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UGANDA AND ITS PEOPLES

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A LENDU WOMAN

(Showing how they carry Children in the "Dufa.")

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UGANDA AND ITS PEOPLES

NOTES ON THE PROTECTORATE OF UGANDA
ESPECIALLY THE ANTHROPOLOGY AND ETH-
NOLOGY OF ITS INDIGENOUS RACES

BY
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F.R.G.S., F.Z.S.

With a Preface by
SIR HARRY JOHNSTON, G.C.M.G.

WITH A MAP
AND 212 ILLUSTRATIONS, INCLUDING
A COLOURED PLATE

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DEDICATION

Dedicated to Sir Harry Johnston, G.C.M.G., under whom I have spent nine years' apprenticeship in Administrative work, and to the Right Honourable Earl Grey, the first Administrator of Rhodesia. There are, perhaps, one or two other public men who have made Africa a matter of serious study, but I know of none more devoted to Africa for its own sake and who are so keenly interested in its development and good government.

J. F. CUNNINGHAM.

LONDON,

September 28th, 1904

ACKNOWLEDGMENTS

THE under-mentioned residents have given me invaluable assistance in putting the following facts concerning the tribes in Uganda and the adjoining territories in a connected form :—Rev. J. J. Willis, M.A., Rev. F. R. Wright, Rev. T. B. Johnson, the Right Rev. Bishop Hanlon, the Rev. Father Proctor, the Rev. Father Matthews, the Rev. Mr. Van Tern, the Right Rev. Monseigneur Streicher, the Fathers Superior of Buddu and Koki, Rev. Eugene Bresson, Mr. A. B. Lloyd, Mr. C. W. Hattersley, Dr. Cook, Rev. Mr Weatherhead, Mr. Feguirá (Mombasa), and Dr. Rodriguo, Port Florence. These have not only given me information, but they have acted as interpreters, and have supplied various photographs.

Amongst the officials of the Administration, I have to acknowledge the assistance given me by Col. Hayes Sadler, C.B., Mr. George Wilson, C.B., Mr. Sub-Commissioner Grant, C.M.G., Captain J. A. Meldon, of the 4th King's African Rifles, and Mr. F. Spire.

KEYNOTE

ANY one can rule a country who has a sufficient force at his disposal, but he alone who understands the people, their customs, manners, and ambitions, can govern them successfully.

J. F. CUNNINGHAM.

P R E F A C E

THE assistance which I received from Mr. J. F. Cunningham in the compilation of my own work on the Uganda Protectorate was acknowledged in the Preface. Since my book was published, in 1902, Mr. Cunningham has been at work gathering additional information, chiefly connected with the native tribes of Uganda. Some of this information was collected with the idea of its incorporation into a Second Edition of my book ; but upon its being submitted to my Publishers and to myself, we both realised that this additional material was too considerable and too important to constitute merely an additional chapter to another man's book. I therefore advised Mr. Cunningham to set his hand to the compilation of a work of his own which should supply information additional to that which had been already collected and published by others.

These particulars are mentioned merely to explain my personal interest in Mr. Cunningham's book, which I regard, together with the works of Mr. C. W. Hobley, as necessary sequels to my own studies of the Uganda Protectorate.

For the better understanding of Mr. Cunningham's chapters, I should like to set before his readers a short classificatory statement regarding the races and tribes of the Uganda

Protectorate and the regions in close vicinity. These may be divided into the following main groups : (1) Hima or Hamitic ;¹ (2) Nilotic Negro ; (3) Bantu ; (4) Sudanese Negro ; (5) Pygmy.

The first group, the Hima (Bantu plural, Ba-hima), are little more than a caste or aristocracy found at the present day in Unyoro, Uganda, Toro, Ankole, Karagwe, and in the regions immediately north of Lake Tanganyika, west of Lakes Kivu and Albert Edward, and along the south-west of the Victoria Nyanza ; also on the great islands in the southern half of the Victoria Nyanza. This interesting aristocracy goes by many other names than Hima, which is the version of the local name in most parts of the Uganda Protectorate. Speke described these people as the Huma (Wa-huma) ; another root is Hinda. A Hima of pure blood is a man or woman with Caucasian features and brown or reddish-yellow light skin. The hair of the head is longer than in the ordinary Negro, but it is still curly or even tightly curled. This point indeed is somewhat contradictory. One may not infrequently encounter a Hima man who as regards features and colour is more Caucasian even than the Somali and Gala (bearing a strong racial resemblance to the Ancient Egyptian type) ; yet the head-hair of this man is nearly as tightly curled as in the ordinary Negro. In the Hima women the head-hair is perhaps a little less woolly.

The traditions of these people bring them from the north-east—from Western Galaland, in fact. They seem to have encountered the black Negro stock of Uganda and Unyoro on the banks of the Victoria Nile between three or four thousand years ago. It would appear as though prior to this period this type (which may or may not have been identical in its origin

¹ The resemblance between these words is purely accidental.

with the Hamitic races of Ancient Egypt and with the ancestors of the modern Somali and Gala) had permeated all the Negro regions of the Upper Nile, creating by its various degrees of intermixture the modern types of Nilotic Negro (Lotuka, Elgumi, Masai, Turkana, Nandi, etc. etc.). This Hamitic invader and civiliser of Negro Africa seems also to have pressed westwards across the Upper Nile, and southwards far beyond the limits of the Hima caste. I have seen on the upper waters of the Cross River in West Africa types of mankind scarcely distinguishable from the Bahima of Uganda, and I have also traced this element in lessening potency down the west coast of Tanganyika to the regions north of the Zambezi; so much so, that I believe the aristocratic type of Zulu to be derived from this origin.

It would seem as though the ancestors of the Bahima brought to the Negroes of Equatorial and South-Central Africa the first elements of civilisation from the dominion of Egypt. They seem to have introduced cattle, especially the long-horned variety; sheep, and perhaps goats; fowls; some forms of grain and cultivated plants; and most of the Negro's musical instruments. Did they also create and introduce the Bantu language? This is an interesting problem. Mr. Hobley's and my own researches in the Uganda Protectorate have resulted in tracing an archaic form of Bantu language farther to the north-east than we had hitherto believed this language type to exist—that is to say, to the north-west of the Elgon district. Place and tribal names to the north even of this point suggest that, though the land is now occupied by Negroes using Nilotic languages, it may once have been inhabited by a Bantu-speaking race. There is much in the structure of the Bantu languages which recalls similar features in the Hamitic tongues; but there is little

or no resemblance in the vocabulary. Possibly this language group is the result of a compromise between the Hamitic invader and a people of purely Negro physical type and speech.

The Hima caste in Uganda at the present day offers no traces whatever of any other form of speech but Bantu. With the Hima caste is associated exclusively a single language or dialect of the Bantu family—that which is more or less the tongue of the ancient empire of Bunyoro (Unyoro). The Uru-nyoro speech, though divided into a number of dialects, extends at the present day from the Albert Nyanza and the Victoria Nile south and south-west to within hail of the north end of Tanganyika. It is closely related to the Luganda or language of Uganda, but in some respects is more archaic than that tongue. But it is not so archaic as the Kavirondo group, especially those dialects which are spoken on the western flanks of Mount Elgon—dialects, be it noted, that are spoken by people that do not offer in their physical type the least trace of Hamitic intermixture. The Kavirondo people of Elgon, who speak the most archaic of known Bantu dialects, are of purely Negro type.

Pure-blooded Bahima offering a really Caucasian type of physiognomy are by no means commonly met with in the Uganda Protectorate at the present day, least of all in the kingdom of Uganda Proper; and unfortunately Mr. Cunningham has been unable to illustrate in his photographs the most distinctive Hima type, which is so remarkably unlike the Negro as to be immediately noticeable by the most unobservant person. Bahima men and women of this marked Caucasian type are probably met with most abundantly at the present day in the district of Mpóroro, on German territory to the south-west of the Uganda Protectorate.

(2) The Nilotic Negroes. That which may be termed the Nilotic family of Negro languages occupies the central basin of the White Nile and a portion of the Blue Nile Basin. The Nilotic Negroes are usually distinguished by their tall stature, their predilection for complete nudity, and the dark colour of their skins. Their languages may be divided into five principal groups, so far as we are acquainted with them at the present day. These would be: (*a*) the Shiluk; (*b*) Acholi; (*c*) Bari; (*d*) Masai-Turkana; and (*e*) Nandi. The Bari group of peoples, both in their language and physical type, show some connection with the Sudanese or West African Negroes to the west of the White Nile (the Madi, for example). The Nandi people and the Masai often exhibit proofs of an intermixture with some Gala type which has produced finer features and lighter skins. Some of the Nandi peoples also, besides this Gala intermixture, offer evident traces of having absorbed a preceding Pygmy race. Mixed people of this kind are known as the Andorobo, and are often dwarfish in stature. To this group of the Nilotic Negroes belong, at any rate in language, the southern section of the Kavirondo people. The Northern Kavirondo speak Bantu languages; the southern section—often known as the Ja-luo—speak a Nilotic tongue closely allied to the Acholi.

(3) The Bantu. It is not yet determined whether there is such a thing as the Bantu physical type. The existing Bantu tribes of Central and Southern Africa would appear to be composed of (*a*) the typical West African Negro, the range of which extends to the western part of the Nile Basin and to the Great Lakes; (*b*) the Nilotic Negro; (*c*) an underlying Pygmy element and (*d*) in some places a strong intermixture

with the superior Hima type. But while there is doubt as to the homogeneity of Bantu Negroes, when the word is viewed as a physical distinction, there can be no doubt whatever as to the remarkably uniform character of the Bantu languages. The principal Bantu tribes in the Uganda Protectorate have been enumerated in my own book. Mr. Cunningham deals with most of these, and in addition treats of the Manyema, the Baziba, and the Basukuma, which are situated beyond the limits of the British Protectorate. The Manyema occupy the country along the Upper Congo west of Tanganyika. They speak a very degraded type of Bantu language. The Baziba are found on the south-west coasts of the Victoria Nyanza, and the Basukuma on the south coasts of that lake.

(4) Sudanese Negro. This might also be rendered "West African Negro," since the type we so much associate with the average Sudanese soldier comes from the Bahr-al-Ghazal and the western part of the Nile Basin, and is very similar in physical characteristics to the Negroes of Nigeria and the West Coast of Africa. Amongst the principal tribes of this group mentioned by Mr. Cunningham, or represented by soldiers in the Sudanese force of the Uganda Protectorate, are the *Lendu* to the west of Lake Albert Nyanza, the *Madi* on both sides of the Mountain Nile, the *Bongo*, the *Mundu*, the *Mittu*, etc., as well as the *Momvu* or *Mbuba* of the north-eastern limits of the Congo Forest. The languages of these people scarcely betray any signs of inter-relationship, and such slight affinities as can be traced are with various forms of West African speech. The Bongo, however, is perhaps more related to the Nilotic group.

These Sudanese in the Uganda Protectorate are often

miscalled "Nubians" or "Banubi." This arises from the first pioneers of Muhammadan invasion in the Negro Sudan having been Nubians from such parts as Dongola. These Nubians are a mixed race, partly Negro and partly Hamitic, a race of ancient origin. The invaders, therefore, from the north associated with the dominion of Egypt became known amongst the Negro tribes of the Western Sudan as "Nubians." Later on, when the Nubians enlisted and armed numbers of Sudanese in their service, these in turn took the racial designation of their masters, and thus became known as "Nubians" as far south as Uganda. The word, however, is a complete misnomer, because the Sudanese soldiers in the Uganda Protectorate are absolute Negroes, generally of the West African type.

(5). Pygmy. The Pygmy Negro races represented to-day in such types as the Congo Pygmy or the dwarfish specimens of Andorobo and Doko, and, far to the south, by the Bushman and Hottentot, are the descendants probably of two different branches—Pygmy and Bushman—of an ancient Negro stock, perhaps the first type of Negro to enter the African Continent. Their physical characteristics are described in my own work, *The Uganda Protectorate*. It is evident that the Pygmy stock is the underlying stratum of the Negro races in most parts of the Uganda Protectorate. At the present day examples of this Pygmy type, scarcely distinguishable from the Congo Dwarfs, are still to be seen in the forests of Kiagwe, the easternmost county of the kingdom of Uganda.

For additional knowledge of the peoples of Nilotic race inhabiting what is now the westernmost province of British East Africa, but which at the time of publication of my *Uganda Protectorate* was the Eastern Province of Uganda, the student is

referred to the writings of Mr. C. W. Hobley, C.M.G., published by the Anthropological Institute of Great Britain and Ireland. These, together with Mr. Cunningham's book and my own, cover much of the elementary anthropology of East Central Africa. Perhaps on his return to Uganda Mr. Cunningham will complete the survey by a study of the tribes in the northern part of this interesting Protectorate.

H. H. JOHNSTON.

GENERAL NOTE

1206



KILINDINI HARBOUR, MOMBASA



MAIN STREET, MOMBASA

GENERAL NOTE

THE region included under the Uganda Administration, as will be seen by reference to the accompanying map, extends from the southern boundary of the Sudan, in latitude approximately five degrees north, to the German boundary on the first degree of



SALISBURY BRIDGE ON THE UGANDA RAILWAY
Connecting Mombasa Island with the mainland

south latitude, and from the confines of the Congo Free State on the west to the eastern shore of Lake Victoria, to Mount Elgon, and to Lake Rudolf on the east.

Mombasa, on the Indian Ocean, is the port of Uganda, and

the Uganda Railway connects Mombasa with Port Florence, the terminus on Lake Victoria Nyanza. There are two steamers of six hundred tons each plying on Lake Victoria, thus connecting the various ports on the lake with Port Florence, and thus with Mombasa, on the Indian Ocean.

The localities inhabited by the various peoples may be seen by consulting the accompanying map.

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DISTRIBUTION OF RACES

I

THE BAHIMA

I

THE BAHIMA¹

INTRODUCTORY NOTE

[GROUPS of Bahima are found in almost every province and district between Lake Victoria and Lake Albert Nyanza, engaged in herding cattle, but the District of Ankole in the Western Province may be said to be their home at the present day. Kahaya is their Kabaka, or King.

The general aspect of Ankole is hilly, with intervening streams and swamps dividing hill from hill, with considerable stretches of grass-land suitable for cattle ranching.

In the western part of Ankole there are certain localities which, until quite recently, have shown hostility to the Administration, such as Kazara and Rusumburu; but the policy of the Government is gradually having an effect even in these remote places. Instead of sending armed expeditions against these turbulent chiefs, they have been left alone, and have thus had an opportunity of seeing the effects of peaceful government in neighbouring districts, with the usual consequence that they are gradually becoming less hostile, and I have no doubt, in a short time will be as submissive as the people of Ankole proper who have had for several years past officials and missionaries dwelling amongst them.

One matter has been brought to the writer's notice since

¹ "Hima" is the root of this tribal name; "Bahima" is the plural (Hima people). "Muhima" is the singular (a Hima person).

the accompanying details were written. The Ankole women of high caste live in retirement, and when in the presence of a stranger, must not look towards him. This has now been changed to a certain extent. When the Coronation festivities were being held at Mbarara, the capital of Ankole, in 1902, the Collector of Revenues, Mr. St. George Galt, invited the Kabaka and his court to attend. Kahaya accordingly came to the meeting, accompanied by his officers and the principal women of his establishment. All the men joined the general gathering, but the women, being Bahima of high caste, sat some distance away, their backs turned towards the meeting. Thus the proceedings went on. There were speeches, and marching past, and drum beating—still the ladies of the King's court remained with their backs turned.

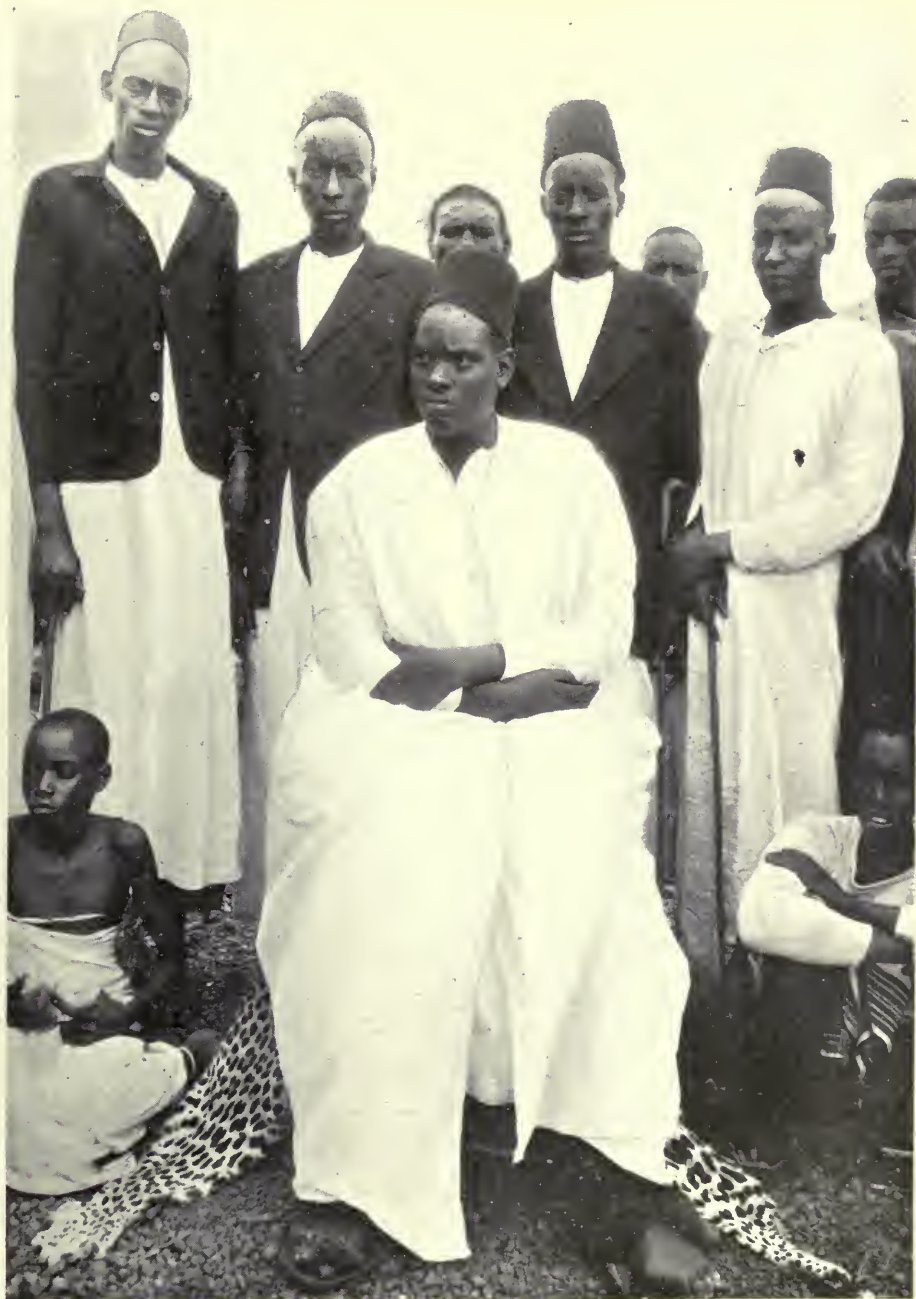
At length, in the absence of a band, it occurred to the Collector that it would be a good thing to turn his gramophone to account, and he accordingly played "Rule, Britannia!" to the great delight of all present. The excitement and novelty of the thing were too great for the royal ladies, and they turned and faced the gramophone, and since then it is not considered a heinous offence to look towards a stranger.

It should, therefore, be remembered that there are occurring from day to day circumstances that alter customs, and that peculiar characteristics that are prominent to-day may be abandoned or altered in whole or in part at any time.]



"ARE you married?" I asked the Hima King of Ankole. "I had seven wives when I was seventeen years of age," he replied: "but now I have only one: I have become a Christian."

I took advantage of a visit of the Kabaka (or King) of



KAHAYA, KING OF ANKOLE

Those standing behind the King are his principal officers ; they are pure Bahima, and their features are very typical

Ankole to the Commissioner of the Uganda Protectorate to obtain, at first hand, details regarding the Hima tribe, of which he is the recognised head.

According to the Constitution created for Uganda in 1900, the Hima race furnishes the royal family of Uganda, and the Kabaka of Uganda must be selected from that tribe whenever a vacancy occurs on the Uganda throne.

As the Kabaka of Uganda is a much more important personage than the Kabaka of Ankole, it might be considered that the former was the head of the Bahima tribe, but this is not really so amongst the Bahima themselves. Ankole is the home of the Bahima, and the present Kabaka, Kahaya, is the leading personage of their race.

When Kahaya was seventeen years of age, he was taken in hand by the Church Missionary Society, and, after two and a half years' instruction, was baptised in the Protestant faith.

MARRIAGE CEREMONIES AMONGST THE BAHIMA

The young women are never consulted with regard to their marriage. The young man never sees the girl's face before he applies to her father. Even then he cannot see it, though she is usually present, closely veiled in a huge wrap of bark-cloth. The Bahima women live in close retirement, and are always veiled. In this respect they must not be confused with the subject race, the Bairu (the singular form is Muiru). The Bairu women go unveiled and work in the fields, but the Bahima women never go unveiled and never work in the fields. It is usual, when a Bahima woman is baptised on being converted to Christianity, for her to uncover her face, but immediately after the ceremony the covering is resumed, and on no other occasion outside her private apartment does she leave her face uncovered.

The suitor therefore has not the remotest idea of the

attractions—or the want of them—on the part of the woman he proposes to marry. This is quite different from the marriage formalities in the Kingdom of Uganda proper, where the young man may have frequently met the young woman, though, as in Ankole, he must not mention the matter of marriage to her before he applies to her father.

In Ankole, the Muhima young man takes with him, to the girl's father, a pot of "amarwe," (a native drink made from the local grain known as "wimbi"¹), and also a cow and a calf. If the suit is entertained, the father drinks the "amarwe," and then the young man milks the cow and presents a bowl of milk to the girl. When she has drunk the milk, the betrothal is complete.

"Do the girls always accept?" I asked.

"They are never consulted," replied the Kabaka.

"What obedience! But surely in the case of a chief's daughter, or the King's sisters or daughters, they would have something to say to the proposal?"

"There is only one custom for all."

"But if a princess refused, what would be the penalty?"

"There is no penalty because it is not contemplated that such a case could occur."

"Would she be forced to marry the suitor?"

The Kabaka consulted with his chiefs and replied:

"A princess would probably be allowed to pick a husband from amongst her suitors, and I think there are a few cases on record of such having occurred."

"When the betrothal is completed, may the young man take away the girl at once?"

"Not at once, but directly he brings seven cows to her father. Of these, four are kept by the father, and three given to the girl."

There is no feast at the father's house; the friends of

¹ Eleusine.

the girl assemble, veil her heavily, and then, accompanied by the young man and his friends, she proceeds to her new home.

Neither the father nor mother accompanies the party, but the father selects an old woman who goes with the bride, and remains with her until the end of her life as a nurse or attendant. In no other tribe have I heard of a similar custom.

BIRTH CEREMONIES

A Muhima woman is delivered in her husband's house, and on such occasions it is permissible for the mother-in-law to visit her.

“Who gives the child a name?”

“The father.”

“Does the giving of a particular name impose any restrictions in regard to food?”

“No, the restrictions in regard to food have nothing to do with the name.”

FOOD RESTRICTIONS

“In Uganda, a woman may not eat eggs. May she eat eggs amongst the Bahima?”

“No, neither man nor woman may eat eggs.”

“May they eat fish?”

“No.”

“Please tell me a few of the prohibited foods.”

“Mutton, goat's flesh, fowls, sweet potatoes, beans, and nearly all vegetables are prohibited.”

“What *do* the Bahima eat?”

“Beef, veal, and milk and its different products, such as curd and butter.”

“Do the same restrictions apply to the Bairu, the peasantry?”

“No, a peasant may eat goat's flesh.”

“May a peasant's wife do the same?”



MUGEMA WE TABÉ (LITERALLY KEEPER OF THE KING'S PIPE AND TOBACCO)
The pipe is inside the tobacco-pouch suspended from the keeper's hands

“No, no; a woman cannot eat the flesh of a goat.”

“Why?”

“There is no why: it is the custom.”

“Thanks, I understand perfectly.” As a matter of fact I did not. There is no general law to be applied to these restrictions, but it is important to bear the prominent items in mind when offering hospitality to a Muhima chief. It will give him a favourable impression if he sees you are aware of the customs of his people.

DEATH CEREMONIES

There are many local doctors amongst the Bahima who are said to effect cures in simple cases. For an ordinary cold, they give a draught made from the roots of herbs and shrubs; for headache, they shave a circular patch on the head and scarify this patch until it bleeds freely. If, after a time, one doctor does not effect a cure, he is sent away, and another is called in, and so on till either a cure or death results.

After death the corpse is washed and scrubbed with clean water, and then allowed to remain in a stretched position on a bench till rigidity has completely set in. The legs and arms are then doubled up against the body by breaking the joints, and a mat is wrapped round the whole body to form a sort of bundle, the neck having been broken to bend the head on to the chest. The immediate relations are present during this preparation for burial, and the interment takes place within eight or ten hours after death.

It must be remembered that the Bahima are a purely pastoral people; they are born amongst cattle, they live amongst them, and they die amongst them. At each cattle kraal there is a huge mound of cow manure, and this mound is added to day by day and year by year.

When everything is ready for burial, a pit is made in the manure heap, and the corpse lowered into it. The pit is then closed over, and the burial is complete. No mark is erected to indicate the particular mound in which a certain person is buried.

“Does that manner of burial refer to the Bahima only?” I asked.



CHIEF IGOMERA IN HIS "KITWARRARRI"

Igomera is the King's uncle. None but great chiefs may be carried in a "kitwarrari"

“Yes, to the Bahima alone.”

“May not a peasant aspire to this form of burial?”

“No, no; a peasant is buried in a hole dug at the door of his hut.”

SUPERSTITIONS

“Has there ever been a belief that the Bahima kings and

warriors come back after death to take an interest in their subjects or cattle?"

"There is no such belief."

I must admit I was prepared for that negative. By no possible stretch of imagination could it be supposed that a broken-jointed bundled warrior would come back from his dungheap to "revisit the glimpses of the moon." And yet this is almost a universal superstition, even amongst the most savage tribes. The Somalis believe they can see and hear the phantoms of wrecked sailors repairing their shattered vessels at Cape Gardafui in the dim moonlight; and almost everywhere along the coast of Africa the drowned are supposed to stalk along the beach and call in vain for loved ones who have long since passed away. In Anguruland and on the Tanganyika plateau this belief takes a very practical form: small shelters are erected for the spirits of the dead, and a daily allowance of food and drink is placed in each. I have taken photographs of such shelters.

Such belief is not, as we know, confined to Africa, and it is, perhaps, one of the most pleasing in the whole range of superstition. What could be more charming than the German legends in which Charlemagne is represented as revisiting the vineyards of the Rhine, in the summer moonlight, and blessing the orchards and cornfields of his beloved Rhineland?

As might be supposed, these Bahima kraals are said to be frequented by the most ghastly, shrivelled demons. They expend most of their fury on each other, but they occasionally take a Muhima by the arm and shake him mercilessly. This is not, however, looked upon with any great dread, as the local "doctors" have a preparation ready, and by forcing it up the nostrils of the patient until he sneezes violently, he is completely cured, and suffers no ill consequences from having been shaken.

One day a month is set apart as a festival with a view to appeasing these demons, or "balubale," as they are called. The

observance consists of drum-beating and beer-drinking. There is no work on "balubale" day.



KING KAHAYA

An idea of the King's stature may be formed by observing the size of the chair beside him

HISTORY

Amongst the Bahima themselves there is no such thing as history or tradition, because they look with loathing on their dead.

and it would be a gross breach of etiquette to mention the name of a dead man, be he ever so famous when alive. I had an instance of this when I tried to get the names of the ancestors of the present King. Judging by the cut of his features and the colour of his skin he does *not* give one the impression that he is a pure Muhima,¹ although he claims to be, and I was therefore anxious to get the name of his father and grandfather in order that the matter might be tested for at least a few generations, but neither the King nor any of his followers would mention the names of the King's father or grandfather, for the simple reason that they were now dead, and the names of the dead are never mentioned under any circumstance whatever.

This custom has a serious effect not only on their history and traditions, but on the language of the Bahima.² For example, the Uru-hima word for "lion" was "mpologoma" a few years ago. It is the word for "lion" in the Luganda language to-day: these two languages have many points of similarity and close relationship. Well, a prominent chief amongst the Bahima was also given the name Mpologoma, but that chief is now dead, and the word "mpologoma" no longer means a lion, for the simple reason that such a word can no longer be pronounced, it being the name of a dead man. So the Uru-hima word for "lion" is now "kichunchu," and it is generally known. Nobody knows how the new word was coined or applied in the first instance, but it is now in general use.

Another instance of how this custom affects the Uru-hima language is seen in their word for the figure 9. In the old vocabularies it is given as "mwenda."³ This form is pretty

¹ As a matter of fact the present rulers of Uganda, Ankole, and Unyoro and their immediate predecessors are negro in features and physical type, unlike many of their nobles, who might be Egyptians from their appearance.

² The language would be called "Uru-hima."

³ *-enda* would be the root; *mw-* but the removable prefix.



A RUSUMBURU SCOUT, WESTERN ANKOLE

general, with variations, in the native dialects of East and Central Africa—for instance, in the

Kiswahili language	Kenda	=	9
Luganda	„ Mwenda	=	9
Lusoga	„ Mwenda	=	9
Luwanga	„ χienda	=	9
Lukonde	„ Kienda	=	9
Lusokwia	„ Sienda	=	9
Lusinga	„ Kienda	=	9
Igizii	„ Kianda	=	9
Kikuyu	„ Kenda	=	9

A form as well known as “mwenda” was not easy to supersede, but at length the name was given to a chief, and when the chief died, the word “mwenda” could no longer be used, so a new word had to be coined and circulated. The new word for 9 in the Uru-hima language is “isaga.”

This principle of change and modification in language is unique in the whole range of the native languages with which I have any acquaintance. If it were applied to English it would make some gaps in the language owing to the peculiar nature of most English names, for instance in the House of Lords the words fife, bath, crew(e), jersey, vane, cross, hill, hood, peel, field, gage, gardener, hare, hay, hawk(e), manners, mon(c)k, and others would have to disappear; whilst the havoc owing to names in the House of Commons would be still greater: bell, bill, black, bond, brand, brown, bull, burns, cain, cox, cross, field, finch, fowler, fuller, gardener, gore, gray, green, groves, gully, hall, hardy, hare, hatch, hay, heath, hood, hope, lee, lees, leg(ge), long, lough, low, moon, moor(e), mount, pen, power, price, ras(c)h, reed, roe, round, sadler, smith, spear, tailor, white, wills, wood, wolf, young, and younger—

all these words would have to disappear from the English language with the demise of their present owners.

CAPITAL PUNISHMENT

I asked : "What class of crimes was punished with death ?"

"Murder."

"How were death sentences carried out ?"



BAIRU, THE SUBJECT RACE (STANDING); BAHIMA (SITTING)

"By spearing."

"Was theft punished by death ?"

"No."

"What happened if a thief stole a sheep."

"He was fined two sheep when the theft was proved."

"If he stole a cow ?"

"The same rule : he was fined double the value of the article stolen. This rule applies to all cases of theft."

"If the thief had not twice the value in his possession ?"

“In that case he would be imprisoned in a hut for a certain number of days.”

“If a man abducted a girl, would he be sentenced to death?”

“No; he would be forced to marry the girl and to give a fine of two cows to her father.”

“If one man took away another man's wife, what would happen?”



THE "OMUTEZI," OR ROYAL FLUTE-PLAYER

The man in front with the turban is the "Omutezi." The others are ordinary Bahima, as distinct from the chiefs

“Oh, in such a case as that he might keep her on paying the husband one cow.”

“What is the penalty for adultery?”

“There is no penalty.”

I repeated this question, and was assured by all the Bahima present that there was no penalty of any kind for such an offence.

There is an important aspect of their customs in regard to



MUHIMA FAMILY
(Note how the women are robed)

fining for theft, *i.e.* the fine was double the value of the article stolen. In Roman law as laid down in the Twelve Tables, tablet 8, section 16, exactly the same principle is established. These Tables date as far back as 449 before the Christian era, but were current in North Africa and Egypt during the Roman occupation. This fact and the veiling of the women may be taken as a slight corroboration of the supposition that the Bahima originated in Egypt or Gala Africa, and are of the Hamitic stock. Such principles of their native laws and customs could hardly be a coincidence, merely.

THE FAMILY

“Has a Muhima father any objection to being presented with twins?” I inquired.

“No; on the contrary he is very pleased. It is considered a lucky omen when a wife has twins.”

“Are twins frequently born in Ankole?”

“Not frequently, but one hears of it occasionally.

“Have you heard of three at a birth?”

“We have never heard of three at a birth—never once.”

MEASUREMENTS

From actual measurements, the Bahima are a long-headed people, or dolichocephalic—that is, the head is longer in proportion to its width, the cephalic index being 75 or under.

The following measurements refer to Kahaya, the present Kabaka :—

Height, standing in thin sandals	6 ft. 6½ in.
Chest, under coat	4 „ 0½ „
Neck	1 „ 4½ „
Wrist	0 „ 8 „
Waist (outside garments)	5 „ 3 „
Buttocks „ „	5 „ 7½ „
Ankle (just above)	1 „ 0 „
Calf	1 „ 7½ „
Foot (length of)	1 „ 1¼ „
Weight	301 lb., or 21½ stone.

The King's uncle, Jungwin, is an inch taller than the Kabaka, but is of slight build, like the pure Muhima type.

It will be seen from the measurements that, literally, the King of Ankole is a powerful man. He is just twenty years of age, weighs 301 lb., and stands 6 ft. 6½ in. in height. He is erect, but, as might be expected, not very active. When he travels, he is carried in a large basket slung on poles by a team of the strongest men amongst his following. The team is grouped in fours, and each four carriers take the poles in turn, resting them on their shoulders. On a good road they can travel at a rate of four or five miles an hour.

AVERAGE MUHIMA MAN		AVERAGE MUIRU MAN, PEASANT	
Height	67¾ in.	Height	66 in.
Perimeter Head	22⅛ "	Perimeter Head	21⅜ "
" Neck	12½ "	" Neck	12 "
" Chest	30½ "	" Chest	34 "
" Buttocks	32 "	" Buttocks	33 "
" Ankle	7½ "	" Ankle	7¾ "
Length of Naked Foot	10 "	Length of Naked Foot	10 "

The Bahima are a thin, wiry people, not thick-set and muscular like the ordinary negro. Their movements are languid and graceful, and their manner gentle and subdued. During the visit of the King and his chiefs to the Commissioner I saw them, on one occasion only, give way to excitement, and that was when Colonel Sadler showed them the use of the electric house-bells, and the working of the mechanical piano-player. The sight of the mechanical "fingers" and the little wooden hammers striking the wires slightly overcame their dignity, and they smiled, but they immediately recovered, and each of them placed an open hand before his face to hide his smiles, and continued to watch the piano through their fingers.

I should not recruit them as soldiers: they are too languid and lethargic, and not the stuff for a rush or charge—the Atonga

or the Yao of British Central Africa is the material for that ; neither would I take them as porters or hunters—the Swahili or the Wanyamwezi are ideal for such work ; but for taking care of cattle, and cheating you out of their milk, the Muhima boy is the essence of perfection. The European has a fair idea of the quantity of milk which a cow can produce, and the Muhima is very careful to give you the quantity by adding the requisite amount of water. I complained once of the quality of my milk,

Edwadi Sulamani Kahoya

King of

Ankore

THE KABAKA'S AUTOGRAPH

Ankore is really the native pronunciation : Anko/e is a European misrendering of the word

and had the Muhima herdsman called up to explain why it was so thin and watery. He replied :

“You will insist on sending the cows to the lake to drink every day ; that” (pointing to the watered milk) “is the result.”

AFTER DEATH

The Bahima have no uncertainty regarding the condition of the spirits of the departed. Their place of rest is away, away beyond German territory, and is called Mitoma. To get there, the spirits enter the great Ankole forest, pass under German

East Africa, and emerge at Mitoma. I was told there was no doubt at all about it, the whiz and hum of the passing spirits being frequently heard as they enter the forest on their way to Mitoma, and the King gave an awesome imitation of the whizzing and whirring, which resembled the rumblings of an earthquake.

“Is it a state of rest or of activity?” I asked.

“There is no work in Mitoma,” replied the King’s pipe bearer.

“Have they cows there?”

“No.”

“Do they require clothing?”

“No. They have no wants whatever.”

“Might a white man’s spirit go there?”

“No, only the Bahima.”

“Are slaves admitted?”

“No, there is nothing to do.”

“Is it only for the good, or do the good and the bad go there together?”

“All the Bahima go there, the good and the bad.”

I was just about to ask whether Mitoma was supposed to be a very hot place, when the King said to one of his chiefs that he had an engagement to keep. As he had answered over nine hundred questions I thought it was high time to release him. He then gave me his autograph, and the interview ended.

