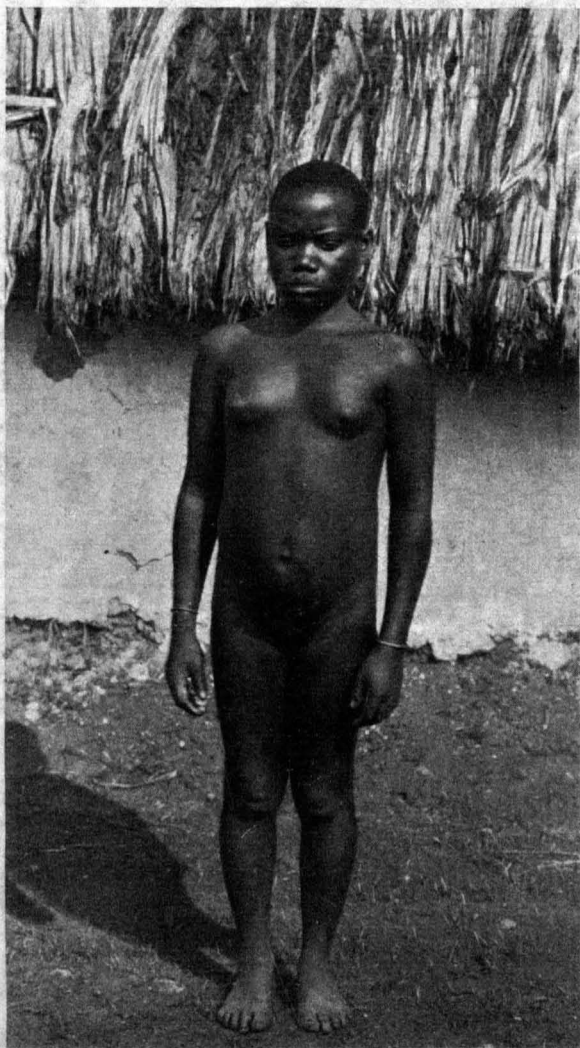
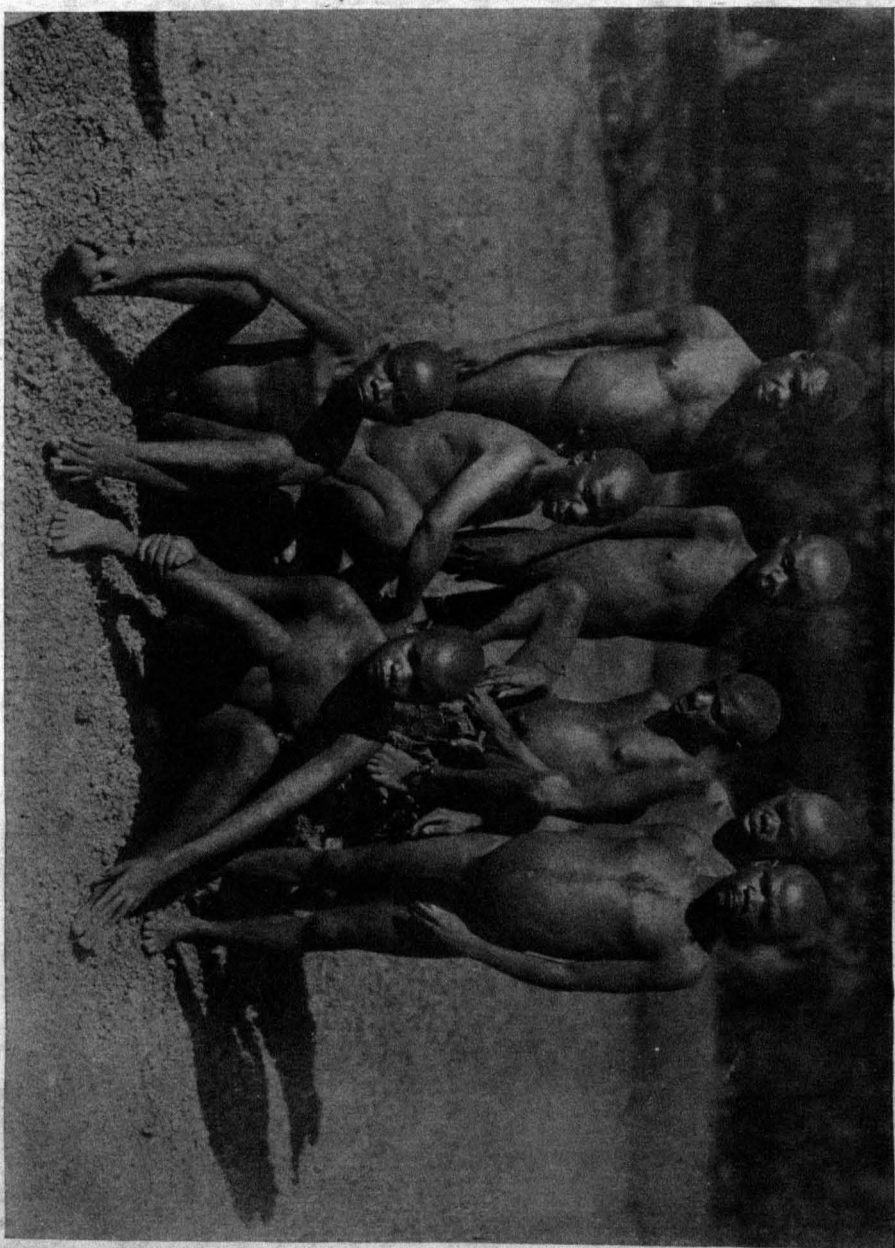


In short, it would seem to the present writer that there is at present no evidence of any more relationship between the forest Pygmies of

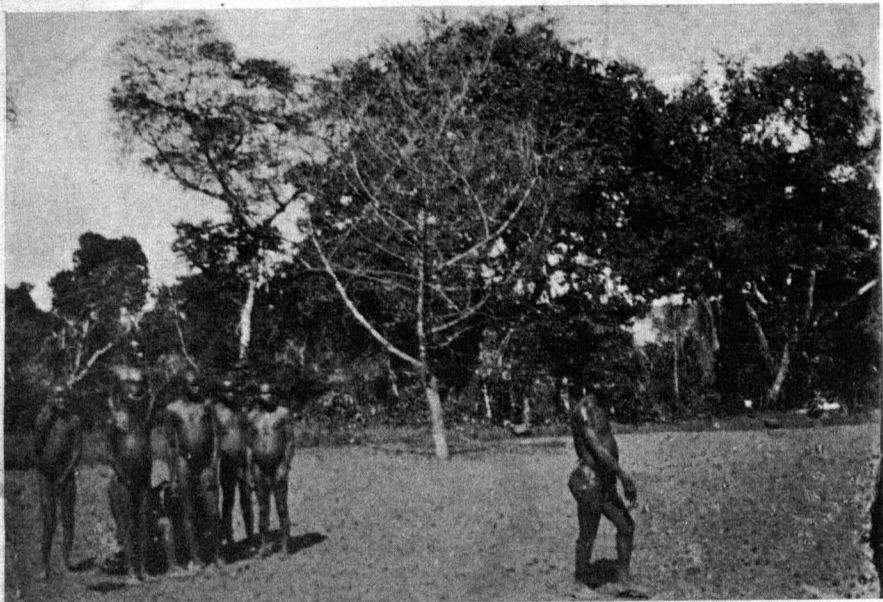


276. A PYGMY WOMAN FROM MBOGA, WEST OF SEMLIKI

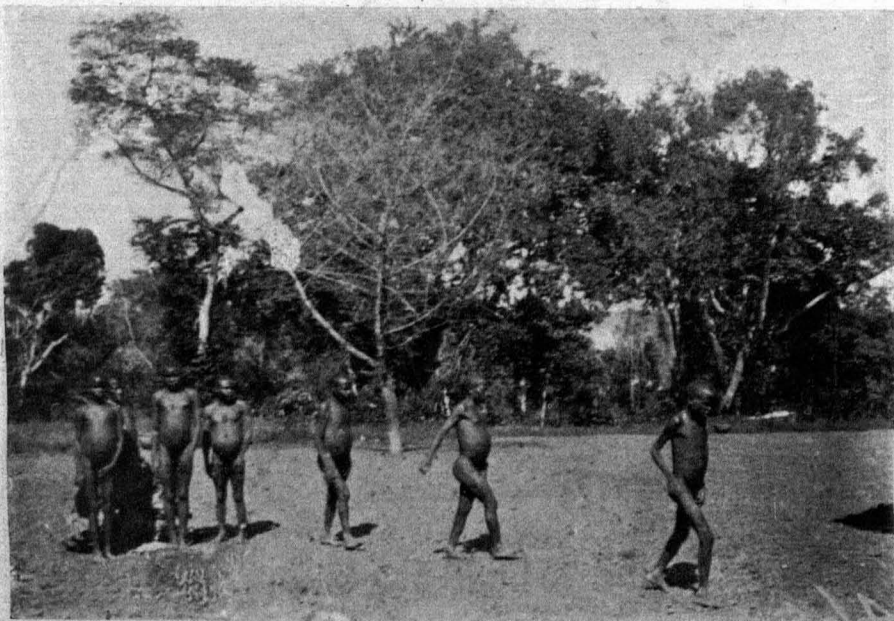
Equatorial Africa and the desert Pygmies of South-Western Africa than the fact that both are early branches of the Negro stem which probably diverged simultaneously at a remote period from the Ethiopian stock—sharing a few similar features in common—the one to



277. A GROUP OF BAMILEKE PYGMIES



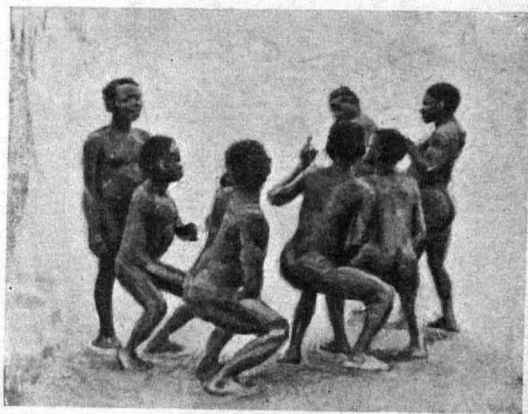
278. BAMBUTE PYGMIES AT FORT MBENI, UPPER ITURI



279. BAMBUTE PYGMIES AT FORT MBENI

hide in the forests between the Sahara and the Zambezi watershed, and the other to range over the prairies, steppes, and deserts of Eastern and Southern Africa. Perhaps the forest Pygmies of to-day are more nearly allied to the West African Bantu and Nile Negroes than they are to the Bushman-Hottentot group, which last is a section of the Negro sub-species somewhat clearly marked off and separated from other Negro races.

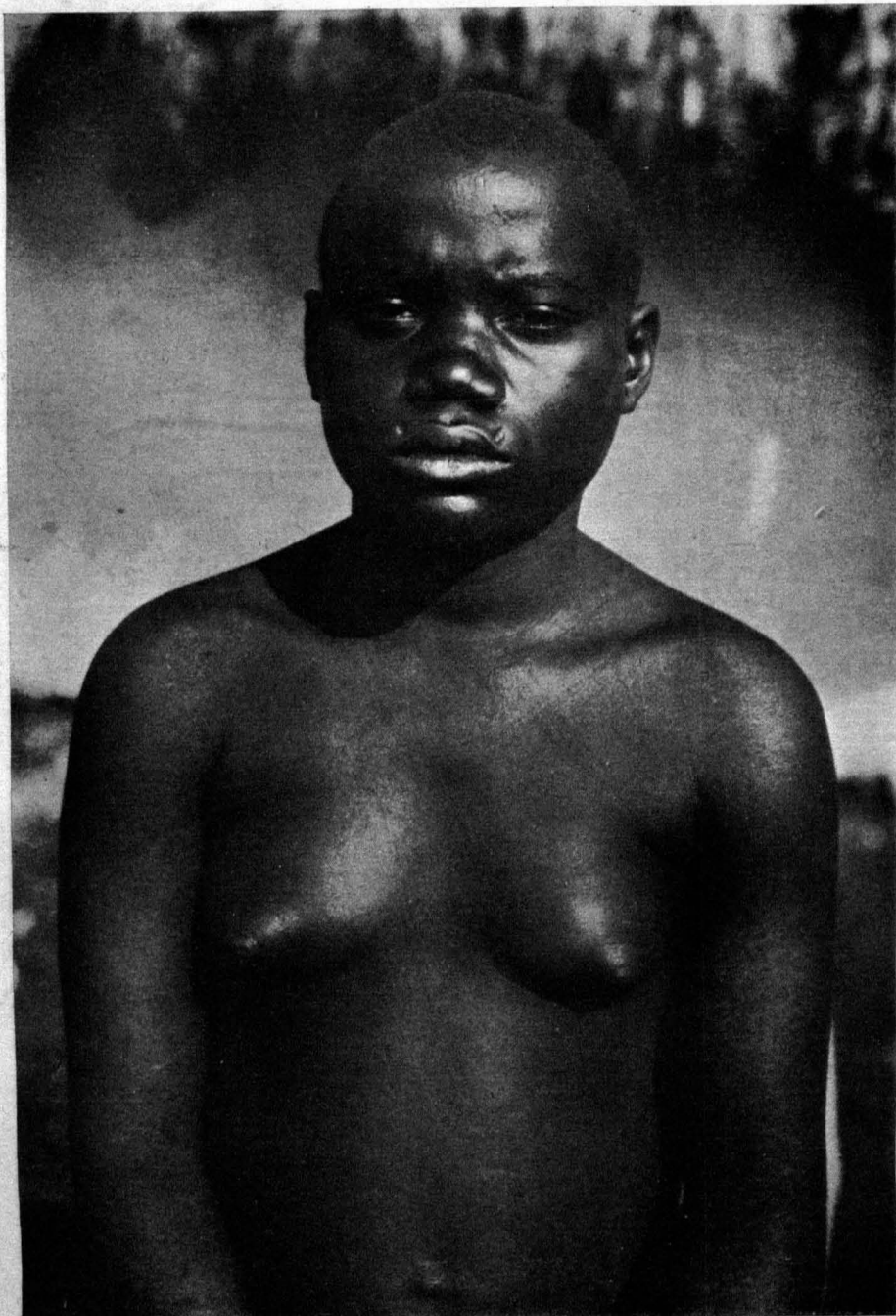
Many centuries ago these stunted little Negroes—of yellowish skin and somewhat hairy bodies, of large heads, and of noses not only flat but with the wings much developed, and rising as high as the central cartilage of the nose—must have been the principal inhabitants of the Uganda Protectorate, sharing these wide and varied territories of forest, swamp, steppe, and park-land with the prognathous type above described. At the present



28c. BAMBUTE PYGMIES (TO SHOW ATTITUDES)

day, however, the number of actual typical Pygmies existing in the Uganda Protectorate is very small, and their range is probably confined to a belt of forest lying to the east and west of the Semliki River, and perhaps to the dense woods on the south-east shores of the Albert Edward Lake. They are much more abundant in the Congo Free State, in whose forests they exist in a more or less undiluted type southwards to the verge of Angola, and north and north-west to the vicinity of the Bahr-al-Ghazal and the German Cameroons. This Pygmy type is also found within the territory of the German Cameroons, and in the interior of French Congo and Gaboon. It may even be found still to exist in very remote parts of British Nigeria.

Dwarf Negro races possibly related to the Congo Pygmies are found in the vicinity of Lake Stephanie, in North-Eastern Africa, while the Dwarf



281. A PYGMY WOMAN FROM MBOGA (WEST OF SEMLIKI RIVER, NEAR UPPER ITURI)

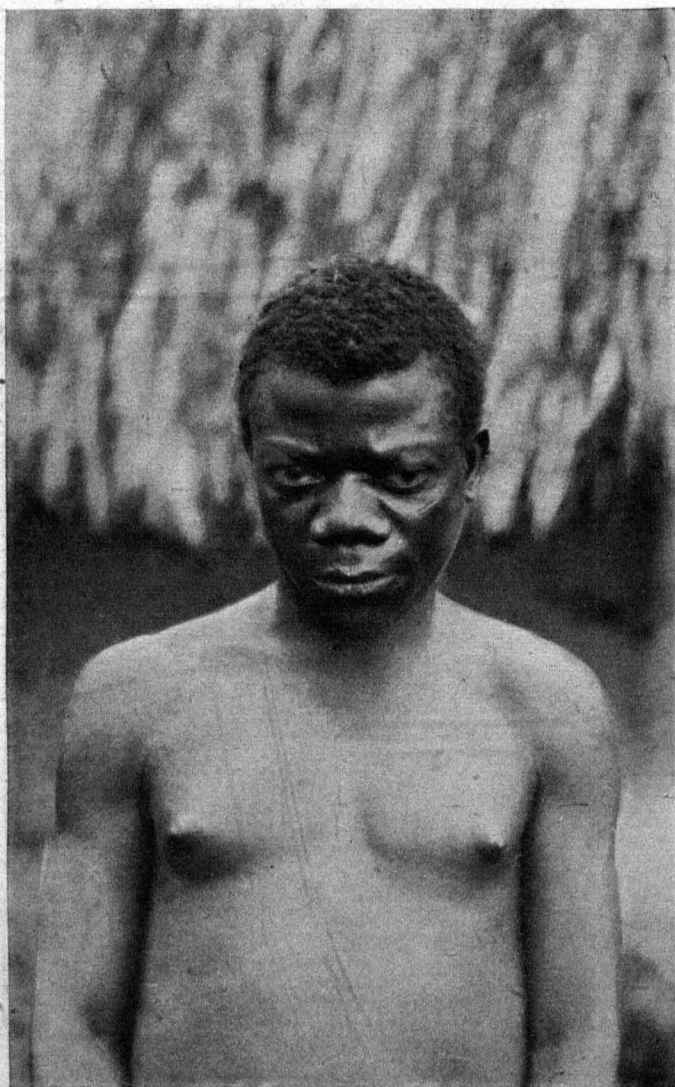
type also makes its appearance here and there in the eastern part of the Kingdom of Uganda (in the forests of Kiagwe), in the nomad tribes of the



282. AN MBUTE PYGMY, UPPER ITURI

Andorobo (a people of hunters which, in half-servile connection with the Masai, wanders over the greater part of Eastern Africa between the Victoria Nyanza and the vicinity of the Indian Ocean), and amongst the people

on the west and north of Mount Elgon.* No doubt, as Africa becomes more closely examined, the Pygmy type may be found to crop up

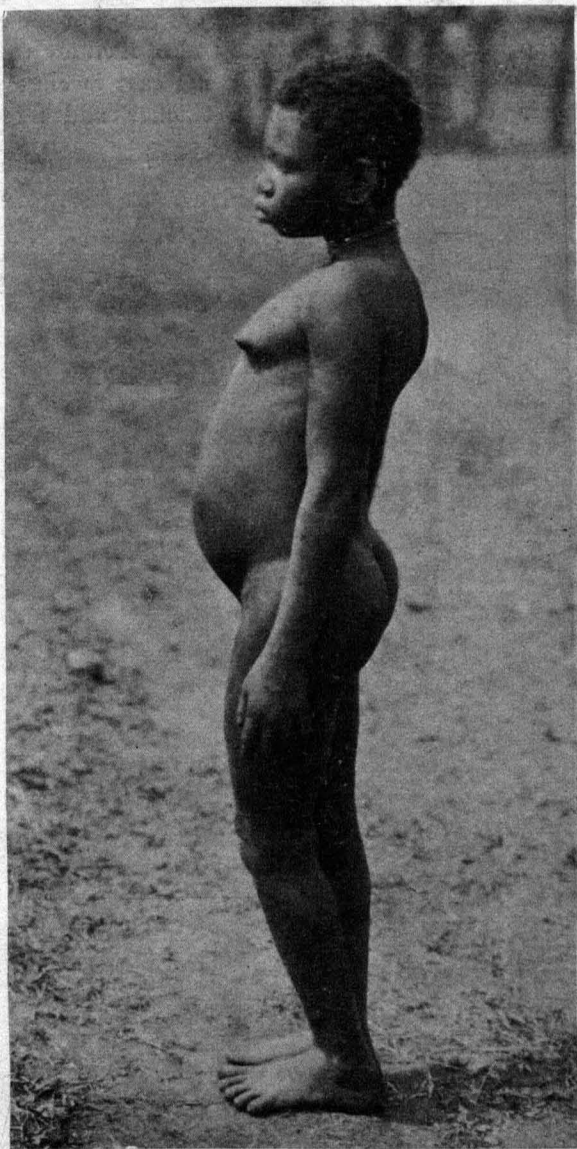


283. AN MBUTE PYGMY, UPPER ITURI

* The resemblance of the Dwarf types in West Elgon to the Congo Pygmies is unquestionable ; but I am not sure that the Dwarf element in the Doko of North-East Africa and the Andorobo is not of Bushman characteristics.

elsewhere, either living as a separate people or reappearing as a reversionary type in tribes of more typical Negro appearance who in times past have absorbed antecedent Dwarf races.

