

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

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

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

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

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

I was assured that there were many instances where a

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

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

IX
THE BAGANDA

IX

THE BAGANDA

INTRODUCTORY NOTE

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

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

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

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

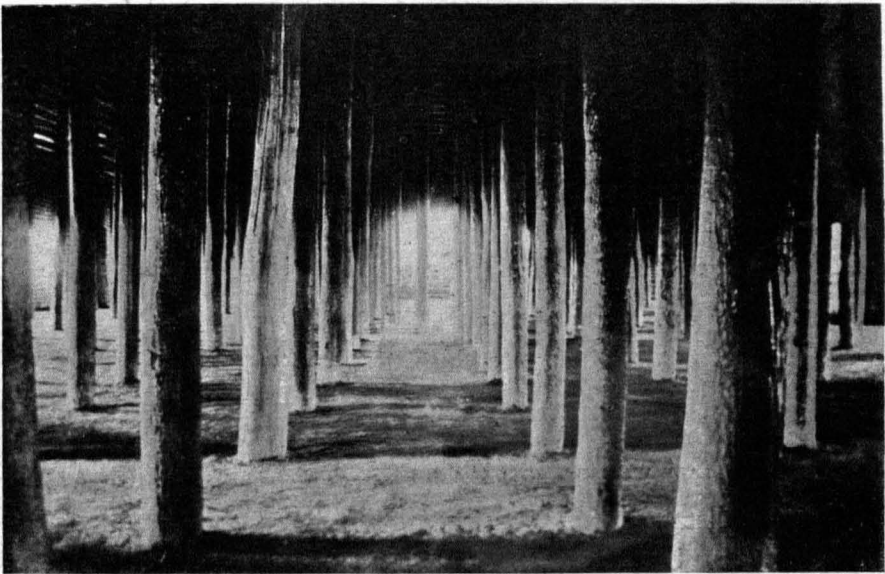
of ancestral spirits demanded a holocaust. The details of what the people suffered is too harrowing to publish—the chasing of



HIS HIGHNESS DAUDI CHWA
Kabaka (King) of Uganda

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

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



INTERIOR OF NATIVE PROTESTANT CHURCH

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

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

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



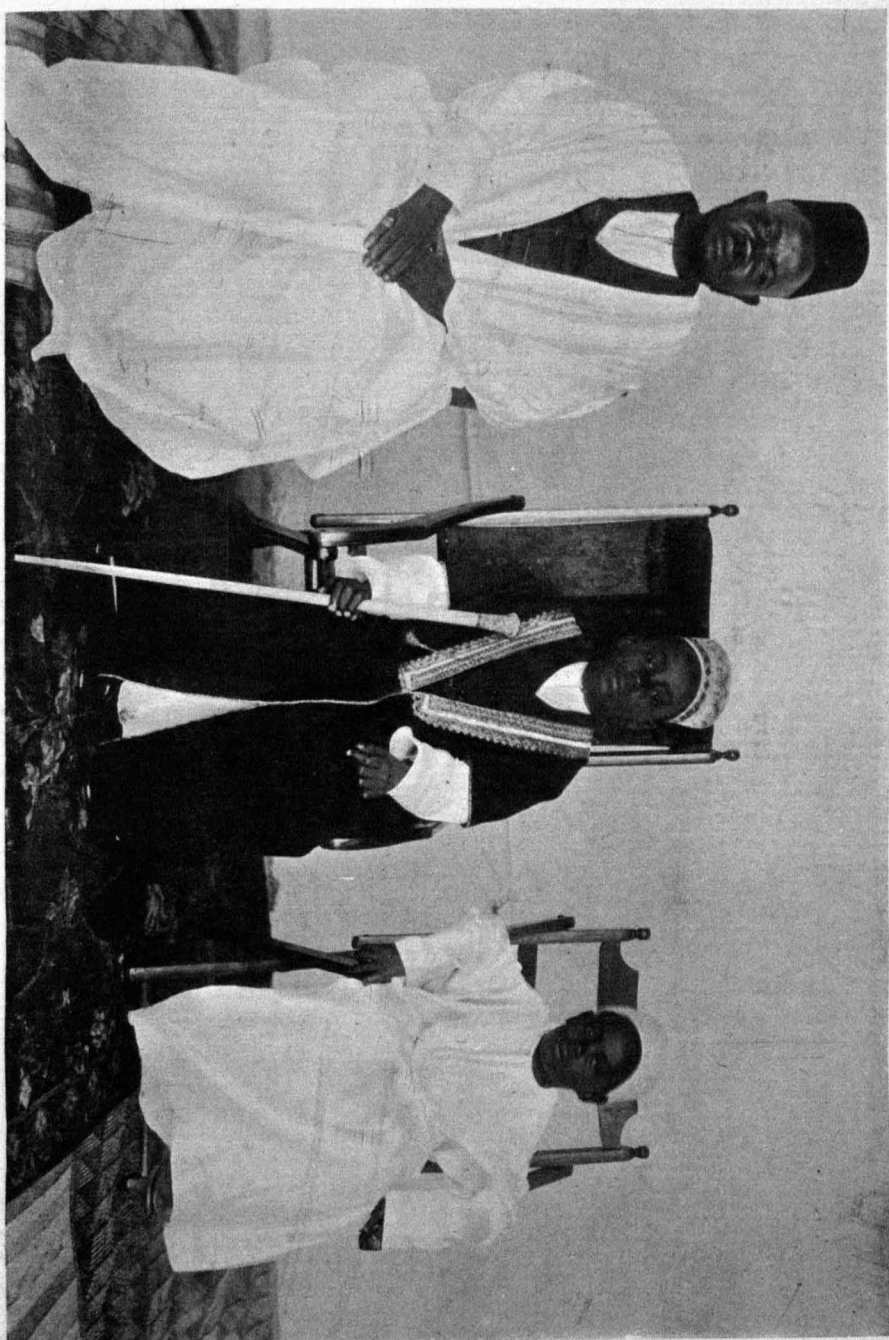
LAKE VICTORIA, SEEN FROM THE TREASURER'S HOUSE

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



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

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



ZAKARIA

KABAKA CHWA

PRINCE SUNA

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

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

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

MARRIAGE CUSTOMS AND PROCEDURE

REVISED AND PASSED BY THE LUKIKO, UGANDA

MENGO,
March 18th, 1903.

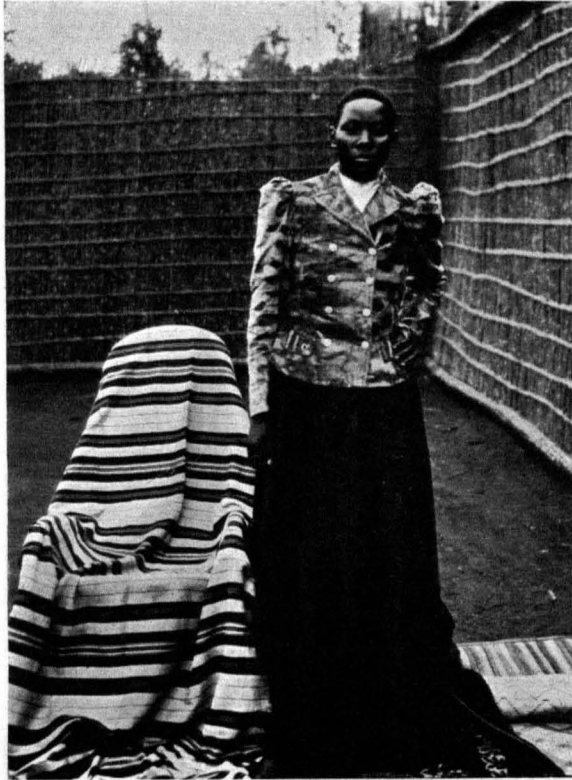
The following are our ancient and modern marriage customs :—

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

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

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

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



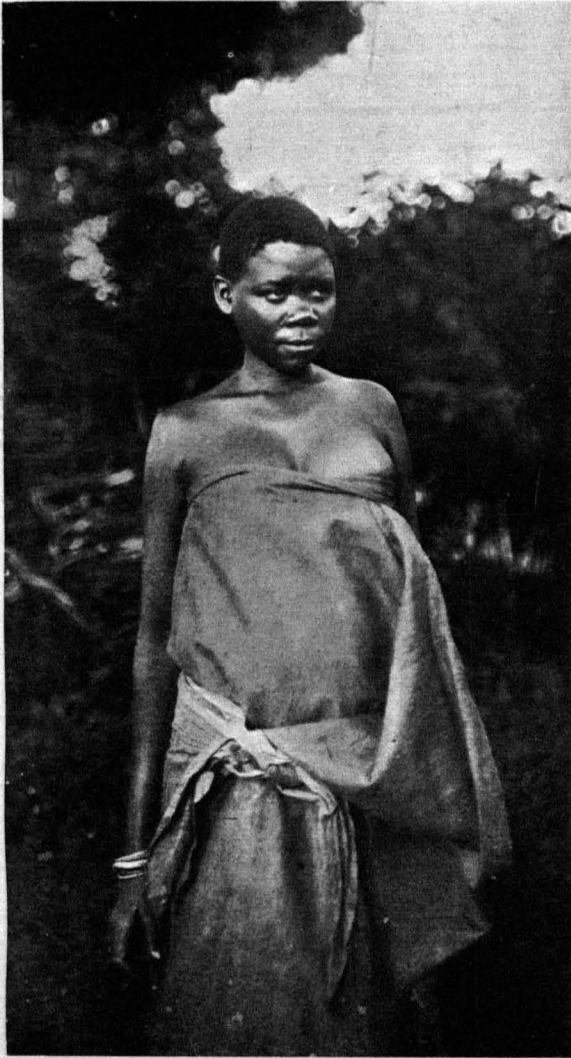
THE "NAMASOLE" (QUEEN MOTHER)

