

I. From Mkalama to the country of the Wakindiga.

Fig. 1 View from the Mkalama government compound to the East, toward the aboriginal village and the Issansu-mountains.

Fig. 2 View from the Mkalama government compound to the West, down to the Wembare-savanna. (Left down-slope of the Iramba Plateau, on the right is the road to Mwanza).

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At the end of April, coming from Turu, we reached our next base, the military post at Mkalama. As one passes the monotonous Grenzpori [frontier bush] which separates Turu from the western regions Issansu and Iramba, the landscape changes considerably. The monotonous high plateau which dominates the surface morphology disappears bit by bit. Numerous mighty, although only periodically full rivers tore deep, broad furrows into the rocky soil (granite-gneiss-soil interspersed with diabas) and created a pleasant, lively variation from mountain to valley. The vegetation as one gets closer to Mklama is less xerophil. The broad, dreary, almost bushless grass-plain stops completely: in its place appears a friendlier green, light bush and bush forest with gigantic Baobabs and wide overhanging Umbrella acacias, here and there interrupted by the aborigines/wananchi/ country people's fields.

Surface morphology and vegetation show that we face a new type of landscape. If we try to orient ourselves from a mountain top we see in the west part of a long depression framed by mountain ranges: the floor of the Eyasi basin [Wembare-Graben], the south-east flank of which we have reached.

Mkalama, the major settlement of this district, is situated in the center of two hostile brother-tribes, the Wairamba and Waissansu. It lies in a large valley [Talkessel] which opens up south of the Wembare-Steppe, modelled by the Kisukuami and Dulumo with their numerous tributaries. It is a spacious aboriginal village mainly in the coastal style with

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a large rectangular market place surrounded by Dukhas of Indian and Arabic merchants. These testify to the busy trade and development at this site, the importance of which is unimpaired by the proximity of the blooming gold-town Sekenke.

A small hill rises above the beautiful government compound. From this platform one can enjoy the magnificent all round/360

deg view. Rocky heights frame the charming valley [Kessel]: to the North and East are the Issansu Mountains (Fig. 1), to the South and South-West the nearly vertical rock wall of the Iramba plateau. To the West the eye has an open view and the gaze wanders down to the floor of the valley and over the wide savannah plain until it gets lost in the endless glimmering dust sea (Fig. 2).

Most kindly supported by the garrison chief, Oberleutnant v. Blumenthal, we prepared for our journey from Mkalama to the mysterious [ratselhaften] peoples of the Nyarasa-See the Wahi, Wakindiga and Wanege who until now are probably the last people in East-Africa to have withheld themselves from research. Unfortunately my travel companion Gutsch left me. Family considerations forced him to return directly to the coast. From now on the work of the expedition was on me and right now the most difficult and strenuous part of the journey began.

Finally, on May 19th we started eastward. We climbed at first into the rocky mountain country of the Waissanu, which we crossed in three days. In this part of Issansu human settlements are not very numerous. From the second day onwards they are only sporadic, and finally they stop completely. A coarse-grained, massive granite, ravined by many smaller and larger steep [steilboschigen] water courses, and uniform thorn bush forest with man high, flower-rich grass beneath, signifies the characteristics of the landscape. It is a real resort for lions and leopards that every night circled around the camp and once even attacked our leading herd of cattle in daylight.

At noon of the fourth day we reached the rim of the Yaeda Valley [Hohenlohe-Graben] and we crossed the pathless, burning hot grass-desert on a long diagonal to build our camp at the

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Fig. 3 Landscape of the northern Hohenlohe-Graben

Fig. 4 View from the edge of the Horstgebirge between Hohenlohe- and Wembare-Graben WNW. (In the center the Mangola-river and the Mumba-mountains: at the foot at?? the facing wall of dust-clouds).

East wall, at the foot of the rift wall, where the Yaida stream ends. Only a half hour or so south of the camp a quartz reef [kopje] approximately 20 m high rises from the foot of the eastern scarp. Here, according to the Issansu guide, a Wakindiga camp was located. Indeed, the scout we sent out brought back the news that they found the camp at the top of this hill, and the Wakindiga asked me though three messengers to visit them.

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Laden with clothes, pearls and tobacco we began our trip to

the Wakindiga camp. Splendid, almost luxuriant Umbrella acacia forest marked our way. With numerous windings the path - worn by animals going to the Yaida creek - led towards our goal. Finally, we stood at the foot of the hill and climbed up the quartz set height. A scarcely bearable smell, a virtual mountain of Giraffe, Gnu, Hartebeest etc. announced the closeness of the Wakindiga. And then all of a sudden, one stood in front of a complex of primitive huts. Men and women and children were chatting with each other in a language which obviously consisted only of clicks and which spontaneously reminded my boys [Boys - sic] who earlier had travelled with me to Usandawi of the Wasandawe language.

