



Further Notes on the Manners and Customs of the Baganda

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FURTHER NOTES ON THE MANNERS AND CUSTOMS OF THE BAGANDA.

BY THE REV. J. ROSCOE, C.M.S. Uganda.

[WITH PLATES I, II.]

THE writer offers these notes to the Institute as notes not as a complete record of any custom ; it is hoped they will clear away much surface matter and prepare the way for more detailed work which he hopes will follow. The Baganda, as the people who live on the western side of the great inland sea Victoria Nyanza are called, are negroids, and their language is of the Bantu family. By inter-marriage with women from other tribes, especially with the Baima of Busalaga, or as they are more frequently miscalled, the people of Nkole, the type of feature has been greatly improved. The heavy, unintellectual negro type is not nearly so common as in many other parts of Central Africa. They are a well-built race, many of them are over six feet high, graceful in figure and movement, and quick to learn. The latest Government statistics give their numbers as one million ; but so far as I am aware no reliable census has been made, and I am inclined to regard this as being below the true figure.

It may be well at the outset to say *Ba* stands for people, *Bu* for the country, and *Lu* for the language, and *ganda* the root which takes any of the foregoing prefixes. Buganda proper extends from $1\frac{1}{2}^{\circ}$ north of the equator to 1° south, and long. 33° to 31° . There are conflicting traditions as to the origin of the name of the country ; one says a king of that name called the land after himself, but as there is no record of his mother among the clans this legend is rejected by the people ; another tradition says it is the name Kintu, their ancestor, gave to his bundle which he brought with him to the earth, and the spot where he put it to use it as a pillow on his arrival upon earth took the same name, and afterwards the whole country was called Baganda.

According to their traditions they have an unbroken chain of kings for twenty-two generations ; they trace their descent from Kintu, who came from Katonda, the supreme being. The accompanying genealogical tree will enable the reader readily to grasp the idea of their origin.¹ (Plates I, II.)

Kintu did not die a natural death but fled away into the forest, where he secreted himself. It appears his wife Nambi misconducted herself during the absence of the king, and Kisolo the steward did not tell Kintu directly he returned. Somehow the king heard about it, and being exceedingly angry he sent

¹ The lists of kings of Uganda given by Stanley in *Through the Dark Continent*, and Wilson in *Uganda and the Soudan*, agree with this table. Stanley gives two different names in his list ; but, as many kings had three and four names, it is remarkable only two names should differ.

for Kisolo, upbraided him with neglecting his duties, and in his anger struck him. Kisolo fled, but only to die from the wound he had received. Later on Kintu repented of his harshness to the steward and sent for him, but learned that he was dead. This was the first murder, and it so affected the king he ran away into the forest and could not be found. The chiefs then sought to make Mulanga king, but he refused the throne, and also fled away and was never discovered.

One of the people who came to the earth with Kintu was Bukulu with his wife Wada (*see* chart). They were the parents of the *Lubare* or gods. To these *Lubare* the people resort with offerings in time of joy or sorrow, trial or difficulty, but always through the medium of the recognized priest.

Another person of note who came with Kintu was Kyejo or Walumbe; he is the origin of all evil and death. He was never intended to come to the earth by the supreme being Katonda, who had given explicit instructions to Kintu to avoid him.

Kintu's other companions who came to the earth with him do not appear to have done anything remarkable, but left their names to tracts of country which are still the names of districts of Uganda.

The information contained in these papers has been gleaned directly from the people, the *Katikiro* (prime minister) having assisted the writer to obtain it in every possible way.

The story of Kintu's coming to the earth.

Katonda called his grandson Kintu and told him he was to proceed to the earth to live; he gave him a wife named Nambi Natutululu, and also one seed of each kind, and one tree of the kind necessary for food, and cattle, a cow, a goat, a sheep, and a fowl. A parting feast was given, and Katonda told Kintu to make an early start next morning and not allow Walumbe his brother to know anything about the journey, because he would be sure to do them some harm. He further admonished him not to return, not even to take any of his things if he forgot them. Early the following morning they set out, successfully eluding Walumbe. On the way, after travelling some distance, Nambi discovered she had left the *bulo* (a small grain for the fowls) behind in the doorway of their house. She told Kintu and said she must return; he expostulated in vain, reminding her of his promise to Katonda; she returned, snatched up the bundle of grain, but as she was hurrying back to rejoin her husband, Walumbe met her, and asked, "where are you going so early, my sister, and why are you leaving me behind?" her efforts to shake him off were useless, she had to return to her husband accompanied by him. When Kintu saw Nambi coming with Walumbe he rated her soundly, but he could not rid them of their brother's presence, so Walumbe went with them to the earth. When children were born to Kintu, Walumbe killed them, whereupon Kintu tried to catch him to put him to death. Walumbe then fled into Singo, and took up his abode in a deep ravine called Ntanda. Kintu took up his abode on the shore of the Lake Victoria, a little to the south of the Government headquarters Ntebe, and from there he extended his kingdom into all parts of Uganda, and on to the islands of the lake.

In the genealogical chart, under the name of each person has been given, so far as possible, the *Muziro* (totem); the others are left because the mother is uncertain. It is remarkable in Uganda, royalty follow the *Muziro* of the mother, whilst the common people follow the paternal *Muziro* (totem). Two or three other people in the chart are worthy of a little further notice. King Tembo is said to have placed his son Kigala and his daughter Nazibanja in one of the *Lubare Masabo* (house of a god), in recognition of some benefit. After some months it was found Nazibanja was with child by her brother. The king was greatly annoyed because the old customs had been broken; he ordered the removal of his daughter to a distant part of the country, away from her brother. On the way to her new home she gave birth to three children in different places; at each place a river sprang up, and also at the places where the placenta of each child was deposited; these rivers are the six principal ones in Uganda. Wampamba, another prince, married his sister, and was in consequence rejected by the people upon the death of his father. Later on royalty took their sisters into their harems, and it became illegal for princesses to marry any one but the reigning monarch.

One other person deserves notice, Prince Kayemba of the Mamba clan. He was warned not to marry a woman named Naku whom he loved; he refused to listen to his advisers and took the woman to wife. The outcome of the marriage was the birth of a son Kaumpuli, who had neither arms nor legs. This child is said to be the cause of all the bubonic plague.

Totems and Clans.

Totem or Muziro.	English Equivalent.	Remarks upon the clans which take their names from their totem.
<i>Ngo</i>	Leopard.	
<i>Mpologoma</i>	Lion	Royal drum makers.
<i>Ngeye</i> .		
<i>Ngonge</i>	Royal brewers and bark cloth makers.
<i>Nsenene</i>	Small green locust.	
<i>Fumbe</i>	This clan administered the poison ordeal to any who appealed to it from the king's judgment.
<i>Njovu</i>	Elephant	Royal herdsmen.
<i>Mamba</i>	Large fish	Canoe builders.
<i>Butiko</i>	Mushroom	Caretakers of the throne and dance before the king.
<i>Lugave</i> ..	Kind of lizard	Royal drummers and support the king's chair; they also try any charges against princes.
<i>Ndiga</i>	Sheep	Katambala is a chieftainship given to this clan.
<i>Mbogo</i>	Buffalo	Personal attendants upon the king wherever he went.
<i>Nkima</i> ...	Small grey monkey	This clan held the office of Mugema; they placed the king on the throne, and were called king's father.
<i>Mpewo</i>	Antelope	Held the office of Kibare, who represented the king when he was away from the capital, and also tried any charge against the king.

Totem or Muziro.	English Equivalent.	Remarks upon the clans which take their names from their totem.
<i>Kati-nvuma</i>	Held the office of Katikiro.
<i>Nyonyi</i>	Birds	Said to have come with Kintu to guard his fire and be doctors.
<i>Musu</i>	Large edible rat	Guards of the royal w.c.'s and spies on the army to let the king know its movements.
<i>Kobe</i>	Kind of monkey	Takes charge of the lower jaw bone of dead kings.
<i>Mpindi</i>	Kind of bean.	
<i>Ngabi</i> ..	Antelope	Claims to be of royal blood, and wear brass and copper anklets as do royalty.
<i>Bugeme</i>	Beer from wild date palm.	
<i>Mbwa</i>	Dog	Formerly guards of the dowager queen.
<i>Kibe</i>	Fox	This class came originally from Buvuma.
<i>Nvubu</i>	Hippopotamus	Said to have come with Kintu.
<i>Ntalaganya</i>	Small gazelle with head like a cow.	Guardians and drummers of the royal drum, Nakawangrizi.
<i>Njaza.</i>		
<i>Nkeje</i>	Small fish like sprat.	
<i>Kasimba</i>	Small wild cat.	
<i>Byendabya nyama</i>	Entrails of animals.	
<i>Nte eyazalibwa nga teriko mukira</i>	Tailless cow.	
<i>Nte ya lubombwe.</i>		
<i>Nganga.</i>		
<i>Mazi ga kisasi</i>	Rain drops from a roof	This class may not wash with any water caught from a roof, or eat any food which has been cooked with it.
<i>Namungona</i>	Crow.	
<i>Kinyomo</i>	Ant with red body.	
<i>Kobe</i>	Kind of monkey.	
<i>Kitete</i>	Kind of grass	They may not cut any grass or in any way injure it.
<i>Kiwugulu</i>	Owl?	
<i>Kanyonyi akabira munte</i>	Small bird which cries among cows.	
<i>Mutima</i>	Heart of any person or animal.	
<i>Ngali</i>	Golden-crested crane.	

Clans.

In the above list are the clans or Bika of the Baganda with the English equivalent of each Kika so far as it has been possible to obtain their names. In the column for remarks will be found what appears to be an undeveloped system of caste. It is clear in past time people of certain *bika* (clans) were allotted their special work for, or about the king. To understand the office of supporters of the king's chair it is necessary to be a little more explicit. One of the kings named

Mulondo was only a child when he came to the throne, so in order to enable all the people in court to see him, a wooden chair or throne was made upon which he was placed during any gatherings of the court, instead of sitting on the royal lion or leopard skins on the ground as his forefathers had done. It was then feared the seat might topple over or give way, or his majesty might fall from it; a couple of men were therefore appointed to sit on each side and support the throne. This office is still maintained, and the throne is called Namulondo; it has other guards to protect it from desecration when not in use.

The people of a *kika* are known by their names, each has its own distinctive form, though there are a few names common to the *bika* (clans).

No person of a *kika* (clan) is allowed either to kill or eat their *muziro* (totem), though any one of another clan may do so with impunity. Any infringement of this custom will be followed by sickness, sores all over the body, or even death.

The origin of the *bika* (clans) cannot be ascertained with any degree of certainty. Old people affirm their fathers found some things injurious to them either as food or to their personal safety, and made their children promise not to kill or eat that particular thing.

No one mentions his *muziro* (totem), but asks some other person present to give the information when it is necessary to make the totem known.

Each *kika* (clan) has its special drum beat. In Uganda the drum is an indispensable instrument, it is a musical instrument, it peals forth the news of death, of birth, of joy, of war; to its sound the feet of the pedestrian are kept going, burdened porters are encouraged to press forward by it, and chiefs are known in the distance by the beat of their drums. In short, it is to Uganda what the telegraph is to England.

No man may marry into his mother's clan (*kika*), because the members of it are all looked upon as sisters of his mother and *banyina bato* or *bakulu*, little mothers or great mothers according to their age.

Each clan has its own special part of the country where the dead are always buried. For sympathy in trouble or assistance in any time of trouble or when pecuniary aid is needed the member of a clan always turns to his own particular *kika* (clan).

Birth.

When a woman conceives, all sickly or delicate children are kept from her, and she is surrounded by strong healthy ones. She continues to fulfil her usual duties in the house, and cultivates her garden, but is careful not to overtax her strength. She is not allowed to eat salt, either mineral or vegetable.

No food baked in hot embers.

A kind of bean (*Buindeinde*).

Yams.

Sugar cane.

Gonja, a kind of banana.

Matungulu, a red pod which grows upon reeds in the swamps, very acid in flavour.

Mbogo, a kind of spinach.

Mpafu, a fruit not unlike a damson in appearance.

Njage, a small wild tomato, very acid.

Should she eat any of these, the child may be still-born, or be a delicate scrofulous one.

If the woman is the wife of a chief she lives away from her husband in a house set apart for her accouchement, but peasants with only the one wife continue to live with them. In the case of a chief's wife the house is surrounded with a strong reed fence, the gate guarded, and no one admitted but relatives or privileged friends. A few days before the confinement takes place the lower parts of the body undergo a daily process of massage; for this butter is freely used. Should the event take place by day the woman is delivered outside in the little courtyard, but if by night, in the house. The woman stands holding on to a post, which has been firmly planted in the ground, and is delivered from behind. A child born with feet presentation is called *Nakimu*, a term of reproach; should it be still-born, or die in infancy, it is buried at four cross roads, and thorns are placed upon the grave. Every woman who passes by throws a few blades of grass upon the grave to prevent the ghost from entering into her and the child being reborn.

In the case of cross birth it goes hard with the woman, she rarely recovers. These cases are attributed to adultery, and the woman is made to confess her guilt and to give the name of the man who has brought her into trouble.

If the woman is the wife of a chief, or any important person, and her first-born child is a son, the midwife strangles it, and reports it still-born. This is done to insure the life of the father; if he has a son born first he will soon die, and the child inherit all he has. Should the child be a delicate one, or have any skin disease, the cause is attributed to the mother having partaken of some of the *tabu* foods. The relatives of the father, who are among the first to visit the mother, examine the child and promptly accuse her for breaking their customs if they find any traces of disease upon it; in some cases they go so far as to flog her for having done so. Directly the child is born, if it is a boy, a spear is placed in its hand, if a girl, a knife, such as women use for household duties, is put in its hand. The placenta is buried among the plantains with the same care a child would be. A portion of the umbilical cord is carefully preserved by the mother for the naming of the child, *kuwalula omwana*.

For the first few years of its life a child wears no clothing beyond a few charms, a girl wears also a waist ring made from the fruit stem of the plantain, and covered with the skin of the water lizard. The child's hair must not be cut until it has been named, and should any of it be rubbed or plucked off accidentally, it is refastened to the child's head either by tying it with string or knotting it to the other hair. The child has its special nurse, *omulezi*, to take care of it, usually a girl of some twelve or fourteen years of age. The baby is washed each day in a

bath made of a plantain leaf and afterwards well rubbed with butter. During its first two months it may not sit upon the floor; at the end of that time the grandfather comes in the early morning and puts it to sit on a bit of bark cloth near the door; there is then a small family feast.

The mother remains in seclusion for six months, and no one may take or even touch her child but relatives. Peasants with only one wife are unable to observe this rule, so the mother returns to her household duties directly she is able to do so. A mother nurses her baby for quite two years; it is however, also fed with cow's milk and bananas which are cooked.

Kuwalula Omwana. (Naming the child.)

At the age of about two years the child goes through the ceremony of having its legitimacy established, and is also named. There are usually three or four children from various families brought together to undergo this ceremony. The relatives come together and have a feast, but the mothers are not allowed to partake of this until after the ceremony of testing the legitimacy of the children is concluded. They sit apart from the rest and are distinguished from the other women by a girdle of plantain fibre worn round the chest. The children who are to go through the ceremony are made to sit on mats near the door of the house. A vessel containing a mixture of milk, beer, and water is brought, and each mother in turn brings out the bit of the child's preserved umbilical cord and drops it into the mixture. If the cord floats the child is universally proclaimed legitimate. Should it by chance sink the child is declared illegitimate and the mother is loaded with abuse and flogged. The paternal grandfather of the child, or if he is dead, a chosen representative of the clan, goes through the names of the child's ancestors on the paternal side. When this is done a strong girl, the relative of one of the children, comes forward. One of the children is put on her back and clings to her with its legs round her waist, and its arms passed under hers at the armpits and the hand gripping the shoulders. The second child is placed in like manner on the first child and the third to the second. When thus arranged the grandfather takes the vessel with the mixture and pours a little over the heads of each of the children; they are then reseated on their mats. The mothers next sit down with their legs together extended in front of them, and they have some of the mixture poured over them. The grandfather takes some food made from banana flour, and two small fishes, in a bit of plantain leaf which was previously dipped in the mixture. He goes and kneels at the mother's feet holding the bit of umbilical cord in his right hand if the child is a boy, in the left if it is a girl, and the food in the other hand. He puts his right hand upon her left leg and his left upon her right leg and again goes through the list of the child's ancestors; as he mentions each name he moves his hands up higher and higher until with the last name he reaches her mouth; the mother eats a little of the food and of the fish. The bit of the umbilical cord is then given to the mother, who either places it in her house or deposits it in her garden among the plantains; if the child is a male it

is put to the kind used for making beer, if a girl to the kind used for vegetables. The women go and draw water for the house and cook more food for their feast, which takes place in the evening after sunset. Next morning the grandfather names the child; he gives it the name of one of its ancestors but never its father's name; the child's head is shaved and the ceremony ends. With royalty the name of the great-grandfather is given to the eldest son; peasants do not follow this custom, but take the name of some renowned relative. The spirit of the deceased relative enters the child and assists him through life.

