

The Spirit:

With a careful examination and understanding of the presence of God, the spirit is defined thus: It is the spirit, life, understanding, thought or wisdom. When a person is born, he has a spirit ~~in him~~ because he lives. A person cannot live without the spirit because it is the life of a person. A person has only one spirit. A spirit is a spirit, just as the word implies, ~~not that~~ ^{the wind} which blows which is not known whither it comes and whither it goes. It is just like that, like a human being, the spirit enters the flesh of a human being after his birth. When a person is asleep, he refreshes his body and his spirit rests from pondering over. Therefore the spirit does not depart from a person when he is asleep. The spirit departs from the flesh at the time of one's death. The spirit is visible and it even speaks. Here are the proofs of its speaking and visibility: It is seen in dreams, very many times the spirit comes to ~~the~~ ^{men} people, it speaks to them and they see it with their eyes and ~~they~~ also hear what it says. It is just like ~~the~~ ^{what} person who is dead, ~~was~~ ^{person} when he lived. The spirit of a human being cannot enter an animal. The mountains and trees and everything that is immovable have no spirit. The animals have a spirit which is ^{only} of their own, not a living one even if ~~the~~ animal is dead. The spirit of a human being lives even if he is dead. It goes to where God takes it so that it may not wander hither and thither among the people. They being immortal spirits. People do not see the spirits of the dead, they do not even speak to them. The spirit has no flesh therefore it can neither

eat or drink. When a person is dead nobody knows his spirit and nobody gives it food. When the spirit has departed, it does not see what ^{is taking place} happens on earth and it no longer knows anything about the earth. A dead person does not know himself to be dead. The spirit does not get offended even if the children of the deceased person are scoffed at or even if they did not act as he wished. A deceased person sometimes never has peace if what he said when he was dying is not done as he wished. He comes in the form of a human being and he ^{talks to} speaks with the one ^{he has visited} whom he has come. When he has finished speaking, he vanishes out of sight. When ^{spirit} the comes to a person it comes personally and not with the body of some one else. The spirits go to one place and the place to which they go is not visible to the living beings. They go to a place below the earth next to the sea. They live happily. Others live bitterly ^{they are} in a dreadful darkness as a result of their wicked deeds ^{done} when they were on earth. But this is not the end of the spirits because they will be sent back to a new flesh again and ^{will} be regenerated, the good will be given life and the wicked will be punished according to their wickedness. The spirits of infants go to the blue lakes where they fly like angels. The spirits of children go to the same place as that of the infants as well as that of twins. The spirit of a person who has not gone through the initiation ceremony goes to where the spirits of other people go. If a woman died before delivery or when she has an infant, her spirit goes to where those of other people go. If a person is a lunatic or is wicked, his spirit goes to where all other people go. The spirit of a foolish person goes to perdition and darkness. The spirits of those who died in the

battlefield wander about lost. The spirits of people who drowned go to where all others go. The spirits of those who died from burns go to where the spirits of the dead go as has been stated. The spirits of the people who were not buried properly go to the place of those which are in the cave. The spirit of a chief ^{goes} to the mountain of the departed spirits. The spirits of honourable go to the same place as the spirits of the chiefs. ~~The spirits of serfs also go to the same place.~~ ^{The same with those of the serfs.} The deceased person does not want anything when he is dead, nothing is buried with him. He is given no presents either. ^{One} dead person sometimes does not give the people rest and then something is taken to his grave and he ceases to give trouble.

The Worship of the Ancestors: The Batswana say: The dead are their spirits who give them blessings and who protect them from dangers. They also ~~not~~ help them in performing important duties. If it does not rain they ask for rain from them. But all the spirits ^{only} take care of their small stock. If a person does evil things which they don't like, they desert him and turn their backs ^{upon} ~~against~~ him. They come to him in a dream and scold him. Or if he is sick they come to him and scold him for what he has done. They give him instructions as to what to do. One becomes aware that the spirits are thirsty if one is unlucky and meets with no success in one's undertakings. If you go to a witchdoctor, he will tell you that your spirits have turned their backs ^{upon} ~~against~~ you. Sometimes a person slaughters a white spotless sheep and he washes with the contents of its stomach. Its meat ^{is} eaten by ^{old} young men and ^{old} young woman, its bones are not eaten broken, the marrow is not eaten. The house is

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sprinkled with these stomach contents. If it does not rain, a beast is taken to the cave of the ~~young~~ spirits, ^{old} young men and ^{old} young women go, that is to say grown up people only, young people do not go. When they arrive at the cave, they say:

God the invisible we pray thee,
Have mercy upon us, we are thy children.