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

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

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

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



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

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

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

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



WHITE FATHERS, KISUBI

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

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

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

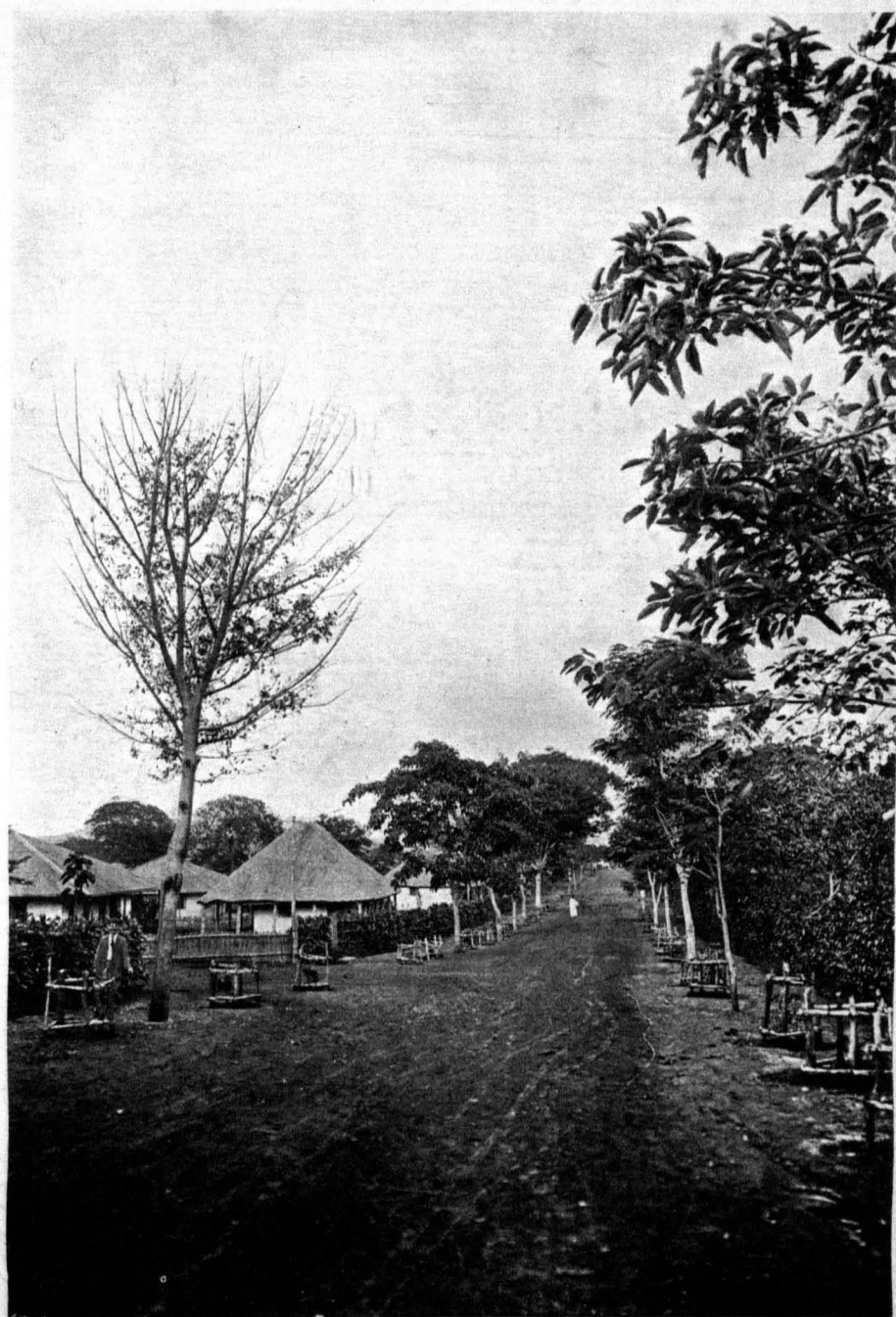
Fourthly. At the present time there are peasants or small heathen chiefs who marry according to the above rules, but their wives do not still steadfastly remain in their houses. If they want



THE PROTESTANT CATHEDRAL, NAMIREMBE, KAMPALA

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

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



THE BACK ROW, ENTEBBE

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



RAPHIA PALM, SHOWING INFLORESCENCE

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



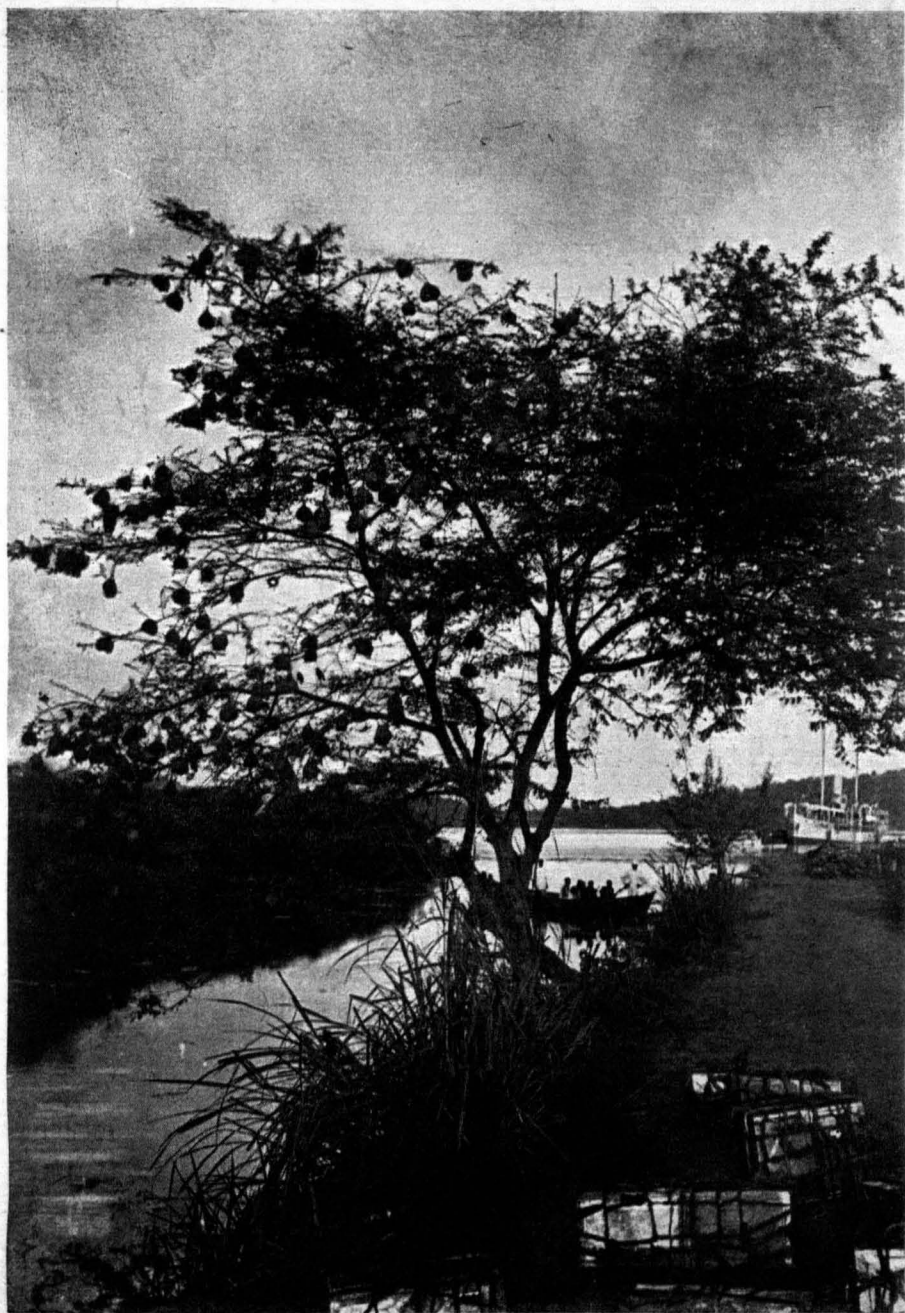
CACAO-TREES, ENTERBE GARDENS

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



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

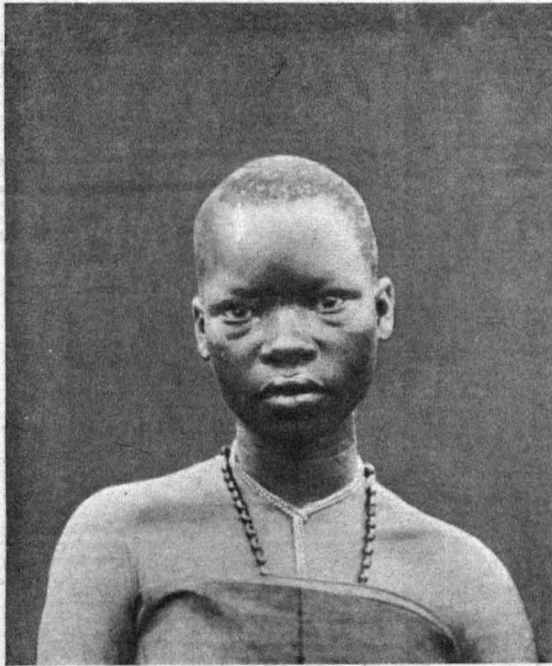
Chiefs and peasants marry thus. All these things are given to gladden the bride's relations, because they have had all the