Adoption.

When the child is weaned it is sent away to some friend or relative who adopts it, and brings it up as his own child. The mother then suspends a needle from her neck between her breasts; this is said to prevent her breasts from swelling or other evil consequences ensuing from the child being weaned. The child is taken away to the friend without any demonstration, in fact it is kept as secret as possible. The reason for adoption is to ensure the safety of the child. Should the father incur the displeasure of the king or his superior chiefs his goods and property might be confiscated, and his wives and children go into slavery, or if he incurred a debt his children were liable to be seized.

Women subject to miscarriage or who bear still-born children wear fetishes to protect them; these are transferred to the child directly after birth.

Children have small bells strung round their ankles and wrists directly they begin to crawl; these are kept on until they can run about, that is till about three years of age.

The Birth of Twins.

When a woman gives birth to twins the midwife is not allowed to go home until the propitiatory and thanksgiving ceremony to Mukasa, the god of plenty, has been completed. Should circumstances prevent her from staying the full time she is given a female goat and allowed to go.

No announcement is made of the birth of twins, nor is the word twins mentioned until the rejoicings are over. Should any refer to their birth it is believed the children will die.

The father is called Salongo, the mother Nalongo, and the children Balongo. If the birth takes place during the day, both the mother and children must remain outside until the father goes to the *mandwa* (priest) whom he consulted when his wife conceived. He takes with him nine cowrie shells and one seed of the wild banana; these are the token which inform the *mandwa* (priest) twins are born. The Mandwa consults the oracles and tells the father the result; he instructs him how to act, to take the children into the house, and call a friend to come and act as Mutaka. The office of Mutaka is an important one; he has to fasten the door of the house in which the mother is, and make openings at the back for her to go in or out; he also undertakes other important duties for both parents; he incurs risk of divine displeasure should anything go wrong with the children.

When *Salongo* calls his friend to accept this office, the man will not accept it until he too has seen the priest and received his sanction.

Salongo next takes an offering to Muanga, the chief priest of Mukasa, as a thank-offering for the great favour shown him in giving him twins. On his return home he rests two days, afterwards he goes to his father, or in case his father is dead, to his heir, to announce the birth of the twins. As he is not allowed to use the word twins, he takes two common knives such as are used for household purposes, if the twins are both boys; if they are girls he takes two *nkato* (pads used by women to put on their heads when carrying water pots, etc.); if they are a boy and a girl he takes one knife and one pad and presents them to the priest. These are the tokens which indicate the birth of twins and their sex. The father gives the son two relatives to go back with him, one a man who takes the name *Salongo muto* (little father of twins), the other *Lubuga* (sister of the prince). *Salongo* takes them home, but does not see his children until he has been to his wife's parents, and has been given a bark cloth for his wife, and also another *Lubuga* (sister of the prince).

These duties being fulfilled he goes to the *Mutaka* and tells him he has secured the *Salongo muto* (little father), and the women to be princesses or sisters to the prince, and all is ready. The *Mutaka* returns with him, turns the sliding door on to its side across the doorway to prevent anyone entering the house that way, and thus converts the door into a window. Two holes are cut in the back of the house to be used as doors, one for men the other for women. A reed partition is put up to divide the hut into two parts, one exclusively for the women, the other for the men: in the men's part a number of drums are placed and an incessant drumming is kept up day and night, whilst dancing goes on among the women. A reed fence is built round the house to keep off all outsiders, and a gate keeper guards the entrance and only admits relatives. The *Mutaka* waits until the evening, when he is given the placenta of each child, which he takes to some uncultivated spot near, and puts them into a couple of earthen pots and leaves them there. His duties are over for the time so he is given a goat, a bark cloth, a knife, and a hoe by *Salongo* (the father of the twins), and goes home.

The placenta of a prince is always preserved; it is called the *mulongo*. It has power to kill the offspring of royalty if not respected and treated with honour. Kings therefore always keep their placenta and have it decorated and treated as a person; it is confided to the care of the second greatest earl. After death it is placed in the tomb with the *Lwanga* (jaw bone).

When these arrangements are complete *Salongo* goes stealthily to the *Mutaka's* garden and cuts a flower from one of the plantains, and wraps it up in a grass ball and brings it home, and puts it in the doorway which now forms the window. His hair is then cut, *majoba*, that is, each side is shaved leaving a ridge on the top which comes to a point at the forehead and at the back of the head; he also wears on each ankle a number of small bells which tinkle as he walks. It is necessary he should be thus marked to prevent anyone from molesting him

as his person is inviolable. As *Salongo* he is privileged to enter anyone's garden, and takes the produce at will, to feast his guests. At the end of a month *Salongo* calls together his relatives and sends them to bring bunches of palm leaves to be strewn on the ground in front of the house for a public dance. He himself takes some dry plantain fibre and makes a round of visits to relatives and friends, and throws some of the fibre in the doorway of their houses. This is called *Kakokobe*, and is a notice that a dance will be held there in the near future. Those friends or relatives thus honoured take presents of plantains or cowrie shells to the *Nalongo*.

The dance is called *Bukokole*, and at each *Salongo* and *Salongo Muto* wear crowns and *Nalongo* a girdle round the chest; they are made from a creeper called *Sanigo*. When the new moon appears the priest of *Mukasa* orders a feast. The animal, a goat, has to be killed, cooked, and eaten by night. The feast is called *Mugerengeje*, and no one who has committed adultery may partake of it.

Directly the feast is over *Nalongo* is taken to *Galama* (lie down). At the feast and at this ceremony only the relatives who have been residing in the house during the month are permitted to be present. The spot for the *Galama* ceremony is chosen during the day; it must be in the tall uncultivated grass a little distance from the house. To this place the party proceed with torches to light the way for *Salongo* and *Nalongo*; upon arrival they trample down the grass and form a circle; each person stands looking outwards. *Salongo* leads his wife into the circle, strips her of her bark cloth, which he spreads out upon the ground; she lies upon this on her back, and takes the flower of the banana which they have brought from the doorway, and places it between her legs. *Salongo* then kneels down and with his penis knocks this away. When he has done so the people round utter a shrill cry of "Eh! Eh! Eh!" and the drums strike up. They dress, return home and continue the dance there all night. The *Mutaka* comes in the morning, kicks down the door, and thus opens the house again. *Salongo* next brings out four large drums and three small ones and the public dances commence.

These dances are for women only; the men take no part in them beyond beating the drums and looking on.

When the round of visits has been paid, and the dancing ended, *Salongo* remains at home until the next war expedition, and until then he is not allowed either to dress his hair or cut his finger nails. When the expedition is announced his whole body is shaved and his nails cut. The nail parings he ties with the hair from his body up into a ball and takes with the bark cloth he wore at the dances, and joins the expedition. When he has killed one of the enemy he crams the ball into his foe's mouth and ties the bark cloth round his neck and leaves them there on the battle-field. It is called the *Lukanda lwe Bunyoro*. Most of the punitive expeditions for years have been against the Banyoro; they were the only people able to withstand the Baganda forces. Upon his return home *Salongo* gives the children their names (*Kwwalula abana*), and has another feast. At this feast, either a goat, or for poor people a fowl is killed, and must be baked

whole in hot embers, without being dressed. An effigy of each child is made and called the *Mulongo*; it consists of:—

A plantain flower.

The tongue of a white fowl.

Mpeke and Nsinda (a seed from the wild banana and a small stone).

A ball of mud.

The umbilical cord.

Eighteen strips of bark cloth (two sets of nine, the sacred number).

These are wrapped in a bark cloth to represent a figure.

When the effigies are made *Salongo* with his wife *Nalongo* goes to his father and tells him he has fulfilled the *Lukanda lwe Bunyoro*, and wants to be free to go about. The father usually gives a handsome present of two cows, two women and two goats to his son on this occasion. Upon the receipt of the present *Salongo's* father opens his door, which he has up to this time kept shut against his son, and spreads dried plantain fibre in front of his doorway. In the evening *Salongo* leads a goat to his father's door and drives it in, but does not enter himself; this animal the father at once kills and eats. The next morning the father takes a piece of white earth, mixes it into paste with water and sprinkles some of it over *Salongo*. *Salongo* then sprinkles some over him and together they sing a number of songs. When the songs are ended they go into the house, and have food together; the father takes a little of his food and gives it to his daughter-in-law, *Nalongo*, who must partake of this meal with them; she also gives her father-in-law a little of her food. This ends the *Lukanda*, and frees *Salongo* to go about as before the birth of the twins. His first visit is to the king to tell him about the twins, and how he has completed all the ceremonies. It is customary for the king on this occasion to give him a large gourd of beer to drink in the court grounds with his friends.

The Lukanda of a Chief.

When a chief's wife has given birth to twins, the chief takes the king a present when the ceremonies are completed. The king meets him outside the enclosure of the palace, and *Salongo* (the father of the twins) presents him with a small pot of beer which he accepts though he does not drink it, but returns it to *Salongo*. The *Salongo* then formally makes his present of slaves, cows, and goats according to his rank and wealth. If the king is unable to meet *Salongo* he commissions Mugema to act for him.

From the time of the birth of the twins until all the ceremonies are finished *Salongo* (father of twins) is not permitted to kill any animal or to see blood, and all his vegetable food is cooked in the skins.

Marriage.

The laws of consanguinity are very strict; a man was absolutely forbidden to marry any woman of his mother's clan, nor may he marry into his father's clan, except in the case of two very large clans. Polygamy is universal, but it has not

always been the custom to have an unlimited number of wives. In early years men were restricted to three wives, later on others were added because men began to regard them as property, and often bought women instead of keeping large herds of cattle, which only excited the envy and greed of those in high places. Women were much more easily concealed than cattle in the large enclosures or banana plantations, and therefore did not excite any feelings of envy in the owner's superiors.

Polyandry is practised by two women only—the dowager queen (*Namasole*), and the *Lubuga* (queen sister). These women had as many husbands as they chose, though they never went through any marriage ceremony, nor might they have children by them. Of these two women it is commonly said all Uganda is their husband; they appear to be fond of change, only living with a man for a few days and then inviting some one else to take his place.

There were various ways of obtaining wives, the king always inherited a number from his predecessor, then he received young girls from chiefs or peasants, thirdly he obtained them as war captives, and fourthly he has them paid as tribute or taxes. A chief might obtain his wives as captives of war, as presents either from the king or peasants, or by paying the usual dowry. Peasants had women given to them by their masters for some special service rendered, captured them in war, or paid the dowry-fee to their parents for them. Any slave who was presented with a wife by his master, could never take her or any children she had by him if he changed hands.

The marriage which was regarded as most honourable and binding was the one by contract, when both parties agreed to come together as husband and wife. In this case the man first speaks to the girl and asks her to become his wife or he sends a friend to the girl's uncle, who tells the parents and asks for her in marriage. The girl is then consulted, and if she agrees, the parents tell the messenger they consent. The engagement is recognized by the relatives when the man sends the girl's parents two or three large gourds of plantain beer; each gourd contains about two gallons. The beer plays a most important part in the ceremony; it is the official sign of recognition by the parents on both sides, and relatives, of the engagement, and signifies the girl's consent has also been obtained. After this formal betrothal the parents and relatives decide the amount to be asked as a marriage dowry. A chief would have to pay two or three cows, several goats, and a number of good bark cloths. These are divided among the parents and relatives, the girl only receives a couple of bark cloths. The bride is not allowed to leave her parents' house until the amount has been paid. The giving and receiving the beer is of greater importance than the dowry, it is the contract which proves the legality of the marriage if any dispute arises afterwards. When everything has been settled the girl goes through a process of washing, rubbing, and anointing for six days prior to her marriage. On the day of the marriage the relatives and friends of the bride meet at the bride's father's house, or some other suitable house not too far away from the bridegroom's; similarly the bridegroom's relatives and friends meet at his house. After sunset two torch-light processions start, one from each

place, and meet half way between the two houses; the bride wears a lovely bark cloth, brass, copper, and ivory armlets and anklets, and bead necklets, she is veiled and carried on the shoulders of a strong man; her brother escorts her with all their relatives. The other party is headed by the bridegroom's sister and his relatives. When the parties meet, the bride's brother takes the bride by her right hand, and places it in the hand of the bridegroom's sister, who makes promises on behalf of her brother to treat the bride with all honour and respect, and always care for her. The bridegroom's sister then gives a present of cowrie shells to the party which brought the bride, and they return to their home. The bride is again carried, this time by one of the bridegroom's retainers, and is accompanied by a female relative called *Mperেকেzi*. When they reach the door of the bridegroom's house the bride is set down, but refuses to enter until the bridegroom comes out, welcomes her, and gives her two or three cowries. Again, when she enters the house, she won't sit down until two or three more cowries are given by her husband; later on when food is served she refuses to eat until he has again given her a few more cowries. These are tokens of his love, and should he refuse them or neglect to give them, the bride is free to return home and the marriage can be broken off.

The *Mperেকেzi* remains with her sister four days; she seldom leaves her side, and sleeps with her by night; she is sent to prove the bride has relatives, and is not a forlorn slave with no one to care for her; during her stay the marriage is not consummated; when she returns home she takes all the borrowed necklets, armlets, and anklets the bride wore on the occasion of her marriage. She is escorted by a party of relatives and friends, who announce her to her parents as the bride returned; they receive her with affectionate greetings.

For a month the bride is secluded, and only receives near relatives; she wears her veil all this time. She is not allowed to handle any food, but is fed by one of her attendants. A peasant's wife is secluded for two or three days. At the end of the month the bridegroom chooses four men called *Bazala* (they who give birth), who come to the house; the husband and wife give in their presence mutual promises to be faithful to each other, to respect each other, and the wife promises obedience to her husband. These men are not only witnesses of these promises but also act as judges and peace-makers in case of any disagreement or difference arising between the husband and wife. Should the husband neglect or illuse his wife she runs away to her parents, or clan, who refuse to restore her until the husband has promised to treat her as becomes his wife and stated his reasons for his neglect or bad conduct. If the wife is blameworthy she has to promise amendment in her behaviour. The husband does not take his wife back at once, he goes home alone, prepares a present of a bark cloth and a goat for his wife and possibly a goat and some pots of beer for her relatives. If they refuse the conciliatory gifts they must restore the marriage dowry and the woman is divorced.

When the *Bazala* come the marriage is disannulled if either contracting party wishes, but if they agree to continue together the husband may in the

future appeal to the authorities for the restitution of his wife if she leaves him. Each wife has her own house; peasants however live with their wives in the same house, whilst a chief has his own special house and has his wives to stay with him according to his pleasure. The husband gives each wife one or more female slaves or places with them some of his own female relatives to be her maids or servants. A portion of his garden with plantains in it is also given her, and she is expected to supply him in turn with his other wives, with cooked food. Men rarely, if ever, cultivate, one woman can raise sufficient food to keep two or three men. Directly a woman comes out of seclusion she cooks a meal for her husband, who eats it with the party who went to bring his bride. When the bride first goes to cultivate her garden, the bridegroom's sisters go for her about nine o'clock, the usual time for women to cease cultivating; they give her twenty cowries and escort her back to her house. If they neglect to do so she works on until evening, when she returns greatly offended by the neglect. Barrenness is always regarded as a great misfortune, and all manner of means are resorted to in order to procure offspring, medicine men are consulted by both husband and wife; if it is proved the woman is sterile she invariably loses her husband's affection; she may be divorced or only neglected, unless she possesses sufficient charm and skill to retain her position with her husband. A sterile wife is generally sent away because she prevents her husband's garden from bearing fruit. Wives are always kept apart from the men's quarters, but any male relative is free to go into the women's quarters to see them. When any women go out of the chief's enclosure to visit friends a suitable escort is provided; they are never permitted to go about without permission and an escort. Within their own quarters the women frequently go about nude, wearing only a waist ring. Young girls until marriage never wear any clothing except the waist ring made from the pith of the fruit stem of the plantain, covered over with the skin of a water lizard, or plantain fibre neatly plaited over it.

At the time of ratifying the marriage before the witnesses, the bride lays aside her veil and the relatives who come to see her each bring her a present of plantains to supply her with the necessaries for commencing her household duties. If the husband has found his wife to be a virgin he kills a goat from which he takes one leg and sends it with the bark cloth on which they lay to consummate the marriage, and which bears traces of sexual intercourse, to her parents to indicate the fact of their daughter's virginity. On the other hand if she is found to be deflowered he sends the bark cloth with a round hole cut in it, which is the sign the bride was not a virgin. The rest of the meat the wife has for herself and friends.

After a few months of married life the woman pays her parents a visit. She takes them a present of butter and the bark cloth she wore as a bride. When she returns to her home she brings a fowl (a cock) obtained from her uncle who arranged her marriage with her parents; this bird she must herself place in the hands of her husband; it denotes her final acceptance of him as her husband.

