

The Uganda Journal.

THE ORGAN OF THE UGANDA SOCIETY.

Vol. III.

APRIL, 1936.

No. 4.

CONTENTS.

EDITORIAL.

Proverbs of the Baganda	... ..	... by C.S. NASON.
A Guide to the Snakes of Uganda, Part IV	... ..	by CAPT. C.R.S. PITMAN.
The Bagwe. Ethnological Notes and Some Folk-Tales	... ..	by CAPT. E.M. PERSSE.
Bee-keeping in Uganda	... ..	... by T.W. CHORLEY.
The Basoga	... ..	... by J.M. GRAY.

NOTES.

Past Climates and Some Future Possibilities in Uganda.	... ..	Postscript
	... ..	... by E.J. WAYLAND.
Music in Uganda, Old and New	... ..	by REV. J.M. DUNCAN.
Crocodile Fishing	... ..	... by R.G. MILLER.
Superstitions in North Kavirondo	... ..	by MRS. R. PENTREATH.

CORRESPONDENCE.

Past Climates and Some Future Possibilities in Uganda	... ..	... by E.J. WAYLAND.
Our Predecessors	... ..	... by H.B. THOMAS.
Some Notes on Acholi Religious Ceremonies	... ..	... by A.C.A. WRIGHT.

REVIEW.

Uganda. (H.B. THOMAS AND R. SCOTT).

THE UGANDA SOCIETY.

Patron :

HIS EXCELLENCY P. E. MITCHELL, ESQ., C.M.G., M.C.

President :

DR. H. H. HUNTER, C.B.E., LL.D.

Vice-President :

MARK WILSON, ESQ.

Honorary Vice-Presidents :

SIR ALBERT. R. COOK, KT., C.M.G.

THE RT. REV. BISHOP E. MICHAUD, C.B.E.

E. J. WAYLAND, ESQ.

Committee :

MRS. H. H. HUNTER.

MRS. C. G. MOODY.

H. B. THOMAS, ESQ., O.B.E.

H. JOWITT, ESQ.

K. D. GUPTA, ESQ.

OMW. S. W. KULUBYA.

Honorary Secretary :

DR. A. T. SCHOFIELD.

Honorary Treasurer :

D. G. GRANT ESQ.

Honorary Treasurer :

JOHN SYKES, ESQ.

Representative in Great Britain :

A. R. MORGAN, ESQ., O.B.E.

Honorary Auditor :

S. R. HOOPER ESQ.

THE UGANDA SOCIETY.

NOTICES.

1. There are no restrictions as to membership of the *Uganda Society*. Membership is open to all races and to Institutions and Clubs. No entrance fee is imposed. The annual subscription, which is payable in advance on 1st July of each year, is Shs. 10/- for single membership and Shs. 15/- for double members. The double membership is introduced for the convenience of families and entitles two members of a family to all the rights and privileges of a full member except that they receive only one copy of each number of the *Journal*.
2. Additional copies of the numbers of Volume III, i.e. the current Volume, of the *Journal* may be obtained from the Uganda Printing and Publishing Coy. Ltd., Kampala (Business Managers). Price Shs. 2/50 per copy.

Numbers of the current Volume are also on sale at the Uganda Bookshop, Kampala.

The bound Volumes I and II (Vol. I incomplete), and single numbers of those Volumes are obtainable only at the Uganda Bookshop, Kampala. Prices are as follows:- Vol. I, Shs. 12/-; Vol. II, Shs. 15/-; single numbers, Shs. 3/-. Vol I, No 2, is now out of print.
3. Arrangements have been made with the Uganda Printing and Publishing Company Ltd., Kampala, to bind Volume I of the *Journal* at a cost of Shs. 2/50 and subsequent Volumes at Shs. 3/- per volume.
4. 'Separates' of articles will in future only be printed if ordered in advance. Orders should be placed with the Editor or with the Business Managers. Prices of 'separates' vary according to the length of the article and the number and nature of illustrations. Minimum price 20 cents.
5. Blocks of illustrations may be purchased on application to the Honorary Treasurer or Editor. The price of these is usually half the cost of production.
6. Subscriptions should be sent to the Business Managers, P. O. Box 84, Kampala, from whom Banker's Orders may be obtained. Members are particularly requested to pay subscriptions by Banker's Order, if possible. See also Paragraph (8) below.

Under no circumstances will the *Journal* be sent to those whose subscriptions are outstanding.

7. Contributions to the *Journal* should be sent to the Editor, P. O. Box 262, Kampala. No guarantee is given to return any MSS. submitted. Articles should be typed in double spacing on one side of the sheet only and should not contain matter likely to cause political or religious controversy. Those submitted by Government Officials must comply with Colonial Office Regulations; they should either be submitted u.f.s. the Head of Department concerned or they should be addressed to the Editor, with a request that he will obtain the necessary permission for publication.
Those sending photographs should send glazed prints if possible.
8. The postal address of the Honorary Secretary is P. O. Box 161, Kampala.
The postal address of the Honorary Editor is P. O. Box 262, Kampala.
The Business Managers of the *Society* are the Uganda Printing and Publishing Coy., Ltd., P. O. Box 84, Kampala, to whom all communications for the Honorary Treasurer should be sent.
9. The postal address of the *Society's* representative in Great Britain is A. R. Morgan, Esq., O. B. E., 66 Brodie Avenue, Mossley Hill, Liverpool. Members resident in the United Kingdom may send their subscriptions to him.
10. The *Society's* Bankers are the National Bank of India, Ltd., Kampala.
11. Members are particularly requested to notify the Honorary Secretary of any change of address. If this is not done safe delivery of the *Journal* cannot be guaranteed.
12. Books belonging to the *Society* may be borrowed on application to the Editor.

SPECIAL NOTICE.

Members are reminded that subscriptions for the year 1936-1937 are due on July 1st, 1936. Forms for making the necessary payment by banker's order or otherwise are enclosed in the present number.

EDITORIAL

The present number completes Volume III of the *Journal*, and we trust that its reputation is now well-established. To judge from enquiries which we are constantly receiving there seem to be few parts of the civilized world to which copies have not penetrated. One of the latest of such enquiries was from a gentleman residing in Moscow.

Our experience after a year as Editor has been that there is no lack of contributors, and we venture to express the opinion that the contributions now being received do not fall short of the high standard achieved in the earlier volumes.

Our task has been greatly lightened by the fact that we have had many willing helpers, and to these we would wish to express our most grateful thanks for the work they have done during the year. We would especially desire to place on record our appreciation of the services rendered both to the *Society* and to the *Journal* by Mr. Mark Wilson, who has recently departed on leave. He was one of the prime movers in the resuscitation of the *Society*; he drafted the new rules; he has been responsible since the inception of the *Journal* for a large share in the work of preparing articles for the press and correcting proofs; and he has served continuously on the Committee since 1934, during the current year as Vice-President and Acting President. The *Society* owes him a deep debt of gratitude.

In January Mr. H. Jowitt gave a lecture on "Some Aspects of Culture Contact in Africa". He touched on many of the difficult problems, which perplex those who endeavour to envisage the future of this Continent, and provided his audience with considerable food for reflection.

In February Mrs. C. E. Stuart lectured on "The Ancient Literature of India". This was a most interesting address, and all the more welcome in that the word 'Uganda' was never mentioned. Although the *Journal* confines itself strictly to matters of local interest, there is no such restriction on the lectures, the object of which should certainly be to give the members of the Society instruction in the greatest possible diversity of subjects. The attendance at this lecture was unfortunately poor, largely owing to the fact that another Association had inconsiderately arranged a meeting for the same evening. As for some time past the *Uganda Society* has regularly held its lecture-meetings on the third Wednesday of the month, it might reasonably expect that rival attractions should not be staged on that date.

In March the lecturer was Sir Albert Cook, his subject being "The Earliest Newspapers in Uganda and the News therein". The audience greatly enjoyed the extracts which he gave from *Mengo Notes* of thirty-six years ago and his entertain-

ing comments thereupon. His lecture will be published in the July *Journal*. In moving a vote of thanks Mr. H. B. Thomas called attention to the fact that little was being done to preserve the files of Uganda newspapers, whether old or recent, in such a manner as to be easily accessible to the public. We would welcome any practical suggestions which our readers may be able to offer towards the solution of this problem.

In the present number we would especially commend the example of Capt. Persse in reproducing together with his "Ethnological Notes" on the Bagwe some of the popular fables current among that tribe. With the spread of education tribal folk-lore of this kind may be doomed to early oblivion unless speedy action is taken by those interested in research. Future investigators will be lucky if they find an illustrator as adept as Mrs. Persse.

We are also grateful to Mrs. Pentreath whose 'Note' on "Supersitions in North Kavirondo" is the first contribution by a lady as yet published in the *Journal*.

Mr. Nason's collection of "Proverbs of the Baganda" will, we hope, inspire writers on other tribes to send us similar collections. We agree with Mr. Nason that a people's wisdom and outlook on life is nowhere more faithfully reflected than in its proverbs.

We have pleasure in publishing the first instalment of the coloured plates illustrating Capt. Pitman's "Guide to the Snakes of Uganda". The cost of the first two of these has been defrayed by the *Society*, and, thanks to Capt. Pitman's indefatigable exertions, the rest are being kindly presented to the *Journal* from various other sources. We hope that there will be in all twenty-three coloured plates.

Those who had the pleasure last November, of hearing Mr. Duncan's delightful lecture on "Music in Uganda" will rejoice that, before his lamented death, he left on record what he said on that occasion.

Finally we would offer a warm welcome to Messrs. Thomas and Scott's *Uganda*, which is reviewed on a later page.

We acknowledge with thanks the receipt of the following:—

Annales du Musée du Congo Belge. Ethnographie, Série III. "Le Tissage du Raphia au Congo Belge" (par H. Loir) and Série VI. "Fetischen of Tooverbeelden uit Kongo" (door Dr. J. Maes). (August, 1935).

Bantu Studies. Vol. IX, No. 4 (December, 1935).

Journal de la Société des Africanistes, Tome V, Fascicule II. (1935).

Man. December, 1935, and January, February and March, 1936.

Archives d'Etudes Orientales. "Kamba Folklore", II, (by G. Lindblom).

The Ethnographical Museum of Sweden. "Ethnos", Vol. I, No. 1 (January, 1936).

The Nigerian Field. Vol. V, No. 1 (January 1936).

Bulletin of the Imperial Institute. Vol. XXXIII, No. 4 (1935).

Art, Historical and Scientific Association of Vancouver. "Secretary and Curator's Report for 1935" and "President's Report for 1936".

Sudan Notes and Records. Vol. XVIII, Part II (1935).

"La Spedizione Etnografica del Dott. Boccassino tra Gli Acoli dell' Uganda"
(from "*Rivista di Antropologia*," Vol. XXX, 1934).



Proverbs of the Baganda.

By C. S. NASON.

A common criticism of the *Uganda Society* is that Literature has figured in its transactions very much less than Science and History. The Society's change of name last year from *The Uganda Literary and Scientific Society* to *The Uganda Society* to some extent reflected that feeling. The dearth of literary subjects is easily understood when we consider that the object of the *Society* is to study things which exist in Uganda and belong to Uganda; particularly perhaps things native to Uganda. It is little more than fifty years ago that writing was introduced to Uganda, so that it is not surprising that there is not much native literature. However the works of Sir Apolo Kagwa, viz.: *Customs of the Baganda*, *Chronicles of the Kings of Buganda*, *Fables of the Baganda*, *Clans of the Baganda*: Om. Ham Mukasa's *Uganda's Kati-kiro in England* and *Uganda's Kabaka in England*, the latter still struggling to reach the light of publication; and the Chevalier Stanislas Mugwanya's *Journey in Europe*, to mention only the best known books by Baganda in Luganda, all prove the existence of an interest in historical records and research among the Baganda. The newspapers which appear regularly in Luganda, *The Beacon* in English, the new novel by Om. Kosiya Nyabongo, the cousin of the Mukama of Toro, in English show that the younger men have gifts of literary expression, which they are exercising in new fields.

National proverbs are not exactly literature. A proverb is very well described as the wit of one and the wisdom of many, but both the one and the many are usually anonymous. It is true that great English writers, Shakespeare in particular, have contributed many proverbs to the English language, but complete anonymity veils the large collection of proverbs in Luganda. They certainly contain both wit and wisdom, and are welcome evidence that the various races of mankind have a considerable stock of wit and wisdom in common. They also of course illustrate most interestingly the diversity of manners and customs in the world.

The largest collection of the proverbs in print (and that unfortunately is now out of print) is that compiled by the Rev. Henry Wright Duta (Muganda) and published in 1902. Sir Albert Cook published a selection of 100, which I have lost, probably to a borrower; and I fear Sir Albert's own copy has gone the same way. When I tried to borrow it from him he looked for it in vain. *Engero Ensonge* is a collection of 957, without translation or explanations, compiled by J.B. Muswabuzi, and printed by the White Fathers' Press, Bukalasa. Canon Rowling's *Guide to Luganda Prose Composition*, contains 101 good ones which can be most easily paralleled in English, and there are 25 appended to the *Tales* of Sir Apolo, translated by Canon Rowling, which came out this year. Some are to be found in

Crabtree's revised *Luganda Grammar*; and Mr. Lush in the July Number of this *Journal* gave a number which are connected with that emblem of authority, the drum. The missionaries, who first studied the language and discovered the proverbs, naturally found parallels for them, some rather strained, others illuminating, in the Bible. And naturally, since proverbs express the common stock of human wisdom, many Luganda proverbs remind us of proverbs in other languages. Some of us who read them may be impressed by the similarity, others may be more interested in the differences. Any one who wants to find pleasure in the language and become at all intimate with the people will be well advised to tackle the proverbs. "A Muganda will hardly speak two sentences without a proverb", says one of them.

I hear the reader say, "Well, get on with it!", which leads me to expatiate on the difficulty of writing an article on proverbs. A string of proverbs rather resembles a page out of a dictionary or a catalogue of a museum, which few people have the perseverance to read through. How many of us have read the Proverbs of Solomon from end to end? There are, I reckon, about 900 Verses in the Proverbs; and Duta's little book contains 1,455 Luganda proverbs, and there are many more not in that collection. The explanations in Duta's book are all in Luganda, and to the English reader who knows a bit of Luganda the explanations are often about as difficult to understand as the allusive and elusive language of the proverbs themselves; and to those who know little or no Luganda the whole book is sealed. To make matters worse, the book is full of typographical errors natural under the circumstances of its production. Another difficulty which meets the foreigner is that these sayings are so well known to the Baganda that a part may stand for the whole. As we may say in English, 'A bird in the hand', or, 'Sour grapes', in confidence that the context is known where the language is known, so, when the Muganda says *Gwaka nga omusana* (It shines like daylight), he knows that any Muganda can supply the missing words *kakiro tabulamu* (but it is only the moon, i.e. it is not the genuine article, perhaps an inferior substitute, someone or something that is not all it looks). And the word *Bugubugu* at once suggests to the Muganda the continuation *si muliro* (A crackling is not a fire). For this we sometimes find 'More haste, less speed' given as an English parallel, though the Luganda proverb suggests to me either that splutter and bluster are not strength, or that your fire is not established when the leaves begin to crackle. Comparisons are as often as not misleading. *Bakusera: takwazika*, besides illustrating this antiphonal arrangement which I indicate by the colon, (c.f. the Psalms in the Prayer Book), shows the sort of grammar, or lack of grammar, which prevails in these sayings. The literal translation is, 'They are cheating you (charging too much): he does not lend you his'; which must be expanded thus—'the man who tells you that the price of something you want is too high, in other words that you would be a fool to buy it, does not lend you that thing, though he has it'—and describes the cheap advice or sympathy which the rich sometimes bestow on the poor. The familiar proverb *Gunsinze: aliwa bitono* (The man who admits his fault gets off lightly) is another illustration of this construction or condensation, which is very common in this colloquial style but otherwise unknown.

I do not think I can assume that the selections which appear in Canon Rowling's *Guide to Luganda Prose Composition* are too well known to be repeated. But any reader who thinks that I have drawn too much on that store, will, I hope, accept

the excuse that this *Journal* should contain the best of the proverbs, which are in Canon Rowling's book. I hope other members of the *Uganda Society*, Baganda perhaps, will pursue the subject from time to time in these pages. In every country much of the ordinary man's philosophy of life is expressed in proverbs, and this is particularly the case where there is practically no literature. Thus sayings which are on everyone's lips have an interest apart from any originality or profundity which may be claimed for them.

Akwata mpola :atuka wala (He who starts slowly, or goes easy, goes far) may appear to some people to be untrue, to others to be too obvious; but it is one of the favourite proverbs of the Baganda because it commends a quality, something like the 'Gravitas' of the Romans, which they value above all. The judgments they express are shrewd and often cynical.

Another honest favourite is:—

Akwana akira ayomba (One who makes friends is better than one who finds fault), which people in authority should remember.

Then we have:—

Agali awamu : gegaluma (Those, i.e. teeth, which are together are the ones that bite, or, United we succeed). And the converse is: *Agatataba : tegaluma* (Divided we fail).

Ememe Katale (Man's soul is a market). We display our goods there, and other people can take them or leave them.

Ememe si bigere (Thoughts can go where the feet cannot).

Atamanyi naku : akuziyoza mu mulyango (He who has not known sorrows makes you pick up, or pack up, yours at the door—he has no sympathy for other people's troubles; they embarrass him).

Eziruma mu'no : tezikulobera kwebaka (Your neighbour's troubles don't spoil your sleep). But:— *Akali mu linyo : tekaganya lulimi kwebaka* (A little thing in the tooth gives the tongue no rest).

Lubale maliba. *Lubale* meant for the pagan Baganda much of what the word 'religion' means for us; *maliba* are the skins worn out of doors for protection from the weather, common property of the family. The rendering, 'Religion is a cloke', suggests a cloke of iniquity, which I think is misleading. H.W. Duta's explanation is that every man may have his own ideas about religion, and every religion its own forms. Humanity embraces all.

Lubale mbera : nga otadeko nembiro (God help me! But put your best foot foremost—Trust in God, but work with Him).

Okwerinda si buti (Caution is not cowardice) is illustrated by reference to the soldier ant, which always travels with spears poised.

Okwagalana kyai kyampiso : bwekitasobana tekitunga (Love between two people is like the thread in a needle: you can't sew without a bit over on one side).

Obuteraba : bukuwumya akusinga (Not seeing yourself makes you abuse your betters).

Omusa'ja atatya mu'ne : tawangala (A man who does not fear, or respect, his fellow-man does not endure).

Omulungi alwa : akayuka (A good man who stays long in one place degenerates, or, After a time a good man degenerates) is a warning.

Omubi eyenyumiza : akira omulungi akumira (Better a bad or ugly man who makes himself pleasant than a good or handsome man who snubs you).

Ekisa ekitagana : kizala obulimba (The kindness which can't say 'No' begets lies). I expect we know it.

One might go on for some time in this strain, but perhaps it will be less monotonous, if I pick out some of the subjects which have inspired our anonymous wits and group the proverbs under those headings.

1. Kings and Chiefs.

Kabaka nyanja : eta natavuba (The King is (like) the lake (or sea), which kills (those who fish), and those who don't fish alike).

Kabaka namunswa : alya ku nswaze (The King is like the queen-ant, who devours her ants).

Kabaka akusa owuwo : esanja libabula olulagala, songa baluganda (The King makes you kill your own folk: the dry leaf scorches the green leaf, though they are akin). The dry banana leaf is used as fuel, the green is wrapped round the food in the pot.

Bakuuta embuga : si buganzi (A summons to the chief's place does not mean that he loves you). It was often regarded with dread.

Omulangira nvubu : terindwa buziba (A prince is like a hippopotamus, which one does not wait for in the deep)—one keeps out of his way.

Kiride obwami : tabula mugandawe (One who has received a chieftainship has no lack of brothers).

Amagoma gavugira aliwo (Drums beat for the man who is there, i.e. in power).

Abantu basesa gwaka (Men stoke the burning fire) means the same as *Amagoma* etc.

Mu mpafu temuja Mulangira. The *muwafu* is a fine big tree found in every village in Buganda, something like the spreading chest-nut tree; and it is a great game of the village children to throw sticks to knock down the fruit (*mpafu*). Hence, 'In games there are no distinctions of rank'. You can charge the King on the football field.

2. Rich and Poor, Masters and Servants.

Abagaga nabagaga bagalana (The rich love the rich).

Obulungi bukira obugaga (It is better to be good than rich).

Abakopi mayenje: gagwa walime (Peasants are like cockroaches, which settle on cultivated land). If a chief wants followers he must give them land to live on.

Okuitaba 'Wangi': tebuba bufuge (To answer 'Sir' does not imply subjection).

Obusenze bu'ta munanya (A new master is fatal to the idler). Similarly: *Asenga tagayala* (The new servant is not lazy).

Wova toyombye: wotera oku'da (The place you leave without a quarrel is the place you will return to).

Musenze: alanda (A new tenant, or servant, goes from place to place). He will leave his new master as he has left others before.

Tuli byuma na byuma: akambe tekasala mpiso (We are all tools: knife does not cut needle). *Tuli bana na bana* is used in the same sense.

Kiyita wagulu otega wansi: empungu terya bire (The high flier is caught on the ground: the eagle does not eat clouds).

3. Family and Clan and Friends.

Akaganda akatono kakira omukwano (A little kin is better than friendship). *Omukwano gukira oluganda* is found also.

Ekifananyi si luganda (Resemblance is not kinship).

Oluganda nkovu: terugwa ku mubiri (Kinship is a mark, or scar, you never lose).

Aboluganda bita bikonagana: naye tebyatika (Relations are like calabashes that clash without cracking).

Gugweredewo: ng'akukubye ku nyindo waluganda ('That's enough', you say, when it is a relative who has hit you on the nose). If it was anyone else I suppose you would hit him on the nose.

Alima ne'ba: taba munafu (The wife who works with her husband is not weak). Remember that this was said when polygamy was the custom and that a man did not regularly dig the garden, which is still the woman's work.

Awava mu'no tewa'da mu'no: awava okugulu wa'da omu'go (When an old friend goes you can't replace him: you lose a leg and get a crutch).

Omukwano gu'ta bingi (Friendship wipes out a lot—covers a multitude of sins).

4. Hospitality and Visitors.

Okugaba kweterekera (To give is to lay up for oneself).

Luganda kulya : olugenda enjala terw' da. I cannot exactly construe this. It means that relatives and friends should be hospitably received. One who goes away hungry does not come again.

Mamu, mamu : gye bigogo (The cry of welcome means a meal—of matoke, of course).

Omwenge si mere (Drink is not food) is an expression of disappointment similar to our 'Sour grapes', used by a man who has dropped in at a neighbour's beer-party uninvited and come away empty.

Alowoza enkumbi kyegula : tawa mu'ne toke dene (He who thinks of the price of a hoe does not give a big bunch to his neighbour). When you have to count every penny you can't be too lavish in your hospitality.

Omugenyi alwa : asamba omwenge (The visitor who stays long kicks the beer over).

Omugenyi owokumpi afa enjala (The visitor who lives near you dies of hunger). Why?

Omugenyi owe'sawo : tosoka kumugeya (Don't despise the guest who comes with a pack on his back).

5. Herdsmen and Cattle.

Ekisigula enyana : kiva mu kibere (That which entices the calf away comes from the breast).

Amata ge nyana : ganywebwa muwangazi (The milk of the calf is drunk by one who lives long). This is used of something promised or desired, which we don't expect to see in our time.

Amalume abiri : tegabera mu lu'go lumu (Two bulls don't bide in one kraal).

Owentono alunda ezize (He who has few cattle herds his own).

Ekisige tekiga'ta nanviri (The eye-brows don't join up with the hair). The less is likely to be swallowed up by the greater. But:—*Ekirevu kiga'ta nanviri*.

Ente esomoka tewoloma (A cow crossing the stream does not low, or bellow). Cattle make a great noise when they charge down to the river to drink. When they cross it, or have crossed, they are silent. So the herd of men may go noisily to a certain point in their desires or ambitions, but those that cross the stream become quiet. This suggests the sobering effect of official responsibility.

Ebya basumba bigwera ku tale (The disputes of shepherds are settled on the downs, or sheepruns).

Owembuzi alasa owamaliga (The goat-herd tells tales of the shepherd)—as the pantry boy tells tales of the cook!

Amazi amatono : gaboza ente (Scarcity of water causes expulsion from the herd). The best stock must drink first. I think this proverb may also refer, as do the next two, to the habit of sending one's cattle to friends to look after, if one has only a few, or there is no pasture near one's home. When the owner wants to remove them and their progeny, disputes arise. But in a drought the herdsman will water his own or his own master's beasts first. *Okubola* means to disown or expel from the clan.

Ente ensibe lwefa : lwemanyibwa nyiniyo (The cow you are keeping for someone else is known when it dies). As explained above, a cattleman may take charge of other people's cattle for a consideration and may pose as owner of those held on trust as well as his own. But if one dies he knows at once whether it was his own or someone else's, though not infrequently he may swear that it was the other man's, knowing that it was his own. And so with other things held on trust.

Nteyafa : tolema kulaga e'diba lyayo (The cow died: I can show you the hide). The rhyme just came! The hide is produced to prove that it was the other man's cow that died—a bluff which sometimes succeeds.

Akulunza embuzi : omulunza ente (He makes you keep his goats: you make him keep your cattle). Rowling puts it the other way round, which, I think, is a mistake

Ekitarta Omuima tekimumalako ente (Nothing short of death robs a Muima of his cattle).

Ekitambuza Omuima empola giba mirembe (It is peace that makes the Muima walk slowly).

Akamira eyiye : tagisera mata (He who milks his own cow does not stint the calf).

Ente ya bana (The pet cow) is used of a person or thing which is harmless, e.g. *Ekiuka ekitaluma* (A bug that does not bite).

6. Wild Animals and Hunters.

Enkima tesala gwakibira (The monkey does not judge a case from the forest). No one can be a judge in his own case.

Okusindika enkima mu kibira (To send a monkey into the forest)—a sure way of losing it.

Ebinene nebinene tebisibagana (Big things do not come to grips with big things). *Timba singa asiba enjovu* (Else the python would bind the elephant in its coils) is added as an illustration.

Eyebuza engo gweruma (The person who is sceptical about the leopard is the person it bites).

Obusolo bwa kuno tebufa : atega gumu (The man who says, 'Game is scarce, or shy, here', lays only one trap). A more resourceful or persevering hunter finds plenty of game.

Linda kigweyo : afumita omukira (The man who says, 'Wait till the beast is fully exposed', spears the tail). *Post est occasio calva!*

Ataliwo a'ta embogo (The person who was not there kills the buffalo). Things seem easy until you have to do them.

Obusa bw'embogo (Buffalo dung) is an expression used of something, or someone, hard on the surface and soft inside.

Ekubo erimu lya'sa Wamusu (One path was the death of Mr. Musu)—by showing the hunter where to catch him. Notice the prefix *Wa*—used with names of animals when they are personified as in fables or proverbs. For *Musu* the dictionary gives 'Edible Rat', which is a loathsome idea, or '*Thryonomys Swinderinianus*', so I leave it at *Musu*.

Embwa enyingi : ziwabya omusu (or *emisu*) (Many dogs drive Mr. Musu the wrong way), i.e. the wrong way for the hunter. Too many cooks, etc.

Nyini fumu tasubwa nyama (The owner of the spear must have his share of the meat). Native hunters naturally hunt for the pot. Hunting is a business and any one who contributes to its success has a fair claim to a share in the profits.

Mu ngo mulimu emondo (Among leopards there are serval cats). We might express the meaning by saying, 'There are geese among swans'.

Kamega enjovu kenkana wa? (How small a thing may overthrow an elephant!).

Asamirira ama·du : ai·ga mbogo (He must be crazy for meat who hunts a buffalo).

Nkubye mu kisaka ejinja : kuwulira bifamu (To throw a stone into the thicket, to hear what's going on there), i.e. to surprise a person into giving away his secret or making an admission.

7. Dogs.

It may surprise us to find that so many proverbs of the Baganda show their interest in dogs.

Enaku ze mbwa : natafuna abogoza (Troubles of dogs! He hasn't got any but he barks about them).

Wambwa yakiza mukamawe amagezi (Mr. Dog has more sense than his master) because he lies down while his master stands talking to someone whom he meets on the road.

Wambwa aigira agage naga mukamawe (Mr. Dog hunts for himself as well as for his master).

The pretence of grief which the heir to the property puts on at a rich man's funeral is compared to the dog's grin at the funeral of an ox in *Kimwege: embwa kyeseke mu lumbe lwe nte*, or, *Kamwenyumwenyu*.

Embwa teyerabira yagyola (The dog does not forget the person who trained it).

Bwowulira oli ngagamba nti Goba embwa: nga mu kisenge eriyo ekyokulya (When you hear a man say, 'Drive your dog away,' you know there is something to eat in the room).

Luganda lwa mbwa: lulamusa namanyo (The dog clan greets with the teeth). People who don't like one another even in greeting each other show their teeth.

Olaba embwa eruma owolubugo: owe diba ngoduka (When you see the dog bite the man wearing a barkcloth it is time for you, who wear a skin, to run).

Olumanyimanyi lukwasa embwa mu manyo (A little knowledge is a dangerous thing: it puts a hand in the dog's mouth).

Ogaya bitono: enkukunyi temega mbwa (You despise small things: but a flea puts a dog on its back).

Embwa za fa amagunju gayinayina (When the dogs are dead the weazels play) is the Luganda version of 'When the cat's away, etc.' I cannot find any mention of a cat in the proverbs, or of *Wakaima*, the Hare—the wily hare of fables.

Ebigwamu byebitwala embwa mu Katale (Dropped pieces of meat take the dog to the market).

Omutamivu tabaga mbwa (A drunken man does not slaughter his dog). A man may do many mad things when he is drunk, but he does not kill his dog for meat, as if it were a sheep or a goat.

8. Sundry Occupations.

Other occupations also provide a few sayings of general application, if not so many as herdsmen and hunters.

From fishermen and seamen we get:—

Obwato bufa magoba (Canoes sink at the landing), i.e. disaster may come at the end of the journey.

Akivamu akiita kyato (He who gets out of the boat calls it an ugly tub), which is ungrateful.

Kita nkimanyide: enyanja e'ta muvubi (However well you know a thing it may kill you, as the sea kills the fisherman).

Ekifa mu nyanja kibuzibwa muvubi (Ask the fisherman what happens on the lake, or sea).

The smith gives us :—

Ekyuma kitya muwesi (Iron fears the smith)—the strongest thing bows to knowledge and skill.

From the potter we get :—

Muka mubumbi alira mu lugyo (The potter's wife eats off potsherds, or spoilt pots), using what can't be sold.

I have not found many proverbs that emanate from tillers of the soil, though many are concerned with food and drink. We have :—

Amasawa si malima (Clearing the ground is not the whole of cultivation).

Awagenda enkumbi tewaba wabi (No place where the hoes go is bad).

Kyosimba onanya : kyolyako etoke (What you plant idly provides your food some day).

Lumonde akuza amatoke (Potatoes grow bananas)—you must eat while your trees are growing.

Twerimire bwayeza Kasoliwe takuwa may be paraphrased thus:—‘when a man gets a good crop of maize he does not give any to the man who encouraged him to grow it’.

Kewerimide kakira mbegera (A little food from one's own garden is better than begging one's bread).

Of the doctor they say :—

Omuganga teyeganga (Physician, heal thyself!).

9. Borrowers and Lenders.

In all countries borrowers and lenders call forth the reproofs of the wise.

Kyowola otude : okibanja oimiride (You sit when you lend : you stand when you seek payment of the debt).

Akunonya amewola : omunonya amasasula (He seeks you at the time of borrowing, but you seek him at the time of repayment).

Akalimi kamweoze kaja kawewede (The tongue of the borrower is smooth in its approach).

Kiri mu banja tekinunula mwanawo (What's out on loan does not ransom your child).

Ebanja terivunda (A debt does not go bad) is only a half truth.

Katono ko : kakira edene erya mu'no (A little thing that's your own is better than a big thing that is your neighbour's).

Ojune byokuwola nga nebyokuwoza olina (You may find money to lend, when you have money for litigation) though that may be sending good money after bad.

Akukyaye awerekerera akubanja (Your enemy escorts your creditor).

10. Miscellaneous.

The collections of sayings from which I have drawn contain some which one might call stock jokes, on bald men and blind men and men who have lost teeth or extracted teeth, as some tribes do, which the Baganda consider a barbarous custom. Such are :-

Awali e'dibu tewaluma : nga sigwe balikubye (When the tooth has gone it can't ache - evidently it is not the speaker whose tooth has been knocked out).

Ojaganya nga owamalibu alonze erinyo (You dance for joy like a toothless man who has picked up a tooth).

There are also :— the bald man who says his hair stood up in fright—to dawdle like a bald man (*owekiwalata*) fetching a razor—the blind man in a burglary, etc. These hardly reach the status of proverbs, unless they are what my friend Om. Ham Mukasa calls "*Engero za bakopi.*" The wit is rustic, e.g., *Enkoko bwebulwa amagi tebika byenda* (When the hen is out of eggs it does not lay its guts). Taxers please note!

There is nothing obscene in the printed collections.

Some names of people and places have a proverbial connection, e.g. *Nkoko-njeru* (The white fowl which attracts the hawk), *Nyonyintono* (The little bird which sticks out its feathers), *Sebugenyi*, *Manyangenda*, *Kissosonkole*, etc. But interpretation of names is another subject. A study of place names might yield quite an interesting store of folk-lore and history.

There are many good proverbs which have escaped my classification, some of which I must put in a miscellaneous section with which I shall conclude, while others must wait for another occasion.

Atanaita atenda nyina obufumbi (He who has not travelled praises his mother's cooking) suggests 'Home-keeping youths have ever homely wits'.

Ebya kuno tasenguka : agoba aba'ja (The man who says, 'What an awful place!' does not leave it : he is only driving others away). In the days of polygamy, if the husband was courting a new girl, the old wives might try to scare her away by saying what an awful time they had. Any old gang discourages new-comers thus.

Batuka berabira eyabatusa (Those who have arrived forget the man who led them). But contrarywise :- *Akutwala ekiro omusima buke'de* (When day breaks you are pleased with the man who has led you by night).

Ekyagaza omubi : omulungi takimanya (What makes the bad man loved is unknown to the good).

Ekinywa kya magwa : akisiba yamanya bwakyetika (A faggot of thorns : he who tied it knows how to carry it).

Obutazimbye : nyinibwo yabumanya (The bruise which does not swell is known to the sufferer).

Ekitali kyogere : kizimba ku mwoyo (The unspoken pain swells in the heart).

Ebirwa byerabirwa (Things which go on long are forgotten).

Okubuza si kuwaba (Ask and go right). If you don't ask you may go wrong.

Mpande emu eyiwa ekisero (One bean spills the basket). The basket is on your head. One bean drops and in stooping to pick it up you spill the basket. A little thing upsets the apple-cart, e.g., a shot at Serajevo.

Omumpi watuka wakwata (The short man takes hold where he reaches)—as you may find by sitting on the ground where there are ants!

Okulwa ku kyalo : kukumanyisa enkuba gyefuluma (He who stays long in the village knows which quarter the rain comes from).

Ma'zi masabe : tegaloga nyonta (Begged water does not dispel thirst).

Ekiwo ekimu : tekirobera bana kuyimba (One fall does not stop the children singing).

Nkumanyi muze : takuganya kwetonda (The man who says, 'I know you are a bad lot', does not allow you to repent). Give a dog a bad name and hang him. But :- *Monerede ta'ta muze* ('I am sorry' does not kill the bad habit).

Okuwumula si kutuka (A rest is not the end of the journey); but I can do with a long rest from Luganda proverbs and so perhaps can the reader. But as I am interested in them, I should be grateful to any readers of the *Journal* who will give me some more, and I do hope Sir Albert Cook's collection and H. W. Duta's will be reprinted, the latter with corrections.



A Guide to the Snakes of Uganda.

PART IV. *

By C. R. S. PITMAN.

Genus BOÆDON Duméril and Bibron.

Boædon is an African genus, consisting of nine species, which is found in Tropical and South Africa. Of the species three occur in Uganda, one of them *B. olivaceus* being readily distinguished from all others of the genus by having the subcaudals single. The general characters, which are elaborated in the detail of the various species, can be summed up—head only slightly, if at all, distinct from the neck; the eye small or moderate with vertically elliptic pupil, the body cylindrical and the ventrals rounded; the scales smooth, with apical pits; and the tail short or moderate. In all species the anal is entire.

* The following addenda should be made to Part III :-

(a) Page 65 (Vol. III. Page 224) under :-

Genus NATRIX Laurenti.

The genus *Natrix* containing about eighty species is of world-wide distribution, occurring in Europe, Asia, Africa, Madagascar, North Australia, and North and Central America, and includes the common English Grass Snake. There are nine African representatives, four of which are restricted to the island of Madagascar, the remainder being mainly West African, and one only is found in Uganda. Its attributes are discussed fully in the detail of the species.