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

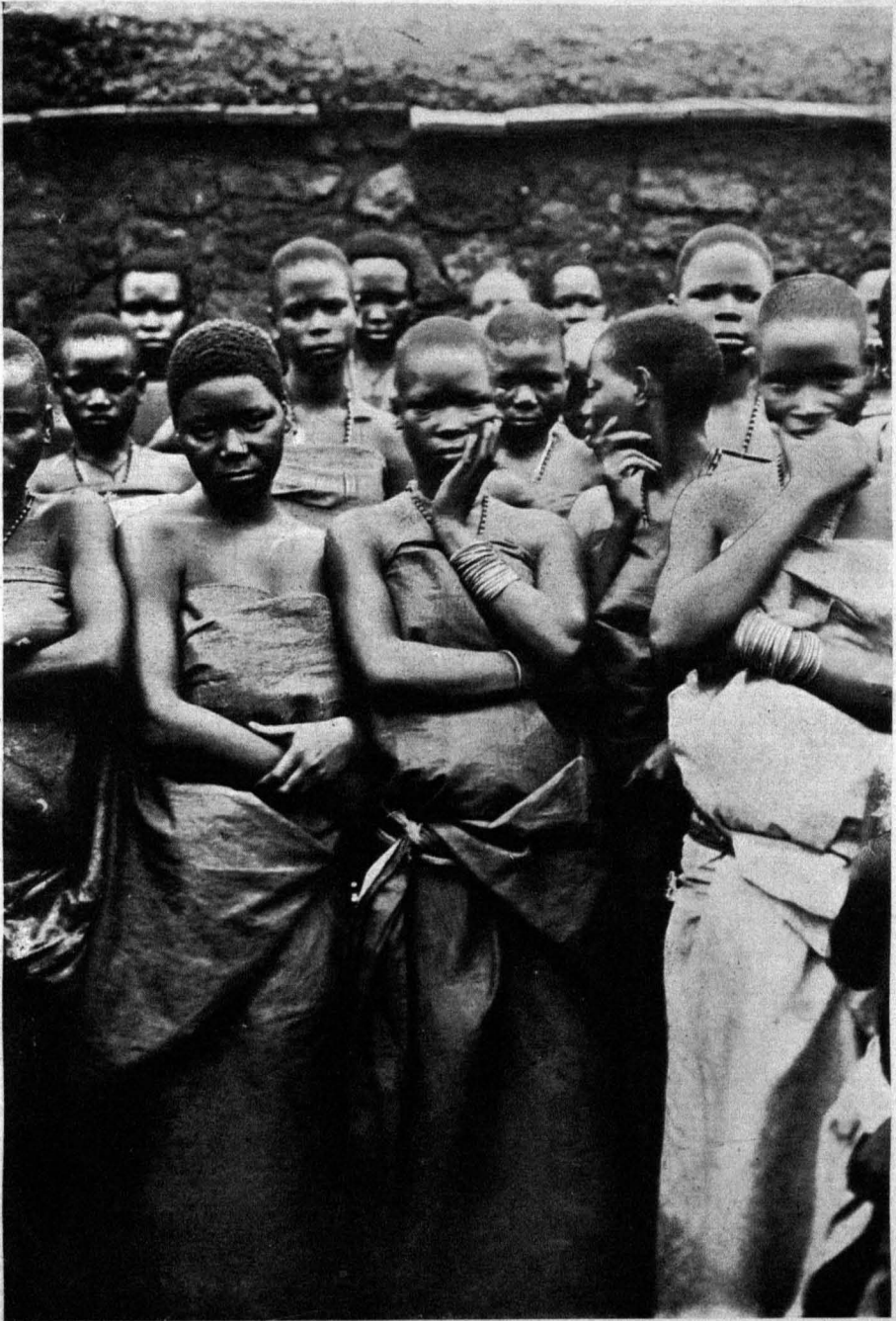
trouble of bringing her up to maturity. These things were settled on November 18th, 1899.

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



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

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



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

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

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

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

Let all people therefore keep these laws.

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

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



THE QUEEN MOTHER (NAMASOLE) AND LADIES OF HER COURT

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

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

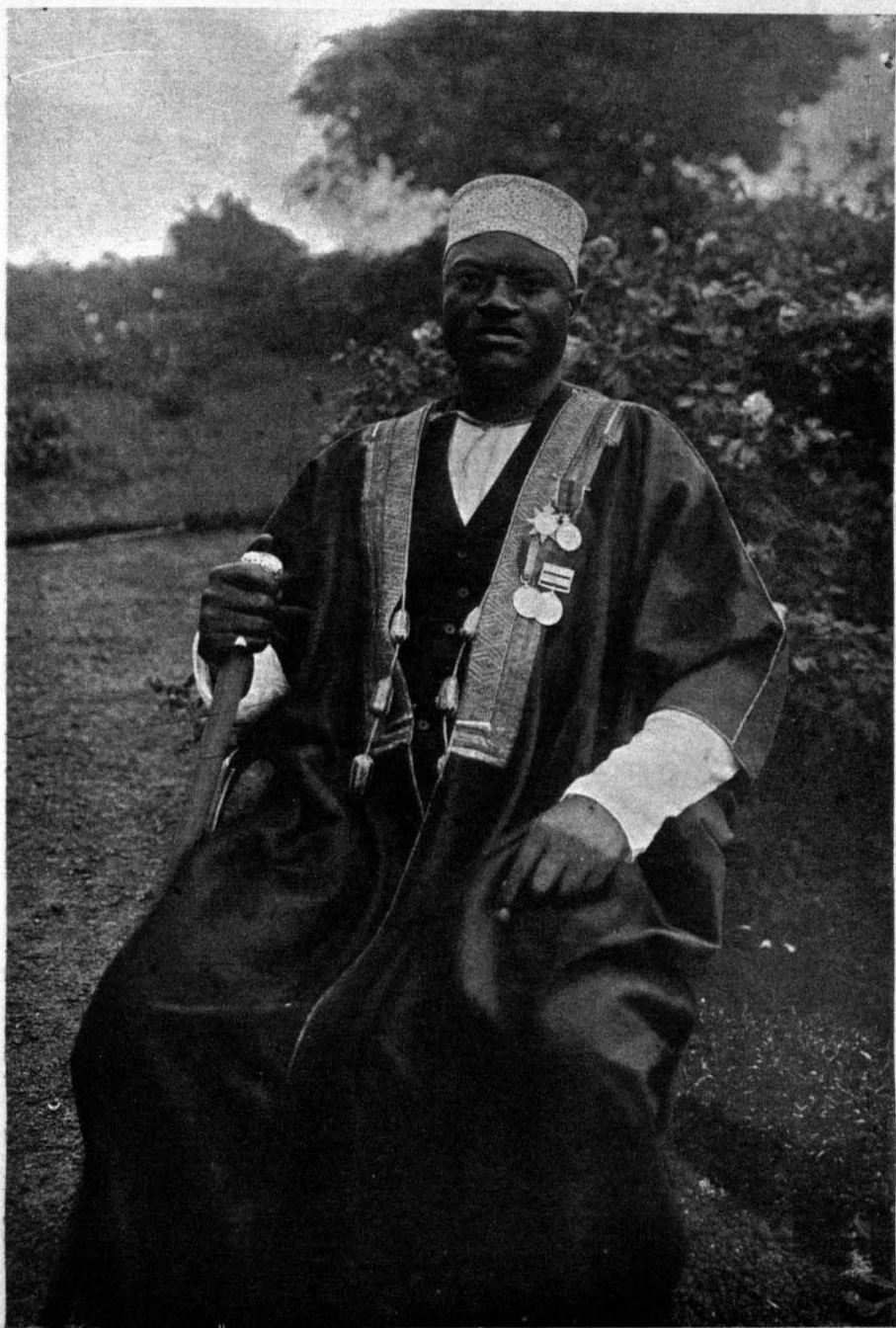
A girl, also, should be at least eighteen or seventeen years of age before she thinks about getting married. A girl of that age can be married and bear children to her husband who will grow up properly.

