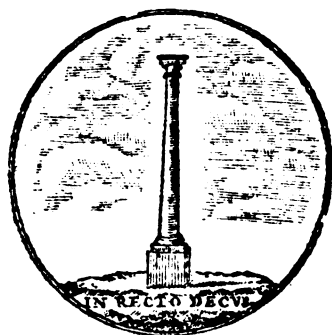


THE
MODERN PART
OF AN
Universal History,
FROM THE
Earliest ACCOUNT of TIME.

Compiled from
ORIGINAL WRITERS.

By the AUTHORS of the ANTIENT PART.

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for the safety of travellers, to give a satisfactory account, that his death was natural*.

Religion.

THE great secrecy with which *Hottentots* conceal their religious opinions and ceremonies from *Europeans*, and the many superficial and contradictory accounts, published before the histories of *Saar*, *Tachart*, and *Kolben*, rendered their faith uncertain, who acknowledge and firmly believe that there is a God, Almighty, whom they call *Gounja-Gounja*, or *Gounja Tinquoa*, or God of gods, the Governor of the world, endued with unsearchable attributes and perfections, who made heaven and earth, the sun, and every thing in them; who dwelling far above the moon, causes thunder and rain, and provides food for bodily sustenance, and skins of beasts for apparel†.

NOTWITHSTANDING this profession and belief of the most intelligent *Hottentots*, who celebrate every signal event of life with previous offerings and solemnities, there is no festival or institution of worship amongst them, directly regarding the true God.

THE moon, named *Gounja*, an inferior and visible god, the subject and representative of the High and Invisible, is constantly adored and invoked at the full and change. Milk and flesh are offered to this deity, and the whole night is spent in alternate prostrations, dancing, singing, and loud exclamations of *Muffoke Atze*, or I salute you, you are welcome; and *Ghoraquâ Kakâ choriounquâ*, or grant us fodder enough for our cattle, and milk in abundance.

THEY adore likewise, and honour with the highest veneration, a small winged insect, with two horns upon the head, peculiar to *Hottentot* countries, with a green back and belly, speckled with red and white. Upon the arrival of this winged animal, or benign deity, regarded as the lord of the universe, the whole *Kraal* is covered with buchu, two fat sheep are killed in thanksgiving, and the inhabitants, believing all past offences purged, and buried in oblivion, resolve, as a new people, on a reform of life; who believing the immortality of the soul, though strangers to a preparation for death, in a spiritual sense, offer prayers and praises to good persons deceased; leaving, in the removal of *Kraals*, for the quiet of departed spirits, their huts standing, and their furniture and apparel untouched, in the persuasion of their return to the places where they died, and that they are never troublesome to the *Kraal* unless their property is stolen or carried off.

THE person of either sex, on whom this insect accidentally falls, is ever afterwards distinguished and respected as sacred,

* Ibid. p. 261, & seq.

† Ibid. p. 92, 94, & seq.

and a favourite of this deity : the neighbour's glory, and proclaim the honour done to the Kraal ; the fattest ox is killed, as a thanksgiving offering ; and the favourite, to whom the entrails are presented, is obliged to wear about his neck the caul, twisted like a rope, and powdered with buchu, till it rots off, and to anoint his body with the fat only of that ox till consumed.

THESE people, who perpetuate a religious veneration of their sacred and renowned companions, by consecrating woods, mountains, fields, and rivers, to their memory, who stop, and, veiling their heads, contemplate, in these places, the virtues, and implore for themselves and cattle the protection, of departed spirits, worship an evil deity, the father of mischief, called *Touquon*, an inferior and crabbed captain, in their opinion, mischievously restless in regard to *Hottentots*, the source of plagues, and author of witchcraft, arbitrary in declaring offences, and, on that account, honoured of *Hottentots*, who, in continual apprehension of his designs, yet ignorant of having offended, sacrifice a fat ox or sheep, believing him appeased and reconciled, when they have regaled themselves with the flesh, and anointed their bodies with the fat of the sheep or slain ox.

ANOTHER custom of sprinkling their bodies with sea or river water, when they intend to pass or enter either, is punctually observed and performed, with great sedateness and composure of mind, by *Hottentots*, who have adapted, since the arrival of the *Dutch*, and appropriated the term *Anderf-Dutch* *maken*, or alter for the better, to all religious ceremonies and ^{word used} acts ; and the *Dutch* word *Anderfsmaken* is the only answer ^{by Hot-} given by *Hottentots* to *European* enquirers into the origin and ^{tentots.} sense of their institutions ; who, wrapped in fullen silence, and deaf to reason on the important point of religion, remain the most obstinate, prejudiced, and infatuated people, knowing but little of God, and having less inclination to serve him ; who, the most sensible amongst them say, cursed their first parents, who had grievously sinned and offended, and all their posterity, with hardness of heart ; who, according to another tradition which prevails, and is carefully preserved throughout the different nations, were sent by God himself, and came into their country through a window ; that the man's name was *Nôh*, and the woman's *Hingnôh*, who taught their descendants to do many things, and keep cattle.

RELATIONS and friends surround the dying *Hottentots*, *Funeral* clapping their hands, crying, screaming, and roaring in a *ceremonious* hideous manner. The corpse of the deceased is immediately wrapped in a *Krosse*, and, within six hours, buried in a hole, made

made by a wild beast, in the ground, or in a cleft of a rock. The men and women of the Kraal assemble, and squat in different circles, crying out and repeating, *Bo, Bo, Bo*, or father, in a mournful strain. When the corpse is brought out thro' the side of the hut, which is always uncovered in funeral solemnities, the captain of the Kraal, or the relations, name the bearers, who carry the deceased in their arms, and both circles rising, the men and the women, making grimaces, clapping hands, distorting their bodies, and incessantly repeating *Bo, Bo, Bo*, march in two bodies, and attend the corpse to the grave; which is immediately filled up, after the corpse is laid down, with the mould of ant-hills, stones, and pieces of wood.

THE grave being filled, the company returns to the Kraal, and again squat down; both circles renew, and again cry out *Bo, Bo, Bo, Bororo Rhodo Atscha*, frequently calling the deceased by his name, and an hour is consumed in alternate startings, grimaces, distorted postures, and clapping of hands. Silence proclaimed, two ancients, friends to the deceased, piss upon the company, who receive the urine with great veneration. The ancients afterwards enter the hut by the door, and, each taking a handful of ashes, return by the passage opened for the corpse, and strew it upon the company, which are held in great esteem. After this ceremony, the circles rise and retire.

IN funerals of persons of rank or esteem in the Kraal, the lamentations continue seven or eight days. The *Hottentots* piss by way of ceremony, and scatter ashes, to remind the company of their future state; who, without distinction of age or wealth, must all be reduced to dust and ashes.

THE cauls of sheep, killed at *Andersmakens*, and powdered with buchu, are worn as mourning, by the heirs and relations of rich *Hottentots*, till they rot off, however offensive; and the poor mourn their deceased friends by shaving part of their heads, which they cover with buchu.

S E C T. II.

War between the
Hottentots and
Dutch.

THE *Gunjeman* or *Goringhaiquan* nation, who had consented to the introduction, and given the *Dutch* possession of the *Cape*, upon their division of the lands for tillage, and erection of buildings for their dwellings and defence, grew jealous of future encroachments; and having called the neighbouring nations to their assistance, made war against the *Dutch*, who had refused to desist. The *Dutch* gained many