In 1900, when visiting Ankole, Sir Harry Johnston found it necessary to exile the King’s uncle, an important chief named Igomera, from Ankole to Entebbe, as he was not taking kindly to the rule of his nephew, and was creating serious trouble. The visit of Kahaya to the Commissioner at Entebbe on this occasion was evidently meant to influence the authorities and induce them to permit Igomera to return to Ankole. The Commissioner having received a favourable report as to how Igomera had been conducting himself since 1900, released him and told the King to

take him back with him to his home. I was present at several Bahima villages the same afternoon taking measurements and photographs when the news of Igomera's release was announced, and it was received everywhere with great joy. I have no doubt that it will be the means of making the Bahima thoroughly loyal and grateful.

If a stranger visited the Bahima camp, he would have no difficulty in picking out their King, not only by his stature, but by his intelligence. During the long explanations given in answer to questions, it was easy to see that he was quicker at grasping the meaning than any of his followers, and he seemed to be well posted on every subject mentioned. He is not in the least bigoted or superstitious, and his reserved, courtly manner is very charming. He was dressed in spotless white robes, wore a bracelet-watch, a fez cap, sandals with fur trimmings, and has always at hand his officers of the household, the bearer of the royal pipe and tobacco-pouch in particular.

The Kabaka was amused at the detailed measuring of his people for anthropological purposes. He had no objection to his being measured, and seemed rather to enjoy being photographed. He insisted on having his chiefs photographed, and when I had quite done with them, he searched around and produced a ghoulish old Muhima with squint eyes and distorted mouth. He placed him in front of the camera and said, "There, if you want specimens of Bahima beauty, that is one; take him." Then he smiled his quiet ineffusive smile, and his followers also smiled, and it was easy to see that they were proud of their Kabaka—so massive, yet so gentle; so young, yet so grave and courtly in his demeanour.

The Rev. J. J. Willis, of the Church Missionary Society, was kind enough to act as interpreter in this interview. Mr. Willis is one of the few who have mastered the language of the Bahima.

II
THE BANYORO

between the two kingdoms. When the British Government expelled King Kabarega and drove him into exile, Unyoro ceased to be a kingdom, and was constituted an integral portion of the Protectorate. The ex-king took refuge on the right bank of the Nile, and for a considerable time was a thorn in the side of the British Administration. In 1899 he was, however, captured and deported to the coast. He is now detained at Seychelles, and his son is being educated there at the expense of the Uganda Administration. Another of his sons reigns in his place over Unyoro.¹

The people are skilled workers in skins, iron, and pottery, but their houses are of a very rude description. Their villages are not protected by any stockade work. Both sexes are clothed in skins and bark-cloth, and despise the naked negroes of the Nile valley.]



WHEN Unyoro was threatened with invasion by a hostile army, a child was taken out on the road by which the enemy was expected, a hole was dug, and the child buried up to its neck. It was left there, alive, to await the advancing army. The local wizard gained much insight into the character of the invaders from the manner in which they treated this poor child. If he were hacked to pieces, the invaders were, without doubt, heartless demons; if the child were disinterred and taken along with them, then there was some hope; but there again, it might be merely the confidence of strong men and renowned warriors.

They had in Unyoro a horrible custom in regard to the burial

¹ For further details regarding Unyoro, see Sir Harry Johnston's *Uganda Protectorate* and Major Woodward's *Précis of Information*.

of their kings. A circular pit was dug, not more than five feet in diameter, and about twelve feet deep. The king's bodyguard seized the first nine Unyoro men they met and threw them alive into the pit. Then the dead body of the king was rolled in bark-cloth, and the skin of a cow, newly killed, wrapped round it, and sewn. This bundle was then lowered in the midst of the nine



BANYORO PEASANTS

men in the pit, no clay was filled in, but another cowskin was stretched tightly across the opening and pegged down all round. A covering of grass was then neatly laid over the skin, and the multitude who were present at the funeral set to work at once to build a temple over the grave. A headman was appointed as watcher, and very many of the personal servants of the deceased were appointed to live in the temple, and their descendants after

them. It was the duty of the surrounding country to see that they were supplied with food.

Oh, the horrors of that pit! I defy imagination to picture anything more ghastly. The old Roman laws contained some horrors, but nothing so intensely revolting. Constantine (A.D. 318) enacted that if a father slew his son, he should suffer the death of a parricide—that is, be tied up in a sack with a viper, a cock, and an ape, and be thrown into water and drowned. But this was practically an instantaneous death, and besides, it must be remembered that it was a *punishment* for an atrocious crime; whereas in that Unyoro pit the victims must have lived for at least two or three days, and probably devoured the king's body first, and each other afterwards. How any beings could hit on this method of honouring a dead king, passes the range of the most morbid imagination.

In the language of Unyoro the temple erected over a grave is called a "gasone"; in Uganda they call them "busiro." A king is "Mukama," equivalent to the Uganda "Kabaka."

The Mukama's wives were not entitled to a gasone. They were wrapped in bark-cloth and buried in a grave. There are seven gasones in Unyoro, representing as many kings, but many others have been destroyed by lightning, and those that exist are growing less and less popular owing to the spread of mission teaching.

The chiefs were not buried in the fashion of the Mukama. They were sewn into the skin of a freshly killed cow and buried in an ordinary grave.

The position was the same for both chief and peasant: the legs were drawn up close to the body, the palms of the hands were placed against each other, and the body was laid on the left side, with the hands under the head, in a sleeping posture. Some bark-cloth was then thrown into the grave, and the pit was filled

up. The poor people who have no cows and who have not bark-cloth are wrapped round with grass and buried in the same manner.

They say that many years ago, before the people of Uganda robbed them of their cattle, they had fine herds and correspondingly large dung-hills, and in these dung-hills the ordinary people were



YOSIA, DEPOSED KING OF UNYORO

buried. The king had always his nine men and gasone, and the queen was buried in a grave, not in a dung-hill, be it ever so capacious.

There are no common places or cemeteries where all are buried: each person is buried in a convenient place not far from the house in which he or she died. There are small spirit-houses erected near the dwelling-houses, and food put into them from time to time to keep the spirit quiet. To judge by the

specimens, the spirits in Unyoro like very stale food and dirty water.

As the nine men put into the king's grave must be Unyoro men, it may be asked why they did not deny their nationality and thus escape. Men from Uganda or Bukedi would not be qualified for such high honour. That had all been foreseen. A former king of Unyoro had that difficulty, and he decided on a

way of marking the men and women of Unyoro. When they are growing up, the six front teeth of the lower jaw are levered out by an instrument they call in their own language "nfuka," a hoe. In other countries and tribes, with which I shall deal later on, this custom of taking out the teeth prevails, but it does not prevail in any of the countries bordering on Unyoro. The Baganda never do it, nor the Bakedi, nor the Batoro, nor the Bankole—it is therefore a sufficient identification of nationality to have the six front teeth of the lower jaw knocked out. In this way the king's bodyguard had no difficulty in making certain that the nine victims were men from Unyoro.

Each village has its tooth "fundu," or handy man. The father of the family calls in the fundu when he has a son or daughter ripe for the process, and he bodily holds the child by the hands whilst the fundu does the work. The instrument is like a blunt dagger. It is forced in between the teeth, and by wobbling it the tooth is jostled out. The mouth is rinsed with warm water after the operation, and the nationality of a son or daughter of Unyoro is for ever after beyond dispute.

"Why do you do it?" I asked a young Munyoro boy.

"Every one does it, and the young women would not receive any advances from a young man unless he had his teeth out."

"Does it hurt?"

"Of course it does, but it is the custom."

"Are there not some fundis who can take out the teeth without pain?"

"Yes, there are many who say they can."

"How could you find out their 'shop'?"

"By the howling of the children," he replied.

Even the king has his teeth taken out in the same way.

Their nationality also requires the cutting of six marks on the forehead, as shown in the photographs.

Marriages are brought about in this way: The young man proceeds to the girl's house and presents her father with a cow. He gives no explanation, nor is he asked for any. If the cow is retained it means that the suit is accepted, and the young man brings four or five other cows to complete the ceremony. They then proceed to their new home together. The father or mother must not accompany them, but many friends join the *cortège*.

This is the only African tribe in which the mother-in-law is



BANYORO WORKMEN'S VILLAGE NEAR ENTEBBE

an honoured person. It is absolutely essential for the son-in-law to kneel down and remain in a reverential position for some time whenever and wherever he meets her.

Murder of a man is punished by death, if the brother of the murdered man is able to take vengeance. The murder of a wife involves the paying of a cow to the chief, but no further action is taken. He may not be killed by her relations.

Unfaithfulness on her part meant death, and to the correspondent it meant a heavy fine. Whoever seduced an

unmarried woman was obliged to marry her. There were no other penalties.

If a chief misconducted himself with any of the princesses, the penalty was death. In such a case the king himself was the executioner and the weapon an axe. If an ordinary man, of less rank than a chief, were guilty of the same offence, the penalty was the same, but the common executioner carried out the sentence.

The penalty for misconduct with any of the king's wives was the loss of a hand, or the lips, or an ear, or an eye was pulled out. Judging from the number of maimed men formerly met with in Unyoro, I am afraid it must be admitted that considerable suspicion attached to the royal ladies, but the practice, needless to say, has been discontinued since the advent of missionaries to that country, and at the present day old age has carried off most of the victims. The wives in such a case incurred no penalty.

Witches were roasted. A witch was tied to a post and thatched heavily with dry grass. When all was ready, fire was set to the grass. This was always carried out on the bank of a river, so that if the victim was not quite dead when the faggot was burned, he was hurled into the river.

Their dancing is peculiar. The women form up in one line, and opposite them the men in another line, with bells attached to their feet. The men prance about a bit and do a good deal of bell-jingling; the women standing in the opposite line merely throw up their hands and clap at certain parts of the dance. This is kept up for hours at a time.

For the most part they cultivate the ground, but there are some cattle, sheep, and goats—not very many. The dog is a favourite, but one never sees a cat in a house. There are several species of wild cat in the forests.

They are expert at making earthenware cooking pots; they

are also skilful in dressing skins. They make baskets and canoes (part of Unyoro touches Lake Kioga, an expansion of the Nile). They work iron into knives, hoes, and spears. Their shields are sometimes made of wood, and sometimes of buffalo-hide.

The spear is the favourite weapon in war. Two are carried, one to throw at close quarters, the other to stab with. The knobkerrie is also known, but is not a favourite weapon.

Male prisoners captured in war are always taken to the Mukama, to be beaten or put to death. If an ordinary soldier in the ranks captured a woman as prisoner, he would take her to his chief, and the chief gave a cow in return to the captor. If two women were caught by the same man, the chief might or might not return one of them to the captor, but if he retained both, he gave compensation to the man. Women were not maltreated in any way when taken prisoners.

Three or four goatskins sewn together, forming a wrap or cloak, is the general covering of men and women. Bracelets and anklets of brass wire form their ornaments.

Neither men nor women will eat eggs, fish, or fowls. They eat the flesh of the hippopotamus when they kill one. The crocodile is not eaten.

Tobacco is smoked generally, by young and old, men and women. Salt is mixed with the leaves, and this is chewed in the mouth. The juice from the stem of the pipe is sniffed up the nostrils.

When a person fell ill, the village prophet was called in. He said at once whether the sick person would recover or not. If he was doomed to die, he was allowed to fulfil the prophecy; if he was to live, there was no need of medical aid. There were decoctions made from various herbs and roots, for the cure of such things as stomach-ache, or pain in the head.

For snake-bite there was a draught that made the patient vomit.

The number of children born of one woman rarely exceeds four or five. Families were much larger formerly, I was assured. If a husband has more than one wife, he lives with each for four days in turn.



UNYORO WORKMEN SITTING NEAR THEIR VILLAGE AT DAYLIGHT, AWAITING
"FALL IN"

The following were the chief officials of state in the king's household :—

Barungi Bemindi, lord of the tobacco-pipes. (His duty was to keep the pipes and tobacco, put tobacco in the favourite pipe, and put a live cinder on the top of the bowl. He was not allowed to put the pipe

in his own mouth to kindle it before handing it to the king.)

Owerahango, master of the spears.

Omusenyeru, lord of the beer-pots and brewery.

Mterangoma, master of the drums.

Kayimba, overseer of the king's women.

Bamloga, the omniscient one (literally, the man who looks after everything).

In addition to various kinds of drums, there is the "madinda," a ladder-shaped instrument. The cross pieces are of different thicknesses, and two men play it by striking the cross sticks with wooden mallets. The "inanga" is a harp with six strings. "Kidongo" is another kind of harp. The "inyamulere" is a reed flute, with four finger holes.

TRADITIONS

In all their traditions there is an oft-recurring allusion to somebody who "arrived from the north." Their earliest reference in this way deals with a fabled white man named Wamala, who arrived in a canoe from Lake Kioga. Their description "white man" would include either an Egyptian or a Gala. Wamala settled down in Unyoro, and according to one version he died, and the natives put his dead body into his own canoe, and pushed it out on Lake Kioga, and let it drift away.

Another version represents Wamala as arriving accompanied by a white woman and one servant. He had a brass or copper tray, one copper knife, one copper spear, one copper drinking bowl, one copper jar, one cow, one goat, one sheep, one fowl. The wife had only one ear, and one eye, one nose——

"Excuse me, but how many noses has a Munyoro lady, as a general rule?"



WORKERS' VILLAGE BY TWILIGHT WHEN THE EVENING FIRES ARE BEING LIGHTED

“It was my fault,” replied the interpreter; “he said she had only one hand.”

Four children were born to Wamala in Unyoro—Simbwa, Kagolo, Kyomia, and Ndaula.

Some time after the birth of these children the wife lost herself in the forest, and never came back. The peasantry say that her spectre, robed in white, may still be seen in the light of the full moon gliding through the forests searching for the path that leads back to Wamala. Whilst waiting for the full moon, she retires to a palace of papyrus reeds in Lake Wamala in Singo.

Ultimately Wamala himself was driven out of Unyoro, and he took all his belongings with him except a drum and a spear, and two slave boys and two slave girls. He was succeeded by another man who came from the north-east named Bukuku. He was a black man, and came accompanied by several sons. When these grew up they became the rulers

of Toro, Buddu, Singo, Busoga, Bulemezi, Kitakwenda, and Kibero.

FOLKLORE

THE ORIGIN OF THE RAINBOW

Katwimpala, whilst yet in his mother's womb, spoke to his father and asked him to go and buy two spears and a shield for him. In a month's time, he told his father, he would be born, and he wished to have his spears ready.

He was born on the day he mentioned, and grew up rapidly. One day he and his father went to the market and bought some fresh meat. On the way home they quarrelled, and Katwimpala killed the father, and cut off a few slices of his flesh and took them to his mother. There was a furious scene, and it resulted in Katwimpala being driven from home.

In the course of his wanderings he came to a chief Kidopo on the Nile, near Foweira, and that chief gave him wine to drink. The young man avowed that he had had no food for some time past, and then Kidopo gave him an egg and he went his way, taking the egg with him. A heavy shower came on, and, the ground being wet, Katwimpala slipped and broke the egg. He asked the rain what he was to receive in return for the broken egg, and he got some water. Later on he met a blacksmith at work, and the blacksmith had no water, but used saliva from his mouth instead of water. Master K. gave him water, and received a hatchet and two knives in return. He passed on.

Farther on he met a man breaking firewood with his hands. He gave him an axe and received some tobacco. Next he met a man gathering in his harvest and received some grain for the tobacco.

He next met a hen with a brood of chickens, and as the hen was feeding her young on sand, she was glad to get the grain, and gave three chickens in exchange.

Master K. then met a young man going to get married. Instead of cattle, he was taking a hyæna to the father-in-law. He was glad to get three fowls instead, and then Master K. and the other young man repaired to the girl's house. The fowls were housed for that night, but in the morning they had changed into three cows, and the girl's father had no objection to receive them in exchange for his daughter. K. claimed the girl as the fowls were his, and it was decided that he should get her.

He then returned to Kidopo and said: "Look here, this is what your egg has turned into—a woman." The chief gave him a house and plot of land, and they settled there, and two sons were born.

One day a snake bit his wife and she died. He smashed the snake and found inside a Muhima man and his wife and some cattle and fowls.

Then he made a feast, and shutting himself up in his house, set it on fire. A crowd gathered together and they saw a long tongue of flame rise up, and form into an arch in the sky; it was Katwimpala under another form and another name—the "Mwangazima," or Rainbow.

CURING A SWINDLER

A man named Magezi of Unyoro had two sons, Ngobya (the elder) and Kalimagezi (the younger). When they were sixteen and fifteen years respectively, the father called them to him one day.

"Well, boys," said he, "you are grown up now, and it is about time you began to think of doing something for yourselves. I

must give you a start in life financially, and you must do the rest."

The father then took his treasure from its hiding-place.

"What a hoard!" exclaimed the young men, as they saw the bundle in which the money had been wrapped. But their enthusiasm grew less and less as they saw the father undo piece after piece of bark-cloth in which it was wrapped, until at last the coin was visible—two rupees in all.

"I have always treated you well," continued the father, "and will act handsomely to the end. There!" said he, with a flourish of his arm, giving them one rupee each, "there! go now and trade!" and they went.

Having been financed in this princely fashion, it was not many years before the younger brother became possessed of a



UNYORO WORKMEN (EMPLOYED IN UGANDA) BEING COUNTED AFTER THE DAY, AND AWAITING THE WORD "DISPERSE"

cow, and, shortly afterwards, the other brother was able to buy a bull, and they put these animals together, and sat down to watch them whilst they grazed on the bank of the River Kafu. It was not a mighty herd, but it was theirs, and that made all the difference. It was, however, a waste of time for two men to take care of the animals, so it was agreed that the younger brother should take care of them for half a year, and then the elder brother would take his turn.

Accordingly Kalimagezi tended the herd, and the period of his watch passed without anything in particular occurring. Ngobya then became herdsman, and the younger brother went about some other business.

Whilst the elder brother was in charge of the animals, a calf was born one night. Next morning Ngobya felt very envious, as it was pretty certain that the owner of the cow would claim the calf.

“Why should he?” he asked himself. “I will make a strong cord and tie the calf to my bull’s leg, and when Kalimagezi returns I will say it is mine.”

He accordingly tied the calf to the bull and awaited the arrival of his younger brother. When he came he exclaimed:

“A calf? Hallo! That’s mine.”

“Excuse me,” replied Ngobya, “it is nothing of the kind.”

“Excuse *me*,” said the young brother, “your bull could not have had it.”

“You were not here; what do you know about the birth of that calf?”

“I know quite well that your bull had nothing to do with it.”

“If you had been here you would have known differently. I was here and saw it born, and tied it to my bull. Look at the string. The calf is mine.”

“Well, I don’t believe it.”

“Many people will not believe the truth.”

"I will go home and tell our father that you have cheated me out of my calf under the pretence that your bull gave it birth."

There were many protests on the part of the young brother, and much weeping, but the elder stood fast to the statement he had made, and claimed the calf as his own.

At length Kalimagezi reached his father and explained the matter. The father said nothing for two days, but thought much, and then an idea entered his head and he said:

"Son, return to your brother and tell him that your father has died—died in giving birth to a child!"

"You? You gave birth to a child?" asked the son in astonishment.

"Never you mind; just do as I say. It is just as likely as that your brother's bull gave birth to a calf."

The boy returned to his elder brother, weeping all the way, and he sopped his eyes and face at the stream nearest to the herd, and then wept still louder as he approached his elder brother.

"Our father! our father!" he cried aloud, but could not give any word of explanation, owing to the choking sobs and the intensity of his grief.

The big brother came and inquired what was the matter.

"Poor father! poor father!" and again he broke down with grief.

"Please tell me all about it," said the other, "or I must cry too."

"Father is d—e—a—d," came the reply at last, and again he swooned away.

Then both cried and sobbed together.

"How did it occur?" said the elder boy.

Kalimagezi was now steady enough and replied, "Father died in giving birth to a child!"



MUNYORO HEADMAN

“I won’t believe it—it is too absolutely idiotic, too impossible, too insane.”

“I know it is,” responded the younger, “but it is not more impossible than that your bull gave birth to that calf.”

The brothers glared at each other, but the glare soon melted into a smile, and the elder said, “I have condemned myself with my own tongue. The calf is yours.”

III
THE BATORO

III

THE BATORO

INTRODUCTORY NOTE

[TORO is the country immediately to the east of the Ruwenzori range of mountains, south of Lake Albert Nyanza. There is an administrative district of Toro which includes, amongst other counties, that of Toro proper. The people of Toro proper are those concerned in this chapter.

Toro is the most westerly of the localities included in the British sphere, and borders on the territories of the Congo Free State. It is important from two points of view: (*a*) its soil is extremely fertile, and as a consequence there is always an abundant supply of food, and (*b*) its climatic conditions, and close proximity to the eternal snows of Ruwenzori, make it unique as a health resort and sanatorium. It is perhaps the only place in Central Africa that nearly approaches the temperate zone in the matter of an ideal climate.

The country around the base of Ruwenzori is frequently subject to earthquakes, and a chain of extinct volcanoes extends almost unbroken from the north-western part of Ankole to the north-end of Ruwenzori.

There are two areas in which hot mineral springs are to be found—one at Roigimba, at a height of about 8,000 ft., near the River Ruimi, and the other at Baranga, close to the Semliki River.

Toro proper is densely populated. In colour, the people

are a light brown, and their physique is thin and wiry. In the past, they have been cruelly raided by the Unyoro hordes under Kabarega, and in no other part of the Protectorate are the people more outspoken in their gratitude for the advent of peaceful government than in Toro.

These people are good linguists. It is quite usual to find the ordinary peasantry speaking three languages in addition to their own language, Lutoro. Kasagama and his chiefs speak Lunyoro (the language of Unyoro), Uruhima (the language of Ankole), Luganda (the language of Uganda), as well as Kiswahili (the language of Zanzibar). Kasagama also speaks a little English, which he has learnt at the mission stations, and, whenever an opportunity occurs, he is very fond of fitting in English words and phrases in his conversation. He uses a typewriter, and possesses the only horse in that part of the country.

Kasagama paid a complimentary visit to the Commissioner at Entebbe in April, 1904, and took advantage of the occasion to engage various Indian artisans, so that his people might be instructed in house-building and in the making of furniture when the King returned to his own country.]

“HOW are girls prepared for marriage in your country?”
I asked the King of Toro.

“They are shaved, and greased all over with butter and castor-oil,” he replied.

“Who does the shaving?”

“The ‘fundi,’ or handy-man of the village, shaves the head; her sister does the rest.”

“And the young men?”

“They are shaved and greased in the same way.”

Toro may be said to be the land of long engagements, as



KASAGAMA, KING OF TORO

distinguished from Busoga, where the man carries off his sweetheart amidst the whirl and excitement of a midnight dance.

The marriage routine in Toro is this : the father of the young man goes to the father of the girl, and the matter is arranged, the usual price being two cows—for a chief it may be more. There is no fixed price as in Uganda.



KING KASAGAMA AND TORO CHIEFS

The Kabaka, Kasagama, has a fancy walking-stick in his hand. Note the sandals with leopard-skin instep leather.

The girl may be too young, or the young man may not be ready to marry, but the price is paid there and then. The young people are told about it, but they have no voice in the matter, and it may stand over then for one or two years until it is decided to complete the marriage. The usual term is two years.

When the time is up, the girl's father sends word to the



TORO PEASANTS,

young man's father to prepare a feast. As soon as it is ready, her sister and friends accompany the bride to her new home, and they are met on the way by the bridegroom's friends, the bridegroom himself remaining in his house ready to receive the party when they arrive. The father and mother of the bridegroom do not join in the reception: they remain in their house till the feast has commenced, when they slip in quietly and take part.

The father-in-law is banned in this tribe, the mother-in-law a little less so. In regard to the wife's father, the ban is very rigid: on no account whatever must the father-in-law and son-in-law meet.

The marriage feast lasts occasionally two days. Next day is spent in the new home, and then the young couple pay a visit to the girl's home. They may remain that night, but they must sleep in another house, because if they remained in the old house, the risk of meeting the father-in-law would be too great. The visit lasts two or three days, and then the wife goes into retirement in her new home for three months, during which she is not permitted to see any of her friends.

If during the two years' engagement the young man dies, his brother succeeds to his rights and the girl. If the girl dies, the cows are returned to the young man's father. During the one or two years' engagement, the young man has not access to his *fiancée*, and therefore no intimate relations must exist between them.

If a man killed his wife, her brothers would kill a sister of the husband. If a man found a stranger on terms of illicit intimacy with his wife, he was permitted to kill him, if he was able; but if the husband's cronies and friends were guilty of like intimacy, nothing was said. (This killing refers to the past, not to the present; the remainder of this paragraph is still in force, except in the Christian sections.)



KASAGAMA, KING OF TORO, AND HIS LOCAL COUNCIL.

Both men and women like to mark their stomachs with scarred designs. Six teeth are removed from the front of the lower jaw.

In other respects these people resemble the Banyoro. They have copied the manner of burying their kings from the Banyoro also, with modifications. In Toro the two youngest wives of the king were first thrown into the grave. The pit was a very deep one, and it was quite impossible to get out of it. It was not necessary, therefore, to break the limbs or fetter them in any way. They were simply dropped into the pit. Then two men were picked up at random, and dropped into the grave also. Next, the dead king was let down, and the opening covered with the fresh skin of a cow, and this was pegged down very securely, covered with grass, and a house or temple raised over it.

A house was built opposite the temple for watchers. In Toro the watchers were all men. The other wives of the dead king were not bound by custom to watch there all their lives, as in Uganda.

Kasagama, the present Kabaka, is an Unyoro prince. He is an adherent of the Church Missionary Society, and is always ready to further Christian teaching by any means in his power. He is a diligent student of the English language, and speaks it pretty well. He receives no direct stipend from the Imperial Administration, but draws his revenues from 10 per cent. of the hut and gun taxes collected in Toro, and, in the small province of Toro proper, 20 per cent. His estates cover fifty square miles. Almost all the ruling chiefs in this part of Africa are men of great physical strength, such as Mugwanya, Apolo, Kahaya, and Kamswaga. Kasagama is no exception to this rule; physically, he stands head and shoulders above his people.

Ndahoro is their great spirit, with Wamala and Kyomya as assistants.



THE MUGEMA OF TORO

The form of salutation is "Oroho mirembe," reply "Oroho." To salute the king one says, "Ngundo zona," but there is no response. The king does not acknowledge the salutation of his subjects.

Kasagama is very affable with Europeans, and as he knows the Lutoro, Lunyoro, Luganda, and Kiswahili languages well, he is always ready with his "Yambo," or "Otya."



THE POKINO OF BUDDHA, WIFE AND FAMILY

IV
THE BANABUDDU

IV

THE BANABUDDU

(Inhabitants of Buddu, the coast country of the north-west shores of the Victoria Nyanza)

THE drum that conquered Buddu for Uganda was called "mavumisizi," and the king's lieutenant, who commanded the expedition, was Luzige. The war-drum played an important rôle in the old wars, and was given the rank of a high personage, and the whole expedition was known ever after by the name of the great war-drum used on the occasion.

Buddu is now nothing more than a county of Uganda, and its great chief, the Pokino, is but a county member of the Uganda Native Parliament, and draws £200 a year from the Imperial Administration.

The Baganda have absorbed the Banabuddu, and but few of the aborigines are now to be met with. The manners and customs of the



BUDDU WOMAN AND CHILD

Baganda in Buddu are the same as those of any other part of the Kingdom of Uganda, but the following remarks apply to the old stock, and as such may be worth putting on record.

They were hunters before and beyond anything. Even with their old flintlocks, one shot was ample to dispose of an elephant. If a second was necessary, the reputation of the hunter at once suffered. They never were famous with the bow and arrow,



A CHIEF RECEIVING HIS SUBJECTS

but their neighbours, the Basagara, excelled in this respect. They were essentially cultivators of the soil, and had very little to do with the care of cattle, unless when employed by the Bahima as servants. The staple food was millet. There are some bananas, but, different from Uganda, the banana takes only second rank as a food crop. There are also heavy crops of sweet potatoes and beans.



RUINS OF NARAZARI CHAPEL, STRUCK BY LIGHTNING

When the Banabuddu were called out for war, they were marshalled into battalions, but there was nothing like order during a fight, and each battalion worked for itself and never thought of coming to the help of another battalion that was hard pressed by the enemy. What was called "kurwana mu manjo," or frontal attack, was considered the most honourable, but there were occasions when they condescended to attack on the flank, the least honourable of war tactics. Each warrior carried five short spears and a shield. The shields were about three feet long by twenty inches in width.

FISH

They have five methods of catching fish :—

1. By rod and line.
2. By "mugonjo"—that is, a long cord is maintained in position in the river by floats of "milindi" wood (a species of cork-wood), and at intervals are suspended wrought-iron hooks and baits.
3. "Sambo": a number of small nets are joined, and one

end attached to the bank. The other end is carried out into the river in a canoe, and a circuit is made according to the number of nets. Then the outer end is dragged to the bank and is slowly hauled in, bringing whatever fish have been encircled.

4. "Kumuliza enkejje": a torch was carried along the river at night, and the fish sometimes darted to the surface to investigate the phenomenon of the light. Once on the surface, the light dazzled them, and it is said that they were easily taken in the hand.



WATER-CARRIERS

5. Fishing *à la nasse* for the very small fishes known as "mukene."

A very small portion of such catches is eaten immediately, roasted, or cooked in what would be called *au bain-marie* at the Hotel Cecil. The remainder is cured in the sun or over a fire, and sold.

The "usuzi," or little eels of the Buddu rivers, are most delicious.

HOUSES

The houses of the Banabuddu are of a very primitive type, simply beehives, made of reeds and grass. There is only one small door, and no furniture except a bed without supports.



BOYS' SCHOOL, KISUBI

RELIGION

Kitabumbuire was the first god of Buddu. There was no divinity before his time, but numerous others of less distinction have cropped up since. Bread to bread is bad sauce, yet the favourite offering to the spirit of Kitabumbuire was native spirit —“ntembe”—a sort of wine or beer. This god also accepted kauri-shells and bark-cloth. Anything of an unusually great size was worshipped by these old people: a great tree, a mighty boulder, and the larger of the animals.

When offerings were made to the local gods, the donor recited his needs, which were principally women, food, and health. During the recital a long stick was planted in the ground in front of the “manandwa,” or priest.

CHARMS

Kimera, son of a Muganda prince, was the first to introduce the use of charms. The "serubanga" consisted of a horn. To prevent death, it was taken to a cross-roads, and beaten with a reed, the following words being said aloud at the same time, "Die you, instead of (such a one)." To ensure good luck at war, the same ceremony was gone through. These were the two principal charms, but there were others to keep off



AN EXPANSION OF THE KAGERA RIVER IN SOUTH BUDDU

sickness, and a certain plant was used to gain the favour of the chief. The leaves of this plant were put in a pipe and smoked at the first peep of dawn. This was supposed to soothe the temper of the most truculent chief.

BURIAL

The procedure in regard to the treatment of a corpse reminds one of the process of embalming once used in Egypt. The male relatives stand on the right-hand side, and the females on the left, and then, commencing with the head, the corpse



THE KAGERA RIVER (THE SOUTHERN BOUNDARY OF BUDDU)

is smeared with butter. Then a shroud of bark-cloth is wrapped round it, and it is borne to a grave in the adjoining garden. The clay that had been dug from the grave remains in a mound all round, and the relatives kneel down and actually shove the earth back again into the grave, using their elbows. The feet or hands must not be used.

GENERAL

The following are the principal spirits to be appeased, with their functions:—

Nkulo: this deity or spirit was invoked by women who desired additions to their families.

Kagole, the spirit of sadness and laziness: no special functions.

Jero, the god of good fortune.

Nuabulezi: this spirit was of Kiziba extraction; he was invoked when it was necessary to curse a person or village.

Tobacco was prepared simply by drying the leaves in the sun, and treading them down under the foot in a heap. It was then ready to be smoked.

Local "doctors" were as numerous as the diseases, and as a rule one man treated only one disease. The "doctor"



THE CONGREGATION AT KANABALEMU, BUDDU (WHITE FATHERS)

was always paid his fee in advance, and he alone fixed the amount of it. The leaves of the shrub "mululuza" are used as a cure for fever: the decoction is drunk and also rubbed externally.

An infallible remedy for tapeworm is a decoction of a plant known as "kagiri." Specimens of this plant have been sent to the Royal Gardens, Kew, for identification.

The men used to tattoo a network design on their breasts. The women, during their youth, had the same design made



BUDDU WOMEN

on their stomachs. A woman who refused to do so would not be equally attractive to the opposite sex.

Hair was worn in plaits, fibre sodden with ochre being interwoven with it. This was called the remedy for old age, it being impossible to distinguish grey hair when done up with fibre. Side whiskers were esteemed, and if eyebrows were heavy, they were shaved off to a faint line.

Theft and departures from the moral code were punished with death, but these sentences could always be compounded if the person was in a position to pay a fine.

When a son succeeded a father, his life and existence were considered as a continuation of the life of the father, and no change occurred in the household; whatever property there was, and the wives of the deceased, fell as a matter of course to the use of the successor.

When twins were born, the whole of the relations were called in for the ceremony. This consisted in making a hole in the wall of the house, and passing the twins out through the hole. They were taken to a neighbouring forest, to the beating of drums, and were then taken back again to the house, this time entering by the ordinary door. A feast followed, and all was well.

V

THE SESE ISLANDERS

THE SESE ISLANDERS

(The Basese are allied in language more nearly to the Basoga than to the Baganda. They inhabit the Sese Archipelago in the north-west of the Victoria Nyanza)

THERE is a secret society amongst the Sese Islanders known as the Bachichi. What do you think is the object of the society? To depose the reigning chief, to turn out the white man, or to rob or plunder the rich? No; the object of the Bachichi is to continue the custom of eating the dead!

When an adherent or follower of any of the Christian missions dies, a watch is kept on the grave for eight days after burial. By that time the prize is not worth the taking, and the Bachichi leave it alone, and the watch is withdrawn. Beyond the influence of the missions, however, the Bachichi have been able to make their influence felt, and the mode of burial amongst the peasantry is very suggestive—viz., the corpse is wrapped in a shroud of bark-cloth, and then laid on a wooden frame, above ground, either in a forest or in the vicinity of an uninhabited area, and the scene is never again visited by relations of the dead person.

On a recent occasion the Protestant clergyman in charge of one of the mission stations in the Sese Archipelago happened to pass an island, and, as it was rather late, landed there. He found a man sitting on a newly made grave keeping watch, armed with a spear. The sentinel explained that it was his father's grave, and that he was determined that he should not be disturbed.

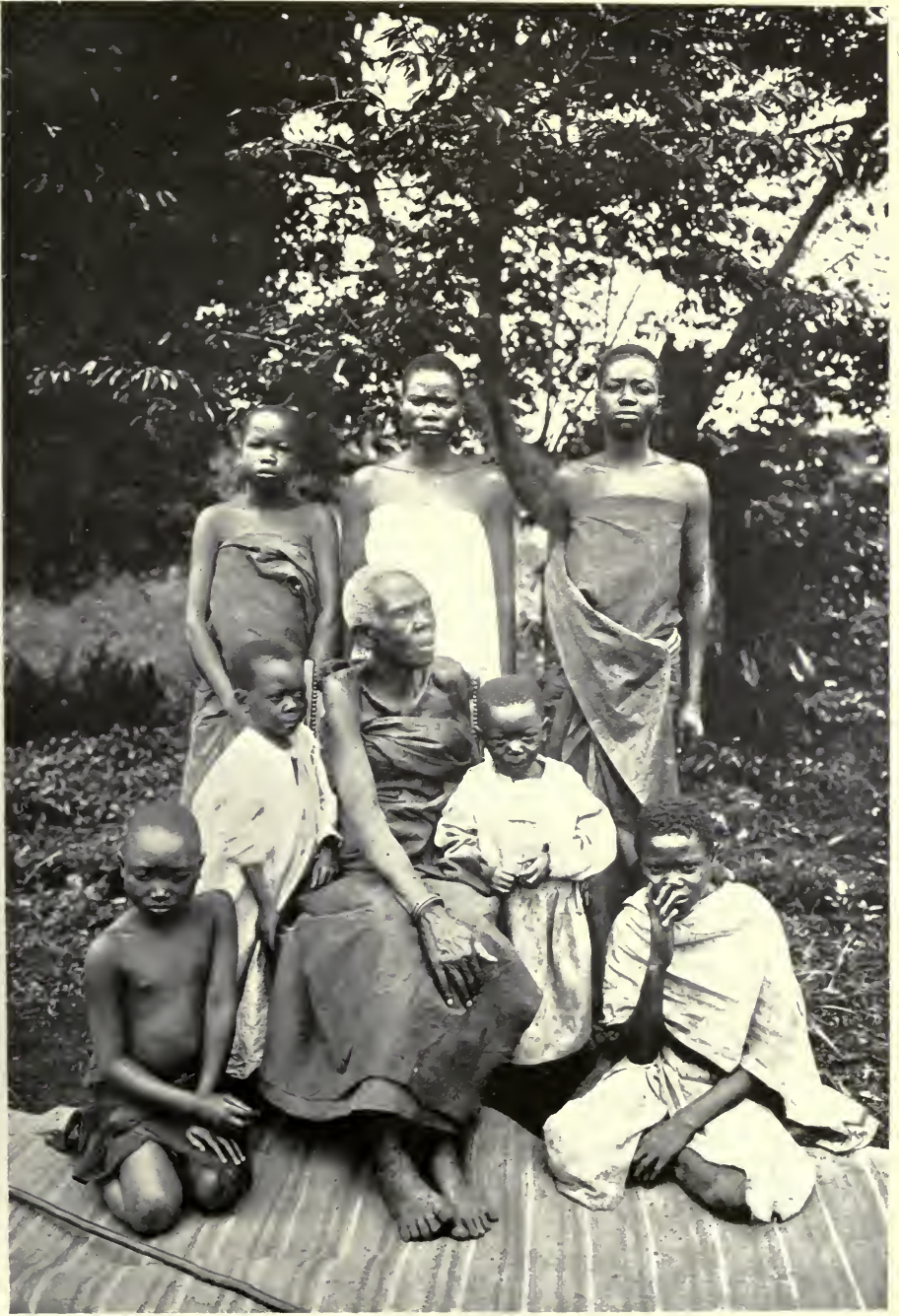
The White Fathers' mission has a station amongst the islands. One of the Fathers, named Père C——, lived there alone. He fell ill and died, and news of his death was brought to the station on the mainland. A priest was despatched to bury the body of the deceased, but no body could be found. He was told



MOWAMBI'S DAU, KOME ISLAND (SESE ARCHIPELAGO)

Made by a native boat-builder of Sese in imitation of the Arab daus

that it had been already buried, but when he inquired for the grave, they declined to point out the place. This occurred six years ago, and great strides have been made in civilising the islanders since then. The writer visited the islands in January, 1904, and was delighted with them. The secret society still



THE GODDESS MUKASA AND HER COURT.

exists, but it is being gradually crushed into the remoter places by the civilising influences that exist all round it.