The Pygmies on the verge of the Uganda Protectorate offer usually two somewhat distinct types as regards the *skin colour*, one being a *reddish yellow* and the other as *black* as an ordinary Negro.* The reddish yellow type has a skin which in the distance often looks dull, and this appearance arises from the presence of very fine downy *body-hair*. This hair is not unlike the *lanugo* which covers the human foetus about a month before birth, and would almost seem to be the continuation of a foetal character. The body-hair in question is short and very fine, and is of a yellowish or reddish tinge. Where it grows to any length, as occasionally on the legs or on the back, though



284. A PYGMY WOMAN OF THE BABIRA GROUP, CONGO FOREST
(WEST OF ALBERT EDWARD)

* It would seem as though the pure-blooded Pygmy was always of a dirty reddish yellow in skin colour, and was invariably covered all over his body with light-coloured downy hair, and that the black type appearing amongst these Dwarfs is due to intermixture with bigger Negro races.

it may be slightly crimped or wavy, it is certainly not tightly curled. The blacker type of Pygmy also inclines to be hairy on the body, but the permanent body-hair in his case is closely curled, and much like the hair of the head, though thicker and more bristly. In the case of



285. A PYGMY WOMAN OF THE BABIRA GROUP

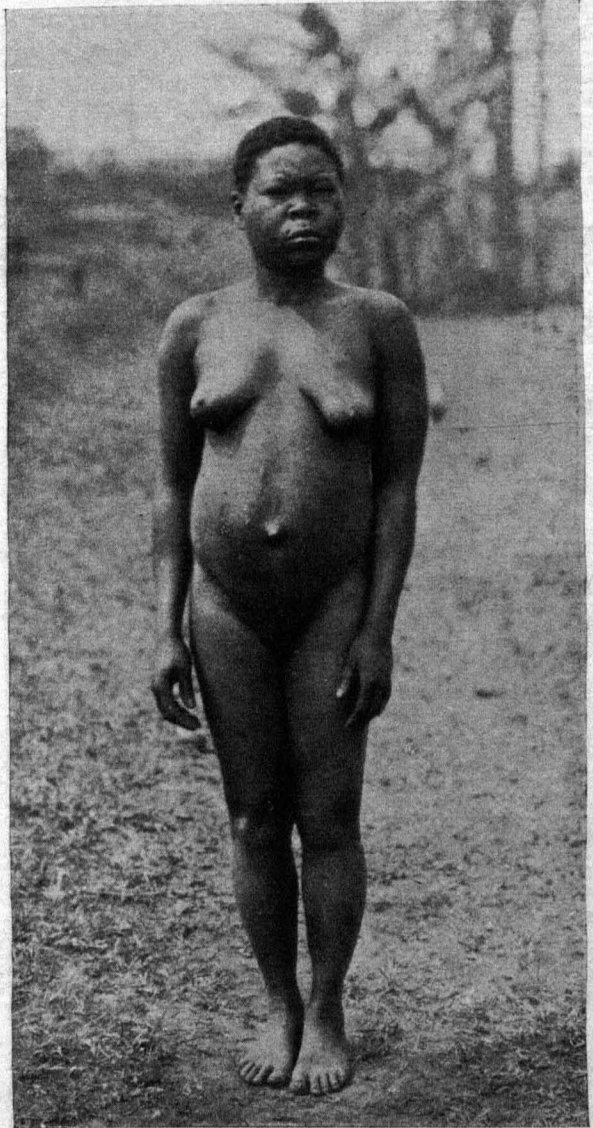
the yellowish Pygmy, the body-hair, though only apparent on close examination, is found to grow most thickly and markedly on the back and on the arms and legs. That peculiarly human feature, thick hair in the armpits and in the pubic region, is also present in the yellow Pygmies, but it is remarkable that the hair in these parts is quite different from the fine fleecy down on the body, and resembles the hair on the head, chest, and stomach in the black Pygmy type, which, as in all other Negroes, is closely curled. The fine body-hair in the yellow Pygmies is present in men, women, and children. The women of the yellow type also exhibit faint traces of whiskers. The males of the yellow and black types develop a little *moustache*, and sometimes quite a considerable *beard*. I have myself only seen one Pygmy with a beard of any size — perhaps six

inches long—but in conversation with these Dwarfs, and with Belgians who had visited their country, I was assured that Pygmy men often grow quite considerable beards. It was further told to me that the Pygmies I was able to examine personally were by no means as hairy as other examples to be met with further away in the recesses of the Congo Forest.*

One physical feature (already alluded to) which is common to all the Pygmies, whether black or yellow, and is peculiarly characteristic of this group, is the *shape of the nose*. There is scarcely any bridge to this organ, the end of which is large and flat; but the remarkable size of the wings (the cartilage of the nose above the nostrils), and the fact that these wings rise almost as high as the central part of the nose, differentiate the Pygmy markedly from other Negro physiognomies.

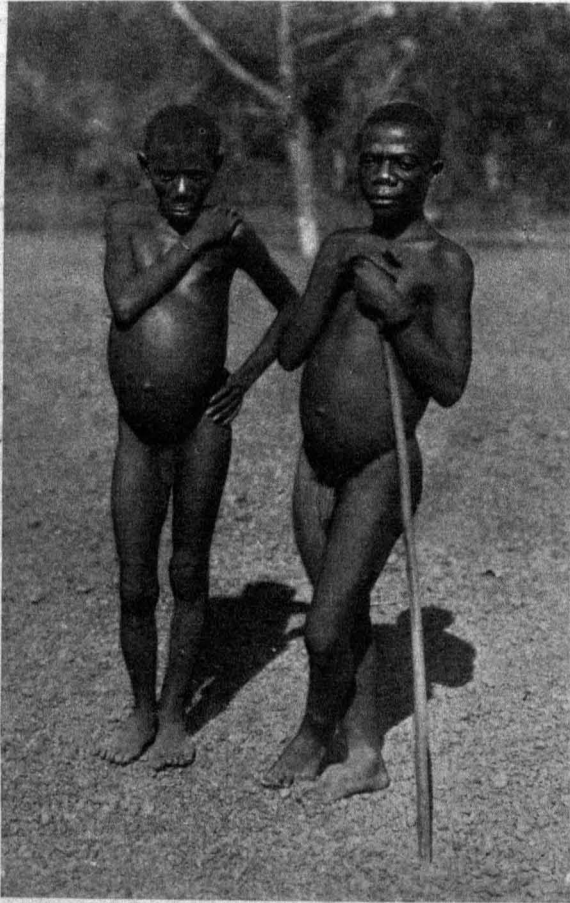
Some of these Pygmies, it may be mentioned, come very near in stature

* I would, however, advise my readers to be on their guard, and not to attach too much importance to stories of very hairy Pygmies, or to lay too much stress on the distinction between black-skinned and yellow-skinned Dwarfs, which seems to be the result of individual, and not tribal, variation.



286. A PYGMY WOMAN, MULESE STOCK (SAME AS NO. 285)

to an ordinary under-sized negro, but wherever this broad, large-winged nose is seen, the individual possessing it either belongs to the Pygmy-Prognathous group by birth, or is a member of a superior negro tribe, reverting by atavism to this primitive stock. Another marked feature of the Pygmy-



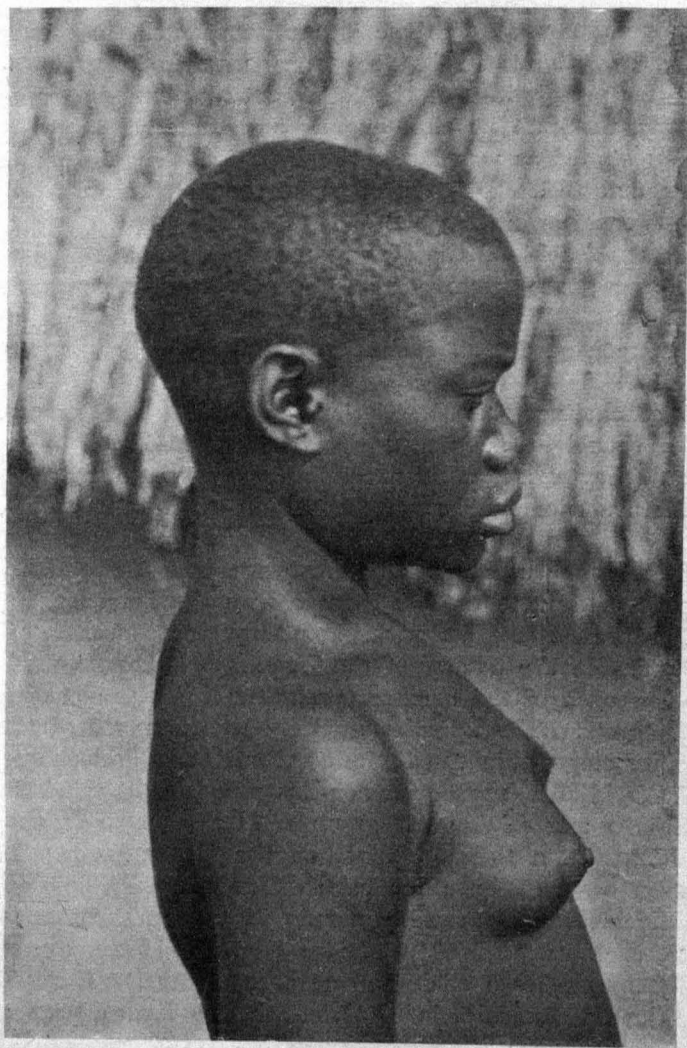
287. TWO BAMBUTE PYGMIES. (THE FIGURE ON THE LEFT IS THE ONE WHO DIED IN UGANDA IN MARCH, 1900, AND WHOSE SKELETON IS DESCRIBED ON P. 559)

Prognathous negroes is the *long upper lip*, a distinctly simian character. The upper lip is not largely everted, as in the ordinary negro, nor is the lower lip perhaps quite so much turned outwards, to show its inner mucous surface. The *mouth* is large and ape-like, the *chin* weak and receding, the neck is ordinarily short and weak. It has been mentioned that the *hair of the head* is of the closely curled Negro type, but a curious feature in many of these Pygmies (a feature, so far as I am aware, confined to the yellow-skinned type) is the tendency on the part of the head-hair to be reddish, more especially over the frontal part of the head. In all the red or yellow-skinned types of Pygmies which I have seen, I have never observed head-hair which was absolutely black;

it varies in colour between greyish greenish brown and reddish. This is illustrated in my coloured drawing of two Pygmies.

In the blacker type of Pygmy the *buttocks* sometimes attain considerable development and prominence, recalling, in a slight degree, a feature which is pushed to an extraordinary exaggeration in the Hottentot-Bushmen race

of South Africa ; but the yellow Pygmy (to judge from those which I have seen) not only never has this feature exaggerated, but, on the contrary, tends rather to a poor development of the buttocks, this adding considerably



288. A DWARF WOMAN FROM MBOGA

to his simian appearance ; for, as the late Professor Owen pointed out, the anthropoid apes are "bird-rumped," without the great development of the gluteal muscles characteristic of man, and caused by his erect carriage of the body.

A Pygmy's *arms* are proportionately longer and the *legs* proportionately shorter than in well-developed Negroes, Europeans, and Asiatics. The *feet* are large, and the toes comparatively longer than in the higher races. There is a tendency in some of the Dwarfs for the four smaller toes of the foot to diverge somewhat from the big toe, and when the feet are firmly planted together, the two big toes turn inwards towards each other. Although these peculiarities of the foot are often strongly marked in the Congo Dwarfs, they are not infrequently seen in other Negro types, and must not be regarded as peculiar to the Pygmies. These Dwarfs are adroit in climbing, and to a slight extent make use of their feet in grasping branches between the big toe and the rest of the toes.

The average *height* of the Pygmy men whom I measured was about 4 feet 9 inches; the average height of the women about 4 feet 6 inches. One male Pygmy was a little over 5 feet; another, an elderly man, was scarcely 4 feet 2 inches in height. One adult woman only measured 4 feet.*

Before concluding this description of the physical aspect of the Pygmies, it should be mentioned that, even when forced to keep themselves clean (they *never* wash naturally), they exhale from their skins a most offensive odour midway between the smell of a monkey and of a Negro.

The Pygmies apparently have no *language* peculiar to their race, but merely speak in a more or less corrupt form the language of the other Negro tribes nearest to them, with whom they most associate. One group of the Pygmies on the borders of the Uganda Protectorate, dwelling more or less to the south of the equator, speaks the Bantu jargon of the Babira or forest Negroes. The Pygmies dwelling to the north of the equator, on the border and within the limits of the Uganda Protectorate, speak a dialect of the Mbuba language, a non-Bantu tongue in which I can trace no affinities to any other great group of Negro languages, though it is related to Momfu, a tongue spoken on the Upper Welle. The Dwarf pronunciation of the Mbuba language differs markedly from that of the Bambuba themselves. It consists mainly in the substitution for certain consonants, such as "k," of a curious gasp or hiatus, a sound which occasionally approaches a click, and at other times has a rasping, faecal explosion like the Arabic "ain" (ع). They also have a peculiar singing intonation of the voice when speaking which is noteworthy. It consists usually in beginning the first syllable of a word on a low note, raising the

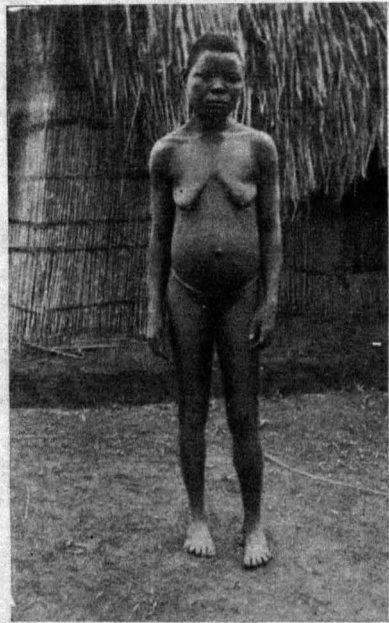
* The Belgians at Fort Mbeni gave me the height measurements of four males and two female Pygmies which they had taken. These amounted to (in English measures) 5 feet 1 inch, 4 feet 6½ inches, 4 feet 5½ inches, 4 feet 4½ inches for the four males, and 4 feet 0½ inch and 4 feet 1 inch for the women.

voice on the penultimate syllable, and lowering it again on the last. It is almost a chant, and expressed in musical notation would appear thus:—



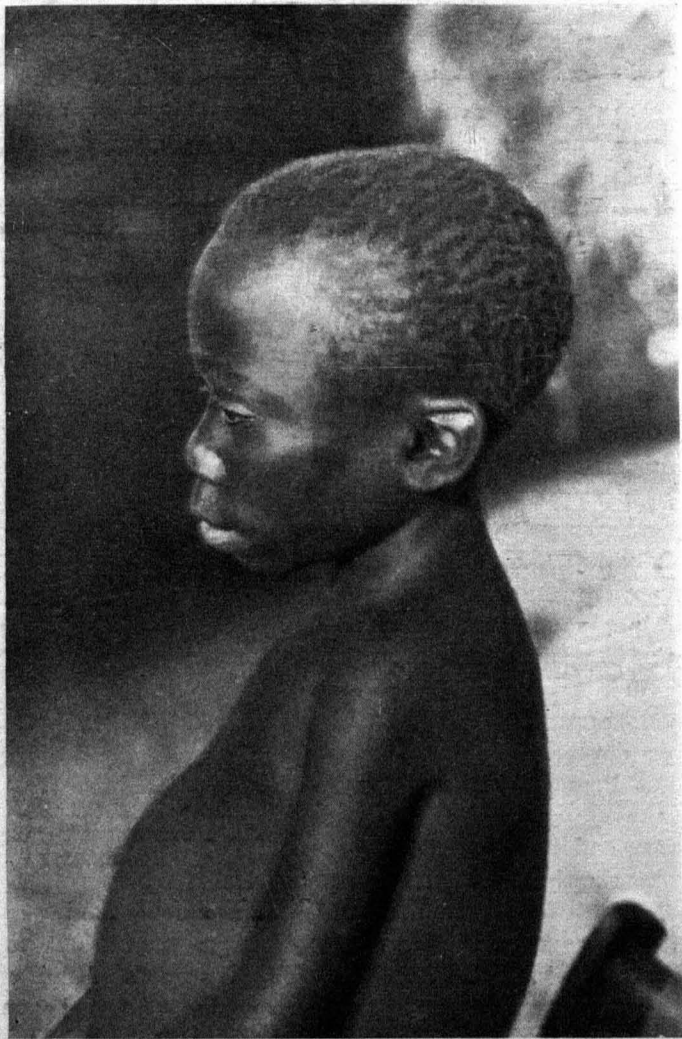
Their pronunciation is singularly *staccato*, every syllable being distinctly and separately uttered in a voice which is nearly always low and melodious. The vowel sounds are broad and simple—ā, ē, ī, ω, ō, ū, and ü (pronounced in vulgar English spelling ah, ay, ee, oh, aw, oo: ü is the French u). The Dwarfs are singularly quick at picking up languages. Those that stayed with me at Entebbe in 1900 arrived in January unable to speak any tongue but their own Mbuba dialect. When they left Uganda to return to the Congo Forest in May, they could all prattle in Kiswahili and in Luganda, and we were able thus to converse with one another. A little Dwarf woman who had resided for some six years at Kampala amongst the Swahili porters spoke perfect Kiswahili with an absolute grammatical correctness.