During the period of menstruation a woman is said to be *Wa Mirembe*, at

peace. She is not permitted to come near her husband, she may not enter the chief's house if she is his wife, she must not cook his food, touch any of his weapons or sit on his mats, bed, or seat. She is in fact kept away from any of her husband's belongings. Menstruation is said to be caused by the moon which affects women. A woman who does not menstruate is said to be a dangerous woman capable of killing her husband. A man who has a wife who does not menstruate always cuts her slightly with his spear, to draw blood before he goes to war ; to ensure his safe return.

Adultery was invariably punished by death, both the man and woman being put to horrible tortures to extract confession, and afterwards killed. If a peasant or slave looked at one of his master's wives he was liable to have his eyes gouged out. If a woman who is pregnant by her husband commits adultery she will be sure to suffer ; either she will die with cross birth, or fall ill of *amakiro* (insanity in which she tries to kill and eat her child). If a woman dies in child-birth her relatives fine the husband because they say they did not marry her to two men, and he has allowed by negligence some one beside himself to have connection with her. He has to pay two women or two cows, two goats, two hoes, and two bark clothes. Cross birth is a sure sign of adultery, they affirm. Any man caught in adultery is first of all passed on to the *Owesaza* or earl of the district, who confiscates all his property and wives, which go to the husband of the guilty woman ; he can only retain a sheep for himself. The *Owesaza* has the right to redeem the man if he wishes to do so, by paying the injured man a cow, if he does not wish to redeem him the man is put to death.

No man may see his mother-in-law or speak to her. If he wishes to hold any communication with her it must be done through a third person or she may be in another room out of sight and speak to him through the wall or open door. A daughter-in-law may speak to her father-in-law, but may not hand him anything. Any breach of these customs will cause nervous debility with tremors in the hands and other parts of the body. The reason why a man may not see his mother-in-law is because he has seen her daughter's nakedness. A man must not touch his wife's uncle's daughters, that is, the man who secured his wife for him ; this also will bring on tremor.

If either a man or his wife who have a child *simuwahule* (not having gone through the ceremony for naming it) commit adultery the child will die. The medicine man may however discover the cause, and save the child by taking a bit of bark cloth cut from the bed of each parent, which he ties together and dips into a vessel containing urine from each parent, and gives the child to suck whilst it holds a cowrie shell in its hand.

When a man's wife has a number of children her relatives come to her husband and ask for *endobolo* (some of the fruit of the marriage). If there are three children they take two and the father keeps one, if six he has two and they take four. He has the right to redeem them if he prefers to do so ; the relatives must then take either cattle or goods.

The children of a slave are always the property of the master unless the slave has made blood brotherhood with one of his master's sons when the children are all free born.

A person speaking of himself prior to birth says, "Whilst I was still in the calves of my father's legs." A man's seed is always said to be in the calves of his legs, and a man with large calves is admired and spoken of as being able to beget children.

Disease and Death.

To the mind of the Muganda there is no such thing as death from natural causes. Both disease and death are the direct outcome of the influence of some ghost. The reason why ghosts cause sickness or death may be due to some evil disposed person who has invoked the ghost's aid against the person whom he owes a grudge, or it may be the sick person himself has transgressed some custom and incurred the wrath of the ghost. In any case of sickness the first step the relatives take is to ascertain the cause of the illness. To obtain this information they appeal to a *Mandwa* (priest or medicine man) who consults one of the three oracles, *Ngato*, *Mufumu Muse we Nkoko*, or *Mazi*. The *Mandwa* (priest), or *Nkuba we ngato*, brings out a strip of cow's hide 4 feet long and 18 inches wide, spreads it on the ground and takes up his position at one end of it, whilst the suppliant kneels at the other end. The *Mandwa* (priest) has also nine pieces of cow or buffalo hide 4 inches long by $2\frac{1}{2}$ inches wide; eight are plain, but the ninth has a number of cowrie shells stitched on it, these are called *ngato*. The *Mandwa* has also by his side a stick 2 feet long with a natural hook at the end, with which he hooks his *ngato* and draws them back when he has thrown them upon the leather strip. When all is ready the suppliant pays the *Mandwa* nine cowrie shells; these they call *etembe* (assurance money); the full fee is paid when the person recovers (nine is the sacred number in Uganda), the suppliant then states the case for which he desires the *Mandwa's* aid. When the case has been stated the *Mandwa* takes up the *ngato* in one hand and throws them down on the leather, watching how they fall; he throws them several times and during the process he restates the principal symptoms of the illness. At length he is satisfied and takes up his stick, and addressing the suppliant demands if the case is thus, whereupon he recounts the main symptoms and taps the leather strip with his stick. When the *Mandwa* has finished his part he hands the suppliant the stick, who in turn recapitulates the symptoms of the illness. By handing him the stick the *Mandwa* puts the suppliant upon his honour to give a faithful account of the case. This done the *Mandwa* once more goes through the process of casting the *ngato* before giving the verdict. In some cases he prescribes herbs which are gathered and used either internally or externally; sometimes the suppliant is sent to another *Mandwa* because some particular spirit has to be appeased over which he has no influence, *Mufumu Muse we Nkoko*.

This custom is only for royalty and the wealthy. The sick person is first asked for a little of his saliva, which is received on a strip of plantain leaf; some

animal, a goat, or cow, or a fowl is then chosen and forced to swallow the saliva. The *Mandwa* then takes the fowl or animal and kills it by cutting it open from its mouth down its neck and stomach. He takes the viscera and examines the small intestines, every spot or mark is noted and counted, should there be an even number the sick person will die, whilst an odd number augers well and the person is sure to recover. One mark or pimple is a particularly good omen and denotes long life with good health. A bit of the entrail is cut on which is one of these spots, this is dried and stitched in a tiny leather bag and worn round the neck by the person to ward off future evil.

The Water Test.

In this case the *Mandwa* brings a pot of water, into which the sick person expectorates; he then throws on to the water some powdered herb dust. If the dust floats in one unbroken mass when the *Mandwa* rolls the pot from side to side all is well, or if it breaks up into an uneven number of parts it is considered a favourable omen; should it however break up into even numbers it augers ill. Sometimes five bits of stick are used instead of powdered herbs. After giving his verdict as to whether the person will die or recover, the *Mandwa* proceeds to prescribe for the patient; in some cases as above, the remedy is herbs; but often it is to appease some ghost or obtain the aid of a ghost.

The deities have large *masabo* (huts) in which they dwell and in which the priests attached to the god also live; these are situated in various parts of the country. Each person however keeps a small *sabo* (hut) or a number of small *masabo* (huts) near his house where the spirits of deceased relatives reside. If the suppliant is sent to one of the gods he has to take a present suited to the god, a cow and twenty pots of beer, some bark cloths and firewood; a less wealthy person would take a goat instead of the cow, whilst a poor person would take only a fowl, or a skin of a goat or a feather of a fowl, but always some bark cloths and beer, no one is exempt from offering these. In some cases when the priests of the deities were consulted they would hold converse with the spirits and then tell the cause of the sickness; sometimes the cause was a grave had been neglected and fallen into a bad state of repair, at others the ghost wanted a cow, or goat, again it needed a slave, or was cold and wanted a bark cloth. When these had been brought the healing remedy was supplied and the person recovered. If the suppliant had been sent to the *sabo* (hut) of one of his relatives he would kneel by the door and address the ghost inside; he would first recount all his troubles, and then make a promise of some present to the ghost according to his rank, and then beg its assistance or challenge it to overcome the other spirits. In this challenge he pours out some beer in the doorway on the ground and says, "I have stated my case, I will give you a present (here he mentions what he means to give) now let him that overcomes drink." The animal or fowl dedicated to a deity is turned loose by the hut (*sabo*) and always kept there as the property of the ghost, and replaced in case

of death; if it is only a skin or feather it is tied to the doorpost, but the bark cloth is placed inside the huts; it is, however, removed to clothe the sick person for a time, who thus derives the ghost's assistance to throw off the illness.

Sometimes the *Mandwa* failed to heal the sick person, and a higher order of priests had to be consulted. In such a case the special *Mandwa* of a *Lubare* (god) would have to consult the deity. He first enters the *sabo* alone, and tells the *Lubare* who the person is and why he has come; this he does by kneeling before the wall which divides the ghost's room from the rest of the house, and speaking to the deity through the reed wall. When he has thus announced the suppliant, he goes out and brings him in, and together they kneel before the wall, whilst the suppliant gives an account of the sickness; the *Mandwa* then takes a pipe of tobacco and smokes it fiercely; this works him up into a frenzy and causes him to lose his identity; he speaks in loud and excited tones which are recognized as the voice of the *Lubare* (god) speaking through the medicine of the *Mandwa* (priest). The deity thus incarnated explains to the suppliant the cause of the illness and the remedy for it. When the deity has told the suppliant all he requires the *Mandwa* priest goes to the back of the house where the deity leaves him, and he regains his personality and may go about as before. The same priest may not always be honoured as the medium, one of the several priests of the god may be chosen; in cases of particular *Lubare* there is only one priest who is always under the spirit's influence, he never leaves the *sabo* (hut). In each of the above cases the remedies are chiefly for sick women; in case of sickness among males the *Mandwa* generally visits the sick man's house to perform his ceremonies after he has divined the cause of the illness as mentioned above. A sick person is usually surrounded by numbers of relatives and friends, who sympathize with him and offer their counsel and help. When the *Mandwa* arrives to treat a sick man, the sick person is carried out of the house into the open, the *Mandwa* kills a cow or goat brought for the purpose, and catches all the blood in a vessel; some of it he sprinkles on each doorpost, he also takes a stout stick 3 feet long, fastens a tuft of grass to each end, places it across the doorway, and sprinkles it with blood; the sick man is then anointed with blood on the forehead, on each shoulder, and on either leg, just below the knee; the sick man is set on his feet wearing a bark cloth thrown over his shoulders, and told to run as fast as he can, to jump over the stick in the doorway, allowing the bark cloth to fall off him as he does so, and make for his bed. He must on no account look round but keep his eyes fixed before him on his bed and reach it as quickly as possible. Sometimes instead of sprinkling the doorposts with the blood, the sick man is taken into the garden where the *Mandwa* (priest) cuts down a large plantain tree; the trunk or stem of the plantain has a long slit made in it wide enough for the man to pass through; this is sprinkled with blood, and the sick person passes through it allowing his bark cloth to drop off as above, and runs to his bed. The *Mandwa* takes up the meat, the bark cloth, and the plantain stem, and goes in the opposite direction to that the sick man took without looking back; the plantain stem

he throws in one of the main roads; he takes the meat and bark cloth for his own use.

Poor people who are unable to supply even a fowl for the blood are sprinkled with a mixture of water and ashes.

The evil disposed ghost which attacks people of its own accord, uninfluenced by some living person, is usually thought to be the ghost of the aunt on the male side. These ghosts are sometimes most troublesome, causing the man's wife or his children constant sickness, and nothing will appease them. In such a case the *Mandwa* has to capture the ghost and destroy it; he comes to the house bringing either a cow or buffalo horn into which he puts a cowrie or snail shell with a seed of the wild plantain; this he places on the end of a long stick and passes up the central post of the hut until he reaches the top near the roof. The spirits always take up their abode in the highest part of the conical shaped huts on the central pole. During the process of capturing the spirit the house is kept in darkness and only two or three people are permitted to be present. When the *Mandwa* has got the horn to the top of the pole he works it about until the shells and seed make a squeaking noise, this he pronounces to be the voice of the ghost which has entered the horn; he then rapidly lowers the horn, covers it with a bit of bark cloth and plunges it into a pot of water; the ghost thus secured is carried off in triumph to the nearest river and plunged into it; if there is no river near the priest secures the mouth of the pot, and carries it off into a place where there is some unreclaimed land where he deposits it, and leaves it to be destroyed by the next grass fire. In some cases women are said to be possessed by a ghost, the symptoms are abdominal pains and swellings; the remedy is to inhale the smoke of certain herbs which are burned upon a plate of hot embers. The ghost is supposed to flee from the smell of the smoke.

Death and Burial.

Death is the departure of the spirit from the body to take up its abode in a different form and under changed circumstances.

When the king is ill the Katikiro is always near at hand for any emergency. The nature of the sickness is kept secret, and called *senyiga*, a severe cold. From time to time the more influential chiefs are admitted; there are always a large number of his wives present. When the Katikiro and his advisers see the king is dying they exclude every one, except two or three of his principal wives. For a time after death those in attendance keep the fact secret from the people to ascertain whether he is really dead. The public announcement of the king's death is made by beating the great drum in slow measured beats, and also by extinguishing the fire *Gombololo* which burns before the main entrance to the royal enclosure; the people among themselves do not say the king is dead, but "the fire is extinct." Each king during his life-time builds a large house in his enclosure, which, after his death, becomes his *malalo* (the abode of his ghost). The corpse is washed immediately after death, and the limbs are straightened, the

arms being placed along each side; it is then taken into the *malalo* (tomb), wrapped in bark cloths, except the face, which is exposed. In the royal enclosure all is wild confusion and disorder, the widows, relatives, and favourites of the dead king bewailing their loss with loud cries, and beating their breasts. The store-houses and treasures have to be guarded against robbery from relatives and their friends. The *Bamboa* (royal body-guard and public executioners) are set to guard all buildings, the entrances to the royal enclosure, and also the *malalo* (tomb). Inside the tomb the *Nalinya* (queen sister) sits in regal state; she it is who has full control of the ceremonies. Only the *Basaza* (earls) and the more highly favoured *Bami* (chiefs) are permitted to enter and gaze upon the face of the dead, and offer *Nalinya* (queen sister) their condolence and sympathy.

Directly the drum announces the death of the king the markets and public places are deserted; people hurry with their wares into every conceivable hiding place, whilst the lawless run riot, robbing and plundering everywhere; chiefs and peasants alike rapidly arm, and adopt the national mourning dress of tattered bark cloths, and a girdle of withered banana leaves; retainers crowd to their respective chiefs, robbing and plundering as they go; chiefs set guards over their enclosures and then hasten off to the royal enclosure to hear who is to be the king's successor. Nothing more can be done until the new king has been chosen. The choice lies with the *Katikiro* (prime minister) and *Kasuju* (guardian of the princes); if they agree in their choice all goes smoothly, but should they disagree the nation takes sides and they fight it out; the conquerors proclaim their prince king, and the obsequies proceed. The new king goes to the *malalo* (tomb) and after looking upon the face of the dead king, covers it with a piece of bark cloth, which is handed to him by the *Sebaganzi* (the new king's maternal uncle); the body is then formally handed over to *Mugema* (earl of Busiro and keeper of the royal tombs), *Kago* (earl of Kyadondo), and *Sebaganzi* (the king's uncle), to be embalmed. These men, with a number of the *Bamboa* (royal body-guard), take it to Busiro for the embalming process, which lasts two months; the viscera is removed, washed and dried, the body has all the fluids squeezed out of it, and butter rubbed into it; when this is done the viscera is restored and the body wrapped in bark cloth strips, each finger and toe being first separately bound, but afterwards all bound together by longer and wider strips. During the time of embalming, the *Mugema* (earl of Busiro) chooses a site on one of the hills in his district and builds a large house on the summit for the reception of the corpse. The corpse, when embalmed, is taken and placed in this conical hut, on a wooden bedstead, which is built by planting four posts in the ground; to these side and end pieces are fastened, and on them cross pieces are laid; this bedstead or trestle is covered with bark cloths, the corpse is laid on it, and many more are placed over it. After placing the corpse in the hut the doorposts are removed and the roof allowed to come down to exclude anyone from entering. Four men and four women are brought, bound, and clubbed to death at the hut, the men on the right hand side of the door, and the women on the left; the four women are

the principal wives of the deceased, *Omufumbiro* (cook), *Omusubika* (chambermaid), *Omusenero* (a lady who has charge of the beer), *Omulindamazi* (keeper of water). The men are *Kauta* (cook), *Seruti* (brewer), *Sebaliya* (herdsman), and *Kalinda* (the guard of the fire at the entrance gate of the royal enclosure); the bodies of these people are not moved, they lie where they fall when clubbed to death. The hut has a high, strong, reed fence round it, with a second one at some little distance lower down the hill; between these two fences a number of male prisoners, whom the deceased king had made captives, are brought and clubbed to death, their bodies are also left where they fall; the number of the prisoners killed varies from fifty to a hundred, or even more. Some of the widows who have had children by the late king are brought from the royal enclosure, and placed on the hill to look after the house and enclosures; in the inner enclosure nothing is allowed to grow and straws from the roof are collected and replaced. The hut is never repaired, it is allowed to decay and crumble away. After some five or six months have passed the hut is visited by three chiefs Mugema, Sabata, and Gunju, with some of the *bambo*a (soldiers). Gunju makes an opening in the hut and enters with one or two of the soldiers; he severs the head from the body of the corpse, and brings it out to the others; the chiefs take it and place it in an ant hillock, where it is left for a few days, guarded by the soldiers, until the ants have eaten all the flesh from it; they next take it to a stream, Ndyabuweru, and wash it, afterwards they fill the upper part of the skull with native beer and give it to *Kalogo* (the chief *Mandwa* (priest) of the late king), who drinks it; he also drinks some milk from it; this is done to dedicate him to the service of the ghost of the deceased king, which enters him at any time it wishes to communicate with the king or people. The skull is next taken to the new king; the men announce the fact by saying, "we have brought the king"; the king examines it and gives them permission to remove the lower jaw bone. The lower jaw bone thus removed is wrapped in bark cloth and placed in an earthen pot which has been made for its reception; in the pot are also placed some cowrie shells and seeds of wild plantain, which had been given to the late king by chiefs who inherited their chieftainships during his reign; the more of these he possessed the greater is his honour; they say "he has many chiefs with him"; the pot is then wrapped up in bark cloths until it assumes the proportions of a man, it is ornamented with beads and taken to the *malalo* (tomb) in the royal enclosure of the deceased king, and put in the place of honour prepared for its reception. The skull, minus the lower jaw bone, is returned to the corpse in the hut, which is sealed up and never entered again.

