

BUSHMAN LIFE.

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by

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Last Friday, when Mrs Hoernli was telling us of different Hottentot customs & beliefs, I kept thinking at one moment, how like the Bushmen, and the

next moment; how different from them. That, I think, is what happens to one in all study of these races, particularly when such study begins, where these two races were first found, in the South. Furthermore, ^{north} we find more likenesses ~~as~~ than ~~in~~ differences. The Hottentots were met with along the coast, the Bushmen in the ranges of hills just a little inland. One tribe was found 48 miles from Cape Town, that would be about as far as Sir Lowery's Pass, - but we do not know ~~Cape Town that xxxxxx about~~ in what direction the finders went from Town. The two ~~people~~ races seem indeed to have overlapped in a certain belt a little way inland - the Hottentots holding the valleys, the better soil for cattle, the Bushmen the hills, the worse land. Once the Hottentot belt was passed, only Bushmen were found by explorers to East and North, East until the Great Fish River was passed, about the line from Port Elizabeth to Kimberley. Beyond that the black races appeared, but here and there, among them, still waging a losing fight for existence, little groups of Bushmen were found in the whole region from this line to the mountain ranges which form the boundary of the present Natal. In the plains, the stronger race quickly obtained the ~~master~~ mastery, but in the mountains the fight continued for many years, as in Basutoland ~~xx xxx~~ up to 1860. As the white man explored further, the same thing happened. Right up to the Zambezi, everywhere except in the extreme East and the South East coast, little groups of hunters were found either alone as in the ~~interior~~ interior up to about the Ma^{ro}po, ~~and~~ ~~or~~ among stronger natives in the most barren land where no one wanted to dwell, or where natural features offered protection. All these people they called Bosjesmanne or Bosmane or Bushmen and took them to be one race, ~~speak~~ speaking one language and presumably having one set of beliefs, habits, etc. Observers in different districts made note of what they saw and heard of the Bushmen near by, and writers on Africa often in speaking of this race, will sandwich a remark of Kolben's on Colonial Bushmen, between evidence of Livingstone on the Bushmen in Rhodesia and of Arbousset on those in Basutoland. As well might an author add an Italian custom to a Swedish belief and the national dress of the Serbs, in order to obtain a true picture of a European. All three items might be true, but the result would be false.

The Bushmen are no more one people than the Europeans, nor than the Bantu. Some of their habits are similar, as their mode of living - by hunting and collecting wild food - is the same, and the habits of any people are built up on their means of existence. Yet in spite of this, they are a race divided into many separate tribes, with different language, folklore and beliefs. And not only are ~~these~~ there different tribes, but we find at least three groups of tribes.

I have made this rough map to show you the distribution of these people as far as we can fix it by their language. You see in the south many different shades of blue. They belong to tribes whose speech is more or less akin to one another. The tropic of ~~Capricorn~~ ^C Capricorn may be roughly taken as the northern boundary of this group. I call them the Southern Group. There is a good deal of white showing round and between the coloured parts. That does not mean that there are ~~xx~~ or were no Bushmen living there - only that I have no evidence as to what their language is or was, so cannot assign them to any particular group.

The best known of the Southern Group are the Bushmen of the old Cape Colony, the people who, half a century ago were still found in numbers along the belt south of the Orange River, fighting with intruding Korannas, Griquas^s and white men. From the Karkop Hills in the West to Colesburg in the East, from the Achterveld to the Orange River, samples of their speech and folklore have been gathered, and it is all one speech and one lore with mere local variations. All call themselves !xam-ka-'e or !xam people- the word !xam having no other significance than that of nationality. As sub groups they distinguished Flats people, Hill people, Haart-river Bushmen and so forth.

Whether the Bushmen who had been found and exterminated between this belt and the hills near the coast, were exactly the same tribe or not, we cannot tell with certainty. The indications are that they were at least similar.

Across the Orange River in Griqualand West and Gordonia we find another tribe similar in appearance and ways, but speaking a separate language. They call themselves !n :e or home people. Their territory seems to have extended from the Vaal in the East to Rietfontein (South) in the West, from the Orange River to about the Malopo on its westerly course. Remnants of this tribe are still to be found as farm hands, especially in the Laageberg.

Eastwards in the triangle formed by the Vaal and Orange Rivers ^{we know} there was another ^{tribe language} now extinct. But a sketch of their grammar by Wuras, lately obtained from New Zealand for the Grey Collection of the Public Library, shows that their language is allied to that of both of their neighbours, but different from either.

Far away in the East, on the shores of Lake Chrissie, quite close to the Swazi border we find a handful of Bushmen, evidently remnants of a tribe that roamed the high veld of the Transvaal. The reeds of the shallow lakes and vleis served as protection for them. Here they hid from black and white and escaped annihilation. Now they are farm hands. Appearance and speech both show traces of much intercourse with the Swazi, particularly the fact that they have no true Bushman ~~was~~ word by which to designate themselves, but call themselves by their Masters' name, the Batwa. The language is related to the abovenamed tongues.

In the waterless region of the lower Nossop I found a group of Bushmen living "on the melon" under the overlordship of some Bastaards. Some called themselves !auni - others xatia, probably the Khattia spoken of by various writers. They spoke two dialects of one language, a member of the Southern Group.

Beyond the Malopo in the South of the Bechuanaland Protectorate there is another Bushman tribe in service of the Bechuana. I found them near Kakia. They like the Lake Chrissie people, have no name for themselves save their masters name, Masarwa. This word which I think is derived from Sab, San, the Hottentot name for Bushmen, is applied by the Bechuana to all Bushmen indifferently, for they no more distinguish one tribe from another, than we do.

ON the Upper Nossop and Auhoup there are still a number of Bushmen who call themselves !nu !en. The Nama call them !nu san, which has turned into the "Noo-san" of the Colonist. Their speech is very like that of the Masarwa of Kakia, in fact we may call these two dialects of one language, a third dialect being that of the !ko of Nausanawitz, famous for beadmaking, the "Koon" of the Colonist. Where the southern and western boundary of these people's territory lies I do not know. A famous ^{former} Magistrate of Rietfontein has told me there are many Bushmen South of the Auhoup, but as he could not tell me what language they spoke nor what they called themselves, I do not know to which of these tribes they belonged.

From the little waterhole Oas the language changes, one finds oneself among people who speak quite differently. Going straight North, we come upon the !k'au !en or !au !en, called !au-kwe by the Nama, and either Auen or Aukwe by the white man. Their territory reaches from the ridge of hills skirting the Oas - Ngami road in the East to about the 19" in the West, I coloured Orange. Beyond them to the North we find the !ku or !kun called "Kung" by the Colonist. These inhabit the land between the Ngami and the Okavango, their westerly boundary being not far from Grootfontein. It is coloured yellow. There are several subdivisions of this tribe with different names. The speech of the !k'au !en and !kun is closely related to another. There is a likeness in some points to the Southern Group, but sufficiently difference to make it seem good to place them

in a group of their own. I call them the Northern Bushmen.

Between these two groups, in a sort of three cornered wedge, we come upon people speaking tongues fundamentally different from either Northern or Southern groups, but closely allied to the Hottentot languages. From the Oas - Ngami road in the West to Palapye in the East, and at least as far North as Tati, in Southern Rhodesia, we find them, - a number of tribes with different names and slightly different dialects or languages - all allied to each other and Hottentot. The Naron or Uaikwe near Sandfontein, then the Tsorekwe, Tsaukwe, 'gin-kwe and others, whose names the Naron ~~it~~ knew, whose speech they could understand. Professor Norton has ~~collected~~ collected specimens of language from some so-called Masarwa at Palapye, which shows their affinity, and Mr Dornon's Grammar of the Tati Bushmen proves them one of the group. I call them the Central Bushmen and have coloured their country pink. Of course the borders are indefinite and doubtless many subdivisions have been ~~xxx~~ omitted.