After the greetings were over and my presents were distributed I went around inspecting the huts. I am saying huts but this is really an exaggeration. They are the most primitive living places that I have seen up to now. In the shade of a tree a few twigs are pushed into the ground in a circle of 1 1/2 - 2 m diameter. Some leaved twigs are spread out above this, the whole is covered just scarcely with grass, and the Wakindiga palace is ready (Fig. 7). The inner furnishing [Ausstattung] is in accordance with the outside pomp [pracht]. It consists of a few unhewn stones to sit on, and a fire-place at the hut entrance, to which is added a resting fur/skin. No pole bed, no tripod, no pot, nothing, nothing at all. To be free from all binding luxuries of sedentary peoples, to be able to move around without having to take care of a household [Hausstand], this is the ideal of the Wakindiga.

As ideal as the conditions were, and regardless of the fact that there was plenty of water and game, I regarded it as inappropriate to conduct thorough research at this location. Of the fifteen men, eighteen women and twenty-two children who I met in the camp, barely half

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- seven men, as many women and eleven children - identified themselves as real Wakindiga. The rest were Waisanzu, who were too lazy to farm at home, or who had to escape the reach of the Boma because of some kind of misdemeanor. This was too insecure a foundation for research on the Wakindiga. Who could know whether the co-residence with the Waissanu resulted in an influence on the original traditions and habits of the Wakindiga, without them even realizing it themselves? Because of that I restricted myself to some general questions for the purpose of orientation, and finally made the agreement that two Wakindiga would guide me during the following days to another camp at which, they told me, the inhabitants (Insassen) would be exclusively Wakindiga. The Mangola-River, or Matete - Jager, in the floor of the Eyasi basin [Wembare-Graben] was mentioned as the location.

[I have tried my best with Obst's 'purple passages', clumsy attempts to be the rift - valley's own Wordsworth! Gabi felt it wasnt much better in the original German. The following was one

of the most difficult. His attempts to mingle precision with impressiveness are admirable but unsuccessful in either version]

Before I returned home, I spent some time looking from the highest point of the Baragu, as the Wakindiga call this hill, down to the rift landscape which was lying beneath me. Like the shores of a fjord, two steep flanks tower from the 8 km wide floor of the Yaeda Valley [Hohenlohe Graben], and recede towards the North-North-East. The rolling sea of grass in the rift floor surges against the Umbrella Acacia bush forest which, especially at the eastern wall, climbs far down into the rift floor. Meanwhile somebody looking from the Western flank would see all over the Eastern side a few meters high layer of red earth debris like a protecting cover around the protruding rocks. Human signs are missing entirely from this magnificent landscape. For this reason one can observe in the grass of the rift floor vast herds of zebras, gnus, hartebeest, antelopes, gazelles and ostriches; sometimes here and there also a monstrous colossus of a rhinoceros. But the latter have little importance in the general impression of the animal world. They are merely interesting spots in the vast painting in which specific shade is dominated by surface design and flora.

Topographic-morphological and anthropometric work filled the next day. Then we started for the second time into the grass savanna of the rift-valley, this time in a Northern direction. Brown-black, cracked ground was interrupted with small sandy surfaces, more than man-high clumps of reedy grass and bushes.

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Tremendous numbers of snail shells covered the ground. They were bleached by the sun. Some were of the same kind that I was collecting months ago, others belonged to different species. Herds of wild animals, up to one hundred and more individuals grazed peacefully close to the caravan (Fig. 3). Between Gidadu and Tatuigo-Mountains we reached the opposite wall, which we followed the next day until we were almost at the Northern end of the Yaeda valley. Then we turned towards the North-North-West and climbed the height of the mountain range between Yaeda valley and the Eyasi basin.

When one climbs the Western step a comparison automatically appears in one's mind between the two sides of the Yaeda Valley. Over there on the south eastern side a comparatively gentle rise, a deep grounded debris fore-zone of red soil with luxuriant Umbrella acacia forest, here a steep rocky step, covered with white quartzes, grey-brown soil and unfriendly xerophil thornbush; over there numerous river beds, even creeks with continuously running water, here only single, dry ravines.

At the place where we cross the Horst between Yaeda Valley and the Eyasi basin, the range is divided into two strips: a narrow, higher one in the East and a wide plateau in the West.

The Rock is in both parts diabase interspersed with gneiss-granite, which is at the surface transformed to 5-10 m of schist through dynamometamorphosis and deeper down continues as normal granite. As we descend the slope to the floor of the Eyasi basin the rock appears more like schist. As if searching for help, high plates stand out of the ground until erosion liberates them from suffering and includes them in the protecting mantle of debris which covers the entire Horstklotz (Fig. 11).