The Katikiro of the deceased king becomes the bearer of the "king," the jaw bone is called "the king," and the Kimbugwe the bearer of the *mulongo* (placenta), which is also kept in the tomb. All the gateways to the royal enclosure are stopped except the main one, which has a hut built on the spot where the daily fire was kept burning, and the entrance to the tomb is through this hut. The fence round the whole of the enclosure is altered from the ordinary kind of reed fence made

of perpendicular reeds placed side by side, and laced by a creeper to a horizontal one fastened to posts, to a kind of basket-work reed fence used only for enclosing royal tombs. The *malalo* (tomb) is kept in repair by the state, whilst the interior and enclosure are looked after by the widows of the deceased king who had children by him or were chosen for the work; if any of these widows die, or leave the tomb for any reason, the clan to which the one who dies or leaves belongs has to supply another woman in her room; the substitute is reckoned among the wives of the deceased king; the interior of the tomb is a forest of poles to support the roof; these poles form avenues about 6 feet wide in perfect line; the floor is carpeted with a thick layer of sweet scented grass, cut to one length, and beautifully arranged so that the blades are in line. A little beyond the middle of the hut is a daïs in the central avenue 2 feet high by 4 feet wide and 6 feet long; at a height of 10 or 12 feet is a canopy of bark cloth which is secured to the pole and takes in two of the avenues; the poles under the canopy are covered with bark cloth and the back and sides of the daïs are screened off from the rest of the hut by bark cloth curtains; the daïs is covered with lion and leopard skins, and is protected by a row of brass and iron spears, shields, and knives; the chamber at the back of the daïs formed by the bark cloth curtains is the home of the *Iwanga* (jaw bone) and *Mulongo* (placenta), and the ghost is attached to these; they are placed upon the daïs when the departed king wishes to hold his court, or for consultation on special occasion. The sides of the hut are used by the priests, and some of the widows, who guard the tomb, to sleep in. Outside the enclosure the *Nalinya* (queen sister) of the deceased builds her residence and has authority over all the officers and widows connected with the tomb.

The *Mugema* (earl of Busiro) is guardian of all the royal tombs, and to him the *Nalinya* (queen sister) appeals for any assistance. Each king during his reign builds a huge hut in his enclosure which becomes his *malalo* (tomb); his successor has to find a new site for his enclosure, around it the chiefs build their houses, and in this way a new capital is formed, which for sanitary reasons is desirable.

Death and Burial of Chiefs or Peasants.

Directly a commoner dies, the body is washed and wrapped in bark cloths, a number of plantain trees are cut down and the stems placed side by side on the floor of the hut; the relatives of the deceased then cut a piece of the reed wall of the house which divided it into two, and place it upon the plantain stems; upon this bier the corpse is put, and lies in state with the face uncovered. A sponge made from a section of the *mbide*, plantain from which they make wine, is placed by the side of the corpse and also a pot of butter; each mourner comes, looks at the face of the dead, sponges it, smears a little butter on it, and goes out. When all the relatives have seen the body it is wrapped up for burial in bark cloth. The mourning then commences, the widows and relatives gather round, weeping, wailing, and beating their breasts, showing the things the deceased gave them,

recounting his prowess, good deeds, and asking him why he has left them. After a day or two the clan meets and chooses his successor either from among his sons, or one of the clan, but not the eldest son, who never inherits the estate.

Mpambo.—On the second or third day the eldest son comes to the hut in which the corpse is lying; one of the relatives puts some *nsuju* seeds (a vegetable marrow) in the hands of the deceased, and the son takes them from the hand with his lips, munches them up and puffs them out, some over the corpse, and the rest on one of the widows who has never had any children, who becomes his wife. This ceremony, called *Kulumira Mpambo*, is done to show the man was not childless.

Mulindi.—The corpse is then removed to the grave where another ceremony called *Mulindi* is performed. The body is lowered into the grave and a grandson, or if there be no grandson, a nephew, goes into the grave; a knife is passed to him and he cuts off a corner from one of the bark cloths in which the corpse is wrapped; he throws the knife at one of the childless widows, strikes her with the handle of it, and she becomes his wife; he is called *Mulindi*, the one who takes away the stigma of the deceased being childless; those gathered round the grave throw in bark cloths, skins, or other articles of value, and the grave is filled in with earth. After filling in the grave, dried plantain leaves are put upon it to form a thatch a foot or more deep, 6 feet long and 4 feet wide; the leaves are laid on in layers and secured by strips of plantain fibre fastened to stakes driven into the ground by the sides of the grave. All who have taken part in the burying have to wash their hands with moist plantain fibre; the men use fibre from the *mbidi* (the plantain used for making beer), and the women the fibre from *Nakitembe* (the plantain used as a vegetable); the fibre thus used is put on the grave. The hoes and instruments used are also cleansed over the grave, and the strings by which the hoe is secured to the shaft are placed in the thatch of the grave; a little beer is poured on the ground at the head of the grave for the spirit, and the mourners return home; they do not separate until the heir has been chosen and has taken possession of the estate; this sometimes does not happen for six months if the clan cannot agree in the choice of a successor. During this time of mourning the relatives and members of the clan gather together from all parts of the country; they wear the mourning garb, old bark cloths and a girdle of dry plantain leaves, the hair is unkept, the nails are allowed to grow long like birds' claws, and on the chest is a white patch, a mixture of water and ashes. Both men and women abstain from sexual connection during the time of mourning. Each day there is a set time of wailing for the dead, when they drink beer, etc. The food, steamed plantains, is prepared in front of the house, the skins, peelings, etc., are left about the doorway, giving the whole place an air of neglect and desolation. At the end of the mourning the relatives of the deceased and those of the widows who are of various *bika* (clans) bring beer, and food, and put it at the door of the house of mourning. The plantains are cooked with some *mbidi*, a kind of plantain used only for making beer; all is made ready by sunset, the cooked food is placed near the house door,

and a long drum 3 feet 6 inches in height by 8 inches in diameter is also brought out; each of the mourners eats some of the food and drinks some beer; any that remains is thrown on the ground before the house door to be trodden underfoot by the mourners, who dance all night to the beat of the drum. Early next morning at the first sign of dawn the central post of the hut is cut down and put on the fire; this is the sign that the mainstay of the family is gone. All the widows who are destitute or whose relatives are not present gather round and sit on the burning log; if any widow who has a relative present goes to the log she must be removed at once or she will be reckoned as a slave of the deceased, and treated as such in the disposal of the widows. A fowl is killed and roasted on the fire and each widow eats a little of it; fowl is one of the tabu foods of women, it is said to be eaten by these women on this occasion because death came into the world from a woman's disobedience in returning to get food for a fowl; the widows who sit on the log, though retained as domestic slaves, are never sold; they go to the heir of the deceased and always remain in his enclosure, and are not free to return to their relatives should they afterwards claim them. Another post is removed from the hut by one of the relatives of the deceased and set on fire in the garden; all the widows who have relatives present gather round this log; when this ceremony is ended the heir is escorted to the door of the house, a brother of the deceased brings a bark cloth, puts it on him, and announces to all assembled, "this is the heir of so and so deceased." The relatives and friends present acknowledge him by tying a few cowrie shells on his wrists. Any person whom the deceased owed anything comes forward and claims the amount due to him from the heir; the heir is next presented with a shield, a spear, a large knife, and a young woman from the widows of the deceased, to become his wife; a sister of the heir also carries a knife, and accompanies her brother, who goes into the garden and cuts some plantains of the kind used for making beer, whilst his sister cuts some of the kind used as vegetable. On their return to the house a bark cloth is spread for the heir in the place where the master of the house always sits, and the heir takes his seat upon it as head of the house; the relatives and friends come in to greet him as master, present him with a few cowrie shells, and offer their sympathy in the loss of his relative whom he has succeeded. In the evening a goat is killed and cooked; the liver, kidneys, and entrails are cooked separately and eaten by the widows, children, and by any of the relatives who have had sexual intercourse during the time of mourning. A feast is given by the successor to end the mourning ceremonies, the plantains he cut when taking possession are used in making the beer for the feasts and those cut by his sister are used among the vegetables.

The widows who remain over after those above mentioned are removed, are distributed as follows:—all who have had children by the deceased go to guard and keep his tomb. A few who are good looking and young, are sent to the king; the heir takes the rest, but usually gives some to members of the clan. If any of them refuse to go to the place assigned to them they may return to their relatives upon the restoration of the dowry originally paid for them. After this feast all

the mourners have their heads shaved and their nails trimmed, and put away their mourning garb. The house is repaired, and all the peelings, etc., are removed from the door.

Sometimes *basaza* (earls) are embalmed ; in such a case the viscera is removed and washed in beer, the beer is drunk by the friends and special favourites of the deceased.

Mourning for Women.

The funeral ceremonies for women are the same as those for peasants. A chief's wife who dies, who in life possessed maids and slaves, has the central post of her house removed and put on the fire, around which the slaves gather, whilst free women are taken away by their relatives as in the case of a chief.

When the chief wife of a peasant dies, he usually builds a new house near the old one ; the *masiga* (stones used to place the cooking pots upon) are left in the old house, the relatives spit upon them and then destroy the house.

Mourning for Children.

Upon the death of a child the mourners continue to lament for it two days after the burial ; during the second night a few *nkeje* (small fishes) are thrown into the fire whilst the mourners are asleep ; the next morning the mourners return to their homes leaving the child's mother to mourn alone. At the end of the set time for her mourning she comes out of the house and tells the other women the time of mourning is fulfilled. If the child who died was a big one, no person is allowed to sit in the doorway until some relative of the deceased has been appointed its heir ; if a woman dies during pregnancy the foetus is removed and buried in a separate grave by the side of the mother. In like manner no two bodies may be buried in one grave lest the ghosts should quarrel for the right of ownership and the ousted one bring evil upon the living who were the cause of its discomfort.

The Death of Twins in Infancy.

When twins die they are not buried at once, but their bodies are placed by the fire and dried ; the mother has to sleep with them near the fire each night as though they were alive. Should *Salongo* (the father) be absent they await his return for the funeral. The *Mutaka* buries them and *Nalongo* puts the stones from the fireplace on the graves. Each child, according to custom, must have a separate grave.

If the house should accidentally be burned down and the children burned to death, *Salongo* takes a bark cloth and spreads it out on the ground by night ; he sits by it and beats a drum until either *Nanyenyekule* or *Nkasikisa* (kinds of flying insects) fall on it ; these he catches and makes them up into effigies of the children by wrapping them in bark cloth.

Bones.

Bones of human beings are feared and avoided, and never disturbed unless it is absolutely necessary to move them. Sometimes a woman comes upon them when cultivating and must remove them; she either gathers them together with her hoe, to one side of her garden, and covers them with grass, or burns them. The ghost is always attached to them and fire is the safest and surest method of destroying it.

Murder.

The relatives and clan (*kika*) of a person who has been murdered, take up the case and seek the murderer to punish him. Murderers usually escape to another race of people because no one in their own country will shield them from the death punishment; the relatives of the murdered person hold one of his clan as hostage until the murderer is captured; the hostage is nominally a slave, but may not be sold or put to death; when the murderer is captured the hostage is freed. The prisoner is allowed to plead his cause, but is always kept bound and frequently tortured to make him tell the whole truth and give his reasons for committing the deed; if found guilty he is condemned and clubbed or speared to death, and his body is burned at the crossing of two roads; in case of poisoning, the whole family is put to death, and their bodies burned at the crossing place of two roads; the property of the murderer is always confiscated and goes to the relatives of the deceased and his clan.

If a burglar is killed during his attempt to enter a house no notice is taken of his death nor can the relatives claim any compensation.

When a man is killed robbing a garden during the night, the person who kills him ties the stolen food, plantains or potatoes, etc., round the neck of the man and throws the body into the road; the relatives may carry away the corpse for burial but cannot claim any compensation.

Where royalty is concerned the murderer is rigorously hunted out, and if the man escapes, one of his clan is put to death. No one may shed royal blood on any account, not even when ordered by the king to slay one of the royal house; royalty may only be starved or burned to death.

A fine is imposed on the perpetrator of homicide; part of it is one or more girls. Any person who accidentally kills another flies to his clan, and they are bound to help him to plead his case, and pay the fine; the fine goes to the clan, the father of the deceased always gets the large portion.

A person who commits suicide is not buried, the body is taken to the cross roads and burned; if the deed was done in a house, the house is burned.

Property and Inheritance.

The king is the owner of all land, he can dispose of it as he likes, though royalty and the nobility resent it being bestowed upon one of another

nation. The *Basaza* (earls) of districts, *Bami* (chiefs, under the earls), and the *Batongole* (chiefs who manage the king's private estates), can be removed and others appointed by the king at his pleasure. The appointment of earls, etc., will be treated later on under the head of Government. Here, however, it may be stated that upon the demise of any chief the king not infrequently elects a son or a relative of the deceased to succeed him. The one exception to the above rule is in the case of a *butaka* (family or clan burial ground). Each *kika* (clan) has its burial places, which they choose on some hill or on the side of a hill where there is a fertile plantain garden, extending round them. When three successive generations, father, son, and grandson have been interred in such a garden it becomes a *butaka* or freehold burial ground where other members of the *kika* (clan) may bury their dead. Some members of the *kika* must reside in it to take care of the graves and keep others from using it; no matter where the land is situated or how valuable, if the *kika* prove they have had three generations buried there, the land is theirs, and the king cannot dislodge them or drive them away. It does not follow because there are immediate descendants of those buried there, living, that is a great grandson on the male side, he will inherit the place; the *kika* decides who is to live there and be caretaker of the tombs. In like manner the property of a person is disposed of by the *kika*. The eldest son can never inherit all his father's property, he goes through the *Mpambo* ceremony (see p. 47 under the head of burial), and receives one of his father's widows; but all the property and wives go to the heir who may or may not be a son of the deceased; he must, however, be one of the *kika*. Women never inherit property under any circumstances from a man, though a wife dying with property leaves her possessions to her successor who is chosen by her clan to take her place.

Fire.

The fire at the main entrance to the royal enclosure is called *Gombolola*; the chief or guardian of the fire is a man named *Kalinda*; tradition says the first *Kalinda* came to the earth with Kintu carrying his fire from the Supreme Being.

On the left hand side of the gate as you enter the royal enclosure is a small hut with its door facing the gate; in front of this is a hole in the ground 6 or 8 inches deep and 12 inches in diameter; this is *gombolola*, where every night fire from the hut is placed, and kept burning brightly all night, even during a rain storm, until daybreak, when it is removed to the hut again. When the king journeys the fire goes with him, and when he dies it is extinguished. The death of the king is in fact announced to the nation by the words *omuliro guzukida* (the fire has gone out).

Kalinda has also charge of all the firewood and torches for the royal enclosure; each month in turn the chiefs bring reeds for torches and firewood; these are given to Kalinda's subordinates, who make them up into regulation bundles and bring the right number to the hut of *gombolola* each evening to be distributed by Kalinda for the royal house.

On the death of the king Kalinda is one of the people to be put to death at the door of the hut which contains the king's remains.

Food.

The staple food of the country is the plantain or banana; there are a great number of varieties of this plant; the natives say there are over one hundred kinds. For practical purposes they may be grouped under four heads—

1. *Toke*, the kind used as vegetable always cut and cooked green.
2. *Mbide*, the kind used for making beer.
3. *Gonja*, the kind used for baking in hot embers when they are just ripening and boiled when ripe and eaten as a sweet after the meal.
4. *Memvu*, the banana such as is known in England, eaten by natives when travelling or pressed by hunger. It is more commonly used for making sweet wine not unlike cider.