Now West of all these people in the South West Protectorate, we find remnants of people living as Bushmen, dotted about among the Hereroes, Namas, Klip-kaffirs and Colonists. Some little herds are ~~found~~ found along the coast. But as far as I have been able to find out, they all speak Nama. Their neighbours call them Nama-Bushman. Whether they ever had another language and lost it, I cannot say.

Finding such a difference in language, which indicates long years of ~~saxax~~ separate existence, it should not surprise us that the appearance of the tribes varies.

In the south the colour of the Bushmen is yellow, almost putty colour, the face is flat, the nose not prominent - the cheekbones broad, the eyes often overhung with drooping lids, the hair most often 'peppercorns'. The height is not great, but even the Colonial Bushmen is not the tiny dwarf as which he is often depicted. I have measured many in that upland belt and I found the men ranging from 4ft 10" to 5ft 2". An ~~occasional~~ occasional very little fellow about 4ft 8" or so would bring the average down, but I don't believe it can be much under 5ft. A very ~~xxx~~ frequent woman's height is 4ft 9, some range between 4ft 6" and 4 ft 9" - a few rare individuals are from 3ft 9", up. Probably the average woman's height would be 4ft.

This holds good for the Bushmen of Gordonia and Griqualand, and for about half those on the Nossop, the others being a little bigger and darker. Likewise among the Masarwa at Kakia, some families were just like ~~tham~~ their southern neighbours, others showed greatly increased height and darker colouring, also having the large muscular limbs of the yellow race.

At Lake Chrissie we find a peculiar mixture, very small size with dark ~~skin~~ colouring, the bodies formed like Bushmen, the features of the ~~face~~ face like the Swazi.

North of the Tropic of Capricorn the average height increases, the colour darkens. We find varying shades of yellowish brown, reddish brown, copper colour. The childish limbs, the small hands and feet remain in individuals, but the proportion of the body is more harmonious, there is less of the curved-in backbone and overdeveloped hips of the Southern tribes, less of the wierd whimsical look in the face.

!kun and !kau both have a bolder, hardened look and more slender figures. The Naron of the Central group have a placid look, seem tamer somehow. Of the Hei-!kun or Nama Bushmen I have seen, some look just like the Southern ~~tribes~~ tribes, others seem half Kaffir or more so.

As I said before, the mode of life of all the ~~tribes~~ tribes not in service with other races is bound ~~to~~ to have certain points of resemblance, because all are hunters and food gatherers. So for instance, their dress is very similar, for the materials of it are skins obtained by hunting, and the men, who kill the game, dress the skin and make clothes of it, ~~become~~ ~~the~~ become the tailors of the race. Not that they wear very much. A man's clothing consists of a simple leather loincloth and a small kaross, which latter is only worn when cold ~~or on~~ or on a journeys. A skin cap and leather sandals tied over the ankle with thongs may be added, but are not necessary. Slung over the right shoulder hanging on

the left hip is a round bag, in which food, and all sorts of small possessions are carried. Over the left shoulder hangs a long bag, also of leather, in which ~~the weapons are carried~~ bow, arrows, and firesticks are placed.

The women wear two aprons, a smaller one in front, and a larger one behind, and a large karross or skin cloak, hung from the shoulders, usually under the left arm, then tied again at the waist, forming a pouch in which is carried the baby and supplies for the day - food, wood, water, perhaps grass. Many also have a round bag - and they wear all the ornaments ~~they~~ they can get hold of. Chief of these are chains of ostrich eggshell beads one of their oldest industries. Such beads whole and in bits and at all stages of making are found in caves and kitchen middens all over the country, from the ~~far~~ furthest south, to the Okavango, where a regular trade with them goes on between the !kun and the Ovambo - a chain of ~~beads~~ beads three times round the waist being given for a spearhead. Here is a short chain with a tortoise shell powdered ~~box~~ box. There ought to be powdered buchu in it and a bit of either jackal's tail or fine bird's nest as a puff. Besides these chains any other ornament that comes handy is worn, grass chains and bracelets, berries, cowries, modern beads and leather straps all are welcome. The young men like to adorn themselves too, and paint themselves black or red with coloured earth or fat, just ~~as~~ as the girls and women do. This painting is done for beautification, especially before a dance. The men are all hunters. Armed with bow and poisoned arrows and knobkerries ~~they~~ they lie in wait for ~~the~~ the game, most often on its way to the water; but they will track it to any part of their territory. Most of the bows are not very big, but a few groups use long bows that need the foot to help hold one end down. The arrows vary. ~~Feathered~~ Feathered arrows seem to be the custom in the South - Unfeathered in the North. The Southern arrow is bigger. For nearly a century it has been tipped ~~with~~ with iron or glass, obtained from their neighbours. But the oldest men fifty years ago could remember arrows tipped with flints, and, I think, also with bones, but am not sure.

The central and Northern Bushmen use both arrows with reversible bone heads they make themselves and arrows with iron heads, the metal being purchased from the Ovambo.

The poison of both xam and n Bushmen was made of snake poison mixed with the juice of an aloelike plant - that of the Northern ~~and~~ and Central tribes is obtained from the grub or chrysalis of a little beetle found on their bushes and mixed with n juice of a root.

Besides hunting, s some of the Central tribes have learned how to twist rope from the Sanseveria fibre and to make traps or snares for small buck and birds. In the South, hunters occasionally made a big pit, with a stake in it, in the path of some big animal and covered it with bush. They also used to dress up in the skin or feathers in order to approach the others unseen. None of the Central and Northern people did this but a few ~~had~~ had seen their Southern neighbours do it. A Bushman's arrow does not carry far, nor is the wound made by it, a big one, and without the aid of poison they could hardly even kill the smallest buck. But with the poison they need only make the smallest incision in their prey, which, of course, runs on, the arrow usually falling to the ground. The hunter gets up leisurely, picks up his arrow, takes up the spoor and follows it at his leisure, sleeping by the way if night falls before he comes up to his prey. Next morning, he goes on, knowing for certain that the spoor must lead to the dead buck. The only mischance that can occur is, that if the buck has run too far, and he takes too long to get up to it, other hunters, the hyena or the vultures may have got there first.

What a man shoots is his own. True, he cuts up the buck or bird and shares with any other of his people present, but he does the dividing and the skin is his - out of it he makes clothes for his wife and children or to barter with his neighbours.

Besides game proper, all sorts of small animals are caught and eaten, iguanas, tortoises, frogs, locusts, flying ants, - and they are all adept at obtaining wild bees honey. Of course when a man is out hunting he keeps an open eye for any vegetable foods that come his way, gathers a few wild cucumbers and digs out a root with the pointed lower end of his knoberry. Often what s he

has collected is the only food he can bring home, - a buck is not met with every day.

The women are collectors only. Daily they sally forth with their digging stick and cover several miles of ground, as do the men. These digging sticks vary with the hardness of the soil. All the dwellers of the Kalahari and adjoining lands, ~~also those who~~ who have only sand to cope with, use merely a pointed stick of hard wood. Even very little girls have a tiny one. But the people who ranged the hard veld, such as the belt South of the Orange River and the many mountainous districts of the East, used to tip their stick with a buck's horn and weight it down with a round stone with a hole through it, the ~~like~~ ax 'kwe or digging-stick stone. I found such a stick standing in the corner of a hut in the Kenhard district and another just across the river before the sandy soil was reached. The stones are picked up all over the colony also in Basutoland and Griqualand, and some have been found further north.