TYPICAL SCENE OF QUIET INLETS IN THE SESE ARCHIPELAGO

The scenery of the Sese group is almost beyond description in words, and photographs give but a poor outline of wooded



LUTOBOKA PENINSULA, AS SEEN FROM BUGALA HILL
Fort Stanley is built on Lutoboka Peninsula

promontories and silent inlets. When you take a snapshot of a scene from the top of Mount Bugala, you see on the ground-glass

of your camera a dozen headlands and as many creeks with numerous wooded islets peeping up beyond each other till they are lost in the haze of distance where the water-line of the lake meets the sky, but the result when printed in a photograph is but a poor reproduction of the original scene.

Sese has played an important part in the ancient history of Uganda. The people are famous for their canoes, some large and some small. The very large ones are called war canoes, but I find that small canoes were also used in war, and it was recognised that the leading warriors were always in the smaller canoes.

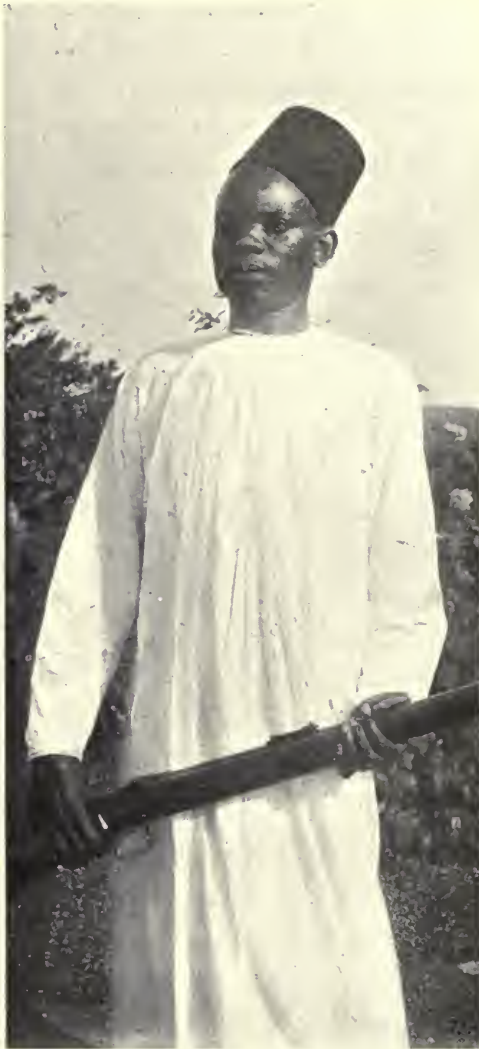


VIEW FROM BUGALA HILL, SESE ISLANDS

as they were more easily manœuvred, whereas the bulky canoes, holding one hundred and fifty or two hundred men, were rather unwieldy and unpopular. As will be seen from the illustrations, they consist of a flat keel-piece and two boards laced together on each side. They leak, but there is always a man in each canoe who does nothing but bale out the water with a wooden dish.

There was an official called the "Gabunga" who was Admiral of the fleet, and he tells me he has had often under his command as many as four hundred canoes in an expedition against the Bavuma and Basoga. The title still remains, though his

trade, like that of the Moor of Venice, is gone. The "gabunga" of to-day has a town house at the capital, Mengo, and seldom



THE "GABUNGA," OR ADMIRAL OF THE
FLEET OF CANOES

visits his Sese dominions. As will be seen from the illustration, the present holder of the title of "gabunga" is not at all a warlike person; on the contrary, he is the very essence of peace, but he still likes to talk of the days "when to battle fierce went forth" the might of Sese Islands.

These natives are intelligent and industrious, and the dau, or sailing vessel, shown on page 74 was entirely made by a native carpenter. This carpenter boasted that he had made the vessel from his own designs. This dau is the property of the chief of Kome Island, and does a good deal of trading not only between the islands, but between Railhead at Port Florence and Entebbe, and other ports on Lake

Victoria. It was equipped by natives, from native material, and is manned by natives. As may be supposed, they are fearless seamen, sometimes too much so.

Mukasa, the great goddess¹ of the Victoria Nyanza and the adjoining countries, had her temple on the island of Bubembe. Another very powerful deity, named Wanema, had her temple at Bukasa. Damba Island had a god of its own named Kitinda, and several other islands had a number of second-rate gods. Mukasa, however, was the great, great goddess, and there is not the least doubt that her priests exercised extraordinary



LARGE CANOE AT SEA

power. Tradition is voluminous in regard to Mukasa. It is said that she did the impossible—had only one husband—and had miraculous powers. She could bind the raging lake. She could kill or cure kings. She could make rain, or draw a tooth. Nothing was too big or too little for her. Mockers there were, but she taught them at the dearest of all schools—

¹ The sex of Mukasa is not very certain ; some legends make the god feminine, some masculine.

experience. Experience keeps a dear school, but mockers will learn at no other. Even the sneering Arab who attempted to cross the lake with a cargo of ivory from Mutesa's court without consulting Mukasa would be soon made to repent his rashness: Mukasa's priests had numerous fanatics in their service, and they would sweep the lake in small rafts and canoes, with lighted brands and hideous howling, and the sailors in the service of



CANOES RACING

the mocker were soon put to flight. I find in an old French record that in the year 1879 Mukasa "tied up" the lake for three months and would allow no one to touch its waters. At length King Mutesa was obliged to send an offering of one hundred slaves, one hundred women, one hundred cows, and one hundred goats to the temple, and then Mukasa "untied" the lake and gave permission for the navigation of its waters. After that, the king built a temple near his own house at Mengo so as to have Mukasa's priest near him and under control.



SESE CANOES

The little structure on the front of the canoe on the left is meant as a sunshade or screen for a European voyager

“Mandwa” is a general term for a priest of any of the gods. The chief temple of Mukasa’s mandwa was in the island of Bubembe, and hither were sent the offerings of the neighbouring kingdoms. The Uganda kings sent offerings of cows and goats sufficient to make a stream of blood, when they were slaughtered, to flow from the temple to the lake, a distance of several hundred yards. The animals were slaughtered at the



A WAR CANOE, SESE

temple and the blood allowed to flow down the valley to the lake, and when it reached the lake a great howl went up from the assembled multitudes, and it was then assumed that the goddess was appeased. As her influence waned, the cattle were not so numerous, and then the people laid the rinds of the banana-tree on the ground, each end overlapping the end of the other, like the guttering of a house, and in this way the blood was still made to flow to the lake, as there was much less loss owing to soakage in the ground.



GUGU, OF BUBEMBE ISLAND

This young chief is the son and successor of the late high priest of the goddess Mukasa



THE VALLEY OF BLOOD

The blood of animals slaughtered for sacrifice to Mukasa flowed down this valley to the lake from the temple

The goddess appeared once in three months, and at these times only offerings and sacrifices were made. In the interval the mandwa was a private person, of chief's rank, and went



FOREST SCENE, BUBEMBE ISLAND

Mukasa's temple was near the tree on the right

about his business in the way of ordinary mortals, but when the day of sacrifice came round he became possessed of the spirit of Mukasa, and became a bow-legged, contorted wizard.



MOANDA, OF BUKASA ISLAND

This young chief is the son and successor of the late Moanda, the high priest of the goddess Wanema

Mukasa never visited any of the other islands : all the people had to go to her island when they wished the favour of the deity to be asked on their behalf. From private persons, goats, shells, and even rolls of bark-cloth were accepted. Kings and great chiefs always presented the deity with girls, women, and cows.

“What kind of women did she like best?” I asked.

“It made no difference,” I was told.

“Did she like them fat, or tall, or thin, or what?”

“We do not know that she objected to any kind.”



A LAND-LOCKED BAY, EAST OF BUGALA

“But what did she do with them? You say she often received hundreds at a time.”

“She kept them in the temple for a few days, then distributed them amongst the chiefs who were on good terms with her.”

“Did she also distribute the shells and goats and bark-cloth?”

“Yes; that was the custom. She kept as much as she liked.”

“Is the temple still in existence?”

“There is hardly a trace of it left now : the grass has grown over it.”

The successor of Mukasa’s high priest came to meet the

writer in January. His name is Gugu. He is seen in one of the photographs. Gugu is a quiet, silent young man. He claims the whole of the island of Bubembe—quite a large estate, approximately 3,500 acres. The island is four miles at its longest measurement, and about two miles across. There is a high hill in the centre, and all along the lower levels there is



TYPICAL HUT IN A BANANA-GROVE

fine forest. The great goddess, Mukasa chose for her residence one of the most picturesque islands of the whole group.

Gugu, who so narrowly escaped being a high priest himself, is a Christian, and there is little to distinguish him from other chiefs, except his gentle subdued manner. The peasants on his estate kneel down when he passes, but this is a sign of respect general in Uganda.

When Mukasa "came"—that is to say, once every three months—there was a general rest proclaimed, varying from ten to six, and sometimes five, days, according to the mood of the deity.

Most of what I have said about Mukasa applies equally to the goddess Wanema, who was Mukasa's mother.



WATER-CARRIERS, SESE

The god Kitinda of Damba was a vicious brute and accepted no offering but men. He was invisible, but the crocodile was taken as his priest, and an offering of a man was made to the crocodiles in the lake when it was meant to appease him. The poor wretched victim was hauled along to the brink of the lake, where his knees and elbows were broken, so that

he could not crawl away. He was then abandoned, and the crocodiles came out and seized him.

Musisi was the god of Fumvwe Island ; Nalwoga of Nsadzi Island, and so on. Most of these gods or devils are also common



THE PIER, FORT STANLEY, SESE

to Uganda, and I will deal with them more in detail when describing the people and customs of Uganda proper.

Kome Island is about eleven miles long by eight broad. Mowambi is the chief. He tells me of rather an extraordinary



SESE WOMEN AND GIRLS

custom that prevails in his island. If within the first year of married life a child is not born, the husband is understood to be at fault, and the wife may make overtures to the husband's brother. The intrigue must not be carried on in the husband's house, but visits are made to the residence of the brother, and this is continued until there is a result. As soon as the wife is aware of the result, she and the brother go together to the husband and tell him all about it. Life then assumes its normal features, and when the child is born it is recognised and treated as the legitimate child of the husband. This is an established custom on the island of Kome.

These people are elaborately enveloped in robes of bark-cloth. Only very young children run about naked. Young boys and girls do not smoke tobacco, but the practice is pretty general amongst grown-up people, men and women.



SESE GIRLS

They are good cultivators, and raise large crops of bananas, beans, potatoes, wild coffee, Indian corn, and tobacco. These are taken to the mainland to sell; so also are fowls. There are no lions or leopards or hyænas. The hippopotamus and the njobe (Speke's tragelaph) are plentiful.

The climate is healthy. I was told by the chief Kweba that in thirty years he had only two slight attacks of fever. A headman named Katanda told me that he had been unwell twice only during his whole life. He is now about forty.

The hair of the head is worn short, and the beard is shaven or pulled out by the fingers. The eyelashes are allowed to grow naturally. There are no markings on the bodies of the men; the women have a design scarred on their stomachs. Another woman is always the artist, and there is a fixed charge of fifty kauri-shells for each design, or about a penny. No credit is given: a woman or girl who wishes to have the design made on her stomach must pay her fifty shells in advance, or hold them in her hand till the work is completed.

There are few ornaments, except anklets of wire. A chief's wife may have bracelets of wire from her wrists to her elbows. The faces are not cut or distorted in any way.

Their dances are very simple: they prance round and round in a circle to the music of the "nderi" (a reed flute). There seems to be great mirth but very little agility or foot movement.

Drums are also used, but principally in signalling from island to island. There is a special drum, the "ntugo," which is beaten on the occasion of the birth of twins. The "kigudye" is beaten only at the new moon.

In Kome Island twins are looked on with favour, but amongst the other islands it is not so. A father may not see his twins until after two months. Then a feast is made, their heads are shaven, and he sees them for the first time.

Marriages are easily arranged. The girl takes her lover



THE KWEBA, NATIVE RULER OF SESE

to her father. If she is old enough to marry, she proceeds at once to her new home, and within a few days afterwards the girl's father pays them a visit, and gets two cows as a first present. There is a second instalment of six cows, which may



THE SESE COUNCIL

Showing (starting from the left) Moambi, Chief of Kome Island ; Kaganda, Chief of Bukasa Island ; All Sese, the Kweba ; Semagala, Chief of Bugala Island ; and, on the extreme right, Katanda, headman

be paid or claimed any time within a year of the marriage. (This was the old custom. Now, marriages are regulated by the native law of Uganda.)

Unfaithfulness in a wife was punished with a beating, and the fining of the co-respondent three to five cows, according to his wealth. If a young woman was seduced, the man

was obliged to marry her, and in addition to pay a fine of two goats. Rape was punished by the banishment of the male offender.

Murder of a man was punished with death, and the sentence was carried out either by hanging, beating to death with sticks, or beheading. It was always open to a murderer to compound the penalty if he was able to pay a fine of two girls and two cows to the nearest relative of the murdered man. I was told that wife murder did not matter at all.

The law of inheritance gave the house and gardens of the deceased to his brother. The brother also got one-third of the wives. Thus, if a man left six wives, his brother would get two and the eldest son the remaining four (not including his own mother), and so on in proportion. There are also certain circumstances in which the son inherits the house, but in no case does he inherit the gardens of his father.

The men in Kome would not eat vegetables. All the other Sesians eat every kind of animal or vegetable food. The women will not eat mutton or fowls, and they will not drink milk.

Politically, Sese Archipelago forms a county of Uganda proper, and is represented in the Lukiko, or Native Parliament, at Mengo by Kweba, the principal chief of Sese, who receives £200 a year from the British Government as county chief. Kweba is assisted in his government of Sese by the chiefs of the principal islands, and in case of his sickness or absence, certain of them are authorised to act for him in the Mengo Lukiko. The present Kweba was formerly admiral of the Sese fleet of canoes. He has been promoted to his present post of county chief on account of his long and faithful services to the European element in Uganda. As may be seen from his photograph, he is a man of fine presence, with a calm, dignified manner that many a European might envy. He and all his chiefs visited Entebbe at the time of the King's Birthday celebrations, and they gave



SESE BOYS AS HAMMOCK-BEARERS
Lake Victoria in the background

me the details here recorded. The clear, clean-cut lips are remarkable features of Kweba's countenance. He has a fine sense of humour that was apparent several times whilst he was giving me the above details. For instance, when we were talking of Sese dances, I asked him to show me what their movements were like. He turned to his crowd of followers and beckoned an aged veteran, and told him solemnly to dance before him. It was quite clear that the veteran had never received such an order in his life before, and his look of astonishment plainly showed what he felt. The crowd laughed as the obedient old man wriggled a few paces, and the chief explained with a smile that he was really not the best dancer that the Sese Islands could produce.

VI
THE BAKOKI

VI

THE BAKOKI

(The Koki country is a small county of Uganda south-west of Buddu, bordering on the Kagera River, near Ankole)

KAMSWAGA is the present Kabaka, or King, of Koki. His father, Lubambula, is renowned in local history as a dead shot. It is said that a number of good shots arrived from different countries to dispute his title, and a target was set up with a needle in the centre. The competitors tried and tried again, and when their best was done, Lubambula fired and his bullet struck the needle on the point. It is not known what was the length of the range, and it is very probable that the hit was a fluke, but at all events he will be known to posterity as the "dead shot" of Koki.

Guns are almost unknown to the ordinary people, but with the bow and arrow they are really first-class marksmen. Whilst yet boys playing about the villages, one of the most popular sports is to fix a small "ntengotengo" (fruit the size of a gooseberry) on the point of a spear and shoot at it with arrows. At a distance of thirty or forty yards they rarely miss the mark. I doubt whether even the Andorobo are their match with the bow and arrow.

GENERAL

The language of Koki is allied to the dialect of Toro, and in appearance the men resemble the Banyoro, especially in

their dress, which consists of a skin which they pull round to windward, or which they drag to the front when speaking to a stranger.

Each householder has a "temple" erected in the vicinity



KOKI LAKE

Note bird on floating island

of his dwelling. It is a sort of hut about three feet in height. In times of peace it is more or less neglected, but when the husband goes to war or on a journey, the women gather wild-flowers on the veldt or in the forest, and offer them to the domestic god in the temple so as to render him favourable, and thus secure the safe return of the absent one.

Their skill in smelting iron in their furnaces and making their own hoes, hatchets, spears, and knives is well known.

The men wear the hair cut short; but the women wear it long and worked into tresses. These plaits are made to stand erect on the head by using a band of bark about eight inches in width. This is a distinctive mark of nationality, and the Koki women are very proud of their hairdressing. It looks picturesque and attractive. In the event of deep mourning, these creations are shaved off.

Their dances are nothing striking: they consist in rioting round a basin of banana wine, and a number of the performers carry "ndeku" (small calabashes) in which are placed a handful of dry beans. These gourds are rattled with great fury. That constitutes the Koki concert.

MARRIAGE

When a young man decides to marry, his father undertakes the negotiations. He takes two cows, a few goats, and some bark-cloth, and repairs to the girl's father. If anything further is necessary, the price is fixed and a feast prepared. The young man and a few friends then go to fetch the bride. It is laid down by custom that she must not enter her new home until after sunset. Whilst on the way, she is given presents of shells at intervals, and it would be quite shameful to allow her to cross a stream or river without an additional present. All who join in the marriage procession must be fasting, and the bride and bridegroom must not eat anything next morning. By way of mocking their hunger, they are presented with a live goat, or one thousand kauri-shells, which of course are of no use in that form as food, and which are taken to the girl's father. She then must go into strict retirement for three months, and only the brothers and sisters of the husband are allowed to visit her, and even in their case they must pay something or give a small present for the privilege of being admitted to her presence. After three months she may go abroad again and resume her usual duties.

A young man in Koki would never think of marrying a widow or a dishonoured woman. If a wife was unfaithful, she was sent back to her parents. After three or four years had passed, the husband was understood to take her back. The correspondent was fined one cow. Infraction of the code in regard to an unmarried girl was one of the severest crimes known to

their law, and the man was fined three cows to the father of the girl, and one to the chief. The girl was driven from home and remained for ever after an outcast.



TEMPLE OF THE DOMESTIC GOD

Woman offering wild-flowers to secure the safe return of her husband from a journey

Theft was punished severely, sometimes with death, but if the thief stole bananas, nothing was said. It was not a crime

to steal bananas. During the trial the hangman stood at the door with a rope in his hand.

Nothing seems to give rise to stranger customs than the treatment allotted to twins. In Koki there was a special ceremony. On their birth the father was obliged to send word



FISHERMEN ON KOKI LAKE

to the grandfather on the maternal side, or his successor. Four days afterwards this patriarch arrived and his followers carried two small trees, which were duly planted before the house. The father was then sent on a visit to his relations, the real object being to collect some presents, and these were in due time handed over to the patriarch. The midwife in such cases received a

special fee, and the first person who entered the house after the birth was entitled by custom to a fee of the same amount. A feast followed, and it was then that names were given to the children. If they died, they were buried in a river.

A woman named Nakawanga, wife of Yombo, has given birth to triplets on two occasions. She is living now and is healthy and strong. There is still the probability of her occasioning the advent of the patriarch, and the planting of additional trees before her door.

The men will not eat fowls, nor the flesh of the wart-hog. The women will not eat fowls, nor a kind of banana known as "mamba." I am informed that these ladies will not eat the winged white ant, nor the "senene," a species of grasshopper. These are great dainties to the men folk.

The salutations are :

Morning, "Orairege" ; response, "Orairege kurungi."

Midday, "Osibire ge" ; ,, "Osibire kurungi."

Night, "Osibege" ; ,, "Orarege."

When a peasant addresses a chief, he says :—

Morning, "Oraire otya" ; response "Oraige muti."

Midday, "Osibire otai" ; ,, "Osibire ge muti."

To the King (called "Kamswaga") all say : "Ngunda Zonna atuwokye."

Kamswaga's officers of state are :—

Sabakaki, head servant, or butler.

Muketo, the treasurer.

Mulungiro, the guardian of the pipe.

Musenero, the chief beer-maker.

Mugoma, chief drummer ; Mukonderere, trumpeter.

Mukumirizi, the guardian of the king's women.

Bagala, pages and messengers.

Katikiro, man of business.

VII
THE BASOGA

VII

THE BASOGA

INTRODUCTORY NOTE

[THE District of Busoga is situated on the right bank of the Nile where it issues from Lake Victoria, at the Ripon Falls.

In the early days, before daws and steamers were placed on the Victoria Lake, the main route to Uganda passed through Busoga. The people were always friendly to Europeans, and it is the custom even to-day for the local chiefs to visit a traveller immediately his camp has been pitched in their locality, and to bring with them a large gang of people, all loaded with food for the passing traveller and his followers.

Nandi and Mumia's country immediately to the east of Busoga are, in the main, open grasslands, but the traveller at once knew when he entered Busoga owing to the endless banana plantations. The soil is rich and food plentiful, except during seasons of unusual drought.

In the matter of scenery, the Ripon Falls are the great attraction in Busoga. There are high hills on each side of the falls, and about thirty miles of rapids below them. The Nile is about four hundred yards wide at the falls, and the Uganda telegraph line here spans the river, having one support erected on the rocks about midstream.

Near the Busoga side, the falls consist of a series of gaps during the dry season, but on the Uganda side, owing to a deflection in the Nile, the principal volume of water is thrown

in that direction, and at all seasons of the year it is a sight truly magnificent. There is a quaint little village of fishermen's huts just below the falls, at the very edge of the water, but owing to the din and roar of the swirling waters, these people seldom speak to each other, and conduct their spearing of fish with signals and a sort of dumb vocabulary. They are very friendly and take great pains in showing their methods of work to visitors.

Fish are frequently seen jumping in the falls, either being hurled down or trying to ascend to the upper waters—it is difficult to say which; and, as they appear above the water, herons and other fish-eating birds dart at them and occasionally secure a prize. The falls are not more than twelve or sixteen feet high, but the rush of water, the surrounding scenery, and the fact that this is the birthplace of the long-mysterious Nile give the traveller an impression that is not easily forgotten.

In the southern portion of Busoga the country is generally undulating, with rolling wooded ridges and flat valleys running in a north and south direction. The greater part of the drainage of the district flows towards the north, and not into Lake Victoria. In the neighbourhood of the lake the ridges frequently culminate in clusters of well-defined peaks, of no greater altitude, however, than some five or six hundred feet above the level of the lake.

The soil on the higher elevations consists of a rich red loam, with frequent rock outcrops of granite and gneiss. In the southern part of the district small streams are to be found in the majority of the valleys. These streams usually flow through grassy swamps of small extent, and unimpeded by any dense growth of reeds, such as are frequently met with in many other parts of the Protectorate.

Towards the north, in the vicinity of Lake Choga and Mpologoma and the tributaries of the Nile, there are some extensive swamps, the two largest of which are called the



BASOGA CHIEFS

Kayongo, sub-chief

Sekibobo of Iganga

Mpologoma and Nagombwa. There is a large forest on the west of the district.

Busoga is a country of great fertility. In addition to the vast area under banana cultivation, the inhabitants grow millet, Indian corn, cassava root, sugar-cane, ground-nuts, beans, sweet potatoes, "sem-sem," and "numbu." The tendency of the inhabitants, however, is to rely almost entirely on the banana as a universal food supply, and in the event of any failure of the crop the natives are not unlikely to be reduced to great straits in the matter of food. This actually happened in 1899, an exceptionally dry year, during which the bananas languished, and in some districts died. The people at that time had no other food crop of importance to depend on, and felt the pinch of hunger severely, while several thousand people are said to have lost their lives from starvation.

The population of Busoga has been rapidly decreasing during the last three years, principally owing to famine and diseases, such as sleeping sickness,¹ smallpox, etc., and the number of inhabitants, according to a recent estimate made by Mr. W. Grant, C.M.G., the civilian officer in charge of the district, does not now exceed about 100,000.

The country is divided amongst various small chiefs, each of whom in former days used to be subordinate to one of the more powerful chiefs of Uganda, to whom tribute was paid. Not content with this annual tribute, the Baganda were in the habit of raiding Busoga and committing great depredations, which seriously interfered with the development of the country.

The Basoga inhabit the greater portion of the district from Barawa River up to the Nile and Lake Choga. They are a peaceable race of agriculturists, though they possess a fair number

¹ Sleeping sickness is most prevalent in the vicinity of the lake between Jinja and the Sio River. Numerous plantations which two or three years ago were in a flourishing condition are now deserted and waste.



RIPON FALLS, WHERE THE NILE QUILTS LAKE VICTORIA

of cattle, sheep, and goats. These people are, as a rule, friendly to Europeans, but are said to be much addicted to thieving, and travellers should keep a careful watch on their property, especially fire-arms and ammunition, when marching through the country.]



“LET me see your umbilical cord,” I one day asked an old Busoga chief.

“I have not got mine,” he replied.

“I heard that the umbilical cord was preserved in each family in your tribe.”

“Only in the case of twins. It is supposed to be very lucky, and it is always kept.”

“You don’t know what happened to yours?”

“I think it was kept by my mother till I was grown up to be a lad, then, I believe, she threw it to the rats.”

This conversation was held with an excellent sub-chief named Kayongo. Another chief called Sekibobo from the same locality was present, and a crowd of peasants. In regard to what follows, a short consultation was held after each question, and I could see that there was an effort made to give every detail I required.

“How are girls prepared for marriage in Busoga?”

“They are not prepared at all—I mean they are always prepared, because they never know until the last moment whether they are going to be married or not.”

“Now, how did you get your wife, for instance,” I asked Kayongo.

“I eloped with her from a dance.”

“Why?”

“Because that is what she preferred.”

“In the daytime?”

“No, it is contrary to etiquette to elope before sunset.”

“Could you not have applied to the girl’s father.”



FRAIL BASOGA CANOES FACE THE HIGH SEA

“It is not the custom in Busoga: that is the custom in Uganda, but we never do it here.”

“But do the girls not send word to their parents, so that they may know what has happened?”

“It is not the custom; the parents find it out in a day or two.”

“As a matter of fact, I suppose it is arranged beforehand between the young people that they are going to elope.”

“It is arranged very often.”

“Then why do they not elope in the daytime?”

“Well, they must first come and dance, and drink beer, and as all the girls are carried off from dances, it is more in the fashion to come to the dance and be carried off from there.”

“Does the mere fact of being carried off make it a recognised marriage?”

“Yes.”

“Is there any ceremony such as going before the chief?”

“No; they go straight to their new home.”

“Does the matter end there?”

“No; the girl's brother pays them a visit next day and receives a present—a cow, or something that the young man can afford to give.”

“Is there not a fight, when the brother arrives?”

“There cannot be a fight because etiquette prescribes that the bridegroom must hide himself, and cannot at that stage meet the relations of the girl.”

“Does the girl hide?”

“No; she receives her brother.”

“Who gives the present?”

“The brother of the bridegroom.”

“Does the girl's brother keep the cow for himself, or does he give it to the girl's father.”

“He keeps it, but of course he pays it away again when he in turn marries.”

“I have heard that fathers in Busoga sell their daughters, even when they are yet children. Is that so?”

“I have heard of cases of it. For instance, if a man has contracted debt, and if he has no other means of paying it, and he is being pressed by the creditor, he might arrange to give him his daughter in lieu of any other payment; but that is the exception. The national routine in regard to marriage is what I have told you.”

It will be seen from the above that the mutual consent of the parties concerned constitutes a valid marriage. The only other tribe in which anything approaching this system exists is the Bavuma, and as they are near neighbours, it is probable that the Buvuma maiden has copied the Busoga girl, but the practices are not exactly alike: the Buvuma maiden may elope in the daytime, whereas the Busoga girl waits for the excitement of a dancing multitude and the clashing of drums at the dead of night.

I have heard this described by Britishers as a regrettable state of society. Those who say so are not aware, or probably have forgotten, the laws of their own country. For instance, in Scotland at this moment a man and woman may contract a perfectly valid marriage without banns or without publication of notice, without clergyman or registrar, simply by expressing their mutual consent to take each other for man and wife in the presence of any two witnesses, even in the presence of two who can neither read nor write, but who have sufficient common sense to understand that the parties concerned gave their mutual consent. Such a marriage may or may not be registered afterwards, but registration is not essential to the validity of the marriage. This is actual valid law in Scotland at this moment, and if it is good enough for Scotland, it is good enough for Busoga. It is quite right of course; it contains the essence of a contract: it is a mutual agreement of parties who are equally free to make the agreement.

“Now,” I continued, “that is quite clear, as far as the first wife is concerned; but in Busoga a man may have as many wives as he can afford to keep. How does a man manage with the subsequent wives?”

“Just as with the first.”

“What, does the married man elope with another young woman?”

“Yes.”

“And takes her back to his home direct?”

“He does not take her to his own house: he takes her to the house of a brother or friend to begin with—that is, until it blows over.”

“What blows over?”

“There is generally bad feeling when a man, already married, carries off a young girl.”

“And then?”

"In the same way as before, the girl's brother calls at the man's house. He is not at home, but his brother gives the present and the girl's brother then goes away. The man may then return to his home and bring the subsequent wife or wives with him."

"I see that married men attend these dances. Do married women attend them also?"

"Oh, yes."



BASOGA PEASANTS

"Are married women sometimes carried off?"

"It very rarely happens. If it did happen, it would be a breach of custom, and as such would be brought before the chief. As a rule, in such a case a man's brothers and friends come and convince him that it was all a mistake, and the woman is sent back to her husband, together with a cow as a fine."

It is rather eccentric that this dance, called "kisibo," at

which matrimonial relations are contracted, is part of the death ceremonies of some one who has died in that locality.

Preparations are made immediately after death for burial. The core of a banana-tree is taken and pounded into a spongy, fibrous pulp. It contains sufficient moisture, and a few handfuls of it is taken and the women of the house scrub the corpse with it. If the deceased is a married man, the wife performs this duty. If a woman, some other woman of the household does it. No one is allowed to be present at this operation but the parties engaged at it.

The persons entitled by right to carry a corpse to the grave are the grandsons or great-grandsons of the deceased. If these are not present, then other arrangements are made. There is no coffin or box. The body is placed in a grave fifteen feet deep, covered with bark-cloth, and then the earth is filled in. The earth is, however, not firmly pressed down, as it is the custom of absent relations who are dwelling at a distance to come on the scene as soon as they can, and they dig up the earth again till they come very nearly to the corpse, and then they pack the earth down very tightly, and again when the grave is full of earth, it is trodden down, the surface is swept clean, and nothing whatever except the fresh surface remains to indicate the spot.

Custom also prescribes that a great quantity of bananas should now be cut and prepared to make beer. This takes about ten days, but as soon as all is ready, the beer-pots are collected in the open space of the village or in front of the house, and in the afternoon a special drum is beaten which means to those who hear it that there is going to be a "kisibo" that night. The kisibo is therefore the final item in the death ceremonies. They are not held at certain periods, but whenever a person dies, and they are attended by not only the people in the village, but by all the young men and women within a radius of eight or ten miles.

In addition to the kisibo, there is another dance called the "balongo," which is held on the birth of twins. Twins are a good omen in Busoga. There is a monthly dance called the "muta," but this is merely a village dance for the youngsters. Strangers from the neighbouring villages do not attend a muta, neither do elopements occur then.

If a Musoga man dies far from home, so far that it is not practicable to bring his body home for burial, a few of the relations go a short distance from home, cut a twig, and wrapping it up in bark-cloth, proceed to carry it to the dead man's home. When they approach the hut, one of the bearers goes in front, and tells the relations that the "corpse" is approaching. Loud wailing is the result, and they all go *en masse* to meet the *cortège*. The usual ceremonies are performed, and the stick is ultimately buried and the proceedings terminate.

RELIGION

The Catholic and Protestant missions have made good progress in Busoga, but beyond their immediate vicinity there is not the least idea or belief in a God or any supernatural existence after death. They roar with laughter at the idea of a peasant having an immortal soul.

A chief pointed at a poor peasant and said:

"He have an immortal soul? I cannot believe it; but I will admit that perhaps Wakoli or Luba had a soul. Wakoli had four hundred wives!"

These were very important chiefs, and the native mind cannot bring itself to picture their total annihilation, and to their thinking a man with four hundred wives should have an immortal soul if anybody had one.

When converted to Christianity, they are ardent in religion; and, on the whole, it may be said that they are a moral people.



BASOGA CHIEFS "SCORNING TO BELIEVE THAT A SLAVE COULD HAVE AN IMMORTAL SOUL."

Love and passion have no existence in the sense in which they are accepted in Europe.

The men have no objection to helping the women in the cultivation of the gardens, differing in this respect from the men in Uganda, who consider it a degrading thing for a man to handle a hoe or spade, or work in the fields.

All these tribes can make themselves heard for a long distance from hilltop to hilltop, and across stretches of water. For instance, in crossing the ferry in Gabula's country, the ferry is at the Uganda side of the Nile, but although the stretch is more than a mile, the natives can easily make themselves heard across the water. The piercing scream of a woman can be heard for a much longer distance. Even in the midst of a thunderstorm a woman's scream may be heard above the crash of the thunder.

People are called together by special beats of the drum: the "ngoma ya kutitima" is the alarm drum. It might be used in times of war, or when a wild animal, such as a lion, was suddenly discovered in a village. The drumming for calling workmen together is called "gwampala." The blowing of a horn "ndeka" means that the next day will be devoted to hunting.

Directly the traveller enters Busoga from Mumia's country, he notices the change in vegetation and the general appearance of the landscape. Mumia's is open grassland: Busoga is densely wooded with banana-forests, and the soil is a rich, dark loam. The crops are bananas, potatoes, peas, beans, ground-nuts, sugar-cane, maize, oil-seeds, and vegetable marrows. One meets flocks of goats and sheep under the care of small boys. The men look after the cattle. They never engage Bahima herdsmen as is done in Uganda.

The banana is the staple food of the country. The traveller need not trouble about rations for his caravan whilst passing

through that country. It is the custom for the nearest chief to send into his camp as much and more than he can use of bananas. The chief expects a small present in return.

In the old days these people had a reputation for thieving from passing caravans, but when the writer passed there in 1899, he took no particular precautions, and had nothing stolen. Still, it would be just as well to have a few sentries posted at night round the camp.

In hunting the "musu" (ground rat) dogs are used with little "byuma" (iron bells) attached to their necks. In this way they frighten the musu, and drive it into small nets. A large net, called a "kitimba," is used for catching wild pig and leopards. There is a leopard trap, called "nduli," made of sticks in the form of a square house, open at the front and back. The roof consists of heavy poles, which are attached by means of ropes to the supports in such a way that when the leopard enters the trap, the timbers of the roof fall on him. A trap on the same principle, a "kisuwi," is made to kill hippopotamuses. A heavy log with a spike is suspended over the hippo track. When a hippo passes and disturbs the suspending cord, the log falls and buries the spike in his back.

As far as can be ascertained, there are no idols in human shape, but it is a fact that they throw themselves down before horns, sticks, and stones. There is a "devil dance" in honour of the "lubare." The drum known as "ngoma ya nswezi" is beaten to call the people together, and then they adore a man or woman in whom the "lubare" (little devil) is supposed to dwell. After the ceremony the man or woman receives gifts and contributions from the worshippers.