The landscape's botanical physiognomy is dominated by Umbrella acacias and Baobabs. But the diversity of the edaphic circumstances, which is caused by the change between Rock, sand and clay, induces a diversity of surfaces. Different species of bushes with berries, Euphorbias, Sanseverias, among others, result in interesting variations and only from a great distance does the flora seem to be uniform (Fig. 5).

At the fringe of the Horstklotz one can enjoy

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a magnificent view over the Northern end of the Eyasi basin [Wembere]. Gigantic volcanos, the most Southern buttress of the highland rim of the gigantic crater [Ngorongoro?], close the rift to the North and North - East. The Uniform blue-grey of the majestic, giant mountain and the screes of the north-western wall of the rift form the impressive background for the variety of colors, which make the landscape of the rift valley strange but always eye catching. The light green of the thorn bushes, here and there interrupted by rock, reaches from the heights of the Horstplateau to the rift floor. The dark green of the bushes close to the Mangola River, the rusty brown Mumba mountains standing out of the rift floor. The numerous green, brown and yellow-red colors of the "rich" valley partially covered with grass, partially with ponds of almost salt water without vegetation. Finally the dark grey of the dust clouds which are rapidly stirred by the East wind at the bottom of the opposite wall (Fig.4).

[Von-wordsworth strikes again]

As we started our walk down to the Mangola River the next day we were all overwhelmed by tension. Even the carriers were talking about nothing else than the Wakindiga camp we would reach today. So much the greater our disappointment when we reached our goal and had to realize that the camp had been left months ago! What should we do? My guides assured me that I myself should not go under any circumstances to look for a camp because their countrymen would flee blindly from the Waisanzu if I came close to them.**? It was also impossible to send the Yaida Wakindiga : for sure I would not see them again. There was only one solution left, to equip the most reliable carrier as an Mkindiga and send him out with one of the two Yaida-Wakindiga. Anxious days passed by. Finally, on the fourth day the scout returned with two Wakindiga men who were inhabitants of a camp on the Horst-

Plateau. The strong, stocky characters approached. They were naked, shy and insecure, and had bow and gigantic arrows firm in their hands. Both, father and son, saw a white man for the first time in their life, and for sure were looking at me with no less interest than I at them. To think of a longer conversation was right now of course not possible for our two guests had to cope with many novelties and

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Fig. 7 Wakindiga huts at the top of Baragu (Yaida).

Fig. 8 The first real Wakindiga camp and its inhabitants (between Hohenlohe and Wembere Valleys [i.e. in Han!abe or Tliika]).

wonders. I left them for the day with their countrymen, gave them meat and tobacco, and was very happy to see that after the pipe began passing from man to man the two new Wakindiga started chatting in a strange sounding, incomprehensible click language.

Early next morning we were once more climbing the Horstgebirge and after a few hours we reached the first real Wakindiga camp. 1.50 - 1.70 m high huts hid between rocks and reached out of thorn bushes. They even exceeded the ones at Baragu for simplicity and plainness. We get to know all inhabitants of the camp in Fig. 8: The old man who after his wife's death, took his own grandchild as a wife, next to that children inherited from his brother, which testifies that his son, whose wife shows all signs of strong degeneration, and his six children, were strangely enough neither weak nor stupid, as one would expect from the inbreeding described above. [well, Obst would]

Weeks of busy studies followed. Some other Wakindiga families who somehow got to know about my generosity arrived. The camp grew to eight and to ten and finally even to twelve huts. With my notebook and my pencil always in my pocket I joined the men for hunting, followed the women when they went out with their children to collect berries and sat in the evening among the Wakindiga, interesting smoking companions [tobacco Kolleg], at the camp fire. As time passed I was able to gain the Wakindiga's trust and to discover the basics of their habits and customs and their complicated click-language. In the following I will explore briefly the ethno-geographical conditions, and will continue to describe the course of the Wakindiga expedition and the geomorphological results.

After four weeks it seemed advisable, in the interest of the topographical and morphological studies, to change camp. One group of the Wakindiga asked me to follow them North, another asked me to follow them South. I made my decision dependant on which group could show me Wakindiga graves and therefore, I

walked South-South-West half way between the rift-valley and the Horst-Plateau. The first day required a never ending fight with thick thorn bush and everywhere protruding gneiss granite cliffs (Fig. 11).

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On the second day the landscape changed in one stroke. The thorn bush became lighter, wide grass savannah divided bushes and trees, the rock cliffs all of a sudden disappeared and everywhere were soft, smooth forms and a large number of ramified river systems (Fig. 12) [He passed from Han!abe to Tliika]. The difference is obvious even before careful investigation. We had left the gneiss-granite area and entered the area of micaceous crystalline schist whose splintering, perpendicular masses can only barely resist weathering and erosion.