Have the Pygmies any aboriginal tongue of their own? No clear sign of it has yet appeared. Travellers who have written down the language spoken by the forest Pygmies between Ruwenzori and the Cameroons, the Nyam-Nyam country and the Kasai, have only succeeded in showing that the Dwarfs spoke the language of their nearest neighbours among the big agricultural Negroes. The language of Schweinfurth's Akka turned out to be only Mañbettu; Stanley's, Wissmann's, Wolf's, François's, Kund's Pygmies all talked the Bantu dialect, debased or archaic, of the Bantu Negroes among whom they dwelt. There remained, however, the Pygmies of the Semliki and Upper Ituri forests, along the Nile-Congo water-parting. Dr. Stuhlmann collected a few of their words, and thought for a moment he had hit on the long-looked-for discovery of a Pygmy language, unlike any of the neighbouring forms of speech, until he discovered the dialect the little people were speaking was almost identical with the language of the big



239. A DWARF WOMAN FROM THE BABIRA COUNTRY

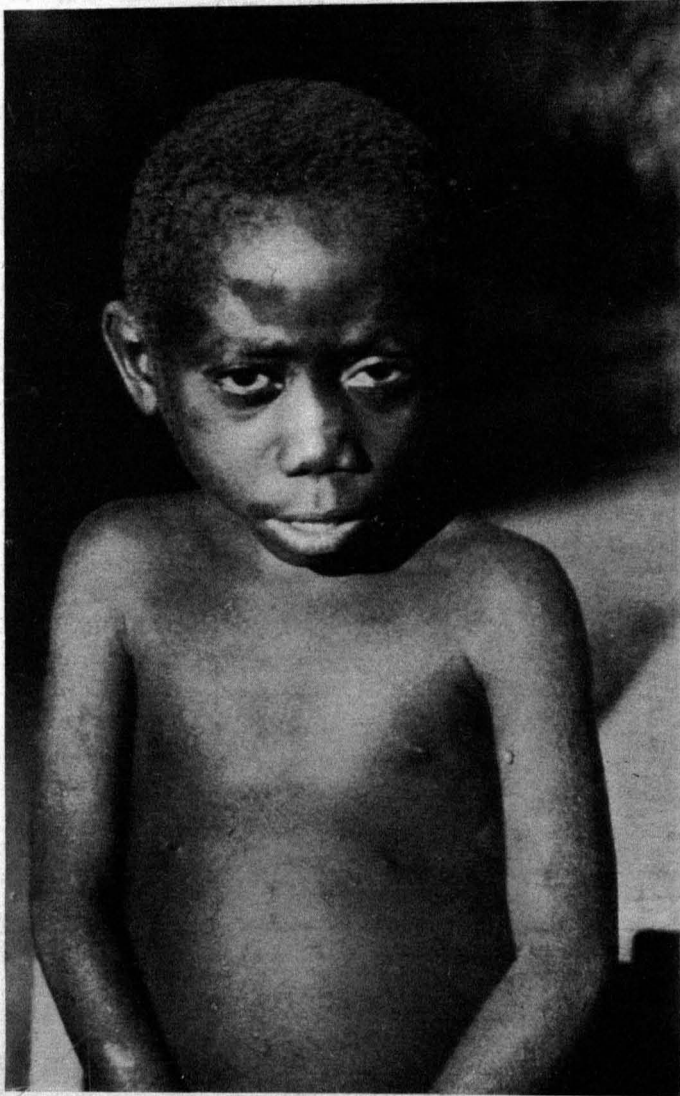
agricultural Mbuba and Momfu Negroes, a forest race of not particularly low type which inhabits the crest of the Congo-Nile water-parting, from the upper streams of the Kibale (Welle) to the Semliki Valley. I, in a measure,



290. A PYGMY CHILD FROM MBOGA

repeated the same discovery and disappointment. I set myself to work to write down the language spoken by the Pygmies of the Semliki Forest (knowing nothing then of Dr. Stuhlmann's researches), and compiled the long vocabulary which appears in Chapter XX. "Here," I thought, "is the

original Pygmy language." But when, in the Congo Forest, I proceeded to write down the Mbuba tongue, its close resemblance to the Pygmy language



291. A PYGMY CHILD FROM MBOGA

became at once apparent. There do remain, it is true, a few words peculiar to the Dwarfs, and these may constitute fragments of their aboriginal speech. Of course, it might be argued that Mbuba *was* their original and



292. AN MBUTE PYGMY

special language, and that the Momfu and Bambuba, in invading Dwarf-land, may at one time have been under Dwarfthraldom, and have acquired their speech, just as a tribe of Bantu people—the Berg Damaras, in South-West Africa—were conquered by Hottentots, and have spoken a Hottentot dialect ever since. But I cannot support this argument for several reasons, one being that the Dwarfs speak the Mbuba language so imperfectly that it is as impossible to suppose it to be their original tongue, from which Mbuba and Momfu developed a much more comprehensive idiom, as it would be for a Congo Dwarf to argue that because he found “mean” whites in America dwelling in a prosperous Negro colony, the English they spoke had been by them de-

veloped from the “nigger” dialect of “Uncle Remus.”

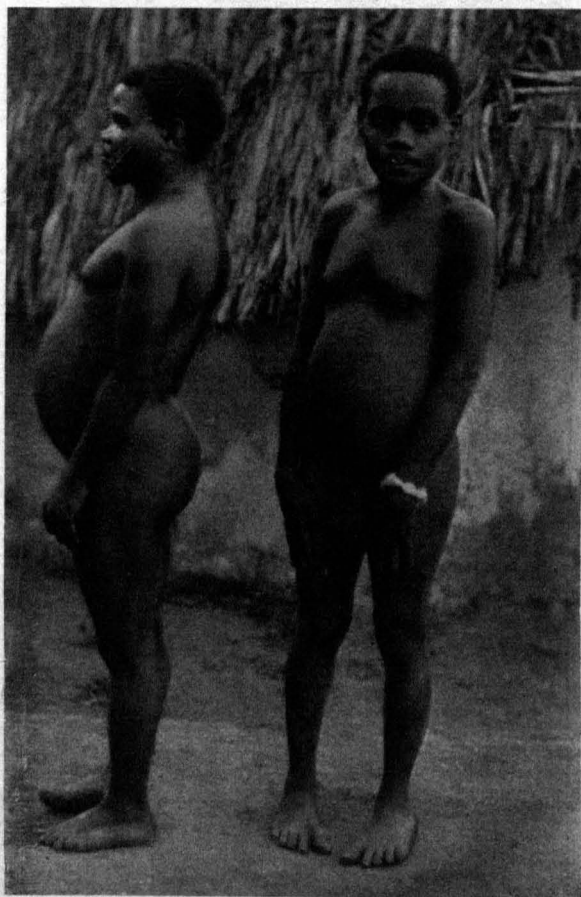
It is, of course, on the other hand, a hard thing to believe that prior to the invasion of the great West Central African forest by the big black agricultural Negroes the Pygmy autochthones possessed no language but inarticulate cries and gestures!* Nevertheless, it would seem to be

* I was much struck, and so were my European companions, at the expressive gestures used by the Pygmies in eking out their conversation. One often conversed with them in gestures.

a fact that the Pygmies, though so distinct a race, have no language peculiar to their race, but, wherever they are, speak (often imperfectly) the tongue of their nearest agricultural, settled, normal-sized neighbours. Again, it is strange that this little people should speak imperfectly these borrowed tongues, because individuals transported from the Pygmy *milieu* have picked up rapidly and spoken correctly Sudanese Arabic, Runyoro, Luganda, Kiswahili, and Kinyamwezi. It is, however, less singular an anomaly than the contrast between the brutish lives led by the Pygmies in their wild state—lives, perhaps, in absence of human culture nearer to the beast than is the case with any recently existing race of men known to us—and the vivacious intelligence, mental adroitness, almost fairy-like deftness they exhibit when dwelling with Europeans. No one can fail to be struck with the mental superiority they exhibit under these novel circumstances over the big Negro, whose own culture in his own home is distinctly higher than that of the forest Pygmies.

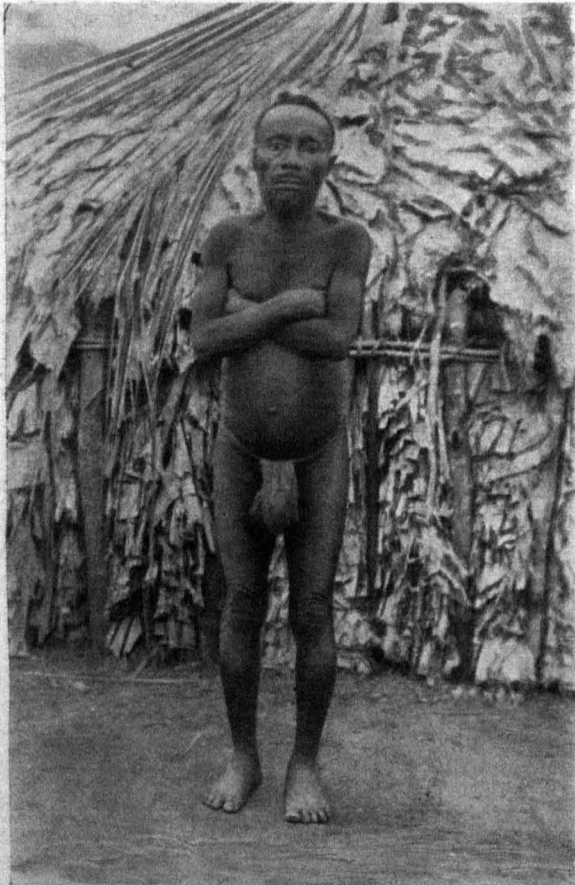
The Dwarfs are *markedly intelligent*, much quicker at divining one's thoughts and wishes than is the ordinary Negro. But, then, look at the amazing natural intelligence of the baboon and the almost human understanding of the chimpanzee: both endowments to a great extent wasted, undeveloped, not called forth by their natural surroundings.

The Semliki Pygmies have a *good idea of drawing*, and with a sharpened stick can delineate in sand or mud



293. TWO BAMBUTE PYGMIES

the beasts and some of the birds with which they are familiar. Drawing, it would seem to me, was a very early development of the gesture language, and may have been practised by the earliest human prototypes almost before they could articulate a definite speech. But though the Pygmy has this innate appreciation of form in him, he has in his natural state but little appreciation of colour, and ignores personal decoration. Almost alone among African races, he neither tattoos nor scars his body, he *adorns himself with nothing* (wears no ear-rings, necklace, bracelet, waist-belt, or anklet), unless it may be finger-rings of iron—and these have probably been borrowed of late from his bigger and more civilised friends, the Mbuba and Baamba cultivators.* The males of all the Congo Pygmies seen by me were *circumcised*, and all in both sexes had their



294. AN OLD MAN PYGMY FROM NEAR LUPÁNZULA'S (UPPER ITURI DISTRICT)

upper incisor teeth and canines sharpened to a point, after the fashion of the Babira and Upper Congo tribes. In their forest homes they often go *naked*, both men and women; yet in the presence of strangers they don a *small covering*—the men a small piece of genet, monkey, or antelope skin, or a wisp of bark-cloth, and the women leaves or bark-cloth—over the pudenda. They tell me that in the forest they wear nothing, but I cannot say that the Pygmy men struck me as being so callously and unconsciously naked as the Nilotic Negroes.

* Some of the Pygmies, however, do imitate the agricultural Mbuba and Babira Negroes in piercing their upper lips with holes into which they thrust small quills, nodules of quartz, or even flowers.

They have practically *no religion*, and no trace of spirit- or ancestor-worship. They have some idea that thunder, lightning, and rain are the manifestations of a Power, an Entity in the heavens, but a bad Power; and when (reluctantly) induced to talk on the subject, they shake their heads and clack their tongues in disapproval, for the mysterious Something in the heavens occasionally slays their comrades with his fire (lightning). They have little or no belief in a life after death, but sometimes think vaguely that their dead relations live again in the form of the red bush-pig, whose strange bristles are among the few brightly coloured objects that attract their attention.

They have no settled *government* or hereditary chief, merely clustering round an able hunter or

cunning fighter, and accepting him as law-giver for the time. *Marriage* is only the purchase of a girl from her father; polygamy depends on the extent of their barter goods,* but there is, nevertheless, much attachment between husband and wife, and they appear to be very fond of their children. Women generally *give birth* to their offspring in the forest, severing the navel string with their teeth, and burying the placenta in the ground. The dead are usually *buried* in dug graves, and if men of any importance, food, tobacco, and weapons are buried with the corpse.

* Such as honey, skins, arrow-heads, tobacco.



295. A PYGMY CHIEF AND HIS BROTHER (BAMBUTE). (THE CHIEF IS THE INDIVIDUAL ON THE LEFT, AND IS 5 FEET 1 INCH IN HEIGHT)

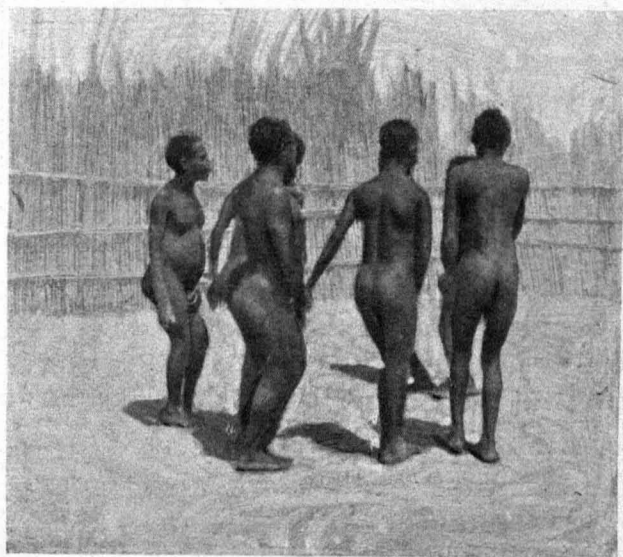
The Dwarfs keep *no domestic animals* except (and this not everywhere) prick-eared, fox-yellow dogs similar to those possessed by the Bambuba, Momfu, and other tribes to the north. They *never till the ground*, nor cultivate any food plant. They are passionately fond of *tobacco smoking*, and will also take the herb as snuff. The pipes they use are either earthenware bowls obtained in trade from their big neighbours, or the stem of a banana leaf. This is also a pipe in use among the Bakonjo of Ruwenzori, and will be found illustrated in the next chapter.

As regards *food*, I have already instanced the meat of beasts and birds which they obtain in the chase. I do not think any of them are cannibals—they repudiate the idea with horror. They eat the grubs of bees and certain beetles, flying termites, and possibly some other insects, honey, mushrooms, many kinds of roots, wild beans, fruits, and, in short, whatever vegetable food is palatable to man, and procurable by other means than cultivation. Of course they like to obtain grain, sweet potatoes, or bananas from their more civilised agricultural neighbours. They eat their vegetable food raw; but where they live in friendly proximity to agricultural negroes, they borrow earthenware pots and boil leaves, roots, and beans over a fire. Meat is broiled in the ashes. This is their only form of cooking when untouched with outer culture.

It is said that the wild Dwarfs (*i.e.*, those that are thus uninfluenced by their more civilised neighbours) are *unable to make fire* for themselves by the usual process of the wooden drill, or any other means. The tradition among the forest negroes to the north is that several centuries ago, when their ancestors penetrated into the great forest, the Dwarfs were without the use of fire, and ate their food raw. Nowadays (it is said) the "wild" Dwarfs, when requiring to renew their fires, obtain smouldering brands from their nearest neighbours among the agricultural negroes, or steal the same from plantation fires. It is, however, quite conceivable that the Pygmies and other early forms of man may have known and used fire in these tropical forest-lands before they learnt to make it for themselves. On an average, I should say, lightning sets fire to dry stumps and branches, or to huts, about three times a year in every part of the Uganda Protectorate. Fire thus descending from heaven may spread wherever there is fuel to meet it. In savannah regions bush fires may thus be started. Man would first be attracted to the wake of the blaze by the roasted remains of lizards, snakes, locusts, rats, and other small or large mammals surprised by the conflagration. From this source he might learn to perpetuate fire for his own sake long before the chipping of flints over moss or the earliest attempts at boring holes with pointed sticks gave him a clue to the manufacture of flame.