The principal Busoga charms are:—

(1) "Nsumbi," a small water vessel, often with several openings at the top, in which they put a mixture of clay and grass. This stuff, having been dedicated to the lubare, has

the power of deciding difficult law-suits. If the mixture, after application to the body, sticks to the skin, the individual is guilty; on the other hand, if it falls to the ground, his or her innocence is proved.

(2) "Nsimu," or a sacred hoe. Having made it red-hot, it is applied to a bundle of grass attached to a man's or woman's leg. If the grass burns away, the verdict is guilty; if not, the person is innocent.

(3) "Kakwanzi," a holy red bead. This is softly thrown into the eye of the person being tried. If it sticks in the eye, guilt has been proved; if it falls to the floor, innocence is established.

There are other charms consisting of small bits of wood fastened at the wrist or hips, and supposed to protect them from famine, wild animals, or illness.

They have a superstitious fancy that the ghost of a dead chief may take up its dwelling in a living man or woman. They also attach importance to dreams.

The men do not mark their bodies in any way, but the women think it a mark of great beauty to have four upright scratches on the stomach. A woman always makes the design on another woman's stomach. The charge is one fowl. Some men wear brass bracelets. Both men and women have two teeth pulled out from the front of the lower jaw. Women wear "nalo," brass wire neatly coiled round the wrist; "bikomo," a heavy brass bracelet worn on the wrist, sometimes as an anklet. It is also considered good taste to have several strings of beads and shells tied round the waist.

The national garb is bark-cloth. Women wear a small strip round their loins, and both men and women wear the "mugayere" or great wrap over all. The men tie it in a knot over the shoulder. The women fold it round their body, under the arms, and then press down an arm to keep it from unwinding.



BASOGA CANOES IN HARBOUR

A woman keeps one arm fixed close to her side. The real object is to keep her robe of bark-cloth from falling loose. There is a cord round the waist, and the women frequently

allow all the clothing above this cord to drop down and flap round the hips, leaving the upper part of the body quite naked. When approaching a stranger on the road they may be seen pulling up the corners and adjusting it under their arm. Young girls have a habit of constantly opening this garment, unconsciously exposing their breasts, and then fixing it up tight again.

It is a peculiar thing that stocks were used in Busoga as a means of punishment. After careful inquiries from natives and from missionaries I find it is a fact. The only case, however, in which stocks were used, was when a woman was unfaithful. The husband put her in stocks and beat her as much as he liked. There was no appeal to the chief in such a case. The husband was bound to keep order in his own family circle.

Some uncertainty prevails as to the laws of succession and inheritance. A brother succeeds a brother or sister, rather than sons or daughters of the deceased. According to some informants the brothers divided the wives of the deceased amongst them; according to others, the sons got a share if the wives were sufficiently numerous to go round. In any case, there was a general distribution of the effects, and the only things that custom demanded should be left behind in the house were a shield, a spear, and a waist-belt. The successor, whether a brother or a son, killed a cow with a spear on the grave of the deceased, and thus established and sealed his right. His right might have been disputed before, but not after.

Graves are watched in Busoga to prevent the "baswezi" (devil messengers) carrying off the corpse. It is said that the local medicine-men make a most deadly poison from the corpse of a human being. A decoction of it spread on spears or arrows is greatly feared.

Busoga being a maritime country, has large flotillas of canoes. They resemble the Uganda and Sese canoes, but are not of quite such good workmanship. They weave "biwempe" mats,

make water-vessels, and are the only people I know who knit caps, called "busadia." They are made of cotton thread and are knitted with one sharp stick. They show much cleverness in making pottery and rough pipes.



BASOGA CANOES

The following officers are attached to a chief's household :—

Katikiro, the chief minister.

Musigere, his *remplaçant* in absence.

Mwanika, the storekeeper.

Musenero, keeper of the beer.

Murungiro, keeper of the pipes and tobacco.

Mufumbiro, cook.

Sabakaki, doorkeeper.

Sabairu, head slave.

Bagalama, page-boys.

Mugoma, bandmaster.

Kairu, head wife.

All sorts of animal and vegetable food are eaten without restriction, except that a woman after marriage cannot eat fowls. No reason is given, but I fancy the principal cause is a greedy husband.

VIII
THE BAVUMA

VIII

THE BAVUMA

(Inhabiting the large island of Buvuma, off the north coast of the Victoria Nyanza ; the Bavuma are allied to the Basoga)

A WOMAN may do anything she likes in Buvuma except sit on a chair. Even when no men were present and she was alone in the house, it would be a most audacious thing to do, and she would never think of committing such an enormity. She must sit on the ground.

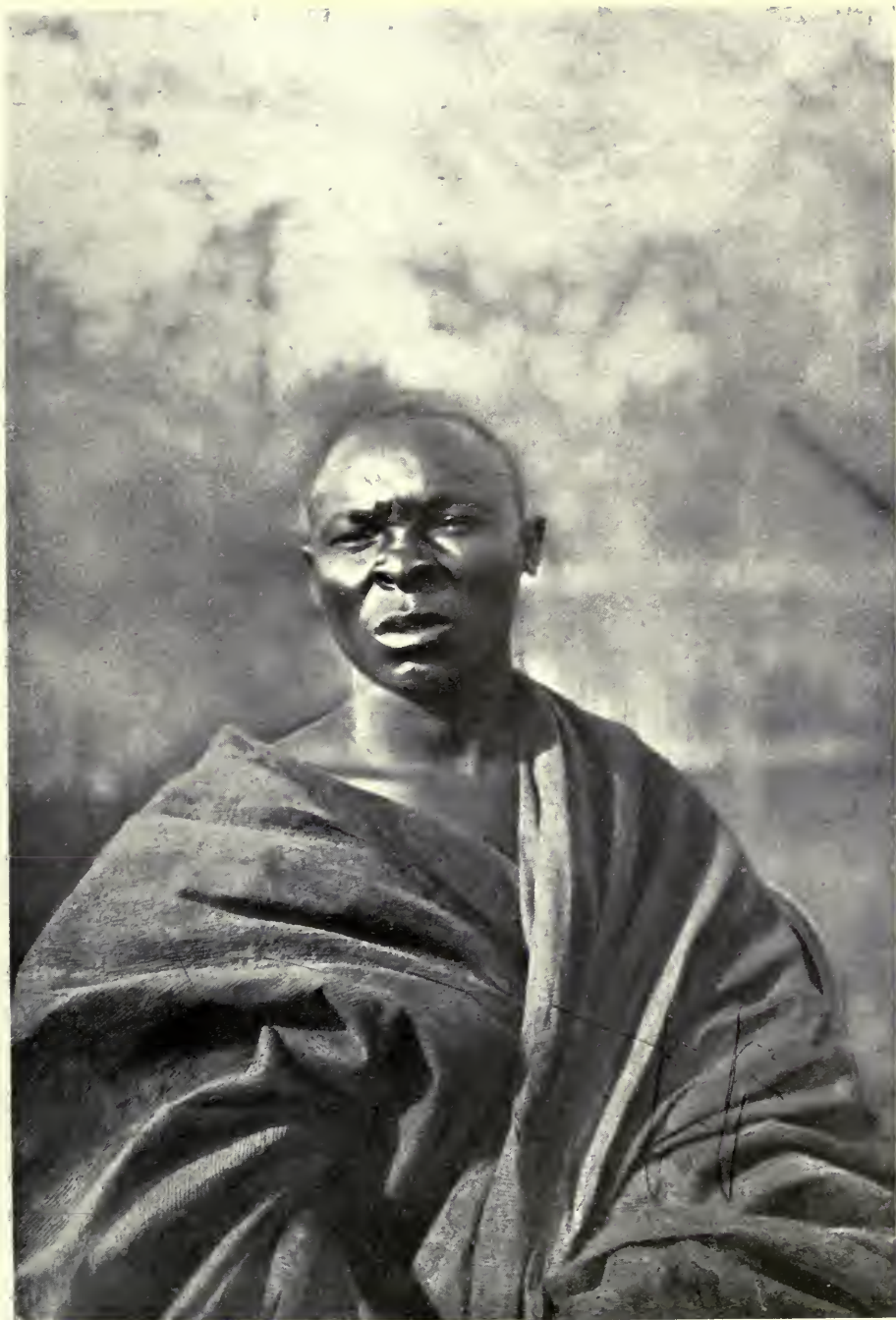
In all other matters women are treated with exceptional leniency and respect in Buvuma. The unmarried woman is a very independent being, and submits to no control, especially in her love affairs. This is the only people I have met where the father has nothing whatever to do with arranging a marriage for his daughter. She it is who is asked directly by her lover whether she will marry him, and, if she consents, such consent constitutes the whole of the marriage ceremony, and she proceeds straightway to her new home with her husband. If the consent is given whilst she is even temporarily away from home, she does not take the trouble of informing her parents that she has accepted a husband. Within a short time, however, the news reaches her home, and the father or brothers make a call on the young couple and receive a present of two cows and five goats. The father keeps the two cows, and one of the goats ; the other four goats are distributed as follows : one to the mother, one to the grandfather, and one each to the paternal and maternal

uncles. A chief or a rich man may give as many as fifteen cows as a present to the girl's father. Etiquette prevents the *sending* of the cows and goats; they must be *taken away* by the girl's father, or her brothers.

Still, she must not sit on a chair. Neither must a man dressed in bark-cloth. If a man is dressed in a white "kanzu" or Arab shirt, he may sit on a chair. The national dress for all the men is a robe made of bark-cloth, toga fashion, knotted over one shoulder and flowing gracefully to the ground, as shown in the photographs. A woman's dress consists of a banana leaf. The frond of the leaf is tied round her waist, and the blade of the leaf then forms a frill or fringe and hangs all round. It has two great advantages—it is easily renewed, and it is always clean, and in this latter respect the naked natives are angelic when compared with tribes that wear clothing from month to month and from year to year, without a change of garments.

A son would inherit his father's wives, except his own mother; she would pass to her husband's brother. In other respects, the sons and daughters divide the deceased's estate fairly amongst them. No one must inherit the father's house. It is laid down by strict custom that it must be razed to the ground and another built up anew for the new generation.

The name Buvuma is applied to the group of seven islands near the north-easterly corner of Lake Victoria, just off the Busoga coast, where the Nile takes its leave of the Great Nyanza. The three largest islands have each a separate dialect—Luvuma, Lugaya, and Lusiri. In reality, like Lusoga and Luese, they are dialects of Luganda, but various causes have contributed to making these dialects so different as to make it difficult for a man from Uganda to understand them. For instance, in the largest island, Buvuma proper, the people have a custom of knocking out two of their teeth in the front of the lower jaw. This alone makes a great difference in the articulation; and



KISOKO, NATIVE OF BUZIRI ISLAND (BUVUMA ARCHIPELAGO)

as the people of Busiri knock out four teeth, this makes matters still worse in regard to distinctness of pronunciation. As these languages are not written, it is easy to see that a stranger would have great difficulty in understanding the language spoken in the neighbouring islands, although as a matter of fact they are only dialects of Luganda.

There is a native dentist for removing the front teeth, and his charge is two kauri shells. For this fee you may have either two, three, or four teeth taken out, according to the island on which you reside. The operation takes place when the native is yet a child, say six or eight years of age.

Their system of counting is exactly the same as in Uganda, with one exception: "ndala" means "one"; in almost all the countries bordering on the lake "one" is "emu."

The Bavuma have cows, sheep, and goats. They also till gardens and raise extensive crops of sweet potatoes, beans, and other things. The local banana is a small variety, but it is the main source of food supply. They are also expert fishermen, and fish is eaten both by men and women, except a small sect who will not eat the fish known as "nkedye."

Tobacco is not grown locally: it is imported from Uganda and is not much used; only the old men and old women smoke it.

There are said to be a few lions on Buvuma proper, but there are no leopards or hyænas. There are also no dogs or cats.

I found these people quite ignorant of the art of making fire by friction between two sticks.

"How do you make fire?" I asked the headman, Kisoko.

"By throwing wood on the embers of the old fire," he replied.

"But supposing you had not got any embers—supposing the old fire had gone out."



BAVUMA IN PROFILE



SHOWING GAPS WHERE TEETH HAVE BEEN KNOCKED OUT

“In that case,” he replied, “I should go to another hut and get a piece of lighted firewood.”

“But supposing the fire in the neighbouring hut had also gone out,” I continued.

“I should try another hut,” said he.

“I don’t mean that : I mean if you were going along the lake shore where there was no hut and you wanted to make a fire, what would you do?”

“I should use matches.”

“But long ago, before matches were brought to Central Africa?”

“Oh, in that case I should go on shore and search for a hut, and get a firebrand.”

“Have you ever heard of people making fire by friction between two pieces of stick.”

“No ; and I don’t think it can be done,” he replied.

I then showed him how it was done. They had never heard of it before. If they had, the art was completely forgotten, and seeing that they are not a wandering people, but have lived for ages on their islands, where fire was always available, it is little wonder that the art of making fire, if it ever existed, had been lost.

From a physical point of view, the Bavuma are strong, healthy and muscular, and this might be turned to account either as a labour supply or as a recruiting ground for the armed forces. They are a brave race, as the neighbouring tribes of Basoga and Baganda know from experience.

Their great desire for independence, however, carried them too far when Sir Harry Johnston was framing a constitution for the Uganda Protectorate. He tried and tried again to get the leading chiefs to join quietly with the other Baganda chiefs in governing themselves, and ruling their own affairs through the native council known as the Lukiko. The Bavuma utterly

refused to submit or send representatives to the Special Commissioner, except to say that their one great object in life was



CHEOKWESI

Showing necklace and bracelet

to make war on the Administration. They were, of course, too insignificant to send a military expedition against them, and, besides, it has never been the policy of the Administration to

come into violent collision with savages who have not had an opportunity of judging of the advantages of peace and settled government: the rule has been to leave them alone until they see for themselves what the advantages are, and until confidence in our methods has grown up. In this instance, as in every other, the result has been satisfactory, and now the Bavuma are sorry they did not take part in the original scheme for administering their affairs. They were stubborn at the time, and they were placed under the native government of Uganda, as a province of Uganda, with a chief from Uganda to be their governor, this chief having already had a good idea of the settled ways of administration in Uganda.

Thus it comes to pass that Buvuma has that most pitiable of institutions, a king without power or influence. Kisandya is still there as nominal Kabaka or King, surrounded by his officers of state, and the pomp that was once the envy of the kings of Buziri and Bugaya. There is the great "Musenero," Lord of the Cellars (literally, "the beer pots"), robed in massive garments of bark-cloth. He can drink more beer than any man in the seven islands, and yet stand the local test of sobriety, viz., he can tell whether it is daylight or dark. There is "Mugoma," Lord of the King's drummers. When he struck the war drum the concussion was such that the eggs were broken in the crows' nests at Mengo (fifty miles away), and every man in the province of Busoga was given fever for three days and three nights. There is "Mumwi wa Kabaka," the King's barber: even the back of his razor would cut a hair; whereas the barber of the King of Busoga had nothing better than a piece of broken bottle with which to rasp off the hair and beard of that monarch. And again, there is the "Mukuma," Lord of the Household (literally, "he who looks after the King's mother and father"). His duties consisted of proclaiming the perfections of the Kabaka's mother. "Her fringe of banana leaf, was it not the best possible; had she ever



TYPICAL FACES FROM THE BUVUMA ARCHIPELAGO

been known to sit on a chair? The queens of Uganda, with all their talk, were very little when compared with the Queen of Buvuma: why, they did not even have their front teeth knocked out, though it cost only two kauri shells!" There was never any mention of the King's father, even when he happened to be alive, though for courtesy he was bracketed with the Queen Mother even when dead, and they were referred to as the "Batete," or the royal pair. He played a very small part, the Queen Mother being everything.

As regards religious belief, they are very familiar with the spirits of departed relations, and make a small grass shelter for each on the graves. There is no common cemetery: the dead are buried in graves made in front of each hut, about thirty feet from the door, and the small spirit shelters are arranged there. No food is put into these small structures, nor water nor beer in any sort of vessel. These houses are renewed from time to time when in need of repairs. It is allowable for either the living relations or for strangers to repair these spirit shelters. A new one may be made by a labourer for one string of kauri shells, value about $1\frac{1}{2}d$. Each man's grave is marked by a young dracœna tree: a woman's grave is not marked in any way, except that she is entitled to a shelter for her spirit, as in the case of the men.

These ancestral spirits take an interest in the living, and when any disaster occurs it is well known that some one of them is angry and must be appeased by an offering. The particular gift in which an ancestral spirit delights most is a living goat. A goat is therefore brought to the spirit house of the angry ancestor, and a little speech is made to the spirit, to the effect that he must be angry no longer, and that the goat is presented as an offering. The goat is then hauled up till his head touches the little shelter, the donor turns his back, and the goat goes free, and generally joins the donor's herd in the course of the day.



CHEOKWERI
(from Bugaya)

KISOKO
(from Buziri)

SEWAYA
(from Buyuma Proper)

(Showing manner of wearing bark-cloth robes)



KAFUNGA
(from Buyuma)

The others are the same as in the illustration above.

This method of making a gift does not seem to be very effective, as another stroke of bad luck may occur at any moment, and then another goat is duly presented and set free on the grave.

There are also "bazimu," or devils. Very little is known definitely about their functions, except that they are always mischievous. They are sometimes confused with the irritated spirits of ancestors, but in their case no offering is made. If their attentions are continued for an unreasonably long time, then the intercession of an ancestor is sought, and, for one goat, he will turn their attentions somewhere else.

The Bavuma are famous for their pottery, and carry as many as three hundred pieces in one canoe along the Uganda and Busoga coasts, bartering them with the natives for hoes, tobacco, and food. They make knives locally, but they admit that the people of Busoga excel them in making hoes and hatchets and fishing-hooks.

In the old days, witches were roasted; but in no other instance was capital punishment tolerated. If a man committed murder, he was not put to death: he was fined ten cows. No provision was made in the event of the murder of a woman: no such thing had ever occurred, and amongst this gallant race law and custom did not take into consideration the possibility of such a thing occurring.

A wife could divorce herself at any time, with or without cause; but in either case her father would have been obliged to return the "dowry" of cattle and goats given to him at the time of the marriage. Intercourse between the unmarried was not taken into account until the result was apparent, and then the man was obliged to marry the woman; but he was not obliged to give any cattle to her father until a birth had occurred.

I was assured that there were many instances where a

Muvuma mother had given birth to twenty children, and that families of ten, twelve, and even fifteen children were the rule. "Mugumba" is the term applied to either a barren man or woman. No disabilities attach to barrenness in woman, but in a man he forfeits his wife or wives. Immediately it is proved, the wives become attached to the brother of the husband. The husband has a veto, but if he exercises the veto on the women going to his brother, the wives are then free to select new husbands among strangers, and the veto of the husband cannot be exercised further against them.

If a man has more than one wife, he resides with each four days at a time. If his attentions were prolonged beyond that period, he would be publicly denounced by the other wives as guilty of a gross breach of etiquette.

IX
THE BAGANDA

IX

THE BAGANDA

INTRODUCTORY NOTE

[THE Kingdom of Uganda is only one Province of the Uganda Protectorate. It is the most important of all the territories under the Uganda Administration both as regards extent, fertility of the soil, and general influence of the native rulers and chiefs.

So much has been written about Uganda that it seems superfluous to refer to the main features of the country. Briefly, Uganda occupies that large tract of country on the shore of Lake Victoria Nyanza from the exit of the Nile at the Ripon Falls, along its northern and north-western borders, and thence north to Lake Kioga, and westwards as far as Unyoro.

A Protectorate was formally proclaimed over Uganda on June 19th, 1894. From time to time disturbances arose owing to the varying attitudes adopted by King Mwanga towards the Missions and the Protecting Power. The majority of the chiefs and people however from the very first welcomed the advent of peaceful government, and at several critical periods in the history of their kingdom they have not hesitated to take up arms against their native rulers when they were convinced that the attitude adopted by those native rulers was not for the ultimate good of the country.

The people themselves had been badly treated by their kings, and they were ruthlessly sacrificed whenever those in authority fancied that the health of the Kabaka or the exactions

of ancestral spirits demanded a holocaust. The details of what the people suffered is too harrowing to publish—the chasing of



HIS HIGHNESS DAUDI CHWA
Kabaka (King) of Uganda

the inhabitants of a whole countryside into Lake Victoria by the Kabaka's soldiery was quite a small matter when the witches said it was required to relieve the toothache of the Queen Mother,

or on some such frivolous pretext. The writer has seen a poor wretch who had his ears cut off because his goat, in passing along a path, nibbled a blade of corn on the King's land. And so on, and so on. Being an intelligent people it is not difficult to understand why they have always been loyal to the interests of the Protecting Power. As will be seen from the photographs of the chiefs, it is quite common to see them wear several medals on official occasions, all of them won on hard-fought fields.



INTERIOR OF NATIVE PROTESTANT CHURCH

Their traditions all centre round a fabulous hunter named Kintu. Kintu is also the hero of their folk-lore and legends.

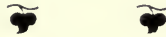
What strikes one nowadays is the advance made by the Christian Missions in the teaching of these people. They are a kindly, contented people, living in a country blessed with a charming climate and a generous soil. There are no famine seasons in Uganda. Every month has its rain supply, and in consequence the groves of bananas are always green and flourishing.

The one great drawback of Uganda had been its distance from the coast—eight hundred miles of weary marching from Mombasa—and of course very few of its products could stand the cost of transport to the coast and thence to Europe. Now, however, with the railway connecting Mombasa with Lake



LAKE VICTORIA, SEEN FROM THE TREASURER'S HOUSE

Victoria, a distance of 584 miles, and with good steamers plying on the lake, Uganda, with its great natural wealth in fibres, rubber, ivory, hides, farm produce, and native labour, has been made easily accessible both to the tourist and the settler.]



THE marriage-price of girls and unmarried women has been fixed by an enactment of the Lukiko, or native council of Uganda, at ten rupees, or thirteen shillings and fourpence each.

In polite language we call this "a dowry," but inasmuch as a dowry (*dos mulieris*) is that which a wife brings her husband in marriage, the word "dowry" cannot be applied correctly to this



ZAKARIA

KABAKA CHWA

PRINCE SUNA

sum of ten rupees, which is paid to the parents of the unmarried woman before she is given in marriage.

If a young man were to give more than ten rupees for a young girl, he would be liable to a fine of five rupees. If, on the other hand, the parents asked more than ten rupees, they would be liable to a fine equal to the price of the girl, *i.e.* ten rupees.

In order to prevent the possibility of misunderstanding on this matter, I give the full text of the native marriage laws and customs as laid down by the Lukiko, as published to all the chiefs, and as being acted on for some time past and at the present moment :—

MARRIAGE CUSTOMS AND PROCEDURE

REVISED AND PASSED BY THE LUKIKO, UGANDA

MENGO,

March 18th, 1903.

The following are our ancient and modern marriage customs :—

Firstly. When a man and a woman have fallen in love, the woman takes the man to show him to her aunt, and the aunt takes him to the woman's brother, and the brother takes him to their parents; and after the parents have seen the man, the brother of the woman settles the amount of the dowry to be paid to the woman's relations. If the man be poor, he fixes a small amount; if he be a chief, he fixes a fairly large sum. And after the man has paid this, he takes his wife and lives with her.

After a year or two, if the wife runs back to her relations, her husband goes to them or to her father, and takes a calabash of beer as a present; and if the wife refuses to go back, the husband tells his story, and the wife tells her story, and her relations give judgment. If the woman is in the wrong, but still refuses to return to her husband, he goes to the Lukiko

and accuses the woman's relations, saying that they refuse to give him his wife : and the Lukiko sends a messenger to fetch the wife from her relations, and the messenger gives her to her husband, and the husband takes her back.

But if they still do not agree well together, and the wife runs



THE "NAMASOLE" (QUEEN MOTHER)

away a second time, her husband does not go to fetch her, because they now no longer love one another.

But if the woman marry another man and runs away from him, she cannot be fetched back ; she is like a woman without a husband, because that man was not the first to marry her.

Secondly. If a man marry a woman and they afterwards do

not like one another, and the wife runs away, and the husband does not care for her, he goes to her relations and they both tell



UGANDA GIRL. MARRIAGE-PRICE FIXED BY NATIVE LAW, 13s. 4d.

their story ; and if the man is in the wrong or the woman in the wrong, and they do not care for one another, the husband asks the woman's relations to return the dowry which he gave when he

married her. Then the woman's parents collect the amount and give it to the man who had married their daughter; and the marriage is thus dissolved, and the woman is free.

But if the woman marries a second husband, and runs away



WHITE FATHERS, KISUBI

from him, she cannot be fetched back; and there is no reason for her to return to the second husband, because he was not the first to marry her—and she is free.

Thirdly. A chief who married a woman gave the following:—Two cows and two bundles of bark-cloths, and two goats and two bundles of salt. A chief's wife did not run away, like the wife of a peasant, and if he married three wives—who would be called respectively Kadulubale, Kabeja, and Nasaza—and even others to the number of twenty, they did not run away like the wives of peasants, unless he drove one of them away, saying,

“I do not care for you”; when the said wife returned to her relations.

Fourthly. At the present time there are peasants or small heathen chiefs who marry according to the above rules, but their wives do not still steadfastly remain in their houses. If they want



THE PROTESTANT CATHEDRAL, NAMIREMBE, KAMPALA

to run away they do so, because the old law has come to an end, and we gave the people their liberty on June 26th, 1893.

Fifthly. Now as every one has learned the religion of Jesus Christ, they have changed their old customs and have left off polygamy, and a man has one wife only. And according to these new customs every peasant who marries his wife in church, instead of beer pays one rupee; instead of bark-cloths, one rupee; instead of a goat, two rupees; instead of salt, one rupee; instead of



THE BACK ROW, ENTEBBE

shells, five rupees ; making in all ten rupees. This is the amount of dowry a peasant gives.



RAPHIA PALM, SHOWING INFLORESCENCE

Chiefs give larger presents to their wife's relations. A small chief, holding his chieftainship from the king, gives fifteen rupees. Greater chiefs than these, of the next highest rank, give thirty



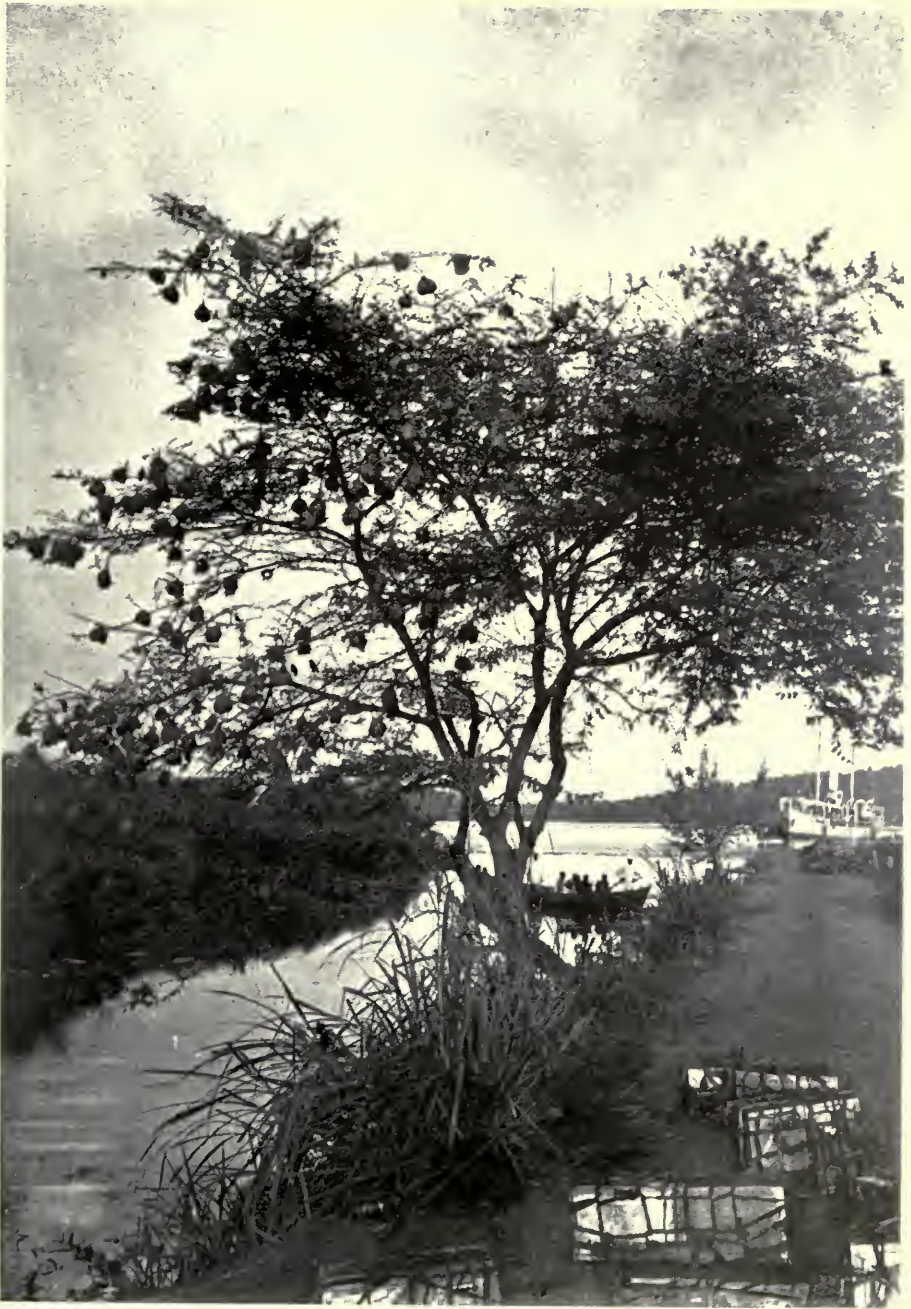
CACAO-TREES, ENTERBE GARDENS

rupees. Chiefs with cows, from those who hold large chieftainships from the king up to those who come next to the Abamasaza, give forty rupees and a live cow.



PARA RUBBER-TREE FOUR YEARS OLD, IN THE ENTEBBE GARDENS

Chiefs and peasants marry thus. All these things are given to gladden the bride's relations, because they have had all the



MUNYORO, THE PORT OF KAMPALA
The steamship *Winifred* in the offing

trouble of bringing her up to maturity. These things were settled on November 18th, 1899.

Sixthly. The wives of those who marry according to the old heathen customs are constantly leaving them. When we saw that we were constantly being troubled with these matters, we ordered every man to take his wife to the Owesaza, to be written down with her in the register of the Lukiko, so that she should not leave



UGANDA GIRL. MARRIAGE-PRICE, 13s. 4d.

her husband. Every woman thus registered, if she leaves her husband and he brings the matter before the Lukiko, and the Lukiko sees she was properly registered, is compelled by it to return to her husband. And the wives of those who thus bring them to be written down with them, if they wish to run away, cannot do so, but are sent back to their husbands, because they agreed before the Lukiko to remain with them, just as Christians



UGANDA GIRLS. ALL THE SAME MARRIAGE-PRICE, 13s. 4d.

agree in church to a covenant that cannot be annulled. This is our present custom.

Seventhly. When Muhammadans marry, they marry four wives, and as many others as they wish. And if one of the wives wishes to leave her husband, she can do so, because they have a law from their religious teachers to give freedom to their wives and marry others; and we understand this. And when we see a woman does not like her husband, the Lukiko tells her she is free to go where she likes, in accordance with the customs of their religion; and the woman can, if she wishes, marry another man; and this is our present custom.

Eighthly. If any man gives more than the amount stated above, and so breaks the law, he will have to pay a fine to the Lukiko. A peasant shall pay five rupees (Rs. 5), a small chief holding his chieftainship from the king shall pay ten rupees (Rs. 10), a chief of the next highest rank shall pay fifteen rupees (Rs. 15), and a rich chief who rules over a large piece of country, up to the rank of those who come next to the Abamasaza, shall pay twenty rupees (Rs. 20).

Let all people therefore keep these laws.

Also, if the relations of the woman who is engaged to be married demand a greater price than that laid down in these laws, they shall be deprived of the amount to which they would have been entitled, and the Lukiko shall use this money for the work of the country; and the woman shall be written down with the man she wishes to marry, and shall be married to him, and the relations shall receive no dowry, because they broke the law.

These laws, however, do not hinder those who wish to make presents to the relations of their wives after they have been married some time—as a sign of affection—from doing so. This is not wrong; the husband can give his wife's relations such presents as he may like, as a sign of friendship. But if he is

THE QUEEN MOTHER (NAMASOLE) AND LADIES OF HER COURT



not on friendly terms with them, he need not give anything at all, as such gifts are free gifts.

Ninthly. All our sons, servants, and all youths in Uganda, we order not to get married under the age of twenty English years, because if a youth is married at a younger age than this, and his wife bear him children, they are not strong, and therefore a youth should be of full age before he marries.

A girl, also, should be at least eighteen or seventeen years of age before she thinks about getting married. A girl of that age can be married and bear children to her husband who will grow up properly.

Also, it is hereby ordered that girls must be properly brought up without being allowed to come to any harm, so that they can be worthily married and be without reproach, as was the case with our forefathers.

This native enactment, it may be stated, has not yet received official sanction.

I have discussed the matter with the leading missionaries, and their view is this:

Latterly the number of native marriages were becoming noticeably fewer, owing to the increased price the young men had to pay for a wife. During the years since 1900 new taxes had been imposed on the people of Uganda: three rupees were imposed as a hut tax, and a small tax was imposed for permission to carry a gun. The peasant who had a marriageable daughter, and who had to meet these taxes, thought it but fair that he should charge a suitor a higher price than formerly, when he had fewer calls on his finances. In previous years, the usual price was three or four rupees' worth of kauri shells; now it went up to fifteen or twenty rupees. The Muganda young man,



APOLLO KATI KIRO, PRIME MINISTER

not being very energetic, and being unwilling to exert himself to earn an increased "dowry," naturally fell into the only course open to a lazy man, and did not marry. In order to remedy this state of affairs the Native Council passed the law that no higher price than 13*s.* 4*d.* should be paid or asked. (Chiefs paid a higher price; but chiefs are a small proportion of the community.) The system is working smoothly, as far as an outsider can ascertain.

But is it just? Why should legislation step in and arbitrarily fix a price, which should be left to the natural influences of supply and demand? In the English statute books there are various examples of attempts having been made to fix the price of labour, the price of bread, and other commodities, all of which resulted in failure, and all of which are now considered unjust. Why? Because when a man has anything to sell, he should be perfectly free to ask what he thinks is the fair value of it, because he will be guided by the demand; and when a man wishes to buy something, he should be free to offer what he thinks fair, because he will be guided by the supply, and by the quality of the article which is offered for sale.

It is difficult not to sympathise with the missionary aspect of the matter. On the other hand, no one contends that it is sensible to rate girls as equal in all respects, and therefore only deserving of a fixed and equal price. They are not like bricks, worth so much a hundred, and nothing to choose between them. They are not like matches, worth so much a box, with not a shade of difference in the quality of the individuals that make up the whole. Suppose, for instance, that a father took advantage of the spread of mission work and sent his daughter to school, or to the house of a European lady, where she would be taught to read and write, and to sew, cook, or attend at table—is it reasonable to suppose that such a girl



THE REGENT MUGWANYA

would not be more attractive or more useful as a wife for the ambitious young men of Uganda than a girl who knew only how to use a hoe or spade? If more expense had been incurred in the education of such a girl, why should the parents be debarred from considering her worth more than another girl with whom no trouble whatever had been taken.

The essence of the whole case is this, that it is an interference with the natural influences of supply and demand.

Apart from all that, however, the aspect of the case that touches me most keenly is that I should dearly like to see the Uganda young men obliged to bestir themselves and set to work to earn the wherewithal to get a wife. In Cape Town, in Port Elizabeth, in Durban, in fact everywhere along the coast of Africa where there is need of a working man, you will find the Zulu boys actively at work. Why? They have told me again and again that wives were very expensive in their country, sometimes costing as much as sixteen or eighteen cows, and that they had been steadily at work for years and years, hoarding up their little savings, so that one day they might return to their own country and get a wife and settle down.

I confess it makes me angry to see Uganda women working in the gardens with children strapped to their backs, whilst the Uganda man snoozes or smokes on his verandah, rusting his life away in a world so full of work to be done. He may snooze, for the Lukiko steps in and gives him a wife cheap, and at a fixed price, for fear the dear boy should have to exert himself.

Volumes might be written on each side of this question, but the foregoing I believe to be the main points for and against. I leave the reader to form his own opinion. The impartial reader should remember that time is the severest critic, and smoothness of working—not theory—the greatest test, of an enactment; and that, if time and experience show a defect in



THE REGENT ZAKARIA KISINGIRI



THE REGENT APOLLO AND HIS CHILDREN

this experimental law, the Native Council has full power to amend it when it has had a fair trial.