The second Wakindiga camp, which is now our home for a few weeks, is located in the middle of this mica-slate landscape. The ethnographic studies continued, in continuing friendly contact with the Wakindiga. One day I took photos, another day I conducted an excavation, another time I recorded the Wakindiga's melodic choruses with a phonograph and many other things. If this kind of work became too much for me and my friends (linguistic investigations require excessive patience and persistence) we would undertake excursions of one to a few days into the surrounding area. I left my tent and all unnecessary baggage behind in the camp and was satisfied with a sleeping bag. Fortunately, with a 6-8 man caravan I could travel long distances in short times and with little money.

I have to mention at this time two of those sleeping-bag expeditions because they are important for the geo-morphology of this area: The first one led to the sole of the Eyasi rift valley and across to the western wall; the second one led me in the opposite direction, past the Horstklotz and across the Yaeda valley to the Sipunga Mountains at the East side of the rift valley.

If one has reached the fringe of the Eyasi rift floor, following the slow downward slope of the slate zone, in front of one is displayed a gigantic, completely flat plain, as far one can see entirely lacking vegetation. During rainy season the waters of the Simbiti and many smaller rivers flow here to form the Nyarasa salt lake. At the present time this lake is completely dried out, with the exception of a few pools in the far North.

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Fig. 9 Salt mud-volcano in the temporarily dried out Nyarasa lake (South East).

Fig. 10 Salt excretion in the temporarily dried out Nyarasa Lake (North-West).

[we omitted 4 pages of topographic and geological description, much of it about the lake. In these Obst mentions getting dysentery from bad water near "Siponga mountain"]

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Already the vegetation and the numerous water cracks indicate that the East flank of the rift is also richer in rainfall. The meteorological observations give the same result. I myself observed in Kilimatinde and Singida that the

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rains move always from [von] North to [bis] West to[nach] South to[bis] East [we cant make sense of this, it made no sense to Gabi in Obst's original German and makes no sense to me in English]; in Singida and Mkalama as with the Wakindiga, I asked once in a while and always received from Europeans as well as from indigenous people the same answer. All strong (grossen) rains move over the region in direction Northwest-Southeast or West-East. If this is true it means that rain scourges more strongly against the Eastern flank of the rift. For this reason the petrographic and tectonic conditions are more strongly affected. In other words the above described erosion is responsible for the morphological difference among the two flanks.

Barely recovered [from his dysentery] I continued my ethnographic work in the second Wakindiga camp. Because as time went by my health remained weak and my money was running out fast, I abandoned my original plan to complete the linguistic studies in the Baragu camp and returned from the second Wakindiga camp directly to Mkalama. I reached Mkalama after eight weeks absence on July 16.

The inhabitants of the area described above, between Yaeda Valley and the Eyasi basin, the Wakindiga, are a shy hunter people which numbers, including women and children, barely one hundred people. Up to now they withheld themselves completely from scientific investigation. People have mentioned the connection of the Wakindiga with two other peoples who speak a click language, the Wanege and the Wahi. All three are the last remainders of the [kleinwuechsige], more light skinned original population of East Africa and Africa in general. This presumption, which was not based on any kind of direct observation, requires correction in some points. Neither the Waisanzu nor the Wairamba, and the Wassukuma just as little as the Wakindiga, know the name of the Wanege. According to Werther this name belonged to a people already perished or dispersed by 1897, that settled in the past North-West from the Nyarasa Lake. Nobody knows for sure whether at present time there are still existing Wahi. The Wakindiga assured me that their language will not be understood beyond the Nyarasa Lake and in agreement with this officers from Mwansa and Ikoma

said that they never heard click - language speaking people while travelling in those areas. I would like to assume, until other research at the locality finds the opposite, that Wahi were surviving at the time of Werther's expedition to the wildernesses west of the Nyarsa lake, but meanwhile have merged into the Wandorobo and the Wassukuma, and that the Wakindiga are the last relic of this family of Peoples.

Therefore, it is even more important to collect material to study the anthropological-ethnographic position of this people. As already mentioned, the general opinion exists in Europe that the click language speaking people at the Nyarasa lake would be Pygmies and remnants of the original population, without any thorough evidence to prove this hypothesis. I approached this issue with the idea that, rather than the metamorphosed habits and traditions, anthropometric measures and the Wakindiga's language and music have the greatest relevance. According to this assumption I measured all accessible individuals over 8-10 years old and additionally, dug up five skeletons. It is the responsibility of the specialist back at home to decode the Wakindiga's position. To defend a definite opinion already at this stage would be to speculate. I limit myself at this point to the most characteristic traits of the Wakindiga's anthropological picture and avoid getting caught up in speculations.

