho (22 pp.)

————— *Wörterbuch der Sotho-Sprache* (see below). Contains grammatical notes, especially about word-building.

Beyer, G. *Hand-book of the Pedi-Transvaal Sotho language* (Morija, 1920.) Practical manual of the language, chiefly Pedi (but with a number of non-Pedi forms included), with exercises, dialogues, vocabularies and introduction to the phonetics. Very short and elementary, but fairly good as far as it goes. The spelling is that of the 1910 agreement.

Franz, G. H. and Mathabathe, T. P. *An outline of English-Transvaal-Sesotho Grammar and Composition* (Yardley and Harvey, Pretoria, n.d. ca. 1924). This book was intended for Natives. It is written partly in English and partly in Sotho, and contains, besides grammatical material, a short phonetic introduction and an introductory course in composition. It is often very inaccurate and incomplete, though there is a certain amount of useful basic material, especially as regards syntax and idiom. The spelling is the authors' own.

Schwellnus, P. E. *Thlalosa-Poléló : Grammar ya Sesotho se se bolélwaxo dileteng tša Transvaal* (The explainer of language : Grammar of Sesotho spoken in the districts of Transvaal), Blackie, nd. ca. 1931. Written in Northern Sotho, in the new orthography, this book

attempts to present elementary phonetics, grammar, stylistics and prosody of Northern Sotho to the people speaking that language. A feature of the book is the attempt to supply Sotho equivalents for the various technical terms employed. The book is short and elementary, but accurate and systematic.

Franz, G. H. *Motsoša-Lenyôra, Seripa sa I, sa II* (The slaker of thirst, Part I, II), Blackie, nd. ca. 1931. Written in Northern Sotho, in the new orthography, these little books present a series of exercises upon the grammar of Northern Sotho for the people speaking that language. They link up with Schwelnus' *Grammar* (see above). They are based upon the direct method of mother-tongue teaching, and are well-suited to their purpose.

Eiselen, W. M. "Zur Erforschung des Lovelu-Dialektes," *Ztschr. f. Eingeb. -Spr.* XIX, 2. Contains a note on a grammatical peculiarity in the Lobedu dialect of Northern Sotho.

Meinhof, C., in *Grundzüge einer vergleichenden Grammatik der Bantusprachen*. References to Sotho, especially Northern Sotho, grammar.

v. Warmelo, N. J., in *Gliederung der südafrikanischen Bantusprachen* III-B. Comparison of Sotho, especially Northern Sotho, grammar with the grammar of the other S. A. Bantu languages.

Engelbrecht, J. *Suffixbildung in den südafrikanischen Bantusprachen*. Contains, *inter alia*, references to the use of the diminutive and other suffixal formations in Sotho, especially Northern Sotho.

(b) *Phonetical*

Tucker, A. N. *The comparative phonetics of the Suto-Chuana group of Bantu languages* (Longmans, 1929). A very full study of, *inter alia*, Northern Sotho phonetics. Tucker's chief subject, I. M. Monare, is a MoPedi, but he has noted non-Pedi variants as well. Considerable attention was devoted to Tonetics. The work is very accurate and full.

————— *Suggestions for the spelling of Transvaal Sesuto* (I. I. A. L. C., Memorandum VII). Contains a brief *exposé* of the main phonetical features of Northern Sotho, as a basis for Tucker's suggestions in regard to spelling.

Lestrade, G. P. "The practical orthography of Transvaal Sotho," *Bantu Studies*, IV, 1. Contains a brief *exposé* of the main features of Northern Sotho phonetics, as a basis for the suggestions of the Transvaal Sotho District Sub-Committee on Orthography.

- "The practical orthography of the S. A. Bantu languages," *Bantu Studies*, III, 3. Contains references to the phonetics of, *inter alia*, Northern Sotho, as a basis for certain suggestions as to spelling.
- Endemann, K. *Versuch einer Grammatik des Sotho* (see above). Part I, Section I of this work (*Lautlehre*) contains a very full and accurate statement of the phonetics of Sotho generally, with special reference to Northern Sotho, also from a phonological point of view.
- *Wörterbuch der Sotho-Sprache* (see below). The Introduction contains material similar to that of the phonetical portion of his Grammar (see above).
- *Mitteilungen über die Sotho-Neger* (see above). Contains material similar to that in the phonetical and phonological portions of his Grammar and Dictionary (see above).
- Beyer, G. *Handbook of the Pedi-Transvaal Sotho language*. Contains very brief phonetical notices. Not very accurate.
- Franz, G. H. and Mathabathe, T. P. *An outline of English-Transvaal-Sesotho Grammar and Composition*. Contains a very brief phonetical introduction. Not very accurate and decidedly scrappy.
- Schwellnus, P. E. *Thlalosa-Polêlô* (see above). Contains a short, but accurate, account of the main phonetical features of the language.
- Franz, G. H. *Motsoša-Lenyôra* (see above). Many of the exercises are of a phonetic-phonological nature.
- Eiselen, W. M. *Zur Erforschung des Lovelu-Dialektes* (see above). Contains an account of Lobedu-phonetics and phonology, in so far as it is different from general Northern Sotho.
- Meinhof, C. "Pedi" in *Grundriss einer Lautlehre der Bantusprachen*. A very full phonological study of Pedi in particular, with references to Sotho generally.
- v. Warmelo, N. J. *Gliederung der südafrikanischen Bantusprachen* III-A. Contains a comparison of Sotho phonetics with the phonetics of the other S. A. Bantu languages.
- Eiselen, W. M. *Die Veränderung der Konsonanten durch ein vorhergehendes i in den Bantusprachen*. Studies in this phonological problem, with references, *inter alia*, to Sotho.
- Meinhof, C. "Die Bedeutung des Sotho für die Erforschung der Bantusprachen," *Ztschr. f. Afr. u. Ozean. Spr.* II. Contains a short comparative phonological study of Sotho.

Endemann, K. "Beitrag zu dem Capitel von den Tönen in den sogenannten Bantu-Sprachen," *M. S. O. S.* IV. Notes on the intonation-system of Northern Sotho.

Endemann, Chr. "Der Tonfall in den südostafrikanischen Bantu-sprachen," *Vox*, XXVI, 4/5. Statement of the main features of Sotho intonation, compared with that of Venda, Thonga, and Zulu.

Miscellaneous: Reference to the phonetics and tonetics of Sotho generally, and Northern Sotho in particular, is made in the comparative studies, e.g. of Meinhof, Bourquin, Johnston, etc. Very useful material for phonetic studies is found in the first readers put out for school use (see below).

(c) *Lexicographical*

Endemann, K. *Wörterbuch der Sotho-Sprache* (Friederichsen, Hamburg, 1910). The classical and standard Northern Sotho dictionary, containing, besides Northern Sotho, much Tswana and Southern Sotho. The spelling is Endemann's own phonetic one. The basic intonation of most words is given, though this is often inaccurate.

Franz, G. H. and Mathabathe, T. P. *A vocabulary of the more common words in the Transvaal-Sesotho language* (Moriija, n.d. ca. 1924). A Sotho-English and English-Sotho vocabulary. Extremely scanty.

Beyer, G. *Handbook of the Pedi-Transvaal Sotho language* (see above). Contains very exiguous Sotho-English and English-Sotho vocabularies.

Franz, G. H. *An arithmetical terminology in the Setho group of Bantu languages* (issued privately, n.d. ca. 1928). An attempt to evolve a simple standardised arithmetical nomenclature.

Beyer, G. "Sotho-Vogelnamen," *Ztschr. f. Eingeb. -Spr.*, XVI, 4. List of bird-names in Northern Sotho.