Our departed spirits, pray for us,

Ask for rain on our behalf, we need rain,

Father saviour God of the cave.

We have come to you we ask for rain.

Now the cave rumbles, the beast is then taken by old men to the mouth of the cave. Beer is poured at the entrance of the cave and then they go away. The rain then falls. That is their prayer. The beast is left there, no one takes it away till it dies from old age. Young women and young women do not go to the prayer for rain. When men go to the war each one prays his departed spirits ~~to pray to~~ ^{dead} to protect him from all dangers. He calls his ^{dead} father's fathers by names in the order of their age. He asks them to defend him. In danger also he asks them in the same way. When a woman is in difficulty, she prays to her grandmothers and grandfathers. The man does the same. People pray to all departed spirits. People do not just ask everything from them. The graves are not guarded and there is no prohibition if one wishes to go to the graves. They are however always remembered. If a man dies and has medicine for rain, it is taken by his eldest son; he keeps it in the kraal. His weapons are also kept and if war breaks out, one who is the bravest of them all leads the others to defend them with the assegai and shield.

The departed spirits want their wishes to be respected because if what they want to be done is not fulfilled, one dreams of dead people or one has bad dreams which make one to see the dead people in his dreams. When people notice that a person has this kind of trouble, he is given something which belongs to the dead people and he then recovers. The people never choose a new chief for themselves, ~~they~~ neither did they name a child when it was born. Sometimes when a child was born, the spirits came in a dream to the child's father or to one of the family, they told him to say what the name of the child was. They never visited anyone in the image of a snake or a beast. The departed spirits fall under the command of God, and when they come to a living being, it is when they are sent by God who reigns ^{over} just as we who are living are ruled by Him. Even when they protect their children from danger, they are not very conspicuous because they are in the secret place of God, He is the only one who knows where they are. They do not come openly so as to be seen by all the people. When they come to you in your illness, nobody ever sees them. There is therefore no reception on their coming because they come in one's sleep or when one is between life and death.

The Great God: Although the Batswana have gods which are the departed spirits, and they call them "God" it does not mean that they regard them as their creator. God is the one who created men, He is known to exist. The Batswana or the black people have a clear knowledge of the existence of God who created us. He is the Father of the Saviour, the Man who is on the mountain in the heavens. Even though it was said, "God of the cave, pray your own", the god of the cave is not the creator and he is not the one who is in the Highest. The ^{real} God indeed, is the one who is in the heavens, who

commands all things, who causes the rain to fall, who punishes men for their wickednesses just as the children are punished for taking an oath in his name. We the Batswana, have never disowned God as we have all the time detested wickednesses such as adultery, theft, witchcraft, lies etc. When we buried a dead person we made him sit on his haunches facing west so that he would be able to rise quickly when the dead arose.

The Great God: Although the Batswana have demigods which are the Departed Spirits, and which they call "God", it does not mean that they look upon them as their creator. God is the One who created all men and He is known to exist. The Batswana or rather the native people know very well that God who created us does exist. He is the Father of the Saviour, the man who is on the mountain in the heavens. Although it was said, "God of the cave pray to your own", the god of the cave is not the creator of things and he is not the Great God even. The real God is One who is in the heavens, the ruler of all things, who causes the rain to fall, who punishes the people for their evil deeds and even the children are punished if they swear in His name. We the Batswana, have always known God because we have always hated evil deeds such as adultery, theft, witchcraft, lies etc. When we buried a person we made him to face West, we made him sit on his haunches so that he could rise quickly when the dead arose.

Other spirits which are not of the people of high rank: There is an inferior god who lives in the jungle, known as the ~~House~~ god "Sekwa Nkgwedi". He lives in the forest, it is said.

that he is vile and is never seen. He frightens the people and he even disseminates perversity among the people. Nobody has ever seen him.

The ancestors say that those are the spirits of the demons which have gone astray.