The foods gathered are ground nuts, berries, roots, bulbs, melons, ~~cucumbers~~ cucumbers, a sort of sorrel, - Everything seen goes into the kaross. At the same time the women gather dry sticks for the evening fire. If the men are alone out hunting they gather their own wood - but the home fire is kept burning by the wife.

Water must be ~~gathered~~ fetched daily. If the spring is near, the children get it, if far the grown women, or occasionally the men. Ostrich eggshells are the child's water vessels, or bags made of a buck's stomach.

This mode of life makes all Bushmen wanderers. As soon as the edible plants within walking distance of one waterhole have been exhausted, they move to another, following the movements of the game, and of the growth of the plants, some of which are found in one soil, some in another. So they spend a few months here at one waterhole, then some there, during the rain they wander in between the waterholes, at a third place, perhaps at a fourth, and it may be a year or so before they return to their first waterhole. Nowhere are game or soil exhausted by them, tho' they have no close season and will shoot a female buck as readily as a male, yet Bushmen and Bucks both flourish together. Both perish before the invasion of better armed more active races. The Bushman is too lazy to shoot except when pushed by want.

Travelling ~~and~~ about like this, they build no permanent homes. Bush huts or circular bush screens are put up by the women, whenever they stay more than a couple of days. These are made of branches of trees stuck in the ground in a circle or rather $\frac{1}{2}$ circle - the unbuilt side being the door, and thatched with grass. ~~When~~ When I have travelled in winter, ^{the dry season,} I have found screens about three ft. high without a roof - when rain is due, as in summer, the branches are tied overhead and form a round hut. The huts of all wild Bushmen, those not under masters, are not much bigger than a good sized round table. The Lake Chrissie people build mud huts ~~much~~ ^{as} the Zwazies do. A hut contains one couple as a rule - with the younger children. The bigger girls share a hut together, till they are married, the bigger boys sleep out under a tree; only in very wet weather their mothers will build a hut. I know this as a certainty of the central and Northern tribes, but I have not seen big children in the huts of such Southern Bushmen as were leading their natural life, though I never particularly inquired. The whole structure is easily put up, and abandoned without misgiving. If the next station is near, they carry some of the materials over - if not, new are always at hand. No Bushman's personal possessions are more than his family can carry.

Of course, - the ~~tribes~~ tribes living in mountainous districts have always made use of the caves and rockshelters they found to save them the trouble of building. But here too, they apparently moved from one cave to another, very likely camping on the bare veld in between.

But Nomads tho' they are in one sense of the word, the Bushmen have a very strong sense of ownership of land and water. Certain waterholes and the land round them belong to one family or tribe of Bushmen, and all game found on their land drinking at their water is theirs. Any Bushman poaching on a neighbouring tribe's reserve, would expect to be shot, as certainly as any poacher on an English squire's land would expect to be prosecuted.

When white men have entered Bushman territory and camped and shot there.

they are sometimes greeted by a poisoned arrow from unseen hands. They speak of treachery, not realizing that they are merely armed poachers, in the Bushman's eyes - not even knowing ~~xxxxxx~~ that they waterhole they are camping at, is Bushman property. For the huts are not at the waterhole, lest the Buck be prevented from coming to drink. They are generally half-an-hour to an hour's walk off - hidden by bushes.

Among the Southern tribes a one finds small groups together - perhaps two or three huts with an old couple and married children, or single huts at different points of the compass all about an hour's walk from the water, inhabited by different families. Among the central Bushmen, I have seen ten to twenty huts together - many of the people not being related at all. But the number there varies. One day a couple will trek off, another day some other family or families ~~wikk Naronu^{me}likxmaxthat inx former times, xikexhad captains in command of their~~ will turn up.

Naron tell me that in former times, they had captains in command of their villages. Among Southern Bushmen, they had none - there is no word in their language for chief or captain.

The Bushman family is small. Southern Bushmen are monogamous - and Northern ones seem to be so too. - Among the Central tribes a second wife is sometimes found - a ~~xxxxxx~~ real marriage ceremony there is none. "Hulle vat ^{mar}manse" as a Trek Boer's wife told me. Of one or two tribes, further North, it is related that the bridegroom must ~~wikk~~ shoot a buck and present it to the bride's parents or the bride to form a marriage feast. Along the Ngami road they all say ~~maxxxx~~ marriage is by capture. - The man watches his opportunity and carries off the girl. While I was there, an attempted capture was made - but the bride's mother got help from her men folk and stopped it. Much fighting, I hear, has arisen from wife capture between the tribes.

Whether mating is done by force or free will, it is an unceremonious affair. - Yet these unceremonious ~~maxk~~ matches often last a life time. Where they do not, where man and wife do not agree, they simply part, probably both remarry, and their neighbours - though not exactly approving, take the accomplished fact philosophically.

All Bushmen I have spoken to on the matter, tell me that the girl goes to the man's home, and that, in case of separation, the man can claim the children - in case of widowhood - his people must help bring up the children. But in point of fact, I have found ~~g~~ couples at the bride's home too - have found orphaned children just as often as the other way round. Their marriages remind me in many ways, of ours - nominally, the man is lord and master and has the chief authority over the children, while actually matters shape themselves according to character and circumstances. In fact, their family life resembles ours in many points - except that the children grow up younger. Once grown up, the tie is simply one of love and respect between parents and children. Grandparents, ~~xx~~ aunts, and uncles are respected and enjoy a ~~xxxxxx~~ certain amount of influence, varying according to character, as with us. But no one absolutely controls the grown up sons and daughters, and wives are their husband's mates, not their servants and quite often take their own way, in spite of the menfolk's wishes.

For example there is one custom of the Naron and kau nen women, which is not approved of by their men folk. I have said the families are small. Well, these tribes at least keep them so. Every woman nurses her baby till it is three or four - she can't wean it earlier, because she has no other ~~substitute~~ suitable food to give it. If she were to try and ~~rean~~ rear a yearold babe on roast onions and cucumber and berries ^{that are messy} with small pips in them, the child would soon be screaming with colic - If therefore No 2 appears before No 2 is thrown No 1 is fit to be weaned - No 2 is "thrown away", as they call it. They take care that such a birth takes place in the bush far away from home, and bring on a premature birth, if they can. The old woman who helps them places the child, whether dead or alive, in a hole in the ground. That is 'throwing away' a child, not killing it, in their opinion, but it is generally done contrary to the husband's wishes.

I only know of this custom among Central and Northern Bushmen, I never heard of it in the South, but of course I never asked. In any case the natural hardships of their life winnow out a few good few children - drought, wild animals - falls into the fire etc. keep the ~~the~~ numbers small.