(b) Page 68 (Vol. III. Page 227) under :-

Genus BOTHROPTHALMUS Peters.

The characteristics of the sole representative of this Tropical African genus are discussed fully in the detail of the species.

BOÆDON LINEATUM Duméril and Bibron.

Brown House Snake, Olive House Snake, Grey House Snake or House Snake.

(Non-Venomous).

(Plate IV, Fig. 1: Coloured Plate (C), Fig. 1).

Native names—Although one of the commonest and most widely distributed of Uganda species, which must be familiar to the greater portion of the native inhabitants, there appear to be singularly few local names applicable exclusively to the House Snake. The Bakiga of S.W. Uganda do however call it the "Nyamugina", and the Banyoro by referring to the larger examples as "Nchuweira" confuse it with the cobra. These constitute the only native names I have so far been able to ascertain, the snake usually being recognised by the comprehensive native name of "Musota," "Njoka" or "Inyoka".

Distribution—This common African snake has a wide range in Tropical and South Africa. It is a savanna species absent from the regions of forest in which it is replaced by the closely related *Boædon olivaceus*. The northern limits of its range are in the Southern Sudan (White Nile and tributaries, Sobat, Mongalla, etc.).

Occurrence in Uganda—In Uganda, with the exception of the swamps, forests, higher altitudes and the regions of aridity, the Brown House Snake is ubiquitous and usually abundant. Its absence would be more noteworthy than its occurrence. A list of recorded localities, which include West Nile, West Madi and Gulu, is superfluous, but this species is particularly plentiful at Kampala, Jinja and Entebbe, on the outskirts of the Mabira Forest, and on the scrub-clothed hillsides of S.W. Kigezi.

Description—The largest specimen I have come across (in Kyagwe) was nearly 4 feet in length, and was at first mistaken for *Psammophis sibilans* as it lay dead on the road, but it could not be accurately measured. This probably constitutes the maximum record though examples a few inches short of 4 feet are known, and a snake of this size would be capable of swallowing an out-size in rats.

Boulenger's longest total measurement is 870 (tail 110) mm., the whole length being not quite eight times that of the tail. Loveridge in various papers has recorded maximum measurements of 668 (533 + 135) mm., male, and 915 (805 + 110) mm., female; 681 (560 + 121) mm., male, and 970 (860 + 110) mm., female, and 951 (910 + 41) mm., this being an abnormally short tail (perhaps damaged?).

The total lengths of the males are approximately five-and-a-half times that of the tail, and of the females seven-and-a-quarter and eight-and-three-quarters times.

Of the large numbers of Uganda examples I have examined a few measurements are as follows:—

BOÆDON LINEATUM Dumeril and Bibron.

Brown House Snake, Olive House Snake, Grey House Snake or House Snake.

(Non-Venomous).

(Plate IV, Fig. 1: Coloured Plate (C), Fig. 1)

Native names—Although one of the commonest and most widely distributed of Uganda species, which must be familiar to the greater portion of the native inhabitants, there appear to be singularly few local names applicable exclusively to the House Snake. The Bakiga of S.W. Uganda do however call it the "Nyamugina", and the Banyoro by referring to the larger examples as "Nchuweira" confuse it with the cobra. These constitute the only native names I have so far been able to ascertain, the snake usually being recognised by the comprehensive native name of "Musota," "Njoka" or "Inyoka".

Distribution—This common African snake has a wide range in Tropical and South Africa. It is a savanna species absent from the regions of forest in which it is replaced by the closely related *Boædon olivaceus*. The northern limits of its range are in the Southern Sudan (White Nile and tributaries, Sobat, Mongalla, etc.).

Occurrence in Uganda—In Uganda, with the exception of the swamps, forests, higher altitudes and the regions of aridity, the Brown House Snake is ubiquitous and usually abundant. Its absence would be more noteworthy than its occurrence. A list of recorded localities, which include West Nile, West Madi and Gulu, is superfluous, but this species is particularly plentiful at Kampala, Jinja and Entebbe, on the outskirts of the Mabira Forest, and on the scrub-clothed hillsides of S.W. Kigezi.

Description—The largest specimen I have come across (in Kyagwe) was nearly 4 feet in length, and was at first mistaken for *Psammophis sibilans* as it lay dead on the road, but it could not be accurately measured. This probably constitutes the maximum record though examples a few inches short of 4 feet are known, and a snake of this size would be capable of swallowing an ordinary size in rats.

Boulenger's longest total measurement is 870 (tail 110) mm., the whole length being not quite eight times that of the tail. Loveridge in various papers has recorded maximum measurements of 668 (533 + 135) mm., male, and 915 (805 + 110) mm., female; 681 (560 + 121) mm., male, and 970 (860 + 110) mm., female, and 951 (910 + 41) mm., this being an abnormally short tail (perhaps damaged?).

The total lengths of the males are approximately five-and-a-half times that of the tail, and of the females seven-and-a-quarter and eight-and-three-quarters times.

Of the large numbers of Uganda examples I have examined a few measurements are as follows:—

UGANDA SNAKES (B)



x1/3



x2/4



1/2



x1/2

O.F. TASSART

1. *Eryx colubrina* (= *thebaicus*).
2. *Natrix olivacea olivacea*.
3. *Bothrophthalmus lineatus*.
4. *Lycophidion capensis capensis*.



1a



2a

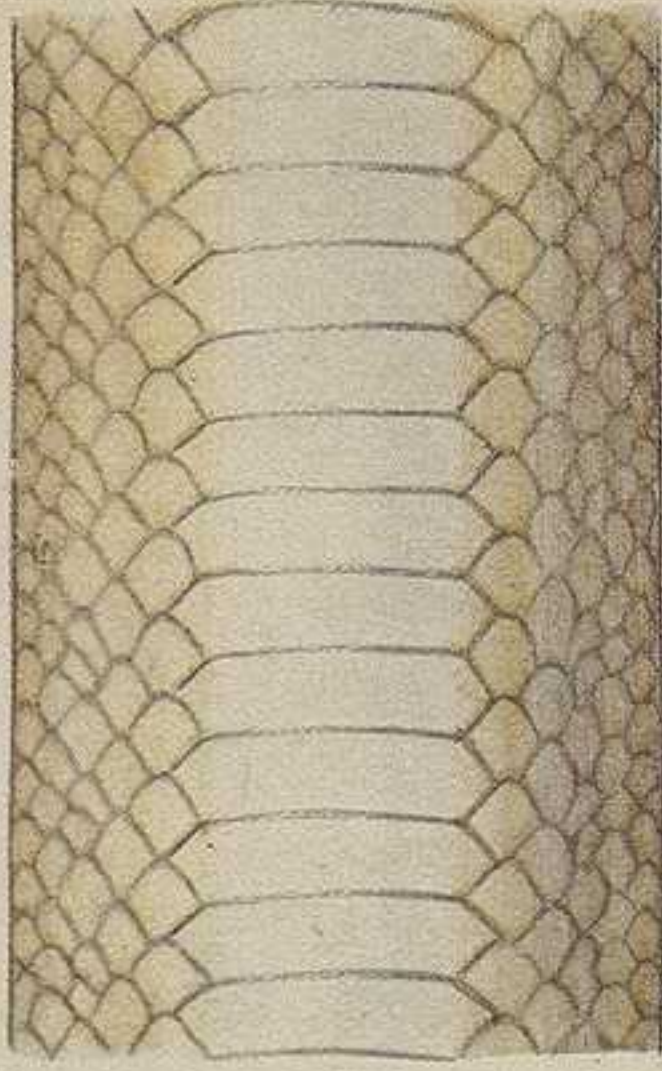


3a



4a

- 1a. Lateral Section.
- 2a. Lateral Section.
- 3a. Lateral Section.
- 4a. Lateral Section.



1b



2b



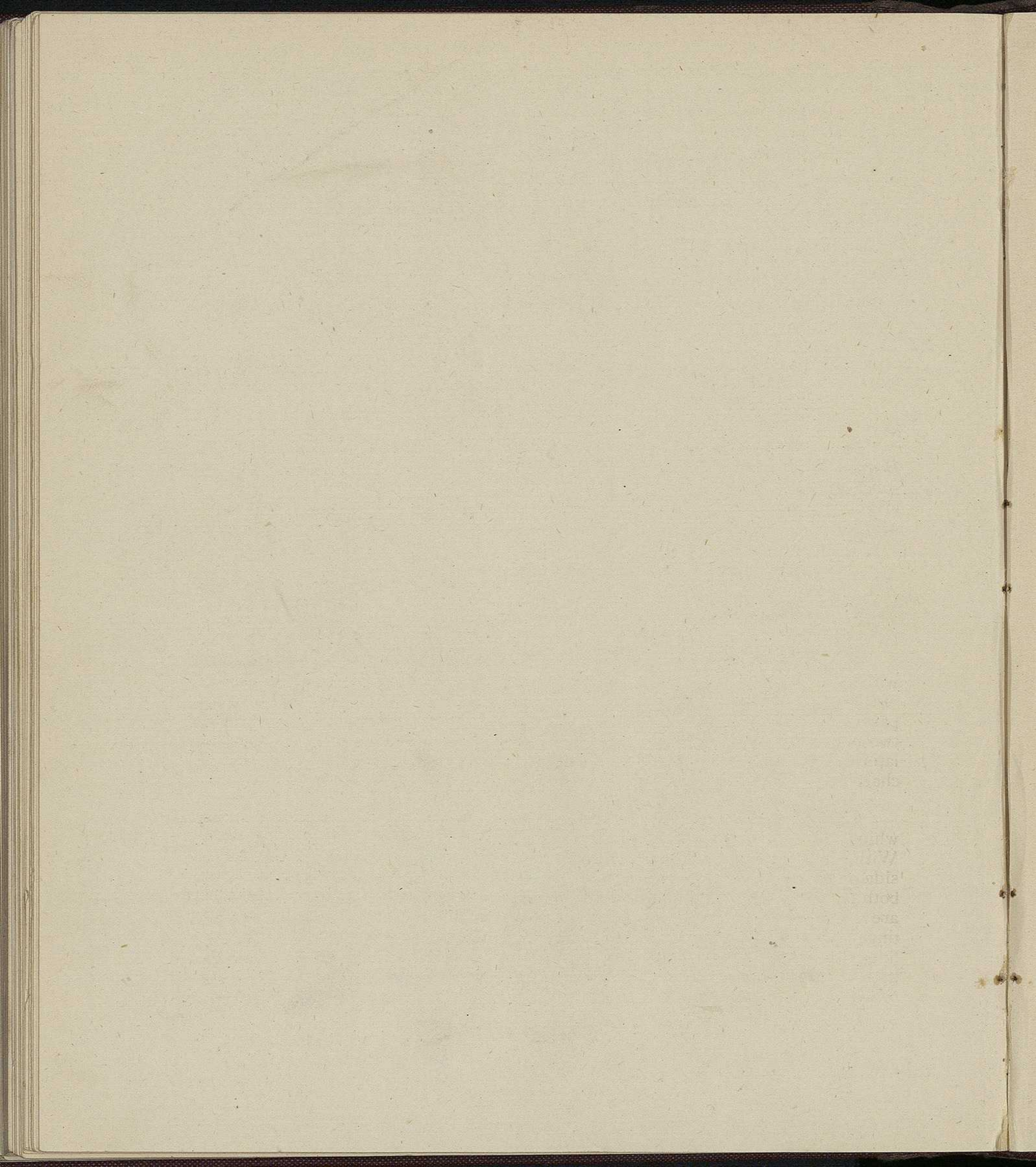
3b



4b

- 1b. Ventral Section.
- 2b. Ventral Section.
- 3b. Ventral Section.
- 4b. Ventral Section.

John Bale Sotis & Damielsson, Ltd. London.



Male.	Total length to tail length.	Female.	Total length to tail length.
27 (tail 5) inches.	$5\frac{1}{2}$	35 $\frac{3}{8}$ (tail 4 $\frac{5}{8}$) inches.	$7\frac{1}{2}$
26 (tail 4 $\frac{3}{4}$) "	$5\frac{1}{2}$	35 (tail 4 $\frac{1}{2}$) "	$7\frac{3}{4}$
26 (tail 4 $\frac{1}{2}$) "	$5\frac{3}{4}$	32 $\frac{1}{8}$ (tail 4 $\frac{1}{2}$) "	$7\frac{3}{4}$
25 $\frac{1}{2}$ (tail 4 $\frac{3}{8}$) "	$5\frac{3}{4}$	31 $\frac{3}{4}$ (tail 3 $\frac{3}{4}$) "	$8\frac{1}{2}$
20 $\frac{1}{4}$ (tail 3 $\frac{1}{2}$) "	$5\frac{3}{4}$	31 $\frac{1}{2}$ (tail 3 $\frac{3}{4}$) "	$8\frac{1}{4}$
		25 $\frac{3}{4}$ (tail 3 $\frac{3}{8}$) "	$7\frac{1}{2}$
Not sexed.		25 $\frac{3}{4}$ (tail 4) "	$6\frac{1}{2}$
18 $\frac{1}{2}$ (tail 3) inches.	6	23 $\frac{1}{2}$ (tail 3) "	$7\frac{3}{4}$
16 $\frac{1}{4}$ (tail 2 $\frac{1}{8}$) "	$7\frac{1}{2}$	22 $\frac{1}{2}$ (tail 3 $\frac{3}{4}$) "	6
16 $\frac{1}{8}$ (tail 1 $\frac{1}{8}$) "	9	19 $\frac{3}{4}$ (tail 2 $\frac{3}{8}$) "	$8\frac{1}{4}$
15 $\frac{1}{8}$ (tail 2 $\frac{3}{8}$) "	6	19 $\frac{3}{8}$ (tail 2 $\frac{3}{8}$) "	$7\frac{1}{2}$
15 $\frac{1}{2}$ (tail 2 $\frac{3}{8}$) "	$6\frac{1}{2}$	18 $\frac{3}{8}$ (tail 2 $\frac{1}{8}$) "	$8\frac{5}{8}$
14 $\frac{1}{2}$ (tail 1 $\frac{9}{16}$) "	$9\frac{1}{4}$	18 $\frac{1}{8}$ (tail 2 $\frac{5}{8}$) "	$7\frac{1}{4}$
12 $\frac{1}{8}$ (tail 1 $\frac{5}{8}$) "	$7\frac{3}{4}$	17 $\frac{1}{2}$ (tail 2 $\frac{1}{4}$) "	$7\frac{3}{4}$
10 $\frac{1}{8}$ (tail 1 $\frac{5}{8}$) "	$6\frac{3}{4}$		
9 $\frac{3}{4}$ (tail 1 $\frac{5}{8}$) "	6		

Most of the characters of this species are included in the remarks on the genus *Boædon* but it can be mentioned that the nostril lies between two nasals and the subcaudals are in two rows, while the eye, the pupil being vertically elliptic, is of a bright brown colour. Also, *B. lineatum* can be grouped according to scale rows which, *vide* Boulenger, vary from 25 to 31 (20 to 33 in other records). Ventrals 192-237 : subcaudals 41-70.

The coloration of the Brown House Snake is normally dull, but as far as Uganda is concerned "Brown" is a misnomer and "Olive" or "Black" would be preferable. There is not much fading in spirit material.

Boulenger's description of the coloration is "Brown above, uniform or variegated with yellowish, with or without a yellow lateral streak; side of head light, the brown of the upper surface ending in a point on the snout, with a dark brown lateral streak passing through the eye, and brown spots on the labials, or head dark brown with two more or less distinct light lines on each side; lower parts yellowish". The pale lateral streaks at the side of the head and neck constitute a good distinguishing character.

Uganda specimens I have examined have been somewhat variable in colour which ranges from brownish, and greenish, olive to grey-green and greyish black. With rare exceptions all have shown conspicuously the pale lateral streaks on each side of the head. Below, the colour is dull whitish, ivory-white, or greyish white both on the ventrals and subcaudals. Notes on a Budongo Forest spirit specimen are: "Above glossy grey-black, or olive black. Below ivory-white with a yellowish tinge. Subcaudals in two rows, and the same colour as the ventrals. No pale lines discernible on the sides of the head". Loveridge draws attention to the fact that in the Dodoma district of Tanganyika Territory, the colour is a yellowish brown in conformity with a desert habitat.

Habits—This species which is perhaps the commonest of all the African colubrids is much in evidence owing to its association with dwelling houses and huts as its presence is frequently thrust upon us, though the majority of the specimens seen in the vicinity of European settlements are of the smaller sizes between 18 inches and 2 feet in length.

The thatch of native huts provides innumerable attractive lairs, as do the crevices in mud walls, nooks under logs, piles of rubbish, old receptacles, etc., and similar suitable refuges. The snakes, of course, with a definite purpose frequent these localities which harbour numerous rodents, thus providing an easily acquired food supply. All manner of rats, such as *Rattus*, *Cryptomys*, *Mastomys*, *Lemniscomys*, and *Arvicanthis* and mice, *Leggada*, etc., are included in their diet. It is a pity, particularly in South Africa, that the larger, blackish examples are ruthlessly killed in mistake for the black mamba, as the House Snake in its rôle of rodent destroyer is of considerable economic importance. It is extraordinary that these comparatively slender snakes can swallow full-grown rats. The prey is seized in the jaws, then powerfully constricted, and only swallowed when dead. It is not correct, as has been recorded that this species is exclusively a rodent-eater, for on occasion it will prey on birds, and in captivity it has been known to feed on frogs and even snakes, the latter by accident and force of circumstances more than design.

Fitz Simons considers it "Far more useful in the house than a cat." He once found a House Snake in a canary's cage after it had consumed the rightful occupant. When the snake was prodded it disgorged its meal and began to glide away.

When molested or first handled the House Snake bites savagely and the small pin-points of its solid teeth are liable to break off and be left embedded in the skin of its captor's hand. In captivity the majority soon settle down and become very tame, but it is evidently a species of curious temperament as certain individuals remain intractable and vicious. It is freely preyed on by other larger species including cobras (*Naja*), sand snakes (*Psammophis*) and file snakes (*Mehelya*).

As many as sixteen eggs may be laid at one time, but unfortunately few personal records have been kept of the numerous examples examined which held eggs in the ovaries. An Entebbe specimen contained eggs at the end of August. Loveridge records a female containing sixteen eggs, measuring 33 x 18 mm. on 11th October, and another which held seven eggs, 35 x 16 mm. on 29th November. He also notes that this species evidently possesses certain powers of defence, for, "When pressed, the cloacal glands of a small snake discharged a minute jet of clear but strong-smelling fluid".

House snakes are often infested with ticks, and I have taken as many as three dozen off a single specimen; larval mites are sometimes found beneath the caudal scales. Internal parasites, including tape worms, round worms and nematodes, are fairly common.

It is hoped that these remarks will enable residents to identify many of those unwelcome intruders seeking for trouble as harmless House Snakes, and so spare them to carry on the good work of rodent destruction.

BOÆDON FULIGINOSUS (Boie).

House Snake.

(Non-Venomous).

(Plate IV Fig. 2: Coloured Plate (C), Fig. 2).

Native names—This snake superficially resembles *Boædon lineatum* from which it is not easily distinguished and like it appears rarely to be designated by the natives with a special name other than the all-embracing "Musota," "Njoka" or "Inyoka".

Distribution—It is an open-country species characteristic of the Sudan Sub-province and ranges from West Africa and Cameroon to the N. E. Belgian Congo, the S. Anglo-Egyptian Sudan and the Upper Nile. It occurs within the Rain Forest region though never far from the forest border, and it is only in the open country where it is abundant.

Occurrence in Uganda—There appear to be no authentic records of Uganda specimens, though it is believed that this snake occurs in the West Nile district, and possibly in other parts of Northern Uganda in the Upper Nile valley.

Description—Recorded up to a length of 850 (tail 100) mm. by Boulenger. Congo specimens are known of 636 mm. (male) and 972 mm. (female), with a tail ratio respectively of .17 (in 2) and .12 to .13 (in 13). The tail is short. Boulenger's maximum length in which the total is eight-and-a-half times that of the tail is therefore probably that of a female example. Anal entire: subcaudals in two rows: scales smooth with apical pits, not keeled. Eye moderate: pupil vertically elliptic: ventrals rounded. Scales in 27-31 rows: ventrals 205-237: subcaudals 47-67. Specimens obtained by the American Congo Expedition in the N. E. Congo are described as "Uniform very dark gray above, light gray or white beneath". Boulenger gives "Uniform blackish brown above, whitish inferiorly", and he distinguishes *Boædon fuliginosus* from *B. lineatum* by the shorter parietals and the absence of the characteristic head-markings, but with the former character the Congo examples do not agree. "The series, however, is very uniform in coloration and habitus, and appears to warrant distinction on these characters from *lineatus*." Not having examined any specimens of this snake, it is not possible for me to elaborate.

Habits—I have no personal records of its habits and few available which are first-hand. It has been suggested by Loveridge that it may not be quite such a "House" snake as its near relation *B. lineatum*, in which respect it would agree with *B. olivaceus*. It feeds almost exclusively on small rodents, and constricts its prey.

BOÆDON OLIVACEUS Dumeril.

Olive House Snake.

(Non-Venomous).

(Plate IV, Fig. 3: Coloured Plate (C), Fig. 3).

Native names—Luganda, "Kalokalwe"; called "Nchuweira" by the Banyoro who confuse it with the cobra.

Distribution—It is a forest species restricted to West Africa, the Belgian Congo and the forest "islands" further east, and has also been recorded from Go, on the Upper Congo.

Occurrence in Uganda—This snake is common in the Mabira Forest, Kyagwe, the Kibale Forest, Toro and in the Budongo Forest, Bunyoro, and is likely to be found in all the large forests of the Western Province; it has been recorded from the Bwamba Forest and "Crater Lake, Toro." It is also certain to occur in the Bugoma Forest, in Bunyoro. There appear to be, as yet, no records from the Sese Islands, which is remarkable.

Description—Recorded up to a length of 850 (tail 110) mm. by Boulenger, the tail which is moderately short being contained approximately seven-and-three-quarters times in the total length. Congo specimens (a series of 27) are known to attain 751 mm. (male) and 895 mm. (female), with a tail ratio respectively of .15 to .18 and .12 to .13. Seven Mabira examples collected personally constitute a uniform series both in length and colour: the largest, male, is $27\frac{5}{8}$ (tail $5\frac{1}{4}$) inches, and the smallest, also a male, $24\frac{1}{4}$ (tail 4) inches. Two females measure respectively $26\frac{3}{4}$ (tail $3\frac{1}{4}$) inches and $25\frac{1}{4}$ (tail 3) inches: and a male, 26 (tail $4\frac{3}{8}$) inches. In the Mabira collection the tails of the males and females are contained in the total length respectively five-and-a-quarter to six-and-a-quarter, and eight-and-a-quarter to eight-and-a-half, times. In two males from the Budongo Forest the measurements are $24\frac{1}{4}$ (tail $4\frac{1}{2}$) inches and $25\frac{3}{8}$ (tail $4\frac{5}{8}$) inches: in the latter the terminal 27 to 28 subcaudals are in 2 rows and the remainder single.

This is the only African species of *Boædon* in which the subcaudals are single. The anal is entire: scales smooth with apical pits, not keeled: ventrals rounded. Eye moderate: pupil vertically elliptic. Scales in 25 or 27 rows, ventrals 191-214: subcaudals 40-55.

Boulenger gives the coloration as "Uniform blackish brown, belly usually lighter brown, or with a yellowish median stripe." Specimens (27) obtained by the Congo Expedition are thus described. "The dorsum is uniform dark grayish brown, the dark color extending to the ends of the ventrals. Venter yellowish-white, sometimes with black spots irregularly arranged, frequently invaded by the pigment from the sides, leaving only a narrow median line. Under surface of the tail dark in all specimens".

UGANDA SNAKES (C)



1



2

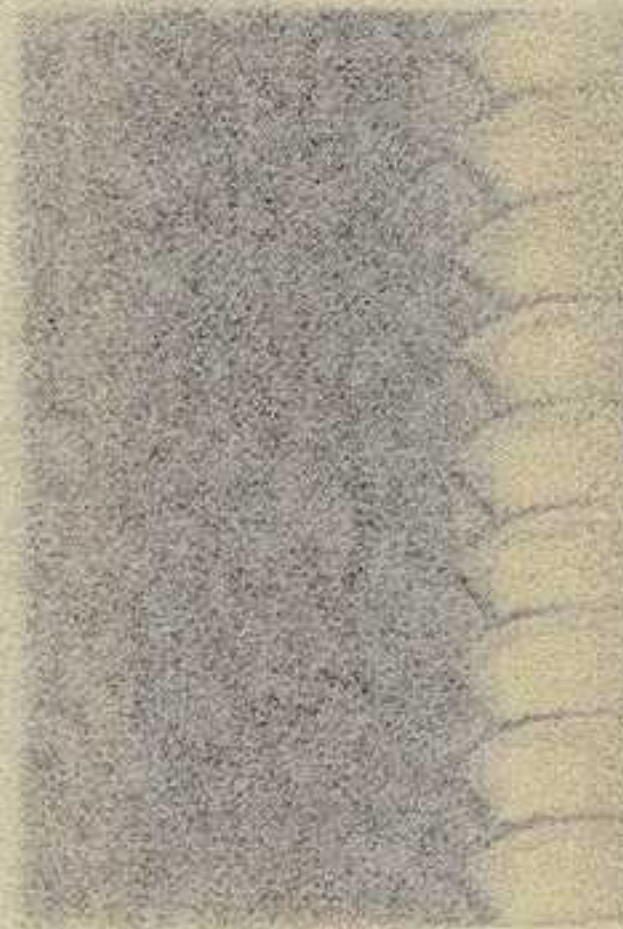


3



4

OF FOSTER



1a



2a



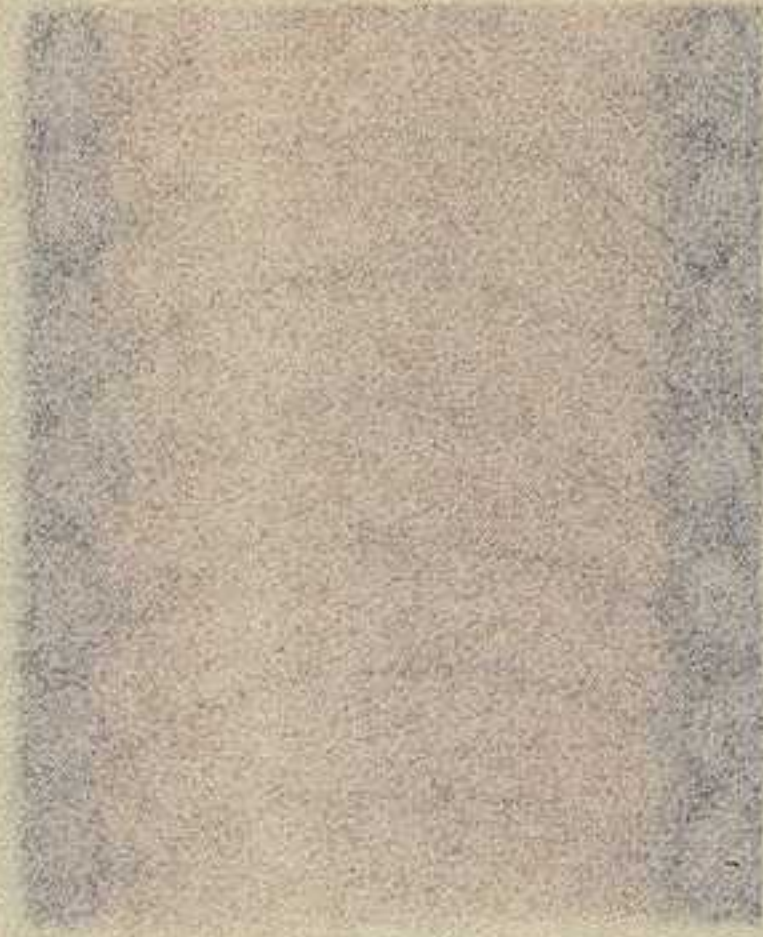
3a



4a



1b



2b



3b



4b

1. *Boaedon boavatum*
2. *Boaedon fuliginosum*
3. *Boaedon olivaceum*
4. *Hormonotus modestus*

- 1a. Lateral Section.
- 2a. Lateral Section.
- 3a. Lateral Section.
- 4a. Lateral Section.

- 1b. Ventral Section.
- 2b. Ventral Section.
- 3b. Ventral Section.
- 4b. Ventral Section.

BOÆDON OLIVACEUS Dumeril.

Olive House Snake.

(Non-Venomous).

(Plate IV, Fig. 3: Coloured Plate (C). Fig. 3).

Native names—Luganda, "Kalokalwe"; called "Nchuweira" by the Banyoro who confuse it with the cobra.

Distribution—It is a forest species restricted to West Africa, the Belgian Congo and the forest "islands" further east, and has also been recorded from Go, on the Upper Congo.

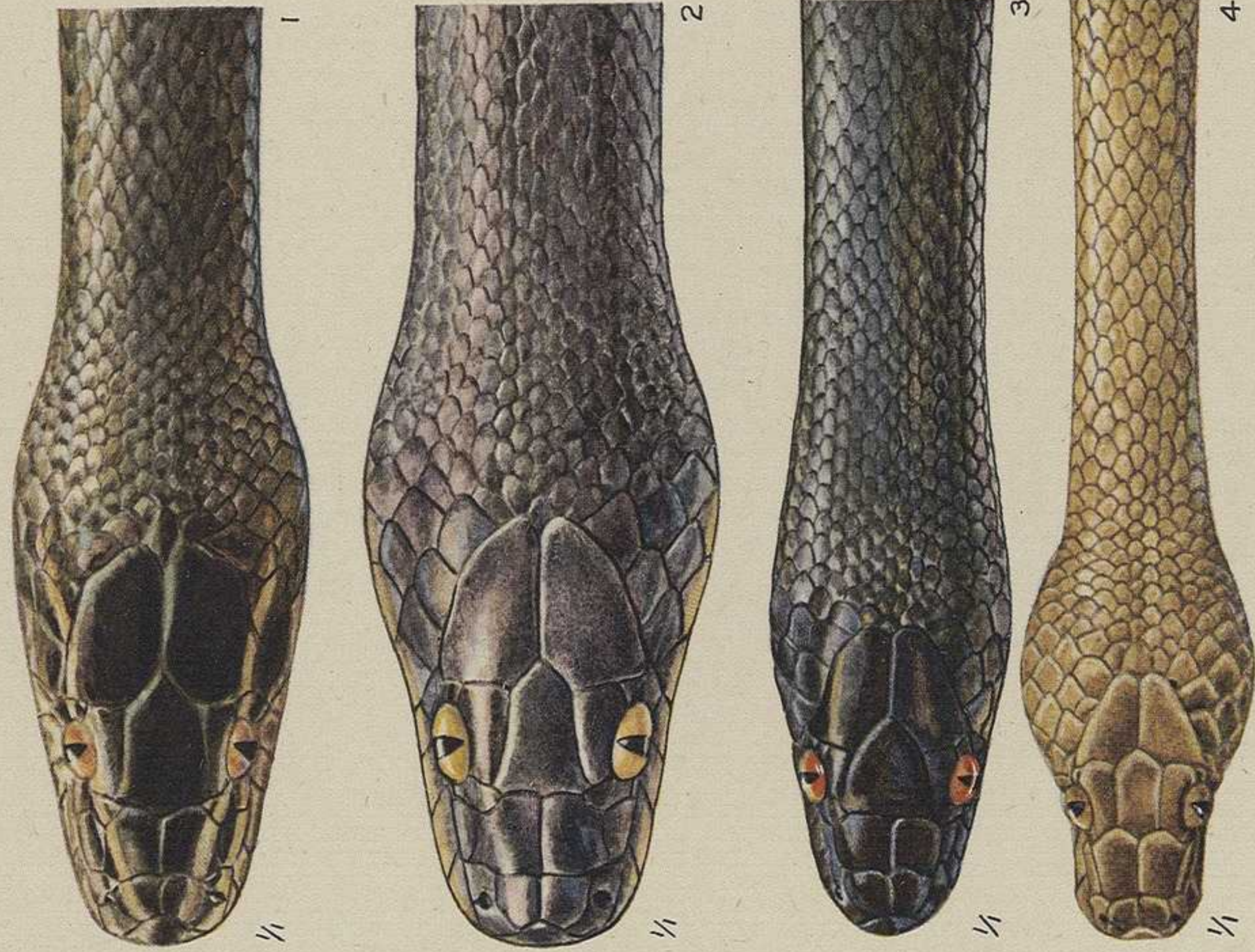
Occurrence in Uganda—This snake is common in the Mabira Forest, Kyagwe, the Kibale Forest, Toro and in the Budongo Forest, Bunyoro, and is likely to be found in all the large forests of the Western Province; it has been recorded from the Bwamba Forest and "Crater Lake, Toro." It is also certain to occur in the Bugoma Forest, in Bunyoro. There appear to be, as yet, no records from the Sese Islands, which is remarkable.

Description—Recorded up to a length of 850 (tail 110) mm. by Boulenger, the tail which is moderately short being contained approximately seven-and-three-quarters times in the total length. Congo specimens (a series of 27) are known to attain 751 mm. (male) and 895 mm. (female), with a tail ratio respectively of .15 to .18 and .12 to .13. Seven Mabira examples collected personally constitute a uniform series both in length and colour: the largest, male, is $27\frac{5}{8}$ (tail $5\frac{1}{4}$) inches, and the smallest, also a male, $24\frac{1}{4}$ (tail 4) inches. Two females measure respectively $26\frac{3}{4}$ (tail $3\frac{1}{4}$) inches and $25\frac{1}{4}$ (tail 3) inches: and a male, 26 (tail $4\frac{3}{8}$) inches. In the Mabira collection the tails of the males and females are contained in the total length respectively five-and-a-quarter to six-and-a-quarter, and eight-and-a-quarter to eight-and-a-half, times. In two males from the Budongo Forest the measurements are $24\frac{1}{4}$ (tail $4\frac{1}{2}$) inches and $25\frac{3}{8}$ (tail $4\frac{5}{8}$) inches: in the latter the terminal 27 to 28 subcaudals are in 2 rows and the remainder single.

This is the only African species of *Boædon* in which the subcaudals are single. The anal is entire: scales smooth with apical pits, not keeled: ventrals rounded. Eye moderate: pupil vertically elliptic. Scales in 25 or 27 rows, ventrals 191-214: subcaudals 40-55.

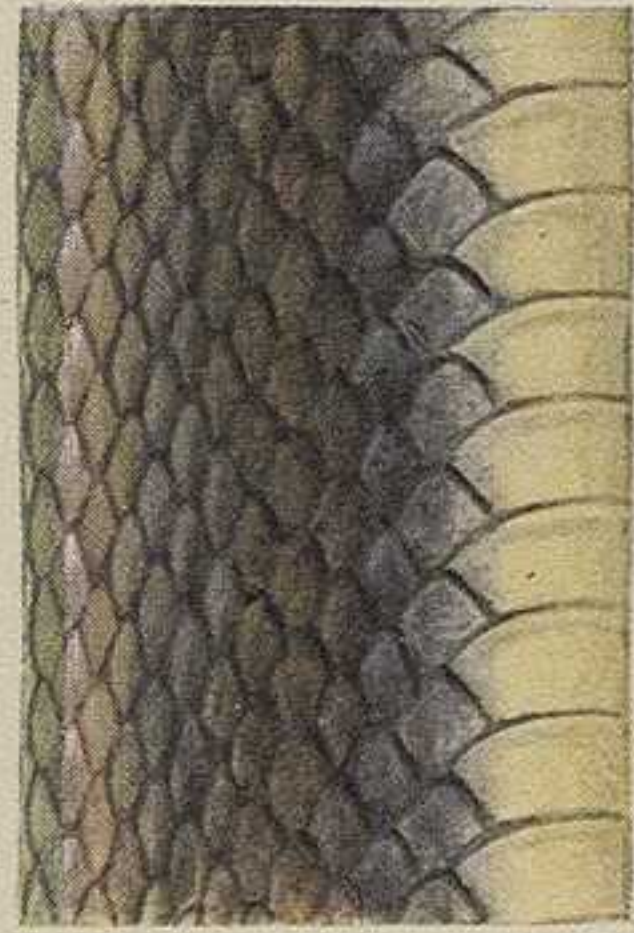
Boulenger gives the coloration as "Uniform blackish brown, belly usually lighter brown, or with a yellowish median stripe." Specimens (27) obtained by the Congo Expedition are thus described. "The dorsum is uniform dark grayish brown, the dark color extending to the ends of the ventrals. Venter yellowish-white, sometimes with black spots irregularly arranged, frequently invaded by the pigment from the sides, leaving only a narrow median line. Under surface of the tail dark in all specimens".