THE KINGS

Uganda has a long list of kings, or Bakabaka, some of them fabulous, and amongst them is said to be the monster python, Bemba. Bemba was Kabaka, just as Mutesa, Mwangana, and Kintu. His headquarters were on a rock at Kitala Hill, on the highway between Entebbe and Mengo. He had another resort at Budo, ten miles west of Kitala.

I have visited Kitala, and the natives have shown me the sacred place where Bemba used to rest. There is a snake-like groove in the solid rock, about two inches deep and fourteen feet long. This, they say, was his bed. As will be seen from

the photograph, there are other small marks beside the principal groove ; these were occupied by Bemba's wife and family.

The rock is a hard ironstone, and I was at a loss to account for the existence of the serpentine mark. At first I thought it might have been a groove filled with clay, that had been washed out in course of time ; but the natives would not admit this theory.

I pointed out that Bemba, being a python, would not lie in a straggling position when at rest—that he would coil himself, and rest in the same way as all pythons do. There was no reply to that ; but with the aid of the County Chief Mugema we came to the conclusion that a great snake might have been worshipped there, and as the people very probably gathered to offer sacrifices to his memory, they might have made the groove in the rock to resemble a snake, and on the very spot where he wielded his sway during life.



THE REGENT MUGWANYA, WIFE, AND FAMILY



BEMBA'S BED ON THE ROCK AT KITALA HILL.

The natives have no uncertainty about Bemba. With them he is as much a part of the traditions as Kintu and other fabled rulers of the country.

Bemba, as is often the lot of persons in power, had many enemies, and on several occasions they tried to kill him; but they always found him on guard as his own sentry, and he left their crushed bones to tell the tale next morning of what had happened during the night. The heaps of bones are there



UGANDA PARLIAMENT, OR LUKIKO, IN SESSION: THE KABAKA PRESIDING

still, but they may probably be the bones of animals sacrificed on the spot.

At length Bemba grew old, and Kintu rose to dispute his sway. Levy after levy was sent against him, but Bemba merely added their bones to his heap.

It was quite evident that strength or bravery would never



THE KAKA'S AUDIENCE-CHAMBER, MENGO

conquer Bemba, and at last Enfudu (the tortoise) volunteered to put an end to him. Enfudu called on Kintu and found him in.

“I am going to kill Bemba to-morrow,” said Enfudu.



ERISA KUTA (CLERK OF THE LUKIKO, OR NATIVE PARLIAMENT)

“Hem! you are going to add your bones to his pile,” replied Kintu.

“We shall see,” responded Enfudu.

Next day Enfudu and one hundred followers paid a visit to Bemba.



BAGANDA FERRYMEN

“You are getting old, Bemba ; you are getting old,” said Enfudu.

“Ah, yes,” he replied, “I wish I could get a cure for my years! If I were only young again I would make the whole country ripple in blood, from Wādelai to Naivasha—the ends of the world.”

“Years, years! Is it only a cure for years you want? Why, I am just your man. That is just my line. I found out the secret for myself. I never grow old, neither do my followers here. I was born full grown, I have always been full grown, and I shall never die.”

“My friend,” said Bemba, “you are just the man I want. I have been trying to get younger, and as years went by I fancied I was as strong as ever, and never admitted that I was a day older or weaker ; but suddenly, now you mention it, I

find that the hard work and fighting of the last hundred years has told on me. If you make me young again—— Well, you know Bemba, and when has he turned his back on friend or foe?”

“Please do not give me anything, do not pay me; leave it to me, and I will do the rest. The secret is this: I cut off my head every night, and replace it in the morning. So do my followers. Look at me, and tell me whether you can see any signs of old age? Of course not. Wait till evening, and in the gloaming you will see how it is done.”

They waited, and at twilight Enfudu gave the order:

“Off with all heads.”

Like a flash, all the tortoises withdrew their heads, and there were visible only the headless trunks. Bemba and his staff looked on in wonder.

“Just fancy, it was so simple, and all you slimy idiots never



ARRIVAL OF MISSIONARY AT A NATIVE VILLAGE, LAKE VICTORIA
(Church Missionary Society)

would have found it out if it had not been for me. Now that we have the secret, how we can afford to laugh at Kintu. Now, at the word, each must cut off the other's head. Off with all heads," hissed Bemba. And like a flash, off they came. The followers of Enfudu pushed out their heads and laughed, and added Bemba's head to his pile of bones, and Kintu and his cow



UGANDA WEAVER PUTTING A RED BORDER ON A LOIN-CLOTH

came to Kitala on the shore of the great lake Bukerebe, now known as Lake Victoria.

MUTESA

Mutesa gave a new word to the language of Uganda—"sapiki." He met the explorer Speke in Buddu in the year 1860, and saw for the first time shot guns. Mutesa promptly called them "sapiki." I make this statement on the authority



THE SEKIBOBO
(County Chief for Kiagwe in the Lukiko)



THE LUKIKO, OR NATIVE PARLIAMENT, OF THE BUVUMA ISLANDS

of the Prime Minister, the present Katikiro. He has given an account of it in his book *The Bakabaka of Uganda*.

According to the same authority, the life of Mutesa was rendered one long agony owing to his having contracted a vile disease in his harem. The poor wretch seems to have dunned all the Europeans who visited his court for a suitable medicine: he even sent to Khartum, but without avail, until one of the White Fathers cured him. Directly after being cured, Mutesa visited the Queen Mother, the Namasole, and the ladies of her court, and when he returned it was found that he had again contracted the disease, and it remained with him until his death.

I refer to this incident in order to throw some light on the extraordinary circumstances mentioned in the book referred to above, viz. that at frequent intervals Mutesa proclaimed sacrifices, and the royal harems were rifled for victims,

who were duly slaughtered, with many others. In reading the Katikiro's book it struck me as amazing that the women of the royal inclosure should have been raided by the king's soldiery in search of victims for the sacrifice; but when one knows all the circumstances, it will be seen that Mutesa had some reason for making a clean sweep of his dens.

There is just one ray of comfort in reading these horrible details, and that is that on a few occasions the King actually visited the scene of the slaughter, and rescued a few of his favourites.

Before Mutesa contracted his illness he was a model son, so far as formal visits to the Queen Mother were concerned; but during his illness his visits had entirely fallen off, and superstition raised impassable barriers against the Queen visiting Mutesa. It came to pass, however, that she actually did pay



CHIEF MBUBI, WIFE, AND FAMILY

one visit, and the following is a translation of the description

given by Lourdel, who was present:—



MBUBI, CHIEF OF THE BUVUMA ISLANDS

An extraordinary thing—a thing unheard of amongst the Baganda—has happened: the Namasole, the mother of the King, has come to see her son, a thing which, before her time, no other Namasole has dared to do, persuaded as they were that to do so would inevitably bring misfortune on his head, and even cause his death.

“Namasole” is the name of the Kabaka’s mother in Uganda; but it is at the same time a title of nobility, like that of the Katikiro, the first minister, or the Kimbugwe, the second minister.

This name does not always mean the real mother of the King. This was the case with the Namasole of Mutesa; the real



PRINCE JOSEPH

PRINCE AUGUSTINE

THE PRINCESS RUBUGA (seated)

mother of the King had been sold to an Arab by Suna, father of Mutesa.

At the death of Suna, the new Kabaka, not knowing what



ANT-EATER

had become of his mother, had her searched for everywhere, but in vain. He then gave the title of Namasole to a slave whom his mother had recommended to him before leaving Uganda.

After that, Mutesa always treated his adopted mother strictly as his real mother, so much so that many of the Baganda thought she was his mother.

The office of Namasole is thus always occupied; when the real mother no longer exists, another woman takes her place, thus qualifying for all the functions and enjoying all the rights.

The Namasole, at the time of her visit to Mutesa, had a very great influence in the government of the country. The King respected and feared her. He used to say that no one would dare to displeas her. She was by right the head of the witches, and rumour had it that she was very clever in preparing poisons.

Her banana plantations were the best kept in all Uganda, and when any of the great ones of the land visited her, she frequently imposed on him the task of planting a banana-tree in her garden, partly to show him how beautifully kept her plantations were, and partly to humble him, as a Muganda chief looks with loathing on all work in the fields.

Mutesa had not once seen the Namasole during the several years of his illness. Before his illness he used to go and see her every two or three days. For a long time he had been expressing the wish that the Namasole should come and see



LAKE VICTORIA IN A STORM

(Distant view. Note the white crests of the waves)

him, but she, being chief of the witches, could not bring herself to break the rules of the order. The King sent people to ask her, "Why do you think that your visit would be the cause of my death? Do not the peasants live every day with their

mothers? Come all the same: if I must die, then let me die; but come."

The Namasole ultimately decided to pay the visit; but it was not without making great preparations to counteract the superstitions, and not without being accompanied by a great number of fetishes and junior witches. She left her residence fasting, and during the journey allowed herself only a drink of banana beer.



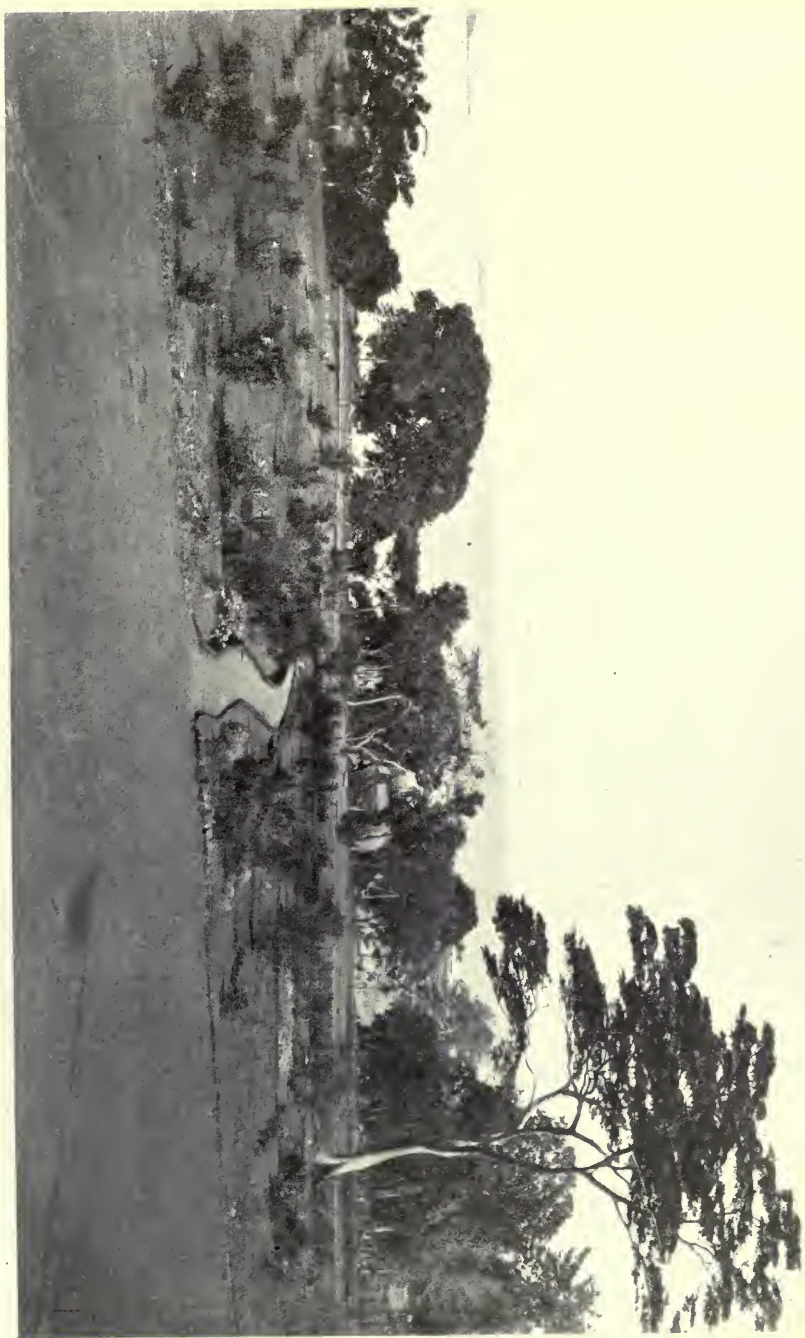
ENTEBBE BAY, FROM THE RESIDENCY LAWN

The King put every one on the alert for her reception. When he learnt that she was only a short distance off, he called a few of his great chiefs into the house where the reception was to be held.

Pages were despatched at a gallop to salute the Queen Mother, and came back out of breath, carrying a greeting to his majesty:

"She salutes you; we have seen her; she is at such a place."

ENTEBBE BAY, FROM THE RESIDENCY





THE DEMON KITINDA, OR MAN-EATING CROCODILE

And off they started again to repeat the salutation, and raced back to the King with :

“We have seen her ; she salutes you ; she is now at such a place.”

Messengers and pages then came along at shorter and shorter intervals, shouting in the wildest excitement :

“She is now at the outer door . . . she has passed the second door . . . she is at the third door ! . . . she approaches !! here is the advance guard !!! there she is herself !!!!”

The first to appear were ten little pages, dressed in spotless white ; then some of the elder servants of her household ; after them the lesser witches, covered with kauris, pearls, and fetishes, with a little stick in their hands, and in the midst of them a horrible “albino,” or white negro, called in the local language “namagoic,” and lastly, the Namasole, accompanied by her principal officers.

This is how she was got up : a trailing robe of bark-cloth, and a cloak of tanned skins on her shoulders. (She disdained to wear any kind of European material.) She is ornamented with amulets of many kinds and cats' skins (emblems of witchery). A few little satchels containing coffee beans are suspended from the shoulder—and there is the Queen Mother of Uganda.

She advances with a firm and proud step down the lines of soldiers that form an alley at the entrance, drums beat, and arms are presented. The Katikiro, or first minister, stands up as a sign of respect. The Namasole proceeds silently to the front of



A PEEP AT ENTEBBE BAY, FROM THE BOTANICAL GARDENS

(The steamship *Winifred* at anchor)

the couch on which the King is seated ; and now mother and son are face to face. She does not utter a syllable, and casts furtive glances in his direction. Mutesa does the same. Strange interview between mother and son, who had not seen each other for several years ; but dignity and etiquette before everything !

The leading chiefs at last break silence, and venture to ask :

“ How are you ? ”

“ I am here,” she replies. Another pause and more silence.

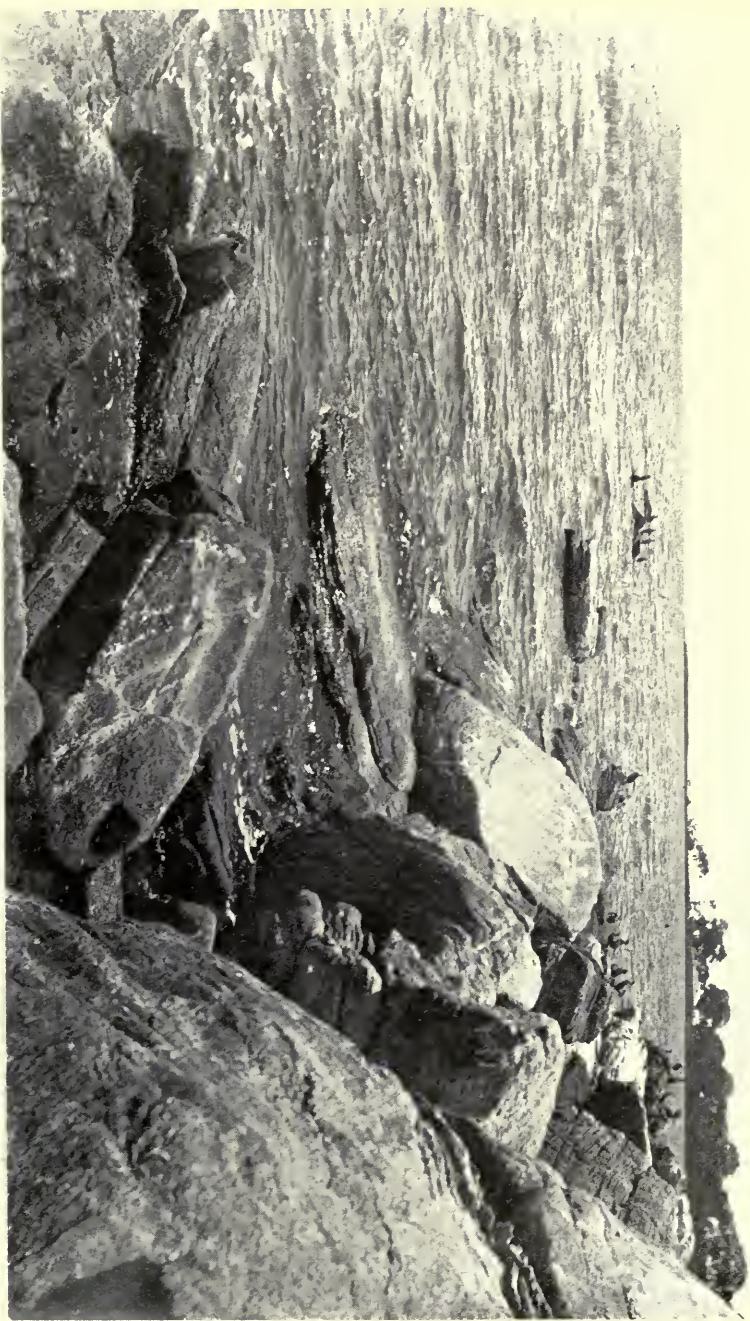
Next, an attendant brings forward Mutesa's umbilical cord. The Namasole takes it, holds it a moment in her hand, and then places it on the couch by her side. The King asks an attendant to bring some coffee beans, and then directs the pages to present them in a small basket to the Queen Mother.

Next comes the banana beer, “ mwenge,” and eighteen gourds full are given to the Namasole ; two cups are filled with the liquor. The first cup is presented to the King, who merely tastes it, and hands it to one of his wives. The wife does not, however, taste it, but hastens to present it to the Namasole. The King receives a second cup, and after tasting it, the cup is passed to the Queen Mother, as before.

The Namasole then drinks a little from the first, and a little from the second, and then drains the first to the dregs, and holding the cup inverted says, “ See how I have dried it.”

Cup number two is passed to the King, and he drinks some of the liquor ; then handing it to a page boy says aloud : “ I will drink the remainder later on ; but remember to take great care of these two cups, for I shall regard them as sacred for the future.”

The Namasole now unties a little satchel, and taking out a few coffee beans, puts them in a neat basket, and asks an attendant to present it to the King. She also gives a few coffee beans to the Prime Minister, and tells him to distribute them to the great chiefs seated near him.



ENTEBBE BAY

(The Pier is visible in the distance)

She then unties another satchel, and takes a few cooked beans, powdered with salt, and these are presented to the King in another basket. She also gives a few of the beans to the Prime Minister to distribute. Small and trivial as these are, proud is the man who is deemed of sufficient note to be given one of them.



ENTRANCE TO ENTEBBE BAY

(The main line for steamers runs by the small island in the Bay)

This takes a long time, and general conversation is not forbidden. People talk on various subjects, and the Queen Mother whispers little secrets into the ear of the Minister, so that he may transmit them to the King or to some favourite. The King does the same. This is considered the pink of style. When the secret of the Queen Mother has reached the privileged one, that person bows mysteriously, as if he had just heard an oracle, and exchanges with the Queen Mother a little smile, accompanied by an inclination of the head, as much as to say, "Is it possible? How witty she is."

The King never addresses his mother directly, nor she him. After the exchange of a few more secrets, the King closes

the interview, and the Namasole goes out, accompanied by the Minister. It is generally understood that she will see her son once more before she goes home.

When an important person from afar wished to visit the Kabaka of Uganda, he came and camped on the outskirts of Mengo the evening before. At the peep of dawn next morning he was supposed to get ready, with great bustle, and proceed to the King's inclosure. On the way he would be met by all the pages racing after each other to convey greetings from the King, and then they would race back again with return greetings. This went on till the stranger arrived at the palace, and then



UPPER END OF ENTEBBE BAY

he sat down and waited till noon, when the reception was held.

The following extract is quoted from the same authority :

“There was a second interview between the King and the Namasole, and the Namasole, who is considered omniscient,

declared that the King's disease was caused by the donkeys that roamed about the streets of the capital.

"You must kill them," she said, "or, if you do not like to kill them, you must send them far, far away, all of them—even the one that belongs to the white man." (The Rev. Mr. O'Flaherty had a Maskat donkey.)

What the King thought of her diagnosis of his case has not



VIEW FROM POLICE HILL, LOOKING TOWARDS THE LAKE

(The building in the centre is the European Hospital; the flagstaff on the right is in front of the Police Barracks)

been put on record. On another occasion, when there had been a spell of very dry weather, she announced that the drought was caused by the Arabs hanging down their heads as they sat. After that, knowing her power, the Arabs took good care to hold their heads erect. But about the donkey decree:

"Mutesa reasoned with the Namasole that the 'nsoro' (donkey) of the Rev. Mr. O'Flaherty was a white animal; a

VIEW OF ENTEBBE FROM NAMBWA HILL



Maskat donkey, and not like the others, and that she had better exclude him from her sentence. But, having passed the edict, there was no recalling it.

“All the donkeys were disposed of, whether killed or exiled does not appear, but that Maskat donkey still remained. Mutesa well knew that an Englishman would not give up his donkey on account of the Namasole's decree, so he hit on a ruse. He sent to

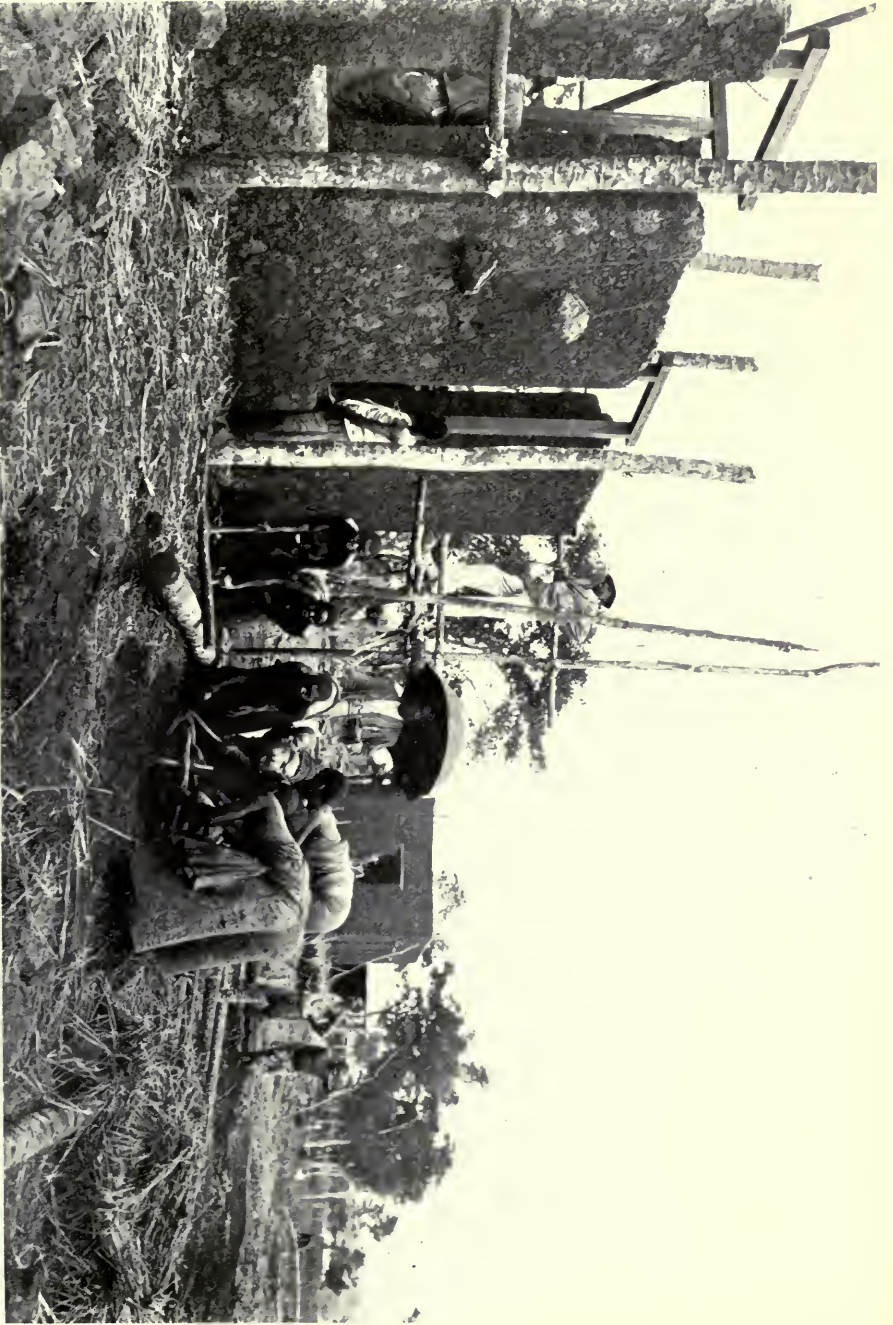


IN THE BOTANIC GARDENS, ENTEBBE

Mr. O'Flaherty for the loan of the donkey, on the plea that another missionary required it to visit a sick man, and of course the Englishman sent the donkey at once, saddled and bridled, complete.

“Needless to say, the Maskat donkey followed the other donkeys into exile, if no worse fate befell him, and the edict of the Namasole was, as usual, carried out to the letter.”

The reason why the Queen Mother went fasting to see the



HOUSE-BUILDING, ENTEBBE
(Baganda women making clay into mortar)

King, and also returned with her fast unbroken, was the general principle that a mother should nourish her offspring, not the offspring nourish the mother. On this principle it is said that the Kabaka's food is always prepared by the Namasole's cooks, even at the present day, or until quite recently.



THE MWAUFU, OR INCENSE TREE

This mwafu tree is on the Military Hill, Entebbe ; its shadow at noon covers a circle of 150 yards in circumference

I have heard Mutesa described as a Great King. Let me give one short extract from the same authority :—

“One day, whilst awaiting an audience in the outer court of the royal residence, the door of the royal apartment was suddenly thrown open, and two soldiers appeared dragging a young woman by the feet. It was one of the favourite wives of the King, but he had just condemned her to have her nose, ears, and head cut off on the instant for having spoken too loudly



VIEW OF THE BOTANIC GARDENS FROM THE RESIDENCY



THE ORDINARY GREY MONKEY

before the reception had commenced. The sentence was carried out on the very spot in front of the crowd, and when the soldiers were remonstrated with they answered with a laugh, and hacked off her head."

I have finished with the Great King, Mutesa.

KING MWANGA

It is the fashion to laugh at Mwanga. Now let us think of his position. Christianity and Muhammadanism had got good hold during his reign.

A glance at the records of the time will show that the White Fathers were a determined, persevering, enthusiastic band of missionaries. The English Protestant missionaries were the pick of the pioneers of their day, all of them able, fearless, convinced of the truth of their message, and ready to face death or torture to spread their creed far and wide. The Arabs had all these



KING MWANGA



QUEEN SALIMA, MWANGA'S WIFE, AND CHILD

qualities combined, and, in addition, the fanatic rashness of their race.

Now, Mwanga had to face all these together. The Arabs



QUEEN SALIMA DISEMBARKING AT ENTEBBE

On her return from Seychelles after the death of King Mwanga, May 8th, 1903

dosed him with Muhammadanism, the White Fathers dosed him with Catholicity, and the English missionaries dosed him with Protestantism. All these agencies assailed him at the same time, singly when there was a chance, and combined when they must. Each tried to discredit the other, or at all events to prove that each in turn was right, and the others—well, not quite so good. The King swayed from one to the other, for Christianity in any form has fascinating aspects, and Muhammadanism only a little less in the eyes of a pagan. He was

somewhat in the position of a judge being addressed by counsel—one man's story was good until the other man's story was told ; and how can he be blamed for not arriving at a decision when, with all our experience and reading, Britishers are divided to-day as to the respective merits of various creeds.

Before condemning Mwanga, therefore, let the Britisher remember what religious contention did for the opposing



LATE KING MWANGA'S WIFE AND SERVANTS RETURNING FROM SEYCHELLES

sects in England, and what horrors were perpetrated by one party on the other when chance or power gave the means and opportunity.

Mwanga died in exile in Seychelles, May 8th, 1903.

KING CHWA

Another king, and quite another world. The old, bloody Uganda no more resembles the Uganda of to-day than the satellite Enceladus resembles the central orb of our solar system.

I have visited the present Kabaka twice. First in 1899 with Sir Harry Johnston. Chwa was then only three years of age. Sir Harry told me beforehand that he meant to pay a visit to Mengo, and directly afterwards, when I failed to find him in his house, I guessed where he had gone, and rode after him to the King's palace. I found Sir Harry there with Doggett (poor Doggett!)¹ arranging a camera in the audience chamber,



"HISS"—THE DEADLY PUFF ADDER

¹ Mr. W. G. Doggett, of Cambridge, was drowned in the Kagera River, south of Uganda, in January, 1904, whilst making collections of fish for the British Museum.

that audience chamber where the blades of grass on the floor and the sticks on the roof were not more numerous than the tragedies enacted within its walls! The Council was seated for the Special Commissioner's reception, but after the first greeting the most important part of the ceremony was the taking of a photograph, and all went well as soon as Sir Harry had found a proper light effect, a difficult matter in the gloomy chamber.

In September, 1902, myself and my wife paid the Kabaka a visit. He was then nearly seven years old. We complied with the usual formalities of asking permission from Zakaria and the Katikiro, and entered courtyard after courtyard until we at last arrived at the citadel—the audience chamber. The King was not in readiness, and thinking we were in the wrong place, I peeped behind the next barrier, and there was His Highness kicking a



RED MONKEY, NILE PROVINCE

football with his bare feet, to the imminent danger of his toes.

He came away at once, and I presented him to my wife.



STEAMSHIP *WINIFRED*, LAKE VICTORIA.

The small boys in the adjacent courtyard were still noisy, and I could see that Chwa wished to join them.

He gave me permission to take a photograph, and I went and fetched my camera. On my return I found him in my wife's lap, and all the grand people of the court chatting and laughing as if they were merely ordinary persons.

“Please put him down at once ; no one must touch the King,” I said.

“Yes, yes, just in a moment. The dear little boy is picking toys from my chatelaine.”

The King selected a small silver pig, an Eiffel Tower, and a gilt cow, and, that done, we proceeded to pose for photographs.



A WATER-LILY CREEK, ENTEBBE

Ambatch-trees in the background

He looks intelligent, and is very sprightly and active. He may do great things for his people one day if he is educated properly. He should be placed at once under the tuition of a good sterling young fellow from Oxford or Cambridge, who has gone through Rugby or Harrow. His education should be carried on in Uganda, at all events till it is fairly well advanced.

Kabaka Chwa draws a salary of £800 a year from the British Government. As soon as he comes of age (at his eighteenth

year) his salary will be at the rate of £1,500. The three regents draw £400 a year each, and the county chiefs, of whom there are twenty, draw £200 a year each.

The Imperial Government has the right to impose a tax of four shillings per annum on each house, and four shillings also for permission to keep a gun. These are the only internal taxes that can be levied.

The native affairs of the country are administered by the Native Parliament, or Lukiko; and justice between one man and another is dealt with by the native chiefs, with the Lukiko as a final court of appeal—that is, when both or all parties to a suit are subjects of the Kingdom of Uganda Proper. If one of the parties were an outsider—for instance, an European or an Arab, or a native of the surrounding territories bordering Uganda—then the case would come before the European court of justice.

The Native Parliament is composed as follows :—

- 3 Native ministers, *ex officio*.
- 20 County chiefs or Abamasadza, *ex officio*.
- 60 Notables. three from each county, selected by the King. (The representative of the Imperial Government has power of veto.)
- 6 Persons of importance, selected by the King. (There is also a veto on dismissal or appointment.)

Total, 89

It will thus be seen that Uganda Proper has a perfect system of Home Rule, or as nearly perfect as present conditions permit.

It has been laid down by treaty that when a kabaka dies his successor is to be chosen by a vote of the Native Parliament.



THE UGANDA MARINE

The steamships *William Mackinnon* and *Victoria*

Consequently, Uganda becomes in this respect a republic. The choice of a kabaka must be limited to the Royal Family of Uganda—that is to say, to the descendants of King Mutesa.

The Kabaka is styled His Highness, and is entitled to a salute of nine guns on ceremonial occasions.



A GROUP OF EUROPEAN RESIDENTS IN UGANDA

The jurisdiction of the native courts is as follows :

County chiefs may inflict a week's imprisonment, or deal with property of the value of £5.

Lukiko. Appeal lies to the Lukiko, if these limits are exceeded.

The Kabaka. Exceeding five years' imprisonment or property valued at £100. This decision must be countersigned by the representative of the Imperial Government.



↑

THE "MWESI," OR BLACKSMITH

The fire is opposite the arrow, and the boy holding the two rods blows a bellows by raising and lowering them alternately. The rods are attached to skins, and the skins are loosely fastened to the ends of clay pipes. When a rod is raised, the skin is pulled up and a little air gets into the pipe. When the rod is plunged down, the air is blown out through the pipe to a wider pipe with its nozzle inserted in the fire. By working the rods alternately an almost continuous current of air is blown into the fire

Apolo Kagwe Katikiro is First Minister and president of the native council. As may be seen from his various books, he has a decided literary taste, and is studious and persevering. The decorations shown in the photographs make it quite clear that he has been a fighter, and he has never ceased to work for the best interests of Uganda. He has always been on the side of the European missionaries and officials, because he was convinced that it was for the benefit of Uganda.

Zakaria and Mugwanya are leading men, and each has been in the thick of the fighting when there was any fighting to be done for his party. They have not fought on the same side by any means, and it is interesting nowadays to hear them discussing the dim and distant past, when affairs of state were settled by the bloody spear or loaded rifle. I believe I am only stating the fact when I say that amongst these leading men there is no vestige remaining of former bitterness. They are steady, moderate men, and take the deepest interest in everything affecting the development of the country.

One likes to dwell on civilised Uganda—the contrasts are so striking. The Christianity of the Christians seems so absorbing and sincere. You meet the native going along the road returning home or setting about his work, and at the same time he is muttering prayers and counting them on beads. You look at his face, and wonder what the inherent savagery in the man might have led to if it were not that he had become a Christian. Now, however, religion has claimed all his attentions, and he who only a few years ago prowled about with a spear under his mantle, thinks and speaks of such things as the immortality of the soul.

That is a glimpse of the Uganda near the mission stations, and near the centres of administrative government. It will be seen from the statistics at the end of this chapter that these Christians are merely a small percentage of the whole population,



THE "TERWANIRI," OR FLUTE-PLAYER

and that the vast majority still worship gods other than those of the gospel. With these people I am principally concerned. The Christian is a useless subject for the anthropologist.

THE DEVILS, OR "BALUBALE"

There are thirty-five distinct and different devils in Uganda, each with his recognised functions, and each having an established place in the hierarchical list of precedence, from Mukasa, the first, to Wamala, the last.



BAGANDA RICKSHAW BOYS



MUHIMA BARBER AT WORK

Note the tuft he has left standing on the crown of the victim's head

The name "Balubale" essentially implies evil, and if it were not for that, these demons might be taken as gods, in the same sense as we say Mars is the god of war, when we really mean the *demon* of war.

Mukasa, the head deviless (see under Sese).

Kibuka, the demon of war. He guided armies.

Musisi, the demon of earthquakes.

Kaumpuli, the demon of plague.

Kawaga, the executioner of Kaumpuli.

Mayanja, the ferocious demon in the leopard. (When the king was finishing a new palace, it was the custom to have a feast, and at that particular feast it was laid down that the demon Mayanja should be appeased. As many as seven hundred men were caught and slaughtered

during such feasts, and then the demon was quite satisfied.)

Musoki was the rainbow. It was this demon who forced men to give up their children and hand them over to others. He was appeased as soon as the transfer was made.

Mwanga, the demon of the future. His stock-in-trade



BAGANDA BOYS CATCHING "NSENENE" (EDIBLE GRASSHOPPERS)

consisted of one hundred kauri shells, loosely stitched to a piece of leather. When a client sought his intercession, this fortune-teller took the piece of leather in his right hand, and made the sign of the cross by first touching his forehead, then his breast, then his *right* and left shoulder—that is, after the manner of the Eastern Church, and then flung down the leather slab. According to the positions assigned to the kauri shells the future fortune of the client was expounded.

Wanema was a great goddess with general functions. Her priest when consulted became bow-legged and contorted. When the *séance* was ended, the legs became straight again.



A WELL-KNOWN FIGURE—THE MUHIMA MILKMAN

Kayindu, the jumping demon. He could jump on thorns, or on broken glass, or on sharp nails set upright, and yet suffer no hurt.

Kitinda, the demon of man-eaters. When it was thought necessary to appease him, a party scoured the roads and streets and collected up to two hundred or three

hundred men, and then these were taken to the lake at Mkumba's and sacrificed—*i.e.* their knees and elbows were broken, and they were either thrown in to the crocodiles or left on the bank for the crocodiles to come and devour them. The piles of bones may still be seen at Nakayaga landing-place.