Some Pygmies dwelling near the Semliki River are apparently now

able to shape iron implements and weapons, though from all accounts they seem unable themselves to smelt iron. They obtain the pig-metal from their bigger neighbours by negotiation, and then forge it into the required forms.* I have reason to believe that some of the Dwarf tribes in the very far interior of the forest do not even use iron, but entirely confine themselves to weapons and implements made of sharpened wood, reeds, or palm shreds. It is also probable that even in the case of those who now use iron for their axes, knives, daggers, and arrow-heads, the use of this metal is of quite recent origin, and that all the Pygmies of the Congo Forest until a few hundred years ago (when they were forced more



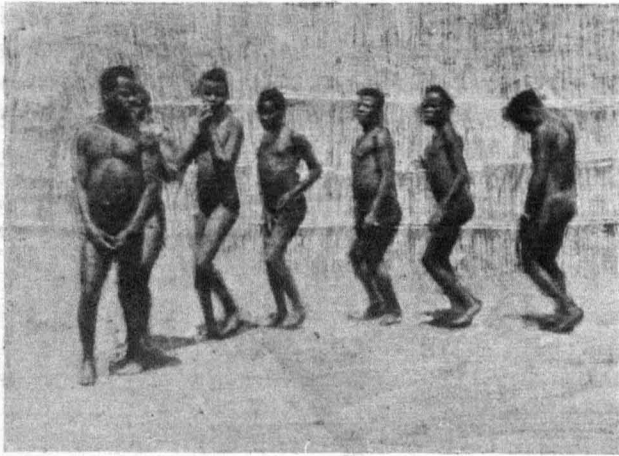
296. PYGMIES DANCING

into contact with the bigger agricultural negroes from the north and south through the invasion of the Congo Forest) were unacquainted with the use of metals. I do not think there has been yet found amongst them any trace of stone or flint implements.

Their *houses* are curious little structures not more than three feet high in the centre, roughly circular in shape. These huts are made by planting the lower ends of long, flexible branches into the soil, bending over the withe or branch until its upper point is also thrust into the soil, thus

* This is what the Pygmies tell me; but Dr. Stuhlmann, who has carefully observed them, denies that they use a forge in any way. He says they purchase their iron arrow-heads and knives from their neighbours, the agricultural forest Negroes.

describing a flattened semi-circle. At the top or apex of the hut these withes of the framework cross one another, or occasionally the withes may be bent over, the one parallel to the other, thus forming a somewhat oblong

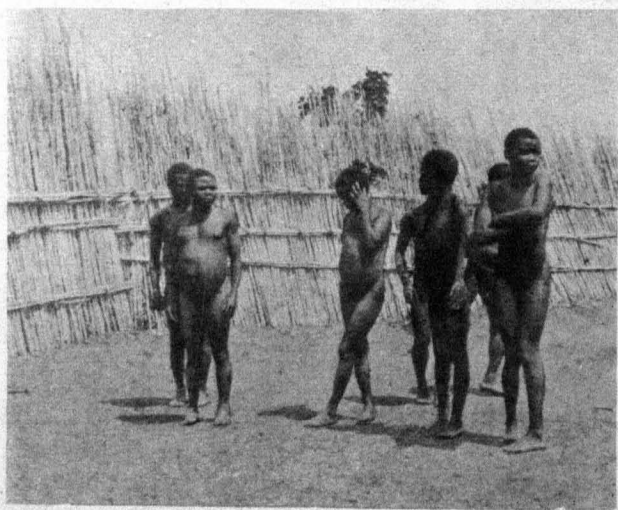


297. PYGMIES DANCING

tunnel. But the round hut is the commoner shape. Withes, reed stalks, or thin branches are fastened horizontally against the circular framework to receive the thatch, which is composed of quantities of large leaves, principally the leaves of a zingiberaceous plant (*Phrynium*?) allied to the banana. Sometimes these leaves may be affixed in circles by bending back the lower third of the leaf over the horizontal withes, and pinning the folded leaf by wooden splinters, thus forming a rough "tiling" of overlapping leaves. In any case the Pygmy has only got to throw on enough leaves over his roof to ensure a fair protection within from the tropical rains. A small hole near the bottom is left uncovered, and through this the Pygmy crawls on all fours. There is usually one hut to each grown-up person, man or woman, though husband and wife will sometimes share the same hut. Tiny little huts are usually made for each weaned child.

Their *musical instruments* appear to consist mainly of small drums made of sections of hollowed tree-trunk covered with lizard or antelope skin. They also, however, have trumpets made from the horns of antelopes or the tusks of small elephants. Where they dwell near tribes of superior culture, they like to borrow or obtain stringed bows or other stringed instruments, which they twang with great gusto. As the Dwarfs do not understand the art of twisting fibres or gut into string, their own bows are not suited to be musical instruments, because they are fitted with long strips of the rind of the midribs of palm fronds instead of gut or string.

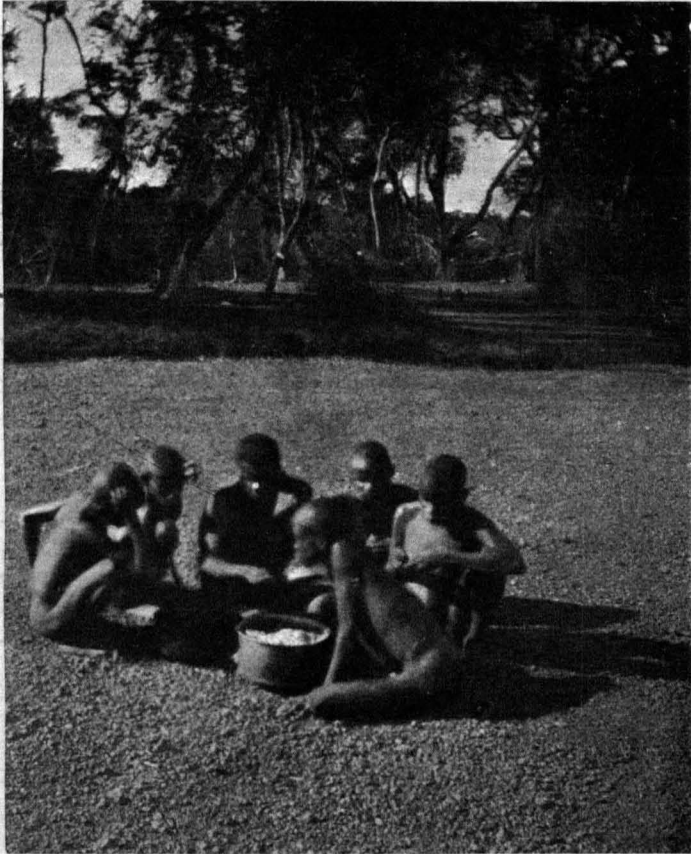
This little people is evidently innately musical, although so uninventive as regards instruments. They have many different songs, some of which have a melody obvious even to European ears, a strophe and anti-strophe, a solo part and a chorus. The men's voices are alto, or a high tenor: the little women sing in the shrillest soprano. The men often hum a tune with their closed lips in accompaniment to one of their number who is singing at the top of his voice. They sometimes prefer to give musical performances seated (as in the illustration, where they have borrowed instruments from our camp), two or three thumping drums, all singing, and most of them accompanying the song with the drollest movements of the head, arms, and body. They will, in fact, "dance" sitting down, rolling their heads, striking the ground with their elbows or the outer side of the thigh, twitching and wagging their round bellies and rocking their whole body backwards and forwards, and all with an irresistible rhythm and bright-eyed merriment. Their upright dances are also full of variety, differing thus from the dull monotony of movement which characterises most Negro dancing. On these occasions their gestures are almost graceful (in some dances) and "stagey," irresistibly recalling (in unconscious parody) the marionette action and affected poses of the short-kilted, brawny-



298. PYGMIES DANCING: A HALT TO CONSIDER THE NEXT FIGURE

limbed Italian ballet-dancers still to be found wearying London audiences at the Opera and in Leicester Square. One at least of the Dwarf dances is grossly indecent in what it simulates, although it is danced reverently

and as if the original *motif* had been forgotten and the gestures and writhings were merely traditional. Actually I never noticed any liking for deliberate indecency on the part of these Pygmies, who should certainly be



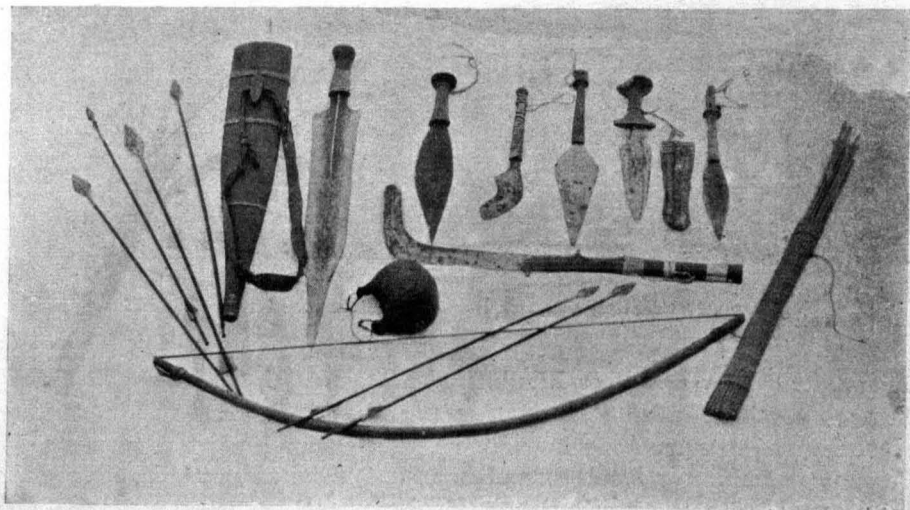
299. PYGMIES EATING

described as strictly observing the ordinary decencies of life, perhaps rather punctiliously. Amongst themselves they are said to be very moral. Their women, however, soon degenerate into immorality when they come into contact with Sudanese or Swahilis. But even then they observe outward decorum and assume an affectation of prudishness.

I have referred already to the agricultural forest negroes who dwell alongside the Dwarfs. Native traditions, as recorded by Schweinfurth and Junker and other early explorers of the Bahr-al-Ghazal region of the Congo watershed, would seem to show that the Congo Dwarfs were far more

abundant and powerful in former times, and inhabited many regions along the water-parting of the basins of the Congo and the Nile, where they are no longer seen. The belief of the present writer is, as already expressed, that the black Negroes of ordinary stature, who entered Africa from the direction of Arabia after the invasion of the continent by a dwarf yellowish Negro type, spread at first due west from the Nile to the west coast of Africa, and due south beyond the Nile sources down the eastern half of Africa, being for a long time repelled from any south-western extension by the dense forests of the Congo basin and of that part of the Nile watershed abutting thereon. The pressure of Hamitic and negroid races from the north and north-east forced in time the big black Negroes to advance into the Congo Forest from various points: from Tanganyika and its northern Rift Valley, westwards and north-westwards; from the basin of the Shari and the region of the Bahr-al-Ghazal, southwards and south-eastwards.

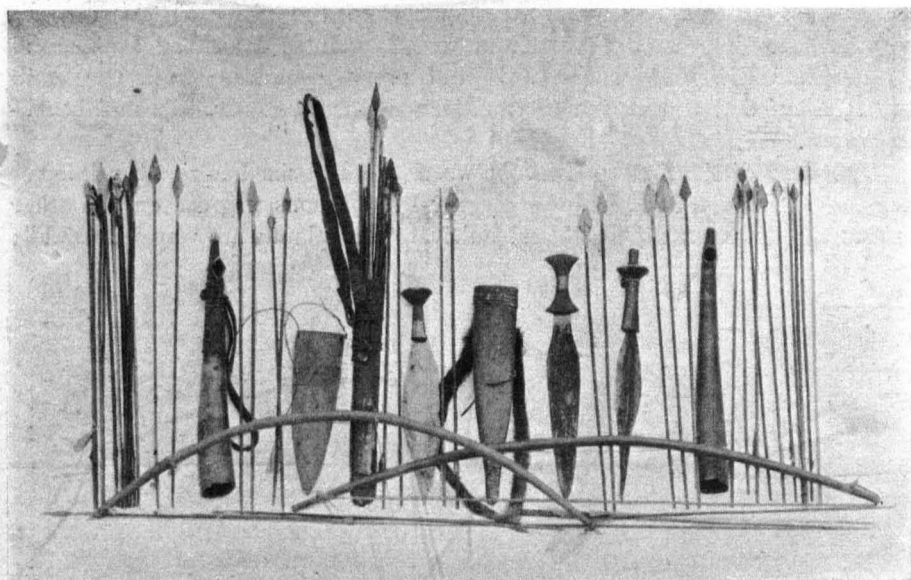
The best distinction to draw between the full-sized agricultural forest negroes on the one hand and the Pygmy-Prognathous negroes on the other is that the former till the soil and cultivate food plants, are "agricultural";



300. PYGMY WEAPONS AND IMPLEMENTS: DAGGER AND SCABBARD, KNIVES, CHOPPER, ARROWS AND QUIVER, A SOFT LEATHER PAD OR GLOVE TO GUARD LEFT HAND WHEN THE ARROW IS BEING SHOT FROM THE BOW, BOW AND ARROWS

and the others are not. These agricultural negroes are of decidedly mixed stock, some of them showing traces of the recent infusion of Hamitic blood, side by side with Pygmy-Prognathous characteristics; many belonging to

the Bantu stock (which is an ancient blend of West African Negro and Hamite); others connected with the Mañbettu (Mombuttu), Nyam-Nyam, and Madi—all these, again, being races variously composed of crosses between the Nilotic and West African Negroes, dashed with Hamite and Nubian. In language the forest Negroes of the Uganda borderland and the adjoining territory of the Congo Free State belong to two unclassified groups (Lendu and Momfu)—tongues very distantly allied to Mañbettu and Madi—and to two distinct divisions of the Bantu language family, the Kibira section and the Lihuku (divided into two very distinct dialects,



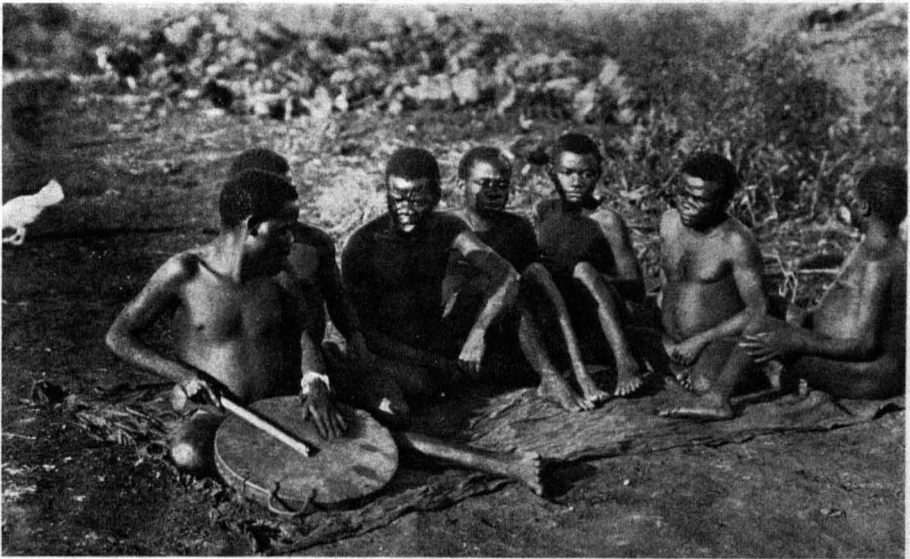
301. PYGMY WEAPONS, AND TWO TRUMPETS MADE FROM ELEPHANT'S TUSKS

Kuamba and Libvanuma, or Lihuku). The names of the tribes of forest Negroes coming under this purview are the LENDU and BAMBUBA (or MBUBA); the BABIRA (Bagbira, Bavira), with their different cognomens of Basongora, Badumbo, Bandesama, Bandusuma, Babusese, Basinda, etc.; and the BAAMBA, with the allied Bahuku (Babvanuma).

The Lendu form a distinct group somewhat by themselves, and so do the Bambuba.* The last-named are closely connected in origin with the Momfu tribe which dwell about the northern sources of the Welle. Linguistically speaking, I have not as yet been able to trace marked

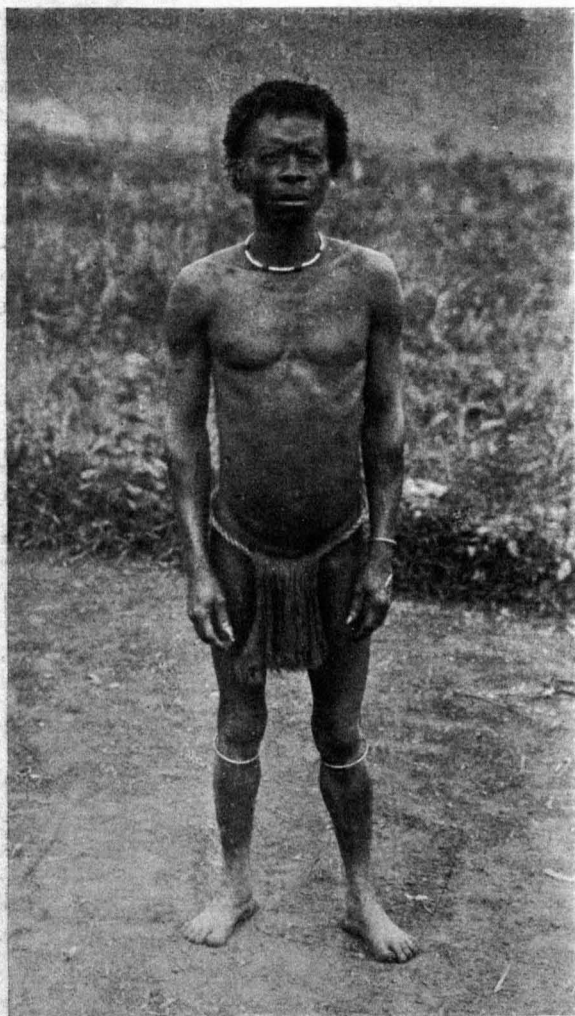
* Or perhaps more properly the "Mbuba." "Ba-" is the plural prefix of their Bantu neighbours.

affinities between the Lendu and the Mbuba languages and any other well-known group of African tongues. On the whole, perhaps, they are more connected with the Madi group than any other. Physically speaking, both tribes offer some diversity of type. Amongst the Lendu one occasionally sees individuals with almost Hamitic physiognomy, due, no doubt, to mixture with the Banyoro on the opposite side of the Albert Nyanza. Others, again, among the Lendu offer a physical type resembling the Pygmies and the Banande. There is considerable correspondence in body measurements between the Lendu people and the Pygmy-Prognathous group. On the whole, however, the faces met with amongst the Lendu



302. DWARFS GIVING A MUSICAL PERFORMANCE SEATED

are more pleasing than among the other forest tribes. The Lendu inhabit the country which lies to the west of the southern half of Lake Albert. This country is mainly grassy upland, but part of it where the land slopes towards the Congo basin is covered with dense forest, and in many of their affinities, physical and ethnological, the Lendu are more closely allied to the forest tribes than to the people of the Nile Valley. Their neighbours in this direction are the Alulu, or Aluru, who will be treated of in that section of the book dealing with the Nilotic Negroes. To the south the Lendu go by the name of "Lega," or "Balega." Why this name should be given to or assumed by them in the Upper Semliki Valley I have not been able to ascertain. It is the name belonging to a tribe of Bantu-speaking