The women do all the cooking; they alone can cook and serve up the plantain to perfection; they cut the bunch when it is full grown before it begins to ripen, the plantains are then peeled, wrapped in a green leaf of the tree, which has been held over a fire to make it supple and tough; the bundle is placed in a large open earthenware pot, at the bottom of which is a layer of fibre from the mid ribs of the leaves and a little water. Various kinds of food can be cooked in the one pot without contamination as each kind is wrapped up separately in plantain leaf, which after it has been passed over the fire becomes impervious to water or steam, very much like oil silk; more fibre and several layers of leaves over the food fill the pot and keep in the steam. The food when cooked is mashed in the leaf which holds it, by pressure between the hands; it is then served up in a basket, wrapped in several leaves from the pot, and a layer of fresh green ones, to keep it hot and a second basket is placed over the top; it will keep hot six or seven hours. When served up for a chief, one of his principal wives or a trusted servant spreads it out before him; he first washes his hands, turns out the food on to the floor, on the leaves with which it is covered which are spread out to form a cloth, and everyone sits with his legs together and his feet drawn back so that the knees reach the leaf table cloth, but his feet are at his side. The person told off to dish up, cuts the food up into huge pieces and places it before each person; if there is meat he also cuts that up, and adds it to the other food; any gravy or extra kinds of vegetables are turned out into an earthen pot or leaf tied up to form a pot, and placed where the most honoured guest or person present can easily dip his food into it. Before touching the food each person is handed a sponge made from the pith of the plantain stem; they are beaten out by the women with a small wooden mallet on a stone; they are about 10 inches in diameter and a quarter of an inch thick in the middle; in appearance they are like a number of pancakes dished up; being full of alkaline sap which readily removes grease and dirt from the hands, they are even better than water, which is offered when the

sponges are scarce. Sweet potatoes and yams form part of a Muganda's diet, though the former is rarely placed before chiefs, and is regarded as food for peasants and slaves. Besides meat, plantain, and sweet potato they have additional dishes of vegetables, beans, marrows, spinach, and tomatoes; the latter often take the place of meat, which is not always obtainable by chiefs because they are expected to kill their own animals and not to buy meat from the markets. Fish from the lake, fowls, eggs made into omelettes, dried white ants, green locusts, and mushrooms are also used as relishes with food. The people have three meals a day, one between six and seven in the morning, the second at midday, and the third in the evening.

Beer is made from the *mbide* plantains; the plantains are cut just before ripening, and hung up in the cook-house to ripen; the juice is then pressed out by stamping or treading them in large wooden troughs like an iron bath, and put into large pots with a little grain to make it ferment; it is slightly alcoholic, still the natives manage to get drunk after a day spent drinking; possibly the method of sucking it through straws from large gourds may tend to make them feel the effects much more than they would if drunk in the usual way.

In private a man eats with his wives and children, but if he has guests they remain in their own quarters and only his guests have food with him.

The *muziro* (totem) is sacred to its special clan, and may not be killed or eaten by any member of the clan to which it is an object of veneration.

Women are not permitted to eat sheep, fowls, eggs, mamba (a fish), nsenene (green locust), pig-flesh, nsonzi (a fish).

In the season when *Nsenene* (green locusts) fly, any married woman of the *nsenene* clan may catch them for her husband to eat; who immediately after eating them must have intercourse with his wife, in order to cause the locusts to increase and avert any ill consequences to her children, which might otherwise arise from her catching her totem: this is an annual ceremony when the locusts first appear.

Women are not allowed to kill any animal, or fowl, nor may they catch them for others to kill them; a woman who does so is called a thief, and is considered unfit for society.

Salongo (the father of twins) must not kill any animal or see blood during the time the twin ceremonies are being performed.

Everyone fears to kill a sheep; they get some one to attract its attention and whilst it is looking away club it and then cut its throat. They say a man would be sure to die if he killed a sheep with its eye resting upon him.

The blood of animals is caught and cooked with the intestines; it is considered a savoury dish by rich and poor alike.

Hunting.

There are two distinct sets or classes of hunters, one for large game such as elephant and buffalo, who go on long expeditions, the other for small game, which they hunt nearer home and return daily.

Before any expedition can be organized the huntsmen visit Dungu, the deity of the chase, to ascertain if it will be successful, and to secure his blessing; an offering of meat is taken to Dungu, whom the priest consults and gives his answer to the men.

The elephant hunters only use spears, but employ both pits with spikes in them into which the elephants are driven and become impaled, and weighted spears suspended from trees which are released by the animal kicking a string when passing beneath it. The weight of the spear inflicts a wound of sufficient proportions to cause the animal to bleed freely and drop out of the herd; the hunters follow it up and secure it. Sometimes the hunters are able to conceal themselves and spear an animal as the herd passes along by the place of concealment. Buffalo are either speared or caught in the pit traps.

The ghost of the buffalo is greatly feared, and is always appeased. The head is never by any chance taken into a village or plantain plantation, it is eaten in the open country; the skull has a small *sabo* (hut) built for it and the men place it inside and pray the ghost to stay there and not injure them. In hunting small game dogs are used for driving the game into large nets; the nets are about 3 feet high and 200 or 300 yards long; the hunters take up positions along the net, and others with the dogs beat up the game, and drive it into the nets, where it is quickly dispatched. When the expedition is successful the lower part of the back of the animal is reserved for the god Dungu as his portion; the hunters take the meat to the priests in the early morning, just before sunrise, and also firewood; they make a fire before the door of his *sabo* (hut) and make their offering of meat. It is usual for the deity to tell them what will happen on their next expedition.

When a hunter returns home he must not meet anyone at his house; should he find a man there he must spear him sufficiently to draw blood, if it is a woman he beats her and says, "Go away and accuse me." His wife at once cooks food for him and his dogs; he first feeds the dogs, and then eats his own meal. If a man's wife neglects to cook food for the dogs the husband beats her and won't eat what she has prepared for him. The entrails and part of the leg is the portion given to a dog which catches an animal.

The *Owesaza* (earl of a district) or chief is given one leg of any animal captured in his district.

If a cow falls into a pit trap, the owner of the trap is paid either a leg or the heart of the animal for the damage done to his trap.

Lion or Leopard Hunts.

When a lion or leopard makes its appearance in the vicinity of the capital, and becomes obnoxious by carrying off people or cattle the king calls the Katikiro and tells him to summons a hunt, and kill the intruder. A public hunt is summoned by beating the war-drum, the men gather in the square before the *Lubiri* (royal enclosure), and are told where the hunt is to be, and also how it is to be

conducted. Guides who have ascertained the lurking-place of the beast lead the way to the locality; on such an occasion it is usual for two thousand men to congregate; they are armed with stout clubs, no firearms are allowed, and very few spears are seen; the latter are never used until the animal has been clubbed down and is either dead or unconscious. The earls and chiefs lead their men and enclose a large area of land; each person of rank has his drummers, who keep up an incessant drumming, and the hunters sing songs as they beat down the grass and shrubs and advance; the bewildered animal is driven from place to place in the ever-narrowing circle of beaters until it has to make a stand; sometimes an animal thus brought to bay seeks to escape by bounding over the heads of the people; more frequently one person is attacked; the animal rarely has time to seize any-one, it is in most cases clubbed to death before it claws its intended victim; it happens at times however a man is mauled, but such cases are happily rare. When the animal is dead all the hunters seek to have a blow at it, and any who have spears drive them into the carcase, doubtless to derive strength and courage. The skins of all lions and leopards belong exclusively to the king, no one else may use or possess them. Royalty use them for mats, and leopard skins form the straps for their shoes.

Fishing.

Four methods are adopted in fishing:—1, the large drag-net; 2, the basket traps; 3, the fishing line and hook; 4, the spear for spearing the fish.

Musoke appears to be the *Lubare* (deity) who assists the fishermen; they always go to invoke his aid and obtain *dagala* (medicine), to secure a good catch. The drag-net is very much like the one used in hunting, it is of strong twine made from the fibre of the aloe leaf which grows abundantly in rocky places along the shores of the lake. The net is about 3 or 4 feet wide and 200 yards or more long; it has floats attached to the upper side and weights to the lower side. One end is secured to a stake or tree trunk on the shore, and the rest shipped into a canoe. One man punts the canoe along and a couple of men pay out the net into the water; in this way they enclose a good portion of water and bring the other end back to another stake on the shore and secure it; when the net is let down the chief fisherman takes some of the herbs (*dagala*) they have obtained from the priest of Mukasa, which are kept in a special pot, and smokes them in a clay pipe; the smoke he puffs from his mouth over the water, and it causes the fish to get into the net. When the net has been down long enough to allow the fish to enter it, the men drag it to the shore by the ends; if the haul is good a basket of fish is sent to Mukasa, a thank-offering for his services; a portion of fish is also presented to the pot *Semubuli* which contains the herbs for smoking. This pot has a special place where it resides; it is supposed to be animate, and resents being put anywhere but in its place of honour, and vents its anger by causing the fish to escape. The chief fisherman has then to propitiate it with some offering, and says, "Sir, I don't know who made this mistake, I did not send him to put you in another place"; the evil is thus overcome and their labours are successful.

The canoes too, which are used in fishing, have fish offered to them. Those for the drag-net have the largest fish taken; it is killed in the canoe with the words, "This we offer to you"; the fish is eaten by the fishermen. If they neglect to offer the fish to the canoe more than twice they fail to catch fish in the net. To propitiate the canoe the fishermen offer a fish to it saying "We have wronged you; we are penitent to-day, and offer you this," they can then catch fish as before.

Fish traps are large wicker baskets 3 feet high, and from 2 to 3 feet in diameter; from the wide mouth there is an inner tube made, extending into the middle of the basket 18 inches, and tapering to a small aperture. These traps are taken by canoe into deep water, weighted by stones and let down by ropes about 15 or 20 feet long; the end of the rope is attached to a floating log, which marks the place and keeps the trap from being lost. When they empty the traps no one in the canoe who has committed adultery, eaten animal food, salt, or rubbed butter or fat on his body is allowed to eat any of the fish which is offered to the canoe. Should there be anyone who had infringed any of the above tabus and not confessed it, and been purified, the take of fish will be small. The man who incurs the displeasure of Mukasa by breaking the tabu must go to his shrine, confess the fault to the priest, and receive the priest's instructions as to how he is to be cleansed. In the case of adultery when the man has confessed his fault, the priest calls the husband of the guilty woman and tells him of his wife's doings. Each man has to wear a sign to show they are undergoing the expiatory ceremony, and the guilty man makes the husband a feast which he must accept and be reconciled; the husband may not punish either his wife or the man after this feast, and the evil is atoned for and they are again able to catch fish.

Those who go fishing with lines and hooks from canoes receive *dagala* (medicine) from Mukasa, which they put in the bows of the canoe to ensure success. The first fish caught is killed and the blood sprinkled over the medicine, and the fish is eaten by the fisherman.

The spears are used among the reeds in the shallow parts of the shores where large mud fish exist; the men go into the water up to their waist and spear about in the mud to find the fish.

Agriculture.

The cultivation of the plantain or banana is the principal and primary work of the agriculturist in Uganda. Every man, rich and poor, must have his plantation of plantains, which yields him both food and drink. There are many kinds of plantains, *matoke*, as the trees are called, which are grown for vegetables, the natives give nearly a hundred names and say they differ in flavour. The work of cultivating these trees is entirely done by women; each wife has her portion of land given to her when she marries. A sterile wife is said to be injurious to a garden, it won't yield fruit, whilst that of a prolific woman bears plentifully. The work is not heavy once the ground has been broken up, and the young trees planted;

but this part of the labour must have been enormous when only a pointed stick or the rib of a cow tied on to a handle was used, before the iron hoe was introduced from Bunyoro. Young suckers or plants are planted about three yards apart in rows; these, under favourable circumstances, bear during the second year. Each tree yields one bunch of fruit, and is then cut down; by the time the fruit is ready to be cut one young plant or more will have grown out from the root, and be ready to bear fruit. Very little digging is done about the roots of the trees, the weeds are hoed down and the young plants kept under so that there are not too many to diminish the strength of the fruit-bearing tree; the women strip off the withered leaves from the trees and spread them beneath the trees to keep down the weeds; they also act as manure, and they keep the sun from evaporating all the moisture from the earth. The plantain used as a vegetable is regarded as a female, and the flower below the bunch of fruit is always cut off directly the fruit begins to form; whilst the kind used for making beer is termed the male and the flower is left intact until the fruit is fully grown and cut. When a tree has yielded fruit it is cut down, and its fleshy stem, which is in layers, torn asunder and spread out on the ground beneath the tree with the cut leaves; the inner part, core, or pith, is taken to make the sponges for washing before and after meals. Girls are trained to garden from the time they are about six years old; even ladies and princesses go out to garden; it is esteemed the highest honour to have a well kept garden and a disgrace to the women who have a badly kept one. Outside each plantation is the *nsiko*, uncultivated land which a woman deems an absolute adjunct to her other garden; this is broken up first in one part and then another for potatoes, maize, beans, millet, peas, marrows, semsem, etc., etc., and after a year or two of cultivation is left to rest; in the plantain plantation there is no harvest time, the regular rains which fall almost every month, in addition to the more marked rains of the two monsoons, makes the trees go on yielding fruit without intermission. For other crops there is the season for sowing and also the harvest time. When the potato crop is ready no one may eat until the wife has presented some to her husband; she goes and digs one potato, ties it up in grass in the manner a load is usually fastened, and carries it home on her head; she cooks it separately, and when her husband makes his meal she presents it to him saying, "This is the first-fruit of the food I planted"; he thanks her for working so well and eats the potato; she and her family are then free to eat from the crop, which will rapidly increase.

When they gather the semsem it is tied into small sheaves or handfuls and dried; it is then threshed with short sticks and the stems and husks thrown out into the road to ensure a good harvest the following year; this grain is grown for oil and also cooked with other vegetables, especially spinach, to give them a rich flavour.

The *mbidi* plantain is exclusively kept for beer making; when full grown it is cut and hung in the house over the fire for a day or two to ripen. When ripe the skins are taken off and the pulp thrown into a large wooden trough in

shape and size like an iron bath; the men tread the pulp and run the juice into huge earthen pots where millet (*dhura*) is added, and it is allowed to ferment. This is the national drink of the country, it is slightly alcoholic, very acid, and unpleasant in flavour like vinegar; the natives call this *mwenge*.

The *memvu*, our banana, is also made into a drink, called *mbisi*; it is made by pressing out the juice and adding a little water; this is drunk either immediately it is expressed, or it is allowed to stand a day, when it becomes a sparkling drink resembling cider.

Another favourite plantain is *gonja*, which is allowed to ripen, and is eaten as a sweet, either baked in hot embers or steamed; this and sugar cane, which grows freely, are the delight of the young people; a present to a child of a short bit of sugar cane or a *gonja* is received with the pleasure with which an English child receives a packet of sweets.

War.

When the king wishes to make war upon any neighbouring tribe he calls the Katikiro and Kimbugwe, his two most important *Bakungu* (earls) with whom he takes counsel. Together they decide whether there is to be a war, and also who is to be the *Mugabi* (general of the forces). The war drum *Mujaguze* is next beaten, which announces to the nation war is proclaimed; as the measured beats are heard each chief takes them up upon his drum, and in an incredible space of time the whole country is apprized and is up in arms; by day or by night, when the war beat is heard men seize up their arms and hasten to their superiors; peasants rush to their superior chiefs or earls, calling as they run the name or title of their master; chiefs (*bami*) rush to their *Owesaza* (earl) of the district, and the *Basaza* (earls of the districts) hasten to the king. When the earls have arrived at the royal enclosure they are admitted to the reception house, *Blangi*, as are also some of the chiefs; the king meets them there, and each man as he comes up prostrates himself on his face and swears allegiance to the king; the king informs them of the war, tells them who is to be the general, also which of the earls is to accompany him in person, and who is to remain behind to guard the country. The *Mugabi* (general) rises and standing before the king swears to be brave in these words, "Any man whom I meet I will kill." They leave the court and hurry home to make their preparations for the expedition. Inside the enclosure of every earl or chief is a reception room, there the chief or earl sits and his retainers crowd in to swear fidelity; the war drums are beaten all the time, whilst men rush about in great excitement; each retainer as he arrives hurries up to his master and thrusts the prong ends of two spears close to his face saying, "If I meet a man I will fight him"; one spear must not be presented at a superior, it is equivalent to a threat to kill him. The *Mugabi* (general) must complete his arrangements and get some twenty miles from the capital the same day, because he is deputy king, and two kings cannot be in the same place; he therefore takes as many of his retainers as he can muster and starts off for the frontier of the country where

he awaits the whole army. After the first march he is free to take easy stages until he is joined by the whole force; as he goes his army rob and plunder food, fowls, animals and anything they can lay their hands upon; the success of the expedition depends upon the amount thus secured; if they obtain a great amount the expedition will be highly satisfactory; all the plunder is brought daily to the general, who hands it over to a responsible person for proper distribution. The general, earls, and leading chiefs each take one or more wives with them; they are necessary for the starting ceremony and also to cook their husbands' food during the expedition and to nurse them if they are wounded. Each day wherever they encamp the general and chiefs have good sized huts built for them by their retainers; the one for the general commands the whole camp, in front of it, some six or seven paces from the door, the king's *Jembe* (horn in which the ghost of the deity which is accompanying the expedition resides) is placed; if the war lies to the north-west of the capital the *Jembe* (horn) of Kibuka is taken on the expedition; if it is to the north the *Jembe* (horn) of Nende is taken. One or more of the priests accompanies the army, but the general appears to be supreme, being the king's representative. No one but the earls or chiefs may pass before the huts or approach it once the *Jembe* (horn) arrives. The general comes out of his hut and sits in state near the *Jembe* when the army is complete, and all the earls and chiefs come to congratulate him upon his attainment to the office, swear obedience, and wish him success; four goats are killed for a feast for the general and his friends, all the meat that is over the general gives to his wives; in the evening the general lies with his chief wife or jumps over her as she lies prostrate; all the earls and chiefs also either lie with their wives or jump over them; this is to secure success to the expedition and to ensure an abundance of loot. If this ceremony is not carried out the expedition will fail, and all the soldiers march hungry; they are dependent upon each day's loot for food as they have no commissariat. A man whose wife does not menstruate must make an incision in her flesh with his spear and draw blood before he goes to war, to ensure his safe return, otherwise he will fall in battle.