Magobwi, the snake demon. Offerings of fowls sufficed for Magobwi, and they were thrown into a ravine where the great serpent and his followers had their headquarters.

Nagodya, goddess, daughter of Mukasa, goddess of the lake. Sacrifices were offered to her at Tambiro.

Lule, the god of rain, of tears, and of mourning.

Nagawonye, the god of plenty. The Baganda offered him cooked bananas in order that he might make the crops grow well.

Nakayaga, the demon of storms and whirlwinds.

Kiwanka, the demon of the thunderbolt.

Kizito foretold the future.

Nalwoga, princess of Mukasa's cult.

Waziba had no priest, but spoke through a little bird.

Walusi, demon of the falling stars and red sky. His temple was in Bulemezi, and there is a mountain there known to this day as Walusi, and the natives say that at times sparks are seen issuing from its summit. (Probably a semi-active volcano.)

Luisi, the demon in the hyæna. The priest of this demon when he became possessed, crunched large bones with his teeth.

Lubanga, the dancing demon. He attached native bells ("ndege") to his feet when he danced.

Mbajwe. He was formerly a "jembe," one of the king's charms, but was ultimately transformed into a serpent.



YOUNG MUHIMA MILKMAN

Nabamba, the god of things lost. He always found them for a client.

Kagolo, the demon of thunder and lightning.

Kigala, the demon of the deaf. He was deaf himself. At the present time one hears people say "Kigala omukute"—that is, "Kigala has him," or "He is deaf."



MUGANDA TAKING FIREWOOD TO MARKET

These enormous bundles are made of dry sticks and twigs collected in the forests. The firewood man then awaits a passing traveller, who helps to hoist the bundle on his head. When it is balanced on his head, he trots off. Some of these bundles look twice the size of the man who carries it. When carried by little, stout Sudanese girls, these bundles look enormous. The bundle in the photograph cost 205 kauri shells or threepence

There are six or seven other demons, known only as demons, with uncertain functions, and then :

Wamala, last and least, but noticeable because he is the last, the omega of the "balubale" of Uganda.

The temples erected for these deities or demons were not of



SUDANESE SALESWOMEN

A corner of the native market, Entebbe. The baskets contain native flour; the small heaps on the right are onions, the little heaps in the centre are tomatoes, and the bottles on the left contain semsem oil and castor oil made locally by the Sudanese women. The woman who is standing, directly she saw the camera, raised her hand to hide her face—they detest being photographed

a permanent nature, merely reed and wattle structures plastered over with mud and roofed with sticks and grass. There are none of them now in existence. If lasting materials were in use at



MUGANDA TAKING BANANAS TO MARKET

that time we might have pyramids and zimbabyes, such as in Egypt and Mashonaland, to tell the story of the past.

The worship was merely superstition, and the "mandwa," or priest of the deity, used it mercilessly, and roundly fleeced his



SUDANESE WOMAN MAKING A BASKET

to Emerera, in the county of Busiro. The county Busiro takes its name from the fact that all the tombs of the kings are located there ; it literally means a cemetery.

Arrived at Emerera, possession was taken of a house and the body put inside. The under jaw of the dead king was cut off, and placed in a wooden dish. This is a remarkable custom ; nowhere else have I found anything resembling it. No king before Mutesa had been buried with his under jaw intact.

The building of a great house was the next item. The shape was always conical, and the thatched roof reached down to the ground. There was a raised mound of earth in front of the door to prevent the surface water flowing in. As soon as this tomb was ready, a wooden structure like a bedstead was made in the centre, and the body was wrapped round with many layers of bark-cloth, and placed on the bedstead. The door was then securely closed and fastened, not to be opened again. Now comes the slaughter.

The following three chiefs were seized : Kauta, the King's cook ; Seluti, headman of the beer-pots ; and Sebalidya, the chief herdsman of the King's cows. Next were seized the three women corresponding in rank with these, and all six were dragged in front of the closed tomb, and slaughtered. The bodies were not buried, but left there to be devoured by vultures.

There still remained the under jaw. The executioner appointed a chief to make a " kibuga " (inclosure with a few houses in it), and the jaw, having first been ornamented with kauri shells stitched on all over it, was placed in one of the houses in the " kibuga," and that chief was the guardian. Another chief was appointed as guardian of the tomb, and he and the wives of the dead monarch and their successors, kept watch for ever after in a hut hard by.

Mutesa was the first to break through this network of superstition. He ordered all the bones of the dead kings



SUDANESE WOMAN
Showing hair plaiting

to be collected and buried; next, he ordered all the jaw-bones to be similarly dealt with, and he gave emphatic instructions that when his turn came he was to be buried in a simple grave, with a few of his best spears stuck around it as a sort of fence, and that his wives were to be the guardians during their lives, and that there was to be no slaughter outside his tomb.

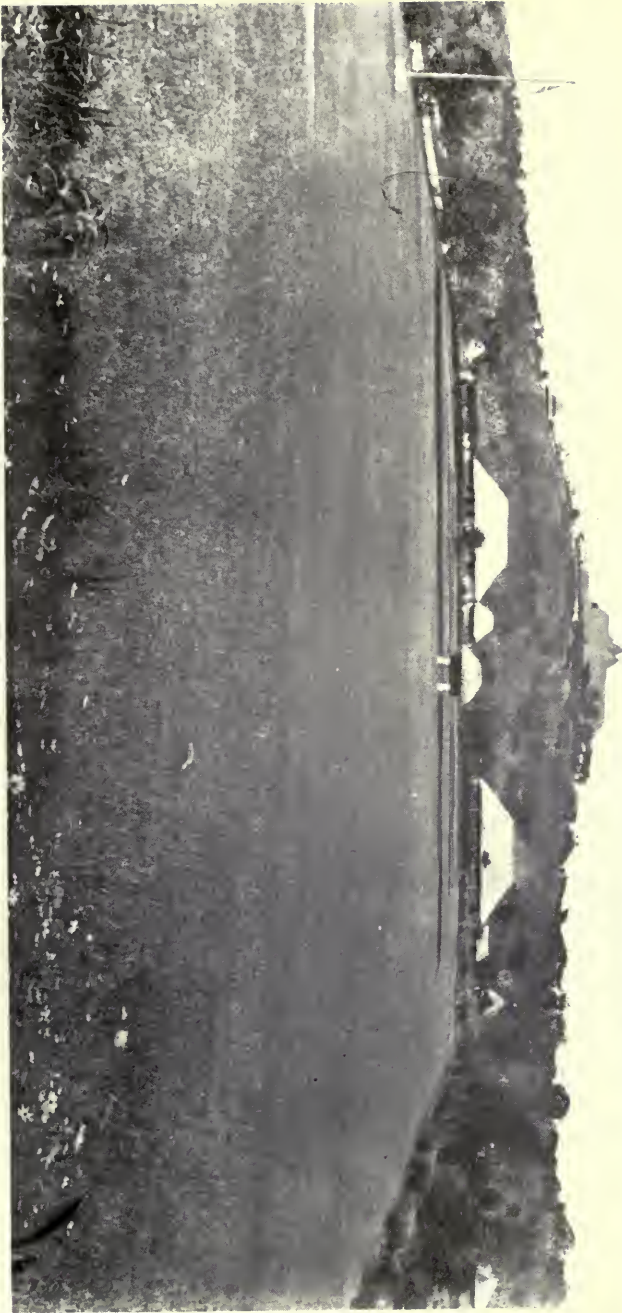


MUTESA'S GRAVE, BEHIND THE ROW OF SPEARS

The floor of the tomb is covered with fine grass, laid down with the utmost care, blade beside blade. Visitors are admitted free and at all hours

A large structure was built over his grave, and a lot of weird creatures keep watch. I have heard the missionaries say that the principal of these women is a very hardened heathen.

The look in the eyes of these poor women is enough to startle a visitor. The long residence in the gloom of the tomb seems to have increased and bleached the white of their eyes, and directly you enter you see specks like glittering stars in the



NAMIREMBE CATHEDRAL, VIEWED FROM KAMPALA

deep shadows, and, as you come nearer, faces, heads, and bodies begin to attach themselves to the glistening orbs; and finally, you recognise human beings seated round the grave.

In addition to Mutesa's tomb, which is well preserved, there are thirty-six others in Busiro in a more or less dilapidated condition.

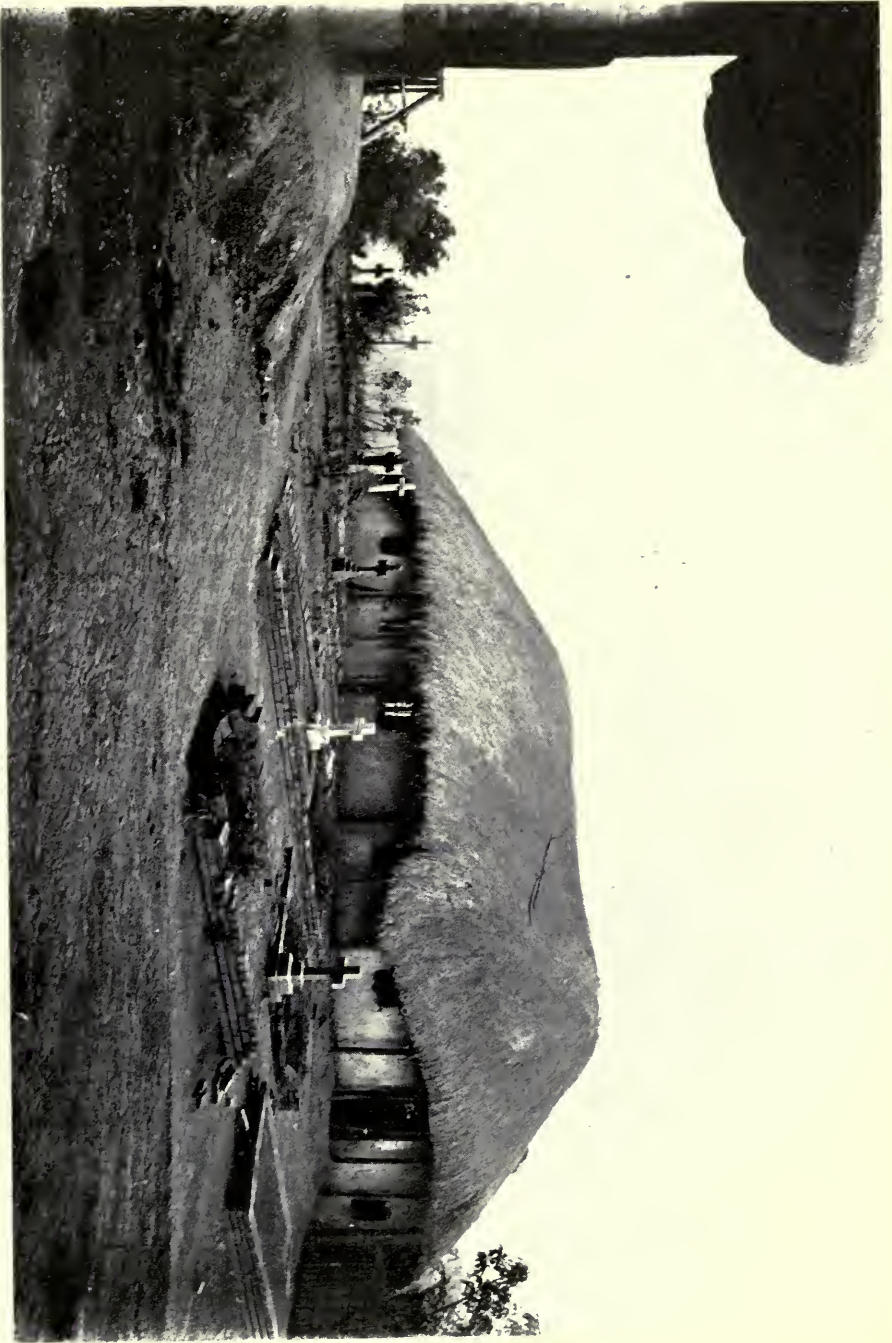
No matter how long ago a king reigned, his vigil is still maintained; and as the leading chiefs of the country are now Christians, and no longer believe in these things, and as



TYPICAL NATIVE CHURCH

The pillars, inside and out, are laced round with reeds

these tombs are all in the immediate vicinity of the capital, it does seem extraordinary that no one has said a word about releasing these wretched sentries from their endless vigil. Why not pull the structures down and send these poor creatures out into the glorious sunshine again? The native public opinion would be in favour of it, and the ministers, who are devout Christians, could not consistently advocate a continuance of a system which, at its best, is but the relic of pagan horrors. If the reader could only visit these dens, and see these wretched women keeping up the vigil—some sitting on their haunches rocking to and fro, others crawling stealthily about the place,



THE EUROPEAN CEMETERY, NAMIREMBE HILL

The building on the left is the cathedral ; only a corner of the eave is visible

others arranging fresh grass on the floor of the tomb, and still others sitting mute and motionless as mummies—all lost to thought of the bright world outside, and caged by superstitious fear—he could hardly help feeling that this bringing down of the barbaric ties of the past is out of place at the present day, and should be stopped.



KAMPALA, FROM NAMIREMBE HILL

KING'S TAXES

Taxes were imposed in Uganda before the advent of the white man. The fundamental principle of the state was that all things and persons were the property of the king, and were absolutely at his disposal. When he had need of anything that the country contained, he commandeered it. The articles taken were fish, kauri shells, edible grasshoppers, earthenware pots, bark-cloth, hoes, shields, fowls, eggs, cattle, bananas, and beans.



MILL HILL MISSION

Bishop Ianson, staff, and prominent Catholic chiefs

These imposts were not made annually, for it is only recently that time has been recognised as divided into years ; but when the King wanted certain articles, the word was passed and the articles were forthcoming. There has been no Hampden in Uganda history.

When a chief wished to cultivate the friendship of the Kabaka, he brought him a girl or two. Boys were also brought, and they grew up in the royal household and became pages, and ultimately men of consequence in the kingdom.

When the kabakas wished to marry in the accepted sense, they went through the usual routine of first of all making an offering of beer to the girl's parents.

THE BALD

The bald were banned and exiled to a special province, Kitongole, where they were doomed to remain till their hair grew.

SPECIAL TAX

There was a special tax imposed on persons who had enlarged navels.

COLOURS

It has been said that the Baganda are to a certain extent colour-blind. Emphatically this is not so. The reason is not that their eyes are incapable of seeing a difference between green and blue, or between violet and pink ; it is that they have no words in their language to apply to all the colours. Some of the principal colours have names, but with the others they give you the name of a flower of the colour required. That is sufficient for their purposes, but it leads the inexperienced to

suppose that they do not recognise such colours as green, violet, pink, or blue.

The youths in Uganda (and, of course, in Britain!) are much wiser and more intelligent than the old. It is noticeable here that if a group of young and old come to tell you anything, the youngest always acts as spokesman.

The young Baganda boys have many openings nowadays:



MILL HILL MISSION

The nuns teaching negro children

as printers, as teachers in the mission schools, rickshaw boys, carpenters, masons, cooks, sailors, soldiers, policemen, messengers, postmen, personal servants, and table attendants.

The "house-boy" is the best known, and he would be a more useful servant if he could bring himself to recognise that one's pillow must be placed at the same end of the bed always. Instead of that, he places it indifferently at either end, and occasionally across the centre. When he packs your trunks, he puts your

best shirts and boots together and rolls your pocket-handkerchiefs round the blacking brushes. I have known a servant to fill a teapot with tea, then pour on a little water and say tea was ready.

Mr. W. Wheeler, C.M.G., now treasurer of the British Central Africa Administration, once told me that he ordered a servant to clean his boots. The servant promptly took all his boots and shoes to the nearest stream and flung them in. He then fished them out one by one and scrubbed them, bringing them home in triumph.

These are, however, exceptional cases, and, as a rule, nothing



MILL HILL MISSION

Entrance to headquarters station, Nsambya

could be more patient than the native servant, seeing that he receives his orders in a language he does not understand for the greater part. The European picks up a dozen leading words, such as the equivalents for water, house, gun, food, good, bad, knife, and then fills in the blanks with English. The native servant consequently makes mistakes. He is, however, sometimes too literal.

The writer once suspected one of the kitchen boys of stealing his firewood, but failed to catch him in the act, until one evening the boy was met carrying away a bundle in the direction of the



SONS OF KING KAREMA
Pupils of the Mill Hill Mission, Nsambya

Mulungusi River. I asked him what he meant by it. He was confused for a moment, but only a moment. "I am taking it to the river to wash it," he replied. Up till then I had not heard that firewood required washing, but the circumstances were unusual, and I thought the reply so good that I allowed him to go on. He never returned.

In the early days of the occupation at Zomba, before the Indian *dhobi* made his appearance, it was usual for the house-boys to wash coarse shirts and khaki clothing. One morning I missed my watch, and failed to find it anywhere. I then remembered that I had worn it the day before in the front pocket of my khaki jacket. I asked where the jacket was, and a boy said he had just washed it. I went to the wash-line where the jacket was hanging, and found my watch in the pocket. It had gone through the wash-tub. I had told the boy to wash the jacket, but forgot to tell him to remove the watch first.

SOME FOLKLORE

I asked a boy who had been taught at the Mengo school of the Church Missionary Society to write a folklore story as told him by a native. This is a copy of what he sent me.

THE IRON MAN

In the old days the King asked Walukaga, the head of the blacksmiths, to make an iron man—a man with blood, real, to talk and walk and have sense.

"Here is the material," said the King, and he threw a number of bars at the blacksmith.

"I supply the material," said the King.

Walukaga went away, taking the bars with him, and he told



MILL HILL MISSION
The courtyard, Nsanhya



MILL HILL MISSION

The nuns and their pupils at Nsambya

every one the difficult task and asked their advice. All shook their heads; no one knew how it could be done.

“Why not give it up,” asked one.

“I cannot, because I have not yet tried; and to go to the King and say I give it up before I have tried would be impertinent.”

“Very good; go on thinking it out,” they said.

From that time for many days Walukaga spent his time thinking it out and asking advice, but without result.

One day he met a madman who had been sleeping in the fields, homeless; and when the matter was explained to him, he said, “Does the King supply the material?”

“Yes, he supplies all but the workmanship.”

“Has he supplied the charcoal and water?”

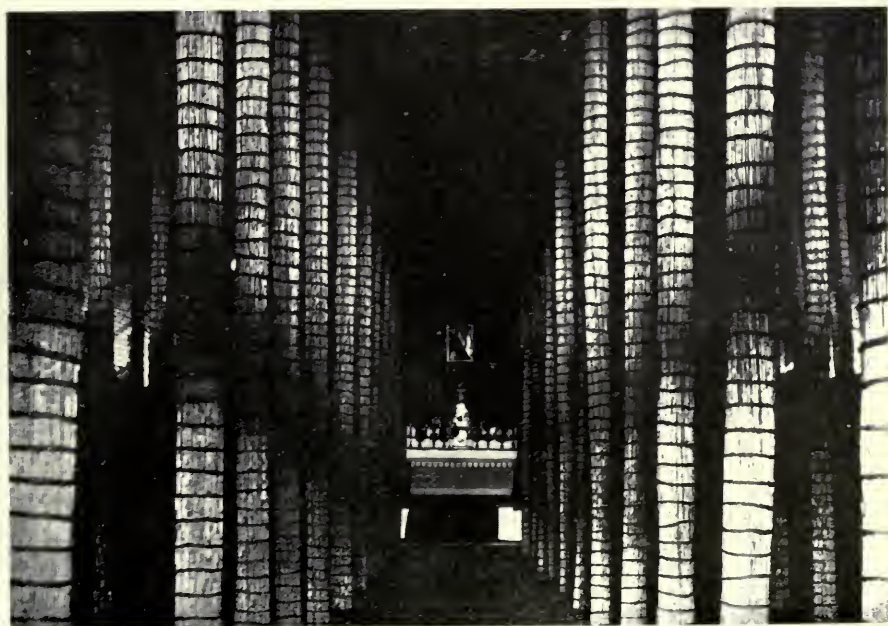
“Not yet.”

“Go back and tell him you want special charcoal and special

water to work a man in iron. Wood charcoal and lake water are good for making hoes and knives, but to make a man it is different. Tell him you want one hundred loads of the carbon of burnt human hair, and ten pots of tears to sprinkle the charcoal."

The blacksmith returned to the King and told him, and the King issued an order to have every rib of hair in Uganda shaven off or pulled out, and every eye was to weep a quarter of a glass of tears.

There was a great shaving season in Uganda, the big and the little, the young and the old, the boy and the girl, the man and the woman—every one who had a hair on his head or a hair on his face cut it off or pulled it out; and when all was brought together and burnt there was not even one load of charcoal.



INTERIOR OF ST. PAUL'S CATHOLIC CHURCH, NSAMBYA

The King was not to be easily defeated, so he ordered another shave, and the result was even less than before.

And the tears would not fill a thimble.

The King saw it was not to be done, so he called the blacksmith and said he could not supply the amount of charcoal or tears, and that the contract was withdrawn.

The blacksmith said, on his way home, "Wokubiro omulalu mu kyama nga ayogera obulungi gwolabye;" or, "A madman often says a good thing. Even a fool may assist you sometimes."

TIMOTEO, printer.

I cannot help thinking that Timoteo got some assistance with his paper.

The following note is quite genuine :

"MENGO,
"October 16th, 1903.

"DEAR MR. CUNNINGHAM,

"I have sending two book to you my dear. I am so long to send you books because I had not a man to bring you book quick please my dear do not forget my books which I begged of you

"Yours faithful

"SIMEONI MUSWANGALI."

Simeoni is a well-known Muganda boy. He is a good interpreter, and in conversation there is not the least difficulty in following his meaning.

The following rendering of a native yarn was written for me by Simeoni, unaided.

FROG AND SNAKE

It came to pass the Frog came from the capital when it got half way and met the Snake on the road and Snake asked Frog



CONGREGATION AT THE WHITE FATHERS' CHAPEL, ENTERBE

what is the capital news and Frog answered and said to the Snake if a man kill fellow man he will be killed, and then the Snake asked Frog again What your eyes are red and Frog said the huts smoke made my eyes that, and then Snake asked Frog Why your gullet throb, and Frog answered and said my gullet throb because I am lighting king's daughter's pipe of tobacco, and then Snake asked Frog why your body are smoulder and badly,



LES ENFANTS DE CHŒUR, WHITE FATHERS' CHAPEL, ENTEBBE

the Frog said the capitals flea bit me. And Snake asked again how your tail to broken off. Frog said my tail broken off when I was dance to the Ntujo, and the Snake sized Frog but when it was swallow the people came and struck Snake and killed it. Did I told you if man kill his fellow man he to be killed, behold you are died, and now the Snake does not like Frog.

SIMEONI MUSWANGALI.



SIMEO

A Muganda convert of the White Fathers



WAMALA LAKE, PROVINCE OF SINGO

For purposes of comparison, it may be interesting to read a few letters written by native boys taught at the mission schools in British Central Africa.

“FORT HILL,
“*March 10th, 1898.*”

“DEAR SIR,

“Hoping you are well, I will be very glad to hear you are well. I will tell you, my wife have 2 children in one day, these 2 sons, they born on March 9th, God show me His power. Weare quite well here.

“Yours sincerely servant,

“JAMES NAAMAN.”

(Note.—James Naaman was a native headman temporarily in charge of Fort Hill on the Tanganyika Plateau. The above letter was addressed to Mr. J. B. Yule, at that time Collector of Revenues at Karonga.)

“FORT HILL, *March 26th, 1898.*”

“DEAR SIR,

“I now send you that boy I was telling you the mother wants him, so I take him to chief Ntitima. I told Ntitima this country now not keep a slave. if any man sell slave punish him severely much, please sir send him to his mother, this letter I gave to her husband who married his mother when they caught this boy I was up there that time. Hoping you are well. We are all well this present time. God keep us well, no more to say now,

“Yours sincerely servant,

“JAMES NAAMAN.”

Addressed to Mr. J. B. Yule,
Karonga, North Nyasa.

(Note.—This letter is important as showing that even a native headman in the service of the Administration knew the official attitude in regard to the slave trade.)

“MIKORONGO, MWANZA,
“*July 24th, 1898.*”

“PLEASE SIR MR. J. O. BOWHILL,

“Sent me inches (meaning hinges) for my door ; 6 doors I have ; no have any inches at all ;

kindly to me to sent me that

I finish my words

that 6 doors I make myself ;

“Faithful CHI WILLIAM.”

(Note.—Chi William is a chief in the West Shire District, The Mr. Bowhill to whom the letter is addressed is now Vice-Consul at Chinde. He was at that time Collector at Chikwawa.)



THE ISLAND OF KABULATAKA

The Muhammadan prisoners, after the defeat of their party, were put on this island in Murchison Bay, near Kampala, and left there to die of starvation or be devoured by crocodiles. A military guard was set on the mainland opposite the island to capture any who attempted to swim ashore. None escaped

“CHIKAPOLA,
“October 18th, 1898.

“PLEASE MY MR. J. BOWHILL ESQ.,

“This my father he want to please his canoe for you my Mr. Bowhill Esq. I Joaquim I very trusting you my Mr. indeed



A TELEGRAPH POLE IN BLOSSOM

The Uganda telegraph poles are a species of fig that take root and grow quickly when set up to support the wires

always a long ago to much times know you because this canoe have work for hoeing garden island for cross river by the garden at Chisi between among rever. But this canoe cannot cross about men for here not walk about this canoe I very trusting you all days have take care for you my Mr. Bowhill Esq. but this canoe or have being little indeed have small canoe indeed I truly to



HAMID BIN RASCHID, AN ARAB TRADER IN UGANDA



THATCHED GRAVE OF A SUB-CHIEF

tell you. Please can you excuse me or forgiveness my little canoe. I Joaquim I have come last day of monday come from to me Mr. J. C. de Josselin de Yang Esq., Mukungwa estate, to see my father because it is very sick but just now have got well my father.

“ JOAQUIM NULA.”

For further comparison let us take the following letters, written by natives on the West Coast.

“ LITTLE EAST STREET,
“ FREETOWN, SIERRA LEONE,
“ *March 23rd, 1897.*

“ SIR,

“ I beg most respectfully as I have heard that you are in

want of a clerk here, on which I write you this as an application to you sir, of which I hope will receive me,

“As for my morals, you will ascertain.

“Your humble servant,
“AIME RIGAUD.”

“HENRY STREET, FREETOWN,
“February 8th, 1897.

“DEAR SIR,

“I hope you are well. I had the greatest pleasure in writing you these few lines of mine, not that I mean to provoke your risibility, but to ask you if you would be please to admit me under your employment.

“Yours truly,
“S. C. COKER.”



MUTESA'S TOMB (EXTERIOR)

Note the line of wire from the top of the cone, forming a lightning conductor



MARABOU STORK AT HOME

I approached this stork within twenty yards unseen. His mate was in another clump, and she saw me, and made great efforts to tell him. Fortunately for me all his attention was concentrated on her till my "snap" was taken, and then he saw me and flew away. They then held a long conversation on the risks he ran, but alas, too late—I had got him

of a piece of dry skin put into a gourd which was used as a drinking cup. The person who drank out of this cup had nothing to fear from ghosts.

The Nambogo, or medical draught. This consisted of a conical stone, round which had been plastered some clay. It was then put into a buffalo horn, and the horn used as a drinking cup. Plain water was poured in, and was ready to drink at once as a general cure for all diseases.

"ST. PAUL STREET, WILBERFORCE,

"August 4th, 1896.

"SIRS,

"I was endeavouring to speak to you personally on the subject of this letter, but owing to my impropriety I thought it out of order for me to do so. I therefore send you this to let you know that I am very desirous of entering your office. Please to let me know whether if there is any vacancy. An early answer will be oblige,

"I remain,

"Your most obedient
servant,

"HENRY DAVIES."

UGANDA CHARMS, OR

"MAYEMBE"

The Namuz, or ghost cure. This charm consisted

The Namuzinziga. This was an earthenware saucer, made of special clay, very small in size. Whoever had one of these in his possession during war might rely on making a number of prisoners.

Nakavuma. This charm was composed of a conical stone ("lusozzi") and clay. It was put into a pumpkin with shells and pieces of iron. It is used up to the present day as a protection from thieves. The Bavuma were the first to use this charm, and as it was said to be effective, it has come into general use in Uganda.

Nabale. A piece of moulded clay ; a protection from thieves.

Kasaja. Pieces of wood from a sacred tree, joined together with clay. A number of small stones cut facet-wise were inserted in them. This charm also was a protection against thieves and pending illness.

Musisi, or the multiplier. A piece of white clay ("bumba") in the form of a ball, with a piece of tanned hide sewn round it. Every woman who wished to have a large family



BELL TOWER

(Church Missionary Society)

possessed one of these charms. Men also used this charm; because it gave courage.

Mbajwe. Small sticks, no details obtainable.

Nakawala. A small stone, ditto.

Lubowa, the hunter's friend. It consisted of a buffalo horn



CHURCH COLLECTION

(Church Missionary Society)

The collection consists of a mat, several pieces of sugar cane, a basket, kauri shells, many bunches of bananas, and a great many other things. There remained outside the church fence a great part of the collection; one could tell from the noise that it consisted of goats, fowls, and cattle. These were the gifts of the more wealthy Christians.

round which shells had been sewn. Hunters and warriors always took this with them on their expeditions.

Kiwanuka. This was both god and charm.

Bukuru. People say that this charm was the first in the field, and still remains. Functions, general.

Kalamazi was a piece of clay originally brought over from Unyoro.

Mbanga. Failed to obtain details.

Nampagi was the King's charm against death.

Kisuwa consisted of one hundred and fifty very small sticks taken from a medicinal tree. The owner placed this bundle with his tobacco, and when this tobacco was smoked, at night, the charm worked.

Kituma, stones cut with facets and put in a gourd. At night the stones were supposed to make a noise in the gourd. This noise showed the charm was genuine.

Magalo, like Musisi, facilitated the begetting of children. It sometimes also indicated good or bad fortune.

Byoto, the policeman's friend. This charm assisted in discovering thieves.

Lukwata, composed of clay, which they hide in the King's demesne. When this is done, the people of that village cannot be visited by thieves.

Others charms had the shape of a crescent, and when pressed in the hand, if it was genuine, it moved at each end.

GAMES

Okusiti. This game consists in hiding a red berry ("usiti") in lumps of earth, and finding it.

Okukuba Ntengo, to make little heaps of the "ntengo" fruit (size of marbles), and upset the heaps with another fruit, thrown from a distance.

Okukuba Egogolo, to slide down the side of a ravine on a smooth piece of wood.

Okumegana, a sham fight with knobkerries.

Okubiriga, a game with miniature boats.

Okukuba Enje, spinning the fruit of the turpentine tree on

a banana leaf. The one who succeeds in upsetting his adversary's fruit, whilst at the same time spinning his own, is the winner.

Kantuntunu, blind man's buff.

Okwetorola, all go galloping round singing, with one standing in the centre.

Okufumbafumba, children play at dining (on sand).

Okutiguka, playing at hare and hound.

Okwekweka, hide and seek.

Envomulo, throwing stones from a sling.

I have prepared lists which show that natives recognise twelve different kinds or varieties of maize; no less than forty species of mushrooms, more or less edible, and one hundred and nine trees supplying timber, gums, dyes, drugs, or other useful products. The natives identify no less than sixteen kinds of fever, the names of which are as follows:

- | | |
|----------------------|-----------------------|
| 1. Bilenibula | 9. Mutama Bbuku |
| 2. Mukira gwe uswera | 10. Maguru ga mugema |
| 3. Kyenru | 11. Usumikidde wa nsi |
| 4. Sango | 12. Namwezi gumu |
| 5. Kajereje | 13. Nnimira mwa ki |
| 6. Namonye | 14. Lugoye |
| 7. Nabuzana | 15. Kaindiimdi |
| 8. Maso gaidi | 16. Sama |

The Baganda also enumerate seven species of edible termites.

X

THE BAKONJO

X

THE BAKONJO

INTRODUCTORY NOTE

[THE Bakonjo people are a hill tribe inhabiting the slopes of Mount Ruwenzori. Since the advent of peaceful government in Toro and the adjoining countries, however, the Bakonjo are gradually coming down from the mountain and establishing themselves in the warmer lowlands. As they are a strong hardy race they are useful as porters, and they also work in the gardens of the Toro people. They are not at all turbulent in their disposition, and have never given any trouble to the authorities. They are not numerous as a tribe, and have many points of resemblance with their neighbours; the Bamba, the Basongoro, and the Balese, who are also hillmen and cling to the lower slopes of Ruwenzori.

Members of the Church Missionary Society have visited the Bakonjo villages from time to time, and have always been courteously received. The writer is indebted to the Rev. T. B. Johnson for most of the accompanying details.



IN January of the present year (1904) a local man of this tribe proclaimed himself a high priest with divine powers on the slopes of Mount Ruwenzori. He was accepted by all the

tribe, and was treated like a king. He gave as the signs of his divinity that he was proof against bullets and spears. His fellow tribesmen required nothing further. Some inquiries having been made about him, it turned out that he had been to Ankole, but his mission was not received there, and the people drove him away.

As will be seen from the accompanying notes, these Bakonjo are very primitive. If they had been a little less so, they would have known that this twentieth century is distinctly unfavourable to the production of high priests, and that there is an inclination to test such matters rather severely. It was so in this case.

Word went round that the Europeans were anxious to meet this new deity, and to put him to the test of a .303 bullet. It was quite safe to boast of being bullet-proof amongst the Bakonjo, who have not one gun in the whole tribe; but with the Europeans it was somewhat different.

The deity has not come to the scratch, and has either left Ruwenzori, or the people have been warned to keep his whereabouts a secret. I fear his reputation as a bullet-proof deity is bound to suffer under such circumstances.

The recognised ruling spirit of the Bakonjo is Nyabingi. He is a spirit, and immortal. They have a temple in his honour, a frail structure of reeds and grass.

In addition to this temple, there is the "kitwangani," or little grass spirit house, not more than ten inches in height, and open at each end. It looks like a little archway of twigs and grass. The natives prostrate themselves before these little houses. This must not be confused with the temple of Nyabingi, which is entirely different. The "kitwangani" is erected in honour of the ancestors of each family, and small supplies of food and drink are put under the shelter of grass every two or three days.



BAKONJO FROM THE SLOPES OF MOUNT RUWENZORI

The customs in regard to burial are these :—

The grave is made at the end of the house, outside, and the house continues to be occupied for two months after a death ; then it is pulled down and abandoned.

The grave is filled up by the male relations, who kneel down and throw the earth into it with their elbows. A shovel, or the hands, or anything else except the elbows, must not be used, and a woman must not join in the work.

These poor people cannot afford expensive shrouds for the dead, so they wrap the body in banana leaves. Two small trees or shrubs are planted on the grave if the deceased is a male. If a woman, no mark whatever is set up.

There is a feast for the friends after the burial, consisting of goat-meat and beer.

If the deceased was wearing tight-fitting bracelets or anklets at the time of death, they are not removed from the body.

Their fine physique is the distinguishing feature of the Bakonjo. They are different in this from the Baamba. Both these tribes practise circumcision. Their neighbours, the Basongoro, on the contrary do not. Neither do the Batoro, except in the case of those who have embraced the Muhammadan faith. On the western slopes of Ruwenzori there is a people called by the Belgians the Walese, who are really a branch of the Bakonjo ; their dialects so closely resemble each other that there is no need of an interpreter between them.

The Bakonjo pull out the eyelashes, and shave the eyebrows. They also shave the head, leaving occasional tufts dotted about.

They are fond of making designs on their chests and stomachs by cicatrising. The front teeth are filed to a point. They say this helps them to laugh well. Many remove four teeth from the lower jaw in front, but I have seen Bakonjo who have had none pulled out. In days gone by the maiden who had her teeth unfiled was not desired in marriage.



A MKONJO BEAU

Note the demon's reed-shelter beside him

“Ebisoto” are armlets and anklets of neatly plaited grass; as many as three hundred of these may be seen worn on one arm. “Ebigura” are iron bands for the neck. “Enhubi” are iron wrist-bands. “Amahinda” are iron anklets.

They are industrious cultivators, but their favourite food or dainty is the little cony or hyrax. When the conies leave their holes in search of food, the hunters set up a great hallooing, and their dogs rush about and drive them out of the brushwood, when they are speared by the waiting Bakonjo. They trap wild pigs in nooses and holes, and they fix up a great log, with a spearhead firmly fixed in it, over where big game pass. This guillotine is fixed in position by a cord set across the path below it, and when the animal breaks the string, the log comes down and the spear crashes into the back of the beast.

They use horns and drums for passing an alarm from village to village, and scouts light a fire at night-time to indicate that the coast is clear.

Their huts are compactly made, bee-hive shaped, with curious little porches at the doorways. The furniture consists of a few boards, cut out of tree trunks to serve as beds, one or two cooking pots, and a mat.

Those near the lake catch fish with a wicker trap like an inverted funnel, with which they wade in shallow water, clapping down the open end over the fish, and thrusting the arm into the narrow opening at the top to catch them when inclosed.

They work in iron, but do not smelt the ore. The iron they use for making knives is procured from the surrounding tribes as old iron, worn-out hoes, and the like.