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

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

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

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



APOLLO KATIKIRO, PRIME MINISTER

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

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

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



THE REGENT MUGWANYA

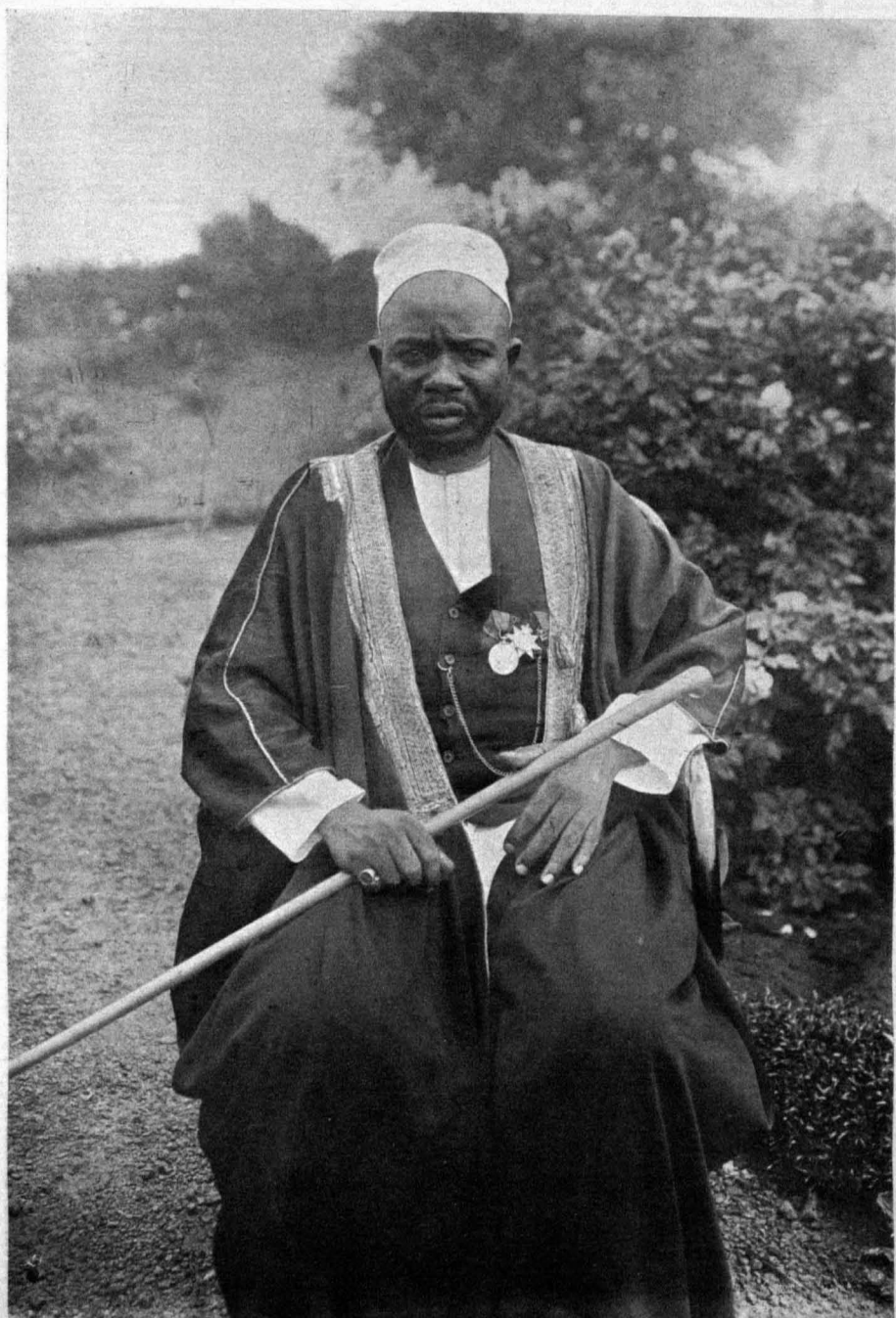
would not be more attractive or more useful as a wife for the ambitious young men of Uganda than a girl who knew only how to use a hoe or spade? If more expense had been incurred in the education of such a girl, why should the parents be debarred from considering her worth more than another girl with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

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

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

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

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



THE REGENT ZAKARIA KISINGIRI



THE REGENT APOLLO AND HIS CHILDREN

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

THE KINGS

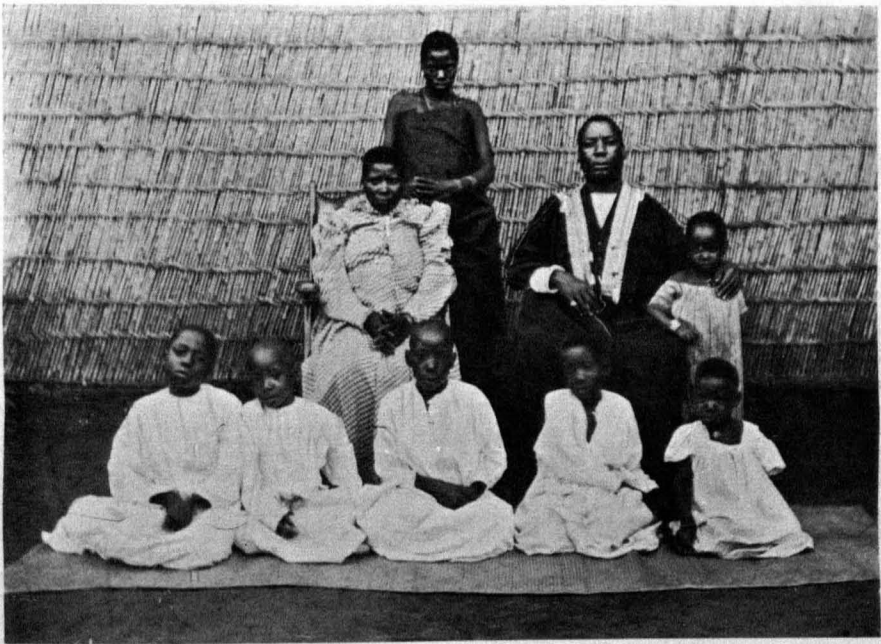
Uganda has a long list of kings, or Bakabaka, some of them fabulous, and amongst them is said to be the monster python, Bemba. Bemba was Kabaka, just as Mutesa, Mwanga, and Kintu. His headquarters were on a rock at Kitale Hill, on the highway between Entebbe and Mengo. He had another resort at Budo,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

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

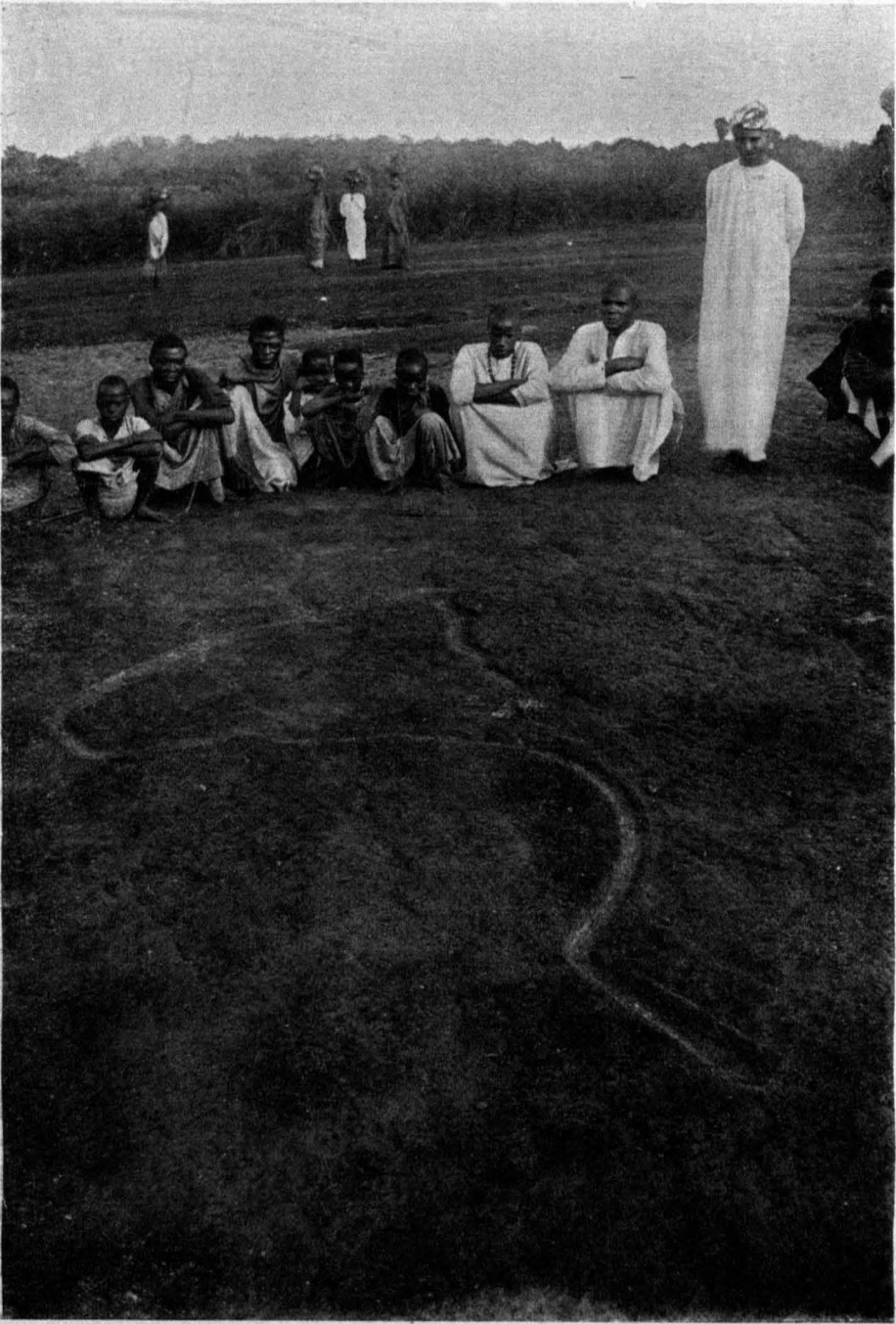
the photograph, there are other small marks beside the principal groove ; these were occupied by Bemba's wife and family.