UGANDA SNAKES (C)

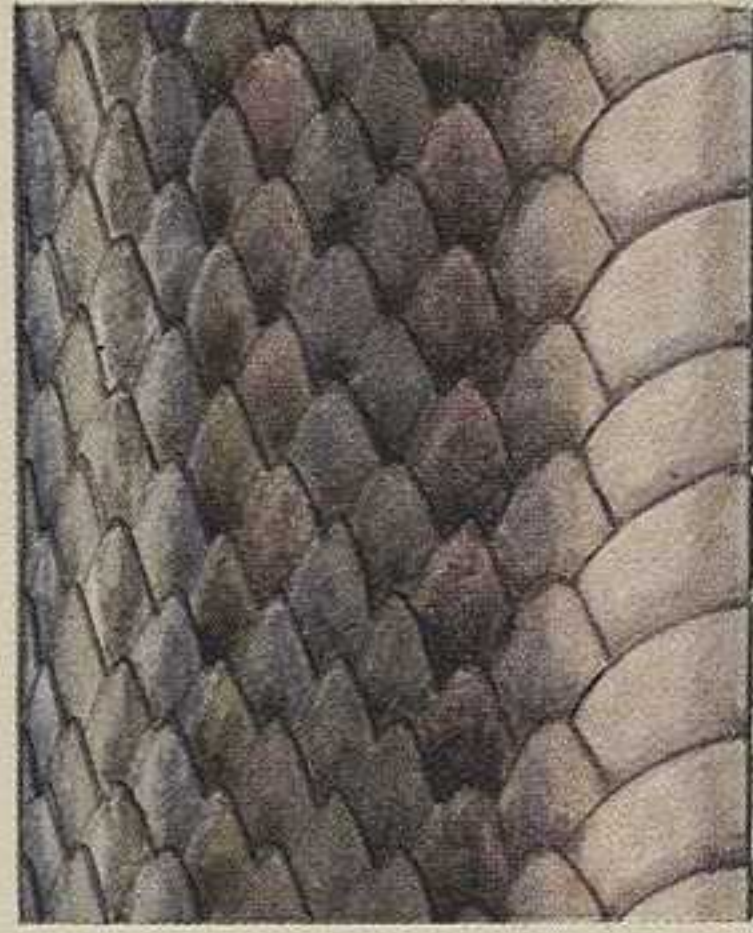


O. F. TASSART

1. *Boaedon lineatum*.
2. *Boaedon fuliginosum*.
3. *Boaedon olivaceum*.
4. *Hormonotus modestus*.



1a



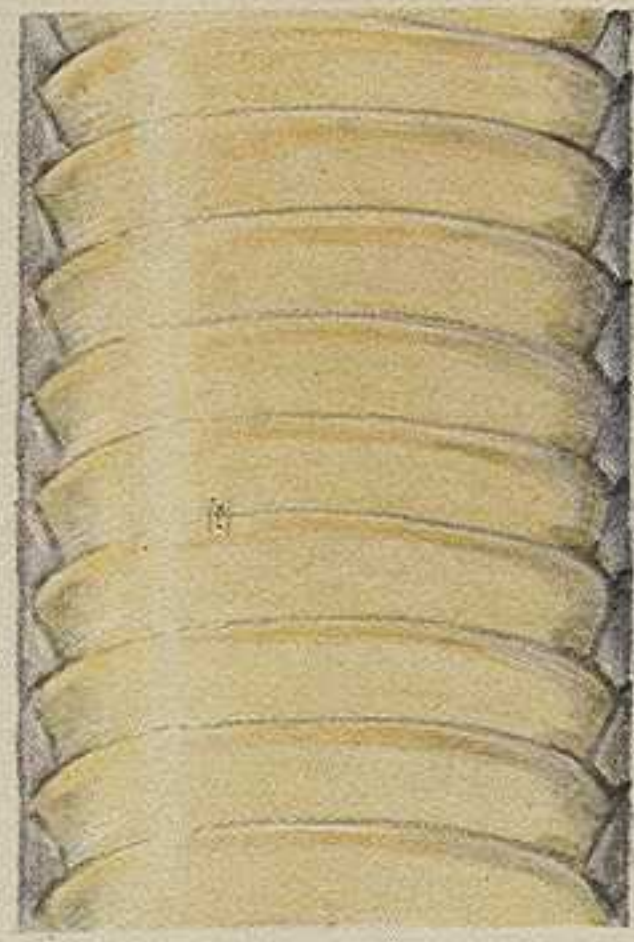
2a



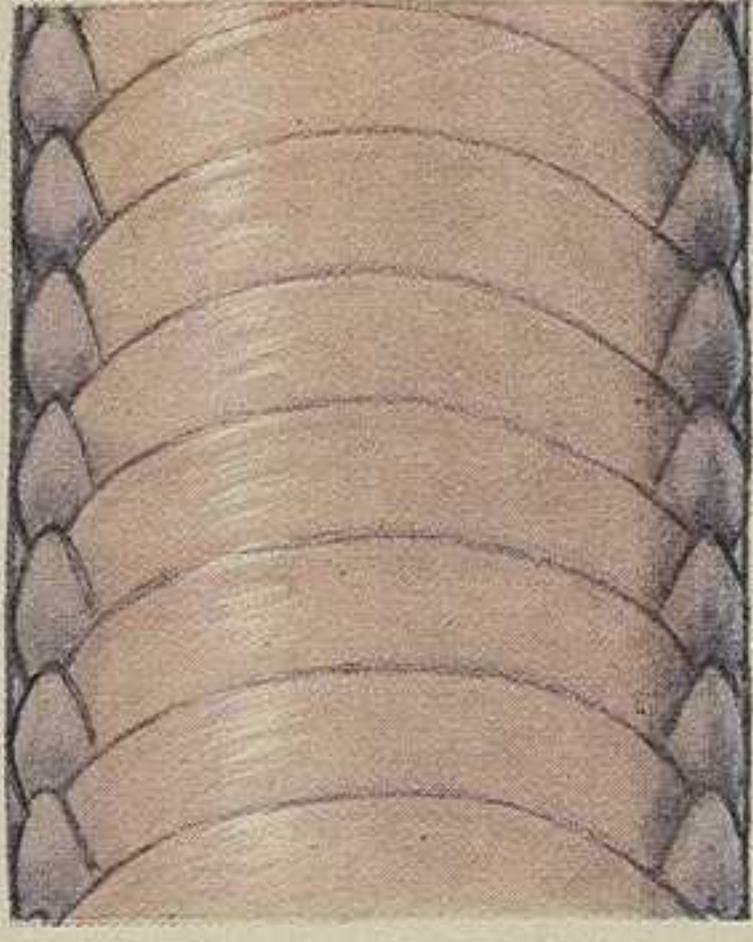
3a



4a



1b



2b



3b

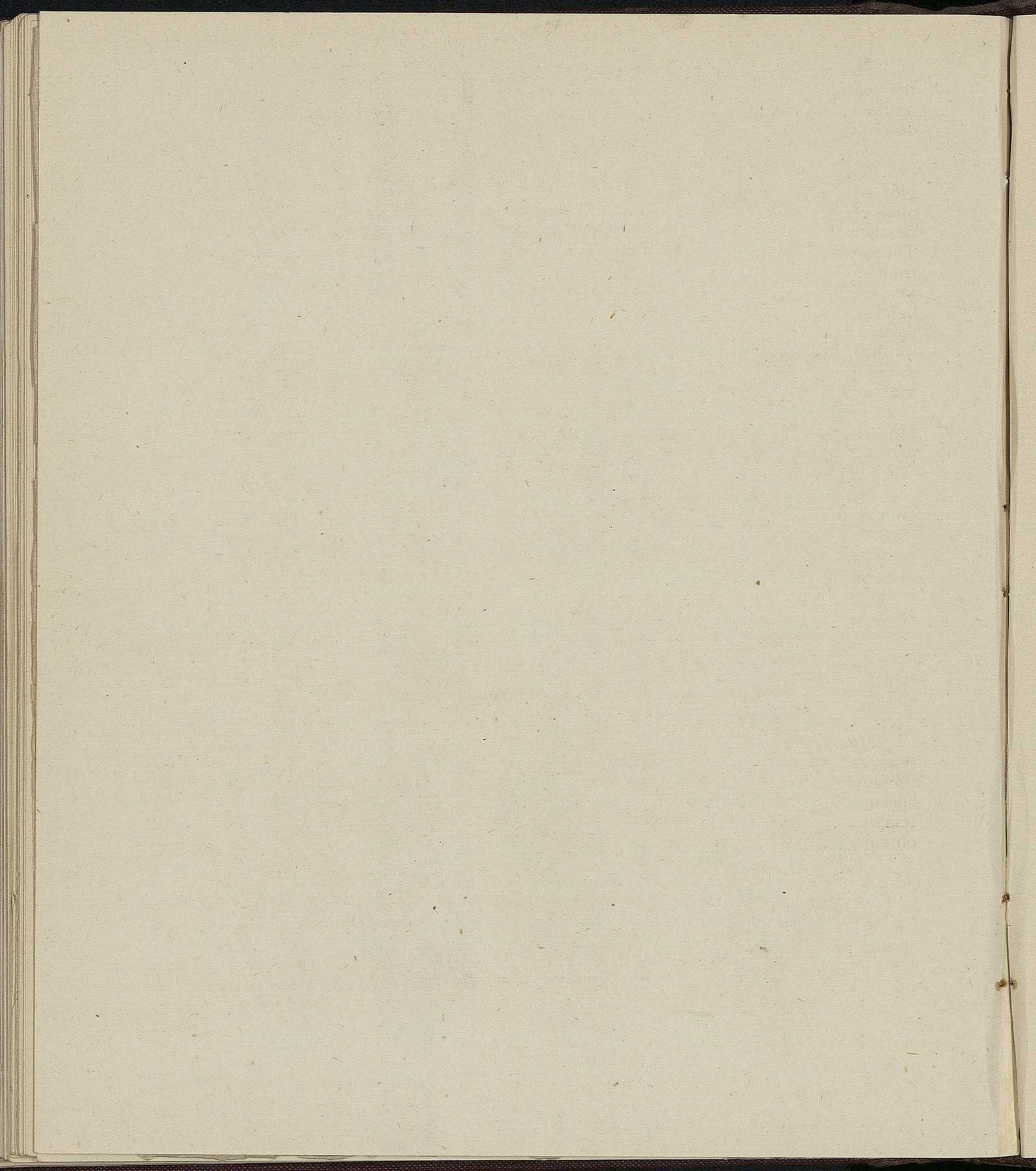


4b

- 1a. Lateral Section.
- 2a. Lateral Section.
- 3a. Lateral Section.
- 4a. Lateral Section.

- 1b. Ventral Section.
- 2b. Ventral Section.
- 3b. Ventral Section.
- 4b. Ventral Section.

John Bale, Sons & Danielsson, Ltd. London.



The Mabira examples are not a uniform series and there is much variation in the ventral coloration which ranges from broadly creamy, including pale markings on the subcaudals, to practically uniform blackish. The following are some of the descriptions taken personally in the field:-

"Dark olive-green, glossed a handsome lead-blue: lower flanks greyish, and glossed: below creamy, a few mottlings of greyish towards the tail"; and "Deep olive-greenish-black, belly cream invaded by the dark coloration of the flanks, beneath tail all dark". Also I find I have frequently noted it to be a "blackish snake". The eye is flaming orange-red. The details of Budongo Forest specimens recorded from spirit material contrast remarkably the dead and living coloration. The definite lustre of the live or recently dead specimens has disappeared, to be replaced by "glossy black" with "irregular medial zone of creamy yellow on the ventrals, a darker dull yellowish below the head: subcaudals black". Another from the same locality is also "Glossy black. Below head dull brownish; ventrals brownish-black anteriorly, grey-black posteriorly. Subcaudals dull grey-black." It is this specimen which has been referred to previously as having the terminal twenty-seven to twenty-eight subcaudals in two rows, and the remainder single. Field notes sent me of a Budongo specimen give "Slate-grey above, darker below". This description is of an example about to change its skin.

Loveridge has recorded *in litt.* concerning one of the Mabira snakes, "I note your *Boædon olivaceus* differs from typical Gaboon Cameroon examples in that its frontal is as long as broad; if you found *all* Uganda specimens agreed in this respect and had a dozen or more of them, then your Uganda snake could be described as an eastern race. I doubt, however, if it is more than an individual variation". As Loveridge suggests, an examination of several Mabira and Budongo specimens confirms that the variation to which he draws attention is not constant.

It has not yet been decided satisfactorily whether or no this snake should remain in the genus *Boædon*, or whether its inclusion in a separate genus *Holuropholis*, to which it is referred by certain authors, is justified.

Habits—In my somewhat limited experience it is an absolute misnomer to refer to this species as a "House" snake though I have heard of it being found in the vicinity of native huts in forest clearings which is not surprising. The Mabira specimens were collected mainly in the course of clearing dense lantana scrub from temporarily abandoned rubber plantations: similarly the Budongo examples were obtained during forestry activities.

A Budongo female taken in August contained eggs.

As in the case of *B. lineatum* this snake feeds almost entirely on small rodents, though in my experience it does not swallow such extraordinarily large meals as the former often enjoys. It kills its prey by constriction. When first handled it is not nearly so pugnacious as *B. lineatum* and on the whole is most amiable.

Genus LYCOPHIDION Duméril and Bibron.

This is an African genus restricted to Tropical and South Africa. Of the eleven species quoted by Boulenger, one, *L. jacksoni*, is a synonym of *L. capensis*, and the latter now includes as races several of those to which this author accorded specific rank.

The only representative known to occur in Uganda is the typical race of *L. capensis*, and its characters are discussed fully in the detail of the species.

Genus LYCOPHIDION Fitzinger.

LYCOPHIDION CAPENSIS CAPENSIS (A. Smith).

Cape Wolf Snake.

(Non-Venomous).

(Plate III, Fig. 6: Coloured Plate (B), Fig. 4).

Native names—In Western Kigezi, the only Uganda locality in which I have come across this species, the Bakiga appear to have no special name by which it is distinguished, and it is commonly referred to as "Njoka" or "Inyoka", i.e., snake.

Distribution—Boulenger (1893) gives the distribution of the Cape Wolf Snake as "Africa south of the equator", but more recent investigations reveal that its range includes Abyssinia, Eritrea, and the Sudan, while a specimen has been found as far north as Fayum in Upper Egypt though in this instance its occurrence so far away from its normal northern limits is presumably attributable to other than natural agency. Several typical Ethiopian species have penetrated down the Nile far beyond their usual habitat, evidently travelling with merchandise conveyed by water and land transport. The Southern Sudan (Deesa and Roseires on the Blue Nile) constitutes the accepted limit (northern) of its range. It is mainly a savanna species and I have come across it at varying altitudes between 1800 ft. and 7500 ft. above sea level.

Occurrence in Uganda—The Cape Wolf Snake is found in the greater part of the Protectorate within the altitude limits previously mentioned, and though not a forest species it has been collected in the immediate vicinity of the Budongo Forest (Bunyoro) as well as on the scrub-covered hills of Kigezi near Lake Bunyonyi and the Kayonsa Forest. Other recorded localities include Fort Portal, Entebbe, Kampala, Jinja, West Elgon and Serere (Teso). From just without the borders there are records from Kaimosi (Kenya) and Bukoba (Tanganyika).

Description—Boulenger quotes a total length of 450 (tail 45) mm. for typical *L. capensis* and 550 (tail 55) mm. for *L. jacksoni* which is a synonym. In each of these it will be noticed that the total length is ten times that of the tail, which is short.

Loveridge (1929) gives the largest measurements of specimens in the United States National Museum as 467 (420 + 47) mm., and the smallest 203 (180 + 23) mm. In the former the total length is nearly ten times that of the tail, and in the latter approximately nine times. The same authority in 1933, quoting specimens from the South-Western Highlands of Tanganyika, gives the largest male as 507 (352 + 155) mm., and the largest female 497 (445 + 52) mm. In these the total length of the male is only three-and-a-quarter times that of the tail, which is remarkable, while in the female it is nine-and-a-half times.

In a paper written by him in 1928, conjointly with T. Barbour, measurements of Tanganyika mountain specimens are quoted:—

“Largest male 480 (440 + 40) mm.: largest female 623 (550 + 73) mm. which is exceptional: the smallest example, sex not recorded, is 196 (170 + 26) mm. In these three the total length is respectively twelve, eight-and-a-half, and seven-and-a-half times that of the tail.”

The measurements of personally collected Kigezi examples are as follows:— males, $20\frac{3}{8}$ (tail $2\frac{1}{2}$) inches, $17\frac{1}{2}$ (tail 2) inches: females, $18\frac{5}{8}$ (tail $2\frac{1}{2}$) inches, $12\frac{1}{2}$ (tail $2\frac{1}{2}$) inches, $15\frac{1}{2}$ (tail $2\frac{3}{8}$) inches. In these males the total length is eight-and-three-quarters to eight-and-one-seventh times that of the tail, and in the females seven-and-five-eighths to six-and-a-half times.

Prominent characters include:— the anal entire: subcaudals in 2 rows: scales smooth with apical pits: body cylindrical: ventrals rounded. Head scarcely distinct from the neck: eye small, with vertically elliptic pupil: nostril in a single nasal followed by a small postnasal. Scales in 17 rows: ventrals 164-211: subcaudals 28-48.

Loveridge (1929) in reviewing the collection of “East African Reptiles and Amphibians in the United States National Museum” offers convincing reasons for making *L. jacksoni*, a species described by Boulenger from two smallish snakes, a synonym of typical *L. capensis*. He shows that the diameter of the eye characteristic on which Boulenger based his separation is untenable, and that this size character falls naturally into two groups according to the size of the snake, and in consequence is governed by the age of the specimen; hence *L. jacksoni* must be suppressed. Loveridge thus briefly sums up his argument. “The proportionate largeness of the eye is an age character, the eye being larger in the young and diminishing proportionately with age”.

At first it seemed possible that the Kigezi specimens could be identified with the West African *Lycophidion capensis semicinatum*, but critical examination reveals that they are inseparable from the typical race.

Although the Cape Wolf Snake is a dull-coloured species, nevertheless there is considerable diversity in the coloration, which Boulenger gives as “Brown, purplish, or olive above; sides of head speckled or vermiculate with white”. He quotes three varieties:—

“A. Brown or dark purple above, the lateral scales tipped with whitish; lower parts whitish. (*L. capense*, Smith.)”

- "B. Dark purplish brown above and below, lateral scales and ventrals with a whitish edge ; throat white."
- "C. Dark grey above, the scales edged with blackish ; two series of black spots along the back, the anterior confluent into cross bars; throat white; ventrals and subcaudals blackish brown edged with whitish. (*Var. multi-maculata*, Boettg.)"

C. is the form which is found in Uganda, A. and B. respectively occurring in South Africa, and Angola and Nyasaland.

A characteristic of typical *capensis* is the white throat which distinguishes it from the closely-allied *acutirostre* and *semicinatum*.

Loveridge's description is, "Color is usually plumbeus, generally with a light speck to each scale, and it is only rarely that it is jet black."

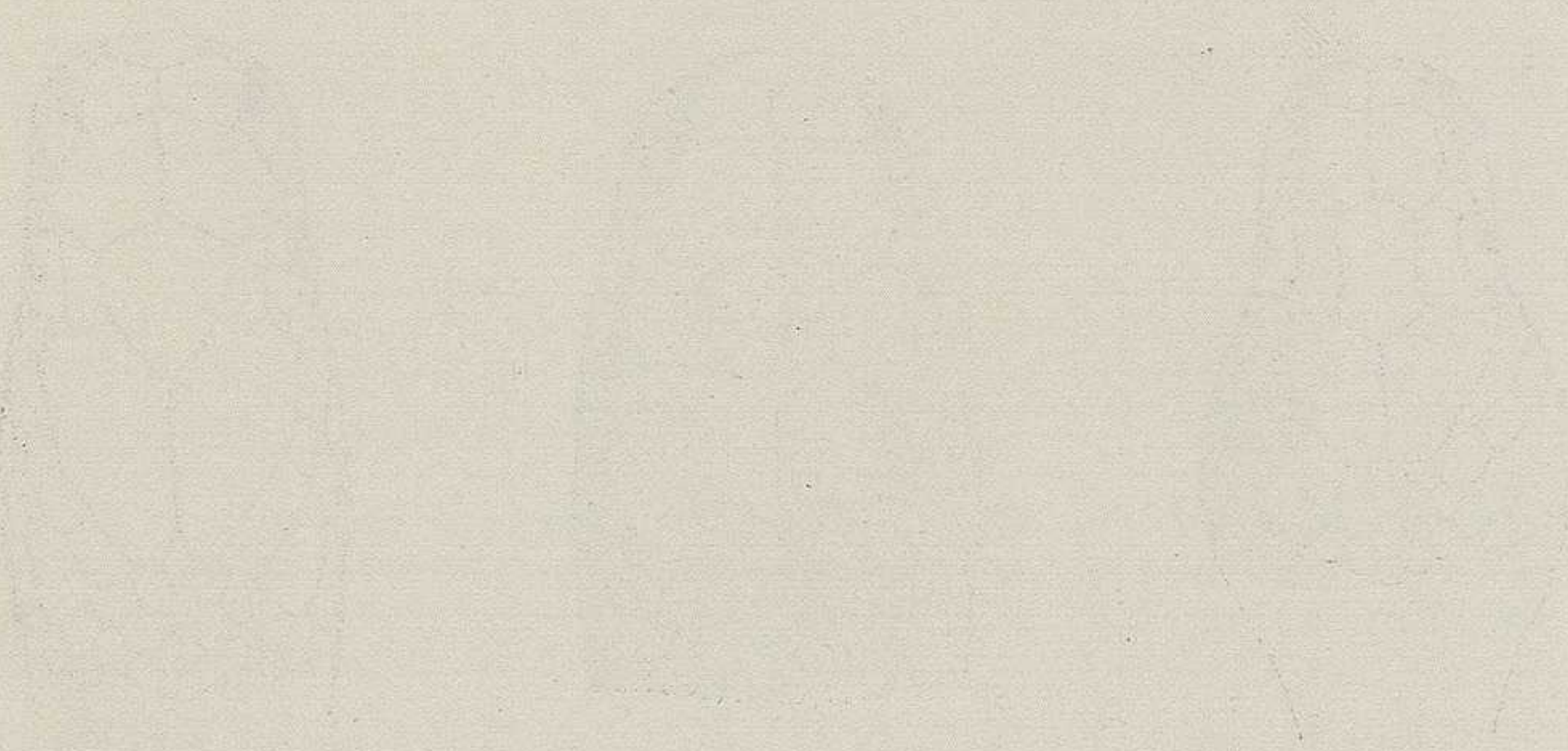
Boulenger's coloration of the synonymous *L. jacksoni* is "Olive-grey above and beneath, the scales with or without whitish dots." The typical race has either no light band round the snout or only a narrow one.

In the Uganda material I have examined the Budongo Forest example is recorded as slate-grey; and the specimens from Kigezi variously as blue-grey, brownish-black, and blackish with blackish belly, and one is described in detail as follows:—"Grey-black to brown-black above, mottled with two lines of black diamonds along the flanks and a vertebral band of less frequent dark diamond spots throughout its length. Broad, pale yellow-brown streak from below and behind the eyes; top lip broadly edged pale dull brown; throat whitish; belly black, pale edge to ventrals. A specimen personally collected at an altitude of 1800 ft. in Northern Rhodesia is entirely different, being "Shiny black, peppered white; throat whitish," and superficially not unlike the venomous Garter Snake, *Elapsoidea guentheri*.

Habits—The Cape Wolf Snake is a small species which on account of its tiny gape cannot swallow creatures larger than mice, the lesser lizards and small snakes. The wolf snakes are mainly skink-eaters, and in the absence of a paralysing venom have developed in both jaws curved, fang-like teeth of remarkable size for the purpose of holding fast exceptionally active and slippery hard-scaled prey such as skinks. It is from their long teeth, constituting a good distinguishing character, that the members of the genus *Lycophidion* have derived their popular name of "wolf" snake, though their bite is of course innocuous.

To watch a small Cape Wolf Snake, and the majority average between 12 and 18 inches, tackle a skink is highly entertaining. The lizard is usually seized by the back of the neck, and the snake's coils immediately envelop it. But the lizard is often strong enough to resist the pressure of the coils for a considerable period, and the combat at first may wax fast and furious, though the snake takes care never to relinquish the grip it has on its victim's head. When the lizard's struggles slacken and it lies quiet for a while, the snake quietly loosens its coils which are speedily tightened with all their might if the lizard shows signs of any life or movement, which may be the case many times before it is finally vanquished. On

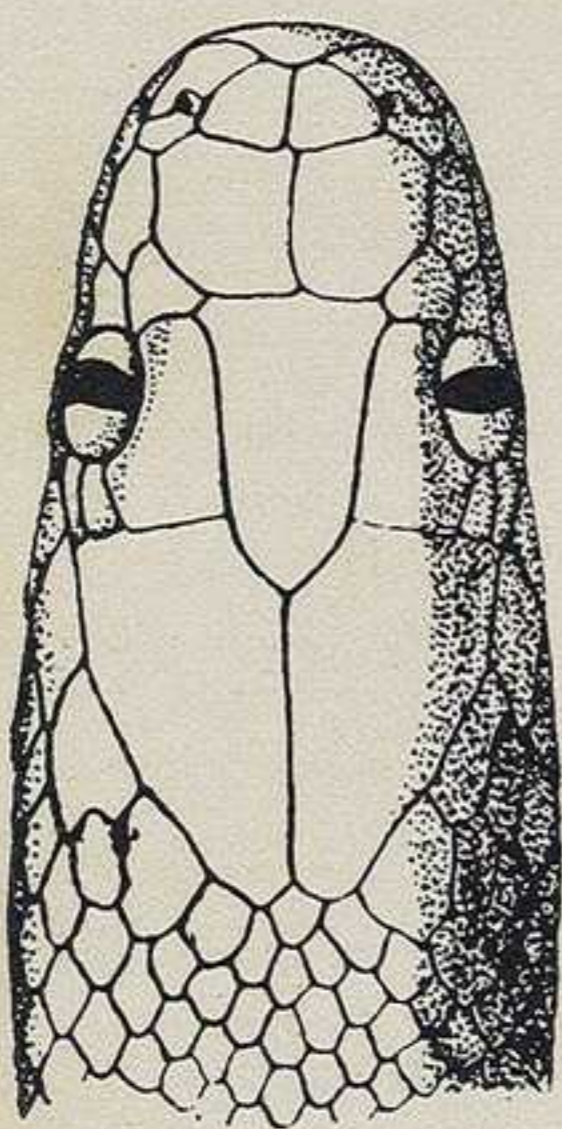
VI. CHANGI ANTIADU



Faint, illegible text or notes at the bottom of the page, possibly describing the sketches above.

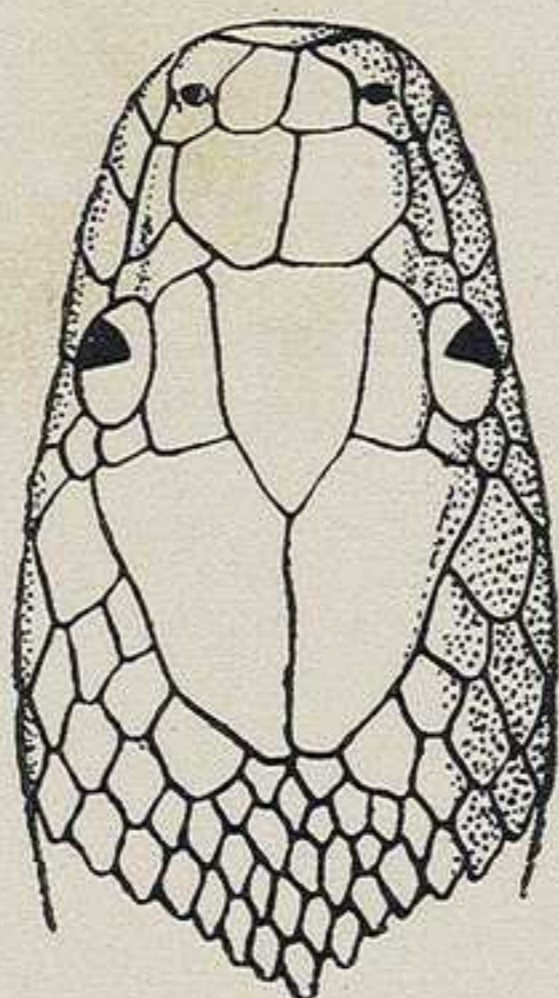
UGANDA SNAKES IV.

1



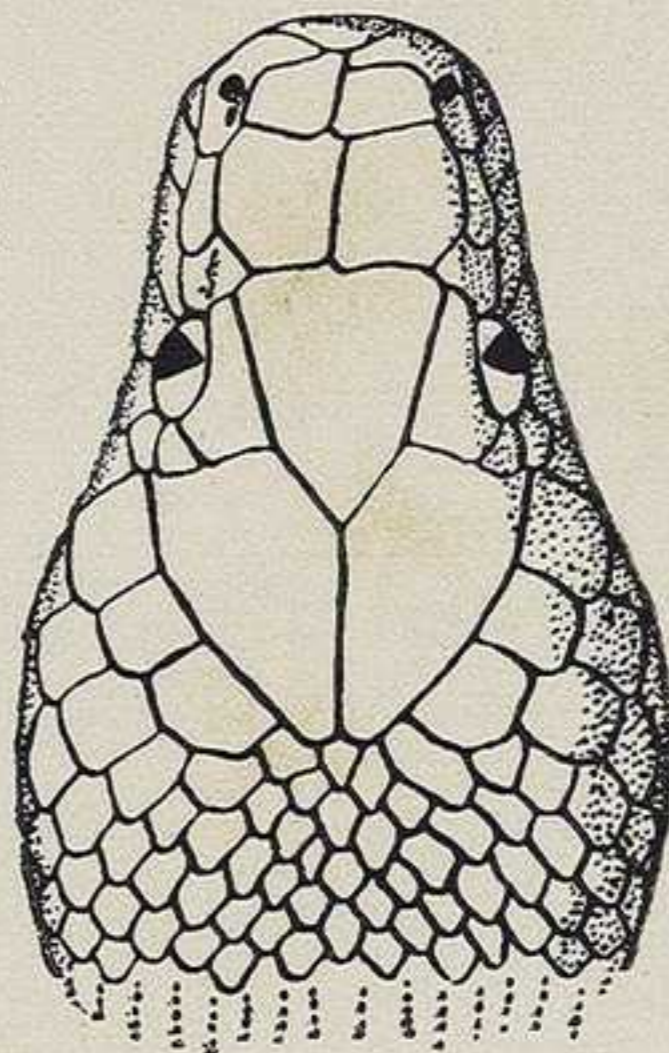
x $2\frac{1}{4}$

2



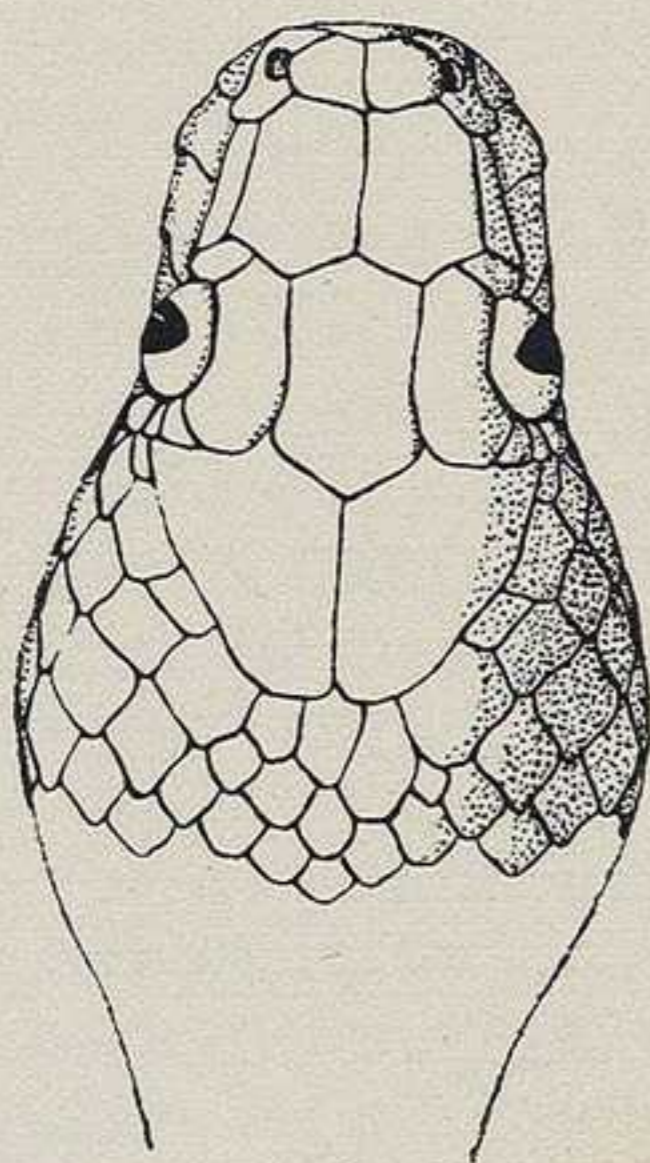
x $2\frac{1}{16}$

3



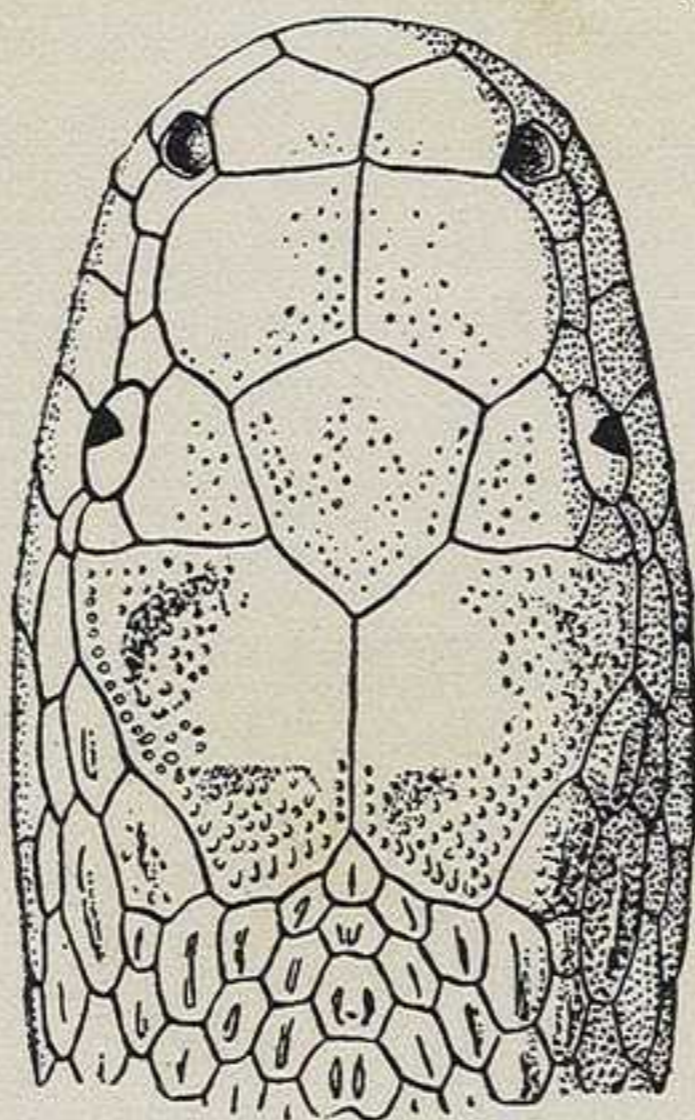
x $1\frac{1}{2}$

4



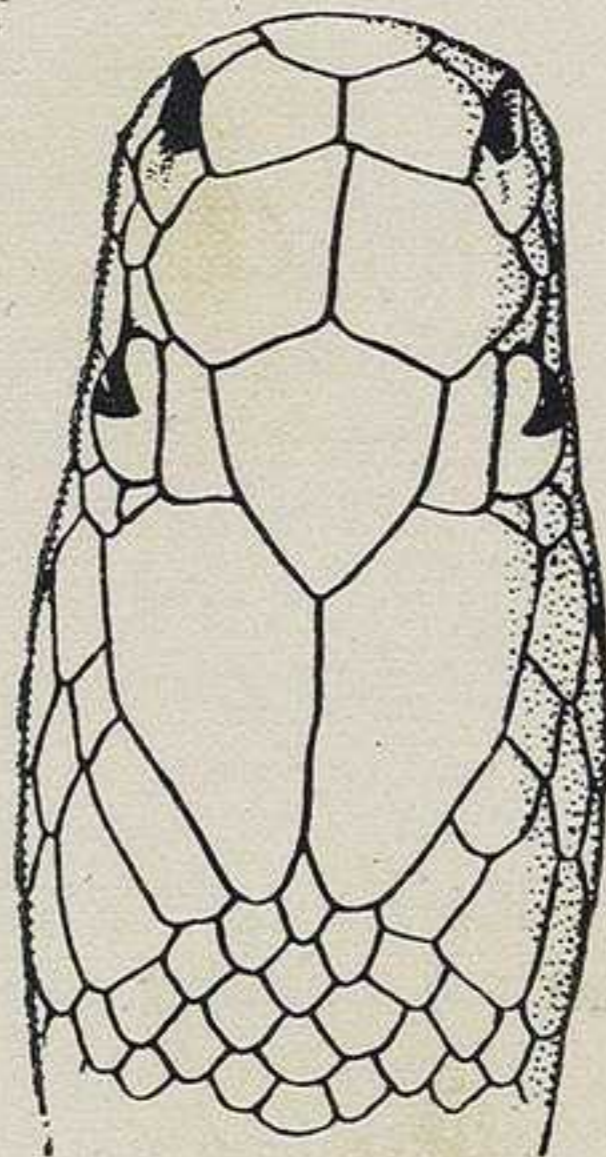
x $2\frac{1}{16}$

5



x $1\frac{1}{2}$

6



x $2\frac{1}{4}$

1. *Boædon lineatum*.
2. *Boædon fuliginosus*.
3. *Boædon olivaceus*.