——— "Sotho-Astronomie," *M. S. O. S.* XXVIII. Chiefly a descriptive list of Northern Sotho names of stars and constellations.

Junod, H. A. *The Life of a South African Tribe*, 2nd ed., Macmillan, 1927. Contains a list of Northern Sotho kinship terms.

v. Warmelo, N. J. *Kinship terminology of the South African Bantu*, Govt. Printer, Pretoria, 1921. Contains Northern Sotho kinship terms.

Watt, J. M. and v. Warmelo, N. J. "The medicines and practice of a Sotho doctor," *Bantu Studies*, IV : 1. Contains terms used of the doctor and his craft.

(d) *Folklore*

Hoffmann, C. "Märchen und Erzählungen der Eingeborenen in Nord-Transvaal," *Ztschr. f. Kol.-Spr.*, VI. 1-4. A series of folktales, chiefly of the beast-fable type, collected from various Northern Sotho speaking tribes. Important from the linguistic point of view on account of the comparative absence of any attempt to standardise the texts as regards language, and consequent revelation of dialectal variations.

Endemann, K. *Mitteilungen über die Sotho-Neger* (see above). Contains the text of a few songs and riddles.

————— *Versuch einer Grammatik des Sotho* (see above). Contains the text of a few songs, riddles and proverbs.

Endemann, Chr. "Sotholieder," *M. S. O. S.* XXXI. Texts of 65 songs, with musical notation of 17 of them.

Endemann, Chr. and Hoffmann, C. "Rätsel der Sotho" *Ztschr. f. Eingeb.-Spr.*, XVIII, 1. 73 riddles, with German translation and explanatory comment.

*Puku ya bohloano* (see below). Contains the text of one praise-song.

*Padišó II* (see below). Contains 20 riddles with solutions.

(e) *Proverb-Lore*

Kuhn, G. "Sotho-Sprichwörter," *Ztschr. f. Eingeb.-Spr.*, XX, 1-3. 702 proverbs, with translation, commentary and index.

Endemann, Chr. "Sprichwörtliche Redensarten der Sotho-Sprache," *M. S. O. S.* XXXI. A collection of proverbial and idiomatic expressions, including a few proverbs, with translation and commentary. Excellent.

Franz, G. H. and Mathabathe, T. P. *An outline of English-Transvaal-Sesotho Grammar and Composition* (see above). Contains 37 proverbs, without translation or explanation.

*Puku ya boné* (see below). Contains 12 proverbs.

*Padišó*, Substandard B (see below). Contains 5 proverbs.

*Padišó I* (see below). Contains 14 proverbs.

*Padišó II* (see below). Contains 15 proverbs.

*Padishó III* (see below). Contains 20 proverbs.

Endemann, K. *Versuch einer Grammatik des Sotho* (see above). Contains 9 proverbs, with translation and comment.



Lestrade, G. P. "Proewe uit die Bantoe-folklore : Spreekwoorde van die Transvaalse BaSotho," *Nuwe Brandwag*, IV : 3 and 4. 56 proverbs with Afrikaans translation and commentary.

(f) *Ethnology, etc. in vernacular*

Beyer, G. "Sitten und Gebräuche der Basotho in Nordwest-Transvaal," *Ztschr. f. Kol.-Spr.*, V. 4. Text in strongly-normalised Xananwa on birth-ceremonies, originally written by a Sotho witch-doctor, edited and furnished with a German translation.

———— "Blicke in die ärztliche Kunst der Sotho-Neger," *M. S. O. S.* XXVI and XXVII. Texts dealing with medicinal and magico-religious practices.

Eiselen, W. M. *Nuwe Sesoto Tekste van Volkekundige Belang, met vertaling en verklarende aantekeninge* (Ann. Univ. Stell., VI B 3, 1928). Texts in Pedi, Kôpa and Lobedu, written or dictated by Natives, with Afrikaans translation and notes. Important.

Hoffmann, C. "Verlöbniß und Heirat bei den Bassutho im Holzbuschgebirge Transvaals," *Ztschr. f. Kol.-Spr.*, III, 2.

———— "Die Mannbarkeitsschule der Bassutho im Holzbuschgebirge Transvaals," *Ztschr. f. Kol.-Spr.* V, 2.

———— "Sotho-Texte aus dem Holzbusch-Gebirge in Transvaal," *Ztschr. f. Eingeb.-Spr.* XVIII, 4; XIX, 4; XXI, 2; XXII, 3; XXIII, I. All Hoffmann's texts cited above are written in a somewhat normalised Mmamabolo, written or dictated by Natives, edited and translated by Hoffmann. They treat of a variety of important subjects, and are valuable linguistically since many northern variants have been recorded notwithstanding the desire to normalise.

Ramaila, E. M. *Ditaba tša South Africa* (Affairs of S. A.) privately edited. *Résumé* of S. A. History, in Kôpa, normalised to Pedi. A 16-page pamphlet. Interesting as an effort to describe history in Sotho.

Letanka, D. S. *Motseta oa Afrika* (The messenger of Africa) privately printed. Deals with S. A. history.

*Padishô III* (see below). Chapters on the history of the Native tribes of S. A. Very good Sotho, very graphic.

Franz, G. H. "Some customs of the Transvaal BaSotho," *Bantu Studies*, V : 3. Texts on magico-religious practices of the Transvaal BaSotho, chiefly agricultural, with English translation.

Eiselen, W. M. "The art of divination as practised by the Bamasemola. Part II," *Bantu Studies*, VI : 3. Sotho texts of praise-songs in connection with divination. The English text of these is given in Part I of the article, *Bantu Studies*, VI : 1.

(g) *Other Important Vernacular Work*

Pub. Berlin Mission, *Padišô* (Readers) Subst. A, B, St. I, II, III. An important series of school readers. A, B, I and II were written entirely, III was written mostly, by P. E. Schweltnus. They are all models of good Northern Sotho, largely normalised to Pedi. A, B, I and II have gone through several editions in various orthographies, and are now available in the new orthography for Northern Sotho. III is still only available in the latest of the Berlin Mission orthographies before the introduction of the new. Beside the usual kind of school-lessons, they contain a variety of folklore, proverbs, riddles, etc., as has been noted above.

Ed. Christian Literature Depot, *Puku* (Reader), I, II, III, IV, V. Written by various authors. Originally published by Yardley and Harvey, Pretoria, in Franz and Mathabathe's spelling, they are now being published by the Christian Literature Depot in the new orthography. The language is very mixed, even in the same passage, and there is a variety of dialectal forms in the various passages. Useful.

Jacques, A. A. and Moagi, R. M. *Hygiene*, a bilingual English-Sotho Text Book (Swiss Mission). Parallel English and Northern Sotho versions of Jacques' *Buku ya Hygiene*, originally written in Thonga, translated into English by Jacques and into Sotho by Moagi. The Sotho is good, and the book is valuable as an attempt to express technical terms connected with this subject in Sotho.

Ed. Berlin Mission, *Almanaka ea Mission ea Berlin* (Almanac of the B. M.) Church almanac, to 1930. Contains articles of general interest.

————— *Thšupa-Mabaka a Kêrêkê* (Indicator of Times). Continuation of above under new title, 1931, 1932, 1933 (in progress).

————— *Moxwêra wa Babaso* (Companion of the Black people). Monthly paper, containing church and general news, articles, sermons, correspondence, etc.

————— *Phana-Diatla* (Giving each other a hand). A hectographed circular letter to evangelists, teachers, etc., of the mission. Circulated privately, usually once a month. Contains news items, instructions, etc.