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

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



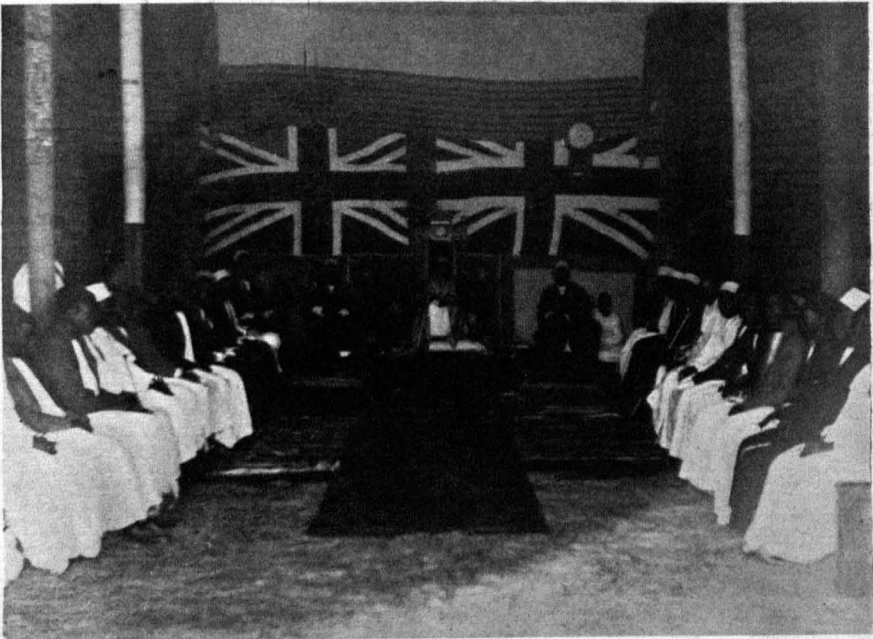
THE REGENT MUGWANYA, WIFE, AND FAMILY



BEMBA'S BED ON THE ROCK AT KITALA HILL.

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

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

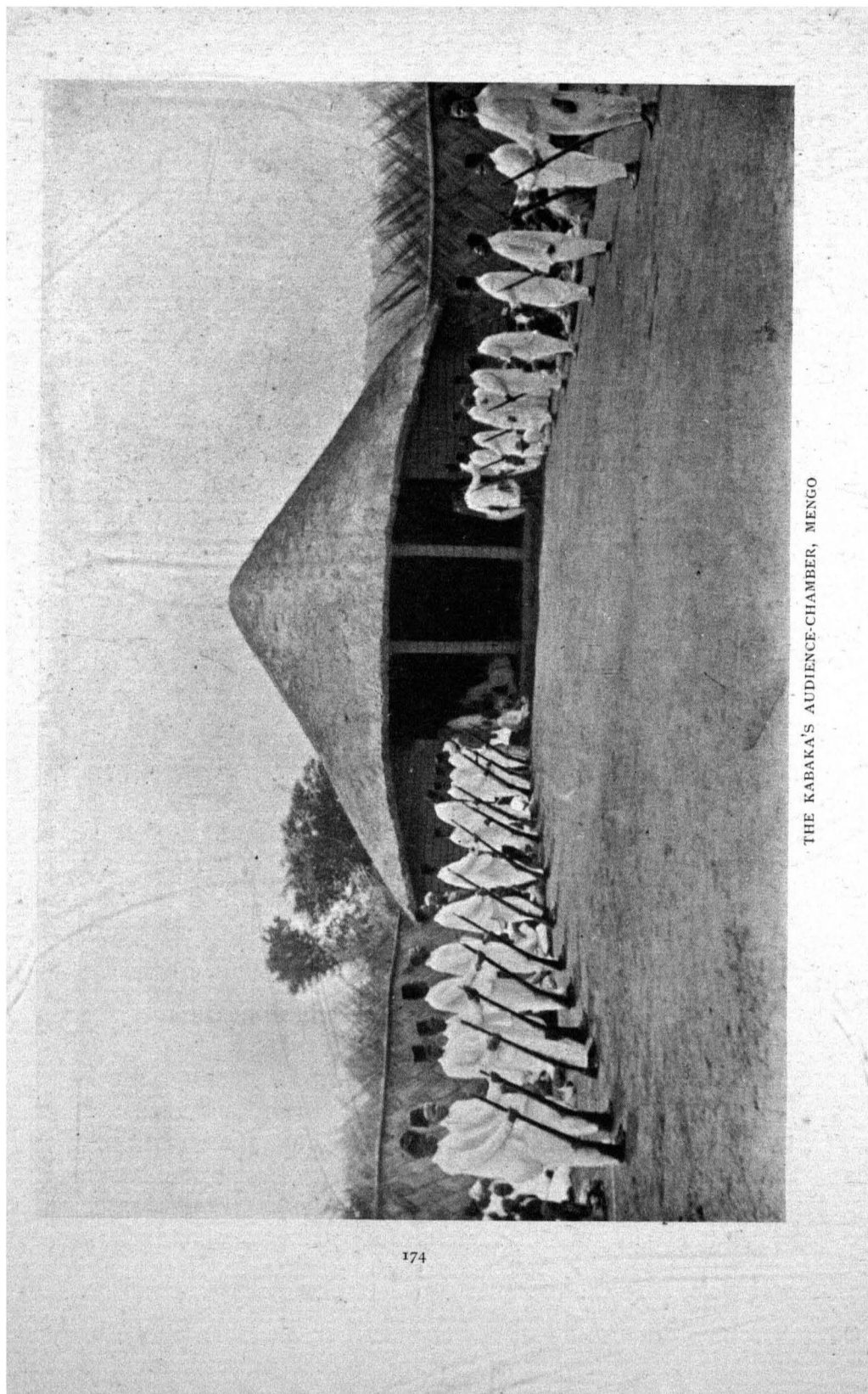


UGANDA PARLIAMENT, OR LUKIKO, IN SESSION: THE KABAKA PRESIDING

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

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

It was quite evident that strength or bravery would never



THE KABAKA'S AUDIENCE-CHAMBER, MENG0

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

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



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

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

"We shall see," responded Enfudu.

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



BAGANDA FERRYMEN

"You are getting old, Bemba ; you are getting old," said Enfudu.

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

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

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

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

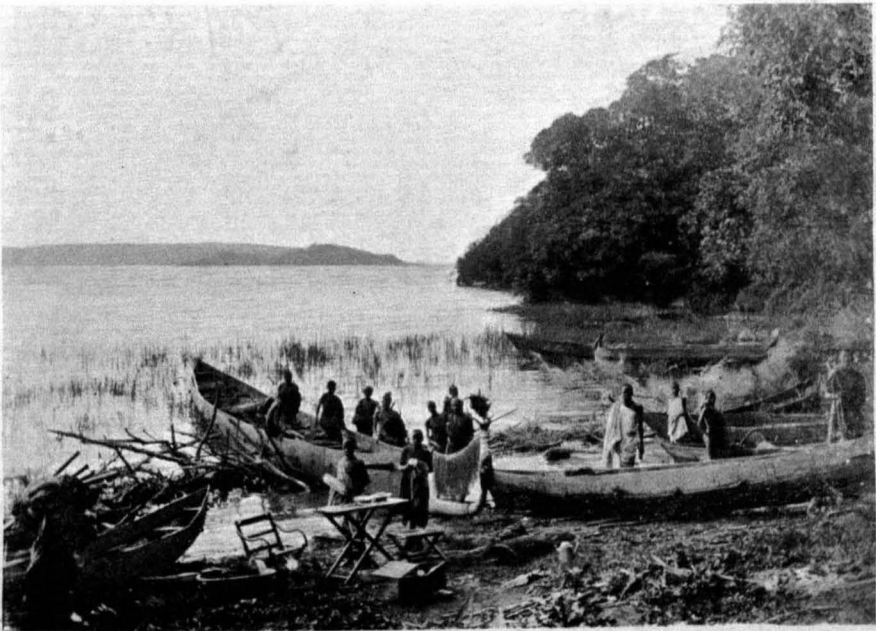
"Please do not give me anything, do not pay me; leave it to me, and I will do the rest. The secret is this: I cut off my head every night, and replace it in the morning. So do my followers. Look at me, and tell me whether you can see any signs of old age? Of course not. Wait till evening, and in the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

They waited, and at twilight Enfudu gave the order:

"Off with all heads."