4. *Hormonotus modestus*.
5. *Mehelya chanleri* (= *butleri*).
6. *Mehelya poensis*.

one occasion in the chilly hours of early morning I came across a Cape Wolf Snake lying torpid on a native track. It had evidently caught a large Striped Skink (*Mabuya striata*) late the previous evening, and by the time it had overcome its prey and commenced the swallowing process the low temperature of evening had rendered it helpless and immobile. When found in the morning in a state of torpor no more than the lizard's head had been swallowed.

This reptile's diet consists mainly of skinks of several species, though it often consumes small snakes, and I found a young *Chlorophis* sp., about 10 inches in length, in the stomach of a Kigezi specimen. In Tanganyika females Loveridge found eggs of the number and size, and on the dates, specified:—20th October, eight eggs measuring 20 x 8 mm.: 4th October, seven eggs 10 mm. long: and 29th November, seven eggs 17 x 9 mm. A Kigezi female obtained on 10th November was found to contain eggs, but no details were taken. The Cape Wolf Snake often harbours internal parasites which include both nematodes and tape worms.

Genus HORMONOTUS Hallowell.

The sole representative of this Tropical (West) African genus is fully described in the detail of the species.

HORMONOTUS MODESTUS (Duméril and Bibron).*

(Non-Venomous).

(Plate IV, Fig. 4: Coloured Plate (C), Fig. 4).

Native names—None known.

Distribution—This species has a characteristic forest distribution ranging throughout the Rain Forest, and in the east and west respectively reaching as far as the forest "islands" in Uganda and Togo.

Occurrence in Uganda—By reason of its restricted habitat this snake, though possibly not rare where it occurs, is seldom encountered except by those who deliberately seek out reptiles or by workers the nature of whose employment associates them with forest localities.

The only authentic record of which I am aware is a specimen obtained in the Budongo Forest in 1935, but others are known, though I am ignorant of the precise locality. In the British Museum (Natural History) there is no Uganda material.

* I am unaware of any popular name.

Description—Congo specimens attain a length of 743 mm. (male) and 687 mm. (female), with a tail ratio respectively of .21 to .23 and .12 and .19 to .20. Boulenger gives a total length of 730 (tail 150) mm. The Budongo example measures $23\frac{1}{4}$ (tail 6) inches. The tail is moderate. Anal entire: subcaudals in 2 rows: scales smooth without pits, those of the middle row enlarged: ventrals with a lateral keel. The eye is large with a vertically elliptic pupil: and a good distinguishing characteristic is the head which is very distinct from the neck, while the body is compressed laterally. In West Africa two varieties occur; in one there are two postoculars and two labials enter the eye, in the other there are *three* of each. Scales in 15 rows, those of the middle row hexagonal and nearly as broad as long: ventrals 221-244: subcaudals 81-99.

Boulenger gives the colour "Uniform pale brown or fulvous above, white beneath; some or all of the upper labials with a dark brown spot". Five Congo specimens, three males and two females, are described as follows:—"The coloration is uniform grayish brown, lighter beneath. The head shields are narrowly but sharply margined with white, producing a very characteristic reticulate appearance; each of the lower labials has a dark spot." The Budongo specimen unfortunately was not critically examined but its general description taken in the field is "Greenish-brown: (olive) yellow below".

Habits—Owing to unfamiliarity with it, I have practically nothing to record concerning the habits of this forest-frequenting species with the exception of the fact that it is mainly a rodent-eater and constricts its prey. It is one of the Uganda snakes about whose precise mode of life there is much to be learnt.

Genus MEHELYA Csiki.

This is an African genus which, with the exception of South-West Africa, ranges over the whole continent south of the Sahara. Some of its members attain a length exceeding 5 feet. The popular name of file snake is well-deserved and is an apt description of the curious triangular cross-section of the body coupled with the strongly keeled scales, in some mainly unicarinate (carinate=keeled), in others bicarinate. The coloration is usually uniform, varying from pale olive-grey to brown and black, with somewhat lighter skin between the scales which are generally rather widely separated. The ventrals are strongly keeled laterally. The head is very distinct from the neck and much depressed: the nostril is extremely large. The eye is small or moderate, with vertically elliptic pupil. The tail is moderate, and the subcaudals are in 2 rows. Good distinguishing characters are the head shape, enlarged nostril, triangular cross-section, and the bicarinate scales. File snakes feed on cold-blooded prey, to a great extent on other snakes, and sometimes tackle and swallow specimens larger than themselves. Two species of this genus are found in Uganda, *Mehelya chanleri* (= *butleri*) and *M. poensis*.

MEHELYA CHANLERI (=BUTLERI) (Stejneger).

Chanler's File Snake or Butler's File Snake.

(Non-Venomous).

(Plate IV, Fig. 5: Coloured Plate (D), Fig. 1).

Native names—This is another species which local natives are apt to confuse with the cobra so that in Bunyoro, the only district from which I yet know this file snake, it is called "Nchuweira." It is possible however that further investigation will associate it with a more exclusive name.

Distribution—Chanler's File Snake, although to a great extent a forest species, does not occur in the Western Forest region of the Congo, and appears to be confined to Kenya Colony (Lamu and Manda Islands on the coast being included in the localities recorded), Uganda and the South-Western Sudan (Bahr el Ghazal Province). It has possibly adapted itself to changed conditions of habitat, and now persists in localities from which the true forest has long ago disappeared.

Occurrence in Uganda—With little data available for reference it is not easy to suggest the local range of this species which personally collected records restrict to the Budongo Forest, in Bunyoro, where it is evidently common, and Entebbe. Further investigations, however, are likely to reveal that it is widespread in Uganda: the British Museum (Natural History) has a specimen from "Bussu" (perhaps Bussi, near Entebbe).

Description—Boulenger gives no measurements. Werner quotes a Bahr el Ghazal specimen which is 400 (tail 55) mm., the total length being approximately seven-and-a-quarter times that of the tail.

Two Budongo Forest specimens measure respectively $40\frac{1}{2}$ (tail 6) inches, and $34\frac{1}{4}$ (tail $7\frac{3}{8}$) inches, the total lengths being approximately six-and-three-quarters and four-and-three-quarters times that of the tail. The tail is moderately long.

Anal entire: subcaudals in 2 rows: ventrals with lateral keel. Eye with vertically elliptic pupil: nostril extremely large. The scales are strongly keeled and bicarinate. The head is broad and flat, much wider than the neck and considerably depressed. The shape of the head, exaggerated nostril, and bicarinate and widely separated scales with light skin between, are all easily recognised distinguishing characters. Scales in 15 rows: ventrals 227: subcaudals 56.

There is evidently considerable range in the coloration which varies from olive-grey and greenish-grey, through brown to black: Boulenger gives "Olive-grey above, yellowish beneath."

Two fairly large Budongo examples are generally blackish with the skin between the scales much lighter; a third described from a spirit specimen is "Glossy black, with bluish tinge, above: below, including beneath head, ivory-white, the

whitish of the ventrals extending into the first scale row. Subcaudals whitish, becoming greyish on the terminal half of the tail. The skin between the widely separated scales generally paler."

According to Sternfeld (1910) an example of *Simocephalus chanleri* is uniform olive-grey above, and yellowish below.

Simocephalus butleri discovered by A. L. Butler in the Bahr el Ghazal was described by G.A. Boulenger in 1907: subsequently it has been found to be identical with *Simocephalus* (now *Mehelya*) *chanleri*.

Habits—The Budongo specimens were obtained in the course of forestry activities, and were particularly in evidence during a rainy period. One, over 5 feet in length, had swallowed a *Psammodphis* sp. far bigger than itself, which it appeared to be successfully digesting although about ten inches of the victim's tail protruded out of its mouth! In order to subdue so large and active a species this file snake must be a powerfully tenacious constrictor. Loveridge records that at Fort Hall in Kenya Colony he was shown a Butler's File Snake, some 4 feet in length which had been killed in the act of swallowing a night adder half its size.

Previous remarks on the subject of the absence of exclusively cannibal species from Africa require correction, for the diet of snakes of the genus *Mehelya* appears to consist almost entirely of snakes. Frogs are also eaten. This species often harbours a few ticks, though I have not yet examined any for the internal parasites which are likely to be present.

MEHELYA POENSIS (A. Smith).

Western Forest File Snake.

(Non-Venomous).

(Plate IV, Fig. 6: Coloured Plate (D), Fig. 2).

Native names—In Bunyoro, the only district from which I have so far obtained specimens, the natives confuse both *M. chanleri* and this species, with the cobra, and refer to them the cobra's name "Nchuweira", but doubtless exhaustive enquiry will in due course reveal a more exclusive designation.

Distribution—This is a forest species mainly restricted to the Western and Central Equatorial regions, though reaching East Africa.

Occurrence in Uganda—It is evident that few specimens have been identified in Uganda and I have only examined two from the Budongo Forest in Bunyoro. There is one Uganda example only in the British Museum (Natural History)—from "Bussu" (perhaps Bussi, near Entebbe). It ought to occur in and about all the larger forests of the Western Province; while the Mabira Forest and the Sese Islands of the Victoria Nyanza are likely to be included in its habitat.

UGANDA SNAKES (D)



1/1



1/1



1/1



1/1

Scale 1/100

1. *Mehelya chanleri* (=butleri).
2. *Mehelya poensis*.
3. *Philotomus semivariegata semivariegata*.
4. *Philotomus affinis*.



1a



2a



3a



4a

- 1a. Lateral Section.
- 2a. Lateral Section.
- 3a. Lateral Section.
- 4a. Lateral Section.



1b



2b



3b



4b

Scale 1/100

- 1b. Ventral Section.
- 2b. Ventral Section.
- 3b. Ventral Section.
- 4b. Ventral Section.

whitish of the ventrals extending into the first scale row. Subcaudals whitish, becoming greyish on the terminal half of the tail. The skin between the widely separated scales generally paler."

According to Sternfeld (1910) an example of *Simocephalus chanleri* is uniform olive-grey above, and yellowish below.

Simocephalus butleri discovered by A. L. Butler in the Bahr el Ghazal was described by G. A. Boulenger in 1907: subsequently it has been found to be identical with *Simocephalus* (now *Mehelya*) *chanleri*.

Habits—The Budongo specimens were obtained in the course of forestry activities, and were particularly in evidence during a rainy period. One, over 5 feet in length, had swallowed a *Psammophis* sp. far bigger than itself, which it appeared to be successfully digesting although about ten inches of the victim's tail protruded out of its mouth! In order to subdue so large and active a species this file snake must be a powerfully tenacious constrictor. Loveridge records that at Fort Hall in Kenya Colony he was shown a Butler's File Snake, some 4 feet in length which had been killed in the act of swallowing a night adder half its size.

Previous remarks on the subject of the absence of exclusively cannibal species from Africa require correction, for the diet of snakes of the genus *Mehelya* appears to consist almost entirely of snakes. Frogs are also eaten. This species often harbours a few ticks, though I have not yet examined any for the internal parasites which are likely to be present.

MEHELYA POENSIS (A. Smith).

Western Forest File Snake.

(Non-Venomous).

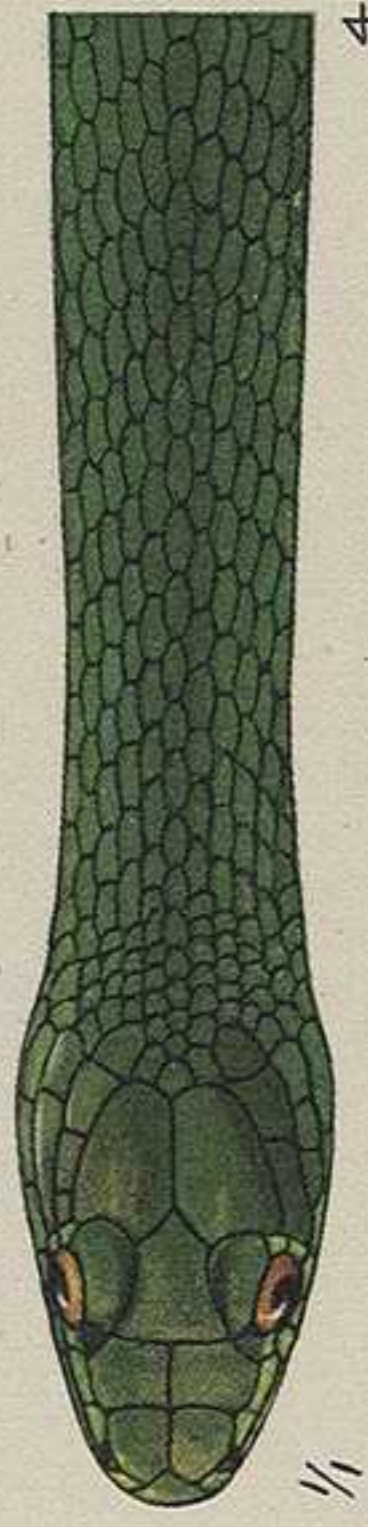
(Plate IV, Fig. 6: Coloured Plate (D), Fig. 2).

Native names—In Bunyoro, the only district from which I have so far obtained specimens, the natives confuse both *M. chanleri* and this species, with the cobra, and refer to them the cobra's name "Nchuweira", but doubtless exhaustive enquiry will in due course reveal a more exclusive designation.

Distribution—This is a forest species mainly restricted to the Western and Central Equatorial regions, though reaching East Africa.

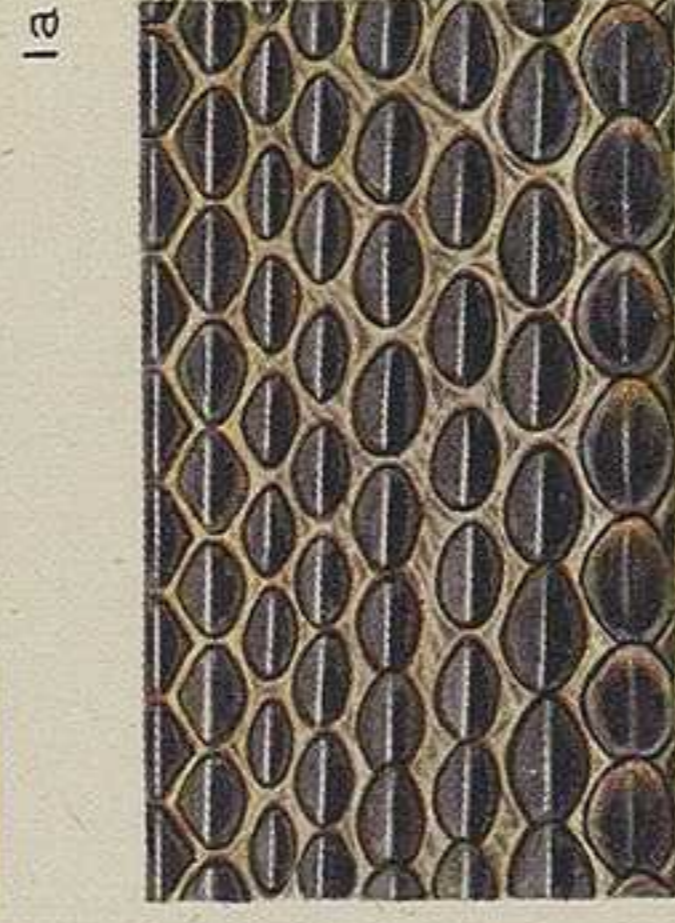
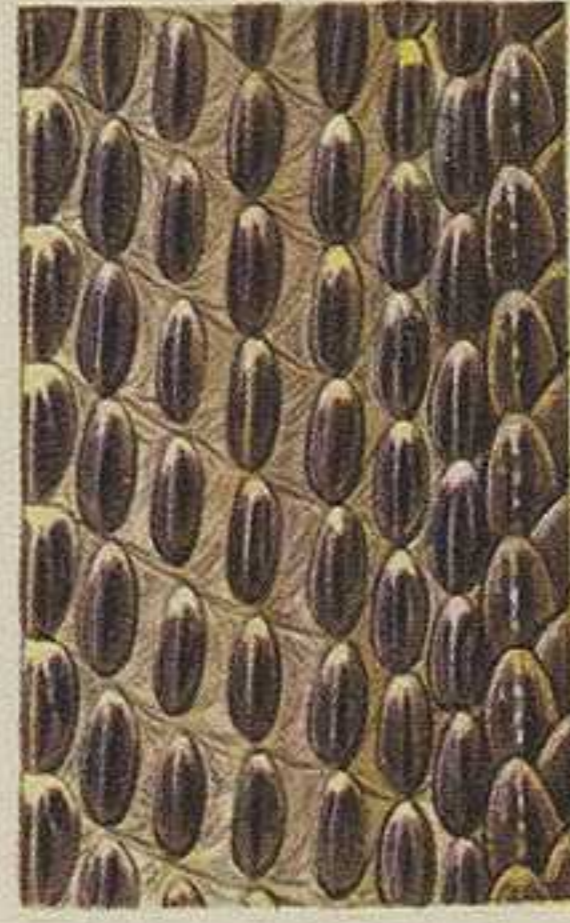
Occurrence in Uganda—It is evident that few specimens have been identified in Uganda and I have only examined two from the Budongo Forest in Bunyoro. There is one Uganda example only in the British Museum (Natural History)—from "Bussu" (perhaps Bussi, near Entebbe). It ought to occur in and about all the larger forests of the Western Province; while the Mabira Forest and the Sese Islands of the Victoria Nyanza are likely to be included in its habitat.

UGANDA SNAKES (D)

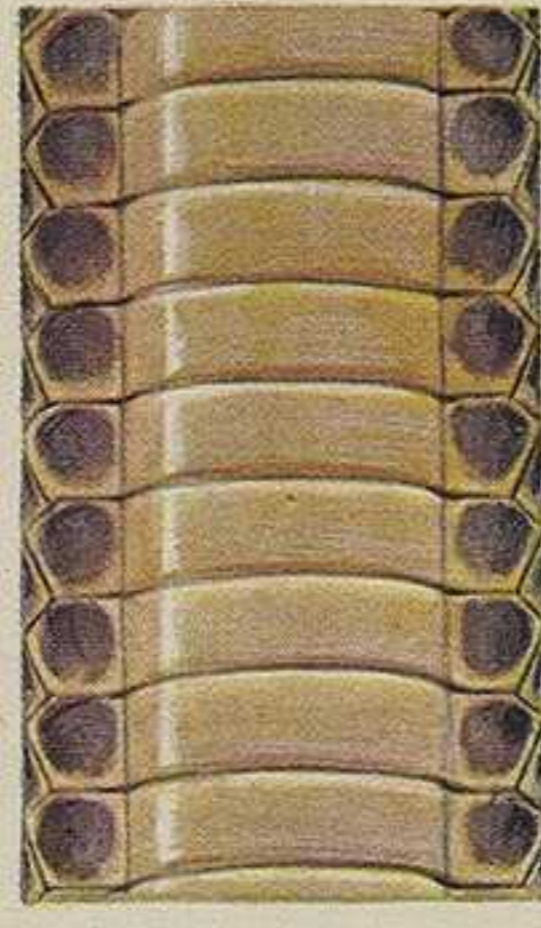
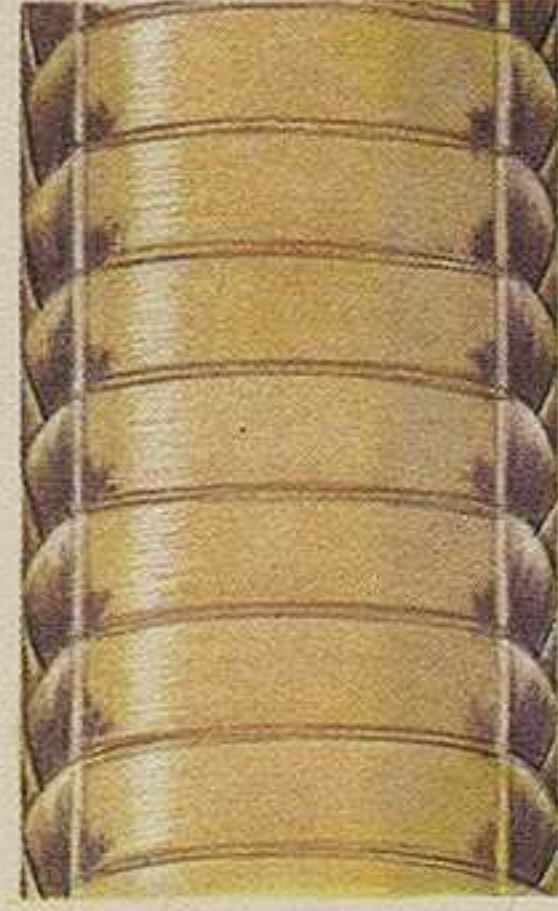


D. FITCHER

1. *Mehélya chanleri* (= *butleri*).
2. *Mehélya poensis*.
3. *Philothamnus semivariegata semivariegata*.
4. *Philothamnus nitidus*.

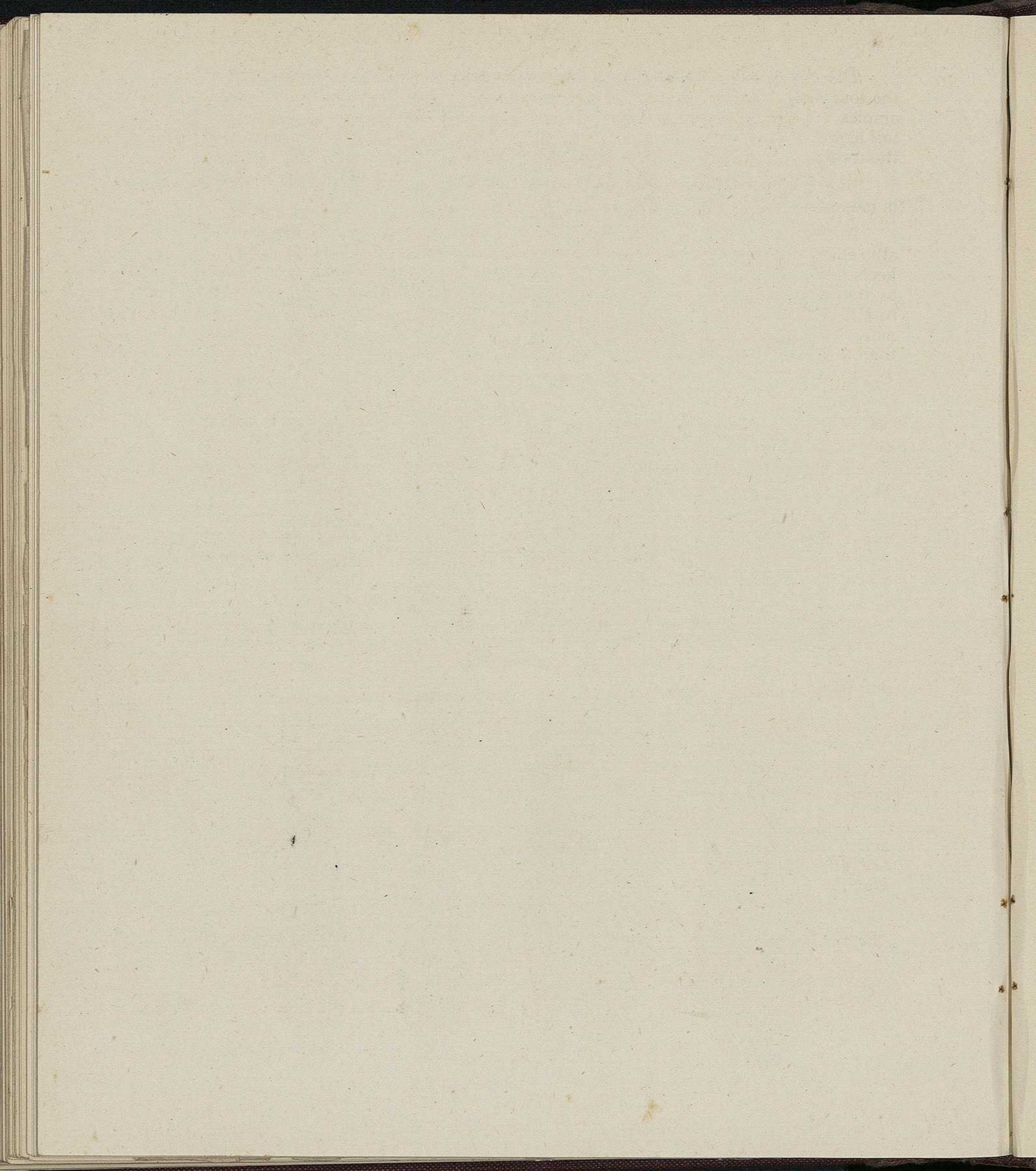


- 1a. Lateral Section.
- 2a. Lateral Section.
- 3a. Lateral Section.
- 4a. Lateral Section.



- 1b. Ventral Section.
- 2b. Ventral Section.
- 3b. Ventral Section.
- 4b. Ventral Section.

John Bale, Sons & Danielsson, Ltd. London.



Description—Boulenger gives a maximum measurement of 1200 (tail 220) mm., the total length being five-and-a-half times that of the tail. In eleven Congo examples the largest male measures 844 mm. and the largest female 1145 mm. The tail length in six females is quoted .23 to .21 of the total, and in four males .24 of the total.

In a Budongo Forest specimen the total length is 27 (tail $6\frac{1}{2}$) inches. The tail is moderately long.

Anal entire: subcaudals in 2 rows: ventrals with lateral keel. Eye with vertically elliptic pupil: nostril large. The scales are strongly keeled, the secondary keels being feebly marked or absent. This species should be readily distinguished by the uncarinate scales—otherwise smooth, the shape of the head, and the narrow neck. The snout is extremely depressed, broad and elongate. In Congo material it has been suggested "The snout appears to be slightly longer in females than in males." Scales in 15 rows (17 on the neck): ventrals 240-256: subcaudals 75-124.

Boulenger records the coloration as "Blackish above and on the outer ends of the ventrals, yellow inferiorly." In Congo examples it is quoted as "Color uniform grayish brown above, the exposed skin between the scales lighter."

The Budongo specimen described in the field is "Dark olive-grey above, whitish below": the exposed skin between the scales is noticeably lighter.

Habits—The Budongo specimen was killed in the Forests Department's labour lines. There is little on record concerning the habits or diet of this species which feeds on cold-blooded prey, and nothing to chronicle as a result of personal experience. It is possibly quite common in the localities in which it occurs.

Fitzsimons gives an account of a Cape File Snake (*M. capensis*) which consumed alive two night adders which each seized the leg of a frog the first named was in the process of swallowing! The file snake was then kept under careful observation and in fifteen days it had fully digested its large meal. Not only that but it had become very sleek and plump.

Genus CHLOROPHIS Hallowell.

This is an entirely African genus of arboreal and semi-aquatic habits which ranges Tropical and South Africa, in the north reaching the Southern Sudan.

At least four of its numerous species occur in Uganda. These exceedingly active bush-frequenting snakes are slender and whip-like, with very long tails, and are generally of a vivid green colour. The average total length of most of the Uganda species is between 3 and $3\frac{1}{2}$ feet, the maximum being about 4 feet.

The eye is large or moderately large, with round pupil. The head is more or less elongate, and distinct from the neck: the body cylindrical, and the scales, which are disposed obliquely on the anterior part of the body, smooth with apical pits. The ventrals are rounded, and more or less distinctly keeled, though not always, on each side, but the keel does not extend to the subcaudals which are in 2 rows.

The various members of this genus fall readily into two groups; (A) with anal entire and (B) with anal divided. In (A) all species have the ventrals keeled; but in (B) they can be further sub-divided as those in which (a) the ventrals are without trace of keel, and (b) the ventrals have a lateral keel, though in the case of *Chlorophis irregularis* (= *emini*) examples are found ranging from well-keeled to keel-less, and for its other distinguishing characters are necessary.

These snakes are innocuous and feed mainly on cold-blooded prey, principally frogs and small lizards. They like to lie and bask upon bushes, particularly in the neighbourhood of water. Their colouring renders them difficult to detect when lying entwined and motionless among foliage. At the commencement of the rains they are said to be particularly active in search of their prey.

Some natives will readily admit that these snakes are harmless, but at the same time it must be realised that superficially they are almost impossible to distinguish from the juveniles of the deadly green mamba.

These "Green" snakes are absolutely at home in the water, over which they glide with remarkable speed, the head being held high above the surface. At times they will dive and capture small fish.

The various species of *Chlorophis* are included amongst the snakes which turn a bright enamel blue when immersed in spirit or alcohol, and which have a tendency to become black if preserved in formalin.

CHLOROPHIS CARINATUS Andersson.

Keeled Green Snake, Green Water Snake or
Green Bush Snake.

(Non-Venomous).

(Plate V, Fig. 1: Coloured Plate (E), Fig. 4).

Native names—Called by the Bakiga of S. W. Uganda "Mukangaeni", which is the name they apply to *Chlorophis irregularis*—in that region an abundant species.

Distribution—According to Schmidt's report on the reptile collection made by the American Museum Congo Expedition "*Chlorophis carinatus* appears to be much more abundant in the Ituri Forest than in the Cameroon-Gaboon area. It is closely confined to the Rain Forest, and is apparently the only species of the genus that can be regarded as essentially a forest form."

Occurrence in Uganda—In common with so many Uganda species this is the Rain Forest representative of a common and widely-distributed genus whose members are well-known in the savanna. The only example so far known from Uganda was collected by the writer from the Kishasha valley in Western Kigezi at the edge of the Kayonsa Forest, but this species is likely to be found in any of the western forests of the Protectorate.

Description—The twenty-one specimens obtained by the American Museum Congo Expedition are "Dark bluish green above and below, chin whitish, in formalin specimens. Juvenile alcoholic specimens are bronzy green, more or less distinctly cross-barred." Unfortunately no record was kept of the coloration, description and measurements of the Kigezi example.

In the Congo material the largest male measures 705 mm., and the largest female 695 mm. The tail length varies from .25 to .28 in males, and from .22 to .25 in females.

This species by having the anal entire can at once be distinguished from all other Uganda members of *Chlorophis*. Other prominent characters include the large eye with round pupil, obliquely disposed scales on the anterior portion of the body, keeled ventrals, subcaudals in 2 rows, and long tail. Scales in 13 rows: ventrals 148-165: subcaudals 74-91.

Habits—Besides the fact previously mentioned that *Chlorophis carinatus* is a Rain Forest species I have nothing to record concerning its habits, which are unlikely to differ from those of the better-known Uganda representatives of this genus. It subsists almost entirely on cold-blooded prey, mainly frogs.

CHLOROPHIS HOPLOGASTER (Günther).

Green Snake, Green Bush Snake, Green Water Snake
or Blue-headed Green Snake.

(Non-Venomous).

(Plate V, Fig. 2: Coloured Plate (E), Fig. 1).

Native names—Luganda, "Nawandagerra": no others available for record.

Distribution—East Central and South Africa as far north as Uganda.

Occurrence in Uganda—There are few authentic records of the occurrence in Uganda of this snake which in the field is easily confused with other species of *Chlorophis*. I have collected a specimen at Ntenjeru, in the vicinity of the River Sezibwa, in Bugerere (Mengo); other localities from which examples have been recorded include the Victoria Nyanza (no precise details) and Bukoba in Tanganyika Territory, not many miles distant from the boundary. From the neighbouring regions of the Belgian Congo it is evidently absent, but it is known from Kaimosi in Kenya Colony, not very remote from the Uganda border. Sir H. H. Johnston includes it in his Uganda list.

Description—Boulenger gives a total of 700 mm., which is approximately three-and-a-quarter times the 220 mm. constituting the tail. Loveridge (1928) records measurements of 910 (690 + 220, tip of tail missing) mm. and 486 (356 + 130) mm.; and (1933) 712 (500 + 212) mm. and 550 (380 + 170) mm.

Disregarding the specimen with the damaged tail, the above-mentioned total lengths are respectively three-and-three-quarters, three-and-three-eighths and three-and-a-quarter times that of the tail. The Ntenjeru specimen unfortunately was not measured. Prominent characters include the large eye with round pupil, rounded ventrals normally without trace of a keel, divided anal, long tail and subcaudals in 2 rows. Scales in 15 rows: ventrals 141-169: subcaudals 82-105.

Loveridge found certain Tanganyika specimens to be intermediate between *C. hoplogaster* and *C. neglectus* and exhibiting traces of keeling which leads him "to suspect that *neglectus* is more entitled to be regarded as a race of *hoplogaster* than as a full species."

All the species of *Chlorophis* with which I am familiar show considerable variation in the green colour which in this instance Boulenger describes as "Uniform green or olive above, greenish yellow inferiorly". Loveridge records:—... "One... had the neck mottled pale blue and brown, another . . . possessed paired blue spots on either side of the mid-dorsal area on the anterior third of the back as was the case with snakes referred to *neglectus* from the rain forest of the Uluguru Mountains". The Ntenjeru specimen had a grass-green body and a blue head; it had eaten a frog.

Habits—This snake in common with the other members of the genus is mainly a frog-eater, though small lizards and geckoes are also included in its diet. Loveridge, on 3rd March, found a female containing five ova which measured 28 x 8 mm., and on 16th July another with two eggs of 29 x 8 mm. As indicated by the measurements the eggs are extremely elongate.

The habitat of this species is associated with suitable cover never at a great distance from water. In certain regions of swamp it is probably plentiful. It is very active, and can move over and through bush and cover with remarkable speed.

CHLOROPHIS NEGLECTUS (Peters).

East African Green Snake, All Green Leaf Snake,
Green Bush Snake or Green Water Snake.

(Non-Venomous).

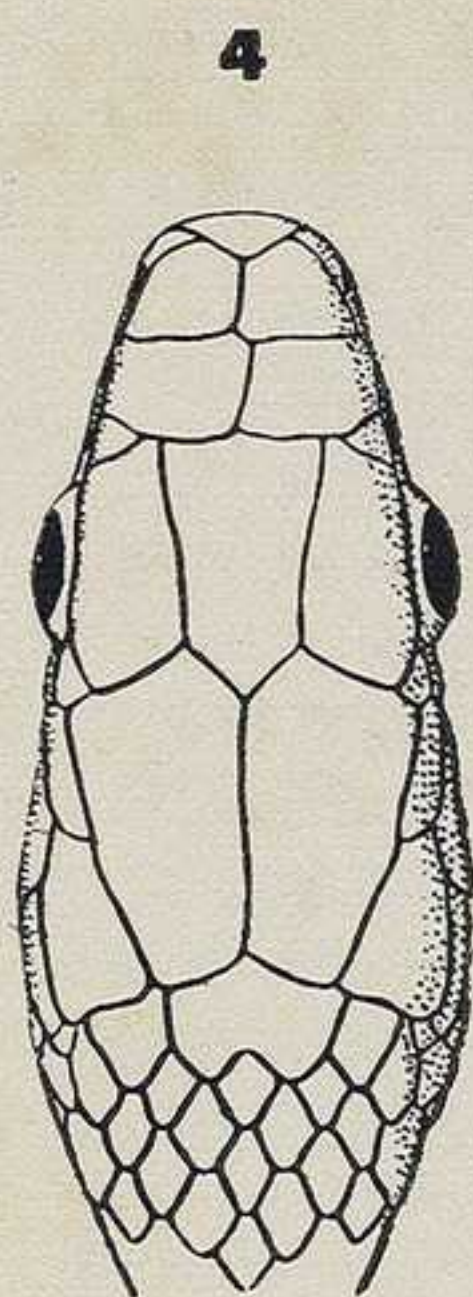
(Plate V, Fig. 3: Coloured Plate (E), Fig. 5).

Native names—None available for record.

