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 which blows which is not known whether it comes and whether 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 men, it speaks to them and they see it with their eyes and they also hear what it says. It is just like the person who is dead was 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 only have a spirit which is 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 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 scolded 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 speaks with
the one to whom he has come. When he has finished
speaking, he vanishes out of sight. When he 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 because. They go to a place below the
earth next to the sea. They live happily. Others live
bitterly in a dreadful darkness as a result of
their wicked deeds 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 be re-
generated, 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 deli-
very or when she has an infant, her spirit goes to
where those of other people go. If a person is a honest
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 who 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 chief. The spirits of people also go to that same place. The deceased person does not want anything when he is dead, nothing is buried with him. He is given no presents either. The 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 ask help them in performing important duties. If it does not rain they ask for rain from them. But all the spirits take care of their small stock. If a person does evil things which they don't like, they desert him and turn their backs 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 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 men and young woman, its bones are not eaten broken, the marrow is not eaten. The house is
sprinkled with these stomach contents. If it does not rain, a beast is taken to the cave of the spirits, old, young men and 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 labour 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 protect him from all dangers. He calls his 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 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 Batewana 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 Batewana 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 God indeed is the one who is in the heavens, the
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
Batwana, 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 Batwana have demi-
gods 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 Batwana 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 in the mountain in the heavens. Al-
though 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 child-
ren are punished if they swear in His name.
We the Batwana, have always known God be-
cause 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 "Hemasegod Sekgwa
Nkgwedi". He lives in the forest, it is said.
that he is evil 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 runs, 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, coming to him, he must not run away. He must uproot a soft twig and pitch it on 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 pays 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 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 is Kakoshome and other places also which are well known. These places are visited by witch doctors 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, the 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 the dead of his
people, he gets no help. Further, do not commit
adultery before you go there.

Evil spirits and their powers: terrible powers.

There is an evil spirit called the spirit of the
departed. It attacks the children and demigods enter them
away, they often run, 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
thalakkabasimo 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 spri-
kled 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 house 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 balloon 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
of dry grass into a fearsome 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 assegai. They also carry fire and water and when they pour the water into a stream then it appears as if a heavy rain was falling. When that person lights a fire and it causes lightning, the thunder of the fire resembles like the cloud of lightning. When he descends he chops a person with the axe and kills him. They also know how to create a mysterious being (thokozoe) with bread made of European corn, and it becomes like a 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 is done for the new moon so that there should be new wine. 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
to wash with. If lightning struck a kraal, a witch doctor was called to perform the ceremo-
nial purification with medicines mixed with the contents of the stomach of an animal. If a person is not cleansed of this 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. Consideration was taken of the departed spirits.