Till a child is weaned it has no covering except its ~~max~~ mother's kaross, it ~~Whenmpantesechardexeryxhake, xaithe~~ riding or walking as its little legs ~~allow~~ accompanies her everywhere, either riding or walking as its little legs allow. When once weaned, the youngsters go out behind the women collecting food. Soon the little boys with tiny unpoisoned bows and arrows will kill little birds, frogs etc. The bigger boys are taken out to learn hunting. The girls generally marry young. Both sexes wrinkle early, owing to the great droughts, and the alternating fasts and feasts - Both look old when scarcely middleaged; hence the many ~~tak~~ tales of incredibly ancient Bushmen, "who were old people when so and so was a boy." Generally they are much younger than estimated. I don't think they are a very long lived race. If really ill, they die - for ~~there~~ their knowledge of means of healing is small. If death comes to a Bushman in any normal times, he is buried not far from his hut, generally in the posture in which he sleeps, namely, on one side with the knees drawn up against the breast; that is ~~the~~ the posture desired both North and South, but ~~in~~ everywhere Bushmen are found buried in all sorts of positions - evidently time and means for a proper burial are not always forthcoming. When a death ~~takes~~ has taken place in a hut, the ~~mansl~~ promptly remove to another sight, they are afraid of the dead-

This fear of ghosts, I have found among all the tribes with which I have been long enough to really probe their beliefs. It has not much to do with their religion - it is just a vague fear of the dead ones haunting the living, much the same fear as is found among European peasants. Among the Naron, ||kau||en and some of the !kun the word for ghost or spirit is ||gau||wa, ~~which~~ which is identical with the Nama word, that the missionaries have adopted as the name for the evil spirit, the Devil. Whether in premissionary days it meant an evil spirit to the Hottentots or just a ghost, I cannot say. I know that the above mentioned tribes, speaking of fearing ||gau||wa has made several people, who have probably been misled by Christianised interpreters, ascribe a belief in an evil spirit to them. My Klip Kaffir interpreter started by translating as ~~!saxaxx~~ ||gau||wa as "Satan", but I asked one Bushman after another "what is ||gau||wa?" ~~xxan~~ and the answer always was "a person who has died." In the same way older Colonists used to translate the Bushman word for the Mantis with "the Devil", say that the Bushmen thought him an evil spirit, which is by no means true. I don't think the Bushman ~~is~~ in his untouched state believed in either a good or a bad Spirit. The powers of nature are not distinctly one or the other, bringing harm and good at different times.

b Thus the Rain brings the water and makes the food grow, but may also destroy with the terrible storm and lightning. For all the Bushmen attribute lightning to the rain. The Rain is not worshipped, but is ~~axkwa~~ acknowledged in the South as a ~~separate~~ supernatural personage, so is the wind. In the North they seem less personages than satellites of the chief centre of Bushman worship the Moon. Prayers to the Moon are known to me among Colonial Bushmen, among Naron, ||kau||en !nu||en and !kun, ~~in~~ At Sandfontein the Sorcerer's wife told me how her husband and a sorceress would sit side by side on the ground, holding out both hands, palms upwards to ~~ek~~ the sky and pray: "O Moon, send the rain, that we may live ~~ax~~ and not die."

MOON

~~HaraxWitExthe MoonkifeBsharadeanHottentotted; the fable of the Moon and the Hare~~ With the Moon life after death is connected; the fable of the Moon and the Hare is found among all Bushman and Hottentot tribes in some variation. The Moon says: "As I die and return again, so shall Man die and return again." The Hare ~~is~~ contradicts or delivers the message wrong - "Man shall ~~die~~ die and not return again." The ~~Hare~~ ~~contradicts~~ Moon curses the Hare and cleaves his lip.

There prayers to the sun and stars among Colonial Bushmen, but I have found none elsewhere, They all say in effect: "Send food that we may live and not die Except for Moonworship and a great respect for rain, Bushman beliefs and myths vary a good deal. !kaggen the Mantis is ~~very~~ the chief figure south of the Orange River. In Basutoland ~~open~~ tells of ~~xxi~~ !kag n - evidently the same or a similar ~~being~~ being, but with quite a different set of tales about him. In the North ~~there~~ there

vaguely, everyone hitting any note he pleases ^{but} and all going up and down together. They play on a variety of musical bows, either with a quill in the ~~skin~~ string, or with tortoise-shell ^{on gourd soundings}. They also sport drums made of a pot covered with a skin..

Ordinary dances have just a social character - in some they men imitate animals, in others they pay attention to the women and girls, who sometimes step out and ~~Amangethesidhokhak~~ ~~Horxaxfewxxixutaxx~~ dance beside them for a few minutes

Among the Colonial Bushmen and those of the Free State and Basutoland, ~~amama~~ animal disguises were often used, primarily in hunting to get close up to the prey, but also in the dances. Many such scenes are depicted in the cave paintings.

The ordinary social dances takes place in any pleasant night, when they have had enough to eat, and there are sufficient ~~togeth~~ together to make it festive. They may dance half the night, or go right on to the morning. Each dance has its special tune, but they all sound alike to a European's ears at first. I have ~~not~~ noticed if Hottentots are near when Bushmen dance, they always join in.

When the dance imitates ~~an~~ an animal, the imitation is very lifelike. They are altogether excellent mimics - can take off any particular man's or woman's way of walking or of talking English, for instance, without knowing a word of the language. I know one old fellow who had once or twice seen and heard a motor car, give a most realistic reproduction of its noises. And in telling a ~~story~~ story, if they come to a dramatic incident, they half act it. Their whole nature is highly impractical, but very artistic. In their pictures, they have left ~~that~~ their mark and told their history. These paintings and sculptures are found far far and wide in South Africa, where no Bushman dwells now, and in places where, in historic times, none have dwelt. ~~There~~ Their occurrence on the mountains of Natal, tells its own tale. Tho' the artists had been exterminated before the White man's advent. - There are some in the ranges as near to us as Ceres - ~~Great~~ crowds are found in the Eastern Province - in Basutoland, the Free State - Near the Moloppos - near the Elocha pan - along the ranges in the S.W. Protectorate - Paintings where the shelving sandstone gave, filling cave and shelters to paint in or on, chippings or sculptures on the rocks in the open, particularly near the river beds. Some of these look many centuries old - some are evidently recent work. Half a century ago, the Colonial Bushmen knew about them - could explain them, knew ~~about~~ people who did them. Now you will hardly find a Bushman with any memory of them. But Mr. Dornon says the Tati Bushmen tell him, they still make them, have artists among their people.

Of course in the dessert, none can be done. It is impossible to paint or carve in the sand. But along the ridge of rocks, bordering the Ngami road there are chippings old and new. As the Bushman's canvas is the rock his colours are different kinds of clay or earths, mixed with fat. As to the date of their work I believe some still distinct paintings are many centuries old, others are ~~can~~ comparatively modern - They painted till they were too much driven about to have any time ~~to paint~~ for ~~its~~ art. Having visited many ~~xx~~ caves, I have come to a certain conclusions about the colouring. Blue and white fade much the quickest - Any painting with much of either always has a modern look - some date themselves as modern, by ~~the~~ internal evidence. As for instance, pictures of voortrekkers. Black, yellow and brown seem rather more lasting, but the deep red and purplish ~~x~~ red ~~are~~ the colours which last longest of all, - are almost indestructible. In no reproduction is it possible to give the old look of many pictures - the way the outline melts into the rock. Another point that strikes one on examining many paintings, is the fact that tho' every one is out of ~~drawing~~ proportion, yet almost all are true to life in movements. The bucks and human beings are all too long and ~~a~~ narrow; but when I have been standing in a Bushman cave and watched the cattle coming home, down below, they had just such an elongated appearance.

A Bushman artist does not fuss over detail - over accuracy of anatomy or colouring, but he always shows what his people or animals are doing, to a certain extent what they are feeling.

LECTURE ON THE BUSHMEN.

delivered by

MISS DOROTHEA F. BLEEK.

AT the Vacation Course of the School of African Life and
Languages. University of Cape Town, January, 1924.

[Copied from the speaker's Ms.notes.]

FROM BC290 GOODWIN PAPERS.