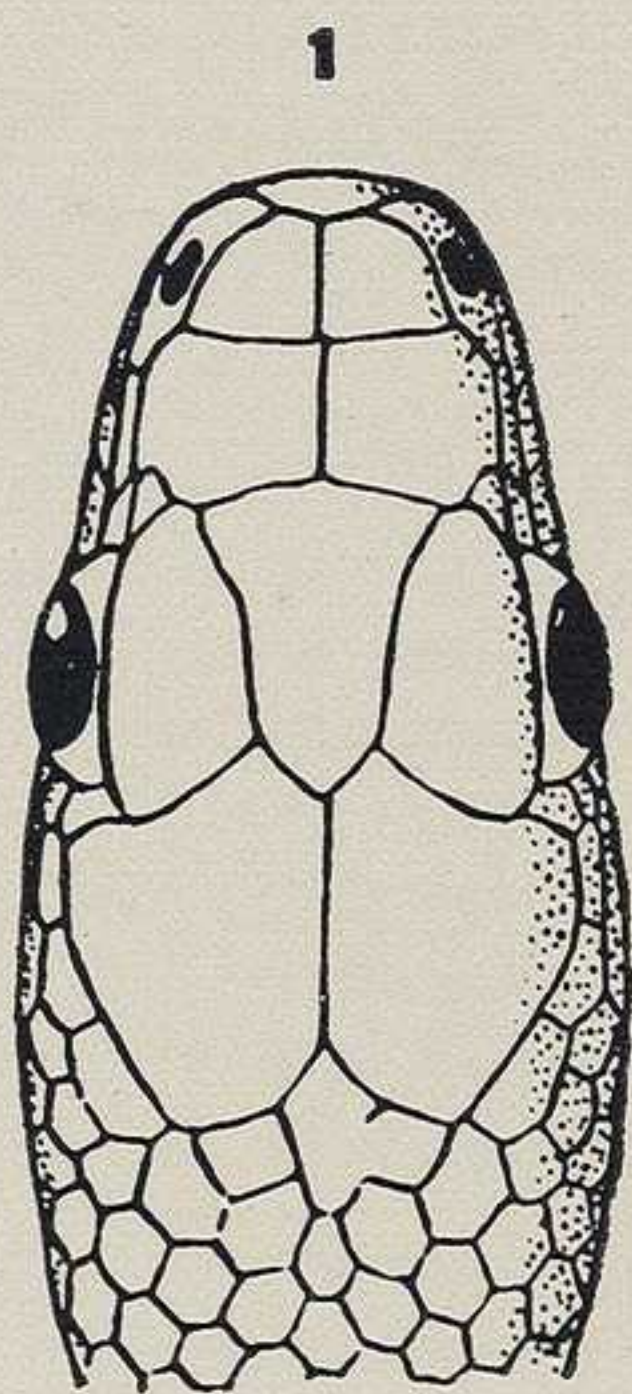
Distribution—East and South Central Africa ranging to the Zambezi in the south, and the Kenya and Tanganyika borders of Uganda in the north. Evidently absent from the N. E. Belgian Congo.

Occurrence in Uganda—There seems to be no authenticated record of the occurrence of this species within the Protectorate's limits and it is admitted *provisionally* to the Uganda list on the strength of a specimen recorded by Sternfeld (1910) from "Kagera", though no precise locality is given.

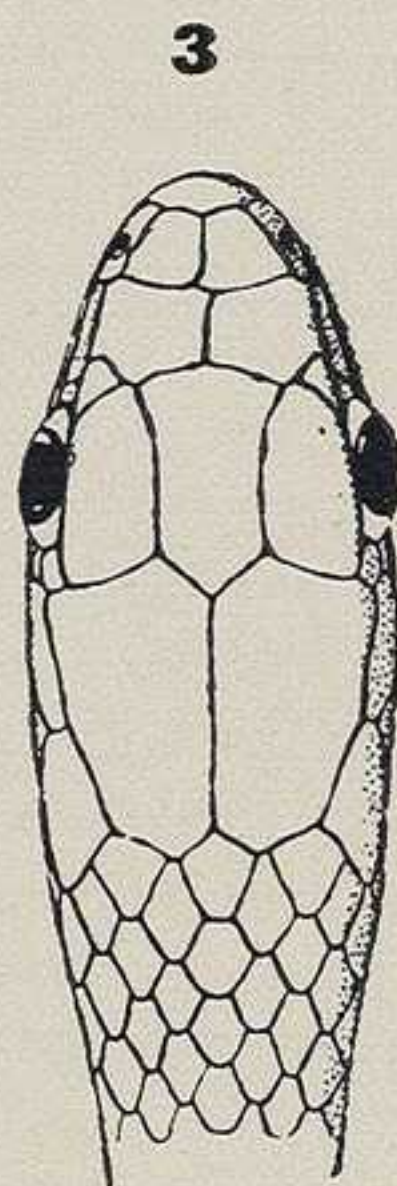
UGANDA SNAKES V.



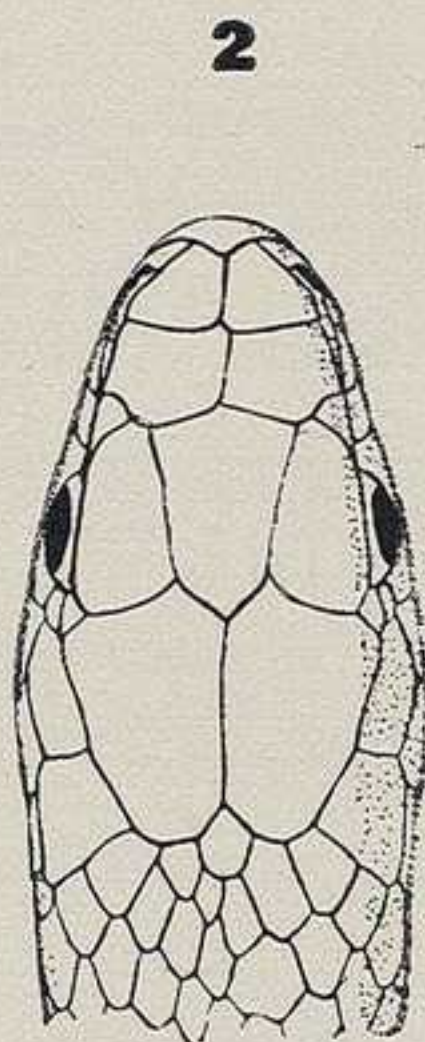
x 2½



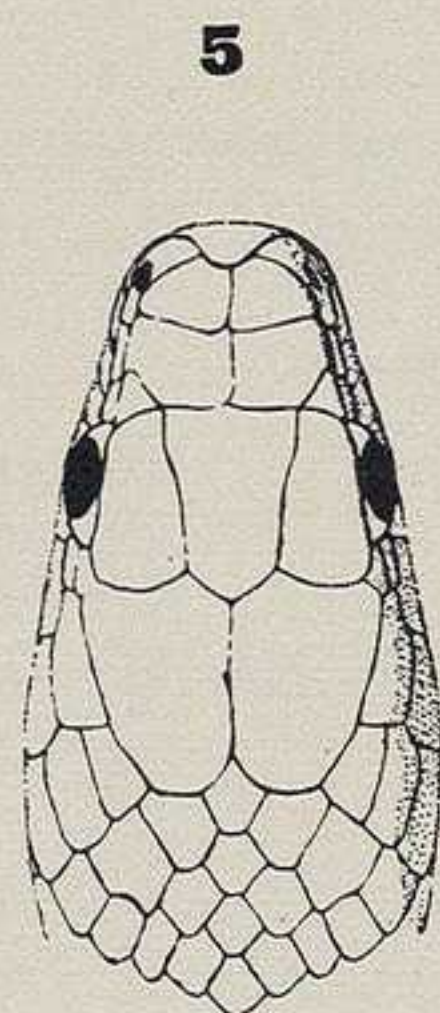
x 2¼



x 2



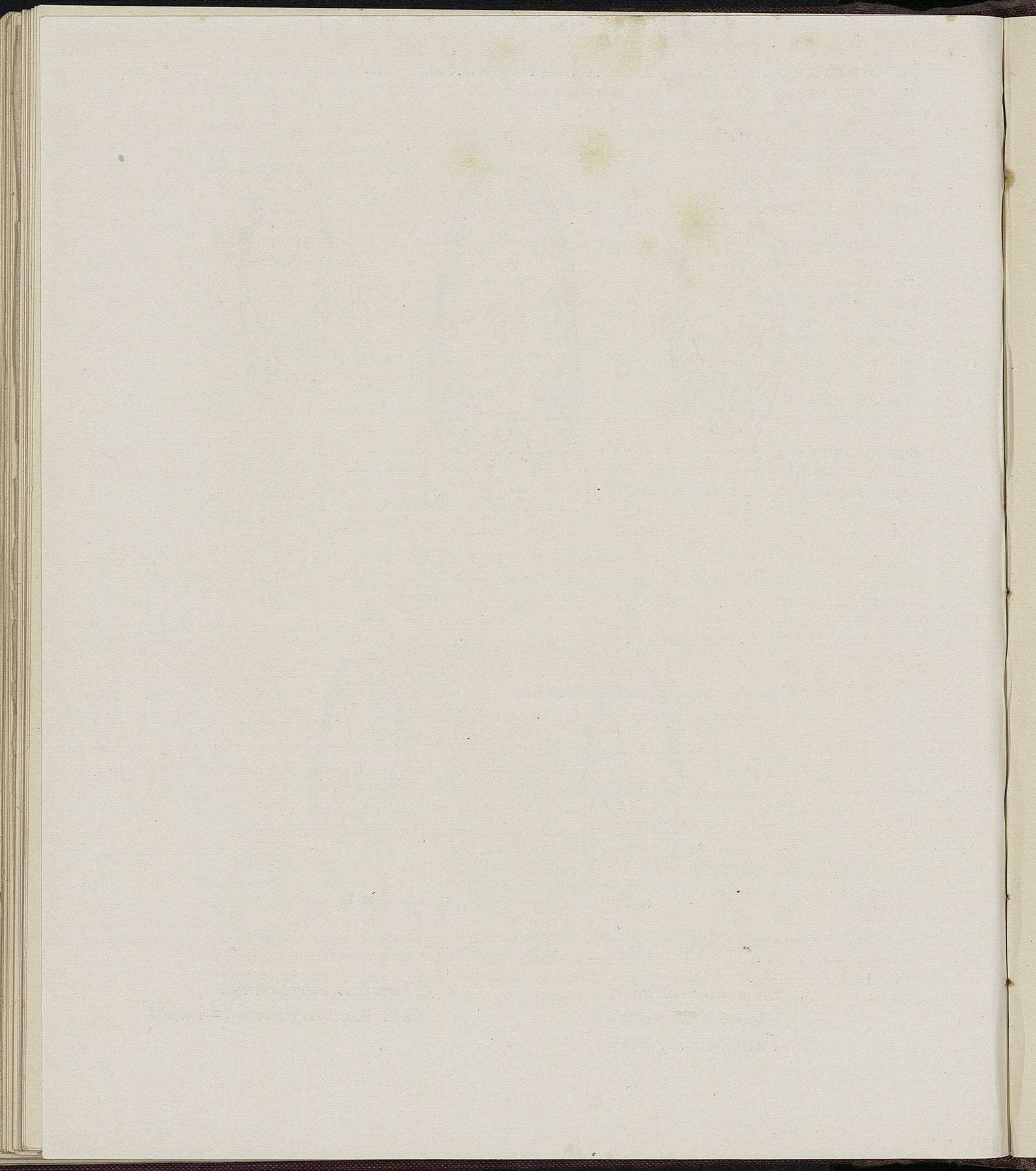
x 1¾



x 1½

1. *Chlorophis carinatus*.
2. *Chlorophis hoplogaster*.
3. *Chlorophis neglectus*.

4. *Chlorophis heterolepidota*.
5. *Chlorophis irregularis* (= *emini*).



Description—Boulenger gives a total length of 800 mm., with a tail of 230 mm., the former being three-and-a-half times the latter. Loveridge (1928) quotes a range of 920 (645 + 275) mm., which he believes to be a record, to 233 (168 + 65) mm. In the former the total length is three-and-three-eighths times that of the tail, and in the latter three-and-two-thirds. He also (1933) quotes 513 (360 + 153) mm. Several specimens were obtained personally in Northern Rhodesia, and, of these, three from the regions east of the Bangweulu Swamps measured respectively $22\frac{1}{4}$ (tail $5\frac{1}{2}$), $21\frac{3}{4}$ (tail $6\frac{1}{2}$), and $20\frac{3}{4}$ (tail $5\frac{1}{2}$) inches.

Examples in excess of 3 feet would appear to be exceptional, though $39\frac{1}{2}$ (tail $11\frac{7}{8}$) inches and $37\frac{1}{2}$ inches are on record. Pronounced general characters include the rather pointed snout, large eye, slight lateral keel to the ventrals, divided anal, long tail and subcaudals in 2 rows. Scales in 15 rows: ventrals 149-167: subcaudals 77-114. But the presence of a lateral keel cannot be used as a distinguishing character in comparison with *C. hoplogaster* (*vide* the remarks in the detail of that species). Also, as previously mentioned, Loveridge has suggested, with good reason, that *C. neglectus* is more properly a race of *C. hoplogaster* and its separation as a full species is not justified.

Boulenger's coloration is "Green above, greenish yellow beneath; some purplish-brown blotches may be present on the anterior part of the body." East African examples are said to be "Olive or green above, black or irregular spots or cross bars, lower part of body; scales often have a white spot at the base." Unfortunately no detailed notes were taken of the Northern Rhodesia specimens which are described as "green", "grass-green" or "dark-green."

Habits—*C. neglectus* is unlikely to differ in habits and diet from other species of the genus. The Northern Rhodesia specimens were all closely associated with water, and remarkably agile. Frogs were found in the stomachs of two of them.

Note—*Chlorophis neglectus* is not included in the systematic list on page 39, see Vol. III. No. 2, p. 136, as the Kagera record referred to in the detail of this species was not available at the time of compilation of this list.

CHLOROPHIS HETEROLEPIDOTA (Günther).

Strange-scaled Green Snake, Green Water Snake
or Green Bush Snake.

(Non-Venomous).

(Plate V, Fig. 4: Coloured Plate (E), Fig. 2).

Native names—None available for record.

Distribution—Tropical Africa from Eastern Gold Coast to Angola in the west, eastwards to the Sudan, Uganda, Tanganyika Territory, Kenya Colony and Zanzibar. It is a species which ranges entirely around the forest borders, though it is nowhere common.

Occurrence in Uganda—There appear to be few authentic Uganda records of the occurrence of *C. heterolepidota*. The only ones I have come across refer to a single specimen collected by Worthington in 1931 at Katunguru on the Kazinga Channel, which flows from Lake George into Lake Edward, and to a head (the identification of which is indefinite) obtained in 1930 at Rhino Camp, in the West Nile District, by the Smithsonian African Expedition. In the neighbouring N. E. corner of the Belgian Congo, this species is known to occur. Bocage obtained it in "Weisser Nil" (White Nile).

Description—Boulenger's total length is 650 mm., the tail being 210 mm., so that the former is a little more than three times that of the latter. Specimens from the N. E. Belgian Congo are, male, 730 (tail 250) mm., and female, 764 (tail 264) and 742 (tail 234) mm. In these three, the total length of the male is a little less than three times that of the tail, and in the two females is respectively not quite three, and a little more than three, times. Examples of 3 feet and more are probably well over the average.

Amongst prominent characters are the large eye with round pupil, feeble lateral keel to the ventrals, divided anal, long tail and subcaudals in 2 rows. Scales in 15 rows: ventrals 175-193: subcaudals 115-135.

Boulenger gives the coloration as "Green above, yellowish beneath", which is not so typical as the description of the N. E. Congo example viz: "Dark green above and beneath, chin lighter."

Habits—There is nothing noteworthy to record concerning the habits and diet of *C. heterolepidota* which are unlikely to differ appreciably from those of other members of the genus, and personal experience of its attributes is lacking. Allusion, which can bear repetition, has previously been made to the fact that its habitat circumscribes the Western Forest, and that it is nowhere plentiful.

CHLOROPHIS IRREGULARIS (=EMINI) (Günther).

Northern Green Snake, Emin's Green Snake, Green Water Snake, Green Swamp Snake, Green Leaf Snake or Tesselated Leaf Snake.

(Non-Venomous).

(Plate V, Fig. 5: Coloured Plate (E), Fig. 3).

Native names—Luganda, "Nawandagerra", a name equally applied to all species of *Chlorophis* and *Philothamnus*. Lukiga, "Mukangaeeni."

Distribution—This is a widely distributed savanna species whose main habitat is Tropical and Eastern Africa. In the south it ranges as far as Natal in the east and Angola in the west. In the north it extends as far as the Blue and White Niles in the Southern Sudan where it is common, but occasional records from Khartoum are possibly the result of accidental introductions through the medium

of river steamers or sailing boats. Although sometimes occurring in the forest in Cameroon and the Ituri, it is not a forest species: in the savanna, where associated with the water conditions typical of its particular habitat, it is common.

Occurrence in Uganda—In the swampy areas of the Western Province, especially in the Kigezi and Toro districts this is an abundant species, and it literally swarms in the papyrus and reeds fringing Lake Bunyonyi. It is also found plentifully in many parts of Buganda and along the northern and western shores, as well as on the islands, of the Victoria Nyanza, but its eastern limits in the Protectorate are obscure, though doubtless it occurs throughout the vast swamp regions of the Eastern Province. In the north it is not uncommon in the Nile valley and suitable parts of the West Nile District. The recorded localities include Lake Bunyonyi, Lake Mutanda, Lake Chahafi, Kishasha valley (Kayonsa Forest), Lake Nakivali (Ankole), Masaka, R. Katonga, Nkose Island (Victoria Nyanza), Entebbe, Kampala, Lugazi (Kyagwe), Kyagwe Coast, Mabira Forest (Kyagwe), Lake Edward, Lake George, Kazinga Channel, Mubuku valley (Eastern Ruwenzori), Kilembe (Eastern Ruwenzori), West Nile and Wadelai. In Kigezi specimens have been collected personally at an altitude of 7200 ft.

Description—Flower (P.Z.S. 1933, pp.806-807) has recorded as follows:—“The common green snakes of the Blue and White Niles have been referred to two species, *Chlorophis irregularis* and *Chlorophis emini*, but from the Sudan specimens that I have seen I am unable to distinguish these as ‘species’, as the ‘keels’ on the ventral shields may be perceptible, just perceptible, or not perceptible.” Loveridge agrees with Flower, and Parker (British Museum), who has not yet been able to devote the time necessary for meticulous investigation, is quite prepared to accept Flower’s verdict. A superficial examination of Uganda material most certainly supports the contention that *C. irregularis* and *C. emini* are specifically inseparable. Bunyonyi examples exhibit considerable individual variation and in two of them there is abnormal fusion of the head scales, while in two others (one adult, one juvenile) the anal is entire.

Boulenger quotes maximum measurements, *C. emini* 720 (tail 250) mm. and *C. irregularis* 820 (tail 240) mm., the total length being respectively not quite three and not quite three-and-a-half times that of the tail. Of fifteen specimens collected by the American Congo Expedition the largest male measures 843 mm. and the largest female 1005 mm. The tail length in the males varies from .30 to .33 of the total, and from .27 to .30 in the females.

Loveridge (1933) gives the measurements of a Lake Nyasa specimen (*emini*) 800 (550+250) mm., and (1929) of a Kaimosi (Kenya) example (*irregularis*) 810 (535+280): in the former the total length is three-and-one-fifth times that of the tail, in the latter less than three times.

Of the large numbers of Bunyonyi examples I have examined a few measurements are as follows:—

E

Male	Total length to tail length.	Female.	Total length to tail length.
$28\frac{3}{4}$ (tail $8\frac{1}{2}$) inches.	$3\frac{1}{4}$ nearly.	$39\frac{1}{2}$ (tail $11\frac{7}{8}$) inches.	$3\frac{1}{2}$ (not quite).
$27\frac{1}{2}$ (" $8\frac{1}{4}$) "	3 "	$37\frac{1}{2}$ (" 12) "	3 (just over).
$25\frac{3}{8}$ (" $7\frac{3}{8}$) "	$3\frac{1}{4}$ "	$36\frac{1}{2}$ (" 11) "	$3\frac{1}{4}$ (nearly).
$27\frac{1}{2}$ (" $8\frac{5}{8}$) "	$3\frac{1}{8}$	$35\frac{1}{2}$ (" $9\frac{7}{8}$) "	$3\frac{5}{8}$
$19\frac{7}{8}$ (" 6) "	$3\frac{1}{4}$ nearly.	$32\frac{1}{2}$ (" $10\frac{3}{4}$) "	3
		$31\frac{3}{4}$ (" $8\frac{1}{8}$) "	$3\frac{3}{4}$
		$28\frac{3}{4}$ (" $9\frac{3}{8}$) "	3 approx.
		$28\frac{1}{2}$ (" $9\frac{3}{4}$) "	3 (not quite).
		$23\frac{1}{4}$ (" $6\frac{7}{8}$) "	$3\frac{1}{2}$ approx.
		18 (" $5\frac{1}{4}$) "	$3\frac{1}{2}$

It is doubtful if males exceed a total length of $2\frac{1}{2}$, and females $3\frac{1}{2}$ feet: even these measurements would be considered unusually large.

Boulenger's description of the coloration of *C. irregularis* is, "Green or olive, scales often with a white spot at the base, with or without a black upper border; interstitial skin black; sometimes with black spots or irregular cross bands on the anterior part of the body; greenish yellow inferiorly", and of *C. emini*, "Green above, the interstitial skin black; some of the scales with a white spot on the basal half of the outer margin."

The Congo examples previously referred to are "bright green above very pale green on the venter, many of the dorsal scales with a white basal spot".

A specimen obtained personally in Northern Rhodesia measured $34\frac{1}{2}$ (tail $11\frac{3}{4}$) inches and was very dark green with black between the scales. The black interstitial skin is often very conspicuous and is a good distinguishing character. The coloration of Bunyonyi material varies from olive-green to bright green above, the scales often with a white spot at the base and with or without a black border: between scales (or interstitial skin) black: below greenish-yellow. Prominent characters include: the large eye with round pupil, elongate head distinct from the neck, obliquely disposed scales on the anterior portion of the body, subcaudals in 2 rows, long tail, and anal divided (to which there are exceptions). Scales in 15 rows: ventrals 150-190; subcaudals 93-133.

Prior to the publication of Flower's decision *C. emini* had been classified with the species of *Chlorophis* distinguished by the absence of keel on the ventrals, and *C. irregularis* with those in which the lateral keel is apparent. Actually *C. irregularis* (= *emini*) seems to form a definite connecting link between the genera *Chlorophis* and *Philothamnus*, and whereas the notched and keeled subcaudals are accepted as a readily recognizable distinguishing character in the latter, it will be found that specimens of *C. irregularis* occasionally exhibit perceptible traces of light keeling and notching on the subcaudals.

Habits—This is an arboreal, bush and vegetation frequenting species, which, as previously mentioned, is exceedingly abundant in the narrow belt of reeds and papyrus fringing Lake Bunyonyi in Kigezi. Although somewhat sinister in appear-

ance it is quite innocuous. In common with the other species of *Chlorophis* it is intimately associated with water and damp localities and although freely taking to the water in which it is a speedy, graceful swimmer, it is not specially adapted to aquatic life. In its Bunyonyi habitat the casual passer-by is likely to remain wholly ignorant of its existence at least in superabundance, but let anyone interested paddle quietly along in a dug-out on a sunny day in the proximity of the reed fringe and it is a very different story.

As soon as the eyes have become accustomed to the astonishing resemblance between snake and vegetation, innumerable handsome *Chlorophis* will be detected, albeit at first with difficulty, motionless, no two in a similar pose. Their slender, whip-like proportions are conducive to the extreme activity they can display when necessary.

Although its diet is almost exclusively restricted to cold-blooded prey *C. irregularis* is not averse occasionally to helping itself to the weaver-birds, both adult and juvenile, which often build their nesting colonies in its habitat. I have also found several species of frogs and toads, including *Rana mascariensis*, *Xenopus laevis bunyonyiensis* (the large fish-like tadpoles as well as the adults) and *Bufo regularis*, and lizards in the stomachs I have examined.

Internal parasitic worms (not identified) are often present. Ovaries examined have contained from eight to sixteen eggs, all being cylindrical and elongate. Breeding on Bunyonyi is evidently just as active in June as in October. On 14th October, at Mushongero, on Lake Mutanda (Kigezi), what must have been a communal "nest" was found: it was in a humid hollow beneath rotting vegetation on the flat land just behind the reeds, etc. fringing the lake, and contained a total of eighty-five eggs all on the point of hatching out; in fact several were hatched out after they had been removed.

(TO BE CONTINUED.)

The Bagwe.

ETHNOLOGICAL NOTES AND SOME FOLK-TALES.

By CAPT. E. M. PERSSE.

(With Illustrations by MRS. E. M. PERSSE).

I. ETHNOLOGICAL NOTES.

1. Foreword.

The material for this article was gathered during a total period of residence of three and a half years in charge of Budama District in which the Bagwe are but one of the five tribes or sections of tribes. The reason for selecting them in preference to any of the others was that they are a compact tribe living in one administrative District and still preserving their own identity and culture. With economic development, however, and with the spread of education some old customs are rapidly being modified and others abandoned.

Why, it may be asked, does anyone trouble to perpetuate native stories or dry and boring facts about decaying and sometimes degrading customs? Of what use are they? Why not abolish them at once to make way for progress? To those who think along those lines the following quotation from the *Memorandum on the Education of African Communities* by the Advisory Committee on Education in the Colonies (Colonial No. 103 of 1935, pp. 8-9) may be of interest:-

“Everywhere it is a primary concern of the educator that established institutions, loyalties and values should not be destroyed before new bonds have had time to grow and new loyalties have taken root to replace those which changed conditions have dissolved. The teacher will attempt to promote an understanding of the social environment and of the customs and laws of the tribe; to make as large a use as possible of local folk-lore, stories, songs, arts and crafts; and to strengthen the loyalties and social bonds of native society”.

Or the following extract from a letter by the Rev. Canon Spanton to the *Tanganyika Standard* of the 16th April, 1930:-

“Europeans generally, whether missionaries or administrators, or settlers, have often tended to assume that native customs and beliefs are wrong; but for a good many years past missionaries have taken the lead in urging that

these beliefs and customs should be studied sympathetically by all whose work brings them into close contact with the native, and should be used in every possible way by those who would teach him the way to a fuller life".

To those readers, if any, unacquainted with the nomenclature of Bantu terms it may be helpful to explain that *Bugwe* is the country of the tribe called *Bagwe*, of which one member is a *Mugwe*, speaking the *Lugwe* language. The formidable terminology used in cultural anthropology has been avoided so far as possible. The writer is only an amateur and has endeavoured to follow the advice of Charles Lamb:—"Cultivate simplicity, or rather, I should say, banish elaborateness".

2. Historical Note.

The Bagwe are a Bantu tribe of the Kavirondo group numbering in all about 12,000 persons. Their known history dates back some one hundred and eighty years to the middle of the eighteenth century. They then inhabited the country in the vicinity of the Mweala Hills, near Malikisi in the Kavirondo District of Kenya ($0^{\circ} 42' N. 34^{\circ} 24' E.$ approx.). Their gradual migration towards the south-west, into their present home in the central portion of Samia County in Budama District, was due to the continual pressure exerted by the Teso following on their irruption into the country to the south-west of Mt. Elgon.

This Bagwe migration ended during the time of their paramount chief Mango. He was succeeded by his son Wambusi, whose son Khaderesa succeeded him, followed in turn by his son Ogema. During Ogema's chieftainship Bugwe was made an administrative division and a Government native Agent was appointed to supervise affairs. Ogema remained the nominal head of the Bagwe until 1911, when Obara, one of his sons, was made County chief of Bugwe. Obara retired in 1921 since when the County has again been in charge of Government Agents.

It appears to have been during the latter years of Khaderesa's rule that Europeans first made their appearance in his country. Bugwe in fact lay in the path of one of the old caravan routes from Mombasa to Uganda. During that time also the Baganda are reported to have entered the country and, with the help of a few rifles, to have subdued the Bagwe, who were thenceforth under some sort of supervision by the authorities in Jinja.

Bugwe was formerly one of the Busoga District Counties but early in 1919 (*Official Gazette*, 31.1.1919) was transferred to the old Bukedi District and continued to be administered from the headquarters at Mbale until the formation of the Budama District on 1st January, 1923, when it was incorporated in the present Samia County.

3. Tribal Life.

The Village.

Before the establishment of peace and security it was customary for the Bagwe to live in moated villages called "*olukoba*", which were surrounded by circular mud walls about eight feet high. There might be thirty or more huts in each village and access was obtained by means of bridges of tree-trunks, with guard rails to pre-

vent stock slipping off, leading up to gates set in the wall. These gates were made of strong baulks of timber with gate-posts built into the wall and holed to take cross-pieces which were hammered into place at night. Some informants of about fifty years of age stated that they had lived in such villages when young.

Warfare.

The principal adversaries were the Teso and Masai. The latter used sometimes to storm the walled villages at night by means of rough scaling ladders of tree-trunks lashed together. When four or five men had effected an entrance in this way they opened the gates and let in the rest of the storming party who held the gates and raised their war-cry. The huts were set on fire and the inhabitants slain with sword and spear as they came out. Women and children even were killed in this way and all the stock was seized.

The method of warfare employed by the Teso was more oblique. They used to lie in wait and harry the women and children fetching water and give battle when the alarm was raised and a force sallied out against them.

The principal weapons in common use were throwing spears, used for stabbing at close quarters, and bows and arrows, with shields as a defence.

When a man had slain an enemy in fight he slept that night in the cattle enclosure. In the morning he shaved his head completely by the road side and there killed a goat the meat of which was eaten by the slayer and old warriors. A strip of the skin was worn round the slayer's neck until it rotted away and any helpers in the fight also wore rings of this skin. The principal further advertised the event by wearing for a few days a goatskin round his waist and bells on his ankles, as also a tuft of whydah plumes on his head (See under "*Marriage*").

Communal Life and Occupations.

In family life each wife has a hut of her own which is used impartially by the husband for purposes of intercourse. Infants of course sleep with their mothers but the bigger children are segregated by sexes into dormitory huts. The girls are chaperoned by a grandmother whilst a fatherly eye only is kept on the boys. Women eat at the same time as, but apart from, the men. Boys about to marry eat apart, and other boys and girls with their respective parents according to sex.

The ordinary dress worn in former times was very scanty. The older men wore a calf-skin slung from the shoulder and a small leather apron (*achipi*) to cover the penis but in their own homes the former was discarded. Women wore only an apron of strings to hide the pudenda and a tail of string hanging behind. Young married men wore the *achipi* only. Young unmarried boys and girls went naked. Cicatrisation is not practised by the men but the women commonly have rows of cicatrices on the forehead and round the navel.

The four lower incisors are extracted in both sexes at about six years of age. The only reason given for this practice was that in the case of men, if this had not been done, they would go 'berserk' in battle and dash out in front of their comrades and be killed at once. By some it was stated that this frenzy would be induced by the enemy diviner or seer.

Agriculture and stock-raising are the staple occupations. In cultivating the heavy clearing is usually performed by the men, whilst the women do the lighter work assisted at will by the men. Herding is the duty of men and boys only and no milking may be done by the females. The only industries are iron-working, with ore brought from the Samia Hills in Kenya, pottery-making, stool-making and the weaving of basket-work.

Hunting is now only indulged in as sanctioned by the Game Ordinance. Small game and pig are hunted with belled dogs and driven into nets staked in a line. Buffalo destroying cultivation are taken in game-pits. Communal hunts are sometimes organized against leopards which are surrounded and speared. Bird snaring is common. Bird lime is obtained from the sap of the wild fig-tree.

Games and Dancing.

There are two kinds of games stated to be indigenous but probably common in some form or other to neighbouring tribes. One is a kind of hockey known as "*endolo*" in which an unlimited number of players take part. Opposing lines equipped with curved sticks are formed and the game starts with a hit-off or bully. The object is to get the ball through the opposing players into the long grass. The other is a boys' game and consists of throwing or rolling a primitive type of hoop through which the other participants endeavour to throw sticks.

The musical instruments consist of the tall ceremonial drum, the smaller drums, horns and a seven-stringed harp or lyre. (See Hopley, *Eastern Uganda*, Fig. 8, p. 30 and Johnston, *The Uganda Protectorate*, pp. 665-666).

Dancing is indulged in on all occasions of domestic rejoicing and feasts and is accompanied by the ordinary musical instruments. Ceremonial dances take place for the birth of twins, at marriages and after mourning.

The dance of the twins is known as "*Ebasa*". Half-circles are formed opposite each other by men and women who move round in a circle by a side-step with knees flexed. The leader is a man who stands in the centre beating a hide shield with a stick and singing a recitative to which the others chant a response. Some words heard were, "It is good to dance and rejoice because we shall die". The chant ceases abruptly now and then with a half-twist and stamp, the dancers coming down on the stamp in a half-squatting position with legs wide apart. The women wear bunches of leaves from the girdle behind and every now and then couples of them catch each other's arms and lift them and do a 'pas de deux' facing each other. Horns and drums are used, but not harps.

In the marriage dance, called "*Obweya*" when going to the house of the bridegroom, a procession is formed led by a 'bridesmaid'. The bride walks bashfully behind with head bent and hands placed on the shoulders of the bridesmaid. They advance slowly followed by the girl-friends clapping hands in time with the singing, which is led by one girl and taken up by the chorus with occasional trilling. The bride and her attendant maintain silence and no set dancing steps are performed. The singing is improvised. Amongst words heard were, "Always you are looking for a girl and now we have brought you one," together with the cryptic words, "A fierce animal living in the ground may fall into a hole", which was explained as signifying the possible inability of the bridegroom to pay the *ehwe* (bride-price).

The dance after the mourning period is sufficiently described under the heading "*Death*."

Marriage.

As in most primitive African societies there is no limit laid down by Bugwe custom as to the number of wives a man may possess at the same time. Monogamy is not thought the ideal state of existence and when practised is usually due to poor economic conditions. Absolute sexual continence, whether for ritual or any other reason, is believed to be unknown but insanity is regarded as a bar to marriage. Physical abnormalities do not appear to act as a complete deterrent to marriage except possibly for economic reasons, e.g., the inability of a woman to cultivate. Albinism has been met with and it is stated that a female albino would only be sought in marriage by a man of low economic standing.

A fundamental constituent of all regular unions contracted in accordance with Bugwe custom is the handing over, by or on behalf of the prospective bridegroom to the bride's father or guardian, of an agreed amount of moveable property consisting usually of live-stock. The term commonly used by anthropologists to describe this payment is "bride-price". This term is admittedly a misnomer and its employment has given rise to the erroneous and wide-spread belief, not confined to those who are not in touch with native life, that the transaction is a commercial one implying the purchase of the woman from her father by the husband.

It is difficult to define precisely what the bride-price does stand for. It is looked upon by some, not lacking in knowledge of native custom, as merely a security or pledge for good behaviour and proper treatment of the wife by the husband. This appears to be undoubtedly true so far as it goes, as is evidenced by the fact that the bride-price is returnable on certain terms in cases of such persistent cruelty or ill-treatment as to justify the woman in returning to the protection of her family. It is probable however that it represents more than that. The woman is a unit of economic value to her own group and it seems therefore reasonable to regard the payment as including compensation to her group for the loss of her economic faculties and potentialities. The attendant formalities constitute a public acknowledgement of the approval of the two families to the union and to all that is implied by the payment of the bride-price. In all further references to bride-price the native term by which it is known to the Bagwe, viz. "*ehwe*", will be employed.

As has been said the *ehwe* consists usually of live-stock and the amount of this depends upon the social and economic standing of the respective families and is subject to a certain amount of bargaining between them. Where old custom is adhered to, the amount agreed upon is rarely in excess of that in the actual possession of the bridegroom or his family and the fact that it is customary for it to be paid in instalments before the conclusion of the marriage ceremonies does not arise through poverty but is part of the bargaining system.

Where there has been no slackening of tribal custom or parental discipline the bride is not allowed to cohabit permanently with her husband until the full *ehwe* has been paid. Of recent years, however, there has been a tendency towards

irregular unions through the inability of suitors to pay beforehand the full amount demanded by avaricious parents. This led to the introduction by the native authorities of a counteractive measure in the form of an arbitrary fixed maximum *ehwe* of five head of cattle. This innovation being alien to Bugwe custom was regarded with strong disfavour by the elders and was eventually rescinded. There is much to be said both for and against such a measure but perhaps the problem is best left to resolve itself by a natural and gradual process of economics without exotic interference.

Though as a rule the *ehwe* is handed over to the bride's father, it is not normally retained by him except in the capacity of custodian. The general principle throughout the tribe is that it must be utilised mainly to provide a wife for a brother of the bride. Thus it appears that the clan is compensated for the loss of one economic unit by the means to acquire another.