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

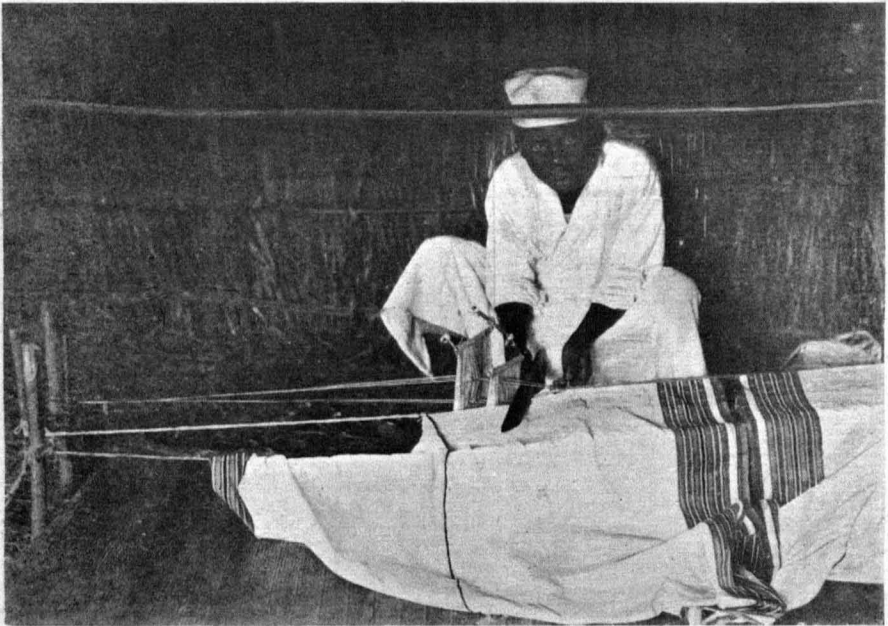
"Just fancy, it was so simple, and all you slimy idiots never



ARRIVAL OF MISSIONARY AT A NATIVE VILLAGE, LAKE VICTORIA

(Church Missionary Society)

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

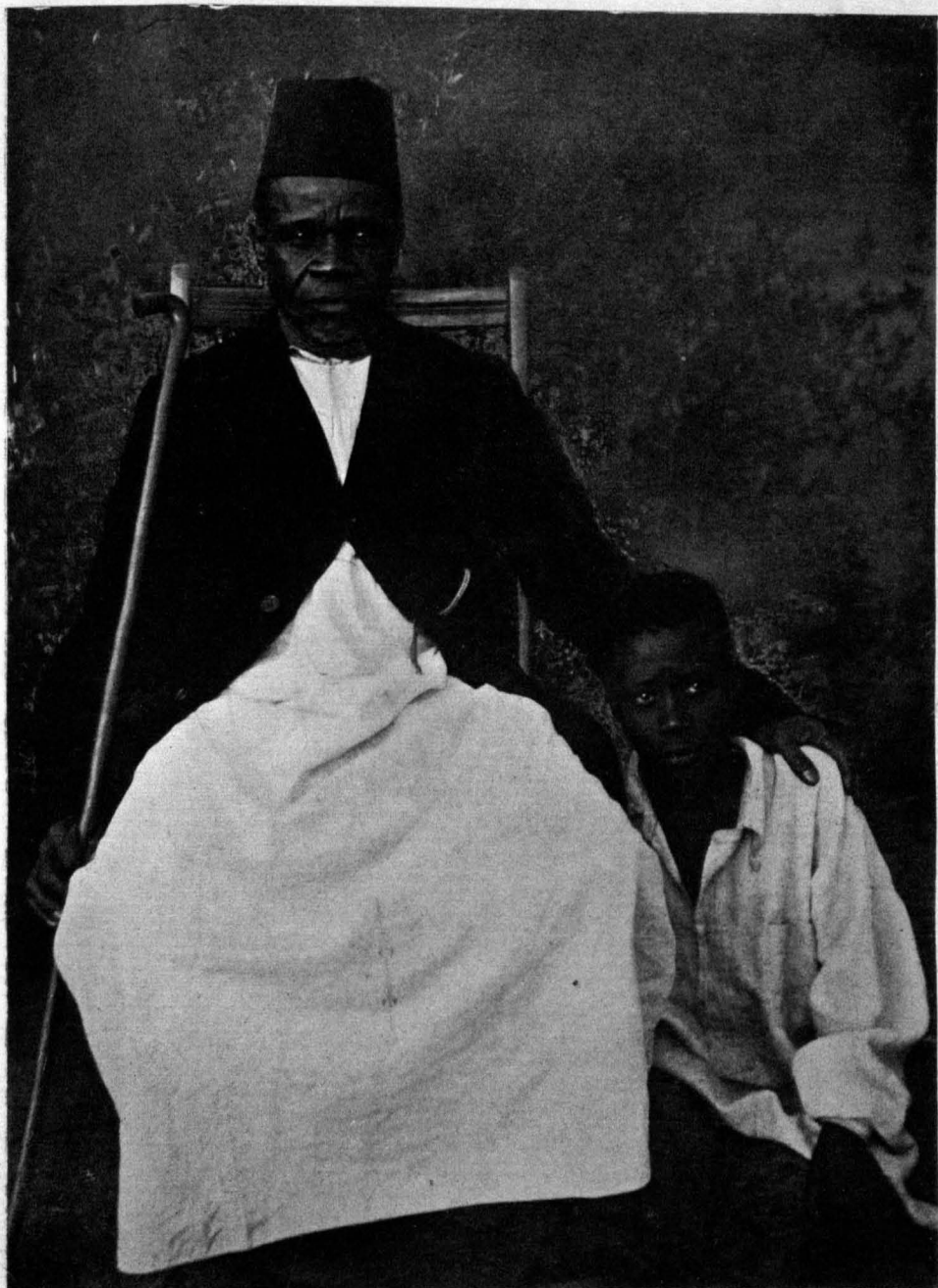


UGANDA WEAVER PUTTING A RED BORDER ON A LOIN-CLOTH

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

MUTESA

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



THE SEKIBOBO
(County Chief for Kiagwe in the Lukiko)



THE LUKIKO, OR NATIVE PARLIAMENT, OF THE BUVUMA ISLANDS

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

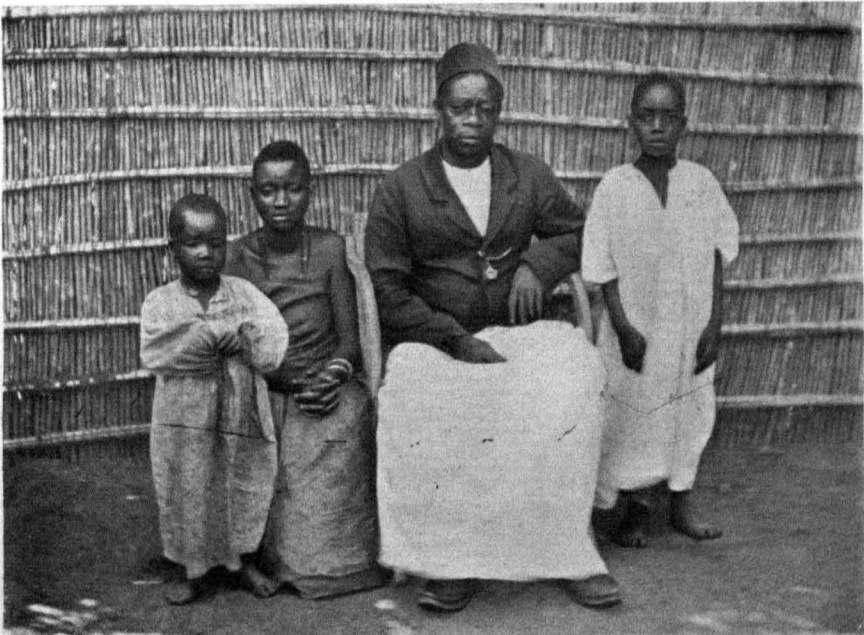
According to the same authority, the life of Mutesa was rendered one long agony owing to his having contracted a vile disease in his harem. The poor wretch seems to have dunned all the Europeans who visited his court for a suitable medicine: he even sent to Khartum, but without avail, until one of the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

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

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

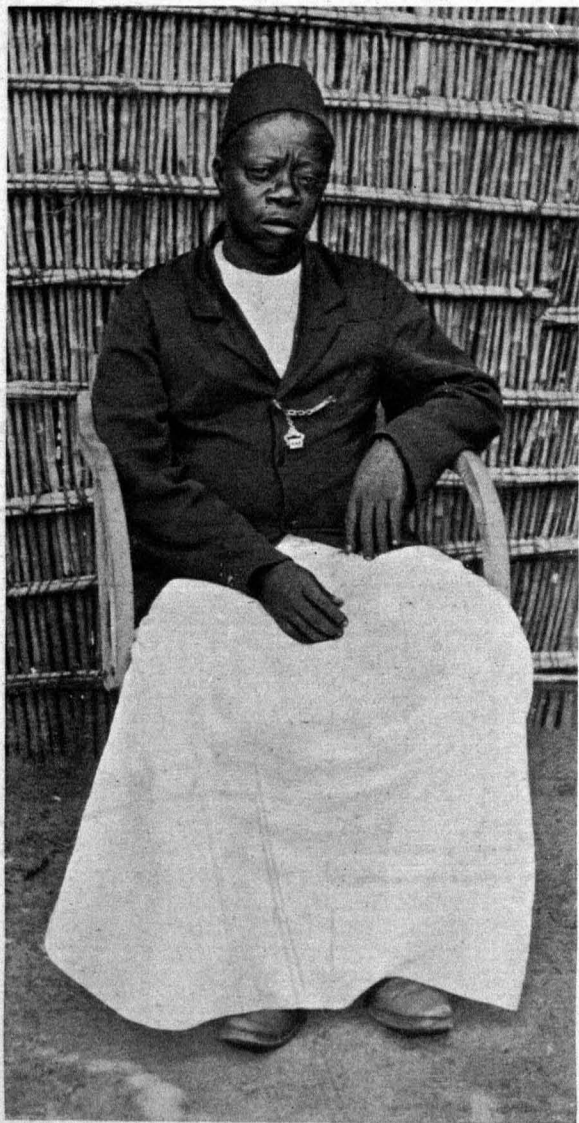
There is just one ray of comfort in reading these horrible details, and that is that on a few occasions the King actually visited the scene of the slaughter, and rescued a few of his favourites.