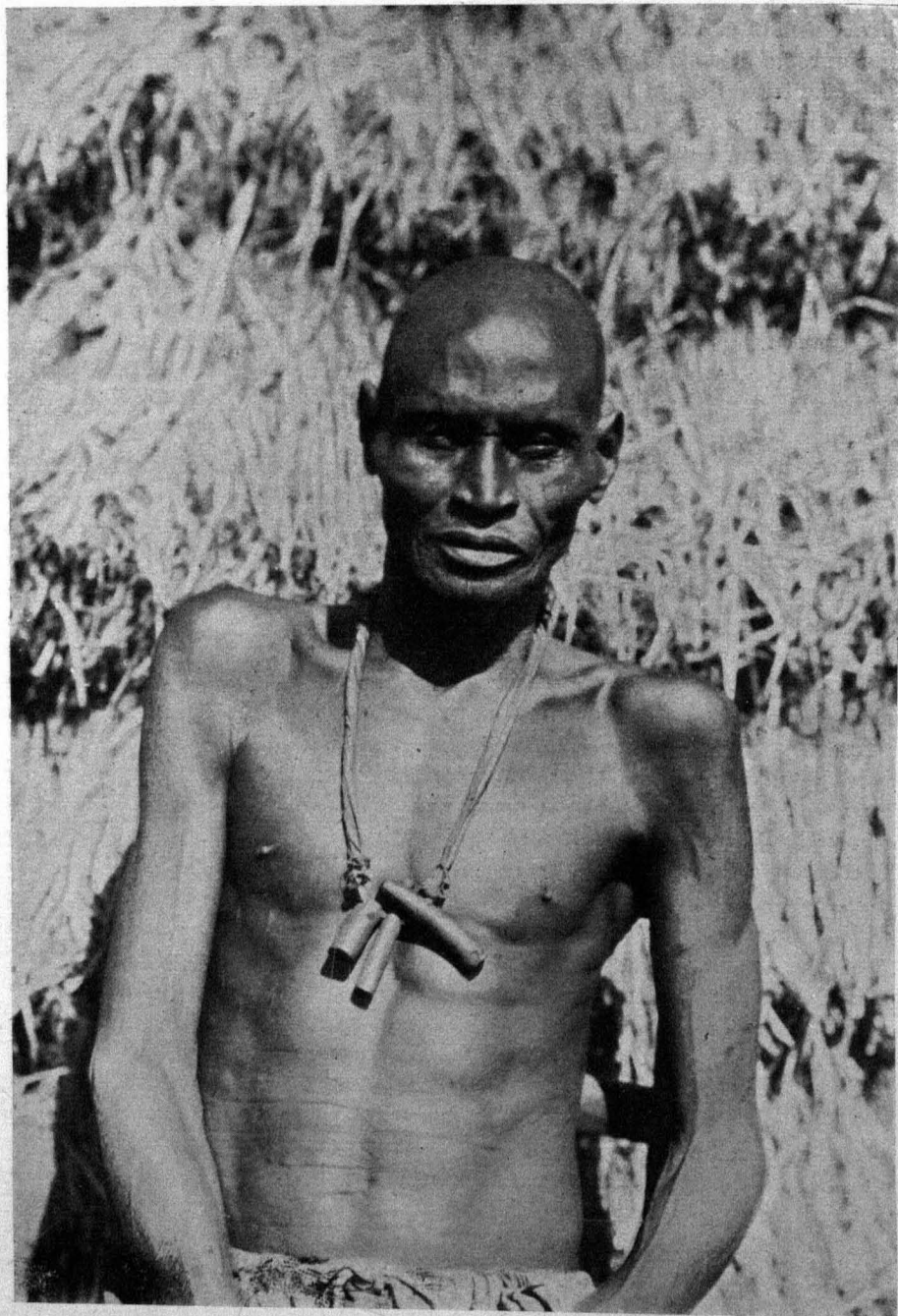


303. A LENDU, OR LEGA, FROM SOUTH-WEST CORNER OF LAKE ALBERT

people who dwell to the north-west of the north end of Tanganyika, in that part of the Congo Forest which lies to the west of the Ruanda country. Possibly the real Balega once halted in one of their migrations at the south end of Lake Albert, and a remnant of them which was conquered by the invading Lendu has perpetuated its name though it has lost the use of a Bantu language. The Lendu as a race have come into rather prominent notice lately, because they became to a great extent enslaved by the soldiers of Emin Pasha's Equatorial Province when these Sudanese were driven by the Madhist invasion of the equatorial Nile regions to take refuge in the wild countries to the west of Lake Albert; and when the Sudanese were transferred to Uganda by Captain Lugard they brought

with them hundreds of Lendu followers, who now form thriving colonies at Mengo and Entebbe.

Like almost all races in this part of Africa, the migration of the Lendu has been more or less from north to south. Emin Pasha used to express the opinion that the Lendu had come from the north-east, and were the original inhabitants of Unyoro, having been ejected from that country and driven beyond the Albert Nyanza by the subsequent



304. A LENDU FROM WEST OF LAKE ALBERT (SHOWING INTERMIXTURE WITH HIMA INVADERS OF PAST TIMES)

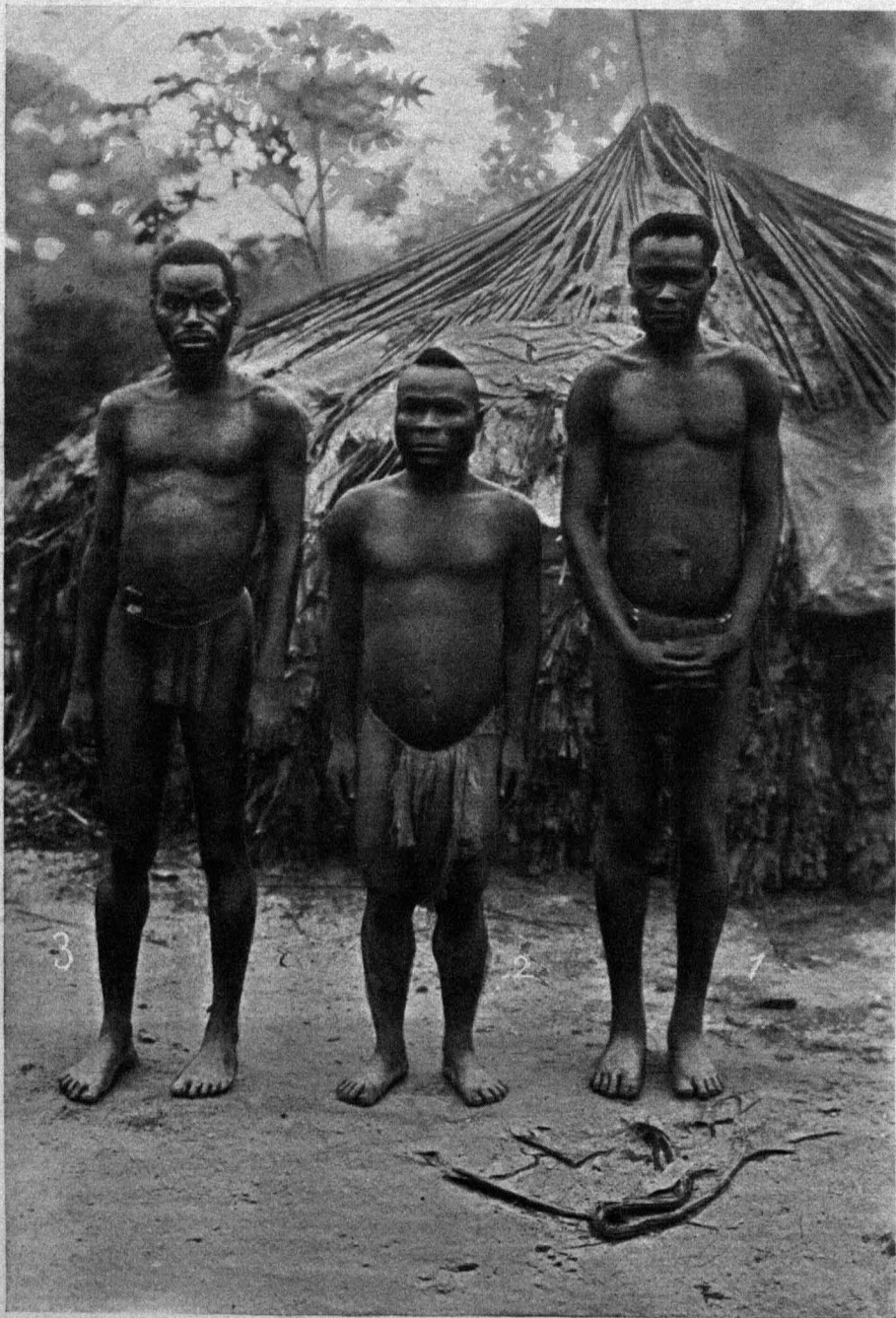
invasions of Nilotic Negroes, Bahima (Gala), and Bantu. But the general tradition among the Lendu themselves is that they came from the countries to the west of the White Nile, and were forced by other tribes pressing on them from the north to establish themselves on the plateau countries to the west of Lake Albert. Here they found the Dwarfs (as already related) existing in numbers. They drove the Dwarfs out of the grass country of the high plateau, and then, again, being attacked by the Aluru and the Banyoro, the Lendu were forced to enter the forest, which to a great extent they inhabit at the present day, living in fairly amicable relations with the Pygmies, the Mbuba, and the Bantu-speaking forest folk.

I have already stated that examples of the so-called Lendu are of a distinctly superior physical type, with almost Hamitic features, and I attribute this to mingling with or receiving settlers from Unyoro and the Nile countries. But as regards the bulk of the Lendu population, both Dr. Stuhlmann and Dr. Shrubsall (who has contributed a most valuable analysis of my anthropometrical observations) considered that they showed distinct signs of affinity to the Pygmy-Prognathous type. No doubt the explanation is that some ordinary race of Sudanese Negroes came down from the north and mingled so much with the Pygmies, whom they superseded, as to absorb many of their physical characteristics. Dr. Shrubsall classes the Lendu with the Pygmy group as regards some of the measurements of the head and body. The *physical characteristics* of this type of Lendu are shared by many of the Baamba, Bahuku, and Babira people of the forest borderland, though all these three tribes speak Bantu languages. They may be described briefly as a great want of proportion between the mass of the body, and the short, feeble legs which support it. Were not my photographs there to attest the proof, it would be thought, if they were drawings, that the artist had in serious error attributed limbs to the torso which were three times too small. The arms are long, the face is not generally so simian in appearance as among the Pygmy-Prognathous group, yet the nose, by its broad tip and large raised wings, often shows affinity with the forest Dwarfs. The colour of the skin is usually a dirty chocolate-brown. The hair is allowed to grow as long as possible, and its length is added to by the addition of string, so that the face is often surrounded by a mop of little plaits, which are loaded with grease, clay, or red camwood. There is a scrubby beard on the face of every man of twenty-five years and upwards. Most of the Lendu young men, like all the forest folk round them, bore the upper lip with from two to eight holes. Into these holes are thrust rounded pencils of quartz or sections of the stems of reeds, or small brass rings may pass completely through the upper lip. The Pygmies also have their lips bored in this fashion, and sometimes stick small flowers into the holes.

The men practise circumcision, but they are not given to knocking out any of their front teeth, which is such a widespread custom in varying degrees amongst the Nile Negroes and some of the adjoining Bantu tribes. As regards clothing, the women often go perfectly naked, and at most, even on the confines of civilisation, wear a small bunch of leaves tucked into a girdle. The men do not generally affect complete nudity, and are seldom seen without at any rate a small piece of bark-cloth, which is passed through their string girdle in front and brought back between the legs to the string girdle at the back. Mantles of monkey-skin are often added, especially on the lofty regions, where the climate can become at times very cold. A string to which amulets or little medicine-horns are attached is worn by every man.

The *huts* of the Lendu seem more to resemble those of the Aluru and Nile people than the dwellings of the forest folk in that the thatch is generally of grass and disposed in overlapping rings like flounces. The doorway, however, is prolonged into a porch, a condition very characteristic of the huts in the forest. The fireplace is in the middle, there is one bedstead at the furthest end of the hut opposite the doorway, and generally another bedstead (for a wife) inside a little enclosure which is surrounded by a reed screen on the left-hand side of the interior. The Lendu do not appear to be cannibals. Their *food* consists of grain (maize and sorghum), beans, colocasia arums, and various kinds of spinach grown in their plantations, of bananas (when they live near the forest), and of the produce of their herds of goats, sheep, and cattle. As regards *domestic animals*, a few of the Lendu far away from the Albert Nyanza still possess cattle (it is said). Those dwelling in the forest keep none, and those anywhere near the Semliki Valley or the shores of Lake Albert have lost their cattle at the hands of the Banyoro. They keep goats, often of a long-haired variety, sheep, and fowls, besides pariah dogs, which they use in hunting. Slain animals are roughly cut up, and large pieces of flesh with the hair still adhering to the skin are roasted over the fire. The Lendu are fond of hunting.

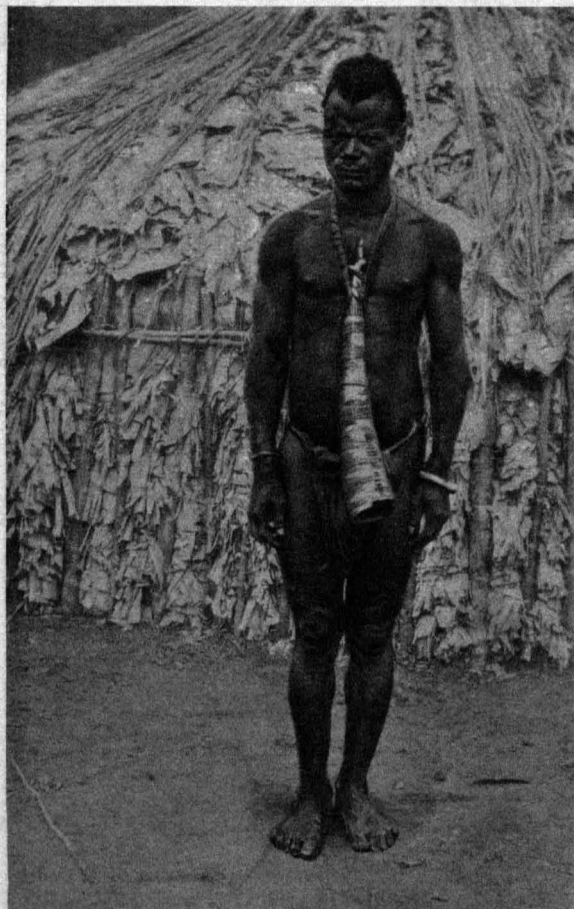
They are adroit in *basket-making and mat-weaving*. They plait baskets in such large quantities that they use them as articles of barter with other races less well supplied. They make pottery which resembles somewhat closely the types found in Uganda and in the Nile Province. Their musical instruments are also very similar to those of Uganda, and have the same origin—namely, from the countries of the Upper Nile. Dr. Stuhlmann in his notes on these people gives an interesting account of the ceremonious way in which the huts are built, the men undertaking definite portions of the work and the women the rest. Stuhlmann states that when a house is built it is the husband who must first introduce fire.



305. TWO BAMBUBA AND MUNANDE (THE MUNANDE IS THE CENTRAL FIGURE)

As regards the *union of the sexes*, it would appear as though among the Lendu there was a certain freedom of intercourse among the young men and young women before marriage. When a young man is satisfied that a girl with whom he has had intercourse would suit him as a wife, he makes a formal demand for her, accompanying it by a gift of hoes and goats to the girl's father. The latter almost invariably consents, and the marriage then takes place amidst much drinking of beer and eating of flesh. The young couple, once the bride has been brought to the home of the husband's parents, must remain in their hut and its adjoining courtyard for a period of a month. After the married pair have entered into their house, before the husband consummates the marriage he must first sacrifice a fowl to the ancestor spirit of the village.

At a *birth* no men are allowed to go near the hut where the woman is about to be delivered except the husband and, perhaps, the witch doctor, and only then if there is likely to be a difficulty in the parturition. These are not allowed to help in the delivery unless there are complications, but the witch doctor makes a sacrifice of fowls and anoints the woman's forehead with the blood. The woman is usually delivered in a kneeling position, with the body bowed horizontally. After birth the child is washed with warm water and laid on large fresh green leaves by the side of the mother. Should it be silent after birth and not cry, it is taken as a bad sign. It is laid between two sheets of bark-cloth and a bell is rung over it until the child utters its first cry. During ten days the mother and child must remain quiet in the house, and during this period the woman is forbidden by custom to set her hair in order. Also during these ten days no live brands or glowing charcoal must be taken out of the house or into it. On the tenth day the woman makes some kind of a toilet and seats herself in the doorway with the child on her knee, so that its naming may take place. At this juncture the father, accompanied by the men of the village and by the grandparents, if there are any, comes up to the woman, and, if the child is a boy, places a little bow and arrows and a knife in his hand. While he is doing this, the grandfather, if the child be a boy, gives it a name. If it is a girl, it is named by the mother's mother, the name of a boy being given in like manner by the father's father. Names are generally chosen to illustrate some peculiarity or characteristic of the child or of its parents. Feasting in the form of a friendly meal on the part of acquaintances and relations takes place on the eleventh day after the child's birth. The people invited bring most of their own provisions with them already prepared, and the guests either eat in the hut where the child was born or in the adjoining houses of neighbours. The day passes with song and dance, and in the evening the father takes the child and exhibits it to the more important guests, asking them earnestly whether



306. AN MBUBA OF THE ITURI FOREST, WITH OX HORN TRUMPET

they think it resembles him and if it is really his child.

Curiously enough, the Lendu *children* are seldom seen running naked, in contradistinction to all the surrounding races, where whatever degree of clothing may be worn by adults, children almost to the age of puberty usually go naked. *Circumcision* amongst the Lendu takes place at the age of seven or eight years without any special feast or ceremony. The operation is never carried out in the village, but in a copse or wood or in high grass. The part removed is carefully buried in the ground, and the boy must remain away from the village until the wound has healed.