There are evil spirits also which wander hither and thither, they are said to be the spirits of the enemy. Nobody knows where they live, they throw hot earth on the people, they frighten people with fire, and by doing fearful deeds and if a person ran, they tore his clothes. These spirits are seen in the form of a person, a beast, a dog, a cat and fire. They throw people with stones and twigs and a person gets ill and sometimes dies. When a person sees them, ~~they~~ coming to him, he must not run away. He must uproot a soft twig and pitch it in the ground, the roots facing upwards and the branches facing downwards. If it is standing, this spirit is not going to do anything. Sometimes the person says to the spirit, "I do not belong to you Satan, I don't know you get out of my way" and it disappears. Some of the spirits are owned by wizards. They do ^{very} wonderful things by opening graves with the spirits and putting the people into deep sleep without being seen by anyone, they also catch baboons and crocodiles in the water. There is a place where the people were not allowed to go to because of the presence of gods or spirits there who did not want children or bad people and scoundrels to come there, because if they did they never returned. ~~Such a~~ place ^{like} is Kokomohe and other places also which are well known. These places are visited by witchdoctors only and those who know how to speak to the spirits, just like the spiritists. People who go to the rivers and pools in river beds, do so in order to get medicines. If they do not go in the right way, they never

come back again. Sometimes the spirits are visited for the sake of asking for help only, but if that person did not sing praises to ^{all} the dead of his people, he gets no help. Further, do not commit adultery ^{before} when you go there.

Evil Spirits and their ~~power~~ is terrible powers.

There is an evil spirit called the spirit of the departed. It attacks the children and demigods enter them, they often run ^{away}, saying that they see objects chasing them or some terrible thing coming to them. If this spirit has entered a child, it becomes insane. It is said that that spirit comes into the child because of its speaking evil things. It is also said that it is the spirit of the demons which visit the child. Now medicine known as thathabadimo is picked out and the child is washed with it and incensed from a broken dish. The child gets cured because the spirits then depart from it. These spirits are driven out of a person. When a person is washed, he is sprinkled with hot water over the body and head. It is said: "Let the spirits get out and depart to go to where they come from and leave this child alone."

Spirits and powers in things: There is a power which some people do not know where it comes from, which is made by wizards who have learned to work with spirits which people do not know where they got them, spirits of the demons. They change ^a louse into a horse or an aeroplane, they ride and go to distant places where a real horse cannot reach. They send an owl or a baboon to go and open people's houses in the night. They speak like a person and their appearance is that of a person. They change a bit

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of dry grass into a fearful hissing snake. These things however are of no use to them except to bewitch other people and to damage their things. They speak to them and they know how to speak. The Basotho know how to turn themselves into lightning, they fly up in the sky carrying an axe and an isugai. They also carry fire and water and when they pour the water into a strainer then it appears as if a heavy rain was falling. When that person lights a fire, and it causes lightning ^{and shooting up} the ~~thunder~~ of the fire ^{shoots up} like the cloud or ^{streaked} lightning. When he descends he chops a person with the axe and kills him. They also know how to create a mysterious being (thokosi) with bread made of European corn, it becomes like a ^{short} person, and it kills people. These things are true and they exist.

Feasts: There are feasts which are made when it is new moon. This cooking, it is said is done for the new moon so that there should be no famine. Another feast is for the welcoming of the new year.

Cleansing: This cleansing is done when one has lost his one's relatives through death or when one returns from burying a deceased person. When one has lost some relatives through death one is cleansed by one's father. If one's father is dead, one is cleansed by one's father's relatives (grandfather or paternal uncle). A doctor is called, he slaughters a sheep and washes the person with the contents of its stomach and 'mosiama' (plant used for ceremonial purification) and other medicines which the witch doctors do not want them to be known. If the people return home from burying a deceased person, only water is used

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to wash with. If lightning struck a kraal, a witch doctor ~~was~~ called to perform the ceremonial purification with medicines mixed with the contents of the stomach of an animal. If a person is not cleansed of this ~~all~~ ^{uncleanliness}, he gets killed by things, he encounters dangers and he is never lucky. If lightning has killed an animal it is never eaten before a witch doctor is called to doctor the meat and the spot where the lightning has struck. Prayers were not usually said. At a wedding these things were not done. A doctor was however called to doctor the kraal, the bridegroom and bride and their attendants. ~~No~~ consideration ~~was~~ taken of the departed spirits.

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