*Umteteli wa Bantu* and *Abantu-Batho* sometimes contain articles in Northern Sotho.

Anon. *Puku ē xo kopantšoexo xo eona ditaba tša me'huta'huta* (Book containing all sorts of things) 1st ed. Schulze, Middelburg, 1893; 2nd B. M. 1906. Collections of stories, biblical and other, descriptions, etc.

Knothe, C. *Thuto ea tumelo ea Bakriste* (Instr. in Christian belief) Unger, Berlin, 1893.

Anon. *Ditaba tše diñoē tša badumedi* (Tales of believers) Botsabelo (sic!) 1893. Stories of the early Christian martyrs.

Brothers of Charity, Pax College, Doornspruit, *Ditaba tja Bibeletje di botjoang bana ba Katholike* (Bible stories told to Catholic children) Sodality of St. Peter Claver, Rome, 1931.

Ed. Berlin Mission, *Ditaba tša mañoalo a makgethoa a testamente e tala* (Stories of the sacred books of the Old Testament).

————— *Ditaba tša Beibele* (Bible Stories), written by P. E. Schwellnus. Extraordinarily good Northern Sotho.

————— *Mphago o abelwago badumedi ba Yesu Kriste* (Provisions for the journey, given to those who believe in Jesus Christ), written by C. Hoffmann and J. Trümpelmann. Devotional reading on Bible texts.

————— *Diema tsa Bibel* (Bible texts). Bible texts in support of Lutheran doctrine.

————— *Kategisma e nyane ea Dr. Martinus Luther* (Little catechism of Dr. M. L.)

————— *Melao ea diphuthego* (Laws of the congregations). Lutheran Church Laws.

————— *Difela tse dikgethoa, e lego dikopelo tsa badumedi* (Sacred tunes, i.e. songs of the believers). Lutheran Hymnbook.

————— *Thuto ea Konfirmasi* (Confirmation Lesson), written by C. Hoffmann.

————— *Rêta Morêna!* (Praise the Lord!), written by P. E. Schwellnus. A translation of 22 Psalms, with commentary. The renderings are important, as they are done into Sotho metrical form, i.e. the form used in the *dirêtô*. The language is beautifully idiomatic.

————— *Lethabo la boshago bya Morena* (Rejoicing of the night of the Lord), written by G. Schwellnus. A religious play on a Christmas theme.

- *Basokologi ki tla ba ruta eng?* (What shall I teach the converted?), written by C. Hoffmann.
- *Hosiana, Thabêlang Morwa-David e a tlang!* (Hosanna, rejoice at the son of David who is coming!), written by C. Hoffmann. A book of sermons for Christmas, Easter, etc.
- *Ithuteng Mangoalong* (Learn from Books), written by C. Machaba. A book of devotional reading.
- *Ditaba tša Kêrêkê ya kxalê* (History of the ancient church), written by P. E. Schwellnus. Church History up to the time of the Reformation.
- *Soara U tiishê: Dr. Martinus Luther* (Grip and hold fast: Dr. M. L.), written by P. E. Schwellnus. The Reformation and the life and work of Luther.
- *Thutô thabeng* (The sermon on the mount), written by P. E. Schwellnus.
- *Agenda*. Order of the Lutheran Church Service.

(h) *Important translations*

*Bibel e lego mañoalo a makgethoa a testamente e tāla le a testamente e mphza* (Bible, i.e. the Holy Scriptures of the Old and of the New Testament), B. F. B. S. First Ed. 1904. There have been previous versions of the New Testament, and subsequent reprints of the N. T. from the present complete Bible, which are not listed here. The whole Bible has been reprinted three times. Only the first ed. is given here.

II *Unpublished Material*

(a) *Grammatical*

Hoffmann, C. *Grundriss zu einer Sotho-Grammatik*. Sketch of Northern Sotho grammar, compiled by Hoffmann for the use of young Berlin missionaries who are sent to him to learn the language. The work is very modest, covering only 50 pp. of MS., but is interesting since it records forms not found elsewhere in the literature.

Schwellnus, P. E. *Sepedi-Transvaal Sesotho* (in Afrikaans). A series of lecture-notes on Transvaal Sotho Grammar, in connection with the course delivered by Mr. Schwellnus at the T. U. C. in 1925-27. Contains much useful idiomatic material, and a fuller treatment of some points than is found in any other Sotho grammar. Is further

interesting as being, as far as is known, the only grammar of a Bantu language in Afrikaans besides Ch. Endemann's MS. grammar of Venda (see Venda Bibliography). 50 pp. TS.

Lestrade, G. P. *A Manual of Transvaal Sotho*. In course of preparation. Part I comprises introductory matter, brief phonetic treatment, and full grammatical treatment; Part II consists of exercises and a few selected texts.

(b) *Phonetical*

Lestrade, P. G. *Studies in Sotho Intonation*. Additional to Tucker's work on this subject; treats *inter alia* of the verb.

(c) *Lexicographical*

Lestrade, G. P. Addenda to Endemann's Dictionary.

(d) *Folklore*

Matsiê, S. S. *Dinonwane tša Sesotho* (Sotho Fables). 32 tales, most of them new in substance or version, or both. Written in fairly pure Northern Sotho, with slight Tšwana admixture. This latter remark holds for all Matsiê's work.

————— *Dirêtô tša Sesotho* (Sotho Praise-Songs). 53 praise-songs, most of them new.

————— *Dihlathollô tša dirêtô* (Explanations of the Praise-songs). Explanatory notes on the text of the above songs.

————— *Puku ya histori ya batho ba baso* (Book of the history of the black people). A collection of historical material dealing with the movements and vicissitudes of the Nguni-speaking as well as the Sotho-speaking peoples. Much of this is second-hand from European and Native printed sources, but a fair amount is new.

(e) *Proverb-lore*

Matsiê, S. S. *Diêma tša Sesotho* (Sotho proverbs). 657 proverbs, many of which correspond in substance or version with Kuhn's (see above). Matsiê professed complete ignorance of Kuhn's work till his attention was drawn to it. He does however know the work of Plaatje and Sekese, and it may be that some of his material is derived indirectly from these sources.

Matsiê, S. S. *Dihlathollô tša diêma tša Sesotho* (Explanations of Sotho proverbs). Explanatory comment on the proverbs in the previous

collection. Not very good, but obviously represents what an average MoSotho understands by the proverbs he uses. Quite a number of these explanations tally, however, with those of Kuhn, Plaatje and Sekese.

(f) *Ethnology, etc. in Vernacular*

Matsiê, S. S. *Seémó le mekxwa ya motho e moso* (Condition and customs of the black man). Texts of an ethnographical nature describing the life of the BaPedi.

Lestrade, G. P. *Ethnographical Texts in Transvaal Sotho*. Miscellaneous, since superseded by Matsiê's texts.

(g) *Other Important Vernacular Work*

(i) Longmans' Transvaal Sotho Series ; ed. G. P. Lestrade.

a. School Readers.

W. Eiselen,	Std. II	Reader
G. H. Franz,	„ III	„
G. Schwellnus,	„ IV	„
(various)	„ V	„
M. Jäckel,	„ VI	„

b. Various.

G. H. Franz,	Arithmetical Series, I-VI
H. M. Franz,	Hygiene Reader
R. W. Thornton,	Agricultural Reader
C. Hoffmann,	Historical Reader
G. Eiselen,	Geographical Reader

All these are in active preparation, some are ready for the press.

(ii) Miscellaneous

Baumbach, J. *Ditaba tša Kereke tša lehono* (Modern Church History).