The women and girls do not smoke, and only a few of the elder men. It is peculiar that tobacco is not a general favourite amongst them.

The instruments of music consist of the “enjenje,” a two-stringed banjo; the “musesegeto,” a kind of rattle composed

A DEVIL HUT



of hard seeds inclosed in a flat box of reeds, which is used to keep time to the "enjenje;" and the "enanga," an eight-stringed mandoline.

The dance consists of two circles—the men inside, with a drum in the centre, and the women outside. They go stamping round and round, the men bleating and making a noise with rattles attached to the ankles.

The clothing consists of a few inches of bark-cloth suspended from a girdle, with sometimes a monkey-skin over their back. The colour of the skin is very dark, and it is not true to say that they do not suffer from cold. As the men sat whilst I asked some questions, they complained of cold. In their natural condition, when out of doors, they are engaged at some active pursuit; but immediately that is over, they squat in their huts. If they are kept for any length of time standing or sitting in the open, doing nothing, they complain of being cold.

The marriage formalities are exactly like those of the Batoro. A small price is paid for the girl—say, two or three goats, or more, according to the circumstances of the man. If she prove unsuitable, she may be sent home and the father will send her sister to replace her. If she grows tired of her husband, and wishes to leave him, she may do so, but in that case the consideration given to the father must be returned.

On the birth of twins the medicine man was immediately sent for, to cast a saving spell over the father. There was a fee payable for this service.

The eldest son succeeds his father, but it is understood that the property, consisting of goats, spears, etc., must be divided amongst the brothers and married sisters.

In the old days the son did not inherit the father's wives with the remainder of the estate, but as this practice is generally in force amongst the surrounding tribes, it is being gradually adopted amongst the Bakonjo.

Kauri shells are eagerly sought after, but rather for loin girdles than for currency.

The spears are from five to six feet in length. The shields are of wickerwork, large, about three feet high and a little more than that in width. These shields are bound round the edge with monkey-skin.

A family of six children is considered large amongst this tribe. If a wife does not bear children she is sent back to her father, and if there is no sister or relation to send in her place, the price paid at the time of the marriage must be refunded to the husband.

When taken away from their own locality they are helpless in the matter of food. Some of them visited me, and by way of a treat I gave them curry and rice, just the same as I had at my own table. They fingered it and sniffed at it at first, but at last fell to. Before long one stopped, and opened his mouth and asked the others whether they noticed how warm it was. It was a little over-spiced, and they all stopped dead. Their mouths got worse and worse, their alarm grew, and in a few minutes they bolted to the lawn and commenced scouring out their mouths with grass. Bananas and sweet potatoes are the staple food, and when they capture and add a hyrax to their larder—well, luxury has found its limit.

XI
THE KAVIRONDO

XI

THE KAVIRONDO

INTRODUCTORY NOTE

[THE most important part of the Kavirondo country is the lowland between the Mau Plateau and Lake Victoria. It is important from the fact that the Uganda Railway runs through it, and as the Kavirondo plains are extremely fertile, it is one of the chief, if not the principal, food-producing areas in the railway zone.

The mountainous country inhabited by the warlike Nandi tribe lies to the north-east, and a bold escarpment makes a sharp division between the two peoples.

In Kavirondo the people are peaceful cultivators and herdsmen, who, until recently, lived in daily and nightly terror of raids from the Nandi warriors. So absorbing had this terror become, that the greater part of the local omens were understood to have reference to the incursions of the hill hordes. In 1899, whilst I was at Kitoto's villiage, there was great excitement among the people one afternoon, and on inquiring the cause, the natives pointed to a rainbow over the Nandi hills, and they declared that it was an infallible notification that the warriors were coming to raid the villages that night. Fortunately for Kavirondo, the Nandi warriors have now been reduced to subjection, and the peaceful inhabitants of the plain go about their business in perfect security.

The region occupied by the Kavirondo tribe extends up to and beyond the Sio River in the vicinity of Mount Elgon, and in the opposite direction as far south as the Nyando, where that river enters Kavirondo Bay.

This tract of country is, for the most part, well watered. The Rivers Nzoia, Sio, and Lukos are the principal physical features. The most important of these is the Nzoia, which is about eighty yards wide, with a rapid current. The bed of the river is, however, so full of large boulders and rocks that it is practically unnavigable. It is often fordable in places during the months of December, January, and February, but at other seasons of the year it is usually a raging torrent, on which even the native canoemen are afraid to venture.

The Sio River, on the contrary, is a sluggish stream with mud banks covered with reeds, and meanders placidly along through a flat, swampy, alluvial plain. It is only about thirty yards across, and pours into the lake about one-fourth the volume of the Nzoia.

About twenty miles south of the Nzoia, and flowing almost parallel with that river, is the Lukos, otherwise known as the Rukus or Yala River. At low water this river averages about thirty or forty yards in breadth. A curious point in connection with the Rukus is that, on reaching a point about eight miles from the Victoria Nyanza, it makes a sharp bend to the northward, and forms a large lake called Ganga. From this lake, which is surrounded by a thick belt of papyrus, the river emerges by an obscure passage, and flows into the swampy delta of the Nzoia.

In regard to climate, the air of Kavirondo is drier and more bracing than that of the neighbouring district of Usoga. Owing to its position on the equator, the heat of the sun during the day is naturally great, but the nights are comparatively cool. The greatest range of temperature occurs during the dry season, which ordinarily commences towards the end of December and

lasts till the middle of March. During this period the temperature in the early morning sometimes falls as low as 55° Fahr., while the shade temperature at the hottest part of the day



MARKET PLACE, PORT FLORENCE

occasionally reaches 90° . For the remaining nine months of the year rain falls with great regularity. It rarely occurs in the morning, but nearly every afternoon there is a violent thunder-

storm, which lasts from one to three hours, and is accompanied by strong winds. The month of August is generally the wettest in the year. In 1895 the rainfall was estimated at from seventy



MARKET PLACE, PORT FLORENCE

to eighty inches, but in the following year only fifty-nine inches were recorded. Seasons of drought are, however, said to be of rare occurrence.

The tribal weapons of the Kavirondo people consist of a pair of small-bladed spears, one for throwing, the other for use at close quarters; bows and arrows are used to a slight extent, and a short sword, broadly oval near the point and tapering to the handle, has been adopted from the Masai. Their shields, made of raw hide, are about four feet long and fifteen inches wide, rounded at both ends. Some of the people in South Kavirondo carry large shields of an oval shape, and about six feet long.

The traveller or tourist, when visiting Kavirondo, will notice how the entire population of each village will run to the gate of the enclosure to see him and his caravan pass, and as soon as he has gone a little way they leave the village and take up their positions on ant-hills, to get a last view of the white man and his followers. Their favourite attitude is to stand on one leg, resting the sole of the other foot above the knee of the leg on which they stand, leaning against each other for mutual support if they are in a group, or resting on a spear or staff if standing separately.]



WRITING to me from the Central Province on January 22nd, 1904, Sub-Commissioner W. Grant, C.M.G., stated:

“Amongst the Kavirondo, a chief is buried in his hut, in a sitting position, with the head above ground. His principal wives have to remain in the hut until such time as the flesh on the skull becomes decomposed and falls off. The head is then taken and buried underground. They have a great many customs which it would hardly do to put in print.”

My acquaintance with the people of Kavirondo is very limited. I passed through their country in 1899 in company with Sir Harry Johnston, who was proceeding to Uganda on a special mission. Those were the days before the railway came,



KAVIRONDO MAN AND WOMAN

and travellers passed along a rough track from the Mau plateau to the lowlands of Kavirondo.

Whenever we passed close to a village, the men and women came outside the village hedge in groups, quite naked, to see us go by. The more inquisitive of the young men and women ran down to the very path, and when we camped for the day our tents were instantly surrounded by laughing crowds of these merry people. They had not the remotest idea that they were quite naked. When they saw our porters in trousers of sorts, some of the girls made a string of a few blades of grass, and putting it round their waists, suspended a leaf of a weed or tree in front.

Whilst camped at Kitoto's village I called up a few of the men, and began making up vocabularies and getting what information I could about the country. We were not long thus engaged when a batch of naked young women came up to see what we were doing or talking about. I gave the girls pieces of American sheeting to wrap round their loins. They had no idea what was meant when the cloth was handed to them, until I tied it round one of them. Then the others fastened their pieces round their waists; but directly they left my tent they threw them away, saying, "Foreign customs; we don't want them here."

Some of the married women wear a goat-skin suspended round their necks, and these skins are pulled to the front when they are approaching you, and pulled round behind when they are going away. The hair on these goat-skins is singed or cut into fancy patterns.

When elderly women work in the fields, they wear a tassel of fibre suspended from a girdle behind, and this tassel hangs just below the buttocks. At a short distance it may be seen flapping about like a short tail.

In the plain between Kitoto's and the lake we came to a

flooded affluent of the River Nyando. The route crossed at a ford, and this shallow place was evidently the result of cattle crossing over and over at the same place, and breaking down the bank and trampling it into the bed of the river. I was puzzled how to get over. The Special Commissioner had not come up, so I put my cook on a mule and he entered the ford.



MARKET PLACE, PORT FLORENCE.

He had never been on a saddle before, but that made no difference. When about midway the mule got out of its depth, and there was a bit of a hubbub whilst the cook and the animal rolled over and over till they found bottom at the other side.

A native herdsman and a herd of cattle approached the river. We asked whether he could swim. He said he could not.

He raced the cattle to the ford, kept a big bull till last, and as the bull took the water after the herd the man grasped its tail and was hauled over the flooded river.

When returning through Kavirondo a year later I crossed over this river in my zinc bath, a rope being first stretched across the river, and the bath being pulled along it. The loads, too, were taken over in this way, also the porters; but as they insisted on overloading the "boat," there were some nasty spills.

In crossing the Kavirondo plains one sees several circular inclosures dotted all over the place. These are the villages, hedged in by a stout fence. The cattle are brought inside the fence every night and the gates carefully shut.

I must admit that what struck me as most strange in the whole of my connection with Africa was to see the young men and women of Kavirondo loitering about the villages in the gloaming, absolutely unconscious that they were naked. Those tall, finely built, gentle-mannered warriors that sauntered about Kitoto's village were the finest specimens of humanity I have yet seen, from a physical point of view. The perfect symmetry, the full muscular development, and the easy natural movements, make the naked Kavirondo man something to be envied. It was like a superb exhibition of wonderful statuary, and we passed through a gallery of this kind for two whole days, fully thirty miles of black marble humanity.

XII

THE BAZIBA

XII

THE BAZIBA

(The country inhabited by the Baziba lies immediately south of the British sphere, in German territory, extending for a hundred miles along the west and south-west of Lake Victoria Nyanza, and for something like the same distance inland. The Baziba are a tribe of remarkably good physique, and have no objection whatever to leaving their country in large numbers to seek employment elsewhere. Their requirements in regard to feeding and housing are extremely simple, and as they are industrious and fearless, they should be good raw material as native soldiers or general labourers)

INDIVIDUALS of this tribe are frequently met in Uganda, their peculiar costume of fibre threads making them very prominent amongst the robed Baganda. They are a strong, hardy race, very enterprising, and are always ready to turn their hands to any kind of work. At one moment you meet them carrying water-pots between Victoria Nyanza and the Europeans' houses and gardens; at another you meet them hawking round loads of coffee for sale to Europeans or Indians; and, again, preparing fibre, or carrying loads for some firm or other,—always busy, never loitering, and always good-humoured and happy.

Uganda is not their true home, but as their chiefs in German



AN MZIBA WATER-CARRIER, ENTEBBE

territory are rather exacting in the way of taxes, hundreds and thousands of these enterprising people freely emigrate, principally to Uganda, earn their taxes, and then return to their homes and families. I have no doubt, with a little encouragement, this excellent principle could be extended, and these and other people induced to go farther afield, rather than remain at home idle, and without the means of paying their taxes or supporting their families.

As a tribe, in their own country, they are remarkable for the manner in which they bury their chiefs, and for the dreadful penalties imposed on the young of both sexes who commit indiscretions before marriage.

There are public cemeteries at a long distance from any habitation, and in these all burials take place, both people and chiefs being interred there. A chief's

grave is a narrow, deep pit, in which the body is placed standing (sitting in some cases) with the head just peeping up

above the ground. When the grave is filled in, the clay reaches almost to the chin. I have heard of another instance (to be noted later on) in which an earthenware pot is inverted on the head by way of a cover or protection; but amongst the Baziba there is no cap or covering of any kind put on the exposed head, to protect it from the weather, or from the attacks of hawks, rats, or wild beasts. This aspect of the case, however, is not lost sight of, as there are five "baisi" (sentries) set to watch the head in turn, each taking a whole day, followed by another taking a whole night; and as there is an odd man, after a few days it happens that the man who had been keeping watch during the daytime, must take his turn at night when it comes to his lot. During the night watches no lights are allowed, and the sentry must never take his eyes off the head. A brother of the deceased pays a visit once in twenty-four hours to see that the vigil is being kept, and that the head has not come to harm from the attacks of the village pigs.

The sentry must not wear the national costume of fibre threads whilst engaged at this work. He is supplied with two skins. These are fastened at the shoulders and fall down, one in front and one behind, like the boards carried by "sandwich" advertisement men; but otherwise, the sentry is naked. It is allowable for him to sit down on the ground, but he must not lie down lest he should fall asleep, and if he slept the consequences to himself and the head would be too awful to contemplate.

This is kept up for two months, and then the head is pushed down and covered, and the new chief may be elected and placed on the throne.

The ordinary people, when they die, are wrapped in bark-cloth or matting, and are placed in deep graves in the public cemetery. A young tree is generally planted on graves as a mark.

Although these people are, in the main, cultivators of the soil, there are good herds of cattle, sheep, and goats. The crops consist of bananas, Indian corn, beans, and sweet potatoes. Leopards are plentiful, but there are no lions. The dog is a great pet, but cats are not tolerated.

There are no traps or pits in which to catch wild game. The usual procedure is for a great number of spearmen to surround a herd, then gradually close in, and spear them as they try to escape. The flesh of wild game is eaten when it can be got, except the hippopotamus. It is also forbidden by custom to eat butter, fowls, eggs, or pork. Although butter is not eaten, it is in great request for rubbing on their bodies.

In the Luziba language the word "mukama" means king. There are four Bakama—viz. Muntu, Kaigi, Lwakyendera, and Mutangalwa. Muntu's people are famous for their fishing nets: They live close to the south-western bend of Lake Victoria Nyanza, not far from the German station of Bukoba.

The houses of the King alone are surrounded by a fence, the other houses standing in the open. In the days when they made war they used spears and shields, but their favourite weapon nowadays is a sort of axe with a long blade, somewhat resembling a hedging knife or cane-cutter. Each man carries one of these on his shoulder, but, as a sign of peace, the blade is wrapped round with a dry banana leaf.

They have a considerable industry in tanned hides, and their coffee is a well-known article in Uganda. The berries are picked when ripe, and then allowed to harden without removing the pulp. When the berries become dry and hard and black, they are packed up in a covering of banana leaves, and taken to market. It is necessary to dry this coffee again in the sun, and pound it in order to remove the dried pulp and take out the bean. There is a good deal of waste in this method, but the coffee made from Kiziba beans is certainly of good quality—in fact, compares



AN MZIBA COFFEE-SELLER

The bundle on his head contains coffee ; the covering of the packet is made of dry banana leaves

favourably with the best Indian or Ceylon coffee. The coffee tree grows wild in Kiziba, and any one may pluck the berries who cares to do so.

Neither men nor women scar the body to raise weals and designs, nor is there any hole made in the ears. They are fond of bracelets and anklets, especially the young women.

No charms whatever are worn. A thin string is worn round



A GROUP OF BAZIBA LABOURERS FROM MUNTU'S COUNTRY

the neck, and attached to this string is a small piece of wood, about an inch in length. This means that the wearer has a father living. If he has a second bit of stick attached to the string, it means that he also has a mother alive. When one of these dies, the corresponding piece of stick is thrown away. When both die, the whole thing is discarded.

They are not a musical people; they have merely the



A GROUP OF TYPICAL BAZIBA FROM KAIGI'S COUNTRY

“muledi” (a reed flute) and the “nanga” (a harp with four strings). They have no enthusiasm for music, and although there is attached to each chief a “Batangole” (lord of the pipe and tobacco) and a “Myondo” (lord of the King’s beer-pot), there is no bandmaster. There is an officer named “Mutagaluzi,” but he is merely beater of the King’s drum.

This lack of musical taste is rare amongst savage tribes. The Baziba do dance, but they give one the impression that they are doing it under compulsion, and would much rather leave it alone. In this respect they are the opposites to the Manyema; these people will form a circle round three drummers, and go round and round all day long, contorting their bodies and gesticulating wildly, though not moving their feet an inch at a time. Still, they will wring their hands and roll their eyes in the intensity of their delight. The Baziba will look on without the slightest indication of pleasure, and will very rarely join the dancing circle.

The marriage ceremonies resemble those of many other tribes. There is no preliminary present, but the young man knows beforehand that the consideration is 10,000 kauri shells for a young girl up to fifteen years of age; in the case of a full-grown woman or widow, half-price is paid, or only 5,000 kauri shells, equal in value to about seven shillings English money. Sheep or goats are never given in lieu of shells. The girl’s father transacts the business; the girl or her mother have nothing to do with it.

Illegitimate intercourse between the sexes before marriage is looked upon as the most serious offence known to their laws. No action is taken until the birth of the illegitimate child; then the man and woman are bound hand and foot and thrown into Lake Victoria. If it occurs at a long distance from the lake, a deep quagmire is sought, and the man and woman buried alive under the sudd. If the man escapes or succeeds in evading arrest,



BAZIBA IN PROFILE



BAZIBA PORTERS

the woman is bound and thrown into the lake, or buried alive in a quagmire.

If a married woman is proved unfaithful, the husband applies to her father for a refund of the "dowry," and her partner in misconduct is liable for the full price of a maiden—viz. 10,000 kauri shells, or about fourteen shillings English money.

If one man kills another the penalty is death, and the sentence is carried out by spearing. If a man kills his wife, nothing occurs, except that the brothers of the murdered woman may, if they can, kill a sister of the murderer. If they succeed the matter is at an end.

All these practices are fast disappearing before the influence of European administration, and it was pointed out, as indicating the great change that has already come to pass, that a man may even wear his beard nowadays. Formerly it was strictly

prohibited, and it had to be either cut off or pulled out from day to day as it grew. The practice, however, has made them not a bearded people to any extent, and when a beard reaches two inches in length it is considered quite remarkable.

The universal penalty in case of theft is that an equivalent for the stolen article must be returned to the owner.

When a father dies, the children inherit everything; the brothers get nothing. The disposal of the wives of the deceased depends on whether they have borne children or not. If they have had children they remain as hitherto, but are not under the control of the children, and after an interval of five months may marry again. If a wife has not had children, she returns to her father on the death of her husband.

Twins are not banned in any way, but their reception is unfavourable, rather than otherwise—not on account of any



BAZIBA GROUP

prejudice, but merely on the score of the additional trouble to the parents.

Circumcision is not practised by this tribe, though it is insisted on by their neighbours, the Basinga. The Baziba are closely related in language and customs to the Banyayanjira, with whom



MZIBA MAKING FIRE WITH TWO STICKS, THE LOWER STICK BEING HELD IN POSITION BY HIS RIGHT FOOT

they have always been on good terms.

There are five varieties of poisonous snakes; and one snake, known as "karenga," is said to be very fond of eggs, and enters houses in search of them. The "karenga" is harmless. Cases of death from snake-bite are rare, though the people say they are frequently bitten. The treatment consists of deeply cutting the wound with a

knife, and then sucking the place for a considerable time afterwards.

The Baziba are one of the few tribes who have a recognised day of rest, independently of the Christians' Sabbath. The two first days of every moon are universal holidays.

They never shake hands when they meet by way of salutation. One says "Sumaram'?" ("Are you well?") and the response is the same. In the evening they say "Wasib' ota." To say "Thank



BAZIBA GROUP, FROM MUTANGALWA'S COUNTRY

you" to a chief the form is "Kasinga lugaba;" but between ordinary people, "Thank you" is "Wakola munwan' yi wangi."

There is no spirit-worship, and there is no devil or ghost. Their only superstition is in connection with earthquakes. They firmly believe that one of their kings must die within five days after an earthquake. They are very indignant if any doubt is expressed on the connection between an earthquake and the death of a king. "As if there could be any doubt about it," protested Lusaju, one of King Muntu's headmen.

They also believe that a fabulous monster named "Kadzimu Kamkasa" lives in the Victoria Lake, but they are very unwilling to say anything about him. His exact duties are unknown, except that he takes a vague interest in the virtuous; and at all events, he demands instant attention when his name is mentioned. The instant any one says "Kadzimu" these people turn their faces towards the lake and repeat the name in a tone of reverence and awe.

It is quite remarkable how these people can count up to very large numbers. The following will give an idea of their system :

1—emu	16—kumi nai mukaga
2—ibiri	17--kumi <i>na</i> musanju
3—shatu	18—kumi na munanu
4—ina	19—kumi na mwenda
5—tano	20—makumi gabiri
6—mukaga	21—makumi gabiri na mu
7—musanju	So on to 30
8—munanu	30—makumi gashatu
9—mwenda	31—makumi gashatu na mu
10—kumi	40—makumi gana
11—kumi na mu	41—makumi gana na mu
12—kumi nai biri	50—makumi gatano
13—kumi nai shatu	51—makumi gatano na mu
14—kumi nai ina	60—makumi mkaga
15—kumi nai tano	61—makumi mkaga na mu



BURIAL OF MTATEMBA, KING OF KIZIBA IN 1900

This scene is got up to represent the actual burial of Mtemba. The sentinels are pure Baziba, but the matter looked so realistic that I could not induce a Mziba man to allow me to bury him, leaving the head above ground. I was therefore obliged to get a Muganda man to personate the dead chief. He had no scruples. A number of natives passed just as I was digging up the "dead," and as I could not explain the meaning of the scene in their language, they bolted in fright. No doubt there are weird stories being told far and wide about this resurrection.

70—makumi nsanju	601—bukaga na mu
71—makumi nsanju na mu	700—busanju
80—makumi kinana	701—busanju na mu
81—makumi kinana na mu	800—lunanu
90—makumi kienda	801—lunanu na mu
91—makumi kienda na mu	900—luenda
100—kikumi	901—luenda na mu
101—kikumi na mu	1000—lukumi
200—bikumi bibiri	2000—enkumi ebiri
201—bikumi bibiri na mu	3000—enkumi eshatu
300—bikumi bishatu	4000—enkumi ena
301—bikumi bishatu na mu	5000—enkumi etano
400—bikumi bina	6000—akakaga
401—bikumi bina na mu	7000—akasanju
500—bikumi bitano	8000—akananu
501—bikumi bitano na mu	9000—akienda
600—bukaga	10000—kakumi

The numerals up to 5 take a prefix in certain cases according to the class of word to which they are prefixed ; but the numbers 6, 7, 8, and 9 are used absolutely, knowing no alteration.

These numbers are changed into ordinals by prefixing a particle, thus :

Biri, equals 2 ; okubiri, equals second.

Shatu, equals 3 ; okushatu, equals third,—and so on up to 6.

For 6 and up to 10, prefix omu.

They can count kauri shells very quickly, having a hundred on each string. They will never accept the reckoning of another, but will run up the total on a string for themselves. If there happens to be one less than the hundred they tell you the error with certainty at the first trial. In the same way, if a few handfuls of coffee berries are thrown in a heap, they will tell you the exact number very rapidly, never using their fingers to denote fives or tens.

XIII
THE BASUKUMA

XIII

THE BASUKUMA

(Usukuma is the general name applied to the country bordering Lake Victoria on the south-east. The inhabitants are kindly and hospitable to Europeans, and representatives of the Christian missions have stations amongst them, the principal being at the capital, Nasa)

ALTHOUGH people of this tribe are met with in Uganda, their real home is at the south end of Lake Victoria Nyanza, along the shore of Speke Gulf.

As a matter of fact, there is no such tribe as the Basukuma. There is a small inland district of that name along the trade route in German territory, and as the traders and new-comers arrived there first on their way to the lake, the name Basukuma was erroneously given to the whole tribe. They are really called the Bagwi (singular, Mgwí), and are known locally by that name amongst both themselves and the surrounding tribes. However, to Europeans and traders from the East Coast, the name Basukuma has been definitely fixed, and appears on the British and German maps.

The Usukuma country is subject to severe drought, and this one feature has soured and cankered the whole of their customs and traditions. The rainmaker and the witch flourish in Usukuma, with all their attendant horrors of spirit-worship and

superstition. In Uganda proper, owing to the abundant rainfall, there is food for all in limitless quantities, and with the minimum of labour, as the endless banana plantations require little or no attention, and the banana plant is capable of renewing itself when the parent tree dies. The opposite of this rules in Usukuma; there it is a struggle with nature. Some grow a few crops on the borders of Lake Victoria, or in a few damp valleys; but the bulk of the people are purely pastoral, and for their herds, even more than for their crops, there is a continual struggle to obtain water.

The chief is the professional rainmaker, and the office is not a sinecure. On the contrary, it is a matter of deadly seriousness, and may lead to his deposition from the chieftainship in a season of excessive drought. There are many such cases in which a chief has been dethroned on failure to make rain, and a brother, or other claimant to the chieftainship, installed in his place.

The Basukuma are estimated at 500,000 in number. In the matter of language and other things they are closely related to the great Unyamwezi people immediately to the south of them. Cloth and beads are the media of exchange. Rupees have recently been introduced by the German authorities, but are not in wide circulation.

The marriage customs differ from all other tribes around the Victoria Nyanza. The young man takes a waist-belt to the woman's father. This belt is made of beads of various colours, beautifully interlaced and woven, and is meant as a gift to the girl. The girl must not be present when the presentation is made, but her brothers are generally there to discuss the matter and fix the dowry to be paid to the father. The girl's mother, according to the literal translation of their language, has "no words in the case." The general rule is that some sixty sheep have to be paid there and then as a first instalment, and the young man then goes to live with his father-in-law, and serves



A TYPICAL MUSUKUMA

him for two years in lieu of a further instalment. He builds his own hut and the wife lives with him, but not until further details are complied with. The following presents must be made :

One sheep to the eldest woman of the village. ("Why?" "For the house.")

One sheep to the eldest man of the village. ("Why?" "For his grey hair.")

One sheep to the principal bridesmaid. ("Why?" "Because she arranges the bridal bed." The bed is a framework of wattles on which is spread an ox-skin.)

One sheep to the eldest sister.

As soon as all is ready and the bridesmaid has received her sheep, it is her duty to arrange the sleeping apartment, and to go and fetch the bride. The ceremonies are then complete. At the end of two years the man may return to his village and take his wife with him. She is then presented by her friends with the following trousseau : a small wooden stool to sit on, an ox-skin to lie on, and a large wooden bowl in which to wash the baby.

Divorce is by mutual consent. If the wife is guilty of misconduct and leaves her husband's house, he makes application to her father for the return of the dowry.

The penalty for adultery is fifteen sheep or fifteen goats.

The penalty for seducing an unmarried woman is the same.

LAWS AND PUNISHMENTS

In addition to the punishments already mentioned there are the following :

Murder—payment of one hundred sheep or goats if a man ; payment of fifty sheep or goats if a woman.

Theft—confiscation of all the thief possesses.

Witchcraft—death.

“Sebo”—death.

Death sentences for witchcraft are carried out by beating with sticks. Death sentences on a “sebo” are carried out by exposure.

“Sebo” means a creature of ill omen. A child may be a “sebo” under the following circumstances :

(a) If it is presented at birth in the reverse position.

(b) If the eyes are affected at birth.

(c) If the teeth in the upper jaw appear before the teeth in the lower jaw when teething begins.

If a season of great drought made matters critical for the herds of cattle, a search would be made for a “sebo,” and the child would be put to death by exposure. This, of course, is a rainmaker’s artifice, and he has many other tricks for hunting out witches when the rain is not forthcoming. The witches are all in favour of good weather, and are therefore recognised as the enemies of the rainmaker and the people generally, especially in the height of the dry season.

The spirits of ancestors, when they are displeased, are also said to have a liking for fine weather. These, however, are easily appeased. All that is necessary is to slaughter a goat on the ancestor’s grave, eat the flesh, and strew the bones around on the grave. After this sacrifice the spirits are said to change their opinion, and go in, as a body, for wet weather.

BIRTHS

The birth of twins is a great calamity amongst the Basukuma. It foretells a prolonged drought and great suffering amongst cattle and people. The puzzled rainmaker is very quick at detecting anything abnormal, and in his own interests is bound

to be on the alert for anything that may gain a little time when the rainy season approaches. When the death of a "sebo" or the sacrifice to an ancestor failed to produce rain, twins were then pounced on, and put to death. This, of course, does not exist at the present day in the neighbourhood of mission stations; but even recently a local chief admitted that his wife, who had borne him twins, was doomed to banishment from the settlement for a time; and, later on, when a chicken had been sacrificed, then only would she be purified and admitted to her village.

SICKNESS

Amongst these people sickness is never attributed to defects in their constitutions, or wear and tear of time. It is always due to the machinations of an enemy, or the influence of an ancestral spirit who considers himself neglected. We have already seen how a spirit may be appeased. In the case of an enemy, the "fumu" or medicine-man gives a charm to be worn round the neck. He also prescribes various other things, such as, "You must go and build a hut on the shore of Lake Victoria, and live there;" or, "You must build a hut at the cross roads at such a place;" or, "You must wear a leopard-skin." And so on. He never gives a draught. If all fails, then there is a "smelling out" of the witch. A goat is sacrificed and a feast prepared. During the feast the "fumu" is inspired and names the witch. Nothing can save the poor wretch if he is caught, and he is beaten to death with sticks. So firm is their belief in this, that it has an effect in certain cases of mental or nervous origin, and one cure outweighs thousands of instances in which no result whatever is obtained.

DEATH

Only the bodies of grown-up men are covered or shrouded for burial. The shroud consists of the skin of a newly killed ox. It is wrapped round the corpse, and it is laid in a grave dug in the centre of the cattle-kraal. If there is a stone convenient, it is placed on the grave to mark the spot, but it is never fixed in a permanent position.

Women and poor men and boys, who have no cattle, are wrapped up in the leaves of the "nghali" tree, and buried in the cattle-kraal, the ceremony being the same as for full-grown men except in regard to the covering put on the corpse.

Wailing and mourning is kept up at the grave for two days; then the meat of the slaughtered ox is eaten as a great feast, and the ceremony finishes in a revel, and all comes to an end. In the case of a local king, or great chief, the custom is to bury the corpse in a sitting position, but this is strictly confined to the burial of a ruler. The same custom still exists in Unyoro, and this circumstance may be a sort of corroboration for their tradition that they (the Basukuma) are of Unyoro origin. The two languages bear but slight relationship, though their present Kinyamwezi dialect may have been collected in their wanderings. They say they were taken as slaves in the distant past by the Bahaya on the west of Lake Victoria. They ultimately escaped to the island of Bukerebe, and later on reached the mainland at Speke Gulf, and established themselves at Nasa.

GENERAL

Perhaps the most extraordinary thing about these people is their religious belief. They believe that the soul of a rich man remains in existence after death. These constitute what they

call "masamva" (singular, *li-* or *i-*samva), and may be either good, and called spirits, or wicked, and called devils. It is usual to sacrifice some animal, usually a goat, to appease the "lisamva" in time of trouble and danger.

They are very fond of children, and treat them with great kindness. There are two kinds of fish which it is forbidden to eat, and the women will not eat fowls or eggs. Otherwise they eat all foods. They have few industries. They are expert at making small baskets, and recently a trade has sprung up in the export of goat-skins. They are hardy and strong, and make good porters. They are rather tall as a tribe, and the following may be taken as an average man :

Height	5 ft. 8 $\frac{1}{4}$ in.
Perimeter of head	1 " 11 "
" " neck	1 " 1 $\frac{3}{4}$ "
" " chest	3 " 1 "
" " waist	2 " 7 $\frac{1}{2}$ "
" " buttocks	3 " 0 "
Length of Foot	0 " 10 $\frac{1}{8}$ "

They wear the hair of the head short, and the beard is always pulled out by the roots with small tweezers. They also pull out the hair of the eyelashes and eyebrows. The women are dressed in skins, and the men wear a single skin slung from the shoulder. As they walk along they turn this skin between them and the wind or rain, and they also use the skin as a screen between themselves and a European when passing. They do not practise circumcision, although their neighbours, the Bajita, practise it ; but these latter are related to the Masai, and the Masai set the fashion in that part of the country.

The manner of salutation is exceedingly quaint. A superior addresses an inferior, not by his own name, but in the name of his grandfather. The inferior must not dare to address the superior in his own name, nor that of his grandfather, but in the

name of the local "lwimbo." Each district has a certain "lwimbo" specially for this purpose of salutation, and it is always used by the inferior to the superior:

"Waaluchiza?" asks the inferior. Literally, "Have you slept well?"

"Wa Kwiega," is the response—*i.e.* the name of the man's grandfather. Then "Naaluchiza"—meaning, "I have slept well."

Or:

"Wangaluka"—meaning, "The night is past."

"Wa Sega, Mulichiza." Literally, "In the name of the lwimbo of the district, the night is past."

As a rule, each person knows at once the name of the grandfather and the territorial word or "lwimbo"; but if you do not at the moment remember, it is quite allowable to ask. In that case the inferior says, "The night is past." And the first words of the other person are, "What is the name of your grandfather?" All this takes some time, but time is nothing to the native of Central Africa.

This information was obtained direct from the natives, the Rev. Mr. Wright, of the Church Missionary Society, acting as interpreter.

XIV

THE MANYEMA

XIV

THE MANYEMA

INTRODUCTORY NOTE

[THE limits of the Manyema country are but vaguely known, even to the Manyema themselves. For the purposes of this chapter it may be considered as including a tract of about 10,000 square miles, extending from the North-West corner of Tanganyika to the main affluent of the Congo in that region.]



OF all the races to be met with in Uganda, the Manyema are, perhaps, the most interesting to the anthropologist on account of the extraordinary nature of some of their customs.

The Manyema woman soon copies the decorations of the Swahili and other women, as will be seen from the photographs, inserting pieces of bone and wood into the side of the nose, plaiting the hair close to the skull, stringing shells round the neck, and so on. It is only by a close inspection of the features that the great difference between them and the local races can be noticed. Their real home is in the Congo territory, and there the women wear no ornaments. They scar the face in patches, and apply a darkening pigment, which, however, does not make the patches look very distinctive from the naturally dark colour of the skin. The only other decoration scarred on the body is a design on the stomach, but this is not done in prominent weals, but in slightly darkened patches, and unless special attention were drawn to it, it might escape notice.

The Manyema men made darkened patches on their faces, but otherwise do not assist nature by adding to their personal appearance.

Their national dress is the "viramba," a girdle tied round the waist from which are suspended a close series of grass tassels reaching to the knee. Men and women alike wear this "viramba."

In stature they are a medium-sized race. The average of all the measurements taken gives the following for a Manyema man :—

Height	5 ft. 5 in.
Perimeter of chest	2 " 9 "
" " waist	2 " 9 "
" " buttocks	3 " 0 "
Length of foot	0 " 9 $\frac{3}{4}$ "

They are not so swift of foot as the Baganda. They have a very loud and distinct voice, and can carry on a conversation at a distance of three hundred yards from each other.

They have a series of elaborate signals on drums, by which chiefs may communicate with each other up to a distance of five or six miles.

PURE CANNIBALISM

"Now ask them," I said to the interpreters, "how they bury their dead. Do they bury them in a heap of cow-manure like the Bahima? or do they bury them leaving the heads peeping above the ground, like the Baziba?"

"No; the dead are always eaten," was the reply.

"Would a father eat his son or his daughter?"

"No; no one in the same village can eat a person of that village."

"Then a father would call in a stranger to eat his son or daughter?" I asked.



MANYEMA
Abdallah and his wife and child

“Not a stranger, but the near relations from the next village.”

“Would a stranger be allowed to join the feast?”

“It would be against the custom.”

“Is the corpse eaten in the house in which the person died?”

“No; it is taken away to the next village.”

“At night-time?” I asked.

“It is always taken away in the daytime, occasionally in the morning, or evening, but as a rule it is taken away some time during the day, soon after death takes place.”

“Do they cut up the body before taking it away?”

“No; it is taken away whole.”

“How is it carried—in a sack?”

“It is placed on a wooden frame and carried by four men.”

“Does the father, or mother, or relations follow a corpse to the next village, and join in the feast?”

“They must not come; it would be against the custom.”

“Who calls the four men to take away the body?”

“It is generally done by drum-signal. When the person is very sick, word is sent to the relations in the nearest village, and they then await the signal.”

“Is it eaten raw?”

“No; it is generally roasted.”

“Never boiled?” I asked.

“It is sometimes boiled with bananas.”

“What is done with the bones?”

“They are thrown out in the long grass.”

“Does this apply to all, men, women, children, boys, girls, chiefs—every one?”

“It does not apply to chiefs. Chiefs are buried.”