The average height of full grown male individuals was 161.2 cm with the extreme values 156.4 cm and 167.7 cm. The women are, as among the Wanyaturu, Wairamba and Waissanu considerably shorter than the men. Considering only mothers I obtained an average body height of only 150.2 cm with extreme values of 142.1 cm and 162.4 cm. The men are consistantly of stocky appearance with strongly developed muscles, prominent large and broad, chunky hands [klumpigen - big but short fingers] and fingers thickened towards the outside. The women in comparison are much more finely built, their hands often small and slender, the finger thin and long. Only the strongly developed calves do not fit into the pattern of gracility.

Common to both genders is the grey-black to black pepper corn hair, surprisingly little body hair, and without exception, the brown color of the iris (Martin's Table No. 2-3). The skin is soft and dry and with the exception of the forehead and the cheek, it is dark chocolate brown (Luschau's Table No. 29, 20, 34). Children's forehead and cheeks are dark but turn lighter with increasing age and receive with age 16-20 a shade which one could get mixing the colors No. 30, 31, 32 of Luschau's table.

The head is long and narrow, the forehead only moderately high, straight or slightly sloped and full, the top of the skull is flat and slightly domed, the occiput domed, rarely

outstanding. The entire face is moderately high and broad, often towards the bottom slightly pointed, the nose is broad and flat, the cheek bones protrude moderately. The jaws are slightly prognathic. The lips are thick to protruding.

According to the above description it seems probable that the Wakindiga are not pure Pygmies but according to these observations one must consider whether originally there was a basic foundation of Pygmies, whose anthropological idiosyncracies were wiped out through intermingling with other anthropological elements. I attempted to clarify the question of an eventual mixing of blood through an investigation of the Wakindiga's history. All the information I was able to collect are scarce. Therefore I cannot draw conclusions of far reaching significance. There is no knowledge preserved in the form of oral traditions about the decent and eventual migrations of the Wakindiga. They told me that as far as they could think back they were living together with the Wahi in the area between the Mangola River and the Mumba Mountains and continuously had to lead bloody feuds with their neighbors, especially with the Waissanu and the Wamburu. Their power was already weakened when the Masai began intruding from the North East. Why the Masai came to this area nobody knows. The Wakindiga can not remember that they [the Wakindiga] ever owned cattle. However, their language has for every domestic animal as far I can judge, a real Wakindiga

Footnote on p.17 of Obst's original:

I have compared all names of domestic animals which I was told by the Wakindiga with the equivalent words in Kiisanzu, Kiramba, Kisukuma and Kimbulu without finding any relationship. One could think that the Wakindiga word for goat araako was taken into the Wakindiga language from the Kimbulu ari but it is probably only a phonetic not a genetic relationship.[!]

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word. Additionally, it is most unlikely that the Masai would have killed a people who, having no cattle were entirely worthless to them. Nevertheless, the Wakindiga still know about desperate fights with the Masai. They attempted under their [the Hadza's] leaders Boiyoge and Wassaraguaiu to get rid of the troublesome intruders but finally had to retreat from the power of the Masai. The poor remnants of the Wahi who were crushed by the fight escaped into the grass and bush savanna west of Lake Eyasi. Some of them [one part of the Wahi] united themselves with the Wakindiga who chose the rocky heights between Yaeda and Eyasi valleys as a refuge and live now in hordes of one to three families a poor existence as hunter and gatherers.

The Wakindiga still could not find peace and quiet. As long as there were herds of elephants in the Eyasi and Yaeda valleys foreigners were coming and going constantly. The Wasukuma at least could come only in small troops, because of the longer distance from their home. They negotiated with the Wakindiga

about a permit to hunt and to retain the meat in exchange for the delivery of iron hoes, knives and beads. Meanwhile, the closely located Waissanu used to arrive always ready for a war, raided the Wakindiga continuously, and took away any women and children they could find. Only after the elephants became more rare did the fights with the Waissanzu stop. A quieter [peaceful] trade led to an exchange of the richnesses of nature and culture among the two peoples and initiated the Waisanzu's peaceful invasion which we find at present everywhere. The Wakindiga adopted circumcision from the Waissanzu, which is nowadays exclusively practiced by a Mwisanzu who is living as an Mkindiga in the Baragu camp. From the Waissanzu the Wakindiga borrowed the custom of piercing the earlobe and many other details in dress and customs. Issanzu became for the Waikindiga the cultural center from where a continuous and strong influence radiated and still is radiating.[did they tell him this or did he deduce it?]

Because the historical investigation did not have satisfying results, I now spent much more time and energy in the study of the Wakindiga language, which would clarify without any doubts the anthropological - ethnographic position of this interesting people. This was of course hard work.