(h) *Important translations*

Schwellnus, P. E. Revision of Pedi Bible.

## APPENDIX G

### A BIBLIOGRAPHY OF TŠWANA

(Contributed by Professor G. P. Lestrade)

#### (a) Grammatical

- Archbell, W. *Grammar of the Bechuana language*, Grahamstown, 1837. Jacottet (*Grammar of the Sesuto language*, xiii) states that this is "the very first attempt at a Sechuana Grammar," but Livingstone's MS. grammar in the Gubbins collection appears to be older.
- Casalis, E. *Études sur la langue Séchuana*, Paris, 1842. Jacottet (l. c.) maintains that this is a grammar, not of Tšwana, but of Southern Sotho. As a matter of fact, it is not easy to tell, on account of the spelling and the mixture of forms. Evidently it represents the dialect of the people round Thaba Nthšo, who were then, as they are now, BaTšwana (BaRolong), but whose language is much interspersed with Southern Sotho elements. The book is a decided advance on Archbell.
- Schrumpf, C., "a long grammatical sketch on Sesuto" (Jacottet), *Z. D. M. G.*, 1862. Jacottet does not speak highly of this.
- Frédoux, J. *A sketch of the Sechuana grammar*, Cape Town, 1864. Crisp praises this pamphlet of 12 pp. highly. It is very concise.
- Endemann, K. *Versuch einer Grammatik des Sotho*, Berlin, 1876. Contains frequent reference to Tšwana, esp. to Kxatla.
- Crisp, W. *Notes towards a Secoana grammar*, Bloemfontein, 1880. Further editions by S. P. C. K., running up to a fifth in 1924. The best thing to date. Vastly superior in compass and method to any of its predecessors, and in method at least to its successors. Crisp uses Southern Rolong. The phonetic transcription is better than that of any of his forerunners. The grammatical analysis, hampered though it is by the tendency of the time to fit everything into the Latin mould, is very good.
- Wookey, A. J. *Secwana Grammar*, L. M. S., 1st ed. 1905. 2nd ed., revised by J. Tom Brown, n. d. (abt. 1922 ?). With the Thlaping dialect as a base, this book contains a wonderful mass of material, extraordinarily badly arranged. The exercises are useful and good. A valuable source-book.

- Brown, J. *Secwana Dictionary* (see below). Contains an 8-page sketch of Tšwana grammar.
- Wookey, A. J. *Secwana and English Phrases*, with short introduction to grammar, and a vocabulary, Cape Town, 3rd ed. 1904. Contains a useful 22-page sketch of the grammar.
- Meinhof, C., in *Grundriss einer vergleichenden Grammatik der Bantusprachen*.
- v. Warmelo, N. J., in *Gliederung der südafrikanischen Bantusprachen*. III-B.
- Engelbrecht, J., in *Suffixbildung in den südafrikanischen Bantusprachen*.
- The last three titles include occasional references to points in Tšwana grammar.

(b) *Phonetical*

- Tucker, A. N. *The comparative phonetics of the Suto-Chuana group of Bantu languages*, Longmans, 1929. Contains, *inter alia*, a very full study of Tšwana phonetics, with a good introduction to the tonetics as well. The work is based partly on that of Jones in Tšwana, but is supplemented by independent work. Most of the informants appear to have been BaRolong.
- Jones, D. "Words distinguished by Tone in Sechuana," *Festschrift Meinhof*, 1927. Lists of words semantically differentiated by tone. Based on Plaatje's pronunciation, like all Jones' work in this connection.
- "The tones of Sechuana nouns," *I. I. A. L. C., Mem. VI*, 1929. A full study of the intonation of Tšwana nouns, including division into intonation-classes, positional intonation-change, etc.
- Jones, D. and Plaatje, S. T. *A Sechuana Reader*, London, 1916. Analysis and description of the sounds of Tšwana, with introduction to the sound-attributes, including tone, accompanied by Tšwana texts, phonetically transcribed as well as literally and idiomatically translated into English.
- Lestrade, G. P. *The practical orthography of Tšwana*, Central Orthography Committee, 1929. Short *exposé* of the main points in Tšwana phonetics, as basis for the suggestions of the Tšwana District sub-committee on the orthography.
- "The practical orthography of the S. A. Bantu languages," *Bantu Studies*, III, 3. Contains *inter alia* references to Tšwana phonetics.



Short and not very accurate descriptions of Tšwana phonetics occur in all the grammatical works cited above. The best of these is in Crisp's work, which is peculiarly interesting for its recognition of 3 *e*-vowels and 3 *o*-vowels respectively. The school readers in the language are interesting as material for phonetic analysis.

(c) *Lexicographical*

Brown, J. *Secwana Dictionary* (I: Tšw.-Eng., II: Eng.-Tšw.) L. M. S. 1876, 2nd ed. 1895, repr. 1921, newly revised, enlarged and rearranged by J. Tom Brown, n.d. (1922?) The standard Tšwana dictionary. Arranged on a purely alphabetic basis, in the orthography of 1910, normalised to Thlaping. Fairly full and accurate, but deficient in explanation and illustration, especially in the Tšwana-English part.

Wookey, A. J. *Secwana and English Phrases*, with short introduction to grammar, and a vocabulary, Cape Town, 3rd ed. 1904. Contains short Tšwana-English and English-Tšwana vocabularies, and useful everyday phrases.

Anon. *First words in Secoana*, no imprint, n.d. Issued privately by the C. of E., and written by W. Gore-Browne. Extremely scanty.

Ferreira, F. H. "Setlhapiñ nomenclature and uses of the indigenous trees of Griqualand West," *Bantu Studies*, III: 4.

v. Warmelo, N. J. *Kinship terminology of the South African Bantu*, Govt. Printer, Pretoria, 1931. Contains lists of Tšwana kinship-terms in Mangwato and Kxatla.

Plaatje, S. T. Left a large amount of new material for a dictionary unpublished.

(d) *Folklore*

Jones, D. and Plaatje, S. T. *A Sechuana Reader*, London, 1916. Contains several fables.

Schapera, I. "Kxatla riddles and their significance," *Bantu Studies*, VI: 3. A collection of 129 riddles, with meanings and commentary. Very good.

Anon. *A. B. C. -Sepeleta sa Secoana*, Barlow Bros., Bloemfontein, 1922. Contains several fables.

Brown, J. Tom. *Among the Bantu Nomads*, Seeley Service, 1922. Contains several fables.

Dornan, S. S. *Pigmies and Bushmen of the Kalahari*, Seeley Service, 1925. Contains one fable.

Anon. *Sechuana Readers*, No. 1, L. M. S. 1927. Contains quite a number of fables.

Lüssmann, H., has unpublished material of about 100 children's songs sung in connection with games, as well as praise songs, fables, texts on medical arts and riddles.

Schapera, I., has unpublished material including fables (about 60 texts), praises of the chiefs and lineage groups, and songs (military, agricultural, lullabies, games, etc.) in Kxatla.

(e) *Proverb-Lore*

Plaatje, S. T. *Sechuana proverbs with literal translations and their European equivalents*, Kegan Paul, 1916. Purports to contain 732 proverbs, though in fact there are numerous repetitions. The phrase "literal translations" in the title is often as not a misnomer. The "European equivalents" are often ingeniously fitted to the Tšwana proverbs, but are as often misplaced. The orthography is one of Plaatje's own. The book contains an interesting preface and some photographs of prominent BaTšwana, etc. The book is valuable as a source-book. At his death Plaatje left a large amount of additional material for an enlarged edition of this work.