If a woman steps over a man's weapons they must be purified or they won't kill anyone, nor can they be aimed straight. All the weapons are anointed with medicine before going to war.

The wife of a warrior accompanies her husband some distance from the house, wearing a small tuft of grass taken from the grass carpet of her house, tied round her neck; when she parts from her husband she transfers it to his neck and stands to watch him till he is out of sight; when he has disappeared she gathers a handful of grass from the place where they stood, and carries it home and puts it among the grass on the floor of the hut near the fire which is always near the central post of the hut.

All the warriors paint one side of their face red, the other black, and the nose white; the chest is also painted one half red, the other black. Each man carries a shield, two spears, and a long club, and wears a catskin apron over his bark cloth.

The general is distinguished by a bead necklace and a helmet made of plaited plaintain fibre with a tuft of red parrot feathers on the top of it.

On the march to the place of attack the general marches with chiefs and their retainers around him. When they arrive at the last camp or at the battle-field the general decides who shall lead the attack, and gives minute instructions; he does not usually go into battle in person, but remains in camp to direct and control affairs. Sometimes he sends out two or three forces in different directions under the earls or chiefs who go with him. Everything they capture, cattle, prisoners, or loot of any kind is brought to the general to be divided up on their return home.

The slain are stripped of their clothing and ornaments, but they do not usually mutilate or abuse the bodies of enemies. The exceptions are, first, if the enemy is very powerful and they fear defeat, one or two bodies of the fallen foe are secured, cut up and boiled; the flesh and the water are placed, if possible, where the enemy's food supply is; they consider it will kill anyone who eats this food. Secondly, for the ceremony of purification for the father of twins a ball containing the hair of the father and his nail parings is crammed into the mouth of the man he kills and a bark cloth tied round his neck. Thirdly, when they are returning home to prevent evil following them they cut up one or two bodies, gouge out the eyes, cut off the ears and place the limbs in the roads they take to return home.

On their return directly the army reaches the frontier the general sends the king word he is returning and informs him of the success and what is the amount of spoil captured. On crossing the frontier the army disbands and each chief goes off with his retainers by various routes to the capital. The general, earls, and leading chiefs must see the king the same day they arrive before they change their dress, and report to him on the war. The king meets them outside the royal enclosure, a large pot of beer is brought from the royal enclosure, and each of the earls and chiefs is given some to drink. If the general has been cowardly or lost a battle or the *Jembe* (horn) the earls won't allow him to drink, and he has to plead his case; should it be an earl or chief, the general prevents his taking the beer and accuses him to the king before whom he must plead his cause. When judgment is given by the king, should it be against the man he is either burned to death, or deposed from his office with ignominy; in the latter case he is stripped of his warrior's dress and clad like a pregnant woman; a bedstead is brought and he is tied down upon it and carried round the main roads of the capital. Upon the return of the procession he has to cook food, and make beer for the other warrior chiefs and wait upon them whilst they feast; he is then drummed out of his office and reduced to poverty.

When a warrior returns home his wife goes out to meet him; she takes a small gourd of water which she gives him to drink; he hands her his shield and spears, these she carries home and puts them down on the floor in the house, on the tuft of grass she placed near the fire the day he left home for the war; she then goes and prepares him food; if he suffers no ill effects from the meal all is well and he

takes the tuft of grass from the hearth and puts it among the thatch of his house ; on the other hand should he be seized with pains, or suffer any ill effects from the meal, he accuses his wife of unchaste conduct. She must make him a drink of some special herb ; if this is effective and he recovers she is free from blame, the illness was from some other cause ; if it fails she is guilty of infidelity.

A man who kills one of the enemy in battle wears a wreath of grass upon his head ; when he returns to camp he goes before the general and places the spears, etc., from the slain man on the ground at the general's feet ; the general praises him and also mentions him to the king. Upon his return home he goes through the same ceremony before his father. When a warrior has killed ten men in various battles, he presents his father with a cow and the shaft of one of the spears taken from a slain foe ; the father kills a goat and makes his son a feast ; during the feast the father burns the shaft of the spear in public to notify the number of those slain in battle by his son.

When a warrior returns home who has a plurality of wives, one of whom has children by him, but for whom he has ceased to care, he must either render her conjugal rights or go through the following ceremony before going to the more favoured wife. He takes a plantain stem and the wife lies down with it beside her ; he then sticks a reed in it and bends it over the prostrate woman to form a loop ; on the loop he ties a little of the tuft of grass his wife gathered from the roadside when he left for the war, and jumps over it and his wife. This ceremony frees him from further obligations to this wife, and he can go to the more favoured one without any ill consequences to himself or to his children.

When a war expedition is successful the general sends to the *Iubare* (deity) who accompanied them, nine women, nine cows, and nine goats.

Should princes ever take up arms one against another, or against the king, and one of them falls in battle, the man who kills him must either flee to some other country or be put to death ; at the time when he commits the deed he may be highly commended, later on the clan must avenge the prince's death because royal blood has been shed. If a prince makes war against the king and is defeated or killed, should the followers of the vanquished prince return and want terms of peace, they make spears and shields of plantain stems which they place on the ground before the king, who receives these tokens of surrender and pardons the rebels.

To avert public calamity, especially war or plague, they ascertain the facts from the *Iubare* (deity) and the remedy, which is usually to take a man or woman who has something peculiar about them, such as cross eye, or a light skin, etc., a white bull, and a white goat, to the border of the country from which the evil is coming ; these have their legs broken to prevent them escaping, and are placed in the principal roads and left to die.

Journeying.

When a man returns from a journey his wife puts some of the bark cloths from the bed of one of his children, upon his bed, and as he enters the house he jumps over one of his wives who has children by him, or over one of the children. If he neglects to do this one of his children or one of his wives will die.

Government.

The king is an absolute monarch, holding the power of life and death in his hands. He lives in great state in a large, reed-fenced enclosure, on the summit of a hill; the whole hill is taken up by the houses of the king's numerous wives and retinue; it has an outer fence skirting the base of the hill, about two and a half miles in circumference and 9 feet high; into this enclosure there is one main entrance with several side and back entrances, the latter, used by the women or servants, are always kept fastened and guarded by soldiers, who have their houses on the outer side of the fence to enable them to be always on the spot. Inside the main entrance, which is open from sunrise to sunset, there are numerous inner enclosures and gates, which are kept closed and guarded. To reach the royal dwelling it is necessary to have an escort from the king; after passing the third gate, one of the guards goes and announces your presence to one of the pages, who goes to the king and obtains his permission to bring you into the royal presence; without this escort it is impossible to go any further than the third gate, where there is a waiting hut for visitors.

The king is chosen from the princes by the *Katikiro* (prime minister) and *Mulangira* (chief guardian of the princes); he must be of the blood royal, no nobleman or peasant can ever ascend the throne. The royal family traces its pedigree through the maternal clan, but the nation through the paternal clan. Princes are zealously guarded by their mothers and the *kika* (clan) to which the mother belongs: each clan hopes it may gain by its prince becoming king.

The capital is built where the king chooses to have his *lubiri* (enclosure) fixed, that is called Buganda or the *Kibuga* (capital). Each king must find a new site for his capital, because the old *lubiri* (royal enclosure) becomes the *malalo* (resting place, tomb) of the late king. All the old *Bakungu* (earls) retain their titles and remain in the service of the deceased king except Mugema, whose office embraces duties under the late and the new king. Their estates, however, revert to the new king. The chiefs who go out of state offices receive smaller holdings sufficient in remuneration for their support, and duties about the *malalo* (tomb).

Directly the new king is elected he goes to Budu, a place in Mugema's district where there is a high hill with a large stone on it; he is placed upon this stone amid general rejoicing and feasting and is said to have "eaten Buganda." The king never walks anywhere outside his enclosure; he is carried on the shoulders of strong men who go at a quick trot with him, and are able to transfer him, when tired, from the shoulders of one man to another without putting him down. After

"eating Buganda," the king selects a temporary residence in Mugema's country where he mourns the loss of his predecessor, chooses new earls and chiefs, and a site for his new *lubiri* (enclosure). During the interval from the death of one king to the election of the new king and the distribution of the *Bakungu* (earldoms) and *Bami* (chieftainships), the whole country is in a state of anarchy, the peasants no longer regard the old chiefs as their masters, and robbery and violence are rampant throughout the land. The king first appoints two *Bakungu* (earls), the *Katikiro* (prime minister and chief justice) and *Kimbugwe* (guardian of the royal placenta), who advise him in his choice of the *Basaza* (earls of districts) and *Bami* (chiefs). Neither the *Katikiro* nor *Kimbugwe* govern any district, but like the king they possess gardens, tracts of land in various parts of the country from which they derive food, taxes, and labour; they pay no taxes or dues to the king, nor do they render him any labour tribute, as do the other earls; on the other hand, they receive a portion of the land tax which is yearly paid to the king and also of the spoils taken in war; both of them are in daily attendance upon the king to assist him in all state affairs, and give him advice in private; they seldom leave the capital even for war. The distinctive duties of the *Katikiro* are, he manages all the business of the state, both civil and political, he tries any cases or disputes which come to him either directly or from inferior courts, with the other earls he considers the qualifications or rights of any person for vacant chieftainships or other officers, and carries the result of their deliberations to the king for his decision.

The *Kimbugwe* is the keeper of the *mulongo* (placenta of the king); each new moon, in the evening, he has to carry this in state, wrapped in bark cloths, to the king. On the birth of a prince the placenta is dried and preserved, placed in a pot which is made for its reception and sealed up; the pot is wrapped in bark cloths and decorated with beads, in olden times with various seeds which resemble beads; this is called the *mulongo* (twin), and has a house built for its abode in the *Kimbugwe's* enclosure. The *Kimbugwe* is the second officer in the country, and takes his seat in all the councils of the state with the *Katikiro*.

There are ten other *Bakungu* (earls) or *Basaza* (earls of districts), as they are most commonly called. The new king chooses these in consultation with his two leading ministers; as each one is named he prostrates himself before the king and rubs first one cheek and then the other on the ground before the king whilst profusely thanking him for the office he has received.

The country is divided up into ten *sazas* (districts) over which the earls rule. Each *saza* has its peculiar drum beat, and the new earl or chief is said to have beaten the drum of such a district or chieftainship; in the evening the newly appointed earl has the drum beaters to proclaim his election. The *sazas* (districts) vary in size and importance and the earls take rank and precedence, according to their districts, at court and in all civil matters; each earl is held responsible for everyone in his district, but is unable to depose any sub-chief in it, or to elect a new one to a vacancy in it; this is done by the king alone. In each district the

greatest chief is called the *mumyuka* of the earl, there are also numbers of smaller chiefs whose importance and rank are regulated according to their chieftainships. All the chiefs are appointed by the king in consultation with the earls in the first place; but afterwards they are responsible either directly to the earl of the district, or, in the case of inferior chiefs, to him through one of the more important chiefs in that district. The taxes and labour dues pass through the earl's hands to the prime minister; he tries all cases, and if an appeal from his verdict is made, he is present when the case is tried in a higher court than his own. The earls and chiefs have large tracts of land in their gift and members of their own *kika* (clan) gather round them to obtain either offices as sub-chiefs, or gardens, as the plantations of plantains are called. Each *saza* (district) has to give a certain amount of state labour during the year in addition to the hut tax; this consists in building houses and fences for the king, making roads, and bridge swamps. The huts are all built of most perishable materials, unseasoned timber form the poles upon which a framework of saplings and reeds is placed and the whole is thatched with grass. Reeds stitched on to a reed frame which in turn is tied to growing posts form the fences; the material used for stitching is either strips of bark or a strong creeper. This method of building necessitates constant reconstruction, a hut or fence only lasts four years under favourable circumstances, and often fire destroys them long before this. In addition to the tax and state labour, each *saza* (district) takes its turn to supply the royal house with food, beer, and firewood, and reeds for torches.

The king has a considerable amount of personal property; he possesses large tracts of land in each district over which chiefs called *Batongole* rule; they frequently take the name of some former king such as the famous king Mutesa; the chief is called Mutesa and his land Kitesa, and another is called Mukalya, and the country Kikabya; these tracts of country pass from one king to another and each adds a new name to some garden to immortalize his reign. The *Batongole* (chiefs) also hold some office in or about the royal enclosure, and are responsible for the upkeep of the huts and fences in the enclosure; from the holders of these lands the royal body-guard is chosen, also the police, and the *bambo* (executioners).

The capital is built as before stated, where the king chooses to live; he selects a hill which commands the main roads from the *sazas* (districts), and has a private road to the lake in case he needs to escape to one of the islands in time of war or calamity. At the main entrance to the royal enclosure is the hut in which the fire for *Gombolola* is kept; this fire is placed in a little hole or hollow in front of the hut each evening at sunset, and the guard keeps it going all night; at daybreak it is removed into the hut. The chief of these guards has charge of the men who split up the firewood and make the torches for the royal establishment; the huts in which these men live extend round the enclosure to the right side as you enter the gate; there is a large open space in front of the royal enclosure, and the principal road or street of the capital runs from it. The Katikiro's enclosure is

nearest the entrance to the left of his house; situated on the left of the main road is the Kimbugwe's, to the right is the chief cook, and Kibare's enclosure; the latter holds the responsible office of *musigira*, or representative of the king when the latter leaves the capital for any purpose, and hears any complaints brought against the king. The *Basaza* (earls) and *Bami* (chiefs) each have sites in the capital on either side of the main roads leading to the *Lubiri* (royal enclosure); they also have their country residences, except the Katikiro and Kimbugwe who only possess their town residences, which are maintained in greater state than their town ones. At each place they have a *musigire* (steward) who takes full control during his master's absence; the town steward is empowered to represent his master in any council or important gathering. The earls and chiefs are responsible for the repairs of roads and bridges leading from the capital to their country residences. The sites in the capital are large enough to accommodate the private servants and retinue, and also have sufficient land under cultivation to supply the owner's immediate needs for several days in case of emergency; the enclosures of the Katikiro and Kimbugwe are each about half-a-mile square and have between one and two hundred huts in them for wives and retainers. The fences of the earls or chiefs which adjoin the roads are beautifully worked; the height of the fence and size of the reed rib which runs along the top and bottom indicate the rank of the owner. At the back of the royal enclosure only trusted followers live, and beyond these are the gardens of the king's wives.

Three or four times each month the king holds a reception, which they call *lukika*, and the court or gathering is called the *lukiko*; there is a large room for these gatherings named Blange, built in the third circle of fences in the royal enclosure. In these meetings state business is transacted, cases of appeal from the lower courts are tried and general topics of interest discussed; the people are notified of a meeting by the beat of a drum the previous evening. In the court the king sits in state upon a stool placed on a leopard skin over which is spread a lion's skin; the earls and chiefs have their own places in the court, according to their rank and office; no one may step on the royal mat on pain of death; if a chief absents himself from the *lukiko* (court) more than twice without a good reason for so doing he is liable to lose his office, or to be heavily fined or even put to death; such absences are interpreted as rebellion.

Each year the king sends out his tax collectors into all parts of the country to gather in the annual revenues; the office of collector is highly prized, being a most lucrative one owing to the bribes the man receives; the king's favourites usually secure them. A tax collector goes to each *saza* (district) in great pomp and is greeted everywhere by the title of *Kabaka* (king), because of the office he holds; he takes up his quarters near the earl's country residence, and sends out his men to count the huts in the district, whilst he feasts in his temporary home and receives presents and bribes from chiefs and sub-chiefs who try to secure his favour and easy terms of taxation. Each holder of a hut pays one shell at first, and these are taken to the *Mubake* (collector), who reports the total of the huts to the king; the amount of

taxes for the districts is then decided upon and the *Mubake* (collector) again sends his men to gather in the sums from the holders of huts or land; for each hut two or three hundred cowrie shells is demanded, and from the district a number of women, cows, goats, and sheep, bark cloths, and hoes; these latter the chiefs or earls of the district with the collector decide who must pay and the amount each must contribute. All the taxes are brought to the Katikiro, who sees the amount is correct and tells the king; the king appoints a time for them to be brought into the royal enclosure and agrees with the Katikiro, Kimbugwe, the earl and principal chiefs of the district, how they are to be divided up; these taxes are the principal means of wealth to the king and chiefs. Besides these local taxes there are those raised on tributary states, from Busoga to the north-east they obtain chiefly women and cattle; from parts of Bunyoro, salt; from Koki, iron, spears and hoes; and from Karagwe cowrie shells. From time to time there are special collections of girls and boys to keep up the numbers in the *Lubiri* (royal enclosure); the king also takes a percentage of the children born of women he gives in marriage to friends or retainers. When any public work has to be done, such as building houses or fences in the royal enclosure, making roads, or rebuilding any of the *malalo* (tombs) of kings, the earl or chief placed over the work taxes all who have to do the work; each workman has to bring at least one hundred cowrie shells, a pot of beer, a fowl, and possibly a goat before he is allowed to commence his work, and must also bring food to the overseer from time to time whilst the work is in progress. If a workman does not begin his work promptly, or is slow in executing it, he is fined and not permitted to go on with it until the fine is paid; a messenger is sent to hurry him up, who also demands a goat or a number of cowrie shells for coming; in case the man is unable to pay his fine or tax at once, one of his family, his child or wife go as hostages to enable him to go on with his work and find time to secure the necessary sum to pay the fine.