There are apparently slight divergencies in custom amongst the different clans regarding the right of others to participate in the *ehwe*. For instance the Balundu, who regard themselves as the principal clan, profess to pay it in live-stock only, to be utilised solely as already mentioned. The Balumbi clan maintain that hoes are included in the *ehwe* for distribution amongst the bride's paternal aunts and that a maternal uncle participates to the extent of one heifer.

Theoretically speaking boys and girls are free agents in their choice of a mate but it is not usual for them to disregard the wishes of their parents and this is particularly true in the selection of the first, or principal, wife for a son. Marriage by elopement sometimes does take place and is stated to have been more common formerly. It is not necessarily done in defiance of parental control and the *ehwe* is payable in the ordinary way. Premarital relations, however, are of common occurrence but, though otherwise countenanced, are not sanctioned by custom between those intending to marry.

There are no noteworthy initiation ceremonies amongst the Bagwe and circumcision is not practised. There are, as is common amongst most tribes, tests to determine whether marriageable age has been reached. For example a boy has to demonstrate his ability to carry a heavy load of thatching grass, or of iron-ore from a hill called Namanya in Kenya. Juvenile marriage is unknown. Before a boy marries the pubic hair or beard must have sprouted and been shaved or plucked, and a girl is not given in marriage until her breasts have developed.

Although ordinarily a man is allowed a free choice in the matter of his wives there is another type of secondary marriage enjoined upon him by Bugwe custom and that is marriage with a deceased brother's widow, commonly know as "levirate", (Latin—*levir*, brother-in-law). There is no formal marriage ceremony but he pays one head of cattle to her family. Any children of this union are regarded as his own and not seed raised to his brother. Although such is not the sole basis of this marriage a widow is thus automatically provided for and maintains a definite status in her husband's group. It was not customary formerly for either party to refuse this obligation but the spread of Christianity with its inculcation of the Christian ideal of marriage has led to complications for which a solution in harmony with native custom has yet to be evolved.

The following description is given as typical of the preliminaries to marriage and of the actual ceremony in vogue amongst the Bagwe for celebrating the marriage of a youth to his first wife.

When a father sees that his son has reached an age to marry he selects a girl whom he considers suitable as a wife and goes, accompanied by a brother, to discuss the project with the girl's father and mother and paternal uncles. If there is general agreement on the matter the details of the *ehwe* are discussed and the visitors return home to inform the son. He is told to go and inspect the girl to see if he likes her, though it is not customary for him to refuse his father's choice. He does as he is bidden, but must not speak to the girl, and returns home and tells his father he wants the girl and asks him to pay the *ehwe*.

The father calls some of his people to take two or three new hoes to the girl's father and afterwards starts to send the *ehwe* bit by bit. When two or three head of cattle have been paid in this way he goes to demand the girl. Her father tells him he has not yet paid enough and so more of the *ehwe* is sent. Finally the boy's father himself takes one head of cattle and again demands the girl. He is told to return until the engagement feast is arranged.

The girl's father then makes beer and both families gather to partake of it. During the party the matter of the *ehwe* is again raised and they go through the tally and haggle about it until agreement is finally reached.

After a day or two the girl is sent early in the morning to the bridegroom's village, escorted by her girl friends singing and clapping hands. They dance there for a while and receive presents of foodstuffs which the escort takes home to the house of the bride's mother. The bride, however, remains behind till the afternoon when she returns with a goat presented by her father-in-law, being escorted by the bridegroom and his young friends with a female chaperone. The goat is given to the bride's father who has arranged a wedding feast at which all friends of the family eat and dance. The bridegroom remains near the granaries and the bride remains in the house of her eldest brother's wife, with some girl friends to keep her company, until the dance is over.

After this the bride remains three days in her mother's house and is then prepared to go to her husband. She is stood on a cow-hide and her body is smeared all over with butter and sprinkled with sesame seed, this being the equivalent of the throwing of rice at European weddings and a symbol of fruitfulness. She wears a leather cap studded with cowries on top of which is fixed a stick to which is tied a tuft of long black tail plumes from the whydah bird*. She is escorted by her girl friends to her husband's house with a present of a goat and dancing takes place there. That night the marriage is consummated and in the morning the bride returns to her mother's house for three days and is then fetched back by her husband to their home.

* The Pied or Pin-tailed Whydah, *Vidua Macroura-Pallas*.

Divorce.

The principal grounds for divorce are adultery and continual neglect of domestic duties on the part of the woman, persistent cruelty and ill-treatment on the part of the man or general incompatibility of temperament, such as constant quarrelling accompanied sometimes by threats of suicide by the woman. A man does not divorce his wife for sterility.

Divorce is usually obtained by arrangement between the husband and the wife's father. It is completed by the return of the *ehwe* to the husband though by consent he may be given another daughter instead. Children of the marriage remain with the husband, as do any illegitimate offspring of the wife. The divorcee can contract another marriage at a reduced *ehwe*.

The whole of the *ehwe* is returnable in all cases but not the progeny, except calves at foot, unless the woman has never cohabited with her husband. The latter might be the case if he had not completed the payment of the *ehwe* and she had meanwhile committed adultery.

Birth.

When the labour pains begin the local midwife is summoned and a sort of nest of dry plantain leaves is arranged in the hut upon which the woman sits until the time of delivery. Her mother and other experienced women wait outside the hut except in the case of a difficult birth when they may be called upon to assist.

As soon as the child is born the umbilical cord is tied with papyrus fibre "to prevent the child's blood from running back", and then cut with slivers of cane. Some informants stated that the umbilical cord is not tied until the placenta has been expelled. The child is then placed on fresh plantain leaves and the woman is given millet porridge to eat.

If the child is male a sucker of the variety of plantain used in beer-making is planted near the hut and the dry plantain leaves spread round it. If it is female the sucker must be of the ordinary cooking variety of plantain.

The placenta is buried in the hut at the doorway, at the right hand side for a male and the left for a female.

If the child is male the mother must remain indoors for four days and if female for three days and must then go out and bathe herself. The husband is apparently allowed to see both wife and child just after the birth and to this extent the former is not secluded from him during these periods.

The husband then kills a goat, or he may beg a present of beef from a friend, and the women cook it and give the mother some and finish the rest themselves. The midwife is rewarded also with foodstuffs and unfermented beer given by the mother.

After a period of some two or three months, or when the child has made efforts to sit up unaided, its head is shaved, but, if it is sickly, this is not done until it is well, and the first hair taken off is tied in a little bag to its wrist and the remainder strewn round the young plantain tree. The husband may not have intercourse with his wife until this has been done.

The birth of twins is considered a lucky event and is attended with great rejoicings, consisting of dancing and feasting. The dancing, of the type known as "*Ebasa*", may go on for a whole month and usually terminates with a feast for which the husband presents his father-in-law with a heifer. The mother of twins wears a special bracelet, presented by her husband, which is made out of the iron from an old hoe and the ends of which are shaped like crochet hooks to enable them to clip together. She may not appear in public until she has covered her breasts with a sheepskin.

The twins may not be brought out until the final feast is held. The paternal grandfather then takes a mouthful of the beer he has brewed for the occasion and spits it out over the twins, the remainder of the beer being drunk by those present.

Male children are preferred to female, despite uninformed opinion that all natives prefer female children because they can 'sell' them in marriage for much wealth. The birth of twins does not appear to give unbounded joy to all fortunate fathers for the frankly stated, though somewhat Aberdonian, reason that it is a costly event.

In these days of popular interest in certain famous multiple births it is perhaps note-worthy that quadruplets and even triplets are reputed to be unknown amongst the Bagwe and great astonishment was expressed at the possibility of the former and still more that they could live. Surprise was also shown that European children could be born without hair and yet live.

Names.

There are certain compulsory names given to children as soon as they are born and others given according to any particular circumstances prevailing at the time. The compulsory name must be that of a deceased ancestor adapted according to sex by means of the masculine or feminine prefix which generally speaking is *O* for a male and *A* for a female, or variations of these such as *Wa* and *Na*. The nomenclature for twins is invariable.

The following are the general rules governing the naming of children:—

The first-born is named after the paternal grandfather. The second-born is named after the paternal grandmother. Third and subsequent children are named after another deceased relation.

Twins are named as follows:—

If both males :	No. 1.	Opio.	No. 2.	Odongo.
If both females :	No. 1.	Apio.	No. 2.	Adongo.
If male and female :	No. 1.	Opio.	No. 2.	Adongo.
If female and male :	No. 1.	Apio.	No. 2.	Odongo.

Optional names or nicknames are usually given by the women present at the birth. A child born when locusts were passing might be called Wasike or Nasike from *Esike*, a locust. When born in the afternoon it might be called Ojambo or Ajambo; if at night, Wawire or Nawire and so on.

Death.

When a married man dies the family raise the mourning wail which apprises the rest of the clan who gather and take up the wailing. The corpse, if the deceased was a man of wealth, is wrapped in a newly killed bull-hide or, if poor, in his own clothes and plantain leaves. He is buried in the house of his principal wife lying on his left side with the legs straight and arms flexed, with the palms together under the head. This is stated to be the burial position for males and females but disagreement was expressed by different clans as to the details.

The widow is inherited by the deceased's brother or, if the latter is dead, by the brother's son but she continues to live in the same house until the feast is given at the conclusion of the mourning period, which is stated to be about a year. The house is then broken down by all present at the feast and the inheritor builds her another one.

For this feast beer is made and a bull killed and all the relations attend and participate. Both men and women have their heads shaved for this occasion, preferably by the grandsons and granddaughters of the deceased. Dancing takes place, accompanied by drums, harps and horns, but with no singing. The men wear masks made of duiker-skin and carry native hoe-heads which are at intervals shaken in all directions during the dance.

After the feast the inheritor of the widow gives her a goat which she takes to her father's house where it is eaten. She sleeps there one night and returns with a present of a goat from her father which is eaten by the family and children of the deceased that they may live in peace. The widow has to wear plantain fibre tied round her waist from the death of her husband until she has taken this goat to her father.

The property of the deceased normally goes to the eldest son but step-sons are also entitled to participate. The inheritor of the widow is stated to be allowed one head of cattle and deceased's stool and clothing.

When a wife dies her father replaces her with another daughter who takes over her house, ornaments and clothing. The deceased is buried in this house and her sister lives there for a year, after which a goat is killed and a beer feast given. The house is then broken down. At the feast the men and women are shaved as before but no drums accompany the dancing. The widower afterwards goes to his brothers-in-law and is given the meat of a goat which he brings back and shares with the neighbours of the clan.

On the death of a child it is buried in the verandah of its mother's house. There is no feast but women and children dance after the funeral, accompanied by harps.

Justice.

The present Native Court system is similar to that in existence throughout the Protectorate and is too well-known to need any mention here. A brief comparison between some of the average awards made under the old customary arbitration system and the punishments inflicted under the present codified native law, as shown below, is, however, worthy of record.

Homicide is now triable only by British Courts. Formerly the offender made compensation by handing over to the clan of the victim a female child of his own family together with six head of cattle of which the Chief kept one head. A man guilty of infanticide in respect of his own child paid six head of cattle to the child's maternal uncles. Of these two head were handed over to the Chief, one of which was killed and eaten by the elders of the clan.

Theft is now dealt with more or less on its merits, in accordance with the principles obtaining in British Courts. Happily it is of comparatively rare occurrence still. Under old custom if the offence took place at night the culprit was liable to be speared *in flagrante delicto*; if in the day time, the injured party might be awarded as compensation something of a higher value, e.g., a heifer for a goat stolen, etc.

In cases of adultery the old award was one heifer to the aggrieved husband. Now the adulterer pays a fine of Shs. 150/- of which Shs. 70/- is awarded as compensation to the husband. In case of default a sentence of imprisonment of not less than six months is inflicted.

Fornication does not appear to have merited an award formerly but is now punished with a fine of Shs. 70/-, of which Shs. 50/- goes to the father of the girl.

Religion.

The Supreme Being recognised by the Bagwe is *Were*, who lives above and is an omnipotent benign god. His aid is besought for health, rain and increase of children and stock. Prayers are offered up to him by one of the chief elders (*ovida Were*), and the ceremony is accompanied by sacrifices of chickens, sheep, goats, or even cattle, all of which must be white or of a light colour. The meat is cooked and eaten by the suppliants and the head of the animal is the portion of the officiating elder. Apart from the public ceremony each family has its own little shrine in the shape of a miniature hut in which offerings are made to *Were*. These usually consist of meat or beer, part of which is cast over the vicinity and the remainder left in the shrine. The spirits of the dead are believed to go to *Were* and no fear of them appears to exist openly.

In addition to *Were* there are evil spirits, called "*Misambwa*", or *genii loci*, which bring sickness and other calamities. Their habitat is unknown but it is of interest to note that some trees for no particular reason are believed to bring evil. A sophisticated native, who had worked on the Railway in Kenya for years and retired to his home in Bugwe, once applied in all seriousness and fear for leave to remove a *muwile* tree (a reserved species) near his house because it gave him bad dreams. The women are stated to propitiate the *Misambwa* by sacrificing at night black chickens or goats, the flesh of which is only consumed by them.

Nothing could be ascertained concerning witch-doctors but the office of diviner exists and he is consulted on various occasions, e.g. the naming of a child, the planting of crops, the occurrence of bad dreams. The fee is usually grain, chickens or the neck of an animal. In the case of bad dreams, such as dreaming of being speared or of the death of a friend, it is customary to take a present of grain in a

basket, which must be carried on the left shoulder and not on the head. The diviner is told the dream and advises what to do to avert the consequences. This may take the form of killing a chicken, white for *Were* or dark for *Misambwa*, which will be placed in the family shrine.

The following omens were noted:—

Whilst on a journey, if a person stubs a toe into anything, it is unsafe to proceed.

If a wildcat runs across the path in front of him a traveller should return.

If the bird *mulimba* calls "cho-cho-cho" return home, if "wirr-wirr-wirr" proceed.

Rain-Making.

The rain-maker's art is hereditary and one of the most noted exponents of it is reported to have been Budadiri, a nephew of the paramount chief Mango, who led the Bagwe migration to their present home. Accounts of the ceremony are somewhat conflicting amongst different clans but whether this is due to reticence or ignorance or to differences in ritual in different clans it is impossible to say.

When the country is suffering from drought the elders approach the rain-maker with presents and implore him to bring rain to stop them from dying of hunger. He tells them to return home and that he will bring rain presently. He then spends a couple of days in searching for secret herbs and roots which are pounded up with a pestle and mortar. Meanwhile he obtains a white goat and white chicken and keeps them with the rain-making spear in his principal wife's house, where the spear always stays when not in use.

When he is ready, he repairs to a cleared spot in the bush near his house, dressed in a black calf-skin, worn only on such occasions, and wreathed in strands of **amaombwe*, in the form of a chaplet over one shoulder and across the body. He carries the spear also similarly entwined and is escorted by the elders of the family and his sons.

A fire is made over which the secret medicine is boiled. A black goat and a black chicken are then killed and roasted over the fire and eaten by those present. The rain-maker then offers up a prayer to *Were*, the benign god of the Bagwe, standing before his principal wife's house facing the door and with face uplifted to the sky. †

* Luganda—*Kabombo*. A climbing plant with tendrils of the *Cissus* species, family *Ampelidaceae*. Kindly identified for me by Mr. A. S. Thomas, Assistant Botanist of the Agricultural Department; cf. Driberg, *The Lango*, page 249 et seq. where it is described as a convolvulus called "bomo" but shown in his vocabulary as "*Landolphia florida*, Luganda, *Kabombo*".

† It is not known whether there is any special significance attached to this position beyond the fact that *Were* is reputed to live on high. It is obvious, however, that if he faces the door of the house he will be facing the direction from which rain would normally come, as all native houses face away from the rainstorms.

The prayer recited is stated to be invariable but it appears more likely that it follows the same general lines on each occasion. It does not consist of recitative and response. The following is one of the versions recorded amongst the Balundu clan:—

*Were, wambere era wambere,
waterakho amani efula iiche
ikwe.*

Khandi nebikenyi mumbere.

*Were, do thou help me and do thou help
me, do thou put strength into me that rain
may come to fall.*

Further let the spirits of my ancestors
help me.

Another clan gave a more picturesque version of part of the ceremony. When the pounded herbs and roots are ready, part of them are boiled up and part soaked in cold water. The two are then mixed together and the son of the rain-maker blows through a reed into the mixture, throwing up froth. Black snakes called "*Mawuko*" come from all quarters and eat the mixture and twine round the body of the rain-maker. If rain does not fall at once the mother of the *Mawuko* is killed and boiled in the pot of herbs, whereupon heavy rain starts to fall.

The rain-maker is also reputed to be able to prevent hail falling on the crops by the sprinkling of his medicine.

Currency and Counting.

Before the introduction of modern currency the hoe was one of the principal media of exchange. The following average values were given as some of those approximately employed in intra-communal barter:-

1 cow	= 60 hoes.
1 heifer	= 50 hoes.
1 large bull	= 40 hoes.
1 small bull	= 30 hoes.
1 goat	= 1 to 3 hoes.
1 pregnant heifer	= 40 goats.
1 small heifer	= 20 goats.

The method of counting cardinal numbers is given below:-

- | | |
|----------------------|---|
| 1. <i>Endala.</i> | Left hand closed; 1st finger held up and shaken. |
| 2. <i>Chibiri.</i> | Left hand closed; 1st & 2nd fingers held up and shaken. |
| 3. <i>Chidatu.</i> | Left hand closed; 1st, 2nd & 3rd fingers held up and shaken. |
| 4. <i>Chine.</i> | Left hand closed; all fingers held up and shaken. |
| 5. <i>Chitanu.</i> | Left hand closed and raised. |
| 6. <i>Chisasaba.</i> | Left hand closed and raised; right hand, 1st finger held up and shaken. |

7. *Chitanu na chibiri.* Left hand closed and raised; right hand, 1st and 2nd fingers held up and shaken.
8. *Chitanu na chidatu.* Left hand closed and raised; right hand, 1st, 2nd and 3rd fingers held up and shaken.
9. *Chitanu na chine.* Left hand closed and raised; right hand, all fingers held up and shaken.
10. *Ekhumi.* Both hands closed and raised once.
20. *Amakhumi kabiri.* Both hands closed and raised twice, beaten together, then thrown downwards open.
30. *Amakhumi kadatu.* Both hands closed and raised thrice, beaten together, then thrown downwards open.
100. *Esiasa.* Both hands closed and raised ten times, beaten together, then thrown downwards open.
1000. None.

4. Appendix.

For the benefit of any who may be interested in philology the following list of words in English and Lugwe is given. The English is taken from a page of *Short Guide to the Recording of African Languages*, published by the International Institute of African Languages and Cultures. No attempt has been made to render the Lugwe into correct phonetical symbols but x is used to represent the Scottish sound of ch in loch.

head,	<i>omutwe.</i>	bowels,	<i>amala.</i>
eye,	<i>emoni.</i>	back,	<i>ekongo.</i>
ear,	<i>okutwi.</i>	arm (upper),	<i>epapala.</i>
nose,	<i>esyolu.</i>	arm (lower),	<i>esiwudo.</i>
mouth,	<i>esinwa.</i>	shoulder,	<i>esibeka.</i>
cheek,	<i>etama.</i>	elbow,	<i>olukuhola.</i>
forehead,	<i>oweni.</i>	hand,	<i>esikala.</i>
tooth,	<i>esenge.</i>	right hand,	<i>esikala syo mulungi.</i>
tongue,	<i>olulimi.</i>	left hand,	<i>esikala syo mukoda.</i>
lip,	<i>esinwa.</i>	finger,	<i>olwala.</i>
hair of head,	<i>efiri.</i>	finger-nail,	<i>esidete syo lwala.</i>
hair of body,	<i>esyoya.</i>	leg,	<i>oxukulu.</i>
neck,	<i>engoto.</i>	knee,	<i>esikamu.</i>
breast (woman's)	<i>ebere.</i>	foot,	<i>esihanda kiro.</i>
heart,	<i>esyoyo.</i>	bone,	<i>omululi.</i>
lungs,	<i>ebichuxu.</i>	blood,	<i>amafuki.</i>
liver,	<i>okuni.</i>	skin,	<i>esikodo.</i>
belly,	<i>esombo.</i>		

my arm is long,
the tooth aches (me),
he broke his leg,

omuxono kwange muleyi.
esenge inuma.
kafunaka oxukulu kukwe.

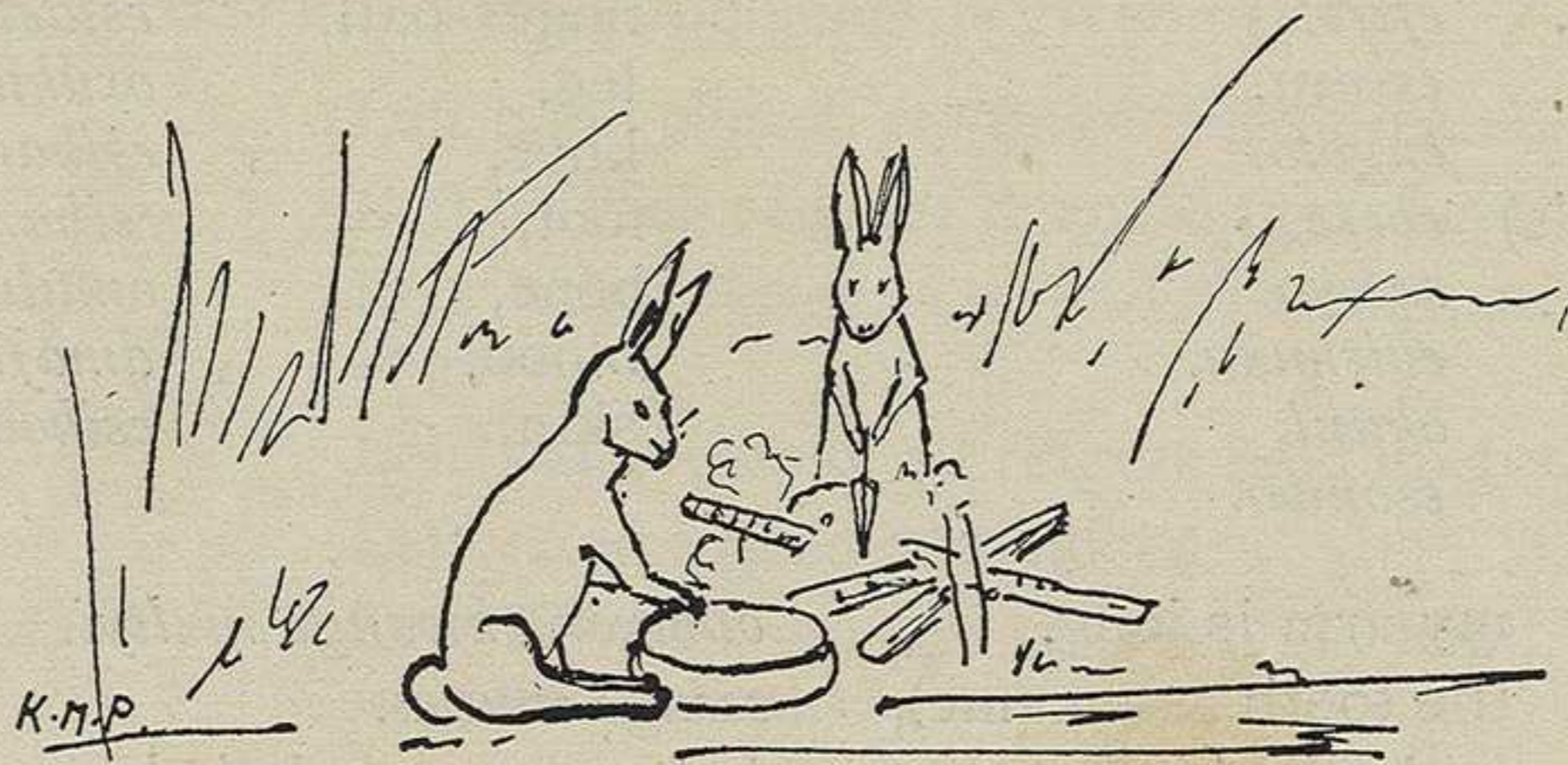
II. SOME FOLK TALES.

1. How the Elephant got his big feet.

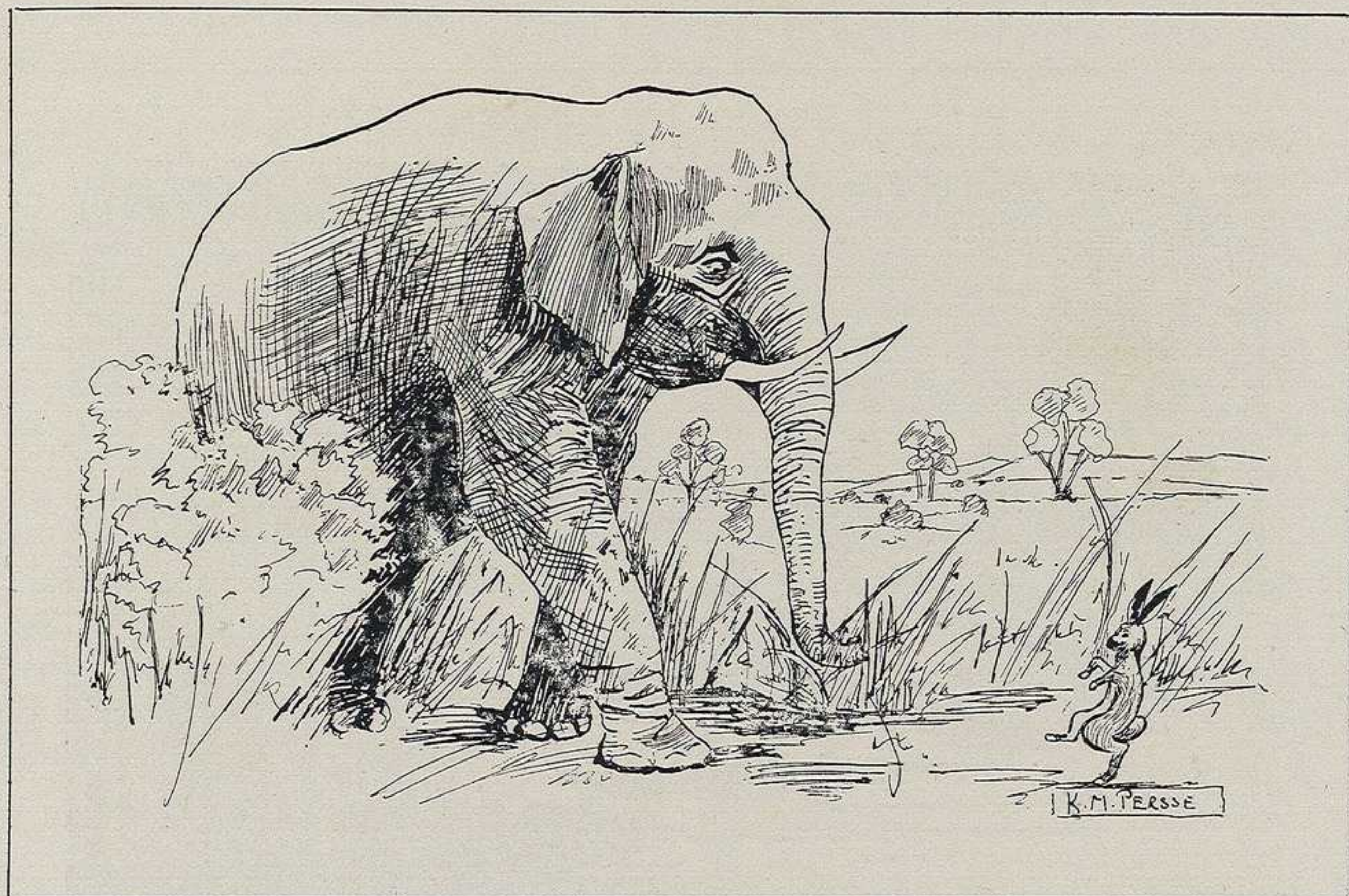
The Elephant had cultivated a field of beans. When they were ready for harvest the Hare came along one day and stole some of them and took them home to eat. He went back another day and stole some more beans but this time stayed to eat them on the spot. The Elephant, who had been wanting to catch the thief, arrived at that moment and seized the Hare and broke his hind legs as a punishment. The Hare managed to run away on his broken legs which made a sound "*wah-wah-wah*", like the little bells put on small children's ankles when they start to walk.

After some time his legs got well again but the bones still made the sound "*wah-wah-wah*", like bells. The Hare schemed how to get revenge and one day when he was out for a walk he met the Elephant who heard this noise and asked him where he had got the little bells from. The Hare deceitfully answered that he had made them himself. The Elephant begged him to make some for him and the Hare agreed and arranged for the Elephant to come to his house. The Elephant arrived at the Hare's house and the Hare told him he would fix the bells in place by making a small hole in the Elephant's bony toe-nails. The Hare then took a pointed arrow, of the kind used for shooting rats, and put the point in the fire and blew up the fire with the bellows "*pu-pu-pu*". When the point was red-hot the Hare did not make a hole in the toe-nail but drove the point right into the foot. The Elephant cried out, "*Ow-ow*, it is hurting", and wanted to pull his foot away but the Hare taunted him saying, "Are you not one of the great and yet you make a fuss when I am fixing bells on your feet?". The Hare danced in front of the Elephant and his legs went "*wah-wah-wah*" like bells and he told the Elephant his bells would jingle like that, so the Elephant was ashamed and stood still. The Hare made his arrow-head red-hot again and pierced all the Elephant's feet. The Elephant fell down crying out with the pain, "You are killing me, you are killing me". His feet swelled and the Hare ran away bragging of how he had got his revenge.

From that day all elephants have been born with big feet.

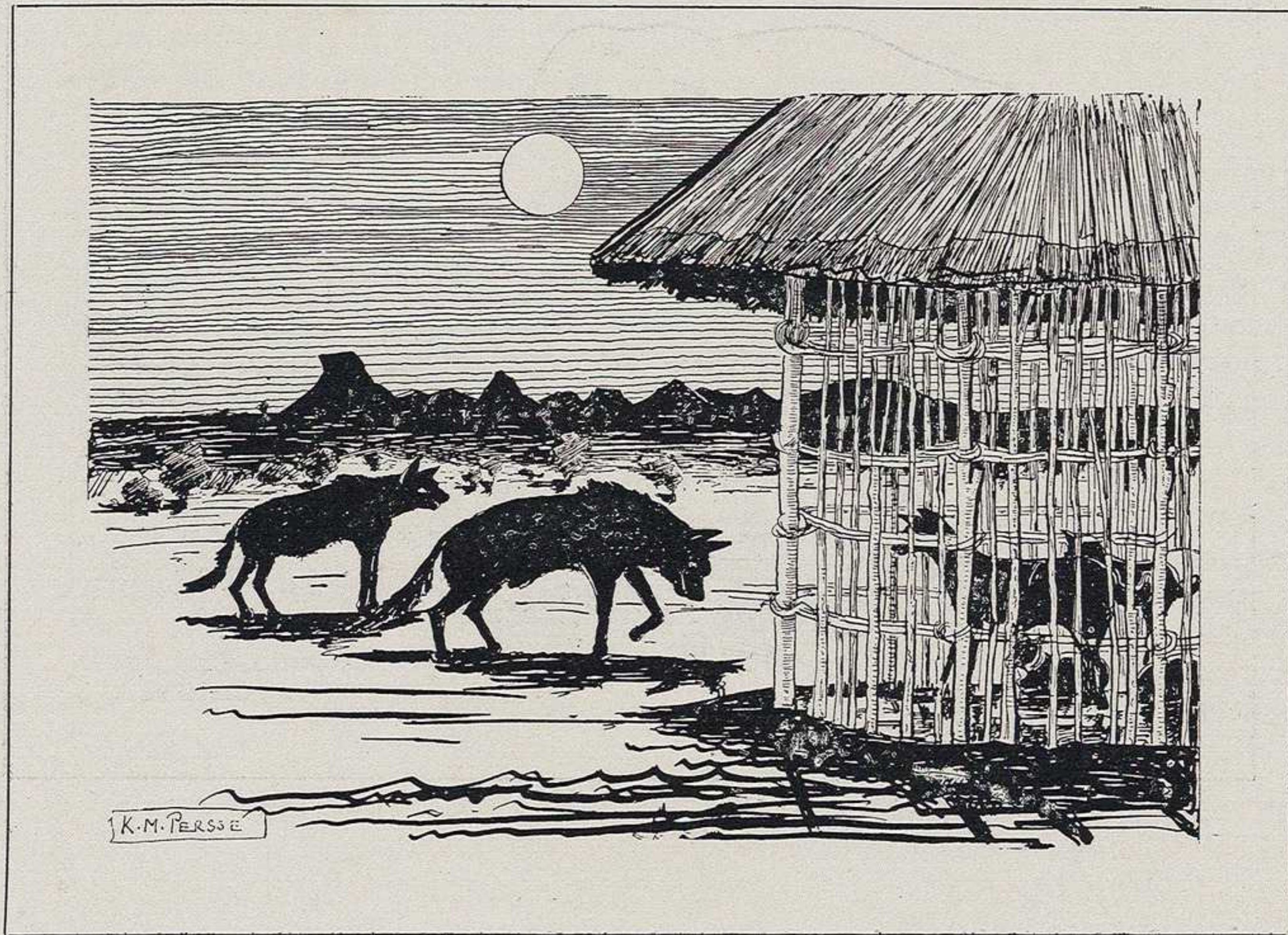


HOW THE ELEPHANT GOT HIS BIG FEET.



'The Hare danced in front of the Elephant.'

THE HYÆNA AND THE RAM.



'The Ram saw them coming in the light of the moon.'

2. The Hyæna and the Ram.

The Hyæna and his wife went out hunting one evening but after a long search all they could find was a large cane-rat (*musu*) which they killed. When they were on their way home with it they came upon a native sheep-pen which had no door to it. Actually the owner of the sheep had left a big Ram in charge of the sheep but the Hyæna did not know that.

The Hyæna said to his wife, "What? Have we not been hunting all this time when here was meat for the taking? Let us go and hide the rat we have killed and then come back and get these unguarded sheep". They went away and hid the *musu* and returned later to the pen. The Hyæna said to his wife, "I will go in and seize and kill the first sheep and throw it out to you and you must take it right away home to our children. Then I will go in again and get another and take it home myself".

When they got near the pen the Ram saw them coming in the light of the moon and he backed away from the doorway into the shadow of the roof. When the Hyæna entered the doorway the Ram put his head down and shot forward and gave the Hyæna such a butt on the head that he hurled him outside stunned. His wife, when she saw what she took to be a sheep thrown out to her as the Hyæna had promised, seized him in her jaws and carried him away. On the way home the Hyæna began to come to his senses again and started to struggle. His wife still thinking it was a sheep and that it was not quite dead killed him outright and took the body home. When she got inside, the children rushed to seize the meat but one cried out, "Oh! Mother! This animal is just like father". She got angry and beat the child. Another said, "Let us eat our meat now because our father is on the way with more meat". Another one said, "We will start to eat but I also think it is just like our father". However they waited awhile for their father to arrive and when he did not come their mother made a light and saw truly that it was the body of the Hyæna. She set up a mourning and admitted that the children had shown more intelligence than she had.

3. The Elephant and the Cuckoo. *

The Elephant and the Cuckoo were out hunting together far from home and got very thirsty. They started to dispute as to which of them could the more quickly get beer made at their houses ready for their arrival.

The Elephant said that he was so big that if he raised his voice it would reach his home at once and his people would hear and heat the water with which to make beer.

The Cuckoo said that his voice was better than the Elephant's and that when he called his beer would be ready when he arrived.

* The Cuckoo in this story is not the Cuckoo whose call is so well-known in England but either the Senegal Coucal or the Hackle-necked Coucal, *Centropus Senegalensis Senegalensis* (Linn.) and *Centropus Superciliosus Loandæ* (Grant) respectively. They are sometimes called "Lark-heeled Cuckoos" and are non-parasitic. Kindly identified by Lieut.-Col. H. F. Stoneham, O. B. E., of the Stoneham Museum, Kitale, as was also the Whydah referred to under "Marriage".

The Elephant started to walk home and trumpeted loudly and was silent. The Cuckoo also called once but the call was taken up and carried on to his home by all the other Cuckoos within hearing.

When they reached their homes the Elephant found that no water had been heated at his house for making beer. The Cuckoo found his beer ready and told the Elephant that he had beaten him and invited him to come and drink with him. The Elephant admitted that the Cuckoo had won and said that he would be his servant and would come whenever he was called.