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Last Friday, when Mrs. Hoernlé was telling us of different Hottentot customs and beliefs, I kept thinking one moment, "how like the Bushmen" and the next, "how different from them". That, I think, is what happens to one in all comparative study of these races, particularly when such study begins, where these two races were first found, in the South. The Hottentots were found along the coast, the Bushmen in the ranges of hills just a little inland: one tribe was met with 48 miles from Cape Town, but we do not know what direction the finders went from. The two peoples seem indeed to have overlapped in a certain belt a little way inland - the Hottentots holding the valleys, the better soil for cattle, the Bushmen the hills, the worse land. Once the Hottentot belt was passed, only Bushmen were found by explorers to the east and north - to the east until the Great Fish River was passed, about the line from Port Elizabeth to Kimberley. Beyond that the black races appeared, but here

and there among them, still waging a losing fight for existence, little groups of Bushmen were found in the whole region from this line to the mountain ranges which form the boundary of the present Natal. In the plains, the stronger race quickly obtained the mastery, but in the mountains the fight continued for many years, as in Basutoland. As the white man explored further and further, the same thing happened everywhere except in the extreme East and the S.E. coast, little groups of hunters were found right up to the Zambesi, either alone, as in the interior up to about the Molopo, or in among stronger natives, in the most barren land where no one wanted to dwell or where natural features offered protection. All these people they called Bosjesmans or Boesmans or Bushmen, and took them to be one race speaking one language and presumably having one set of beliefs, habits, etc. Observers in different districts made note of what they saw and heard, of the Bushmen nearby, and writers on South Africa often in speaking of this race will sandwich a remnant of Kolben's or Colonial Bushmen between evidence of Livingstone's on the Bushmen in Rhodesia and of Arbousset on those in Basutoland. As well might an author add an Italian custom to a Swedish belief and the national dress of the

Serbs, in order to obtain a true picture of a European. All these items might be true, but the result would be false.

The Bushmen are no more one people than the Europeans or the Bantu. Some of their habits are similar, as their mode of living by hunting and collecting wild food is the same, and the habits of any people are built up on its means of existence. Yet, in spite of this, they are a race divided into many separate tribes, with different language, folk-lore and beliefs. Not only are there different tribes, but at least three groups of tribes.

I have made this rough map to show you the distributions of these people as far as we can fix it by their language. You see in the South many different shades of blue. They belong to tribes whose speech is more or less akin to one another. The Tropic of Capricorn may be taken roughly as the Northern boundary. I call them the Southern group. Now you see a good deal of white showing round and between the coloured parts. That does not mean that there are or were no Bushmen living in the^se parts, only that I have no evidence as to what their language is or was, so cannot assign them to any particular tribe.

The best known of the Southern group are the Bushmen of the old Cape Colony, the people who half a

century ago were still found in numbers along the belt south of the Orange River, fighting with intruding Korannas, Griquas or white men. From the Katkop hills in the West to Colesberg in the East, from the Achterveld to the Orange River, samples of their speech and folklore have been gathered, and it is all one speech and one lore with mere local variations. All called themselves Ixam-Ka-Ke or Ixam people, the word having no other significance than that of nationality. As sub-groups they distinguished Flats people, Hills people, ^aHag^rsrivie^t Bushmen and so forth. Whether the Bushmen who had been found and exterminated between this belt and the hills near the coast, were exactly the same tribe or not we cannot tell with certainty. The indications are that they were at least similar.

Across the Orange River in Griqualand West and Gordonia we find another tribe, similar in appearance and ways, but speaking a separate language. They call themselves !lŋ:ké or home people. Their territory seems to have extended from the Vaal in the East to Rie^tfontein in the West, from the Orange to about the Molopo on its westerly course. Remnants of this tribe are still to be found as farm hands, especially in the Langeberg.

Eastwards, in the triangle formed by the Vaal and Orange Rivers, we know there was another tribe, now extinct. But a sketch of their grammar by Wuras, lately obtained from New Zealand for the Grey Collection of the South African Public Library, shows that their language is allied to that of both their neighbours, but different from either.

Far away in the East, on the shores of Lake Chrissie, quite close to the Swazi border we find a handful of Bushmen, evidently remnants of a tribe that roamed the high veld of the Transvaal. The reeds of the shallow lakes and vleis served as protection for them. Here they hid from black and white, and escaped annihilation. Now they are farm hands. Appearance and speech both show traces of much intercourse with the Swazi, particularly the fact that they have no true Bushman word by which to designate themselves, but call themselves by their master's names the Batwa. The language is related to the above-named tongues.

In the waterless regions of the Lower Mossop, I found a group of Bushmen living "on the melon" under the overlordship of the Bastards. Some called themselves Iauni - others Xatia, probably the Khattia spoken of by various writers. They spoke two distinct dialects of one

language, a member of the southern group.

Beyond the ^{Molebo} ~~Molebo~~, in the South of the Bechuana-land protectorate, there is another Bushman tribe in service of the Bechuana. I found them near Kakia. They, like the Lake Chrissie people, have no name for themselves, save their master's name ^M Nasarwa. This word, which I think is derived from Sab, San, the Hottentot name for Bushman, is applied by the Bechuana to all Bushmen indifferently, they, like ourselves, not distinguishing one from another.

In the Upper Nossop and Auhoup there are still a number of Bushmen, who call themselves Inu Ilen. The Nama call them Inusan, which has turned into the noosan of the Colonial. Their speech is very like that of the ^M Nasarwa of Kakia, in fact we may call them two dialects of one language, a third dialect being that of the !Ko of Naosanbis, famous for head-making, the Koon of the colonist. Where the southern and western boundary of these people's territory lies I don't know. A former magistrate of Rietfontein has told me there are many Bushmen South of the Auhoup, but as he could not tell me what language they spoke or what they called themselves, I do not know to which of these groups they

belonged.

From the little waterhole Oas the language changes, and one finds oneself upon people who speak quite differently. Going straight north, we come upon the II Kau IIen or au IIen, called aukwe by the Nama, and either Quen or Quekwe by the white man. Their territory reaches from the ridge of hills skirting the Oas-Ngami- road in the East to about the 19° E line in the west. Beyond them to the North we find the !Ku or !Kun called Kung by the colonist. These inhabit the land between the Ngami and the Okavango, their western boundary being not far from Grootfontein. There are several subdivisions of this tribe, with different names. The speech of the II Kau IIen and !Kun are closely related to one another. There is a likeness in some points to the Southern group, but sufficient difference to make it seem good to place them in a group of their own. I call them the Northern Bushmen.

Between these two groups in a sort of three-cornered wedge, we come upon people speaking tongues fundamentally different from either Northern or Southern groups, but closely allied to the Hottentot languages. From the Oas-Ngami road in the West to Palafye in the East, and at least as far

north as Tati, in S.Rhodesia, we find them a number of tribes with different names and slightly different dialects or languages, all allied to each other and Hottentot. The Naron or ^{!Aikwe}~~!Aikwe~~ near Sandfontein, then the Tsonokwe, Tsaukwe, !giri⁹ Kwe and others, whose names the Naron knew and whose speech they could understand. Prof. Norton has collected specimens of language from some so-called Masarwa at Palafye, which shows their affinity, and Dr Dorman's grammar of the Tati Bushman proves them one of the group. I call them the Central Bushmen.

Now west of all these people, in the S.W. Protectorate, we find remnants of people living as Bushmen dotted about among the Hereros, Namas, Klipkaffirs and Colonists. Some little hordes are found along the coast. But as far as I have been able to find out, they all speak Nama. Whether they ever had another language and lost it, I cannot say.

Finding such differences in language, which means long years of separate existence, it should not surprise us that the appearance of the tribes varies.