In the *Lubiri* (royal enclosure) and at the *malalo* (tombs) there are hereditary offices, as wives and pages, filled by women and boys, whose clans must replace them if they die, run away, or leave for other reasons.

A mother who does not wish her girl to be taken into the royal harem, makes a scar on her forehead or face, by burning her to disqualify her; because no woman with a scar can become the wife of a king.

The land, as has been stated, belongs to the king, and at his death the earls and chiefs, except *Mugema* (earl of busiro), go out of office; there is an important exception to this rule in the case of the *Butaka* (family holdings), where their successive generations have been buried. The leaders or heads of the clan appoint the heir or successor on the death of the owner; he must be one of the *kika* (clan) though not necessarily one of the immediate members of the deceased's family. In the event of the death of an earl or chief the king not unfrequently elects one of his family. Earls and chiefs are frequently deposed or plundered by the king for petty offences, or for becoming too rich, or for making too great a display of wealth; if a chief gets

any warning or an idea he is going to be plundered he removes his cattle and property to one of the sacred hills in the district where they are safe even against the raids of the king; each *saza* (district) has one or more sacred hills, and if the person succeeds in reaching the place with his property before the party sent to loot arrives, his goods are secure; after a few days' residence on the hill, when the king's wrath has abated, he is able to return home. Sometimes people are seized by the king and put to death, the property confiscated, and all the family enslaved; if the latter are able to escape to one of the hills they are safe, and members of the clan then see to their future welfare.

The *Namasole* (dowager queen), *Lubuga* (queen sister), *Mugema* (earl of Buso, the district where all the kings are buried), and *Kago* (earl of Kyadondo) must have a running stream between their residences and the *Lubiri* (royal enclosure).

The new king always elects the *Namasole* (queen mother or dowager queen); if his mother is alive she naturally takes the office, but should she be dead one of her clan is elected. The office carries many privileges, and lands in each *saza* (district) are attached to the office, over which the dowager queen holds absolute sway; she also has her enclosure and officers, to whom she gives titles as the king does to his chiefs, etc.; after she comes into office she only visits her son once, when she appoints his three principal wives, the mother and son never see one another again; if the king were to see his mother again, evil would surely ensue, probably death; the dowager queen may give her son advice, and he may consult her upon any subject, but always by means of a medium. In recent years the dowager queens have seized all the princes who might become rivals to the throne, and put them to death. Owing to the law against shedding royal blood, the princes are placed inside a strong fence, a deep moat is dug round it, and a guard set to prevent them from escaping or being rescued by their mother's clan, and they are starved to death. Should the dowager queen outlive her son she is given an inferior position with only sufficient land to enable her to live in comfort.

The *Lubuga* (queen sister) also has her own establishment with lands and officers attached to it like the king; she does not appear to have any particular duties during the king's life-time; upon his death she takes charge of his *malalo* (tomb) and has her household removed to the hill on which her deceased brother's tomb is situated. She rules all the earls and chiefs of the late king, and has sufficient land to give to each of these gardens which enable them to live in comfort. Both the *Namasole* and *Lubuga* practise polyandry; they also practise fœticide because death would be the penalty had they offspring. The *Lubuga* visits the king whenever she wishes; she and the *Namasole* are always carried on a man's shoulders, and never walk when they go outside their own enclosures. All princesses are regarded with great respect by chiefs and people; they never kneel or bow when greeting a man, though he may be the greatest earl; still though given such honour no princess can ever rule the country; the ruler must be a male of the blood royal.

Oaths and Ordeals.

When two people of different clans or tribes wish to make an indissoluble bond with one another, they perform the *Mukago* (blood brotherhood) ceremony. For this they meet at the house of one of the two concerned, in the early morning; the wife of the owner of the house prepares food for them, a fowl usually forms part of the meal. Whilst it is cooking a bark cloth is spread on the ground before the house, and the two men sit on it facing each other; on the bark cloth a knife and a coffee bean pod containing two beans are placed ready, and each man promises before a number of witnesses to be true to the other; they each make a slight cut in the stomach below the navel, with the knife, holding the flesh with the left hand; the coffee bean pod is broken and each man takes a bean from it, smears it with his blood, and places it in the palm of his right hand; each takes the bean from the other's hand with his lips, and each holds his hand over the other's mouth until the bean is swallowed; when the berry is swallowed they tell each other their *muziro* (totem), and commit their children to each other's care. The witnesses are relatives or close friends; all partake of the feast which immediately follows. This is the most solemn and binding oath, and cannot be broken without bodily injury coming upon the person who breaks it; the consequence is often prolonged sickness and death.

If a slave makes *mukago* (blood brother) with a member of his master's family he takes their totem and becomes a free man and one of the *kika* (clan).

Drinking a poisonous herb is the most common ordeal; it is frequently resorted to when anyone is dissatisfied with the decision of a judge. The king elects members of a certain clan whose duty it is to administer the drug to any who appeal for it, or who is dissatisfied with his verdict. This is a common test where two men are striving for the same object each asserting his to be the true claim. The person appointed to administer the *madudu* (potion) makes the man drink it, and after a few moments, when it has taken effect, he bids him come and thank him for his decision; the apparent effect of the drug is to make the drinker rave and shout; it prevents him from walking straight; its effects closely resemble those produced by alcoholic intoxication. A man who is able to get up, go to the priest and thank him, is pronounced successful if it is a dispute about ownership of some article, or innocent if it is an ordinary trial for crime; if a person dies from the effects of taking the medicine he is of course pronounced guilty. A rarer form of trial is to take a stone out of a pot of boiling oil.

The priests occasionally go through ordeals to increase their influence over the people; they lick hot iron, or rub it with the hand, or strike their backs with it.

Salutations.

The salutation of two people meeting is:—

1st Person. *Otyano?* How are you?

2nd Per. *Ah, Ah! Otyano?* There is nothing amiss; how are you?

or,

1st Per. *Otya gwe?* How are you?

2nd Per. *Ah, Ah*, or *Neda, Otyano?* There is no evil, how are you?

or again,

1st Per. *Otyano?* How are you?

2nd Per. *Sikalaba.* I have not seen it, *i.e.*, the evil; or *Nungi*, it is well.

When friends meet they greet by taking the right hand and saying:—

1st Per. *Otyano?* How are you?

2nd Per. *Ah, ah, Otyano?* No, no, *i.e.*, there is nothing wrong; how are you?

They often keep up a running *Ah*, 1st Per. *Ah*; 2nd, *Ah*; 1st, *Ah*; 2nd, *Ah*; 1st, *Ah*; 2nd, *Ah*, for some time, until one puts the question, *agafayo?* How is it where you come from? The other replies *nungi*, Well, or all right, and asks *agafayo*, How is it where you come from?

1st Per. *Nungi.* All right. *Abewamwe batya?* How are your relations?

2nd Per. *Balungi.* They are well.

An inferior salutes a superior thus:—

Otya sebo? How are you, sir? or *Gwoli sebo?* Are you there, sir, that is, How are you, sir?

To which he replies,

Ndi wano, I am here, *i.e.*, I am well.

When friends meet who have not seen one another for some time they embrace, each one puts the right hand on the other's shoulder and the left round the other's waist; they then put the head first over the right shoulder and then over the left, repeating one of the above salutations.

When a chief returns from his country residence after an absence of some weeks, or from a war or a journey, he sends a messenger to announce his return to all his friends, and to ask after every one of the family. When the call is returned the person goes to *kulisa* (congratulate) him upon his safe return. He has to be announced to the chief unless he is on an equality, in which case the gate-keepers will allow him to pass into the reception room. If he is an equal he enters, and embracing the chief says:—

Kulika lutalo? I congratulate you on your safe return from war or journey.

The chief addressed replies *Awo*, Thank you.

1st Per. *Kulika nyo.* I congratulate you very much.

Chief. *Awo.* Thank you.

Then follows,

Otyano? How are you?

Chief. *Ah, ah, otyano?* Very well, how are you?

1st. *Erade.* Are you well?

2nd. *Erade.* Well.

When an inferior enters to see a chief he kneels down, and uses the above salutations.

Women always kneel when saluting a man, even in the streets. Servants and slaves always kneel to receive orders or deliver messages to anyone to whom they may be sent by their masters.

It is polite to greet everyone you meet anywhere and also to thank anyone engaged in any kind of work.

The words used for thanking anyone for working are *webale kukola*, "Thank you for working," or *okoze*, "You are doing well"; for carrying you say *webale kuitika*, "Thank you for carrying." Words of high praise are *gwoli musaja*, "You are a real man"; *saja* is the male organ, *musaja* means a fully developed or perfectly formed man.

When a person thanks another for a gift or favour they say *webale ompade*, "Thank you for the gift," or *mpade nyo*, "You have given me a splendid gift"; or *ombede*, "You have helped me."

On entering anyone's enclosure if there is no gate-keeper or person to announce your arrival you call *Abemuno mwemuli*? "You of the place are you there?" *Nze gundi*, "I, so and so, am here."

The host usually provides a few coffee berries in a neat basket for his guests to eat; the berries are first boiled, dried, and then baked; this answers to our custom of offering afternoon tea. If the visitor is someone of rank who is not in the habit of visiting, then a fowl or female goat is given.

It is not polite to leave without permission from the host, so you say, *maze krubalaba ngenze*, "I have completed my visit and am going"; the host replies, *kale genda*, "All right, you may go."

The parting is *welaba*, "See yourself," or if more than one *mulabagana*, "See one another," or "Take care of one another"; the reply to this is *nawe welaba*, "And you take care of yourself." A person sending messages, *obandabira bona* or *abewamwe obandabira*, "Greet all or greet all of your family." It is never correct to speak of "my house," or "my home," but always in the plural, *ewafe*, "At our place," and no one says "Your house," *ewuwo*, but always *ewamwe*, "Your place," in the plural.

Arithmetic and Money.

The use of cowrie shells as money has undoubtedly enabled the Baganda to understand large numbers; these shells are pierced and threaded on plantain fibre, a hundred on a string, which is called *kyasa*; ten strings, a thousand shells, are again tied together for convenience, and again ten thousand shells are done up in a bundle and called a *mutwalo*, load. Cowrie shells were introduced by traders from the east coast; they are gathered along the south-east coast and carried up-country and bartered for ivory and cattle; the Baganda then pierce them and string them, and use them for money; prior to the introduction of cowrie shells, round

stones were used as money. Besides the cowrie shells, hoes, knives, and iron spears were bartered, also armlets and anklets of copper, brass, and ivory.

In conversation, the hands are used to emphasize statements of numbers; one finger, the first, held up, indicates one; the two first fingers held apart indicates two; the second, third, and little finger well apart, straightened out, with the index finger bent into the palm of the hand, and held there by the thumb, indicates three; four is indicated by the four fingers held out straight and the thumb bent inwards to the palm of the hand; five is demonstrated by the closed fist, the thumb first bent into the palm of the hand, and the fingers closed over it; ten is made known by the two fists closed being placed together. Any number between ten and twenty is mentioned by saying ten and so many, the fingers held to demonstrate the number, and the number afterwards repeated. Twenty or thirty, etc., is two tens or three tens, and so on to a hundred.

When loads of grass or reeds are being brought for building purposes it is customary to keep count of their number by tying a knot on a strip of bark for each load. Sometimes a bundle of twigs or reeds, 3 or 4 inches long, is used to tell the number of cows or animals a man has, or the number of houses there are in a district, or to enumerate the points in evidence to be remembered. This is also done when a person is visiting at a distance, and various people send messages; each stick represents a person and message to be remembered.

Akatamanyidwa is a number beyond count, indefinite.

Measurement of Time.

The day is reckoned from sunset to sunset, a night and a day make up the day of twenty-four hours. The country lying as it does on the equator has always equal days and nights; there is no twilight or only a very short one of a few minutes' duration and similarly in the morning the sun rises very rapidly and it is quite light in a few minutes.

The terms for the day are :—

Ekiro, night.

Tumbi, midnight.

Mumakya, cock-crow.

Matulutulu, early dawn.

Enkya, morning.

Akasana, little sun, early morning, 6 to 9.

Musana, full or broad daylight, 9 to 2.

Tuntu, midday.

Olwegulu, afternoon.

Akarwungezi, evening.

By peasants the time is frequently gauged by the meals, the morning meal 7 a.m., the midday meal and the evening meal, 6 p.m.

The months are told by the moons, and the division of the month by the phases of the moon.

The year has five moons, and one in which the rains fall, answering to our year they have two years of six moons each.

For longer periods they reckon by the reigns of the kings or by a certain war in the reign of a king. In mentioning the date of birth, "It was in the reign of such a king," or "I was still in arms when such-and-such a war was fought in so-and-so's reign." The age of girls and young women is told by the size of the breasts; after attaining their full growth they begin to hang down; this is considered most becoming by young women, and to attain this end they often tie them down to hasten natural development.

Games, etc.

The national game is wrestling; in this even the king takes a part, and he has his house in which wrestling matches are held. The public matches take place in the open upon soft ground, the spectators form a ring in the midst of which the competitors struggle; songs are sung during the contest in praise of the wrestlers, and drums are beaten to mark the time, and to this accompaniment the spectators clap their hands and stamp their feet. Another favourite game is *mbirigo*; this is played in the main roads; there is no limit to the number of players, each person has two stout sticks, about 18 inches long, which he takes and throws down with considerable force; the stick is thrown to strike the ground with the end and goes flying along end over end some distance; the person whose stick falls short of the others, has to take it and, standing where it fell, throw it to hit one of the others which are left lying for the purpose; if he succeeds in hitting one he takes it up and strikes it with his own stick and tries to break it with the blow; after this they all pick up their sticks and go on again as before. There is also a game like our prisoner's base played by the boys and young men. A favourite game among boys is *kusamba*, the boys try who can drive the others from the ground by side or back kicks; they aim at kicking the opponent on the thighs with the sole of the foot. Indoors the game of *weso*, or as it is known in other parts by the name *mansala*, is universally played.

Women and girls seem to confine themselves to domestic affairs and seldom take part in games; they, however, take part in the dances which appear to be always connected with some religious ceremony.

Magic and Divination.

Magic is practised constantly; if any sickness comes into a family they resort at once to the *Mandwa* (medicine man) to ascertain the cause by divination; this has been described above under sickness. They also have magic to bring evil or death upon any person they dislike or upon an enemy; this is often done by securing the corpse of a relative of the hated person and boiling the flesh and sprinkling it in the garden among the plantains as described in war customs; it

is done by night for greater secrecy, and causes illness and death to anyone who partakes of the food of the garden. The ceremonies for detecting the cause of disease by examining the entrails of fowls or animals has been described under disease.

Doctrine of Souls.

Every one has a *mwoyo* (spirit), which at death leaves the body and is called the *muzimu* (ghost); in this state it continues to exist and is capable of doing good or harm to the living; it is supposed to be capable of suffering cold, hunger, and pain. Death is spoken of as *kukyusa mutima*, "to turn the heart," as though the heart were a bag or casket containing the spirit, which by being upturned emptied out the spirit and caused it to leave the person, resulting in death. When the ghost leaves a man it goes to *Ntanda*, the place of the departed, situated in the Singo district, to give an account to *Walumbe*, the deity of death; after visiting *Walumbe* it takes up its abode in the *sabo* (hut) built by the relatives for its reception either near the grave in the *butaka* (family burial ground) or near the enclosure of the relatives. The ghost cannot be seen—it is like the wind; in fact, the gentle rustling of the plantain leaves is said to be caused by the ghosts, and a whirlwind which carries up dust, leaves, and straws is said to be the ghosts at play, so that whilst the ghost is invisible, the effect and influence of its presence are seen upon human beings and vegetable life. Ghosts can be captured and put to death either by fire or drowning as described under disease; they resent any evil done to the body they have left; they are especially angry if the body is not interred or if insufficient honour is given it in mourning and burial, such neglect is punished by a malevolent visit from the ghost (*kululuma*).