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



CHIEF MBUBI, WIFE, AND FAMILY

one visit, and the following is a translation of the description given by Lourdel, who was present:—



MBUBI, CHIEF OF THE BUVUMA ISLANDS

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

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

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



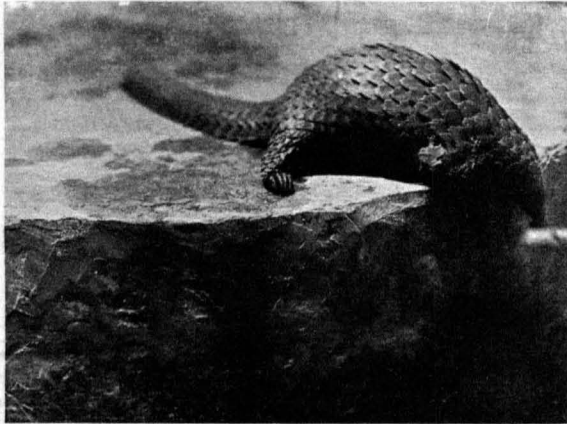
PRINCE JOSEPH

PRINCE AUGUSTINE

THE PRINCESS RUBUGA (seated)

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

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



ANT-EATER

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

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

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

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

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

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



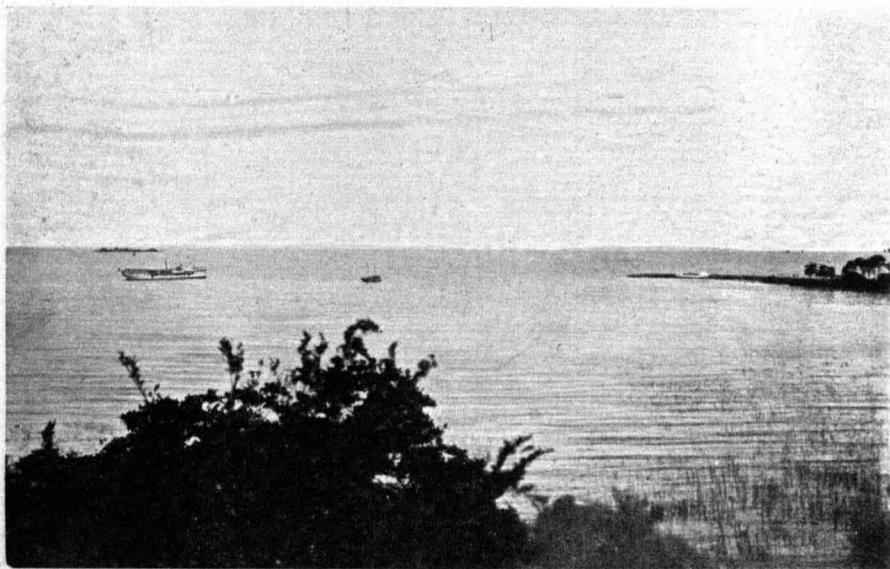
LAKE VICTORIA IN A STORM

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

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

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

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



ENTEBBE BAY, FROM THE RESIDENCY LAWN

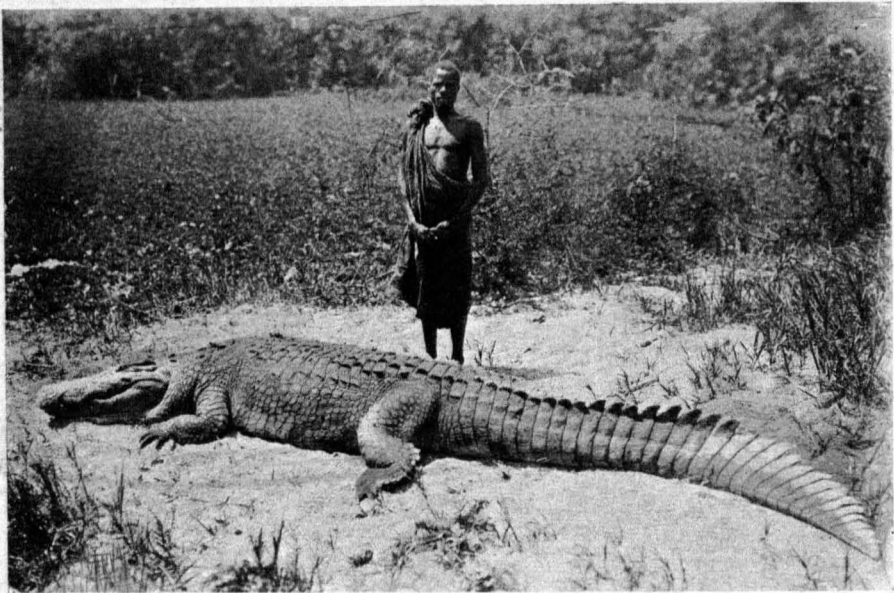
The King put every one on the alert for her reception. When he learnt that she was only a short distance off, he called a few of his great chiefs into the house where the reception was to be held.

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

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



ENTEBBE BAY, FROM THE RESIDENCY



THE DEMON KITINDA, OR MAN-EATING CROCODILE

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

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

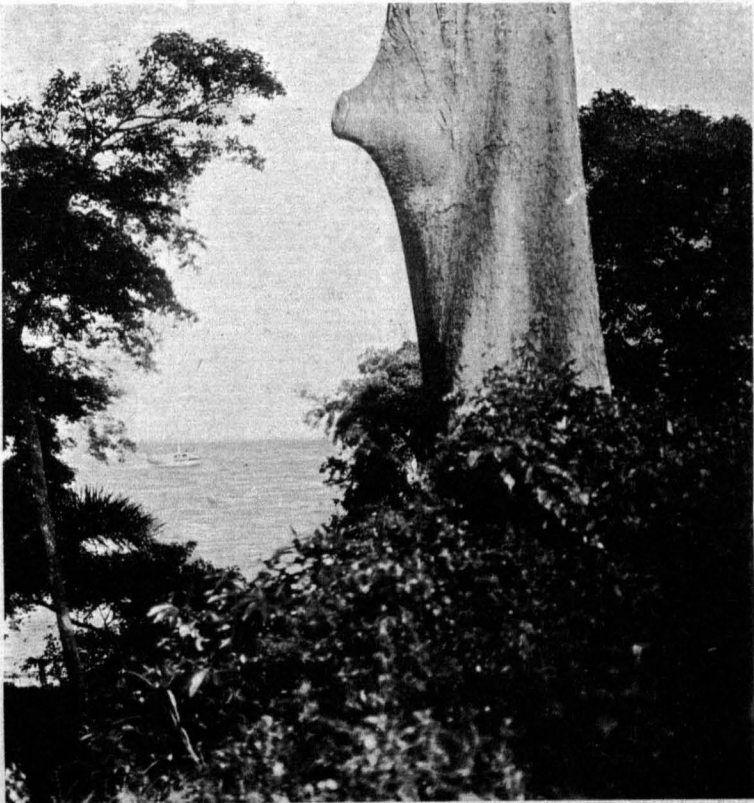
Messengers and pages then came along at shorter and shorter intervals, shouting in the wildest excitement :

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

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

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

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



A PEEP AT ENTEBBE BAY, FROM THE BOTANICAL GARDENS
(The steamship *Winifred* at anchor)

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

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

“ How are you ? ”