Anon. *A. B. C.—Sepeleta sa Secoana*, Barlow Bros., Bloemfontein, 1922. Contains about 100 Tšwana proverbs scattered throughout one of the sections of the book.

Penzhorn, J. C. E., in *Meleso* (see below), 100 proverbs. In contradistinction to Plaatje's proverbs, and those in the A. B. C. Sepeleta, which are in a kind of rather mixed Rolong, these are in painfully localised Huruthse-Kwena.

Lüssmann, H., has unpublished proverb material.

Schapera, I., has an unpublished collection of several hundred Kxatla proverbs.

(f) *Ethnology, etc. in Vernacular*

Wookey, A. J. *Dicò tsa Secwana* (The Tšwana Tribes) L. M. S., 2nd ed. 1921. History of the Tšwana-speaking tribes. Much of the material is based on European writers e.g. Theal, but much also is from Native informants, and recorded in what are evidently their actual words. Like all Wookey's work, this too is very badly arranged,

but there is valuable stuff in the book from the linguistic as well as the historical point of view. The language is of course normalised to Thlaping.

Schapera, I. "Some ethnological notes in Sekgatla," *Bantu Studies*, IV: 2. Texts in Kxatla, with English translation, on birth, marriage, death, initiation, etc. Very useful. Linguistically interesting as recording Kxatla more accurately than has been done yet.

Wedgwood, C. H. and Schapera, I. "String figures from the Bechuanaland Protectorate," *Bantu Studies*, IV: 4. Contains a short Kxatla text with translation describing the game.

Norton, W. A. "Sesuto and Sechuana Praises." *T. R. S. S. Af.* X: 4. Tswana praise songs, in very unreliable transcription, and even more unreliable translation. Useful as a method of tracing and checking the original.

Lüssmann, H., has unpublished texts on ethnological matters in various dialects.

Schapera, I., has an unpublished collection of several hundred Kxatla texts relating to tribal history and all aspects of custom and belief.

(g) *Other Important Vernacular Work*

Anon. *A. B. C.—Sepeleta sa Secoana*, Barlow Bros., Bloemfontein, 1922. Elementary school reader, chiefly Southern Rolong. Very popular.

——— *Sepeleta le Katekisma ka puo ea Serolong*, Methodist Book Room, Cape Town, n. d. Elementary reader, Rolong. Not very good.

Penzhorn, E. *Sepeleñ, ke go re lokoalo loa ntlha loa thuto ea gobuisa* (Spelling, i.e. first reading-book). Hermannsburg Mission Press, Moorleigh, Natal, 1922. Latest edition of the Hermannsburg first reader, formerly appearing anonymously as *Lokoalo loa Ntlha*.

——— *Mopele, ke go re lokoalo loa nthla loa thuto ea go buisa* (The vanguard, i.e. first reader) H. M. P., 1930. The latest of the Hermannsburg first readers, a completely new recast of the old *Lokoalo loa Ntlha*. Much better than the former work, but still rather old-fashioned in method. Huruthse-Kwena.

Behrens, W. *Lekoalo la Banyana* (Children's Reader) Ebenezer Press, Dundee, Natal, 1925. Reader issued by Behrens for his congregation. Kwena-Kxatla. The usual type of school-reader.

Penzhorn, J. C. Ernst (E. Penzhorn above) *Meleso, ki go re lokoalo loa bobeli loa thuto ea gobuisa* (Things to read, i.e. second reader) H. M. P., 1926. Except for 100 Tswana proverbs at the end,

- this book contains nothing but European material—stories, sermons, and some poems. Huruthse-Kwena.
- Wookey, A. J. *Phutholō ea Mathaio* (Commentary on Matthew) L. M. S., 3rd ed., 1914. (Thlaping).
- Price, R. (?) *Mahoko a Bibe* (Words of the Bible) L. M. S., 1890. (Thlaping).
- Anon. *Merapelo le liletani le lifela* (Prayers, litanies and hymns) S. P. C. K., 1898. (Rolong). C. of E. By Crisp (?)
- Anon. (?) Book of Devotions. S. P. C. K., 1903. C. of E. By Crisp (?)
- Anon. *Lifela tsa tirelo ea Molimo* (Service hymns) Wesleyan Methodist Mission. (Rolong). Wesleyan Hymnal.
- Wookey, A. J. *Lokwalō loa ntlha lo lo rutañ go bala -Sepeleta* (First Book teaching to read—Spelling-book), L. M. S., 1927. The usual type of first reader. Thlaping.
- Anon. *Padishō ea ntlha mo puōñ ea Secwana* (First reader in the Tšwana language), L. M. S. 1927. Not really a first reader, but a reader for Std. I. Very good. Stories (mostly beast-fables) etc. Thlaping.
- Brown, J. Tom. *Dilō tse di chwanetseñ go itsiwe* (Things that must be known), L. M. S. n. d. Since issued as No. 2 of the series of which the title above is No. 1. Descriptions of animals, stories of an improving nature, etc. Contains a number of very poor illustrations.
- Wookey, A. J. *First Steps in English for Becwana scholars*, L. M. S., 1923. Of doubtful value. Chiefly by the method of translation. The Tšwana is Thlaping.
- Müller, E. *Tsala ea me* (My friend), Nasionale Pers, Bloemfontein, 1932. A first reader in the new Tšwana orthography.
- Motiyane, P. K. *Bukana ea tshimologo* (Beginning book), Gover, Dando, Jhbg., 1932. A first reader compiled by a MoRolong, but containing non-Rolong forms.
- Franz, G. H. and Nettleton, C. *Mmulakgōrō* (Opener of the council-meeting or of the entrance to the courtyard) Dando, Gover, Jhbg. (in the press). A second Tšwana reader on the model of Franz's Southern Sotho *Mulakhorō*. It is to be in the new Tšwana orthography, in a unified form of Tšwana.
- Brown, J. Tom. *Ariihmetike*, L. M. S. 1906. Arithmetic in Tšwana: "wan, tu, teri, for, faefe, . . . ."! But the book does try to find Tšwana equivalents for arithmetical terms, and is written in fairly

good Tšwana (Thlaping) with the exception of the many foreign terms so liberally employed.

Anon. *Malomatsèbè a Tiger Kloof* (The counsellor of T. K.). Tiger Kloof Native Institution, n.d. Elementary First Aid pamphlet. Very well written.

Price, R. *Bonyana yoa Lobopo* (The childhood of the world), Kuruman 1885.

Brown, J. Tom. *Geografi*, L. M. S., 1892. Short geography of the world.

Lüssmann, H., has in MS. a *Third Tšwana Reader*, to follow on Motiyane's *Buka ea tshimologo* and Franz's *Mmulakgóró*.

#### *Newspapers and Almanacs*

*Mahoko a Becwana* (B. News), Kuruman.

*Molekudi ua Bechuana* (The visitor of the B.), Thaba Nthšo 1856-7.

*Koranta ea Becoana*, Mafeking, 1901-8.

*Tsala ea batho* (The friend of the people), Kimberley.

*Molomo* (The mouth).

*Mosupa-Tsela* (The pointer-out of the road), Hermannsburg Mission.

*Lesedi la Sechaba* (The light of the tribe), Mochudi, 1930 to date.

*Umeteli wa Bantu*, *Abantu-Batho*, *The Bantu World*, *The African World*, *Umsebenzi*, *The African Voice*, etc., all contain occasional Tšwana articles.

The first four of these are defunct. The others are still in existence.

*Mahoko* was in Thlaping, *Molekudi*, *Koranta* and *Tsala* in Rolong.

*Mosupa-Tsela* is in Huruthse, *Lesedi* in Kxatla. The Tšwana found in the other papers is varied.