As regards *burial ceremonies*, if the dead person is of importance or a

chief, his successor—his son, or, in the absence of children, a brother—conducts the ceremonies. In the dead man's hut a large grave is dug, one end of which is prolonged into a tunnel under the floor of the hut. Into this tunnel the corpse, which has been wound up into a sitting position with many folds of bark-cloth and fresh skins, is laid on a bed of skins. The grave is then filled up, and a feast of beer and flesh takes place. The hut in which the personage of importance is buried—sometimes the whole village in which he dwelt—is abandoned after the burial ceremonies. The common people are buried in much the same way, but without, perhaps, such elaborate swathing in bark-cloth. Those who are denounced by the witch doctors as unauthorised sorcerers in their lifetime, if dead or after

being executed for their supposed crimes, are thrown into the bush and left unburied.

The Lendu have no very clearly marked *religion*, though they have a distinct *ancestor-worship*, and are accustomed to remember the dead by placing roughly carved wooden dolls (supposed to represent the deceased persons) in the abandoned hut where the dead lie buried. They have many doctors in white and black magic of both sexes, and firmly believe that



307. NATIVES OF THE UPPER CONGO, NEAR ARUWIMI MOUTH (SHOWING CICATRISATION AND TEETH-SHARPENING)

certain people possess the power of making rain. The rain-maker is either a chief or almost invariably becomes one.

Much of the foregoing summary of the industries, customs, and belief of the Lendu may be applied without variation to the other forest agricultural Negroes, such as the Babira stock, the Baamba and Bahuku, and the non-Bantu Mbuba. The Mbuba, in fact, except in language, resemble the Lendu very closely, though in physique they are taller and better-looking. The houses of the Bambuba and most of the Bantu-speaking forest tribes of the Semliki and Ituri forests are somewhat the same shape as the houses of the Lendu (in that they have a

distinct porch), but are thatched quite differently in a uniform descent of grass, and without those "flounces" so characteristic of the huts of the Nile countries from the north-west coast of Lake Albert to Khartum, Abyssinia, and Kordofan.

The Mbuba and the Bantu-speaking Negroes of the Congo Forest from the Semliki Valley to the Upper Congo are all *circumcised*. The Mbuba generally leave their *teeth unmutilated*. On the other hand, almost all the Babira peoples under their varying designations, and some of the Baamba, file the front teeth of the upper jaw to sharp points. (This is well illustrated in the accompanying photograph of people of the Congo Forest. The people in this illustration come from the extreme Upper Congo at some distance from the Uganda frontier, but in many respects they are akin in race to the Babira). The Bambuba, who are closely related to the Momfu farther in the interior, often *pierce the upper lip* in much the same way as is done by the Dwarfs, the Baamba, and some of the Babira, but the Bambuba have a rather peculiar hook of iron which they insert into these holes. The Bahuku and Baamba, who live alongside the Bambuba, pierce the upper lip and insert a number of iron or brass rings. Otherwise the Bambuba do very little in the way of scarring or "ornamenting" the body. The Babira, who dwell to the north-west of the Semliki beyond the Bambuba, have a curious practice in the women which recalls the *lip-ring* of Nyasaland and the Zambezi, the "pelele." The women pierce the upper lip with one hole, in which they insert a button of wood until the hole is widened to admit of a large wooden disc which stretches out the upper lip in a stiff manner like a duck's bill. All these Bantu-speaking forest folk between the slopes of Ruwenzori, the Semliki, and the Upper Congo practise "*cicatrization*" to a remarkable extent. In most of these Central African tribes there is no "tattooing"—that is to say, the skin is not punctured and then rubbed with a colouring matter. Scores and weals of skin are raised either by burning or by cutting with a knife, and introducing the irritating juice of a plant into the wound. The effect of this is to raise on the surface of the body large or small lumps of skin. Sometimes these raised weals are so small that they produce almost the effect of tattooing. At other times, as can be seen by my illustrations, they are large excrescences. The Babira people of the forest near the Semliki cicatrise their chests and stomachs, but farther away in the forest towards the waters of the Congo the faces are hideously scarred in the manner illustrated by the photographs of a man and woman on p. 555. All these forest people *circumcise*, and none of them go absolutely naked. However minute may be the piece of bark-cloth or skin which hangs from the waist girdle, it is carefully arranged so as to cover the pudenda. In this respect they differ markedly from the adjoining people of the grass-lands (especially to



308. AN MBUBA PLAYING ON A BOW-STRING, THE MOST PRIMITIVE OF MAN'S INSTRUMENTS

the south-west—the Bakonjo), who are quite indifferent as to whether their covering, large or small, subserves purposes of decency.

None of the forest people (except the Lendu) keep cattle. Goats, sheep, fowls, and dogs are the only *domestic animals*. In their agriculture, besides the banana they cultivate maize, sorghum, beans, colocasia,* pumpkins, and tobacco. Many of these people are said to indulge in cannibalism, but the practice, if it still exists, seems to be dying out. The agricultural forest Negroes make *pottery* and *work in iron*. About their dwellings roughly and sometimes grotesquely carved wooden figures are met with, similar to those alluded to in the description of the Lendu. These are even more abundant among some of the Babira, and approximate in many respects to the West

* A kind of arum.

African fetish, though in almost all cases their origin is that of ancestor-worship or a remembrance of dead persons—a remembrance which rapidly becomes identified with the individuality of the departed, and so becomes a little god, to which prayers may be addressed and libations offered.

The *drums* met with among these forest tribes are usually of the West African type, that is to say, little more than hollowed sections of tree-trunks with lizard, goat, antelope, or other skin tightly strained over each end of the hollow tube. Their *musical instruments* are rough lyres and mere bow-strings, which are played by the performer holding one end of the string between his lips and drumming on it with his fingers.

These tribes vary much in appearance, especially amongst the Babira. One meets with types that are low, degraded, and simian side by side with tall, nice-looking Negroes, though there is little, if any, evidence here of recent Hamitic immigration or mixture. In many individuals amongst these tribes the long-bodied, short-legged type already described in relation to the Lendu appears as though it had been at one time a distinct race that had inhabited this north-eastern corner of the Congo Forest. This short-legged type I should identify with the ape-like Negroes described at the commencement of this chapter. The forest, presumably, was first inhabited by the Pygmies and this prognathous, bandy-legged type of Negro. Then, at a not very distant period, it was invaded from the north by Bantu races and other Negroes of more pleasing appearance allied to the Nyam-Nyam and Nilotic



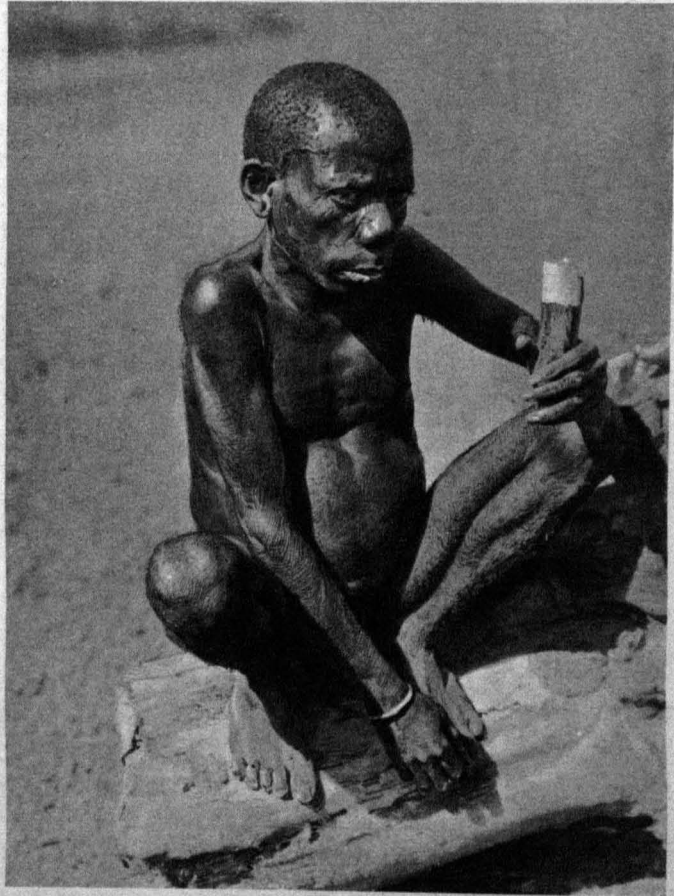
309. BAAMBA OF THE WESTERN FLANKS OF RUWENZORI

groups. These have now absorbed almost all the antecedent population except the Pygmies, and have imposed on the mass of the forest people more or less degraded Bantu dialects, and two other languages, the Lendu and the Mbuba-Momfu, of uncertain affinities, but possibly derived from the same stock as the Madi in the western Nile basin.

REMARKS ON THE SKELETON OF A BAMBUTE PYGMY FROM THE SEMLIKI FOREST, UGANDA BORDERLAND.

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FELLOW OF THE ANTHROPOLOGICAL INSTITUTE.

THE skeleton of the Bambute Pygmy from the forest zone on the frontier between the Uganda Protectorate and the Congo Free State is of great interest owing to the paucity of osteological material from that district. Up to the present our information is chiefly based on two Akka skeletons sent to the British Museum by Dr. Emin Pasha in 1888, and fully described by the late Sir William Flower in the *Journal of the Anthropological Institute*, vol. xviii. These skeletons were unfortunately imperfect, whereas that recently presented to the Museum by Sir H. H. Johnston is practically perfect, a few small bones of the hands and feet alone being missing. Though the Bambute skeleton differs in some degree from the Akkas, it is best studied in relation to the former specimens, the details of which are



310. AN MBUTE PYGMY OF THE UPPER ITURI. (THIS IS THE INDIVIDUAL WHOSE SKELETON IS HERE DESCRIBED)

entirely derived from Professor Flower's above-mentioned communication. The skeleton now under consideration is that of a fully grown adult. All the teeth are cut, but not worn down; the occipito-sphenoidal suture is closed, while the coronal, sagittal, and lambdoid sutures are still open. All the epiphyses of the long bones are fully united to the shaft, so that, judging from the standards of other races, this individual must have exceeded twenty-five years, but not yet have attained to forty years of age.

Skull.—The skull is small and slight; but, though it presents many characters of inferiority, is not infantile in appearance. The glabella and superciliary ridges are fairly prominent, the lineæ temporales and other muscular attachments well marked, yet not extreme. Seen from above, the cranium is oval in outline, the zygomatic arches just visible, and the parietal eminences prominent. The frontal eminences have fused across the middle line, though the forehead has not quite the bulbous appearance so characteristic of the Negro. There is some thickening of the bone along the line of the former metopic suture. The coronal and sagittal sutures are simple, the lambdoid is more complicated, and there are warmian bones both in the course of this suture and at the asterion or posterior inferior angle of the parietal bone. Seen in profile, the chief features noticed are prognathism, a fair degree of prominence of the face as a whole, flattening of the bridge of the nose, and the ill-filled character of the cranium, especially of the temporal fossa, giving rise to the condition known as stenocephaly. The small size of the mastoid processes, together with prominent posterior, temporal, and postglenoid ridges, so that the upper part of the mastoid bone appears deeply channelled, are features common to this skull and those of the Bushmen of South Africa. The occiput is ovoid, and the conceptaculæ cerebelli full, so that the skull rests upon them when placed upon a plane surface. The sagittal curve passes upwards from the nasion over a moderately developed glabella, then rises nearly vertically over the anterior half of the frontal bone, bends gently round to the bregma, and runs nearly horizontally along the anterior half of the parietal bone. Behind this point the curve slopes downwards and backwards, being distinctly flattened in the region of the obelion. The occipital region is prominent and ovoid, the inion and occipital curved lines clear but slight, and the whole bone smooth and not greatly roughened by muscular attachments. The percentage distribution of the components of this curve (the total curve = 100) is shown in the following table compared with the average distribution in other and possibly allied races:—

	FRONTAL.	PARIETAL.	OCCIPITAL.
Bambute	35.7	32.9	31.4
Mañbettu	34.5	34.3	31.2
Akka, ♂	34.6	32.3	33.1
Bushmen, ♂	35.2	34.0	30.8
Bantu, ♂	34.9	34.4	30.7

The cranial capacity, 1400 c.c., is moderate, approximately that of the Mañbettu, but more than that of the other Pygmy races.

	♂	♀
Bushmen	1330	1260
Akkas	1100	1070
Andamanese	1240	1130

The cephalic index, or the relation between the length and breadth of the cranium, is 79·2, as compared with 74·4 in the male and 77·9 in the female Akka. This agrees with the index 78·7 derived from measurements of living Bambute, and may serve to indicate affinity with the short brachycephalic peoples of French Congo described by numerous French observers. Some skulls of this type were sent to the British Museum from the Fernand Vaz by Du Chaillu, and were described by the late Professor Owen in an appendix to the former author's narrative. The vertical indices are as follows:—

	LENGTH-HEIGHT.	BREADTH-HEIGHT.
Bambute	70·2	88·7
Akka, ♀	76·1	97·7
Bushmen, ♂	70·8	96·0
Bushmen, ♀	71·2	91·4

The prognathism, clearly indicated by the gnathic or alveolar index of Flower, is a feature in which it resembles the Akkas and is widely separated from the Bushmen; the latter, however, are also prognathous, according to other methods of investigation.

Bambute	107·4	Bushmen, ♂	101·5
Akka, ♂	108·7	Bushmen, ♀	99·2
Akka, ♀	104·3	Adamanese, ♂	102·0

Prognathism seems to be a marked feature of all skulls from the Congo district as contrasted with those of other Negro tribes.

Upper Ubangi	104·6	Ashanti	101·4
Nyam-Nyam	101·2	Mandingo	100·0
Mañbettu	106·7	Kaffirs	100·4
Osyekani (French Congo)	105·0	Bantu of lake district	100·5

The face is short, inclined to broadness, with malar bones less prominent than might have been expected; the naso-malar index of Oldfield Thomas is 111·6, as compared with 108 in the Akka, 106 in the Mañbettu, and 107 in the South Africa Bush race. Whether or no this is a racial character cannot be decided from one specimen, which may be abnormal in this respect, but the feature cannot well have been derived from neighbouring peoples, who present the following average indices: Nyam-Nyam, 106; Bantu of the Upper Congo, 106·8; Bantu of the lake district, 107·5. A study of the measurements of living Bambute suggests that in reality the face is more flattened than would appear from this individual.

The orbits are short and broad, the index, 82·5, being practically coincident with that of the Akkas. The interorbital space is wide and flattened, though not nearly to the extent met in the Bushmen. The nose is short and broad, the aperture large and pyriform, the nasal spine poorly marked, and the maxillary border characterised by simian grooves. The nasal bones are flattened from above downwards, and from side to side, so that there is but little bridge to the nose. The indices are contrasted in the following table:—

Bambute	58.7	Bushman, ♂	60.2
Akka, ♂	63.4	Congo Bantu, ♂	56.6
Akka, ♀	55.3	Lake district Bantu	55.2
Ashanti, ♂	57.9	Osyekani, ♂	58.3

This indicates that although the nasal index is higher in the northern than in the southern Negro, yet in the Dwarf races it reaches an extreme which constitutes a very definite racial character, brought out equally clearly by the measurements of the living.

The palate is long and narrow, the teeth large, both actually and relatively, to the size of the skull. The mandible is slight and characterised by shortness of the condylar and coronoid processes, shallowness of the sigmoid notch, and the pointed nature of the chin; in all of which features the Bambute resemble the Akkas and Bushmen, but differ from the Mañbettu and all surrounding Negro tribes.

MEASUREMENTS OF THE MANDIBLE IN MILLIMETRES.

Bicondylar breadth	112	Bigonial arc	198
Maximum bigonial breadth	80	Minimum height of ascending ramus	42
Symphysial height	32	Minimum breadth of ascending ramus	40
Molar height	23		

Collognon's index, 71.9; gonio-zygomatic index, 64.0.

PELVIS.

MEASUREMENTS IN MILLIMETRES.

Maximum breadth between the outer lips of the iliac crests	191
Breadth between the anterior superior iliac spines	181
Breadth between the anterior inferior iliac spines	143
Breadth between the posterior superior iliac spines	70
Breadth of ilium anterior superior to posterior superior spine	117
Breadth of innominate bones, posterior superior spine to top of symphysis	—
Height of innominatum from summit of crest to lowest part of the tuber ischii	171
Vertical diameter of obturator foramen	45
Transverse diameter of obturator foramen	27.5
Antero-posterior diameter of brim of pelvis	92
Transverse diameter of brim of pelvis	96
Length of sacrum	101
Breadth of sacrum	91

Indices.

Breadth-height index (Turner)	89.5
Breadth-height index (Topinard)	111.7
Obturator index	61.1
Innominate index	—
Pelvic or brim index	95.8
Sacral index	90.1

The pelvis is slight, the bones but poorly marked with muscular impressions, and the iliac crests less sinuous than in the higher races. The resemblance to the pelvis of Akkas and Bushmen is close, but detailed comparison with the former is impossible owing to the difference in sex between the individual specimens available. The pelvic or brim index, 95.8, places the Bambute in the round, or dolichopelvic,

group, in company with the Bushmen and Andamanese among Dwarf races, and with the Kaffirs and Australian Negroes among the taller races. The average pelvic index in European male skeletons is 80.

The breadth-height indices (89·5 and 111·7) show the great actual and relative height of the pelvis in the Bambute, though in this respect they do not exceed the Bushman measured by Sir William Turner. In the height of the pelvis the Dwarf races approach the simian type, as is evident from the following table of indices taken from Topinard's "Éléments d'Anthropologie," p. 1049:—

46 Europeans	126·6
11 Melanésians	122·7
17 African Negroes	121·3
20 Anthropoid apes	105·6

The sacrum presents the not uncommon anatomical peculiarity of imperfect synostosis of the first with the remaining sacral vertebræ. Beside this there is an additional element united into the sacrum so that it is composed of six vertebræ instead of five. The index shows that it falls into the dolichohieric group in company with the other Dwarf races.

Vertebral column.—The heights of the lumbar vertebræ are as follows:—

No.	BAMBUTE.		AKKA, ♂ (Flower).	
	ANTERIOR SURFACE.	POSTERIOR SURFACE.	ANTERIOR SURFACE.	POSTERIOR SURFACE.
I.	20	22	22	23
II.	20	22	22	24
III.	20	21	23	25
IV.	21	21·5	23	24
V.	21	17·5	24	21
Total .	102	104·0	114	117
Index	102			102·6

The Bambute, like the Akkas, Bushmen, and many African Negroes, fall into the kailorachic group of Turner, in which the concavity of the lumbar curve is directed forwards instead of backwards, as in the European.