4. The Hare and the Tortoise.

The season had come for **enswa* to fly. The owner of an anthill had started beating to get them to come out and then went off hunting. Whilst he was away the Hare and the Tortoise made a covering over the holes and caught the termites when they flew out. They started discussing what they would do when the owner came back. The Hare said he would take his share and tie them to his tail and run away down a hole. The Tortoise said he would run away with his and hide in the long grass. The Hare laughed at him and asked how fast he could run.

While they were talking the owner came back and saw they had been stealing his termites. He seized the Tortoise and threw him far away into the long grass, where he sat and ate his share. The man then chased the Hare who ran away to a hole but stuck in the entrance because of the bundle tied to his tail. The man caught hold of the tail and pulled the Hare out and killed him.

5. The Duiker and the Child.

One day a man cut down the long grass in his field and returned to the house. His wife went out to cultivate the cleared patch taking her child with her. She left the child at the edge of the clearing whilst she was working. After a while the child started to cry and she looked round and saw the Duiker dancing in front of it and singing, "I am looking after the child for you. Will evil come of it from you or from me?" The child was soothed and stopped crying.

This happened for several days and the mother reported it to her husband. He didn't believe her at first and so she told him to come and see for himself. He took a large knife and accompanied her to the field and watched from behind a bush until the Duiker came again and danced and sang. He made an attempt to kill the Duiker with his knife but it jumped out of the way and instead he struck the child and cut it clean in half.

The Duiker called out to the woman, "Why, after I had minded your child for you did you bring your husband to kill me? Did I not ask if evil would come from you or from me? Now you see it has come from you and you have killed your own child".

6. The Baboon and the Baby.

A woman went with her baby to the garden to dig potatoes and whilst she worked she laid it down under a tree in which the Baboon was sitting.

The Baboon was hungry and schemed how to get some of the potatoes. He jumped down and seized the baby and carried it up the tree. The woman thought hard how to get the baby back and ran off to her house and brought back a

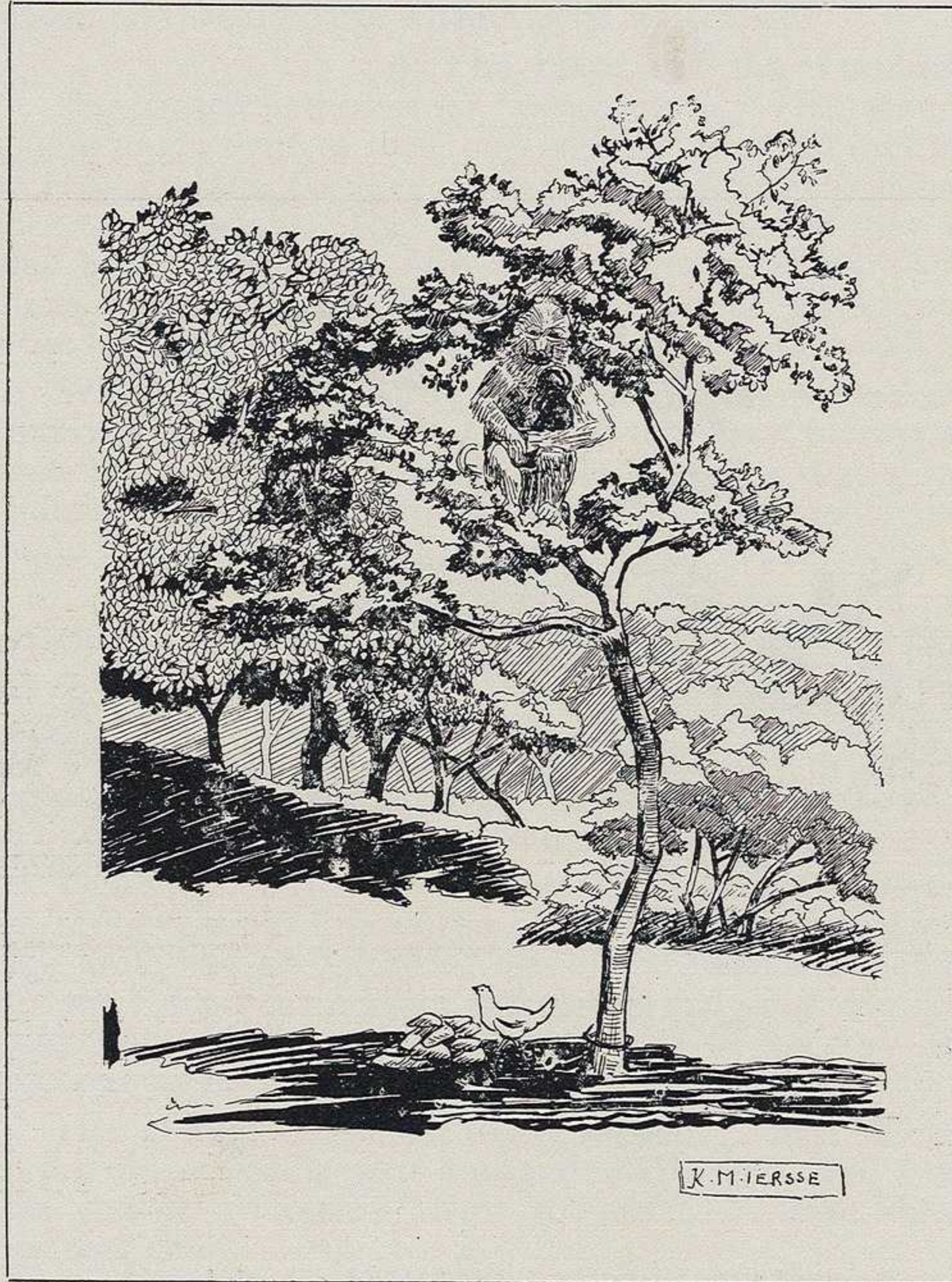
* Drone male termites, a favourite delicacy with Africans.

THE DUIKER AND THE CHILD.



'He watched from behind a bush.'

THE BABOON AND THE BABY.



'She went off a little way and hid.'

chicken which she placed at the foot of the tree with some potatoes. She then went off a little way and hid. The Baboon came down from the tree and replaced the baby on the skin where he had found it and seized the chicken and potatoes and took them up the tree to eat them.

7. The Hare and the Leopard.

The Leopard had killed the Hare's mother and so he schemed how to get his revenge. He told the Leopard he knew where there was some honey in a tree and said, "You are a person with a long tail. You climb the tree but I will first tie some grass to your tail and set it alight; then when you reach the bee's nest you can untie the grass and burn out the bees".

The Leopard agreed and so the Hare tied some grass to his tail and set it alight and the Leopard started to climb. The burning grass set fire to his tail and burnt half of it away. He cried out, "*Hai, hai, hai*, you below, you have burnt my tail!". The Hare told him where he could get water to put it out, so the Leopard jumped down from the tree and went to look for it but when he got to the place he found only mud. He ran about until he found some water to stop the burning.

When he got back they both set up a mourning song and all the other animals of the bush gathered to listen. The Leopard sang about the Hare who had lost his mother and the Hare sang about the Leopard who had only half a tail left.

When the Leopard heard the Hare's song he was angry and tried to catch him but he fled to a hole in the ground. The Leopard then called a kite to help him by making a fire at the mouth of the hole to smoke him out. The Hare heard this and thought of a way out of his difficulty. He called to the kite to watch the hole hard as he was going to run out. The kite did so and the Hare threw sand in his eyes and ran away.

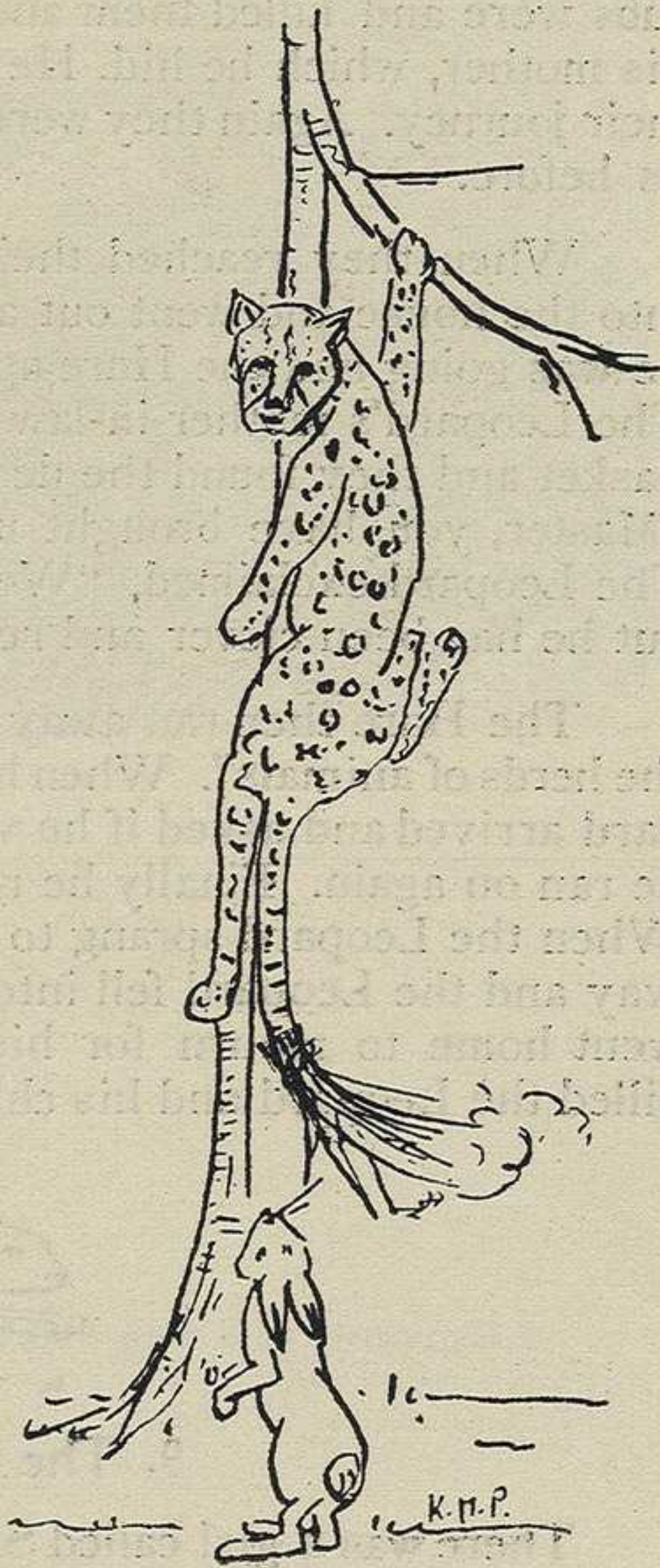
The Leopard chased him and the Hare sang :-

"I am running along to the other animals.
The Leopard killed my mother.
I am running to the Waterbuck".

When the Leopard reached the Waterbuck the Hare was hiding and the Leopard asked the Waterbuck where he was. He replied that he was there. When the Hare heard this he ran on to the Reedbuck singing :-

"The Leopard killed my mother.
I am running to the Reedbuck".

The Leopard followed as before and the same thing happened.



The Hare then ran to the lake and jumped to the top of the papyrus and stayed there. The Leopard followed and, when he saw the Hare, he sprang at him but the Hare jumped back and the Leopard leapt right over the papyrus into the water and was drowned. The Hare then sang mocking the Leopard, saying, "Didn't I tell you that you had killed my mother and now you also are dead".

8. The Hare and the Leopard.

(Another Version).

The Leopard had killed the Hare's mother and was taking her in a basket to his mother-in-law when he met the Hare and made him carry the basket for him. Whilst they were on the way everyone they met greeted the Leopard, "Yoga Omwami?" ("How are you, master?"). The Leopard replied to them all, "Greet the foolish Hare who is carrying for me". The Hare now suspected what had happened and retorted, "Greet the clever Leopard who will be outdone by a cleverer person".

The Hare deceived the Leopard into giving him leave to go and relieve nature and he went off into the bush. In reality he ran to where he knew the Leopard's cubs were and killed them and then put them in the basket in place of the body of his mother, which he hid. He returned to the Leopard and they resumed their journey. Again they were greeted by people on the way and replied as before.

When they reached their destination the Hare took the basket into the house and went out again hastily. The Leopard asked where he was going and the Hare again told him he wanted to relieve nature. The Leopard's mother-in-law told her family to get the meat out of the basket and they found the dead cubs. They cried out to the Leopard, "Master, you have brought us our children whom you have killed". The Leopard exclaimed, "Well, I thought it was the Hare's mother but he has been clever and replaced her with our children".

The Hare then ran away singing, "I am running along and going to the herds of animals". When he reached each herd he hid until the Leopard arrived and asked if he was there. When they replied that he was, he ran on again. Finally he reached the lake and climbed the papyrus. When the Leopard sprang to catch him, the Hare jumped out of the way and the Leopard fell into the lake and was drowned. The Hare went home to mourn for his dead mother and boasted that he had killed the Leopard and his children.



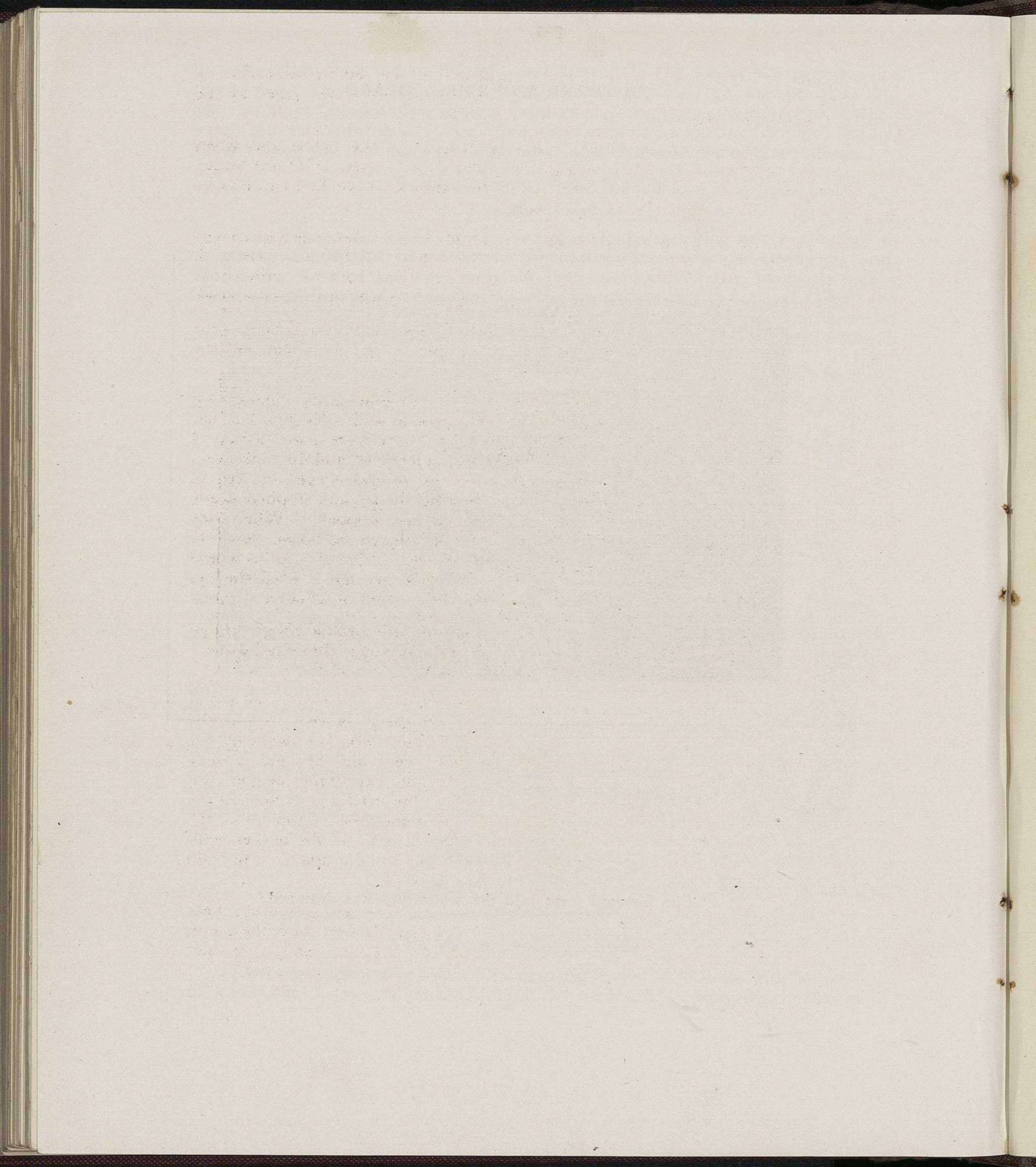
9. The Were-Leopard's Bride.

There was a girl called Simbi (*lit.* 'a cowrie') living in a village with her parents and a hunchback sister called Esigufu (*lit.* 'a hunchback'). Many chiefs wanted to

THE HARE AND THE LEOPARD.



'The Leopard leapt into the water and was drowned.'



marry Simbi but she would have none of them and expressed her intention of marrying only a man who was a handsome fine fellow (hereinafter called by the Lugwe word "*Akhadengede*").

Simbi used to cultivate in the fields leaving Esigufu in the house and when these chiefs brought cattle for the *ehwe* (bride-price) Esigufu used to inform Simbi, who would send word back by her sister telling her suitors to take their cattle away again as she would only marry Akhadengede.

One day Esigufu ran and called her sister and told her Akhadengede had arrived with his followers and cattle for the *ehwe*. Simbi threw down her hoe and went back to the house and saw that it was as Esigufu had said. She told her father that Akhadengede was the man she wanted to marry and that he was to accept the *ehwe*.

The marriage ceremonies were arranged and a house allotted to Akhadengede and his followers in which to eat the customary goat killed for them and the millet porridge.

Now Akhadengede and his followers were really 'Were-leopards', man-eating leopards able to transform themselves into human shape at will. Esigufu had her suspicions and crept into their house and hid herself. There were many dishes of meat and porridge and when they were ready Akhadengede and his followers changed into leopards and ate ravenously. Some of the followers even started to eat the bowls but Akhadengede seized them by the throat and stopped them, lest it be discovered that they were leopards and the marriage stopped. When they had finished, they changed back into men and started to leave the house ready to lead the bridal procession back to Akhadengede's place. Esigufu ran to where Simbi was preparing to follow with her maidens and told her about what she had discovered and warned her that if they went along they would be killed and eaten.

Simbi refused to believe her and said it was all lies and forbade Esigufu to go with them but she followed stealthily nevertheless and when they had gone a long way she was allowed to accompany them.

On the way to Akhadengede's place they had to cross a lake by canoes and it was night when they reached his house. He and all the girls went in and the girls fell quickly into an enchanted sleep except Esigufu who lay awake by the door. Thinking they were all asleep Akhadengede went and brought a very large pot of boiling water into the house. Then Esigufu sat up and begged him for some drinking water. Akhadengede offered her some from a water-pot in the house but she refused this and asked him to fetch her some fresh water from the lake in an *esiyonjo** Akhadengede went off to the lake to fill the basket with water but of course every time he filled it the water ran out again. He tried stopping the holes with mud but still the water leaked out.

Meanwhile Esigufu awakened Simbi and her maidens and convinced them that Akhadengede and his followers were leopards and showed them the pot of hot water in which they were to be cooked and eaten. They got ready to go and

* An openwork basket used for carrying eggs.

in order to cover their flight placed logs of wood in their places but Esigufu put a grasshopper where she had lain. They then set off towards home but, when they reached the lake, the canoes could not be found. There was, however, a large tortoise there and Esigufu told it of their plight and implored its aid. She begged it to take them all across the lake, hidden in its stomach, and it agreed. It swallowed them all one by one and then, fearing they were being closely pursued and that it could not get away in time, ate some mud for a cunning purpose.

In the meantime Akhadengede got angry at failing to fill the basket with water and went back to the house in a rage. As the dummies were there he suspected nothing but called out deceitfully to Esigufu that he had brought her the water. The grasshopper, endowed with Esigufu's voice, answered him and he made a cut at her with a large knife but of course missed. He kept on calling her and each time the grasshopper answered with Esigufu's voice he slashed at her with the knife. Then the grasshopper went off with a "prrrr" and called back to Akhadengede that his plot to kill the girls had been discovered and that they had fled long ago. He then thought to see if this was true and went round feeling where they had lain and found only the dummies. He went and called his followers and told them the girls had gone and they all set out in pursuit to the lake. When they arrived there, Akhadengede found the tortoise and, seeing its stomach was swollen, accused it of having swallowed the girls and told it to disgorge them. The tortoise went "haaa" and ejected the mud it had swallowed and said, "There, you see what I swallowed." It then begged Akhadengede to throw it across the lake because it had not the strength to get there and promised that after that it would tell him something. Akhadengede saw it was not too heavy, so he caught hold of it and threw it across the lake. He then called out, reminding it of its promise to tell him something and asked what it was. The tortoise then brought up Simbi and Esigufu and said, "Now you see the girls you wanted to eat." Some of Akhadengede's followers dashed into the lake to get across and were drowned. The tortoise meanwhile reswallowed Simbi and Esigufu and set off for their home.

When it reached the gateway of the village it called out to the fathers of the girls, "Would it not be good to entertain me?" They replied, "Who can entertain a bad thing like you when we are mourning for all our daughters who are dead?" However an old woman agreed that the tortoise should enter the village and allowed it into the house to talk to her to relieve her mourning for the girls. The tortoise said to the woman, "When all the men refused to entertain me, you, an old woman, took me in. Warm some water for me because I want to wash my mouth and tell you all I have to say." When it had washed its mouth it brought up Esigufu, Simbi and all her maidens and told the old woman to get cattle hides for the girls to sit on. She went and called all the elders of the village and said, "Look! You all refused to entertain the tortoise and yet has it not brought back all our girls?" Then they killed a bull for a feast for the girls and the tortoise and the elders agreed to let it live with them for ever. The girls said that in future when each of them got married the bull would be killed and the meat distributed at the tortoise's house because but for it they would all have died.

The tortoise lived in that village for some time but when all the girls had been married it said, "Now I will return to my own place because I am tired of living here." And it went away.

THE WERE-LEOPARD'S BRIDE.



'Akhadengede and his followers changed into leopards.'

THE WERE-LEOPARD'S BRIDE.



'He caught hold of the tortoise and threw it across the river.'

Bee-keeping in Uganda.

By T. W. CHORLEY, F.R.E.S.

I. Introductory.

Wild bees are present in all parts of Uganda, but are especially common in the Western and Northern Provinces. In most districts there are a few people who keep bees, but they do this solely to obtain honey for their own use, and they make little or no attempt to collect and sell beeswax.

Wild honey-bees make their nests in hollow trees, termite hills, or in any protected cavity sufficiently large to enable them to build a comb in which to rear their young. Natives knowing this habit have long made use of the bees for honey, employing several sorts of hives, the most common of which are the hollow log and the basket with a covering of cow-dung. These hives are placed in trees and bees come during the swarming season and make their homes in them. The owner of the hives collects honey during the season of the honey-flow, and in order to take out the honey comb he kills or drives away the bees by means of burning grass. In this manner honey and wax are obtained plentifully, but the wax is dirty and contains dead bees and other rubbish. Actually the large quantities of wax which are now thrown away could be sold with good profit if properly prepared.

During the last three years propaganda has been carried out to improve the present methods adopted by native beekeepers in several districts. Bees are kept solely for the production of honey in Kigezi, Ankole, Masaka, Buruli, Toro and Bugerere. In all of these districts the beekeepers had no use for empty comb, simply throwing it away. Brood comb is eaten raw in Kigezi, Ankole and Toro, as well as in other districts where propaganda has not been commenced. Buruli and Bugerere bee-keepers do not seem to have acquired the taste for bee larvae, seeing that they throw away brood comb as well as dry comb. The practice of eating brood comb is to be discouraged because it seriously interferes with the population of a hive; and it is doubtful if the bee-keepers would persist in eating it if they could be made to realise that worker bees live only eight weeks and that to eat the brood seriously reduces the population of a hive and the amount of honey produced.

The brood comb is the comb in which young bees are reared. It contains little honey, the cells being mostly occupied by young bees. This brood comb is of permanent value to the bees, which use it continually. There is very little wax in it, and that wax is of poor quality and fetches a low price. For these reasons, and because the brood comb contains many young bees, the destruction of it should be discouraged.

The honey comb is the place where the bees store the honey. The wax of this comb is bright yellow in colour and of good quality.

II. Localities.

(a). *Western Province.* The Bakiga, Banyankole, and Banyaruanda treat their bees with more respect than do most other tribes when working their hives for honey; they leave a little brood comb in the hive simply because experience has taught them that, if they do not, the bees will desert. The Batoro do not even trouble to make a hive; an old log, cooking-pot, water-pot or similar contrivance is simply placed in a tree and a swarm of bees takes up its abode there until such time as the owner (you can scarcely call him a bee-keeper) comes along at night during the season and thrusts a flaming torchbrand into the front of the hive and the colony of bees perishes. In Toro bees are quite scarce in some parts and one is quite justified in saying that this lack of bees is due to the careless methods of manipulation in the past.

The Bakiga and Banyankole hives are identical and are made out of dried papyrus stalks, straight sticks, elephant grass, and bamboo, depending entirely on the material available. The bamboo hives are mainly in the Mfumbiro area where bamboos are plentiful. Papyrus, elephant grass, or whatever material is available, is bound round three hoops and the whole plastered with cow-dung and mud or cow-dung only. The hive is then baited with an old piece of brood comb and suspended from a tree by means of a crook stick until such time as a swarm enters it. It is then taken down and placed on two forked poles, two and a half to three feet from the ground, or placed in a fork of a tree within reach of the ground, where it is accessible for manipulating. The reason for suspending hives from trees by means of a crook stick is that many more swarms are caught in this manner. Swarm scouts on the look-out for hollow trees, termite hills, etc., are attracted by the hive dangling in mid-air and, on entering, find the comb, return to the swarm bunch, which is clustered in some distant bush or tree, and impart the good news by their excited actions. The whole swarm then leaves with one accord for the new hive. If the hives were only placed three feet from the ground, the chances are that the scouts would miss them as very few swarms are caught at this height. The Banyankole have to place their hives on forked poles owing to lack of trees.

The hives are worked from 6-45 to 7-30 p.m., but seldom later than that, by means of a bunch of green and dry grass, ignited by two or three pieces of glowing charcoal. Dense clouds of smoke are blown into the entrance of the hive, nearly suffocating the bees, which quickly recede to the back end, deserting the front comb. All comb except two or three small pieces of brood is taken, and the hive is then closed up and left until the next season.

(b). *Masaka.* The beekeepers in this district are mostly alien Banyaruanda and Baziba who have come to work for the Baganda and plant cotton. The hives are of the same type as the Bakiga hives. Very few of the Baganda themselves keep bees and those who do so have their hives worked for them by Banyaruanda.

(c). *Buruli and Bugerere*. The natives of these counties during the last twenty to twenty-five years have made hives out of *Borassus* palm trees, the hive being made about three and a half feet long. The beekeepers of both Buruli and Bugerere used to kill off their bees in the same manner as the Batoro but this practice is not so common now. Hunting wild bees that had established themselves in acacia trees and termite hills used also to be common but is no longer so in these days as the people have found it easier to work the hives that they have made themselves than to look for wild colonies. They have also adopted the method of smoking the bees, instead of burning them as they did formerly.

It is quite possible, with the advent of cotton and the numerous Bakiga and Banyaruanda coming down annually looking for work in Buganda, that these new methods in bee-keeping have been copied from the immigrants.

III. A New Type of Hive.

It was owing to the destruction of bees by the eating of brood in some parts, and the burning of bees in others, that a simple hive was designed and made out of material that could be acquired without having to purchase it. The hive has a brood chamber, and honey chamber, separated by a queen excluder made out of coffee tray wire, one fifth of an inch mesh. The honey chamber only is worked, and the honeycomb taken out during the season, no interference with the brood taking place, and consequently more honey and a better quality of wax is obtained. In Kigezi the new type of hive with excluder netting is looked upon with suspicion as the natives there are still primitive and think that any innovation with regard to bee-keeping is merely a means of preventing them from making mead of which they are very fond. For this reason demonstrations of the rendering down of wax are at present carried out with comb from their own type of hives and two Instructors, both Bakiga, have been trained how to construct the new type of hive fitted with excluders, as well as in the rendering down of wax from the comb obtained in the hives of native type. These two Instructors are at present engaged in Kigezi demonstrating the rendering down of wax and are endeavouring to teach bee-keepers to desist from eating comb. It is intended to introduce the new type of hive when the bee-keepers are a little more dependent on their returns from the wax produced from their own type of hives. The rendering down of wax is an entirely new thing to them; they have never before been shown how to do it and once they realise that money can be made from comb that is useless to them they will perhaps be a little more reconciled to the new type of hive.

The same thing applies to Ankole, save that the natives of this district are not so suspicious and are ready to try anything that will give a return in the way of money. The only disadvantage here is that the majority of bee-keepers are very poor, and cannot afford the seventeen cents required to buy the excluder netting. They are being shown by Instructors how to render down wax from their own type of hives, in the same manner as the natives in Kigezi, until such time as they can afford to buy the excluder from the profit obtained from the wax rendered from their own type of hives.

IV. Pests.

The natives in some districts are seriously handicapped by the *honey-ratel* which does a considerable amount of damage to hives, frequently ruining fifteen or more in a night. This beast is nocturnal in habit, and travels a considerable distance in search of hives. It has been known to go as much as fifteen miles in search of them, and to tear open eight or more hives by means of its strong claws, devouring a little of the brood and carrying the remainder to some convenient hiding place to which it returns the following night and carries off the hidden comb to its lair. These animals are said to travel in pairs, and it is interesting to note that in only two gombololas, of all the districts where bee-keeping propaganda has been carried out, were they known to the natives and two skins obtained. They are believed to be the first obtained in Uganda.

Everywhere else where hives are frequently damaged, the natives all say that the civet-cat and leopard are responsible. The writer thinks that this belief is due to the fact that, whenever a hive is damaged, the traces of huge claw-marks may be seen on the tree or poles on which the hives were placed before being damaged by the animal, and the natives, on seeing these marks the following day, assume that such large claw-marks can only be made by a leopard.

There are no serious bee diseases yet known in Uganda; but numerous insect pests exist. The *wax-moth*, which is very common on account of the carelessness of native bee-keepers, exists throughout the more important bee-keeping districts. On account of comb being left lying about, this pest is allowed to breed almost unchecked, but it does no serious damage to hives because a strong colony of bees is able to keep it in check, and only the weaker ones suffer. But comb that is not in air-tight tins or boxes is ruined in a very short space of time by the wax-moth larvae which riddle it with holes in their search for food and line it with silken threads.

There are two species of dipterous parasites responsible for the death of worker bees and occasionally of drones.

The female of a species of *Tachinid-fly*, *Rondanioestrus apivorus*, Vill. sits near the entrance of the hive and waits for foraging bees returning. When a bee is about to alight on the hive the fly darts at it and deposits a tiny larva on its abdomen or thorax. This action is so swift that it is scarcely discernible with the naked eye; all that can be seen is the fly darting at the bee, grappling with it and immediately flying back to its resting place to continue the same procedure until such time as all the larvae are deposited. It is capable of parasitizing some two hundred bees, and the tiny larva when deposited on its host burrows its way through the intersegmental membranes and feeds on the abdominal tissues. When the larva is fully fed it makes its exit from the live bee by forcing its way out of the anus. The bee in the meantime rushes wildly about and after the larva has emerged suddenly falls dead. Bees have been seen on many occasions rushing about with a distended abdomen, and in every case close observation has shown a larva attempting to force its way out of the anus; the larva alternatively appears and withdraws, until finally it emerges completely, and the bee dies soon afterwards. The larva

crawls about, pupates in a few minutes and changes from cream colour to dark brown. A minute parasite has been found attacking the pupae of the *Tachinid-fly* and has been submitted to the British Museum for naming. The adult *Tachinid* parasitizes the incoming worker bees indiscriminately, and therefore many larvae must be deposited on old bees which die before the larvae have time to reach maturity. The pest is not serious, because worker bees only leave the hive at five to six weeks old, and then forage for another three weeks, so that a very large number of the parasite larvae must die when these old bees die. The parasitized bee is in no way hindered in its foraging activities until the larva is about to emerge in order to pupate.

The *Conopid-fly* parasite, *Physocephala pubescens*, Brun., attacks the adult bee, and three colonies of Italian bees bred up from imported queens were killed off by the ravages of this insect in Uganda. Judging from the field observations made by entomologists in America another species of *Conopidae* parasitizes humble-bees by waiting for them on certain flowers in order to deposit an egg on them. The egg adheres to the bee by means of a jelly-like fluid, and, when it hatches, the larva burrows into the abdomen in the same way as the *Tachinid* larva. Many hundreds of the Italian bees from the three colonies in Uganda were picked up dead and dying during the month of October in 1934. The dead bees were found to have pupae, and the live ones larvae, of *Physocephala pubescens* in the abdomen. Judging from the American observations it seems probable that the Uganda parasite has a similar life-history, except that the carpenter-bees take the place of humble-bees as hosts. The Italian bee being larger and having a much longer tongue than the local bee visited flowers that are only rarely visited by the latter and was mistaken for some of the smaller species of carpenter bees in Uganda. With regard to the local bee, the *Conopid* parasite cannot be termed a pest.

Ants are more serious as pests in some localities than in others. At the same time they are beneficial, as they would no doubt help to eliminate the possibility of disease spreading should it be introduced into Uganda. Weak colonies abandon hives that ants attack in their search for honey and bee larvae. *Safari* ants attack even the strongest of colonies at times and do a great amount of damage to adult bees, larvae, pupae and eggs. At times the queen is killed, and, all larvae and eggs having been taken, the bees which have escaped are unable to produce another queen, and so the whole colony perishes.

During the swarming season *Bee-eaters* are responsible for the deaths of many thousands of bees. These birds are immigrants and are only to be found in Uganda during the months when bees swarm. They are to be seen in flocks of thirty to forty individuals, darting here and there and making a noise like a sharp crack of a whip whenever they snap up a bee or other insect on the wing.

The Basoga.

By J. M. GRAY.

Mr. Bruton's article * on the Basoga prompts me to send a few notes on the same subject, which I have from time to time collected. I fear they are rather disjointed, but I trust they may be of some interest.

I. History.

Roscoe in *The Bageshu*, p. 100, gives a very brief account of the chiefs of the north western district of Budiope, which I venture to supplement with a few more details.

Kitimbo, the first of the present ruling family, is said to have been a younger son of Nyamutukura Kyebambe II, the ninth of the *Babito* dynasty of Bunyoro, who, according to information supplied to Burton at Tabora in 1858, must have died about 1848 and was certainly a contemporary of Kamanya of Buganda (*fl.c.* 1814-1832). It should, however, be noted in passing that Petero Bikunya does not include Kitimbo in his list of the sons of this Mukama of Bunyoro.

According to tradition Kitimbo fled from Bunyoro after committing adultery with the wife of one of his brothers. He was accompanied by a number of followers and came by the northern shores of Lake Kioga to Ingo. The names of his successors were Mawerere Omweagalakibira—Nadiope—Kagoda—Gabula Nadiope—Kajumbula—Mutimba—Yosiya Gabula Nadiope—William George Kajumbula. Of these Gabula Nadiope was a contemporary of Suna of Buganda (*c.* 1832-1857), whom he appears to have acknowledged more or less as an overlord. Yosiya Nadiope died in 1913.

If the above tradition has any foundation in fact, it would appear that the present Gabula family has been established in Budiope (Bugabula) for barely a century, and that the tenure of the chieftainship by each successive chief has been comparatively brief. As the peasant class amongst the Basoga of this district have many affinities with the Banyoro on the opposite bank of the Nile, it would also appear that extensive immigration from Bunyoro began at a much earlier date and that Kitimbo was not a conqueror but rather a secessionist, who carved out for himself an independent chieftainship from the rapidly disintegrating kingdom of Bunyoro. The subsequent alliance between Gabula Nadiope and Suna of Buganda, who waged perpetual war against the other Basoga chiefs, seems to lend some confirmation to this view.

* Vol. II, No. 4, p. 291.

These traditions amongst the Basoga all seem to point strongly to a view which I have maintained in another article (Vol. II, at p. 265), namely, that the tradition given by Sir Apolo Kagwa in his *Basekabaka be Buganda* of the arrival of Kintu in Buganda by way of Bunyoro is wrong and that the Basoga tradition, which incidentally exists amongst certain of the Baganda clans, is the more reliable. The other tradition appears to me undoubtedly to have had its origin through confusion with the subsequent invasion of Buganda from Bunyoro by Kimera.

II. Marriage Custom.

The following was given to me as being a former marriage custom amongst the Basoga of Budiope (Bugabula). It suggests a survival to a very recent date of the very primitive form of marriage by capture.