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At the beginning recording such a complicated language and communicating with click sounds unfamiliar to ear and tongue, was very difficult for me. Fortunately, nearly one year of studies with the honorable master of research in African linguistics, Professor Meinhof-Hamburg, enabled me comparatively soon to imitate and record speech. I could communicate in the beginning only with assistance of a Kissansu interpreter. I used every free minute and very often I was practicing Kiisansu until deep into the night. Therefore, after a few weeks I was able to monitor the questions and conversations of my interpreters which was very useful, although I could not dispense with interpreters. However, in the final period I had learned so much of the Wakindiga language that I did not need an interpreter for simple conversations and I could more or less talk with the Wakindiga in their own language.

Of course I limited my investigations to the Wakindiga speech sound repertoire, to collecting a large vocabulary, and to ascertaining the basics of the grammar. The unique interest for geographers in the relation to other click languages can naturally only be ascertained at home, by a specialist with the help of extensive comparative material. I will describe a general picture of the Wakindiga language because my full collected material will be hardly of general geographical interest. I would like to refer especially interested readers to another publication, a linguistic article "The Language of the Wakindiga" where I give an extensive overview of the sound and

grammar of this language. [publihsed as part 2 of his paper, not translated by us.]

The vowels and diphthongs appear in tremendously numerous modification. Sometimes they are pronounced wide, sometimes narrow, here short, there long and or even stretched [gedehnt]. Therefore one needs many diacritical signs to mark the manifold differences of quality and quantity.

fn for p.19:

The board of the Geographical society of Hamburg is thinking of publishing the announced Dr.Obst's article in this journal behind the present second travel report. [what was his first travel report?]

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The expired consonants are in general similar to the ones in the German language but there are additionally the lateral variations of the k- and s-sounds and in addition the sounds derived from the k-sounds through glottal stops. The Inspiratae, the clicks, are so numerous that single words seem to consist nearly entirely of clicks strung together. The most frequent sounds produced by [eingesogenener] implosive breath are the dento-alveolar s-clicks, a cerebral-palatal t-click and a molar t-click. Opposite to the prefix languages of the Bantu tribes, in the language of the Wakindiga all grammatical relations (plural, conjugations etc.) are expressed through change in suffixes. There are two groups of singular suffixes for nouns. One characterizes the male, the other the female gender. All nouns with the suffixes -ko or -ako are female and take in the plural the suffixes -pe(e) or be(e). The suffixes in plural for male nouns are pi(i) or bi(i). The adjectives and cardinal numbers are in number and gender subordinated to their nouns.

Some examples may illustrate the grammatical structure of the Wakindiga language:

(I picked easy examples because the following is not meant for linguists)

Male		Female	
Singular	Plural	Singular	Plural
sogwana the giraffe	sogwanapii	sogwanaako	sogwanabee
wisaiya the rhinoceros	wisaipi	wisaiyako	wisaipee
tekwa the root fruit	tekwapii	amataako the flower	amatabee
aha	ahapii	hatsabitsiako	hatsabitsipee

the tooth

the ear

menda menda'pii
the cloth square

ikaako ikabee
the knife

menda itsame sie
Tuch one nice

Ikaako itsameako sieyako
knife one nice

pehabii piebi pakapaapii
tobacco pipes two large

koopee piebee pakapaapee
bow two large

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The pronomial and verbal construction are too complicated to give a short overview. I would like to refer the interested reader to the above mentioned summary of the Wakindiga language in this issue.

We have heard already about the habits and customs of the Wakindiga here and there. All characteristics and peculiarities are determined by their way of life and their activities. People who subsist entirely on hunting, and gathering of berries and tubers, who wander around restlessly in groups of one to two or three families have naturally no sense for farming and cattle-breeding and the technology is only developed as far as is necessary to produce weapons for hunting. It will not surprise us to hear that the Wakindiga do not breed a single kind of domestic animal, not a cat or a dog. The Wakindiga told me that these merely eat without being edible, and went wild and would disturb hunting instead of assisting it. It is no less understandable that with respect to vegetable foods, they are content with only what nature gives them without their aid.