In the South the colour of the Bushmen is yellow, almost putty colour, the face is flat, the nose not prominent, the cheek bones broad, the eyes often overhung with drooping lids, the hair most often peppercorn. The height is not

great, but even the colonial Bushman is not the tiny dwarf he is often depicted as being. I have measured many in that upland belt, and I found the men ranging from 4 ft. 10 in. to 5 ft. 2 in. An occasional very little fellow about 4 ft. 8 in or so would bring the average down, but I don't believe it can be much under 5 ft. A very frequent woman's height is 4 ft. 9 in. some range between 4 ft. 6 in.-4 ft. 9 in. while a few rare individuals are from 3 ft. 9 in. up. Probably the average woman's height would be 4 ft. 6 in. or 4 ft. 7 in.

This holds good for the Bushmen of Gerdonia and Griqualand, and for about half those on the Nossop, the others being a little bigger and darker. Likewise among the Nasarwa at Kakia, some families were found just like their southern neighbours, while others showed greatly increased height and darker colouring, also having the large muscular limbs of the black people rather than the tiny hands and feet and childish-looking limbs of the yellow race.

At Lake Chrissie we find a peculiar mixture, very small size with dark colouring, the bodies formed like Bushmen, the features of the face like the Swazis.

North of the Tropic of Capricorn the average height increases, the colour darkens - We find varying shades

of yellowish-brown, reddish-brown and copper colour. The childish limbs, the small hands and feet remain in individuals, but the proportion of the body is more harmonious, there is less of the curved backbone and over-developed hips of the southern tribes, less of the weird whimsical look in the face.

!Kung and II Kall IIen, both have a bolder, harder look, and more slender figures. The Naron of the Central Group have a placid look, seem tamer somehow. Of the Kei II Kum or Nama Bushmen I have seen, some look just like the southern tribes, others seem half kaffir or more so.

As I have said before the mode of life of all the tribes not in service with other races is bound to have certain points of resemblance, because all are hunters and food-gatherers. So, for instance, their dress is very similar, for the materials of it are skins obtained by hunting, and the men, who kill the game, dress the skin and make clothes of it, become the tailors of the race.

Not that they wear very much. A man's clothing consists of a simple leather loincloth and a small kaross, which latter is only worn when cold or on journeys. A skin cap and leather sandals tied round the ankle with thongs

may be added, but are not necessary. Flung over the right shoulder and hanging on the left hip is a round bag, in which food and all sorts of small possessions are carried. Over the left shoulder hangs a long bag, also of leather, in which the bow, arrows and firesticks are placed.

The women wear two aprons, a smaller one in front, a larger one behind, and a large Kaross or skin cloak, hung from the shoulders, usually under the left arm, then tied again at the waist, forming a pouch in which is carried the baby and supplies for the day - food, wood, water, and perhaps grass. Many also have a round bag and they wear all the ornaments they can get hold of. Chief of these are chains of ostrich eggshell beads, one of their oldest industries. Such beads, whole or in bits, and at all stages of making are found in cave and kitchen middens all over the country from the farthest south to the Okavango, where a regular trade with them goes on between the ! Kuri and the Ovanto, a long chain of beads going three times round the waist for a spearhead. Tortoise shells were used as powder boxes, containing powdered buchu and a bit of either jackal's tail or fine birds-nest as a puff. Besides these chains any other ornament that comes handy is worn; grass chains and bracelets, berries, cowries, modern beads and leather strap, all are welcome.

The young men adorn themselves too, and paint themselves black or red with earth and fat, just as the girls and women do. This painting is done for beautification, especially before a dance.

The men are all hunters. Armed with bow and poisoned arrows and knobkerries they lie in wait for the game, most often on its way to the water; but they will track it to any part of their territory. Most of the bows are not very big, but a few groups use long bows that need the foot to help hold one end down. The arrows vary: feathered arrows seem to be the custom in the south, unfeathered in the north. The southern arrow is bigger, and for nearly a century it has been tipped with iron or glass, obtained from their neighbours. But the oldest men fifty years ago could remember arrows tipped with flints. I think also with bone, but am not sure. The Central and Northern Bushmen use both arrows with reversible heads, which they make themselves, and arrows with iron heads, the metal being purchased from the Ovambo.

The poison of both the Ixam and IIq Bushmen was made of snake poison, mixed with the juice of an aloe-like plant; that of the Northern and Central tribes is obtained

from the grub or chrysallis of a little beetle found on the bushes mixed with the juice of a root.

Besides hunting some of the Central tribes have learned how to twist rope from the Sariseneus (?) fibre and to make traps or snares for small bucks or birds. In the South hunters occasionally made a big pit with a stake in it in the path of some big animal, and covered it in with bush. They also used to dress up in the skin or feathers of an animal in order to approach the others unseen. None of the Central and Northern group did this, but a few had seen their southern neighbours do it.

A Bushman's arrow does not carry far, nor is the wound a big one, without the aid of poison they could hardly even kill the smallest bucks. But with the poison they need only make the smallest incision in their prey, which of course runs on, the arrow mostly falling to the ground. The hunter gets up leisurely, picks up his arrow, takes up the spoor and follows it at his leisure, sleeping by the way, if night falls before he comes up to his prey. Next morning he goes on, knowing surely that the spoor must lead to the dead buck. The only mischance that can occur is that if the buck has run too far, and he takes too long to get up to it, other hunters, the hyena or the vultures, may have got there first.

What a man shoots is his own. True, he cuts up his buck or bird and shares with any other of his people present, but he does the dividing and the skin is his; out of it he makes clothes for his wife and children, or barter it with his neighbours.

Besides game proper all sorts of small animals are caught and eaten - lizards, tortoises, frogs, locusts, flying ants, and they are all adepts at finding and obtaining wild bees' honey. Of course when a man is out hunting he keeps an open eye for any vegetable foods that come his way; he gathers a few wild cucumbers and digs out a root with the pointed lower end of his knobkerry. Often what he has collected is the only food he can bring home - a buck is not met with every day.

The women are collectors only. Daily they sally forth with their digging stick, and go over several miles of ground, as do the men. These digging sticks vary with the hardness of the soil. All the dwellers in the Kalahari, who have only sand to cope with, use merely a pointed stick of hardwood, about a yard long. Even very little girls have a tiny one. But the people who ranged the hard veld, such as this veld is, and the many mountainous districts of

the East, used to tip their sticks with a buck's horn, and weight it down with a round stone with a hole through it - the !Kwe or digging stick stone. I have found such a stick standing in the corner in a hut in the Kenhardt district and another just across the river before the sandy soil was reached. The stones are picked up all over the colony and also in Basutoland and Griqualand, and some have been found further North.

The foods gathered up are ground nuts, berries, roots, bulbs, melons, cucumbers, a sort of sornel - everything seen goes into the Karose. At the same time they gather dry sticks for the evening fire. If the men are alone out hunting, they gather their own wood, but the home fire is kept burning by the wife.

Water must be fetched daily. If the spring is near, the children get it, if far, the grown women or occasionally the men. Ostrich eggshells are the chief watervessels or bags made of a buck's stomach.

This mode of life makes all Bushmen wanderers. As soon as the edible plants within walking distance of one waterhole have been exhausted, they move on to another, following the movements of the game, and of the growth of the

plants, some of which are found in one soil, some in another. So they spend a few months at one waterhole, then some months here and some more months again at a third place, perhaps a fourth, and it may be a year or more before they return to the first waterhole. During rain they wander in between the waterholes. Nowhere are game or soil exhausted by them; though they have no close season, and will shoot a female buck as readily as a male; yet Bushmen and bucks both flourish together, and both perish before the invasion of better armed and more active races. The Bushman is too lazy to shoot except when pushed by want.