Berlin Mission. *Jaarboek van de Oranje-Synode, Berlyns Zending Genootschap*, in Dutch and Tšwana (Rolong). Almanac of the B. M. in the O.F.S.

*Hermannsburg Mission Almanak oa Mosupa-Tsela*. Ran for some years only.

#### *Religious Works*

Anon. *Litragalo tsa Bibela* (Bible History), Hermannsburg Mission, 1921. Huruthse, but in the Moffat spelling mainly.

Wookey, A. J. *Dikaèlō tse di tlhophikweñ mo kgolaganoñ e kgologolo* (Instructions gathered from the O. T.), L. M. S. 1921. "Line upon Line" in Tšwana (Thlaping). Adapted, not translated.

- Wookey, A. J. *Marañ a a cwañ mo testamenteñ* (Rays from the Testament), L. M. S. 1923. "Precept upon Precept" in Tšwana (Thlaping). Adapted.
- Anon. *Polèlo ea tse li ne tsa liragala pele ga Morèna oa rona a ese a tlhage* (Relation of what happened before Our Lord appeared), S. P. C. K., 1903. Old Testament stories. (Rolong).
- Brown, J. Tom. *Botshelò yoa ga Yesu oa Nasaretha, lesedi ya lebopò* (Life of Jesus of N., Light of the World), L. M. S., 1917. Thlaping. The illustrations are very good, and well done.
- Lewis, R. Haydon. *Tshimologò ea phuthègò ea ga Yesu Keresete* (Beginning of the congregation of J. C.), L. M. S., n.d. Early Church History. Thlaping, with a few Kwena and Mangwato peculiarities.
- Anon. *Potso-Buka ea Baipobodi*. Kort-Begrip, *ke go re lithogo tsa lithuto tse li rutoang mo liphuthegong* (Question-book of the confessors (i.e. converts, catechumens). K.-B., i.e. heads of the teaching given in the congregations). D. R. C. short catechism. Kxatla.
- Anon. *Katekisima e nye ea ga Dr. M. Luther*, Hermannsburg Mission, 1924. Hermannsburg Lutheran Catechism. Huruthse-Kwena.
- Anon. *Katekisima ea Bobeli ea Kereke ea Ba-Weseli* (Second Wesleyan Catechism), Methodist Book Room, Cape Town, n.d. (Rolong). The first catechism is contained in *Sepeleta le Katekisima*.
- Anon. *Melao e e rulaganyèñ Di-Kerke le Diphuthego tsa di-Sinode tse tlhano tsa Suid-Afrika di kopancwe ke Thomelo ya Berlyn*, Berlin Mission, 1926. Normalised to Thlaping. The laws regulating the churches and congregations of the five synods of South Africa united by the Berlin Mission.
- Brown, J. Tom. *Tsela ea tumèlò* (Way of Belief), L. M. S., n.d. L. M. S. Catechism. Thlaping.
- Brown, J. Tom., rev. by Jennings, A. E. *Merapèlò* (Prayers), L.M.S., 1929. Prayers for various occasions. Thlaping.
- Lüssmann, H. *Mofelegetsi* (The guide, fellow-traveller), Hermannsburg M. Press, 1927. Psalms, Hymns and Prayers for every day.
- Crisp, W. *Thuto e khutshane e tumelo le botshelo ya Mokreste li akareli-coeñ mo go eone* (Short instruction by which the belief and life of a Christian are governed), S. P. C. K., 1904. Rolong.
- Anon. *Sabata le letsatsi ya Morèna*, (Sabbath and the Lord's Day), L. M. S., n.d. Sabbatarianist doctrine refuted. Thlaping.
- Anon. *Dithero tsa Evangelio* (Evangelical Sermons), Berlin Mission, 1904. Chiefly Thlaping, with Rolong elements.

- Anon. *Dihela di na le dipina tsa cōna* (Hymns and tunes), L. M. S., n.d. Thlaping.
- Anon. *Dihela tsa diphuthego tsa Ba-Luther mo puoñ ea Secwana* (Hymns of the Lutheran Congregations in T.), Lovedale, 1914. Thlaping-Rolong.
- Berhrens, W. sen. and jun. *Harpe ea Sekolo* (School Harp), Hermannsburg Mission, 1911. Contains many secular as well as religious tunes. Good. Huruthse-Kwena.
- Anon. *Sione e e opelañ* (Zion singing), Hermannsburg, 13th ed., 1921. Hermannsburg hymnbook. Huruthse-Kwena. Moffat spelling.
- Behrens, W. *Lifela tsa Meletlo ea Kerke, Sekolo le Lapa* (Hymns for Church, School and Home Festivals), Ebenezer Press, Dundee, Natal, 1924. Issued by Behrens for his congregation. Kwena-Kxatla.
- Anon. *Lifela tsa Sione tsa tirelo ea Molimo mo kerekeñ le sekoleñ* (Hymns of Zion for the worship of God in Church and School), D. R. C. Mochudi-Saulspoor, 1925. Kxatla.

(h) *Important Translations*

- Bible* (Moffat's version). Thlaping. B. F. B. S., various editions.  
 ——— Revision of 1908. Thlaping. B. F. B. S., various editions.
- New Testament*, re-revised 1909. Thlaping. B. F. B. S., 1909, reprinted 1911.
- Gospels and Acts*, re-re-revised, 1916. Thlaping. B. F. B. S., 1916.
- Old Testament Lessons and some additional portions*. S. P. C. K., 1915. C. of E. Rolong.
- Price, R. *Loëtō loa ga Mokeresete* (Pilgrim's Progress), L. M. S. 7th ed., 1925 (revised).
- Trsl. Crisp: *Book of Common Prayer*, S. P. C. K., 1920. (Rolong).
- Trsl. Porte, F. *Mopati oa Bakatholike* (The Catholics' Guide), Mame et fils, Tours, 1904. Catholic Missal. Thlaping.
- Trsl. Plaatje, S. T. *Diphòshò-phòshò* (Shakespeare's Comedy of Errors), Morija Printing Works, 1930. Plaatje had a magnificent wealth of Tšwana vocabulary, and this bit of translation is a good example of it. Several other translations of Shakespeare have been made by Plaatje, but not published.

Further revision of the Bible is in progress by members of the Hermannsburg and D. R. C. Missions.

## APPENDIX H

### A BIBLIOGRAPHY OF VENDA

(Contributed by Professor G. P. Lestrade)

#### A. *Published*

##### (a) *Grammatical*

Meinhof, C. "Das Ṭši-vēṅḁa," *Z. D. M. G.* LV. Does not set out to be a grammar, but contains, only incidentally, a certain amount of tabulated grammatical information.

##### (b) *Phonetical*

Meinhof, C. "Das Ṭši-vēṅḁa." Phonological in outlook, this work indicates and classifies rather than describes the sounds, including also some remarks on the sound-attributes. A very full study is made of the sound-shiftings from Meinhof's *Urbantu* to Venda.

Anon. *Ndede' ya luambo lwa Tshivenḁa*. Berlin Mission.

Giesekke, E. *Mudededzi wa vhana vhaḁuku vha Venḁa*, A and B, Berlin Mission. These schoolbooks contain the sounds of the language arranged in an order unusually logical and organic, with many examples extremely useful in phonetic work.

Endemann, Ch. "Der Tonfall in den südostafrikanischen Bantusprachen" (*Vox* 4/5. 1916). Very sketchy account of (*inter alia*) Venda intonation.

##### (c) *Lexicographical*

Schwellnus, Th. and P. "Wörterverzeichnis der Venda-Sprache" (*Bhft. Jahrb. Hamb. Wiss. Anst.* XXXVI).