When a man reached marriageable age, he looked about for a girl to marry. When he had found one, whom he considered eligible, he went and informed his father, who undertook to provide the necessary bride-price. The would-be bridegroom then went and built a hut for himself and his future wife. After that he went to the girl and told her that he wished to marry her. If she consented to his proposal, she informed him that she would be at a certain spot on a moonlight night. On the night in question the man set out with two or more male companions armed with spears and shields. On arrival near the trysting place the bridegroom went ahead to see if the girl had kept her promise. She appears generally to have taken alarm at the last moment and to have stayed at home. The bridegroom then went on to her house and waited for her to come out. When she emerged, he persuaded her to come with him to the trysting place. On their arrival there his companions seized the girl and took her with the bridegroom to the hut, which the bridegroom had built. If the bride and bridegroom belonged to the same village, this hut was always built in another village. Before daybreak the bridegroom returned to the parental roof. Early in the morning the sisters of the bride would come to the father's house and ask the bridegroom if their sister was there. The man invariably replied that she was not there. The sisters then departed saying, "The vultures will tell us where the sick one is."

The parents of the bridegroom then prepared food and took it to the bride. Custom required that she should refuse to partake thereof. The parents would then bring pressure to bear to induce her to eat, but etiquette still demanded that she should refuse. The parents then endeavoured to console her by pointing out the many redeeming qualities of their son, but she remained inconsolable. The parents then consumed the food which they had brought, and left her.

In the meantime the girl's sisters had kept a watch on the movements of the man's parents. When they had discovered where their sister was, they armed themselves with sticks and went and confronted the bridegroom, demanding of him why he had lied to them about their sister. The man was expected to propitiate their wrath by making them a present of fowls. It was always advisable to be lavish in regard to this present, as a man not infrequently acquired several wives from the same family, but, if he showed himself at all parsimonious in his propitiatory present to the sisters, those sisters would refuse to have him for a husband.

When the sisters had received the fowls, they returned home and told their father what had happened. The girl's father then went to the man's father and demanded payment of from two to four head of cattle and four to five goats. After some haggling the bride-price would be fixed and the marriage formally recognised.

In his *Northern Bantu*, p. 209, and *The Bageshu*, p. 126, Roscoe refers briefly to this custom, but describes it as elopement. It seems clear, however, from the ritual thereof that this was something more than a runaway match by two persons, who could not wait until the bride-price had been paid, and in fact had its origin in a very primitive custom.

III. Clans.

Roscoe gives a list of Basoga clans in both *The Northern Bantu* and *The Bageshu*. Those lists differ in several respects. The following is a list of clans with their respective totems collected by myself. It will be seen that it includes many of the clans mentioned by Roscoe, but at the same time omits the names of others given in his lists. The prefix *Bayise*—should be added to each of the undermentioned names of clans.

CLAN.	TOTEM.
<i>Ngabi.</i>	Bushbuck (<i>ngabi</i>).
<i>Toli.</i>	" "
<i>Kaima.</i>	" "
<i>Musoko.</i>	" "
<i>Kisukwe.</i>	Mushroom (<i>butiko</i>).
<i>Nkwanga.</i>	Elephant (<i>njovu</i>).
<i>Kisuyi.</i>	Leopard (<i>ngo</i>).
<i>Mususwa.</i>	Hyæna (<i>mpisi</i>).
<i>Musubo.</i>	Red finch (<i>kasanke</i>).
<i>Muyamba.</i>	Egret (<i>nyange</i>).
<i>Muwaya.</i>	Brown grass finch (<i>nakinsige</i>).
<i>Muyoba.</i>	Bird (<i>kanunansubi</i>).
<i>Sanga.</i>	Guinea fowl (<i>nkofu</i>).
<i>Kisige.</i>	Dove (<i>jiba</i>).
<i>Iboka.</i>	Crow (<i>namung'ona</i>).
<i>Munyana.</i>	<i>Kate kato.</i>
<i>Nangwe.</i>	Kid (<i>kabuzi kato</i>).
<i>Mugunju.</i>	Dog (<i>mbwa</i>).
<i>Makika.</i>	Buffalo (<i>mbogo</i>).
<i>Kula.</i>	Wild pig (<i>mbidzi</i>).
<i>Mugolo.</i>	Hippopotamus (<i>nvubu</i>).
<i>Gaga.</i>	Millet husks (<i>musisi gwa bulo</i>).
<i>Mwebya.</i>	Grasshopper (<i>nsenene</i>).
<i>Mulondo.</i>	Monkey (<i>nkima</i>).
<i>Wumbwa.</i>	Flying ant (<i>nswa</i>).
<i>Nunga.</i>	Biting ant (<i>nsolosozu</i>).
<i>Mwase.</i>	Reed buck (<i>njaza</i>).

<i>Kantu.</i>	Reed buck (<i>njaza</i>).
<i>Mabanja.</i>	Wart hog (<i>ngiri</i>).
<i>Njega.</i>	Civet cat (<i>fumbe</i>).
<i>Bwire.</i>	Lung fish (<i>mamba</i>).
<i>Maganda.</i>	" " "
<i>Mukose.</i>	Simsim (<i>entungo</i>).
<i>Magobwe.</i>	Python (<i>timba</i>).
<i>Nvuguliya.</i>	Excrement (<i>mpitambi</i>).
<i>Mugaya.</i>	Water lizard (<i>nsaswa</i>).
<i>Koba.</i>	Caterpillar (<i>kisanyi</i>).
<i>Gobe.</i>	Bean (<i>mpindi</i>).
<i>Kirima.</i>	Edible rat (<i>musu</i>).
<i>Kigoma.</i>	Full moon (<i>mwezi gwa ga'bogabo</i>).
<i>Mambala.</i>	Blue duiker (<i>ntalaganya</i>).
<i>Wazu.</i>	Eagle (<i>mpungu</i>).
<i>Kiduli.</i>	Otter (<i>ng'onge</i>).
<i>Kyeba.</i>	Ring dove (<i>kamukulukulu</i>).
<i>Mugaza.</i>	<i>Kasirabo.</i>
<i>Mukuta.</i>	Colobus monkey (<i>ngeye</i>).
<i>Mulinda.</i>	" " "
<i>Mbayila.</i>	Marsh antelope (<i>njobe</i>).
<i>Mwena.</i>	Bead seed (<i>katinvuma</i>).
<i>Mugoya.</i>	Frog (<i>kikere</i>).
<i>Mugabo.</i>	Wild cat (<i>muyayu</i>).
<i>Njeru.</i>	Barkcloth tree (<i>mutuba gwa nsole</i>).
<i>Lubu.</i>	Hardwood tree (<i>lusambya</i>).
<i>Nsano.</i>	Millet (<i>bulo buse</i>).
<i>Kabekwa.</i>	Chicken (<i>nkoko</i>).
<i>Nyulya.</i>	<i>Kabinubinu.</i>
<i>Kireri.</i>	Black cloud (<i>kire kya kazigizigi</i>).
<i>Kitandwe.</i>	Ant (<i>munyera</i>).
<i>Mukumbembe.</i>	Drinking tube (<i>luseke</i>).
<i>Komba.</i>	Snake (<i>musota</i>).
<i>Mukobe.</i>	Yam (<i>kobe</i>).
<i>Mukaya.</i>	Groundnuts (<i>maido</i>).
<i>Rungu.</i>	Lion (<i>mpologoma</i>).
<i>Musabira.</i>	Cockroach (<i>jenje</i>).

NOTES.

Past Climates and Some Future Possibilities in Uganda.

(Presidential Address). *

Postscript.

By E. J. WAYLAND.

The recent work of Milankovitch, and others, on the solar radiation curve and its detailed application to the glacial time scale of Europe (Zeuner, F.E., *Geol. Mag.*, Aug., 1935, pp. 350—376), information of which reached Uganda too late to be considered in my Presidential Address, is at present hypothetical, but it has the appearance of a very important contribution to the subject of past climates and cannot be ignored. Milankovitch's investigations apparently throw much light on meteorological fluctuations during the Great Ice Age, and arising from them are data sufficient, it is claimed, for the establishment of a chronology, in thousands of years, for the whole of the Pleistocene. Solar control of glacial climates is upheld, and the advance or retreat of glaciers (once established) is regarded as dependent on the degree of melting determined by summer temperatures: given conditions that increase these, glaciers will retreat, while reduction of summer temperature will lead to glacial advance. It is held that, other things equal, the total amount of radiation received from the sun is dependent upon three factors:—

- (1) the excentricity of the earth's orbit (*a*) with a period of 92,000 years,
- (2) the obliquity of the Ecliptic (*b*) with a period of 40,000 years,
- (3) the heliocentric longitude of perihelion (*c*), with a period of 21,000 years.

These have been calculated backwards for 600,000 years, and with less accuracy for 1,000,000 years.

Granting the figures (for more than one value has been obtained for (*c*)) and the correctness of the interpretation of the glacial succession in Europe, the curve deduced from the former is found to fit the latter astonishingly well, and thus, on the face of things, it would seem that here we have a complete explanation of glacial and interglacial periods; but it cannot be claimed that any explanation of the Great Ice Age is thereby given.

Milankovitch's hypothesis is on trial; but if we assume for purposes of discussion that it is correct, it modifies Simpson's hypothesis in so far as variations of glacial climate are concerned, and thereby rids it of, what is to my mind, the unfortunate necessity of duplicating the curve within a time-span that seems hardly suited to the general hypothesis; and by bringing in Brooks' theory of continentality we have an explanation, not only of glacials and interglacials but of ice ages upon which these fluctuations are superimposed.

* Vol. III. No. 2. p. 93.

Granting tentatively that (as Simpson holds) the sun is a very long period variable star and that evaporation and precipitation will increase on earth with the amount of solar radiation received, it would seem that only those cycles of high radiation which synchronise with periods of high land elevation can produce glaciation, and that it is only during periods of glaciation (ice ages) that Milankovitch's three astronomical factors can function as controls in the variation of glacial climates.

In brief, a case can be made to indicate that ice ages depend for their existence on the coincidence of high land and high solar radiation, and if the sun is a variable star (even though it be one of very long period) such coincidence is almost bound to occur. Given an ice age, astronomical factors (such as those employed by Milankovitch in his hypothesis) by their influence on the amounts of solar radiation received by the earth control variations of glacial climate.

Three things are thus hypothetically explained: (1) the cause of an ice age; (2) the synchronism of geological revolutions and ice ages; and (3) the reasons for glacial and interglacial periods as integral parts of an ice age. The validity of this compound hypothesis remains to be proved or disproved.

Music in Uganda : Old and New.

(The substance of a lecture given to the Uganda Society by the late Rev. J. M. Duncan (1), Precentor of Namirembe Cathedral, with the help of part of the Cathedral choir, in November, 1935.)

Indigenous Music.

The lecture began with an example of Ganda folksong, played on a gramophone.

In the year 1930 the Odeon Gramophone Company of Berlin sent a representative to Uganda who made about eighty records of folksong, and about twenty of European music sung by native choirs (2). The importance of these records lies in the fact that the folk-songs are gradually dying out, that they cannot be reproduced in any available musical notation, and that only in this way can they be preserved.

(1) The Rev. J.M. Duncan, who died on January 12th, 1936, spent the last eight years of his life, attached in an honorary capacity to the Church Missionary Society, and during that time made himself entirely responsible for the teaching of Music throughout the Churches and Schools of the Mission. By his kindly personality, boundless enthusiasm, and unique gift for teaching he achieved astonishing results, as was evidenced in the high standard attained at the Annual Choral Festivals at Namirembe. He created a real love of good music among the natives of Uganda.

The notes of the Lecture here printed are those supplied by Mr. Duncan himself, but he had no opportunity of making the final revision of them that he had intended.—*Editor.*

(2) These records can be obtained from the Uganda Bookshop, Kampala.

The record played on this occasion, which lasted for three minutes, failed to hold attention even for this short time, its uninterrupted repetitions of one short musical phrase soon proving wearisome to the audience.

It was followed, as a contrast, by another record made at the same time. This was Este's madrigal "How merrily we live", sung by the choir of the Girls' High School, Gayaza.

The lecturer pointed out the contrast between these two examples of music, the first of which probably represented the music of primitive mankind, and required the use of five notes only, for which reason the primitive scale is called the pentatonic scale. This scale is still in use in the remote corners of the world, such as Scotland, Central Africa and Central Australia; and it seems to have satisfied the musical needs of primitive man.

Before proceeding to describe the introduction of European music into Uganda the lecturer briefly summarised its history through ecclesiastical plain-song to the perfected vocal polyphony of the Elizabethan Age. The choir sang four illustrative fragments as examples of the perfected method.

- (1) The plain-song melody "*Vexilla regis prodeunt*".
- (2) The same with *organum* (fifths), representing the first stage of part-singing.
- (3) Byrd's "Lullaby" (1588).
- (4) The "Kyrie" of Palestrina's mass "*Aeterna Christi munera*" (1591).

European Music in Uganda.

When the first missionaries arrived in Uganda in 1877, they brought with them a repertory of the hymnody of that period. They do not seem to have been a musical body of people. All were men, and when the women missionaries first arrived in 1895 they were astonished to find the women singing in the lower register like men.

The systematic teaching of singing was begun at Namirembe in 1904, the pioneers in the movement being Miss Chadwick and Mr. Hattersley, head-master of Mengo High School. Onlookers were naturally sceptical as to the results, and many doubted if the African singer would ever learn to make anything but a raucous noise. Beginners find the European semitones almost impossible to master, the third of the scale being confounded with the fourth, and the leading note with the tonic. This error is bad enough in unison singing, and is cacophonous in part-music.

Nevertheless Mr. Hattersley was soon able to produce a small choir which could sing the European scale correctly; and in 1908, upon the occasion of the visit of Mr. Winston Churchill to Uganda, it is related that he was entertained with "Sweet and Low", well sung, a creditable effort, since the piece is chromatic enough. By this time, however, Mr. Hattersley had given place to the Rev. W.B. Gill, who trained the Namirembe Cathedral choir until the year 1928 and is the person mainly responsible for its quality.

In 1909 Miss Smyth began to teach singing at the Girls' High School, Gayaza, continuing until her retirement in 1934. The performances of this school choir attracted increasing attention as from the occasion of the Duke of York's visit in 1924, when it contributed to H. R. H.'s entertainment. Of late years it has been accustomed to produce motets of Palestrina and Vittoria at the annual musical festivals, and these have always been exquisitely sung.

In 1928 was published the Luganda hymn book with tunes in solfa notation, a work of which 5000 copies have been sold.

In 1935 mention may be made of the following choirs:—

- (a) Namirembe Cathedral and King's College, Bu-do (both boys and men), Villa Maria (men only) (1), and Gayaza High School (female voices). These can sing any unaccompanied music there is, excepting only the modern choral music whose frequent and abrupt changes of key are prohibitive.
- (b) Perhaps fifteen others, some of them native taught, which can sing unaccompanied music up to a moderate degree of difficulty.
- (c) A number of boys' schools where, under the training of the new generation of masters, the trebles and altos now possess good tone and correct intonation and can sing nicely in three parts. In a few years' time these institutions will support four-part choirs.

In Native Anglican Church circles, the sight-reading of solfa is fluent. Even in many sub-grade schools a simple tune is accurately read at sight. The Baganda also seem to possess a natural aptitude for part-singing which may be heard on all sorts of occasions as an apparently spontaneous expression of feeling. The lecturer drew special attention to this phenomenon. The Baganda, who have for so many centuries been isolated in a remote corner of the world, are naturally anxious to join the stream of civilisation and reach parity with civilised peoples as quickly as possible. In many subjects, mathematical or scientific for example, they will take a long time to catch up; but in choral music they are already beginning to "arrive", and the lecturer suggested that this branch of culture should therefore be pursued the more vigorously.

Instrumental Music.

Instrumental lags far behind vocal music. It was not till the year 1896 that the first harmonium entered Uganda; the only organ in the country is as yet the instrument in Namirembe Cathedral, which was built in 1931. Mr. Kai-zi, the cathedral organist, can play the principal organ classics, Bach; Mendelssohn, etc., in good style, but he is the only executant in Uganda whose performances can rank as serious music. No one else at present, as far as the lecturer knows, deserves mention.

(1) On the occasion of the lecturer's visit this choir sang a three-part mass by Antonio Lotti (1667-1740). They sang confidently and accurately, but the first tenors were raucous.

Baganda began to replace Nubians in the Band of the King's African Rifles in 1930, and now compose more than half the instrumentalists. There is a small band of brass, wood-wind and tympani at Bu-do, which is making satisfactory progress. Recently a start has also been made there in teaching stringed instruments; there are four or five violin and cello pupils, who are described as promising. But except for Mr. Kai-zi's organ-playing all this is elementary, and not yet worthy of the attention of musicians.

One obstacle to the spread of instrumental music is its cost. The equipment of a choir, even a good one, consists of a few hymn-books and a few pounds' worth of music. A violin is the only musical instrument that lies within the reach of the middle-class native. However in time to come string orchestras may spring up as plentifully as choirs.

In answer to a question the lecturer said that good solo singers were still scarce. Adult voices were still generally poor in quality on account of lack of training in youth. Two trebles from the choir sang in turn Attwood's "Come, Holy Ghost". Good tenors, said the lecturer, were increasing in number, and the cathedral choir possessed three, one of whom could tackle the principal oratorio songs (*Messiah*, *Elijah*, etc.).

Crocodile Fishing.

By R. G. MILLER.

A propos of Mr. Carmichael's note on a crocodile trap, appearing in the January, 1935, number of the *Journal*, the following was seen by my Headman at Atura on the Victoria Nile, in 1931, and described to me.

A piece of metal about the thickness of a man's finger was shaped as a barbless hook. A loop on one end was attached to a stout home-made sisal rope. The business end of the hook was turned in somewhat and then baited with raw meat, a short portion at the point remaining uncovered.

Hook and bait were thrown into the river while the other end of the rope was made secure to a tree on shore.

A crocodile having swallowed the bait, the hook caught in the lower part of its throat. In justifiable annoyance at such an indigestible item of diet, the victim struggled to get rid of hook and rope, and in the struggle took in quantities of water. Verdict:—Asphyxia from drowning.

Superstitions in North Kavirondo.

By MRS. R. PENTREATH.

To one who lives in North Kavirondo it would be interesting to learn whether the much more civilized natives in Uganda have retained behind their education any of the old superstitions of their ancestors. Perhaps they never were so steeped in such terrifying beliefs, nor were in such fear of Magic and Witch Doctors, as the local tribes.

The natives here, in the North Kavirondo District, are so filled with the fear of what bad spirits and the *M'ganga* (witch-doctors) will do, that their lives are often a burden, and they are kept back from the benefits of civilization. Certainly a healthy fear of being found out by the *M'ganga* keeps many a man from theft in his own District, but when he gets away from his own tribe he is very apt to think that now he can steal with impunity. Despite the efforts of the Administration to suppress them, the *M'ganga* are expert in keeping their operations in obscurity, and the Jalu, Maragoli, Kakamegas, Teriki, and Nandi are as hag-ridden as ever by these clever people who probably have developed an uncanny power of observation and probably of thought-reading, although there are many tyros among them who only pretend to have supernatural powers so as to make money out of the fears of their less intelligent neighbours.

I, who have lived among these primitive natives for some twelve years, and before that among the Kikuyu, have the quite unsought reputation of being a sort of superior *M'ganga*! I earned it by applying simple remedies to the sick, which were successful, and by detecting when I was being told lies, by using observation and guess-work, and by deduction. Thus I conclude that their own *M'ganga* mainly use these methods, making also a good play with feathers, little horns of queer looking content, in appearance like ashes but smelling like gunpowder or sulphur, and also with curiously shaped pebbles, sticks, grass and sometimes the skins of animals. Out of sheer curiosity I lately called in a witch-doctor of the Ngangori, which is a sort of outcast tribe, originally outlawed from the Nandi, I believe, and since intermarried with the Teriki, Maragoli and Jalu. A theft of a great many shillings had been committed in my house, and only two natives had the right of entry to the room from which the money had been taken, the Mutoro *ayah*, and the Teriki house-boy. We rather ruled out the *ayah*, who, being a stranger, had no means of hiding the money, but, as was only fair, we searched her room and belongings, with no result. The boy, however, had every chance to hide the money, knowing the district, and moreover had daily visitors from his own home. Nevertheless all efforts to trace the loot failed in producing actual evidence. My old herd, a Nandi, asked if he could bring a famous *M'ganga* who had never failed to detect the culprit in cases of stolen cattle and money among the natives. Much interested, I agreed. The *M'ganga* came at sunset and spent the night with the herd, whose hut is far from the house. The herd never enters the house and so could give little or no information about our household arrangements or movements; yet when I met the witch-doctor next morning he described accurately, and in detail, all that the family had done

on the night of the robbery! How my daughter, before going to bed, had tucked in the mosquito net round the baby's cot, and had turned to find her empty purse lying on her bed; how she had run to call the rest of us, and how the men of the family had gone to the boys' hut and found the other boys asleep but the house-boy awake and washing himself. He was a curious looking man, this *M'ganga*, with an opaque look in his eyes, which increased as he chanted in a peculiar droning voice all that he could "see with the eyes of his spirit helpers, who had entered him to tell him the truth", as he put it. He had not brought much of the usual peculiar paraphernalia of an *M'ganga*; only some oddly shaped pebbles, twigs and blades of grass. He told me how many boys I had in the house, and took out a pebble, a twig and a blade of grass to represent each, and also one for the *ayah*, whom he called "*Buganda*". These objects he held in his open hand and one by one let them drop, till only one remained. Then he said, "Ah! *Teriki*". Next he tried the sticks, till the longest one only remained. He asked the herd, who translated, "Have you a very tall *Teriki* boy who brings your food?" Then, on being told that I had, he said, "Call all your boys before me!", which I did. He then took the blades of grass, never once glancing at the row of boys, and, as before, one by one the blades of grass fell to the ground till only one remained, a very long one. He sprang up and facing the house boy dramatically cried, "You! it was you!" The boy went white but stoutly denied his guilt and even snatched the grass from the old man, but the *M'ganga* stood by his verdict, and insisted that this was the culprit, and really there could not have been anyone else. But we were never able to prove it, alas! The District Commissioner will not accept the findings of a witch doctor! I sent the boys away and questioned the old man, who described the movements of the boys that night, all of which tallied with what we had already found out. The suspect is still at large, probably enjoying his ill-gotten gains, but for the few days he remained with us after the *M'ganga* denounced him he refused food and moped in a corner of the boys' quarters, presumably out of fear of the *M'ganga*!

There is a very curious superstition amongst the *Teriki* about their mothers-in-law. If a man is returning to his hut, and meets his mother-in-law coming in the opposite direction from visiting her daughter, it is "very bad *dawa*." A man must keep away from his home and family till he has propitiated the spirits and is cleared. If he and his wife are in the hut when the mother-in-law calls, all is well. I have been called upon to remove this *dawa* and, as it is no use arguing with a man in real panic, I have made a very effective counter *dawa* with a large basin of clear water into which I dropped some carbolic fluid, when the sight of the water becoming milky satisfied the natives completely; and, as I made them wash in it, it surely was genuinely "good *dawa*."

A similar purification is needed when a man by mistake touches a dead dog, or is made to do so by a *Bwana* ignorant of the terror caused thereby. A live dog is all safe, as also is a dead wild dog or jackal, but not so "a dog that has looked in the eyes of man as a friend". In what way this superstition has started has puzzled me very much though I thoroughly sympathise with it. I greatly prefer to bury my own dear dogs that "have looked in my eyes as a friend," when they die! I think some of these fears have been fostered by Indians and adopted not as a whole, but as part, of their teaching about the uncleanness of a dog.

Another unsavoury superstition is that when an evil-minded person has put a bad *dawa* on some other person, who dies in consequence, the smell of the corpse comes through the earth, and haunts the culprit. A case of this occurred on our *shamba*, when a small child mysteriously sickened and died very suddenly. It nearly caused a riot. An old woman in a hut near to that of the parents of the child complained that they had not buried the poor little corpse deep enough, and that the smell worried her. They promptly accused her of killing the child and she had to leave the place hurriedly, and I, on going to investigate, could find no bad odour at all.

A much nicer belief is about being the first person to take a new born babe in your arms. When I first came across it I had been to see a new babe on the place and its mother, and took the mite in my arms to put on the small garment I always provide for my squatters on such occasions. Out rushed the father and a horrid squawking ensued. Presently he returned with a freshly killed fowl, which he proceeded to pluck and roast very inadequately over the open fire, and then presented to me. I refused it, but seeing the real disappointment and distress of the parents at my refusal, I accepted the loathsome object, and presented it back to the mother, bidding the father to boil it and to give the woman the soup. They reluctantly agreed, but, not to be daunted, the man came next day with a live fowl and pushed it into my hands, saying, "Now the spirits will be pleased". On enquiring of one of the more enlightened of my boys I found that I *should* really have eaten some of the fowl when I was in the hut, but they supposed it was all right, as I had arranged, but so as to be quite sure, the father had brought me a fowl to cook in my own way, since "perhaps *Mem-Sahibs* did not eat things cooked in their fashion."

There are beliefs among the Jaluos of hyæna-men, the were-wolves of the African, who become hyænas by night so as to satisfy their craving for human flesh and blood, but among the Teriki it is leopard-men who have this evil habit! A man on a neighbouring *shamba* kept the other labourers on his master's farm, as well as my men, in terror, and levied black-mail for some time, telling them that if they did not bring him gifts of money or, if too poor, meat or grain, he would send his leopard to their houses to kill them or their children. The braver souls, who were inclined to refuse, would find the tracks of leopard feet marks going to and from their huts to his. At last one particularly daring man told me about it strictly in confidence, glancing fearfully behind him all the time he spoke. He implored me to make a powerful *dawa* to defeat the wizard's. I told my neighbour, who said he also had heard of the matter secretly, and had looked into it but could find no animal himself, nor could any of his men, but he had seen the tracks of a large leopard leading from the man's hut, once even up to his own door, after he had punished the man for some fault. All his boys had warned him to look out for trouble, when they pointed out the tracks. Finally I went to the leopard-man's hut one day, very much against the wishes of my own men, and found in it only a very aged woman, so bent and doubled up with rheumatism that she could only creep on all fours. She was, unlike most aged Teriki, a nasty-tempered, snarling old soul, and it was not hard to form a theory that *she* crawled to the doors of her son's victims, and that her gnarled and horny hands and knees made tracks not

unlike a leopard's pads! Luckily for the neighbourhood, her son, the leopard-man, was caught growing *bhang* on my neighbour's *shamba*, and had a long sentence in jail, after which he did not return to that *shamba*. I made this an opportunity to try to show my boys that the man *could* have no magic powers, as otherwise he could have become a leopard and killed the *askaris* who took him to jail. But, no! They argued that the white man's magic is so much greater than the black man's that "his magic is no better than dirt in a white man's hands". "Ah", said I, "the *askari* was a black man!"; and the reply was, "Yes! but under the protection of the powerful Government, and the *Bwana M'kubwa Kingi!*" So how can one argue?

One very deplorable superstition is that it is bad luck not only for the parents but for the tribe to have twins or triplets. In all the cases that have come under my notice, one of the twins, or two of the triplets, have 'died'. That the remaining triplet also died was a judgment on the parents, and on the wise old men of the tribe who did many incantations and made many *dawas* to avert the evil eye from the tribe. Triplets were born on my *shamba* just at the time that a sentence of death had been passed at the Supreme Court in Nairobi on a Kikuyu woman and her father, who had killed the woman's triplets at the instigation of the 'old men' of their tribe. The Woman's League was instrumental in getting the death sentence revoked, for after all how could an ignorant woman and her still more ignorant father be blamed when the crime was ordered by the 'wise old men' for the sake of the tribe?

But can we begin to imagine what it must be like to live in constant terror of 'bad *dawas*' and of 'spirits' and of offending the 'old men of the tribe?' Would we, with all our education and knowledge, behave in a much more reasonable way if we had all that with which to contend?

A curious and picturesque superstition of the Nandi has an echo of a belief in primitive England, so well portrayed in Kipling's "*Bee Boy's Song*" in "*Puck of Pook's Hill*",

"Don't you *hate* where bees are,
Or else they'll pine away,
Pine away, dwine away,
Anything to leave you!"

The Nandi believe that a person, who is in a bad temper, or who is generally upset about other people's doings, must not go near the bee hives, or take the honey, or he will be stung and drive away the bees. Certainly I have noticed that angry people do get stung when others, preserving a calm exterior, can touch the bees with impunity.

The Nandi, however, need a whole article to themselves about their beliefs and superstitions.

CORRESPONDENCE.

Past Climates and Some Future Possibilities in Uganda.

To The Editor, "The Uganda Journal".

Sir,

Will you kindly note the following corrections to my Presidential Address:-

p.96, footnote, for 'heat-long-wave' read 'long wave'.

p.97, para. 2, line 6, for '300°' read '30°'.

p.98, 6th line from bottom, for 'south' read 'north'.

p.112, second footnote, line 2, for "Extraneous" Rubbish' read "Extra-
neous Rubbish".

I enclose a Postscript to the Address which you might care to publish.

Yours etc.,

E. J. WAYLAND.

Entebbe,

14/2/36.

(Mr. Wayland's "Presidential Address" appeared in the October, 1935, Number of the *Journal* (Vol. III. No. 2). The "Postscript" to which he refers is published on Page 313 of the present Number.—*Editor*).

Our Predecessors.

To The Editor, "The Uganda Journal".

Sir,

The following Addendum should be made to the list of names accompanying the photograph of the "Opening of Entebbe Hospital, April, 1904," at page 242 of the *Journal* of January, 1936 (Vol. III. No. 3).

58. F. E. Westray. (Dispenser. Became Lieutenant, Uganda Medical Service, and died at Ilongo, German East Africa, 19th December, 1918).

Yours etc.,

H. B. THOMAS.

Entebbe,

6/3/36.

Some Notes on Acholi Religious Ceremonies.

To The Editor, "The Uganda Journal".

Sir,

Will you kindly insert the following corrections to my article, which appeared in Vol. III. No. 3 of the *Journal*.

Page 176, at line 18, insert opposite '*Ma oketo wie macon*' — 'Let him be placed as was the head of old time'.

Page 182, at line 27, for '*hurubu*' read '*agulu*'.

Page 199, at line 15, the English translation should read 'my stool is of old and my leopard (skin) a leopard of old time'.

Yours etc.,
A. C. A. WRIGHT.

Tororo,
5/3/36.

REVIEW.

UGANDA.

By H.B. THOMAS, O.B.E., AND ROBERT SCOTT. (OXFORD UNIVERSITY PRESS. 15/-).

Uganda, the handbook for this Protectorate, which has received eulogistic reviews in the Home Press, is a very welcome addition to local literature. The old handbook was out of date and out of print and those who wished to obtain full, reliable and up-to-date information about Uganda found great difficulty, even if they knew where to look.

In the first place a tribute must be paid to the Publishers. Apart from one or two typographical errors, e.g., one in the Index, (p. 544, under Flora, 'mocotyledons' should be 'monocotyledons'), and another on p. 463 ('Nasindi' for 'Masindi'), the form, the printing, the paper, the binding and the reproduction of the illustrations and maps are excellent. Possibly, however, the binding may not prove strong enough for a book of this weight, if in constant use.

If we are to find anything to criticise we must therefore turn to the work of the compilers—the arrangement of the book, the accuracy of the information, its scope and the manner of its presentation.

There is little to criticise in regard to the arrangement. In thirty chapters and seventeen appendices almost every aspect of the life and activities in the Protectorate is dealt with. Some may, perhaps, regret that is has been found necessary to condense one aspect in order to make room for another, but the result is a well balanced picture. Some of the Appendices might well have been omitted. Those giving lists of medical and legal practitioners and insurance companies, information more appropriate to a Directory, seem to be somewhat out of place and could have made room for more useful information, such as Schedules showing the population of the principal tribes or the quantity of cotton grown in each District and the amount paid to the growers, over a period of years. The compilers will certainly receive the gratitude of many readers for the excellence of the Index. In another edition however, the Index could be improved by using leaded type for the principal references. For instance there are general references to Kampala on 48 pages, but there is nothing to indicate the principal reference which gives a detailed description of the town. Regrettable omissions from the Index are the names of three of the four classical authors referred to on p. 412. Herodotus is included but not Aeschylus, Aristotle or Ptolemy.

It is natural to expect that in the first edition of a work of this nature there will be a certain number of errors of fact. It is to be hoped that all those who are in a position to do so will draw attention to any such errors, so that they may be corrected in subsequent editions. In the Ethnological Section the

compilers must have met with some difficulty over the diversity of opinions submitted to them. Doubtless there will be some lively disagreement over some of the views expressed. (What better vehicle for discussion on such matters is there available than *The Uganda Journal*?) A type of error, however, which should have been avoidable is one on p. 473. Dufile Fort is there described as situated six miles north of the present Dufile Rest Camp. Actually the Fort, which can be seen from the steamer, lies alongside the ferry landing-place, less than a mile east of the Rest Camp. There are several indications throughout the book as to how difficult, it is for a handbook to contain the most up-to-date information; one may cite, for instance, the omission on p. 74 of the newly appointed additional Puisne Judge.

The scope of the information is quite astonishing. The reviewer compiled a list of some seventy questions of a most varied nature and some intentionally obscure. Only in three cases was he unable to find the information desired—the striking increase in the number of factories in the past ten years; the fact that the K. A. R. Band wear kilts; and the historical relics in the Secretariat Library. In some cases the information was admittedly brief, but it is most remarkable that so little should have been excluded.

The selected bibliography is a very useful feature, but surely the omission of *The Uganda Journal* is unpardonable! The frontispiece of the cartoon from Punch was a most happy inspiration. The photographs are well selected and well produced with the exception of those of Native types. Never was there so melancholy looking an Acholi. The features of the Karamojong are obscured by his spears. It was a bad arrangement to place a large full face photograph next to the slender profile of the Muhima. The Bagishu and the Teso might well have been included as might also the Lugbara or the Madi. And why are the photographs confined to men? Are not women of equal interest anthropologically? This omission gives the impression that there is some sort of *purdah* in Uganda! The maps are excellent both in quality and selection.

There remains the manner in which this mass of data has been presented. There is little about which to complain. The interest of the reader is at once stimulated by the admirable, if regrettably brief, Historical Retrospect. It was unavoidable, of course, to include a large number of technical terms, but this very fact made it all the more important to keep the book as simple as possible. The ordinary reader resents having to refer, constantly, to a dictionary. But for the use of such a word as 'conurbation' (p. 426) there can be no excuse. The general reader is unfamiliar with the verbiage of Town Planners, and this word cannot be found in any Standard dictionary. It is not understood why the Rules for Luganda Orthography, officially approved in 1925, have not been followed.

The compilers must be congratulated on having done their task with a notable success and distinction. They have given Uganda a handbook that will be the admiration and envy of many other Territories. They must be somewhat puzzled (or at least amused) that the English papers that have reviewed their work have, almost without exception, affected surprise that such a book could have been written by two Government Officials.

E. F. T.

INDEX TO VOLUME III.

	Page.
CHORLEY, T. W.	Bee-keeping in Uganda. 303
COMPILED.	Our Predecessors. 239
DUNCAN, REV. J. M.	Music in Uganda, Old and New. 314
EGGELING, W. J.	Bird Notes from the Northern Province. 242
EVANS-PRITCHARD, E. E.	Customs and Beliefs relating to Twins among the Nilotic Nuer. 230
GRAY, J. M.	The Basoga. 308
HANCOCK, G. L. R.	The Major Pests of the Cotton Plant in Uganda. 26
K. W.	Abakama ba Bunyoro-Kitara. Part I. 149
LOEWENTHAL, Dr. L. J. A.	The African's Skin. 161
LUSH, A. J.	Kiganda Drums. 7
MILLER, R. G.	Crocodile Fishing. 317
NASON, C. S.	Proverbs of the Baganda. 247
PENTREATH, MRS. R.	Superstitions in North Kavirondo. 318
PERSSE, CAPT. E.M.	The Bagwe. Ethnological Notes and some Folk-Tales. 282
PITMAN, CAPT. C. R. S.	A Guide to the Snakes of Uganda. Part I. 47
" " "	" " " " Part II. 130
" " "	" " " " Part III. 211
" " "	" " " " Part IV. 259
" " "	Lions catching Monkeys. 164
" " "	Recovery of Ringed White Storks. 83
SHACKELL, R. S.	More about Mweso. 119
SIMMONS, W. C.	A Note on Chamæleons. 165
STONES, Dr. R. Y.	Kibo. 84
SWITZER, C. W.	Okuhaliza. 243
TEMPLE PERKINS, E. A.	A Strange Story about Elephants. 79
WAYLAND, E. J.	Past Climates and Some Future Possibilities in Uganda, with a Note on The Deluge and its Possible Equivalent in Eastern Africa. 93
" " "	Past Climates and Some Future Possibilities in Uganda. Postscript. 313
WILLIAMS, F. LUKYN.	Sowing and Harvesting in Ankole. 203
WRIGHT, A. C. A.	Some Notes on Acholi Religious Ceremonies. 175