Travelling about like this, they build no permanent houses. Bush huts or circular bush screens are put up by the women, whenever they stay more than a couple of days. These are made of branches of trees stuck in the ground in a circle, or rather three-quarter circle, the unbuilt side being the door; and thatched with grass. When I have travelled in winter, I have found the screen about 3 ft. high without a roof; when rain is due, as in summer, the branches are tied overhead and form a round hut. The huts of all wild Bushmen, those not under masters, are not large; not much bigger than a good sized round table. The Lake Chrissie people build mud huts.

The huts only contain one couple as a rule, with the younger children. The bigger girls share a hut together, till they are married; the bigger boys sleep out under a tree, only in very wet weather their mothers will build a hut. I know this as a certainty of the central northern tribes, but I have not seen big children in the huts of such southern Bushmen as were leading their natural life.

The whole structure is easily put up, and abandoned without misgiving. If the next station is near, they carry some of the materials over; if not, new are always at hand. No Bushman's personal possessions are more than he or his family can carry. Of course the tribes living in mountainous districts have always made use of the caves and rock shelters they found, to save them the trouble of building. But here, too, they apparently moved from one cave to another, very likely camping on the veld in between.

But Nomads though they are in one sense of the word, the Bushmen have a very strong sense of ownership of land and water. Certain water-holes and the land round them belong to one family or one horde of Bushmen, and all game found on their land or drinking at their water is theirs.

Any Bushman poaching on a neighbouring tribe's preserve would expect to be prosecuted. When white men have entered Bushman territory and camped and shot there, they are sometimes greeted by a poisoned arrow from an unseen hand. They speak of treachery, not realising that they are merely armed poachers in the Bushman's eyes; not even knowing that the waterhole they are camping at is Bushman property. For the huts are not at the waterhole, lest the buck be prevented from coming to drink. They are generally half an hour to an hour's walk off, hidden by bushes.

Among the Southern tribes one finds small groups, perhaps two or three huts together, with an old couple and married children, or single huts at different points of the compass, all about an hour's walk from the water, inhabited by different families. Among the Central Bushmen I have seen from 10 to 20 huts together, many of the people not being related at all. But the number there varies; one day a couple will trek off, another day some other family or families will turn up. The Naron tell me that in former times they had captains in command of their villages. The Southern Bushmen had none - there is no word for chief or captain in their language.

The Bushman family is small. Southern Bushmen are

monogamous, and the Northern Bushmen seem to be so as well. Among the Central Bushmen a second wife is sometimes found. Of real marriage ceremony there is none; there seems to be no formality at all - 'hulle vat maar so' as a Trek boer's wife said. Of one or two tribes near the North Kalahari it is related that the bridegroom must shoot a buck and present it either to the bride's parents or to the bride to form a marriage feast. Along the Ngami road they all say marriage is by capture; the man watches his opportunity and carries off the girl. While I was there an attempt at capture was made, but the bride's mother got help from her men folk and stopped it. Much fighting I hear has arisen from wife capture between tribes. Whether mating is done by force or free will, it is an uncereemonious affair, yet these uncereemonious matches often last a lifetime. Where they do not, where man and wife do not agree, they simply part, probably both re-marry, and their neighbours, though not exactly approving, take the accomplished fact philosophically. All Bushmen I have spoken to on the matter, tell me that the girl goes to the man's home, and that in case of partition the man can claim the children, and in case of widowhood his people must help bring them up. But in point of fact, I have found couples at

the bride's home too; have found the wife's people helping with orphaned children just as often as the other way round. Their marriages remind me in many ways of ours - nominally the man is lord and master, and has chief authority over the children, while actually matters shape themselves according to character and circumstances. In fact, their family life resembles ours in many points; except that the children grow up younger. Once grown up, the tie is simply one of love and respect between the parents and children. Grandparents, aunts and uncles are respected to some extent, varying according to character, as with us. But no one absolutely controls the grown-up sons and daughters, and wives are their husbands' mates, not their servants, and quite often take their own way, in spite of the men folk's wishes.

For example, there is one custom of the Naron and II Kan IIen women which is not approved of by their men-folk. I have said the families are small. Well, these tribes at least keep them so. Every woman nurses her baby till it is three or four - she can't wean it earlier, because she has no suitable food to give it. If she were to try and rear a year old babe on road onions and cucumbers and berries with pips in them, the child would soon be screaming

with colic. If therefore No. 2 appears before No.1 is fit to be weaned, No. 2 is "thrown away", as they call it. They take care such a birth takes place in the bush far away from home, bring on a premature birth if they can, and the old woman who helps them places the infant whether dead or alive in a hole in the ground. That is "throwing away" a child, not killing it, in their speech, but it is generally done contrary to the man's wishes.

I only know of this custom among Central and Northern Bushmen, I never heard of it in the South, but of course I never asked. In any case, the natural hardships of their life winnow out a good few children - draught, wild animals, falls into the pit etc., keep the numbers small.

Till a child is weaned, it has no covering except its mother's Kaross; it accompanies her everywhere, either riding or walking, as its little legs allow. When once weaned, the youngsters go out behind the women collecting food. Soon the little boys with tiny unpoisoned bows and arrows will kill little birds, frogs etc. The bigger boys are taken out to learn hunting. The girls generally marry young. Both sexes wrinkle early, owing to the great droughts and the alternating fasts and feasts. Both look old when scarcely

middle-aged; hence the many tales of incredibly ancient Bushmen, "who were old people when so and so was a boy". Generally they are much younger than estimated. I don't think they are a very long-lived race. If really ill, they die, for their knowledge of means of healing is small.

If death comes to a Bushman in normal times, he is buried not far from his hut, generally in the posture in which he sleeps, namely on one side with the knees drawn up against the breast. That is the posture desired both north and south, but everywhere Bushmen are found buried in all sorts of positions; evidently time and means for a proper burial are not always forthcoming. When a death has taken place in a hut, the family or village promptly removes to another site - they are afraid of the dead man's spirit.

This fear of ghosts I have found among all the tribes with which I have been long enough to really probe their beliefs. It has not much to do with their religion - it is just a vague fear of the dead one's haunting the living, much the same fear as is found among European peasants. Among the Naron and II Kan Ilen and some of the ! Kuyi, the word for ghost or spirit is II gau wa, which is identical with the Nama word that the missionaries have adopted as the name

for the evil spirit, the Devil. Whether in pre-missionary days it meant an evil spirit to the Hottentots or just a ghost I can't say. I know that the above-mentioned tribes, speaking of fearing Ilgau wa, has led several people, probably misled to christianised interpretation, to ascribing a belief in an evil spirit to them. My K.K. interpreter started by translating it "Satan", but I asked Bushman after Bushman and always the answer was, "a person who has died". In the same way older colonists used to translate the Bushman word for Nantis (II go?) with "the Devil" and say the Bushmen thought him an evil spirit, which is by no means true. I don't think the Bushman in his untouched state believed in either a good or a bad spirit. The powers of Nature are not distinctly one or the other, but bring harm and good at different times.

Thus the Rain brings the water and makes the food grow, but may also destroy with the storms and terrible lightning.

The Rain is not worshipped, but is acknowledged in the South as a supernatural personage, and so is the wind. In the north they seem less personages than satellites of the

chief centre of Bushman worship - the Moon-Prayers to the moon are known to me among Colonial Bushmen, among the Naron, I!Kan I!en, I mu I!en and !Kuri. At Sandfontein the Sorcerer's wife told me how her husband and a sorceress would sit side by side on the ground holding out both hands palm upwards to the sky, and pray "O Moon, send the rain that we may live and not die".