—————"Die Verba des Ṭšivenḁa" (*M. S. O. S.* VII—3). These vocabularies partly overlap, the first containing quite a number of verbs which also occur in the second. Though both vocabularies are small, they are very accurate, being in phonetic script with intonation indicated.

Meinhof, C. "Das Ṭši-vēṅḁa." Contains a short Venda vocabulary in phonetic script.

Junod, H. A. *The Life of a South African Tribe*, 2nd ed., Macmillan



1927. Contains a number of Venda words, also Venda kinship terms.

v. Warmelo, N. J. *Kinship terminology of the South African Bantu*, Govt. Printer, Pretoria, 1931. Contains a list of Venda kinship terms.

(d) *Folklore*

Anon. *Ndede' ya luambo kwa Tshivenda*, Berlin Mission.

Schwellnus, P. E. *Mudededzi wa vhana vha Venda*—I, Berlin Mission. The former contains *ten* stories (*ngano*), the latter *one*.

(e) *Proverb-Lore*

Anon. *Ndede' ya luambo kwa Tshivenda*. (100 proverbs).

Giesekke, E. *Mudededzi wa vhana vhaṭuku vha Venda (B)*. (12 proverbs).

Schwellnus, P. E. *Mudededzi wa vhana vha Venda*—I. (30 proverbs). The proverbs contained in these books overlap to some extent.

(f) *Ethnology, etc., in Vernacular*

Giesekke, E. "Wahrsagerei bei den Venda" (*Z. E. S.* XXI-4). Contains useful Venda text-material, much of it in archaic and esoteric language, with German versions.

Stayt, H. A. *The Bavenda*. Contains a number of short texts with English rendering. The transcription of the Venda is marred by a number of inaccuracies, *inter alia* failure to distinguish between the cerebral and dental series.

(g) *Other Important Vernacular Works*

Berlin Mission. *Maḥungo a buguni ya Mudzimu* (Words from the book of God). The narrative portions of the Bible retold in simple language, with occasional commentary and explanation.

————— *Mikanzwo ya vhuswa ha vhutshilo ya maḍwaha a Murena oḥe a ṅwaha*. (Crumbs of the bread of life for all Lord's Days of the year). Book of devotional readings on Bible topics.

————— *Nyimbo dza vhatendi* (Songs of the believers). Lutheran hymn-book. Most of the hymns are adaptations of existing German ones.

(h) *Important Translations*

*Testamente Nntswa* (New Testament), B. F. B. S.

*Dzipsalme* (Psalms), B. F. B. S.

Both these translations are splendid pieces of work.

Berlin Mission. *Agenda : maitele a kereke ya Luther shangoni la Venda* (Agenda : Manner-of-performance of the Lutheran Church in the Venda country). Lutheran church service book.

————— *Katekisma thukhu* (Little catechism). The smaller Lutheran Catechism, with prayers, Bible-texts, etc., appended.

B. *Unpublished*(a) *Grammatical*

Endemann, Ch. *Versuch einer Venda-Grammatik*.

————— *Venda-Grammatika*.

The first of these two MSS. (owned by Mrs. Endemann) appears to be the original (German) version from which the second (Afrikaans) MS. (owned by W. M. Eiselen) seems to have been subsequently adapted. The grammatical portion of this covers 87 pp. of d/s type in a typescript copy of the MS. made by me : of this, 71 pp. are morphology and 16 pp. syntax. The subject-matter is, in the main, correct, but there are some errors. The treatment of the verb is not very full, and, so far as it goes, is formal rather than functional.

Krüger, F. *Phenda-luambo ya Tshivenḁa* (Exposing the V. language).

————— *Tsumba-nḁila* (Pointing out the road).

These MSS., which have been duplicated and are used as textbooks for the Venda-speaking students at Bothšabêlô Seminary and by teachers of schools in the Venda country, consist of (1) a grammar, (2) exercises. The grammar is on the lines of Endemann's work, cited above ; the exercises are new. A criticism that is being levelled against the latter is that the examples given are not idiomatic Venda, being, it is stated, largely tinged with Sotho.

Lestrade, G. P. *A Venda Manual* (in progress). To consist of two parts, (1) Grammar, (2) Exercises. The grammar, preceded by a phonetic introduction, is nearing completion.

(b) *Phonetical*

Lestrade, G. P. "Venda phonetics" (introduction to grammar). Covers phonics, as well as the rest of the phonetic field, including tonetics.

(c) *Lexicographical*

Westphal, G. *Venda Dictionary*. This is understood to be complete up to letter G.

Lestrade, G. P. 4,000-odd words collected.

(d) *Folklore*

Schwellnus, P. E. Collection of *Ngano*.

Giesekke, E. „

Westphal, G. „

Lestrade, G. P. „ (11)

(e) *Proverb-Lore*

Krüger, F. Collection of proverbs.

Lestrade, G. P. „ „ (200-odd)

(f) *Ethnology etc. in Vernacular*

v. Warmelo, N. J. Collection of texts (in course of publication).

Giesekke, E. „

Lestrade, G. P. „ (14 accounts of life among the Venda).

(g) *Other Important Vernacular Work*

Schwellnus, P. E. *Venda Readers and Church History*.

(h) *Important Translations*

Schwellnus, P. E. *Old Testament*.

## APPENDIX J

### A BIBLIOGRAPHY OF TRANSVAAL THONGA

(Contributed by Professor G. P. Lestrade)

#### (a) Grammatical

- Junod, H. A. *Elementary Grammar of the Thonga-Shangaan Language*. Presents the main features of Thonga grammar, though only in very sketchy outline, in somewhat confused order, and with but little regard for modern views of Bantu grammar. Very scanty exercises accompany the presentation. The orthography is out of date.
- Berthoud, H. *Shangaan Grammar* (published posthumously). Incomplete, treating only very sketchily of the verb. The orthography also is out of date. In arrangement and treatment generally it is much superior to Junod's work, but is far from satisfactory nevertheless.
- Junod, H. A. *Ťvũulaŵuri bya Šithonga* (Thonga Grammar) Mission Suisse Romande, Lausanne, 1929. A useful grammar, written in the language. A feature of the book is the use of Thonga equivalents for technical terms. The preface is dated 1903, so evidently the book has been issued before.

#### (b) Phonetical

- Passy, P. "La langue Thonga," *Miscellanea Phonetica*, 1914. Analysis, description and classification of the sounds of Thonga. Quite accurate as far as it goes, but very short.
- v. Warmelo, N. J. "Gwamba," in *Gliederung der südafr. Bantuspr.*  
——— "Zur Gwamba-Lautlehre," *Z. E. S.* XX-3.
- Eiselen, W. M. "Nasalverbindungen im Thonga," *Festschrift Meinhof*, 1927.  
Phonetical-phonological studies, after Meinhof's method, of the sounds of Thonga. v. Warmelo's two studies taken in conjunction give a very accurate presentation of the analysis and classification of the sounds, though the descriptions of their formation are meagre. Eiselen is purely phonological.
- Endemann, Ch. *Der Tonfall in den südostafrikanischen Bantusprachen*. Very sketchy account of (*inter alia*) Thonga intonation.

Swiss Mission. *Šipele ša Šitonga*. Contains syllabaries of Thonga, very useful in reference-work.

Lestrade, G. P. *Thonga Intonation* (unpublished sketch).