Bones of the Limbs.—The clavicles are slender, short, and poorly marked, with the *f* curve less obvious than usual. The right clavicle is 117, and the left 119, millimetres long, the claviculo-humeral indices being 41·9 and 43·8 respectively. The bones of the arms and forearms are similarly small. The femora are slight, very curved antero-posteriorly and markedly pilastered. The angle between the neck and shaft is 42°. The lengths of the individual bones are indicated in the table:—

	RIGHT.	LEFT.		RIGHT.	LEFT.
Humerus	280	272	Femur	387	386
Radius	222	218	Tibia	309	309
Ulna	230	232	Fibula	297	298

The following indices have been calculated, and are contrasted with those of other races :—

	BAMBUTE.		AKKA (Flower).		NEGRO (Humphry).	BUSHMAN (Topinard).	EUROPEAN (Flower).
	RIGHT.	LEFT.	♂	♀			
Radio-humeral . . .	79·3	80·1	76·2	82·9	79·4	73·7	73·4
Humero-femoral . . .	72·4	70·5	72·0	71·9	69	—	72·9
Tibio-femoral . . .	79·8	80·1	83·0	81·1	84·7	85·8	82·1
Inter-membral (humerus and radius : femur and tibia) .	72·1	71·9	67·7	72·9	—	—	69·5

The dimensions of the scapulæ are :—

	RIGHT.	LEFT.
Total length	111	111
Subspinous length	91	91
Breadth	97	96
Scapular index	87·4	86·5
Infraspinous index	106·6	105·5

Professor Flower, in the table shown below, draws attention to the remarkable characters of the Akka scapulæ ; those of the Bambute are still more remarkable :—

	200 EUROPEANS.	21 ANDAMANESE.	6 NEGROES.	1 AKKA.	1 BAMBUTE.
Scapular index	65·2	69·8	71·7	80·3	87
Infraspinous index	89·4	92·7	100·9	112·2	106

However, as has been pointed out by Turner in the *Challenger* reports, this index shows great individual variation, and much stress must not be laid on any save large series of observations.

PROPORTIONS ACCORDING TO HEIGHT. (Stature = 100.)

	AKKA, ♀ (Flower).	3 BUSHMEN (Humphry *).	25 NEGROES (Humphry *).	25 EUROPEANS (Humphry *).	4 CHIMPANZEES (Humphry *).	BAMBUTE, ♂.
Humerus	19·8	20·0	19·5	19·5	24·4	Not yet taken.
Radius	15·7	15·4	15·2	14·1	22·0	
Femur	27·5	27·8	27·4	27·5	24·8	
Tibia	22·3	23·9	23·2	22·1	20·0	

* Humphry, "A Treatise on the Human Skeleton."

From the foregoing we may conclude that the Bambute are intermediate in character between the Akka and the taller races, but are more nearly allied to the former; that although these Dwarf races in some respects are more simian in type than other Africans, yet they are essentially and entirely human, and approach more nearly to the Negro than to any other race.

MEASUREMENTS OF CRANIA IN MILLIMETRES.

RACE	BAMBUTE	AKKA.		MAÑBETTU.	
		B.M.	B.M.	R.C.S. 1257B.	R.C.S. 1257C.
Museum and Catalogue) Number)	B.M. 1. 8. 9. 1				
Sex	♂	♂	♀	♂	♂
Maximum glabello-occipital) length)	178	168	163	178	176
Maximum breadth	141	125	127	136	137
Basi-bregmatic height	125	—	124	124	134
Bi-zygomatic breadth	125	118	109	129.5	135
Naso-alveolar height	67	—	—	65	75
Orbital breadth	40	35	35	37	38
Orbital height	33	29	29	35	34
Bi-dacryc breadth	22	21	20	26	28
Nasal height	46	41	38	47	50
Nasal breadth	27	26	21	24	28
Internal bi-orbital breadth	95	91	90	98	101
Basi-nasal length	94	92	92	95	99
Basi-alveolar length	101	100	96	103	105
Dental length	42	45	—	45	43
Naso-malar curve	106	—	—	103	108
Frontal curve	125	118	108	128	115
Parietal curve	115	110	120	112	130
Occipital curve	110	113	107	107	113
Total sagittal curve	350	341	333	347	358
Total horizontal curve	505	468	462	495	500
Cranial capacity in c.c.	1400	1100	1070	1320	1390
<i>Indices.</i>					
Length-breadth	79.2	74.4	77.9	76.4	77.8
Length-height	70.2	—	76.1	69.7	76.1
Breadth-height	88.7	—	97.7	91.2	97.8
Upper facial (Kollmann)	53.6	—	—	50.2	55.5
Orbital	82.5	82.9	82.9	94.6	89.5
Nasal	58.7	63.4	55.3	51.1	56
Alveolar	107.4	108.7	104.3	108.4	106.1
Dental	44.7	48.9	—	47.4	43.4
Naso-malar	111.6	107.9	108.0	105.1	106.9

CHAPTER XV

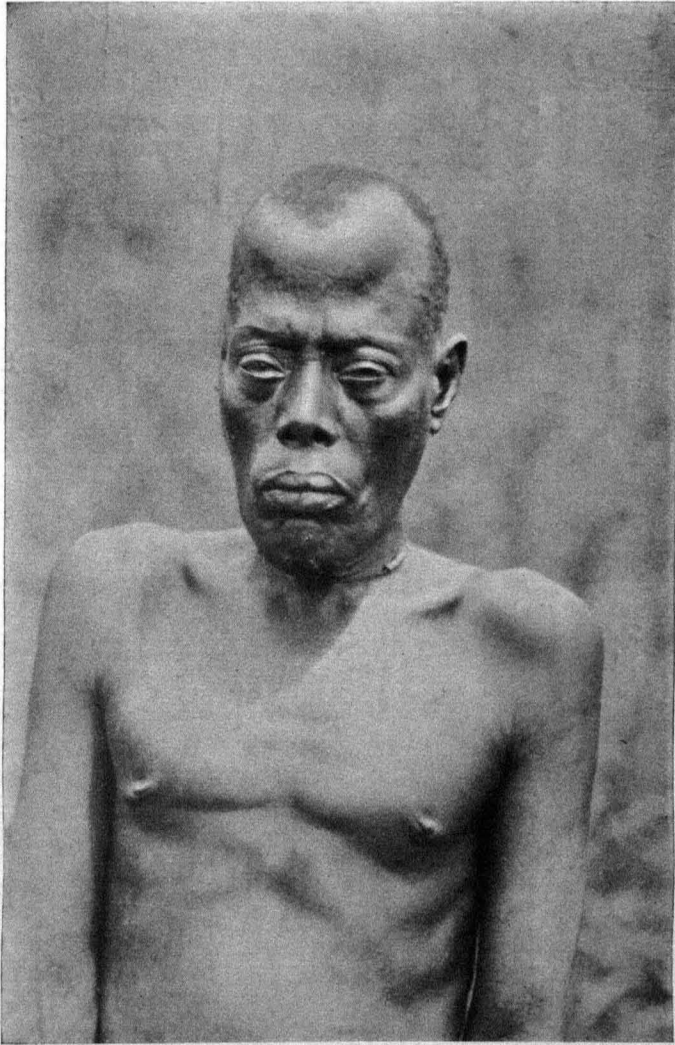
BANTU NEGROES

(1) THE BAKONJO, BANYORO, BAHIMA, ETC.

THE Western Province of the Uganda Protectorate, which includes the Districts of Unyoro, Toro, and Ankole, is inhabited in the main by Bantu Negroes who are overlaid with an aristocracy of Hamitic descent in varying degrees—that is to say, by a race akin to the modern Gala and Somali. I write “in the main” because in the upper part of the Semliki Valley, and perhaps round about the eastern shore of Lake Albert Edward, there are a few Pygmy or prognathous people differing somewhat in type from the average Bantu, and speaking languages not related to that stock. It is perhaps advisable at this stage to again repeat that by “Bantu” Negro the present writer means that average Negro type which inhabits the whole southern third of Africa (excepting the Hottentots and Bushmen). He would have hesitated to give a racial distinction to the term “Bantu” (the fitness of which as a linguistic definition is beyond question) were it not that the careful researches of Dr. Shrubbsall into the body and skull measurements of Africans tend towards the recognition of a distinct Negro type or blend which differs slightly from the Negro of the Nile or of West Africa. But in the Uganda Protectorate the physical Bantu type is not confined solely to those tribes which speak Bantu languages. It reappears among the Karamojo and among the southern tribes of Nilotic Negroes, and again to the west of the Upper Nile and along the Nile-Congo water-parting.

The Bantu Negroes of Unyoro, Toro, and Ankole may be divided approximately into two stocks: the BAKONJO, who inhabit the southern flanks of Ruwenzori and the grass country on both sides of the Upper Semliki and to the west of Lake Albert Edward; and the mass of the Negro population in Unyoro, Toro, and Ankole. This original Bantu Negro stock shows no distinct traces of recent intermixture with the Hamite, with the Bahima aristocracy. Of such a type are the BAIRO, who constitute the bulk of the population in Ankole, the BATORO (who may be sub-divided again into the Batagwenda and Banyamwenge), and the BANYORO (who again are sub-

divided into the Banyambuga on the north-west coast of Lake Albert, the Bagangaizi to the south-east of Lake Albert, the Banyoro proper, the



311. A TORO NEGRO FROM THE EAST SIDE OF RUWENZORI

Basindi in the east of Unyoro, the Japalua* on the north, and the Bagungu on the north-west). It is said that the Bagungu of north-west

* This word was corrupted by Emin Pasha's Sudanese into "Shifalu." The Japalua are Nilotic in their language.

Unyoro, near Lake Albert, speak a Bantu language differing widely from the Nyoro tongue: probably it is a dialect of Lihuku.* The Banyoro seem to have extended their conquests and settlements right across the Upper Semliki into the Mboga, Bulega, and Busongora countries on the edge of the Congo watershed, and also all along the western coast-line of the Albert Nyanza as far north as Mahagi. On the east of Unyoro the



312. A TORO NEGRO FROM THE EAST SIDE OF RUWENZORI

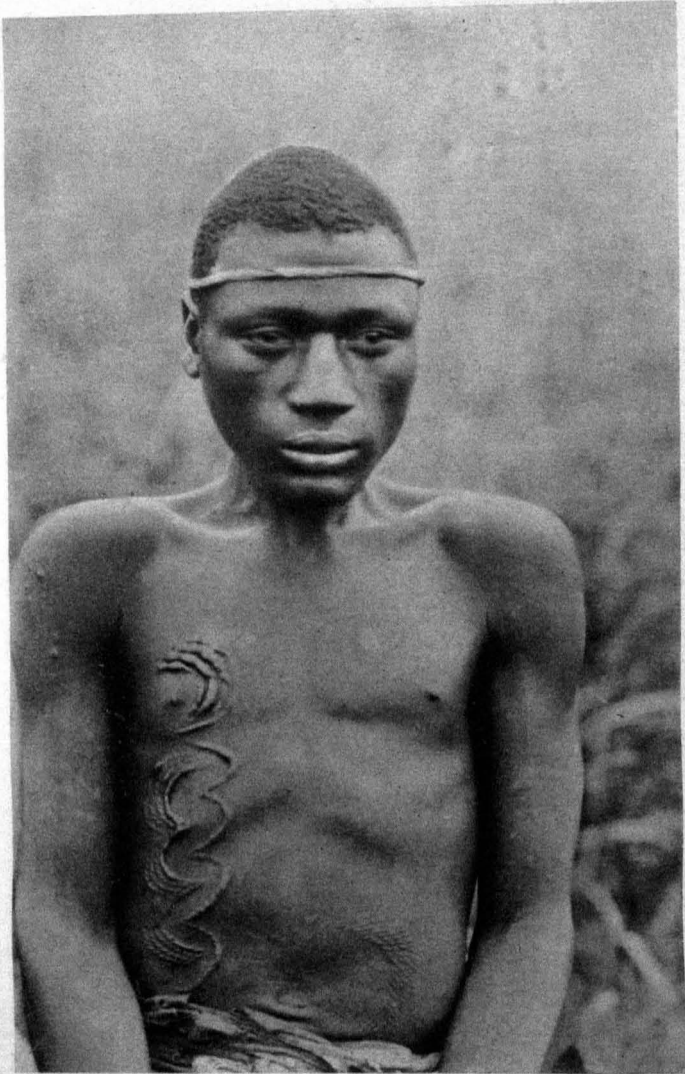
Victoria Nile is practically the boundary between the Bantu-speaking people and the Nilotic Negroes. But this does not prevent occasional migrations one way and the other, and there are people speaking Nilotic dialects to the south and west of the Victoria Nile, while a few folk who still retain the use of the Urunyoro Bantu language are met with near the Murchison Falls to the north of the Nile.

In *physical characteristics* there is not, perhaps, very much difference between the first group of Bantu Negroes under consideration, the Bakonjo, and the second group, which comprises the mass of the population in Unyoro, Toro, and Ankole. The

Bakonjo, perhaps, where they live on high mountains such as Ruwenzori, are shorter in stature and of stouter build, with better developed calves than the population of the plains. Some of the Bakonjo have rather pleasing features, and do not exhibit as a rule those degraded types met

* Lihuku (Libvanuma) and Kuamba are two allied and very ancient Bantu tongues spoken in the forest belt of the Upper Semliki. They are thoroughly "Bantu," but differ considerably from the other Bantu dialects of Uganda.

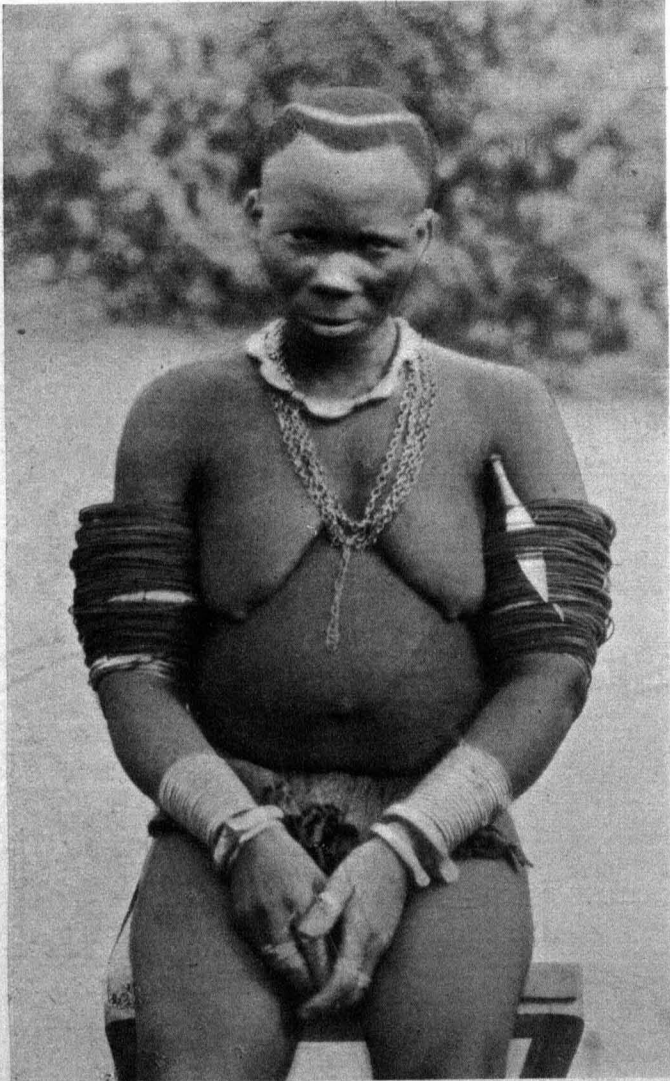
with to the west of Ruwenzori or on the eastern shores of Lake Albert Edward. Among the Banyoro may be seen people of handsome counten-



313. A MUKONJO (SHOWING RAISED WEALS—CICATRISATION)

ances who still retain the Negro physical characteristics in the main. This, no doubt, is due to the ancient infiltration of Hamitic blood as apart from the recent hybrids between the Bahima aristocracy and their

Negro serfs. The Bairo, who form the agricultural and, until recently, the serf population of Ankole, resemble the Baganda in appearance, and



314. A MUKONJO WOMAN WITH GRASS ARMBANDS

are usually a people of tall stature, with rather projecting brow ridges, full or slightly prominent eyes, and in the men a considerable growth of whiskers, beard, and moustache. Almost all these Bantu Negroes of

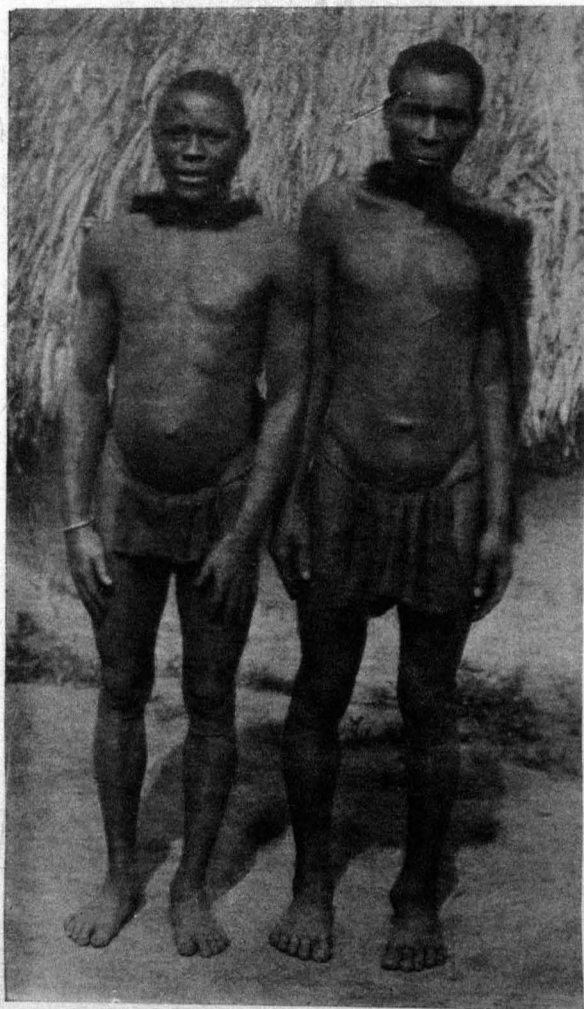
the Western Province are well-proportioned people, not (except on the fringe of the Semliki Forest or on the shores of Lake Albert Edward) exhibiting any want of proportion (according to our ideals) between the body and the limbs.

Amongst the true Banyoro the mouth is sometimes ugly because of the protrusion of the teeth in the upper jaw, caused by the removal of the lower incisors. For the rest, the physical characteristics of these people can be sufficiently ascertained by reference to the photographs of the principal types illustrating this chapter, and by a glance at the anthropometric observations at the end of Chapter XIII.