If enough wild animals and water are available within one hour distance, the Wakindiga live during the dry season for weeks and months at the same place in primitive leaf and grass huts which we already described as adapted to the mobile [fluechtigen] style of life. Of course they know every waterhole. They know every place where the wild animals come in the twilight to sip [schluerfen] the refreshing liquid. Day in, day out the Wakindiga spend their lives in the same way. Early in the morning about 7 (all Wakindiga like to sleep long) the women and children go into the bush. At around 9 to 10 o' clock they return loaded with root fruits or berries or the fruits of the Baobab. Now the men eat to get strong for hunting which keeps them away from the camp for a large part of the day. A gazelle, an antelope, a hartebeest, a gnu or ostrich, even a giraffe has to give its life. With extraordinary speed and dexterity the animal is butchered. While one hunter is kneeling to make fire [twirl fire - Feuer zu quirlen] the other has the animal divided up. At the same place

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1 line is missing

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wrapped into the skin and walking into the camp where women and children rush on the meat with real greediness like beasts of prey and eat it raw or only half grilled until the last remnant is eaten, even if there is only barely space in their stomachs. Around evening time all inhabitants of the camp meet at the camp fire and dance and sing about successful hunts and hunting adventures. This harmless revel lasts until late night. No cacophony disturbs the naive cordiality of these contented "grown up children" because the Wakindiga do not know any other drink than water and have no passion other than - eating and smoking [1].

The next morning the men repair damaged arrows, check the bows, eat a vegetarian breakfast and leave again to hunt.

It is different during the rainy season! The wild animals do not have to rely on a few water holes; they can range far because they find grass and water everywhere. Thus the Wakindiga, who subsist on wild animals, are forced to follow them sometimes for many, many days. On these trips it is not always worthwhile to build huts. A few pendulous branches, one of the numerous protruding gneiss-granite tiles, provide enough protection against sun and rain for one or a few days. Sometimes days and weeks pass before the men are able kill a piece of big game. Their primary nutrition consists of root tubers and berries or Pimbis, rat- or marten- sized small animals [Hyrax], which populate rocky areas in crowds. Men, women, children look up longing to the sky. If they see somewhere a flock of vultures they hurry there, to eat the game killed by lion or leopard. All their thoughts and desires, and therefore all their poetry during this time is concerned with provision of meat. The most beautiful song they sang into my phonograph is an aria about a crow which is circling above an animal killed by a lion.

1. Footnote by Obst: Only rarely do the Wakindiga acquire tobacco in exchange with the Waisanzu for lion and leopard furs and other hunting products or honey. Up to my arrival they smoked only thin leaves. They were extremely happy when they could fill their pipes, which are made from stone or bamboo like reed.

The Wakindiga's weapons are exclusively hunting weapons: bows and arrows. The bow stringed with an animal sinew (gnu and hartebeest are

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preferred) is a simple stick of wood, of circular cross section and tapered at the end, which is decorated with numerous strips of fur as decorative hunting amulets.

The length (distance between the two ends) is on average 160-165 cm, the height (maximal distance of the string to the bow) is 14-15 cm. There are two types of arrows, one is used for hunting birds and small mammals the other one is for hunting big game. The first ones consist of a 1 cm thick , 130-155 cm long, round wooden stick with a wooden barb attached at the top. The 17 cm long feathering is carefully done and consists of feathers of wild guinea fowls, in which the country is very rich. The arrows for big game hunting are 95-100 cm long and consist of two parts: an approximately 70-75 cm long wooden shaft from which 20 cm long feathering made of bird of prey feathers protrudes, and an about 30-30 cm long point [Spitzenträger] which is placed into the shaft. The gigantic point is supplied with barbs made from the iron of old field hoes and is hammered without the use of fire and sharpened on stones. Only the arrows with the iron points are poisoned. They use black, pitchlike extract of the twigs [Zweige] of two kinds of trees one of which is identified by Professor Dr. Gilg as *Adenium Acetatum* Stapf.

The Wakindiga's hunting method is extremely simple and consists essentially of approaching the game as close as possible, or shooting the game close to the water hole from a shooting pit [Scheissgruben]. Hunting with slings or catching pits is not the way to be a good hunter and is despised [gilt als unwaidmannisch...verpönt]. Even boys are not allowed to use slings and have to prepare themselves for their prospective vocation with bow and arrow. If the arrow hits, the animal will regularly attempt to remove the painful projectile with its snout or tail but without success. The shaft falls down but the arrow head remains firm because of the barbs, and the poison can take effect. Antelopes and gazelles are killed by the extremely effective poison after only a short while; larger animals still run for 5-10 minutes and then

Obst's fn. If the archer has not seen exactly whether the arrow hit he will search immediately for the arrow. If he finds the shaft without the arrowhead he will know that the arrow is at the right place and is able to follow the animal now with the hope of success, creeping through the thick bush.

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suddenly break down dead. The meat is rapidly cut out in a circle of about 10 cm away from the point where it was hit and the rest is taken apart, and then eaten either on the spot or at the camp.