“In a grave?”

“Yes.”

“How large?”

“About ten feet deep, and ten feet square.”



MANYEMA WOMAN

Wife of Kahena

“ How is the body shrouded for burial ? ”

“ In bark-cloth ; but ten living women are first thrown into the grave.”

“ Actually alive ? ”

“ Yes ; but their legs are broken at the knees, and their arms are broken at the elbows.”

“ Are the necks broken ? ”

“ No.”

“ How are they placed in the grave ? ”

“ They lie flat on the bottom.”

“ What occurs then ? ”

“ The dead body of the chief is then placed on the bodies of the ten women, and the bodies of ten men are placed over the chief, and all covered up.”

“ What ! Ten men also ? ”

“ Yes.”

“ Were the men killed before being placed in the grave ? ”

“ Not killed ; but their legs and arms were broken like the women.”

“ Is any mark put up to denote the spot ? ”

“ None.”

“ Ask them,” I said to the interpreters, “ whether there is not a belief that horrible ghosts and devils frequent these places at night ? ”

I was told there was not. The only supernatural power in which there was any belief was the “ bachawi,” or wizards. These “ bachawi ” are greatly feared, but they kill only rich people.

The above is a verbatim transcript of my shorthand notes of the questions and replies. The interpreters were Timothy Kironde, of the Church Missionary Society, and Bwana Mbega, the Zanzibari headman on the staff of the Collector of Revenues, Entebbe. The principal Manyema men present were Abdallah, Kahena, and Kantoni. Amongst them were several Manyema



MANYEMA WOMEN

Their husbands are in the background

whom Sir Harry Johnston found leading a wild, wandering life in the Western Province, and who were permitted by him to come to Entebbe to take up the ordinary work of porters and labourers.

The Manyema are a purely agricultural people, depending almost entirely on their crops for the means of living.

There are some goats and sheep, but no cows, nor horses, nor donkeys.

The men are allowed by custom to eat all kinds of animal and vegetable food, but a woman must not eat fowls, eggs, nor the flesh of a sheep, nor the flesh of a hartebeest.

Bows and arrows are never used. The weapons are broad-bladed spears and knives. In war they use a wooden shield, but the warrior of repute dispenses with both spear and shield, and uses his knife only. In fighting against a tribe of well-known qualities the knife is used ; but if they are a cowardly race, then the spear is used, and it may be either thrown or used for stabbing. They are reliable spear-throwers. They can generally hit a circle six inches in diameter, at a distance of thirty yards, nine times out of ten.

The etiquette of war requires that the battle must cease at nightfall ; but if a man has had a brother killed in the fight, and if he is a brave man, it is allowable for him to go out at night and slay all he can—men, women, or children—and whether he finds them asleep or awake.

The villages are surrounded by a strong fence, and each village has three gates—never four. The fence is partly to protect the inhabitants, and partly to keep off lions, leopards, and hyenas from the sheep and goats. The sheep and goats are never housed, but are always kept inside the fence at night.

As might be expected from people who live along big rivers, they are good fishermen, and both men and women may eat fish. Nets are used, and also hooks and baskets. The hooks are of a coarse pattern, and are made by the local blacksmiths.

Cotton is said to grow wild in their country, and rubber vines are plentiful, but up to the present there is no interest taken in either, there being no market. Tobacco is universally used both by men and women, old and young. It is smoked, chewed, and snuffed. They also smoke a variety of "bhanga," or Indian hemp.

There is no belief in spirits, or spiritual existence, good or bad. The presence of a soul has never been suspected by them. The result of a long conversation on this subject was *nil*. When it comes to a matter of convincing a savage that he has a soul, and when he demands something in the way of proof, Christian doctrine is not quite effective; and in my case I found it rather embarrassing not to be able to impart proofs for one of my own profound beliefs. This, of course, is in a large way attributable to the difficulties of giving explanations in their language, and to the nature of the true savage, who must be given something that he can touch and feel before he is convinced of its presence. He would no more admit the existence of electricity than of his soul. All the Manyema would admit was :

"We know there is something living in a man during his life, because we can hear it beat. If that something is the soul, we know it no longer exists in a man when he dies. That is all we know."

There are no charms worn, for the simple reason, I suppose, that there is no spirit to charm or appease.

Their moral code is rigid. If a man commits gross immorality with another man's wife, the husband has the right to kill him in fight; on the other hand the husband may be killed in the encounter, and in that case the husband's brothers are supposed to take up the quarrel and kill the guilty man, or be killed by him. If the woman had been carried off to another village, then all the people of the husband's village would make war on the other village until the woman was given up. She would be considered blameless, and taken back into favour by

her husband. On the other hand, if a husband had been faithless, his wife would hold him blameless, and attribute all the blame to the other woman. The wife is entitled to kill the other woman, and if she gets killed instead, her relations are supposed to take up her quarrel, and so on. Thus in every instance of unfaithfulness there are two separate quarrels raging, quite independently of each other.

Cases of misconduct between unmarried people are settled by fines, and the amount of the fine depends on the individual circumstances and wealth of the male offender.

Theft is punished by a fine. If a man steals a goat he is fined five goats. If he steals a spear, he is fined two goats and one spear; and so on. Each case varies, and it is quite evident that their code of crimes and punishments is not based on any model of ancient Egypt or Rome with which we have any acquaintance.

In the marriage ceremonies, as in almost all other Central African tribes, there is a similarity in this way, that there is a certain consideration paid to the father of the girl. Amongst the Manyema the recognised sum is thirty goats. Directly the sum is paid the girl becomes the wife of the payer. There is, however, one peculiarity in regard to their marriages: when a father receives the thirty goats, he is bound to supply two male attendants and two female attendants, and these remain as servants with the young couple during their lives, or until circumstances arise to scatter the family.

If the wife conducts herself properly, she cannot be divorced and sent away, but the husband may apply to her father and say he is not pleased with her, and then the father is bound to supply another daughter, if he has one, and the former woman remains still under the protection of the husband, and cannot be sent away.

When a man dies, his wives become the property of his brothers. Amongst the Yaos and other tribes, the wives go to



MANYEMA MEN

Kahena, Abdallah, Kantoni, Malimba, all residing at Entebbe in 1904

the sons, or step-sons, but amongst the Manyema the sons inherit only the movable property, such as the sheep, goats, spears, etc. The gardens, the houses, and the wives must be divided amongst the brothers of the deceased.

The brother takes a prominent part in the family relationship and in inheritance, and whilst there was a brother alive, it would be usurpation for a son to succeed a chief; but, in the event of there being no brother, the eldest son inherits and succeeds his father. If the brothers of a deceased chief are agreed, they may elect a son of the late chief to the chieftainship; but it depends entirely on their own wish.

Their manner of saluting their chiefs is expressive of the utmost submission. When a chief comes near, the subject kneels down, places the palms of both hands flat on the ground, and then goes through the form of gathering a little mound of dust. When the chief is just passing, the subject, still kneeling, takes a handful of dust in the right hand and rubs it on the left arm and shoulder and then, with the left hand, lifts another handful of dust and rubs it on the right arm and shoulder. The chief having then passed, the subject may get up and resume his business.

Amongst the ordinary people the form of salutation is "Wem we?" which means, "Are you well?" Whether you are well or ill you must reply that you are quite well, and respond, "Emmmmm na wem we," which means that you are perfectly well. The first syllable is a long *m* that lasts for half a second. When you have replied that you are well, you may then begin and tell how very ill you are.

The Manyema practise circumcision. So also do the neighbouring people, the Babembe. Their neighbours on the other side, the Babuye, do not do so. This was rigidly enforced in the past, but owing to the spread of the influence of the Congo Administration, this and many others of their barbarous customs are gradually disappearing.

XV

THE LENDU

THE LENDU

(Sometimes called "Balendu," but though a mixed race, they are in the main not speakers of Bantu languages, and therefore the Ba- plural prefix is out of place)



TWO "SPIRIT SHELTERS" (LENDU TRIBE)

In this instance a headman named Lubu lost a wife and child. The two shelters are placed on his verandah, just outside the door of his hut. There are pieces of broken pot for doors, and these are carefully placed in position every night

they have business on which to converse.

The Lendu men work in the gardens; the women do not. The men sew their garments; the women never use a needle.

THERE are several settlements of Lendu in Uganda, though their original home is the high plateau to the west of Lake Albert Nyanza.

When two Lendu meet, the inferior always speaks first.

"Mazuni."

"Marangalani," is the response.

They then pass each other, unless

The men build the huts, but it is proper women's work to go and cut the grass to cover the hut; the men thatch the hut when the grass is ready.

MARRIAGES

Amongst the Lendu the custom is for the young man to propose to the young woman, and if she accepts him, he then applies to her father. There are no preliminary presents (called "bumba"), and there is no wrangling as to the consideration, the amount being fixed by general custom—viz. sixteen cows and one hundred goats. When this sum has been paid to the girl's father, the young man returns home. An interval of some days then elapses, and finally the bride is taken to her new



LENDU MAIDENS

This form of dress is discontinued when the girls marry



LENDU WOMAN

Showing the "kududu" in which a child is carried. There is a hole in the top of the structure for ventilation



LENDU AND SUDANESE CEMETERY

The bowl was that used by the deceased when alive. The broken piece of earthenware pot is used as an incense pan, on which the gum of the incense tree is burned on one occasion only, after burial. The water in the bowl is rainwater—no water is put there by relations

home by her brothers—or, if she has no brothers, by her sisters, or friends. The father-in-law is banned, and can never visit his son-in-law, except in the event of the serious illness of his daughter. When two months have passed since the marriage, the mother-in-law pays a visit, and the length of her stay is rigidly laid down by custom, and must not exceed four days. She may remain the night of the fourth day, but must have



ANOTHER LENDU CEMETERY

Both Lendu and Sudanese soldiers use the same cemetery

left the house before daybreak of the fifth day. Her next visit is allowed when her daughter's period of confinement approaches. The mother-in-law is always present on such occasions.

A Lendu man may not marry more than four wives. Lendu women have large families, sometimes as many as ten or twelve children. There are many instances of the birth of twins and triplets. As amongst the Bahima, twins are looked upon with



LENDU CORPORAL OF POLICE AT ENTEBBE

favour by the parents. There are also instances of infecundity. These women are called "ngu."

All Lendu males are circumcised. There is no corresponding operation on the females. Amongst the neighbouring tribe, the Alulu, circumcision is unknown.

Immorality is rigorously dealt with amongst this tribe. Unfaithfulness on the part of a



SUDANESE POLICE, ENTEBBE

The soldiers and police in Entebbe include, besides Sudanese and Lendu, representatives of the Madi, Bari, Makarka, Alulu, and other tribes of the Upper Nile basin



LENDU POLICE, ENTEBBE

wife results in her being cast off, and her partner is killed by her husband on the first opportunity.

Theft is also punished with death, the owner of the stolen article being free to kill the thief if he is able to do so. If the owner should kill the thief, the matter is ended; if not, he awaits an opportunity. Mean-



LENDU IN PROFILE

time the chief of the tribe takes no action whatever, leaving the owner to take the necessary steps to trace the thief or leave it alone.

Seducing an unmarried woman is not punished with death: a fine of four cows is payable to her father.

If a man killed his wife, no notice

would be taken of it. It remains with the woman's brother or father to avenge her. If they succeeded in killing the murderer, the matter was at an end.

Capital sentences are carried out by shooting the victim with a bow and arrow.

SICKNESS

There are numerous "begiga," or men who make up draughts from various herbs and shrubs. If a



LENDU AT ENTEBBE IN THEIR CIVILISED DRESS



ABDALLAH EFFENDI
Native officer of police, Entebbe



SUDANESE WOMEN

Showing how a child is placed in the "dufa" before being slung on the shoulder

cure is not effected, the "begiga" is not ill-treated in any way.

The "jiko," or rainmakers, must not be confounded with the "begiga." The "jiko" confine their attention to the weather, and never attempt cures in cases of sickness. They are said to be very effective in their art, but their deity requires a goodly number of cattle and sheep and large supplies of food-stuffs before he turns his attention to his work. On the other hand, a "jiko" has been known to make a deluge for nothing, just to show cavillers that he can be generous as well as exacting.

DEATH AND INHERITANCE

Dead bodies are buried immediately after death, in a grave made near the side wall of the hut, not in front near the door.

No covering in the way of cloth or matting is placed round the corpse, and there is no coffin. Amongst the Alulu tribe a bull or cow is killed, and the fresh hide wrapped round the corpse as a burial shroud. In the case of chiefs or prominent warriors, there is a young tree planted over the grave, but no other record is kept.

The spirit of the dead person is supposed to remain seated on the grave for a period of two months after the burial. With the object of providing the spirit with shelter, a small grass hut is erected on the grave, and a daily supply of meat and vegetables is put into the shelter. At the end of two months the spirit goes to "Waza"—that is, a place of retirement far down in the bowels of the earth, where both the bad and the good exist together. "Waza" means a spirit as well as this place of spiritual existence.



SUDANESE WOMEN OF HIGH CASTE

Showing how the hair is plaited

In their superstitions there are several sorts of devils, one named "Dra" being exceedingly vicious. The "Dra" has power to kill a man, unless his efforts are counteracted by doses of medicine prepared by the "doctors." There are no superstitions connected with earthquakes and lightning, both of which are frequent in the Lendu country.

When a father dies, his children and brothers share equally in the cattle, sheep, goats, and other movable property. The eldest son acquires the father's hut. The father's wives become the wives of the sons, each son receiving, not his real mother, but his stepmother.

The Lendu make good police and soldiers. Their manner is slow, sullen, and surly, but not to the same extent as the Sudanese; though there is not much difference between these tribes in many things. A goat-skin is the sole garment of a Lendu man in his native country; a Lendu woman does not wear skins—her dress consists of a frill of fibre tied round her waist, and dangling down half-way to the knees.

The method of dressing the hair both in the Lendu and the Sudanese is very elaborate. The head is covered with a series of little plaits, very neatly made, and as the hair projects about two or three inches over the neck, the ends of the plaits are made into the form of tassels, and each tassel has a little knob made of grease or oil thickened with dust or flour.

The young children are carried on the back of the Lendu women in a structure called a "kududu," and the "kududu," again, rests in a sort of leather saddle called a "waku." The "waku" is strapped to the mother, and supports the child; the "kududu" is a cone of basketwork that covers the child as he sits in the "waku," leaving the arms and legs projecting, as are shown in the photograph.

The Sudanese women carry the young children in a leather bag, somewhat resembling an artisan's tool-bag. When she has

done carrying it, she places the bag on the ground, and the child rolls out.

The Lendu and Sudanese women are very enterprising and industrious. They range all over the settlement, and pick up herbs for salads ; they make up and cure tobacco for sale in small lumps to other natives ; and they even gather white ants



A LENDU DANCE

They wear a corresponding bunch of leaves in front. The elderly women carry sticks, held aloft. An old man makes frequent circuits of the assembly, and sprinkles the people with water from a small tin. When each circuit is complete, he takes his stand on a stump of a tree, shown on the left of the photograph, and continues sprinkling at large, his back turned to the dancing circle

and sell them when they are roasted. On the departure of a steamer from the Entebbe pier it is quite usual to see a number of these women selling roasted ants to the native crews of the steamer, and wading out into the water to drive a last bargain with the native passengers in the canoes which take them to the steamer.

MEASUREMENTS

Lubu, headman of the Lendu at Entebbe :

Height in bare feet	5 ft. 11 $\frac{3}{4}$ in.
Perimeter of head	1 " 9 $\frac{1}{2}$ "
" neck	1 " 2 "
" chest	3 " 0 "
" waist	2 " 10 "
" buttocks	3 " 5 "
Length of foot	0 " 11 "

XVI

THE KARAMOJO

XVI

THE KARAMOJO

INTRODUCTORY NOTE

[THE official district known as Karamojo extends from the north of Mount Elgon to the borders of the Rudolf Province, and includes several important localities, such as Manimani, Debasien, Maroto, Kozibir. At the time of writing, no official of the Uganda Government directly administers it, as it has not been considered up to the present sufficiently ripe for other than general control. As this district, however, borders on Bukedi and Busoga, where officials have been established, the Karamojo people have an object-lesson in good government at their doors which has already begun to influence them. In this as in other districts, it has not been the policy of the government to extend its sphere of administration too rapidly, but rather to wait until those in remote localities have had an opportunity of seeing the results of settled government in the more advanced native states.

It must be admitted that very little is known of the Karamojo country, it having been visited by merely a few Europeans and some Swahili and Arab traders, and the map of the district is more than half blank.

The inhabitants are a remarkably tall, fine race. Their language and many of their customs are somewhat similar to those of the Masai.

The warriors are armed with two spears and a small shield of hide.

The Karamojo are industrious agriculturists, and in addition to their crops have large herds of cattle, sheep, and goats.

[Elephants and large and small game abound in the district.]



PHYSICALLY, this is a fine tribe of savages. Mr. W. Grant, C.M.G., estimates the average height of the men at 5 ft. 9 in. and the women 5 ft. 6 in. Their immediate neighbours on the east are the Turkana, and on the west the people of Lobar and Kimama.

Many of their customs show the callous nature of these people. Immediately after the death of a child, or a young man or a young woman, the body is thrown out into the jungle. If the person is elderly and rich, he is buried in his own house, and the house continues to be occupied and lived in.

The brothers and sons inherit the wives and any property there is left, the stronger taking the lion's share.

The men wear the hair in a long matted mass down the back, the mass ending with a crook or a piece of cane curved in the form of a fishing hook, the stem of the crook being inserted in the matted hair, leaving the curved part projecting. When the warriors dance and the girls of the village look on, the warrior as he passes a certain damsel leans forward out of the dancing-ring and hooks her round the neck with the cane crook that projects from his hair. If she wishes to resist, she can easily break away, but this sort of identification of a girl by the dancing warrior occasions great mirth. The girls press quite closely to the dancing-ring.

A very distinguished person of this tribe has a huge mat of hair, so large that there is room for a big pocket on the

inside of it. The warriors keep their tobacco, and beads, and several other articles in these pouches.

The women wear the hair short.

Men pull out their beards, and both men and women pull out their eyebrows. A Karamojo belle with eyebrows would be as much a fright as a Busoga belle without them.

The jigger or burrowing flea has not reached them, so that their toe-nails and tempers are not ruffled on that account.

They are partly a pastoral people and partly cultivators. There are many cattle, sheep, goats, and donkeys. There are also good crops of potatoes, mtama, wimbi, and beans. Indian corn does not thrive there. Water is scarce during the greater part of the year, but there is a supply to be had from holes in river beds.

They are skilful blacksmiths, working their own iron ore, and making their own hoes, axes, and spears. They even draw out iron wire for anklets and bracelets.

Tobacco is grown and manufactured locally for their own requirements. The young people do not smoke.

They are fearless hunters, and are fond of telling their hunting experiences. One man was known to have killed five lions and sixty elephants with his spear, unaided.

If a man kills another man in battle, he is decorated by having his right shoulder scarified. If a woman was the victim, then his left shoulder is marked.

Both sexes have one tooth extracted from the lower jaw. The men wear spiral necklets, anklets, and bracelets. The women wear earrings. No other covering is worn, except that when warriors are going to war they are dressed out in ostrich feathers, and wear the skins of the lions or leopards they have killed or skins otherwise acquired. The bow and arrow is never used; the spear is the great weapon. It resembles the Masai spear. The shields are oblong in shape, and are made of buffalo or giraffe hide.

Marriage amongst the rich is a serious affair. From thirty to fifty head of cattle and up to one hundred camels may be given to the father of the girl. The poorer class give from five to ten goats. These presents or prices are given as a guarantee of the faithfulness of the wife, and if she proves faithless they are forfeited, and returned to the husband. The husband also becomes possessed of the whole wealth of the co-respondent. If there is a child, the wife gets the custody of it, and gets half the cattle given as dowry.

If a husband is unfaithful, there is a recognised penalty of a goat payable to the wife for each offence.

The offender in case of seducing an unmarried woman is fined to the extent of one cow and one sheep.

Theft and murder are punished with death.

Chiefs do not inherit their chieftainship. They are elected on account of some particular quality they possess, wisdom or bravery, or something that distinguishes a man from his fellows ; but he must always be the son of a chief.

The officials of a chief's household are the Katikiro, the Ikopo (carrier of the chief's pipe), the Abero (beer girl), and the Aropepe (flute-player).

There is no form of salutation when they meet each other, but if they meet a stranger they say "Mata," and the reply is "Mata."

A woman would lose caste if she were to eat fowls, eggs, or fish.

Snakes are numerous. There is a cure for snake-bite, consisting of scarifying the wound until it bleeds freely. The patient is also forced to eat fat mutton and drink human urine until he vomits ; the cure is then thought to be complete. This treatment is not always effective.

Their system of counting deserves to be put on record, as it is different from those of the tribes to the west of them ; but I

have not been able to ascertain whether the same methods exist round Lake Rudolf generally.

- | | |
|---------------------------|---------------------------------|
| 1—apae | 25—Atomon yare kankane |
| 2—nyare | 26—Atomon yare kankane kapae |
| 3—une | 27—Atomon yare kankane kanyare |
| 4—womon | 28—Atomon yare kankane kangowne |
| 5—nkane | 29—Atomon yare kankane kangomon |
| 6—nkane kapae | 30—Atomon owni |
| 7—nkane kanyare | 31—Atomon owni kapae |
| 8—kane kowne | 32—Atomon owni kanyare |
| 9—kane komon | 33—Atomon owni kangowne |
| 10—tomon | 34—Atomon owni kangomon |
| 11—tomon kapae | 35—Atomon owni kankane |
| 12—tomon kanyare | 36—Atomon owni kankane kapae |
| 13—tomon kangune | 37—Atomon owni kankane kanyare |
| 14—tomon kangomon | 38—Atomon owni kankane kangowne |
| 15—tomon kankane | 39—Atomon omni kankane kangomon |
| 16—tomon kankane kapae | 40—Atomon yare omon |
| 17—tomon kankane kanyare | 41—Atomon yare kapae |
| 18—tomon kankane kangowne | 50—Atomoni kaney |
| 19—tomon kankane kangomon | |
| 20—Atomon yare | |
| 21—Atomon yare kapae | |
| 22—Atomon yare kanyare | |
| 23—Atomon yare kangune | |
| 24—Atomon yare kangomon | |

XVII

THE ACHOLI

XVII

THE ACHOLI

INTRODUCTORY NOTE

[THE Acholi are noted for their fine physique. A few years ago, when chief warred against chief, they always gave a good account of themselves in the intertribal struggles. Now, however, the order of the day is peace, and their fighting qualities have no scope. They seem to be unwilling to engage in regular labour, but are gradually settling down to the new condition of affairs.]



THESE people occupy about a thousand square miles of territory in the Nile Province, about thirty miles from the right bank of the River Nile, extending from $2^{\circ} 40'$ to 4° north latitude, and from 32° to $33^{\circ} 30'$ east longitude.

Mr. A. B. Lloyd, of the Church Missionary Society, visited Acholi towards the end of last year. The following short extracts are taken from his description, which appeared in *Uganda Notes* for the month of February, 1904.

DRESS

The old men and chiefs adorn themselves with iron or ivory rings round ankles and arms, with a tiny skin apron worn in front. The lower lip is pierced, and through the hole is pushed a rod of pointed glass, usually a piece of a broken bottle, rubbed

smooth, about four inches long, or else a piece of polished wood or iron. This gives a most curious effect, especially when the wearer is angry, when he will draw it up and thrust it outwards like the sting of a hornet. The ears are also pierced at the top, and brass wire rings inserted.

The young men, the bucks of society, are much more elaborately ornamented. They too wear a small skin apron around the waist, and the glass spike from the lower lip, but the head-dress is their distinguishing feature. This consists of a curiously worked cone of matted hair, with beads neatly stitched in a pattern round it, and an empty cartridge-case struck in at the top. Old gun-caps are also fastened into the base of the cone, and are polished bright, giving quite a gaudy appearance. This hair cone is held on to the head by a string of cut shells round the back of the head, and a long iron pin pushed right through the cone into a matted mass of hair underneath. Ostrich and parrot feathers are often stuck into the hair at the back, and give a very wild appearance to the wearer. Right on the crown of the head, just behind the cone, a curved spike of ivory is fastened to the hair, the point bent towards the front. These spikes vary in length, some I saw being probably six inches long, and others not more than two. Brass and iron rings are wound tightly round the biceps of the arms, and also round the wrists and ankles. Thick brass and copper rings are worn on the fingers and thumbs.

The little boys wear a very becoming waist-band, made of woven strings of grass reaching to the hips. They have no other ornaments, unless they happen to be the sons of chiefs, when they wear big iron rings on the ankles.

The chiefs and the well-to-do people, who constantly visit the European settlements, all aspire to cast-off soldiers' coats, and in a short time one becomes acquainted with most of the regimental uniforms of the British Army. However torn and



A MANGALA SOLDIER FROM THE UPPER CONGO FOREST REGION, SHOWING CICATRISATION OF THE FACE

This man came to Uganda from the Upper Congo, and was enlisted as a recruit in the King's African Rifles

discoloured they may be, they form the state dress of the "upper ten" in Acholi-land. The women's dress consists of a series of ornaments, for no cloth or covering is worn by them. A mass of beads around the neck, artistically arranged so as to form a high collar at the back, similar to those of the Elizabethan period; ears pierced with brass and copper wire, inserted all round the circular lobe, looking rather like a string of hooks and eyes; arms and wrists encased in spiral wire, and a string of beads round the waist, from which hangs in front a tiny fringe of grass-made string, with a similar but much larger fringe hanging down at the back like a tail: this constitutes the Acholi women's dress. A few of the older women wear a long leathern apron at the back, reaching to about the knees. The hair is allowed to grow long, and is matted and twisted after Sudanese fashion. Red paint, mixed with fat, is smeared all over the body, and gives a most weird appearance. The little girls are similarly adorned, but not so profusely.

MORALITY

The precautions taken by the householders to guard against immorality among the young men and women form another striking feature of the Acholi people. The young women are shut up in their houses shortly after dark, and the young unmarried men have to live in curiously constructed houses, erected on piles many feet above the ground, the entrance to which consists of a circular hole, not more than a foot in diameter, to reach which they have to climb a rough wooden ladder. After the occupants have retired for the night, fine sand is sprinkled round the base of this ladder, the object being to enable them to detect the slightest footprint of any who might attempt to enter or leave the house. This custom has evidently been derived from the Bukedi, as it disappears towards the west of the Acholi country.

XVIII

THE BARI PEOPLE

XVIII

THE BARI PEOPLE

INTRODUCTORY NOTE

[BARI is one of the official districts into which the Nile Province is divided. Along the Nile there are tracts of stony country covered with thorn-bushes, but at some distance to the east of the Nile there are series of chains of hills, and between these ranges there are large tracts of fertile country. It may be said that Bari is not deficient in water supply, there being several rivers flowing from the ranges on the east into the Nile.]



THIS important people live on the banks of the Nile between the fourth and fifth degrees of north latitude. The people of Kavirondo in East Africa, although four hundred and fifty miles distant, claim affinity of race and language with the Bari.

Like the Kavirondo people, the Bari are a naked tribe. The men and unmarried women go about quite naked. Married women wear a covering in front and behind. The front covering consists of a small apron suspended from a girdle, and is formed of string made of the bark of the "biyo" tree; this front apron is from four to five inches in length. The covering at the back is of the same material, and is generally about fourteen inches in length.

The weapons are bows and arrows and spears. Shields are

not used. The arrows have iron tips, and are barbed and poisoned. In preparing for war the Bari do not paint their bodies, as do the surrounding tribes.

Captain J. A. Meldon, who has been stationed in that country, and who has written detailed descriptions of their manners and customs, estimates their population at 15,000. The following information is from the same authority.

Their history is an unhappy one, and consists of a series of raids by Emin Pasha's soldiery in their day, and by the Dervishes from that time to the occupation of the British.

The Bari, when food is plentiful, indulge in two meals per day, one of porridge of "sorghum" at 8 a.m., and the other immediately after sunset. When food is scarce there is only one meal a day, eaten after sunset.

The canoes are dug-outs. For the passage of the Nile, and running the rapids, a raft is most commonly used. This is made of five poles, about the thickness of a man's thigh at one end, and somewhat smaller at the other end. The thick ends are united by passing a bamboo pole through them and then tying them with native rope. The men push it through the water, swimming behind, and holding it with one hand. It is used to convey sheep, goats, and loads across the river.

Their method of hunting smaller game, antelopes, etc., is by netting and spearing. The beating of drums and blowing of horns announce a day's hunting. The hunters arrive carrying nets about twenty to fifty feet long, and eight feet high. The locality is selected, and the nets set up adjoining each other, and extend to perhaps a mile or more. Some of the hunters retire to beat up the game, whilst a number remain hidden near the nets, and directly any animal becomes entangled in the meshes the natives run up and spear it.

With big game and elephants, a herd is surrounded and the grass set on fire. The line of hunters follow up the fire, and

as the circle inside the ring of flame gradually grows narrower the animals rush madly about, blinded with the smoke and scorched with the flames. Many are burnt, and those that break through the ring are soon speared. This method can only be resorted to in the dry months of January and February, and as it is forbidden by the regulations, it is being gradually abandoned at the present day.

The fishermen on the islands in the Nile hunt the hippopotamus in boats. Seven or eight boats take part in a chase. They approach as near as they can, and then at a signal throw their spears at a selected animal. There is a rope and float attached to each spear, and directly an animal is hit the hunters race for the bank. The floats indicate the position of the hippopotamus, and the fishermen follow it up until it is dead or exhausted.

Dogs are used for hunting oribi, bushbuck, and other small game. Before taking out the dogs to hunt they are first dosed with a mixture made from the pounded leaf of a shrub and milk. This mixture is poured down the dog's throat. If a dog has not been successful during the day the cause is well known—*i.e.* he has not been properly dosed in the morning.

Rainmaking is an important profession amongst the Bari. The rainmaker is called "upi"—an ordinary wizard is called a "buni."

The chief who sends for the "upi" makes a small zariba near his village. The "upi" arrives, bringing with him a stone about two feet long by a foot and a half broad, in the centre of which a hollow has been made. This stone is now placed in the centre of the zariba, and water poured into the hollow, and he washes his hands in it, smearing them with semsem oil or butter. He now rises, and fetches water from the river or swamp adjacent, carrying it in a gourd (Bari, "kere"). This water is added to the water already in the stone. The "upi" now lifts a little water out of the stone and sprinkles it towards heaven with one hand.

Meanwhile, the chief has brought a goat or a sheep, which the operator now takes and kills with his knife, taking out the entrails. These are placed in the hollow of the stone, and the chief, with his guest, then sit down and eat as much of the cooked animal as they can. The remainder is appropriated by the "upi." This operation generally takes place in the morning, and is followed by rain in the afternoon. Should no rain follow within twenty-four hours, the "upi" directs the chief to send for the nearest medicine-man (Bari, "buni"). The "buni" arrives with his stock-in-trade, consisting of two pieces of leather about the length of a finger and a quarter of an inch broad (Bari, "kamoka"). He enters the hut of the chief, and, the ground having been cleaned, he throws his two pieces of leather, with a peculiar click of the fingers. He then takes his pipe (Bari, "mated"—but the special pipe of "buni" is called "tayee") and fills it with beads or small pebbles. These he shakes up in the bowl and throws on the ground several times, eyeing each throw and shaking his head as he gathers the pebbles up. This is repeated five or six times, or more; then the "buni" exclaims "de seme" and declares himself satisfied. The pebbles may scatter wide of the pieces of leather, or may fall near one another—there is no recognised law; it all depends on the "buni."

In olden days, in seasons of drought, the people assembled and killed the rainmaker.

CHARMS

The Bari wear all sorts of things as charms to guard them against the evil eye, danger, etc. These are made of the teeth of monkeys, pieces of wood, leather—in fact, anything the "buni" gives them.

FUNERAL RITES

When a chief dies, the "lugara," or drum (Bari, "leri") is beaten in the early morning, when the morning star rises.

A son or chief of the deceased does this, and the sound is taken up by the neighbouring villages; at the same time the women of the deceased commence their cries of woe. The beating of the drums continues in the villages till the whole population have assembled. Each headman of a village or petty chief arrives, bringing a bull or (now-a-days) sheep and goats. These are presented to the son or successor of the deceased, who in turn gives an equivalent in cattle, sheep, or goats. These latter are immediately killed, and all prepare to feast. Marissa beer is passed round, but before the feast commences the people look their last on the dead chief, each one sprinkling a little oil on the body, which is then buried, being first stripped of all ornaments, etc., which are handed to the first wife. A hole is dug just outside the door of the hut, and the late chief's immediate attendants place the body in the grave. This having been closed up, all wives and near relatives of the deceased cover themselves with wood-ashes and the young chief is proclaimed, and the populace sing and feast for three days before returning to their houses.

In the case of a great chief, the principal sub-chiefs, or headmen, remain behind for some days to discuss affairs with the new chief. This latter takes all the property and wives of his predecessor except his own mother, who is handed over to some other near relative.

The wives wear wood-ashes for about a month, and keep up their mourning during that time.

If the successor is still a child, his, or the near relations of the deceased chief, are appointed to carry on the government and investigate complaints till the young chief is old enough to work.

XIX

THE LATUKA

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THE LATUKA

INTRODUCTORY NOTE



QUEEN TOFAIN OF LATUKA

[THE Latuka is the most northerly of the tribes in the British sphere, bordering on the Sudan. Its northern limit is roughly the fifth degree of north latitude, extending west to within sixty miles of the Nile at Gondokoro, south to the Bari country, and east to about the meridian of $33^{\circ} 30'$ west longitude. The whole population is estimated at 20,000 men and 30,000 women and children.]



THERE are three ruling chiefs over three sections of Latuka :

Tofain, chieftainess residing at Loronyu ;

Lamoro, chief, headquarters at Loguren ; and
Iuru, chief of Eboni.

Tofain is the only black queen in the whole of the British territory, extending from the Sudan to Lake Victoria, and



QUEEN TOFAIN'S HUT

thence east to the Indian Ocean. Mr. F. Spire, the Collector of Revenues for that district, paid a visit to the Latuka country early in 1904, and went into the details of the local administration by the various rulers. He was specially well pleased with the order maintained by Queen Tofain amongst her subjects, and with the prosperous condition of her country. In the days when intertribal wars prevailed, her warriors were noted for bravery and discipline. They received no pay, but were allowed to retain all the children and women captured in the enemy's

country, the captives becoming part of the household of the warrior who took them prisoners; they were not treated as slaves, but became an integral part of the warrior's family.

There is no doubt that the Queen is universally respected by her people, and there is not a whisper of rivalry for her throne; yet the Queen is not happy. She complained bitterly to the Collector that there was not a man amongst all her subjects worthy of being her husband. She had, from time to time, seen



QUEEN TOFAIN EMERGING FROM HER HUT

explorers pass through her country, and her great ambition was to marry an Englishman such as these.

She is about fifty years of age. Her cheeks and forehead

are cut into weals, but these are considered the highest form of beauty in her country. A lady without these scars would be quite out of the fashion, and her chance of marrying would be almost *nil*.

The Queen's manner of dress will be best understood from the photographs taken by Mr. Spire. Her hut is a lofty structure



LOMORO, CHIEF OF LOWER LATUKA

with a conical roof, and is surmounted with an earthenware pot. Most of the Latuka houses have a pot on the very tip of the roof.

These people are peculiar in their matrimonial ceremonies. The parents are not consulted. It is the custom for the man and woman to elope by night, and next morning they go before

their chief, and await the arrival of the girl's father. If the bridegroom has any property it is usual for him to give something to the girl's father; but if he has none, then the first child born is handed over to the father-in-law.

Adultery is arranged by the chief, and a fine imposed when the case is proved. Murder is also a matter of a fine, a girl



GINETTI RIVER, LATUKA COUNTRY

being paid to the brother of the murdered man by the murderer.

Captain Barlow, 4th King's African Rifles, visited the Latuka country in 1903, and went carefully into the customs of this people. He says that when a man dies he is buried in front of the door of his house. After twelve months the remains

are exhumed and placed in an earthenware jar, and the jar put under a tree should one be near.

Men killed in battle remained where they were killed, or were, at most, placed under a tree.

They undoubtedly believe in a Superior Being, whom they call "Majok."

They also have an idea of a future state, but say that they themselves when once dead are done with, which they support by a curious story, as follows. A long time ago a child of a Latuka died. The mother of the child cried very much, and entreated Majok to bring it to life again. He did so. The father of the child was, however, by no means pleased, and he scolded the mother and killed the child. On this Majok said, "You cried and asked to have the child restored to life again, but never will I do so again. For the future, when a Latuka dies, he must remain dead."

In the Latuka country, men and women may be seen working in the fields, side by side, raising crops of Indian corn, mtama, and ground-nuts.

The principal villages are built on hill tops. A feature in every village is the lounges on which the natives rest. These lounges sometimes consist of two or three shelves, one above the other.

The men wear helmets made of hair or string, plastered with mud; they are much given to wrestling, and when the contest becomes serious the combatants are not above cutting one another's bare backs with their iron wristlets.

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