Stories are told of two chiefs who thus suffered, Katambala and Kairo, who neglected to have the bodies of trusted slaves interred but cast them out on waste land. In Katambala's case the ghost haunted him and caused him great trouble by sickness and various calamities, until he consented to be buried in a cow-hide, not in the family burial place, but on the borders of a forest where his grave would be neglected and forgotten. Since then every chief of that office has been thus buried and the appeased ghost has ceased to trouble the chief. The other chief, Kairo, was not buried at all; his corpse was bound up in a cow-hide and thrown over a precipice; the remains of his successors in office must always be thus treated after death.

The ghosts of the *Balubare* (gods) are carried in buffalo or cow horns, or in gourds when necessary, for example, in case of a war to accompany the army. The ghost of the king always resides where the lower jaw bone is. The ghosts of the deities and kings often speak through some medium, one of the priests become possessed by these ghosts whenever anyone wishes to consult the gods or kings, or whenever the ghosts wish to make known anything to the people. The ghost of a father or grandfather is a guardian spirit, and the ghost of an aunt generally an evilly disposed one; the ghost of an aunt frequently kills children and brings various sicknesses upon wives. When an evil ghost takes possession of a

person, which sometimes happens, it causes abdominal pains and swellings; to drive it out herbs are burned by the medicine man and the patient inhales the smoke, which is offensive to the ghost, and causes it to release its victim.

The principal *Balubare* (deities) are:—

Wanema, who has three priests;

Mukasa, who has three priests. He is the greatest of the *Balubare* (deities). He gives the increase of children. No suppliant is ever allowed in his *sabo* (hut); they wait in an outer room for Gugu, the chief priest, to go in and inform Mukasa of the request, and also for the god to possess the priest; the priest loses his identity and the god incarnated speaks and answers questions put to him and advises the suppliant how to act; when the interview is over the priest goes to the back of the hut and the ghost of Mukasa leaves him and returns to the hut and the priest is free to leave the enclosure if he wishes. During the time the priest is possessed by the *Lubare* (deity) he does not leave the hut. The priest is not allowed to drink beer, but must smoke a pipe of tobacco which prepares him for the reception of the ghost. When possessed he is able to lick hot iron, rub it with his hands, or strike his body with it and receive no harm.

Wanga has only one priest;

Musisi has three priests;

Kibuka has five priests. At one time Kibuka is said to have been sent by his father Wanema to assist one of the kings in a war against the Banyoro. When he arrived on the battle-field he went up into a cloud and cast down his assegais and shot arrows to the great discomfort of the enemy, who could not discover whence they came, and were driven off and lost the battle. The Baganda captured a woman among other prisoners; during the fight she was lodged in the camp, and overheard some of the warriors speaking about Kibuka's clever device, in the night she escaped and reached her own people, and informed them of the secret of the Baganda army; the next day the Banyoro again attacked the Baganda, and directly Kibuka began to fight they fired into the cloud a shower of arrows, one of them struck Kibuka in the chest and mortally wounded him, whereupon he fled away some distance and died under a tree; later, one of his priests found him and buried the body secretly, and making up a roll, he placed it in a leopard skin and said it was Kibuka; the bundle was carried to Kibuka's hut, where it still remains. From that time he never went out again to battle in person, only the horn containing his ghost has been sent.

Nende has two priests; he and Kibuka are the two war gods; he goes to war on all expeditions to the north, and Kibuka goes on all expeditions to the west. Nende's *sabo* (hut) is built in a large enclosure which has only one entrance; through a hut named *siganira*. He drinks no beer but eats coffee berries instead. He was given six princesses as wives, and this number is still maintained by the king, who replaces any who die; they always sit in honoured seats during any functions and reside in Nende's *sabo* (hut). Every fifty years (twenty-five of our years) Nende is brought out and shown to the people; a huge pile is

made upon which he is placed, and for nine days or more there are festivities and rejoicings; none of the people who visit him are permitted to drink any beer during the time their visit lasts. If at any time during a war the army is defeated, the bearer of his *jembe* (horn) must secrete it or throw it into the grass where he may find it again and not allow it to be captured by the enemy. The chief priest of Nende never leaves the precincts of the hut because he is always possessed by the ghost.

Mirimu has only one priest. He gives advice and power to warriors to steal the weapons of the enemy.

Kaumpuli has only one priest. He was the son of a prince who took to wife a woman named Naku, against the advice of the priests, who told him this woman would bear a child who would bring plague and death into the country; the prince rejected the advice, took the woman to wife, with the dire result foretold. She gave birth to a son, Kaumpuli, who had neither arms nor legs, and who is the cause of plague. They tried every way to get him out of the country, but wherever they sent him with his mother, the people drove them away; at length a *sabo* (hut) was built for them at Buyego in the extreme north of Uganda, where he lives and from time to time sends plague among the people. Kings were not allowed to look towards his hill, the penalty for so doing was death.

Wamala has two priests. He is the grandson of Bukulu, and originally lived on the Victoria Nyanza. One day he quarrelled with his brother Wanema, and they fought; in the struggle Wamala's dog bit Wanema in the leg, whereupon Wanema took a handful of ashes from the fire and threw them into his brother's eyes; the dust caused Wamala to have sore eyes, and so enraged him he determined to leave his brother and seek a new home. When starting he took a skin of water with him from the lake; he wandered into Singo to a hill named Busindo, and sat down to rest; his servant put down the water skin carelessly, and did not notice the water was escaping; all the water ran out, but formed a spring on the hillside which ran into the valley and formed a lake, which is still called Wamala's lake. Wamala decided to remain by the spring, and built his house by the lake. Later on he discovered the water was running from his lake back to the Victoria Nyanza by the river Katonga; he made some medicine and sent his priest to throw it into the river, which caused the water to turn, form a new channel, and flow back into its own lake again. The new channel is called Kilimba.

Nagawonye has power over the grain and over the yearly crops. Each year an offering of first-fruits is made to him. He causes the crops to grow and the rain to fall. He was probably adopted from Bunyoro when grain was introduced.

Nagadya is a goddess with one priest.

Nalwoga is a goddess with one priest.

Musoke is the rainbow; he gives rain and is the patron of fishermen. No one may point at the rainbow. If they do so the finger becomes stiff and they lose the use of the joints in it.

Dungu is the god of the chase.

The *Masabo* (huts) of the ghosts are kept in good repair; they vary in size according to the honour of the ghost; some are small huts only a couple of feet high, whilst those of the Lubare and kings are 60 feet high, and afford accommodation for the priests to live in. Offerings of animals, slaves, food, clothing, firewood, and beer, are frequently made at these shrines; the offerings are made to obtain some benefit, such as recovery from illness, to avert some calamity, sickness, or war, or again in fulfilment of a vow. One ghost is sometimes pitted against another; the relatives of a sick person pour out beer on to the ground, and ask the aid of one spirit against another which is doing them harm; the words used are, "Let him which is strong drink and overcome." The ghosts of relatives sometimes demand food, clothing, fire, etc., which are placed inside the huts, the clothing is occasionally used by sick people desirous to obtain the gods' aid. Each time the roofing of a grave is repaired the relatives pour a gourd of beer at the head of the grave, on the ground as a kind of dedication service.

The Heavenly Bodies. New Moon Ceremonies.

When the moon is first seen there is general rejoicing and a feast which lasts seven days, during which time no work is done; firewood, etc., is gathered and stored beforehand, so that the women need not go out to gather it, or do any work other than cook.

The Kimbugwe takes the *Mulongo* (placenta) to the king and presents it to him; the king takes the rude effigy into his hands, examines it, and hands it back to the Kimbugwe, who returns with it to its own house in his enclosure and places it in the doorway, where it remains all night; next morning it is taken from its wrappings, smeared with butter, and again placed in the doorway until the evening, when it is wrapped in its usual bark cloths and restored to its proper resting place.

The *Mukwenda* (earl of Singo) takes the royal shield which is under his care to the king and hands it to him, the king examines and returns it to him to be restored to its place. Mukwenda does this also when the moon is full, *ngabogabo*; on this occasion he must fast that evening and also abstain from sexual connection with his wives.

The evening the moon is first visible the mothers take out their babies and hold them out at arms' length saying, "I want my child to keep in health until the moon wanes."

All the *Mayembe* of the *Lubare* (horns of the gods) are also brought out and exposed to the moon. The people dance and sing each night during the seven days' feasting and cessation from work.

At Magongo in the district of Singo young people go into the forest, build huts, and remain there seven days. During this period they eat only plantains from the Magongo hill, which they say are the original roots Kintu brought with

him to the earth. No one is allowed to live on the Magongo hill except one of the priestly family, who is chosen by the clan and who when he dies is also buried there.

Fire-flies are said to be bits fallen from the stars.

The sun is said to fall into a hole in the west where it is fed on plantain peelings. During the night it runs across the land and is ready for its duties next morning.

Miscellaneous.

When the king sneezes everyone present must do the same. If any person sneezes at home he says *kabaka* (the king).

A man who has both father and mother living must not cut the nails of his hands and feet on the same day.

No woman is allowed to hand a man or boy any food without first wrapping it in a bit of plantain leaf.

In each house the owner has his own particular seat where no one, not even a son of the owner, may sit; should anyone do so he is promptly asked if he has come to inherit the place.

If a woman steals the *ekonero* (stone on which the sponges are made from the plantain stem) from a garden, when discovered, if she be an unmarried person, she becomes a domestic slave to the woman from whom she stole the stone; should she be a married woman her husband must restore the stone, and take a white goat and tie it up to the spot where the stone lay.

Men's Duties.

Besides working two or three months each year for their chief, and going to war, men find numerous duties to fill up their time at home, though the latter are not compulsory. Many men have some trade at which they work; some are carpenters and make stools, knife handles, hoe handles, clubs, and spear shafts, others are canoe builders, or drum makers. Again, there are tanners and leather workers, who in earlier times dressed all the skins of cows, goats, or wild animals, which were the sole clothing of the Baganda; they also prepared those used for mats to sit upon, or for making sandals worn by the wealthy; others were smiths, who worked iron, brass, and copper, the metal is imported and re-worked; they make hoes, knives, spears, bracelets, and rude needles for stitching skins and bark cloths.

Thatching houses is also regarded as a trade, and no one undertakes this duty or that of beating the earth floors and round the doorways and outer walls under the eaves of the houses but the *basamba* (floor beaters) and fully qualified thatchers.

Pottery is also an art which passes from father to son. Potters make pots of all sizes for cooking, those for carrying water, milk, and beer, and tobacco pipes. The pots are remarkably true considering they are fashioned by hand, and the wheel is unknown to them. The decorations on pottery are simply scratched on with a knife, or by making an impress with a plaited cord. The pots are dried in

the sun and baked by heaping dry grass over them and firing it. A glaze is obtained by painting some juice over them and re-baking them.

Every man knows how to make bark cloths, and is expected to provide them for his wife and family, both for clothing and covering by night. The tree from which the bark is procured is a kind of fig which grows freely in every part of Uganda; the best kind, however, only grows in Sango, a part of Budu. The trees are at their best when about 8 feet long in the trunk, and 6 inches diameter; they bear one bark each year for six years, the third one being the finest quality.

The method of making the cloth is as follows:—The outer bark is scraped off the tree trunk, and the inner one, which is about three-eighths of an inch thick, is removed in one long strip, and left to harden all the night; the tree trunk is wrapped round with plantain leaves and a new bark grows; the morning after its removal from the tree the inner side of the bark is scraped and the bark beaten on a log, having a flat surface made on it, with a round mallet in shape like a stone mason's, which has grooves running round it. The man goes over the bark three times, using a different mallet each time in which the grooves are finer; after the third course of beating the bark is thin like a piece of coarse calico, all holes are patched and the cloth exposed to the sun by spreading it on the ground; the effect of the sun is to give the upper side a beautiful terra cotta tint, whilst the under side is much lighter, almost yellow. The bark cloth is cut so that the two pieces, when stitched together, form a square of about 6 or 7 feet. Sometimes patterns in black, from clay found in the swamps or from a preparation made from charred wood and oil, are painted on the cloths to make them more valuable.

When men are travelling, either their wives or boys carry their bundles of clothes, whilst the men are armed and ready for any emergency or attack, either from men or wild animals.

Dress and Decorations.

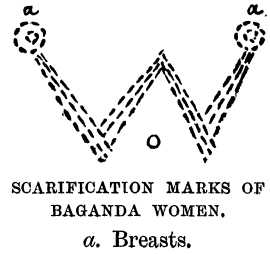
The national dress for many years has been the bark cloth, the men wear it with two ends knotted together over the left shoulder, passing under the right arm and the opening down the left side kept together by a belt or girdle. Underneath this men and boys wear a string round the waist and a narrow strip of the bark cloth passed between the legs and fastened to the string before and behind; the latter is often the only clothing worn by men who are at work, whilst small boys seldom wear more.

Women until they marry wear no clothes except a waist ring made from the fruit stem of the plantain and covered with water lizard, or goat skin; married women wear the bark cloth wrapped round the body passing under the arms, and fastened by a girdle.

Previous to the bark cloth industry skins were worn by men and boys either of domesticated or of wild animals; royalty wore leopard and lion skins, and married women wore goat skins. Only gate-keepers wear skins since bark cloths have become the ordinary dress; cow or antelope skins have become their uniform.

The men seldom wear any ornaments, here and there a man may be found wearing twisted wire bracelets, and round his neck a few fetishes on strings; the latter are often decorated with beads. Originally women wore necklets of coloured seeds red and blue worked on to pieces of the fruit stem of the plantain; these are replaced by beads; they also had them made of water lizard skins, also brass, copper and ivory bracelets and anklets. Children wear necklets, anklets, and bracelets made from water lizard skins, and babies learning to walk have small bells on their wrists and ankles.

Neither the men nor the women bore their ears, lips, or noses, nor do they extract or chip their teeth, customs common to so many Bantu tribes. A few of the women scarify their stomachs to a pattern like a large W; it is said to be done by the women to please their husbands. Medicine men are paid a small fee to perform this work. The king's wives are not allowed to undergo the operation; it is said women who can bear the pain are capable of killing him.



Cattle Herding, etc.

All the Baganda keep cattle, both rich and poor have herds of goats and sheep; chiefs put their animals out to be housed and herded by their retainers, who receive a percentage of the offspring in remuneration for their trouble; every third kid or lamb, as the case may be, goes to the keeper of the animals. Both goats and sheep are housed by night in the huts, tied by one foot to short pegs, which are driven firmly into the earth floor round the sides of the dwellings. The women tie up the animals each night and loose them in the mornings, and boys herd them until they are twelve or fourteen years old, when they cease to be goatherds and take up men's duties. If one of the animals dies during the night a woman does not say to her husband it is dead, but "I am unable to loose it," and he understands it is dead.

Women often keep fowls, but they do not take pains to rear them or in any way improve the breed, they are in consequence of little value. The more wealthy people keep cows, but they are entirely under the care of the Baimu herdsmen, who keep them away in the country where pasturage is good, and all the surroundings favourable for the herds; the cowmen bring their master milk each day, and butter from time to time which is used in cooking, and also for smearing on the body. Chiefs keep two or three cows in milk in the capital, but frequently change them, because the pasturage is bad, and the animals suffer from various cattle diseases.

Market Places.

There are three or four market places in the capital to which the people are expected to take their wares for sale. Each market place is under a large tree commanding one or more of the highways leading to the capital; a chief

appointed by the king rules over each one, he takes a tax upon all sales of goods, keeps order in the market; to him any appeal can be made in any dispute about pieces, etc., and he has power to confiscate the goods of anyone who sells them privately and has not paid his market dues.

The principal things offered for sale are meat, plantains, potatoes, coffee berries, beer, tobacco, sugar cane, dried fish, salt, cooking pots, firewood, and bark cloths. In various parts of the country, especially along the shores of the lake, there are places where markets are held periodically; people bring their goods for sale from the islands or from various parts of the country; they are chiefly food products, which are bartered for other kinds of food; for example, the people from the islands take fish which they barter for plantains, etc.

Sympathy between Human Beings and Plantain Trees.

In closing it may be well to draw the reader's attention to the sympathy which the Baganda believe exists between themselves and the plantain. All kinds of plantains used as vegetables are regarded as female, and those used for making beer as male; when children go through the ceremony of being named, the piece of umbilical cord, which has been preserved for this occasion, is put on a male tree if the child is a boy, and on a female tree if the child is a girl. A married woman who does not bear children is driven away by her husband because she will ruin his garden, and cause the plantains to cease to yield fruit. Again a woman who gives birth to twins is a source of blessing to the whole community. The ceremony after the birth of twins, mentioned above, in which the flower of the plantain is brought into contact with the male and female generative organs, and the subsequent dances, held in the gardens of favoured friends, in various parts of the country, show how strongly the people consider the trees are influenced by human beings. The plantain being the staple food of the country has naturally most attention paid to its fruitfulness and every care bestowed upon it is to make it yield more plentifully. One other case of sympathy may be also noted, that of a married woman of the green locust clan, with her totem cited under the head of food.

The writer apologizes for the incompleteness of the notes. Ill health and pressure of work made it impossible to do more at the time; he hopes in the near future to be able to continue the research and to add details which will make them of more value to science.