With the Moon life after death is connected, the fable of the Moon and the Hare is found among all Bushmen and Hottentot tribes in some variation. The Moon says, "As I die and return again, so shall Man die and return again." The hare contradicts or delivers the message wrongly - man shall die and not return again. The Moon curses the hare and cleaves his lip.

There are prayers to sun and stars among colonial Bushmen, but I have found none elsewhere. They all say in effect, "send food that we may live and not die".

Except for moon worship and a great respect for rain, Bushman beliefs and myths vary a great deal. I Kaffen the Nantis is the chief figure south of the Orange River. In Basutoland Orpen tells of Iagri, evidently the same or a similar being but with quite a different set of tales about

him. In the North there are no particular beliefs about this little word - but the !Kuri of forty years ago told much of a little imp IKwe who played tricks and underwent many changes.

Mr. Kedder, who studied the !Kuri at Saub near Isunet some fifteen years ago, tells of their having a good spirit Huwu and a bad one IIgauwa- but I suspect these are borrowed beliefs or distortions of their old beliefs. The !Kun of Ngami forty years ago knew of no such personages.

The Naron and II Kau IIen at Sandfontein spoke much of Hishe. I expect it is the same being as Heitsi-Eibib of the Namaqua. Hi and Hei mean wood, bush, tree, in Naron and Nama respectively. Hence I opine a sort of woodland spirit. He seems a supernatural being, who once upon a time turned the animals and trees who were then persons into their present state. He seems neither good nor bad, just supernatural. From the Hottentots they were beginning to borrow the idea of God called !Xoba, a word formerly used by missionaries to speak of the Lord, and often confusing it with their old beliefs. As God is said to live in the sky and the Moon is in the sky, they said God was the Moon. But they had no

idea of goodness and badness attached to any God. The younger ones and especially the women who had acted as temporary Hottentot wives used II gowubu(?) as a spirit not metely a ghost.

Of totemism and taboo, I found no trace, save among the Bushmen in the far North East; at Tati Dr.Dorman reports traces of it, and Livingstone mentioned others on the Botletb River. As these people must have been for many generations exposed to Bantu influences, it is not at all astonishing that they have picked up some Bantu beliefs.

Witch doctors and sorcerers seem common to all the tribes. They do not seem to have any special dress or go through any ceremony, they are just individuals who have managed to make others believe in their supernatural powers, probably having acted as assistant to some former sorcerer. In the south they were above all things rain-makers, who went out to catch the rain *bell* and lead it over the land bringing the rain. Some used to walk in disguise as lions. They were called to heal sick people and supposed to snore the illness from their body. At Sandfontein they practised much the same healing methods, they also addressed the rain moon, but above all things they took the boys out to an initiation ceremony on approaching manhood and made the tribal cuts or tattoos-marks on them.

This cut or cuts, 1-3 between the eyebrows, is supposed to make them see well, i.e. give good luck, in hunting. The ceremony is carried out in a secluded spot, whither the big boys are taken by the men, a couple of sorcerers being in charge. Then they stay there for a month, and the lads are half-starved, or roughly handled, and at nights dances to Hishe are performed, to which a special solemn song is sung. The words of this song are incomprehensible; whether these are words of some other language, not understood and transformed, I cannot say. Hishe himself is supposed to appear in some animal or half animal get-up. Sometimes it is hishesha, a female spirit who appears. Every old man I asked described a different bogey, but the younger ones had not seen anything. Hishe appeared but was only seen by the sorcerers. I cannot help wondering whether this initiation business is not borrowed. Among the southern tribes, not exposed to Bantu influence, there is no trace of them. Hishe comes from the east, and returns to the East.

On the other hand we find some sort of ceremony performed upon a girl's reaching maturity among all the Bushman tribes, as with the Hottentots. She is kept in her hut apart from men. She may not do certain things. In the

south to all these is added a dance in her honour - the eland bull dance - with a particular heavy religious sounding measure accompanying it.

All Bushman dances bear a similar character; the dancers go round and round in a circle, stamping rather than dancing; the women form the band and stamp at one side, clapping their hands and singing - they are absent only in the boys' initiation - while the men dance as well as sing. Their music and singing is not beautiful to our ears; they keep perfect time and follow a tune vaguely. Everyone hits any note he pleases, and all go up and down together; they play on a variety of musical bows either with a quill in the string or with tortoiseshell or gourd sounding-boards. They also sport drums made of a pot-covered with a skin.

Ordinary dances have just a social character; in some the men imitate an animal, in others they pay attention to the women and girls, who sometimes step out and dance beside them for a few minutes. Among the colonial Bushmen and those of the Free State and Basutoland animal disguises were often used, primarily in hunting to get close to the prey, but in the dances. Many such scenes are depicted in the cave paintings.

The ordinary social dance takes place any pleasant

night when they have had enough to eat and there are sufficient together to make it festive. They may dance half the night or go right on to morning. Each dance has its special tune, but they all sound alike to a European ear at first. I have noticed if Hottentots are near when Bushmen dance, they always join in.

When the dance imitates an animal, the imitation is very life-like. They are altogether excellent mimics, and can take off a particular man or woman's way of walking or of talking English, for instance, without knowing a word of the language. I know one old fellow who had once or twice seen and heard a motor car could give a most life-like reproduction of its noises, and in telling a story, if they come to a dramatic incident, they half act it. Their whole nature is highly unpractical, but very artistic. In their pictures they have left their mark and told their history. These paintings and sculptures are found far and wide in South Africa, where no Bushman dwells now, and in places where in historic times none has dwelt. Their occurrence on the mountains of Natal tells its own tale, though the artists had been exterminated before the white man's advent. There

are some in the ranges as near to us as Ceres. Crowds are found in the Eastern Province, in Basutoland, the Free State, near the Patoffos, near the Elocha (?) pan, and along the ranges in the S.W. Protectorate. Paintings where the shelving sandstone gave fitting caves and shelters to paint in or on, chipping or sculptures on the rocks in the open, particularly near the river beds. Some of these look centuries old, some are evidently recent work. Half a century ago the Colonial Bushmen knew about them, could explain them, knew people who did them. Now you will hardly find a Bushman with any memory of them. But Dr. Dorman says the Tati Bushmen tell him they still make them, have artists among their people. Of course in the desert, none can be done: it is impossible to paint or carve on sand. But along the ridge of the Ngami road, there are chippings old and new. As their canvas is the rock, their colours are different earths mixed with, I believe, animal fat. As to the date of their work, I believe some are distinctly many centuries old, others are comparatively modern. They painted till they were too much driven about to have any time for art. Having visited very

many caves I have come to certain conclusions about the colouring. Blue and white fade much the quickest. Any painting with much of either always has a modern look. Some date themselves as modern by internal evidence, as for instance pictures of voortrekkers. Black and yellow and brown seem rather more lasting, but the deep red and purple red is the colour which lasts longest of all - is almost indestructible. In no reproduction is it possible to give the old look of many pictures - the way the outline melts into the rock. Another point that strikes one on examining many paintings is that though everyone is out of drawing in proportion yet almost all are true to life in movement. The bucks as the human beings are all too long and narrow, but when I have been standing in a Bushman cave and watched the cattle coming down below, they had just such an elongated appearance. A Bushman artist does not fuss over detail, over accuracy of anatomy or colouring, but he always shows his people what animals are doing, to a certain extent what they are feeling.