Some of the Bakonjo ornament the torso and stomach (generally on one or both sides) with a *cicatrization* arranged in patterns. An example of this is given on p. 569. The southern Bakonjo extend these ornamental scars or weals to the forearm. The true Bakonjo neither file their upper incisors to sharp points nor do they ordinarily remove any of the incisors. *Circumcision* is not practised by them.

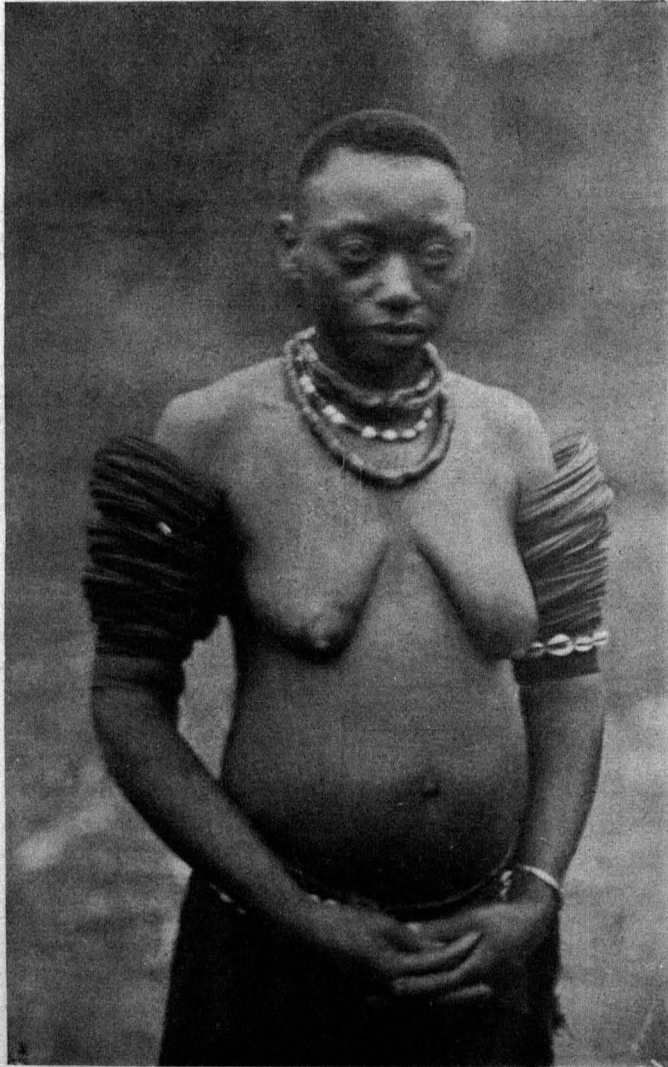
The adornments of the body in the women offer one special feature (sometimes also seen in the men). *Rings* of very finely plaited grass or fibre *

* These rings of finely plaited grass or fibre are also worn by the Baamba, both men and women, but generally only on the left arm.



315. TWO BAKONJO

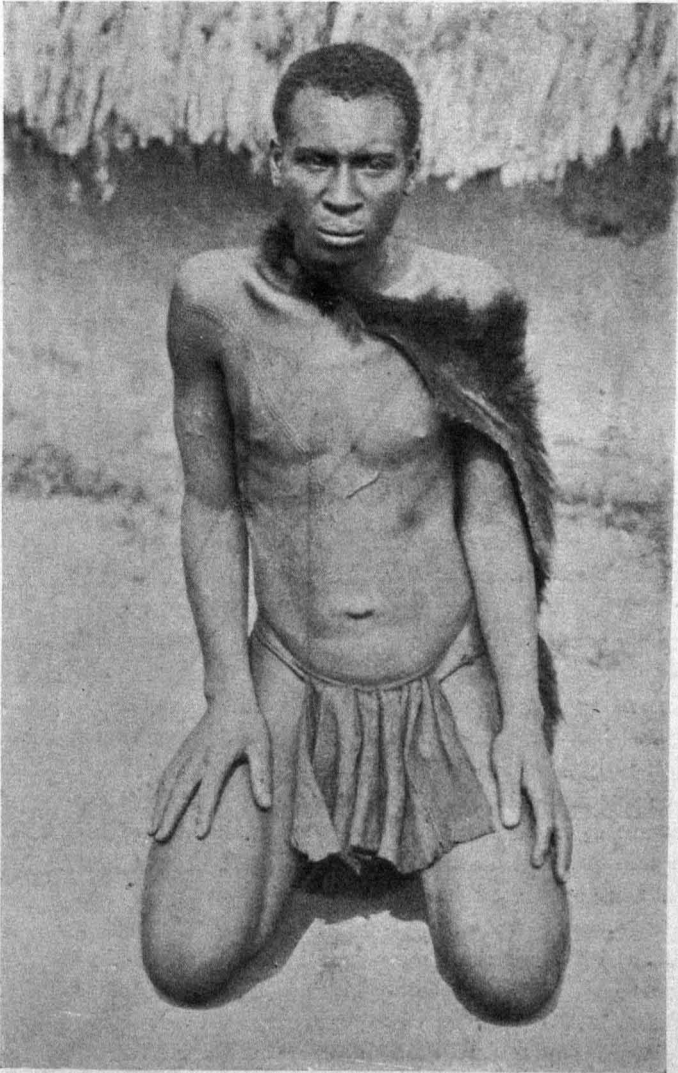
are worn on the upper part of the arm between the elbow and the shoulder. As will be seen in the accompanying illustrations, these rings, which are



316. A MUKONJO WOMAN

rather tight to the arm near the elbow, widen as their coils extend upwards. Very often on the left arm a small knife is worn thrust into these rings. Necklaces are made of beads, fine iron chains, large seeds strung together,

or of innumerable circlets of shells from a kind of fresh-water mussel. These thin segments are drilled with a hole in the middle and packed



317. A MUKONJO MAN FROM THE SOUTH OF RUWENZORI

closely together on the string. I have never observed amongst the Bakonjo any piercing of the ear lobe or wearing of ear-rings. In such points as these they follow the same customs as the Bahima. Rings of



318. A MUKONJO (SHOWING BABOON SKIN MANTLE)

iron wire are wound on to the forearms of the women, and sometimes also on the upper part of the arm underneath the grass rings. Bracelets of iron are also worn by both men and women. Sometimes the women's bracelets are of peculiar shape, something like a horseshoe brought to a point. Iron rings are placed on any or all of the fingers and sometimes on the thumb. A wire girdle is worn round the waist, and into this is thrust a small flap (or in the case of the women a very short petticoat) of bark-cloth. The men will sometimes wear a piece of cloth or skin passed between the legs and brought up at the back and in front through the wire belt, thus forming a seat behind and a small covering in

front. The men among the mountain Bakonjo often wear nothing in front which answers any purpose of decency, and confine their clothing mostly to *cloaks of monkey, baboon, or hyrax skin* thrown over the shoulders or over one shoulder. The mountain Bakonjo set great store by the hyrax, and in pursuit of this little animal they climb up Ruwenzori as far as the snow level. Both species of hyrax on Ruwenzori have thick woolly fur, and the little skins are sewn together to form cloaks and mantles for the otherwise naked people. A large baboon will occasionally furnish a fine fur cape, and a man thus accoutred has a wild aspect, with his shoulders bristling with this long coarse mane.

The houses of the Bakonjo are neatly made, and offer in design more resemblance to those of the forest agricultural Negroes in that they have a porch in front of the door. The structure of the house and roof is one building; it does not consist of circular walls on which is poised the separate funnel-shaped roof. Numerous pliant but strong, smooth branches or saplings are placed in the ground round the circular site of the hut. They are upright to the height of four feet above the ground, and then are slightly bent over towards the apex of the roof. Horizontal bands of withes and many additional upright sticks convert this skeleton of the

house into a firm basketwork, supported perhaps by one strong pole in the middle of the hut. Banana leaves make a singularly neat covering, and are kept in their places by long, lithe bands of bamboo. Grass thatch may in some cases be added over the roof. This style of house is well illustrated in the accompanying photograph, which was taken by the late Major Sitwell.*

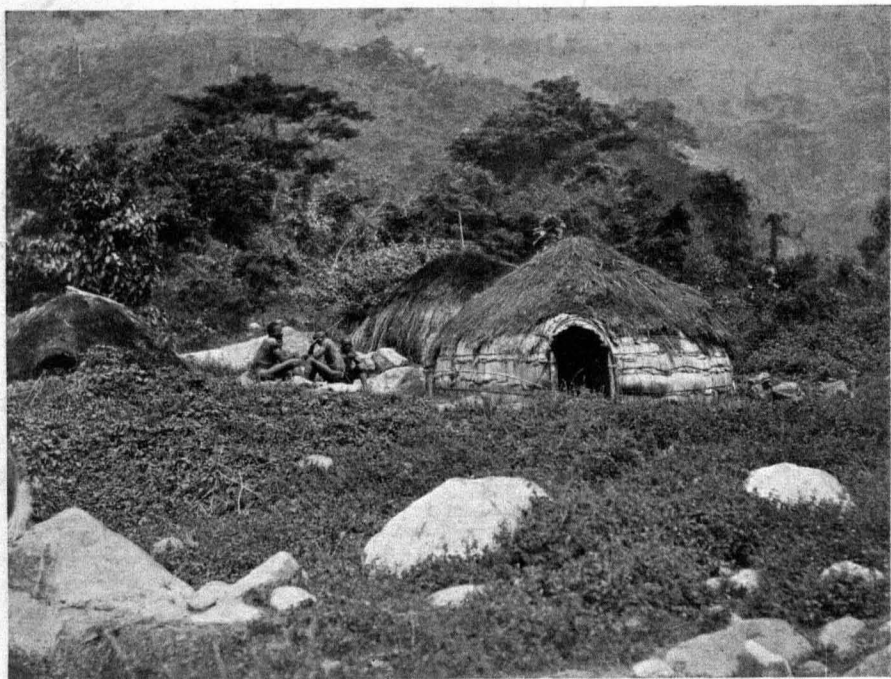
The *food* of the Bakonjo varies according to whether they live in the plains or on the mountains. In the plains between Ruwenzori and the



319. A KONJO HOUSE, SOUTH-WEST SLOPES OF RUWENZORI

mountains to the west of Lake Albert Edward the Bakonjo cultivate most of the Negro food crops, such as bananas, peas and beans, sorghum, sweet potatoes, maize, pumpkins, and colocasia arums. On the mountains their food consists mainly of bananas, sweet potatoes, and colocasia; but the mountain people are very fond of meat, and to obtain animal food they range far and wide through the forests, tropical and temperate, up to the snow-line in pursuit of hyraxes, monkeys, rats, and small antelopes. Their *favourite article of diet* undoubtedly is the *hyrax*, and in pursuit of this

* Major Sitwell did a great deal to establish British control over the Toro District. He was killed in one of the earlier battles of the South African war.



320. IN A KONJO VILLAGE, WESTERN SLOPES OF RUWENZORI

animal they will face the rigours of a snowstorm. In their eyes it is the principal inducement to ascend the mountains as far as the "white stuff," which to these naked people is almost synonymous with death. The only other motive which impelled them in times past to quit the belt of forest and shiver in the caverns near the snow-line was the pursuit of Kabarega's raiding soldiery. The Bakonjo for centuries have been raided and robbed by the Banyoro people of Unyoro, Toro, and Ankole. At one time, according to their traditions, they kept large herds of cattle; but all their cattle were taken from them by the Baganda and Banyoro in their incessant raids on the mountain people. The Bakonjo of the mountains have always been very friendly to Europeans. I asked one of their chiefs once why this excessive friendliness was manifested towards us, of whom they knew so little, other than that we came to their country to ascend their snow-mountains and to worry them for supplies of food for our porters. The chief replied, "From the moment we saw the first white man we felt sure that this was the power which would defend us against the constant attacks of Kabarega's soldiers. We were right, for since you have ruled in the land our lives and property have been perfectly

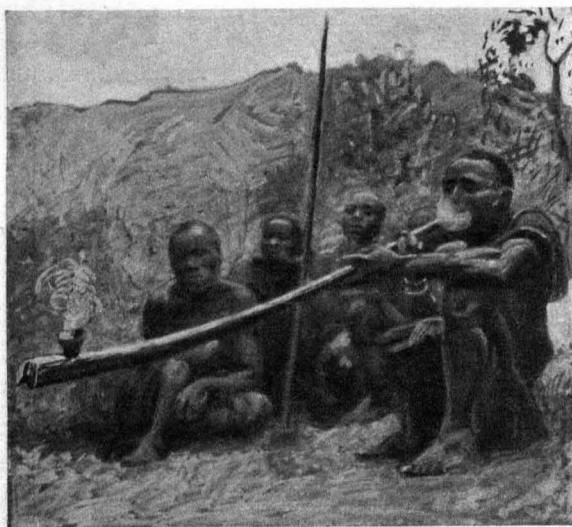
safe. Why, So-and-So (mentioning a Bakonjo head-man) is now able to keep cows!"

Cattle, in fact, are gradually reappearing amongst the domestic animals of the Bakonjo. Sometimes they are of the zebu (humped) breed, obtained from the direction of Lake Albert or of Uganda; here and there, however, the long-horned cattle of Ankole have been obtained by commercial transactions. They keep goats, sheep, and fowls, and the usual kind of pariah dogs, which they use for purposes of hunting.

The Bakonjo, as will be related in Chapter XX., speak a most interesting *language*, one which, together with the dialects of the western slope of Mount Elgon, may claim to be the most archaic example of Bantu speech existing at the present day. It is an open question which of the two tongues—Lukonjo or the Masaba speech of Elgon—comes nearest to the original Bantu mother-tongue, as it existed some 2,000 or 3,000 years ago in the very heart of Africa. In many respects the Bakonjo appear to have been the first Bantu-speaking invaders from the north, the precursors of the nearly allied Baganda and Banyoro; or, as it is always dangerous



321. COLLOCASIA ARUMS, THE ROOT OF WHICH IS EATEN BY NATIVES OF WEST AND WEST CENTRAL AFRICA



322. A MUKONJO SMOKING TOBACCO FROM A PIPE
MADE OF BANANA-LEAF STALK

associating language too closely with questions of race, they represent very nearly the Negro stock which invaded these countries west and north-west of the Victoria Nyanza in succession to the Pygmy-Prognathous type. They betray little or no sign of having mingled at any time with the subsequent Hamitic invaders represented by the modern Bahima.

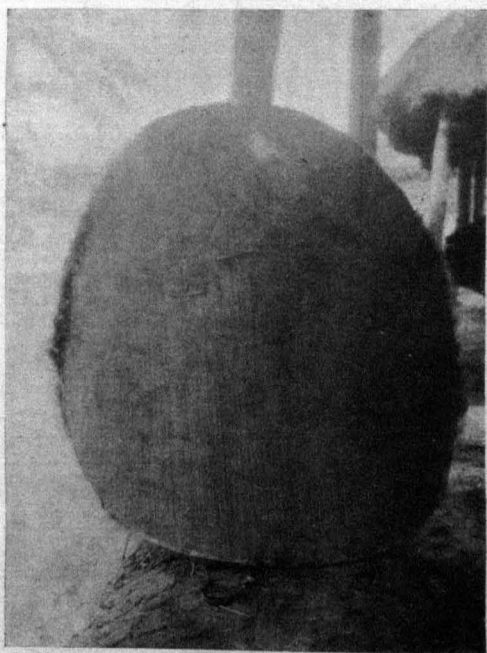
In matters of *religion* they practise a vague ancestor-worship such as is universal among all Bantu Negroes, but they

do not appear to have any actual religion or belief in gods as distinct from ghosts and ancestral influences; nor do they worry themselves much about magic, though of course there are amongst them the usual black and white witch doctors—that is to say, the sorcerers who use their knowledge of poison, their unconscious mesmeric powers, and their charlatantry for bad purposes; and the real medicine men or women who apply a knowledge of drugs and therapeutics to the healing of diseases. Amongst these, as amongst nearly all Bantu Negroes, there is the lingering suspicion that the sorcerer or the person desiring to become a sorcerer is a corpse-eater, a ghoulish who digs up the bodies of dead people to eat them, either from a morbid taste or in the belief that this action will invest him with magical powers.

Marriage amongst the Bakonjo is little else than the purchase of a likely young woman by the young man who, through his own exertions or the generosity of his parents, is able to present a sufficient number of goats, iron hoes, or other articles of barter to his future father-in-law. But the Bakonjo seem ordinarily to be a moral race, and in their case it was generally reported to me that intercourse between young unmarried people was not a matter of common occurrence.

The Bakonjo *smelt* and *work iron*, make *pottery*, weave *mats*, and carry on most of the industries customary among Bantu Negroes. On the upper part of the Semliki River they make and use small dug-out *canoes*.

On Lake Albert Edward they construct rafts of ambatch, which they use to assist them in fishing or in moving about the shores of the lake. They also make small and clumsy canoes on the shores of this lake, somewhat like those of the Baganda in that they are made of hewn planks fastened together with leather thongs or string. Their *weapons* are bows and arrows and spears. They are not a warlike people. Of late years they have taken somewhat kindly to the Belgian Government in the adjoining Congo Free State, and large numbers of them are settling round the Belgian stations on both sides of the Upper Semliki River. Here they become *industrious agriculturists*. The range of the Bakonjo tribe is somewhat curious, and has never been rightly understood by travellers in those regions. As a general rule the Bakonjo do not live in the forests, but occupy the grassy or park-like land lying to the east of the great Congo Forest. But a considerable section of the tribe nevertheless inhabits the flanks of the southern half of the Ruwenzori range from the south-east round to the south-west, and here their settlements are made in the forest up to an altitude of about 7,000 feet. But the woods which clothe this part of the Semliki range have nothing like the density of that real tropical "Congo" forest which is to be met with in the lower or northern half of the Semliki basin, and thence uninterruptedly to the Congo. The woods of the Konjo part of Ruwenzori are thinner, and are interspersed with grass-covered hills and slopes. The Belgians therefore regard the Bakonjo as the people of the grass country, in contradistinction to the Baamba and Babira, who are the forest Negroes. Beginning in the country of Toro, on the eastern side of Ruwenzori, and extending thence over the mountain range westward to the edge of the Semliki Forest, the range of the Bakonjo continues in a westerly direction across the Upper Semliki along the western shore of Lake Albert Edward, and over the high mountains which rise to the west of that lake. In this



323. A KONJO SHIELD, RUWENZORI