(c) *Lexicographical*

Chatelain, Ch. W. *Pocket Dictionary, Thonga (Shangaan)—English and English-Thonga (Shangaan)*—1909 edition in Old, 1923 edition in new orthography. Otherwise identical, except that 1909 edition is prefaced by a few grammatical remarks lacking in 1923 edition. Contains about 3,500 words. It is intended to serve practical rather than scientific purposes. The explanations of the Thonga words are often very summary. Few illustrations are given of the *uses* of words as opposed to their *meanings*.

Junod, H. A. *The Life of a South African Tribe*, 2nd ed., Macmillan, 1927. Contains many Thonga words, also a list of Thonga kinship terms.

v. Warmelo, N. J. *Kinship terminology of the South African Bantu*, Govt. Printer, Pretoria, 1931. Contains Thonga kinship terms. Cuénod, *Thonga Dictionary* (in preparation).

(d) *Folklore*

Junod, H. A. *La tribu et la langue Thonga*. Contains a very little folklore-material.

Berthoud coll., v. Warmelo pub. "Thonga-Märchen aus Transvaal," (*Z. E. S.* XX-4). "Weitere Thonga-Märchen," (*Z. E. S.* XXI-1, 2, 4). "Ein Thonga-Märchen," (*Z. E. S.* XXII-2)

Thonga folklore collected by H. Berthoud, edited and published with a German translation by v. Warmelo. 17 stories of the usual Bantu type.

(e) *Proverb-Lore*

A few proverbs occur in translation with or without Thonga text in Junod's *Life of a South African Tribe*. Otherwise the only collections of proverbs known to the compiler are in Ronga.

(f) *Ethnology, etc., in Vernacular*

Some ethnographical material occurs in Junod's *Life of a South African Tribe* in the songs, formulae, etc., there cited.

(g) *Other Important Vernacular Work*

Swiss Mission. *Šipele ša Šiṭonga* and *Buku ya ṽahlayi*. School Readers. Everything Thonga, except the language, seems to have been carefully banned from these books.

Junod, H. A. *ṽutiṽi* (Science). Elementary natural science. Too many purely English terms are used to convey the ideas taught rather than conveying them by means of Thonga words adapted or coined for the purpose.

Jaques, A. A. *Buku ya Hygiene*. The Thonga is much better than that of *Vutiṽi*, and the number of English terms used much smaller.

Swiss Mission. *Ašibukwana ša timhaka ta testamente le'yintiša* (A little book on New Testament matters).

————— *Buku ya tinsimu* (Hymn-Book).

————— *Nyeleti ya Mišo* (The star of the east), monthly. Almost purely religious. Issued in Thonga and Ronga.

Jaques, A. A. *Šibukwani ša milawu ya šitšhaṽo ya šilungu* (Swiss Mission, Johannesburg, n.d.). Treats of rules of good conduct and politeness according to European as contrasted with Native ideas.

Anon. *Tinsimu ta šikolo ša ṽaṭhonga* (Swiss Mission, 2nd Ed. 1930). School Songs.

Anon. *Šikaṭa ša tindimana le'ti hlauriweke bukwin ya Šikwembu*. Bible Texts.

Grandjean, A. *Timhaka ta khale*. Written in pure Šikhosa.

(h) *Important translations*

*Bible*. A new translation is being contemplated.

## APPENDIX K

### A LIST OF THE MOST IMPORTANT WORKS DEALING WITH HERERO (NDONGA, KWANYAMA)<sup>35</sup>

- Abbreviations : A.F.A.—Archiv für Anthropologie (N.F.—Neue Folge).  
M.S.O.S.—Mitteilungen des Seminars für Orientalische Sprachen.  
Z.A.O.S.—Zeitschrift für afrikanische und oceanische Sprachen.  
Z.A.S.—Zeitschrift für afrikanische Sprachen.  
Z.f.E.—Zeitschrift für Eingeborensprachen.  
Z.f.K.—Zeitschrift für Kolonialsprachen.

(a) *Grammatical*

(i) *Herero*

- Hahn, H. *Grundzüge einer Grammatik des Otjherero*, Berlin, 1857. The first Herero grammar, a thorough piece of work, still valuable despite later improved arrangement of other grammars.
- Brincker, P. H. "Kurzgefasste Grammatik des Otji-Herero," being an introduction to his large *Wörterbuch* (q.v.), 1886. A fairly full treatment containing valuable tables of grammatical forms.
- Seidel, A. *Praktische Grammatiken der Hauptsprachen Deutsch-Südwestafrikas (Nama, Herero, Ndonga)*. Leipzig 1892. A concise work, but it contains many mistakes.
- Brincker, P. H. *Vergleichende Grammatik des Otjherero, Osikuanjama und Osindonga*. Berlin 1897. In the Ndonga and Kwanyama sections there are many mistakes, the work being done before a full investigation of these languages.
- Viehe, G. *Grammatik des Otjherero nebst Wörterbuch*, Berlin, 1897. By far the most complete and reliable.
- Büttner, C. G. *Sprachführer für Reisende in Damaraland* (Z. A. S. I, 252-294). Phrase Book.
- Meinhof, C. *Die Sprache der Herero*. Berlin 1909. Short and practical, for beginners.

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<sup>35</sup> Compiled from information supplied by Dr. J. A. Engelbrecht and Dr. H. Vedder.

(ii) *Ndonga*. See under (i) above.

(iii) *Kwanyama*

Brincker, P. H. *Lehrbuch des Oshikuanjama*. Berlin and Stuttgart, 1891.

Tönjes, H. *Lehrbuch der Ovambo-sprache*. Berlin 1910.

(b) *Phonetical*

(i) *Herero*

Meinhof, C. *Grundriss einer Lautlehre der Bantu-sprachen*, Berlin 1910. Pp. 113-141 deal with an historical treatment of Herero phonetics.

Starke, A. Has been doing field research on Herero phonetics, which should shortly be published.

(ii) *Ndonga*

Panconcelli-Calzia, "Untersuchungen über die stimmlosen Nasale im Ndonga," *Z. f. K.*, VI 257-263.

(iii) *Kwanyama*

Meinhof, C. "Dissimilation der Nasalverbindungen im Bantu," *Z. f. K.* III 272-278.

(c) *Lexicographical*

(i) *Herero*

Hahn, H. *Wörterbuch der Hererosprache*, Berlin 1857. Very valuable in that it contains many old Herero words not used to-day.

Kolbe, F. W. *An English-Herero Dictionary with an Introduction to the study of Herero and Bantu in general*, Cape Town 1883. Apart from the introduction the work is valuable and fairly complete.

Brincker, P. H. *Wörterbuch und kurzgefasste Grammatik des Otjiherero*, Leipzig 1886. Complete and still usable.

————— *Deutscher Wortführer für die Bantudialekte in Südwest-Afrika*, Elberfeld 1897. Good but not always quite reliable.

Viehe, G. *Grammatik des Otjiherero nebst Wörterbuch* (see under (a)).

Irle, J. *Deutsch-Herero-Wörterbuch*, Hamburg 1917. A rich store of words, suitable for gaining a first knowledge of the language, but far too uncritical.



(ii) *Ndonga*

Brincker, P. H. *Wörterbuch und kurzgefasste Grammatik des Otjiherero*. Also contains parallel reference to Ndonga and "Ambo."

(iii) *Kwanyama*

Tönjes, H. *Wörterbuch der Ovambo-sprache*, Berlin 1910.

(d) *Folklore*(i) *Herero*

Brincker, P. H. *Die Omumborombongo-Sage*, Globus 1886. Legends.

Büttner, C. G. "Märchen der Herero," *Journal of the African Society*, 1888.

————— "Märchen der Ova-Herero," *Z. A. S. I.*, 189-216.

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