Clothing and adornment of the Wakindiga are extraordinarily primitive. Boys and men walk completely naked or wear a small genital cloth of hartebeest fur as we can see in Fig. 8. Nevertheless, we find already as a result of contact with the Waisansu European clothes from time to time but right now more as decoration than clothing. It does not enter the Mkindiga mind to

cover themselves, only if foreigners come into their country and make fun of their nudity do they grab for a fur or a cloth. Men frequently wear braided strings around the body as adornment and sometimes leather rings around the wrist or the upper arm. Once in a while one finds after the Waissansu's example metal ear adornment.

Strangely enough the feeling of shame seems to be more alive among the female gender, although the size and visibility of the male genitalia would suggest the opposite. What caught my attention among the Wanyaturu returned to my mind among the Wakindiga: even the smallest girls wear a genital pendant which is braided from grass and decorated with pearls. At the age of 8-10 years this is exchanged with a small leather apron or a cloth square. Additionally, women cover their back and bottom/behind with two larger leather loin cloths. They try to increase their attractiveness through gigantic bead necklaces, through brass spirals around the neck or lower arm which they both copied and exchanged from the Waissansu. Only in the first completely isolated Wakindiga camp was women's adornment restricted to leather rings.

What I could find out about the Wakindiga's family life suggests that they treat each other more cordially [herzlicher] than the surrounding Bantu families do. No father would sell his daughter to somebody if the girl does not love the man or had not made arrangements with him. Only if the girl agrees will he accept the request of the prospective groom and accept the dowry of 5-10 arrows. This reciprocal affection of couples which characterizes the young Wakindiga marriage does not exist at all among the Bantu or only to a low degree.

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I never saw in this region such concerned mothers or such active family fathers as among the Wakindiga and even if a subsidiary wife [nebenweib] joins the first wife [Hauptfrau], which is quite often the case, the harmonic family life is not affected. Each of the two women occupies her own hut and the husband tries to distribute his love to both of them but very often the (anyhow most usually inherited) second wife receives less attention. Unfortunately, the number of the still living Wakindiga is so small that their choice among the country's daughters is very restricted. Therefore, inbreeding is almost unavoidable. Only the marriage with the mother or sister is prohibited [verpont]. In contrast, the marriage with the uncle's daughter, with the niece or the grand-daughter is permitted. It is self evident that the people's strength is exhausted tremendously by these practices and this interesting kind of people are therefore going to meet slowly but steadily complete extinction, or absorption by the Waissansu.

The Wakindiga face death with tremendous self-control. They do not believe in a life after death, also not in bad spirits brought about by death or which before the person's death were tormenting and plaguing his relatives. They believe that death is caused by nature and have a more or less correct perception of the two kinds of most frequent diseases: pneumonia, and Stomach- and intestinal catarrh. [?what is this old fashioned disease?] Death dissolves all family bonds, lifts the respect that was shown to the living person. To bury the lifeless corpse with special festivities comes as little to their minds as for instance worshipping trees or stones as something supernatural-mystical. If a child or an adult dies before age of 25-30 years the dead body is carried into a hut, twigs are bent down and perhaps covered with some leaves and grass. Then the others leave the camp and set up a new camp at a distance of a few hours. [yes really - a few hours]. Only old people of each sex are buried, laying sideways in a 3/4 m deep pit.

Rules of inheritance among the Wakindiga are naturally of little importance because of the lack of noteworthy property. The father or the eldest brother receives the deceased's bow, some arrows are given to the deceased's father and some are given to his father in law and some to his brothers.

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It is the eldest brother's duty to take the responsibility for the widow and the deceased's children. If two widows exist, the deceased's first wife [Hauptfrau] enters the eldest brother's family as a second wife [Nebenweib] while the deceased's second wife belongs to the next younger brother.

Despite all my efforts I could get very little information about the Wakindiga's religious beliefs. It is certain that they do not participate in the demon cult [Damonen-Kult] of the surrounding Bantu and that they worship as the only god the sun. They told me that in the past they celebrated large feasts for the sun-god Ischoje but the many wars have taken away the old, experienced men and the youthful survivors would remember only a few details. Therefore, the once flourishing sun-cult degenerated more and more I regard it as unlikely that they have told me untruth and that they intended to hide something because they allowed me a few times to participate in their religious events and one of them even decided to speak a prayer to Ischoje into my phonograph. At the present time the Wakindiga's sun-cult consists of a thank-offering after successful hunting and of prayers. I myself was able to attend one of those thank-offering and I have to admit that the religious activity's solemnity impressed even me. Groups of men, boys, women and girls divided up according to age and sex, kneel round the captured game. The eldest of the camp takes the animal apart, then cuts finger thick, about 10- 20 cm long strips of the best meat, turns towards East and speaks as short prayer of thanks with the following content: "Ischoje every morning you come to us, your Wakindiga. "You take care and

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Ischoje ukua manako, ischoye, ukua manako ha-
Ischoje we have no meat, Ischoje there is no meat

?ana
here.