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

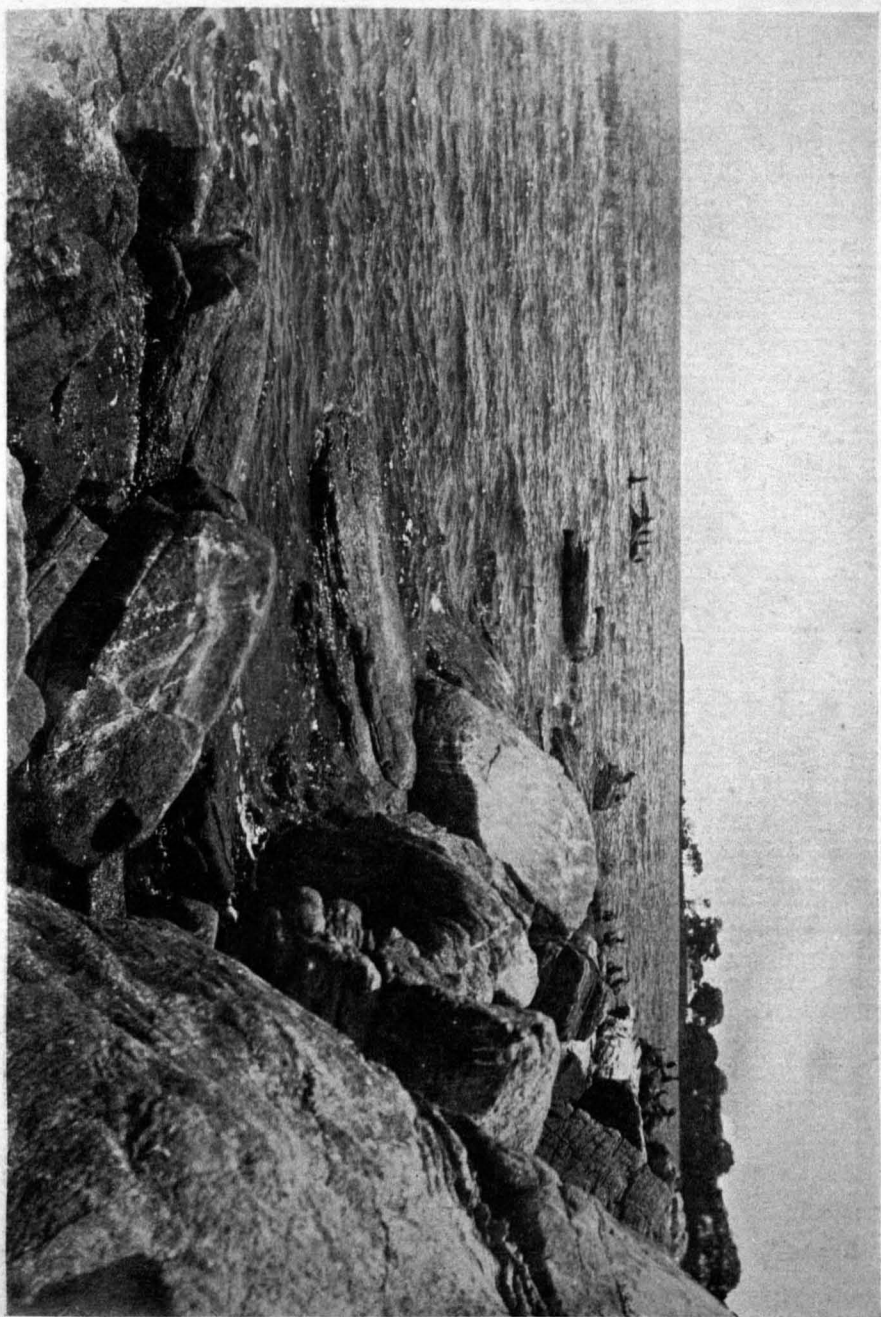
Next, an attendant brings forward Mutesa's umbilical cord. The Namasole takes it, holds it a moment in her hand, and then places it on the couch by her side. The King asks an attendant to bring some coffee beans, and then directs the pages to present them in a small basket to the Queen Mother.

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

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

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

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



ENTEBBE BAY
(The Pier is visible in the distance)

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



ENTRANCE TO ENTEBBE BAY

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

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

The King never addresses his mother directly, nor she him.

After the exchange of a few more secrets, the King closes

The Baganda

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

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



UPPER END OF ENTEBBE BAY

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

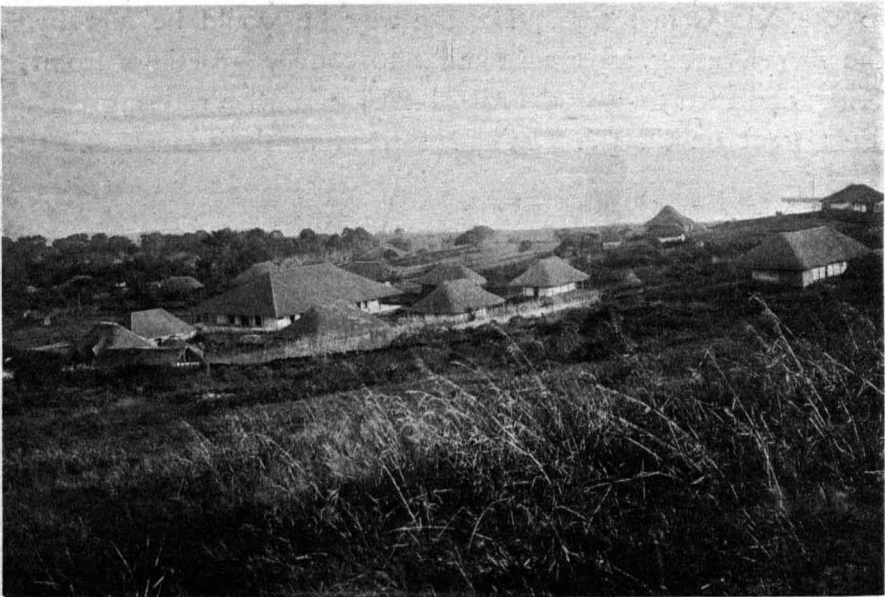
The following extract is quoted from the same authority :

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

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

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

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



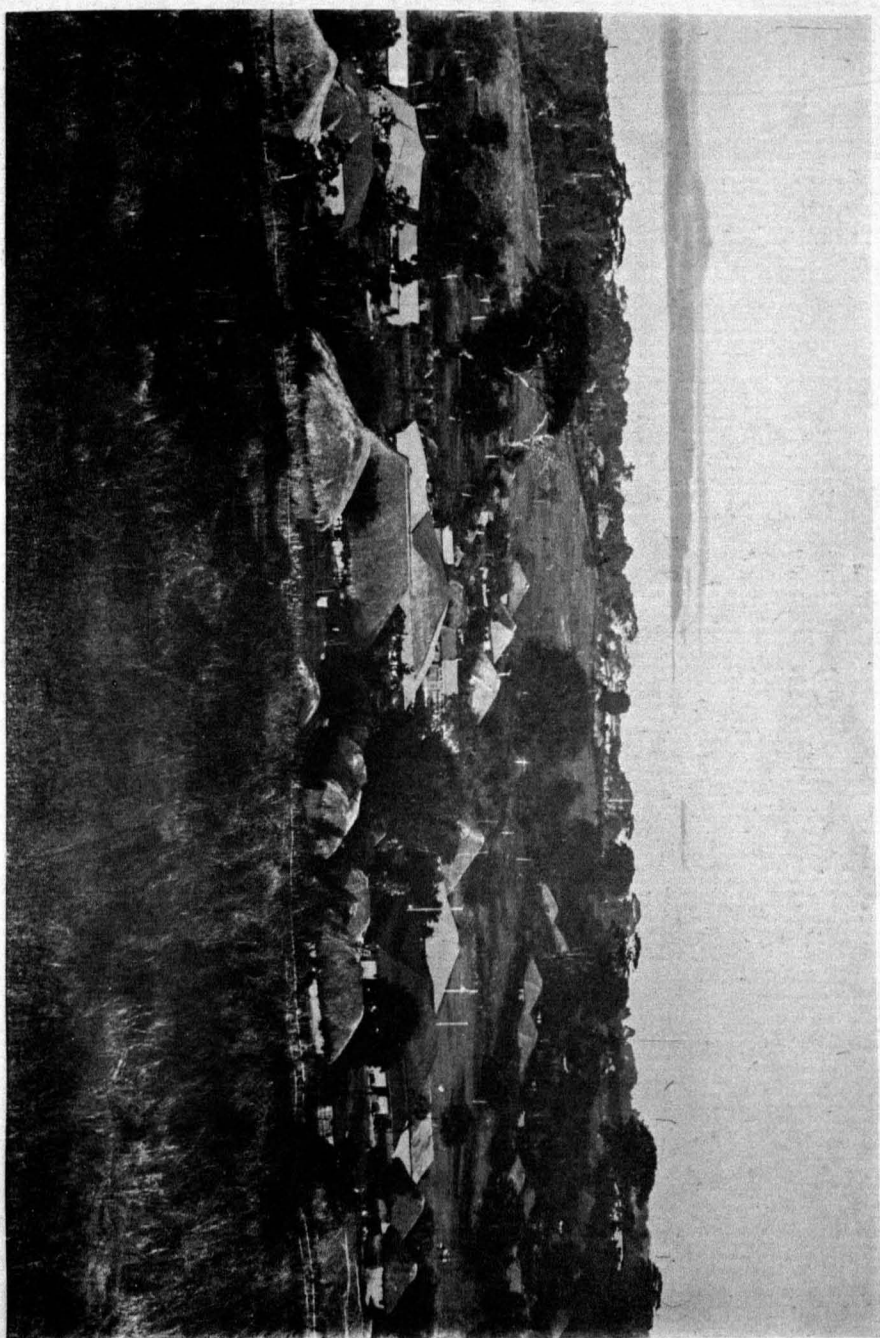
VIEW FROM POLICE HILL, LOOKING TOWARDS THE LAKE

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

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

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

VIEW OF ENTEBBE FROM NAMBUWA HILL



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

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



IN THE BOTANIC GARDENS, ENTEBBE

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

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

The reason why the Queen Mother went fasting to see the