Notes on the Wanyoro Tribe of Central Africa. By
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logical Societies of London and Berlin, &c. (With a Plate.)

The paper which I have the honour of presenting to you to-night is similar in construction to those I have previously brought under your notice on the For, Madi, and Waganda tribes.

As in former papers, I have written from notes of my own observations made when in the country and from information supplied me by people of the tribe. This time, however, in order to complete the description of the people, I have had recourse to the works published by Sir Samuel Baker, Dr Emin Pasha, Capt. Casati, and the late Dr W. Junker, and I have to acknowledge my indebtedness to these authors for information gleaned from their pages.*

I have followed, as before, the order of the *Notes and Queries on Anthropology* published in 1874. I mention this because a new edition of this work has just been published, but I thought it better that my notes should coincide with my previous papers rather than with the new edition.

It might be thought unnecessary to publish an account of a tribe living in such near proximity to Uganda, but I think that a comparison between the two tribes will bring out marked differences, and illustrate the well-known fact that many diversities exist among African tribes which are in some respects closely akin.

The portrait is from a photograph (taken by Herr Richard Buchta) of Nickachuppi, a Wanyoro princess.

Unyoro is situated at an altitude of some 2600 to 3000 ft. above sea-level. It occupies a position towards the north, north-west, and west of Uganda, and is bounded on the north and east by the Nile, on the west by the Albert Nyanza, while on the south and south-west its boundaries are ill-defined. Its area is about 1500 square miles.

* See *The Albert Nyanza*, by Sir Samuel Baker; *Reisen in Africa*, by Dr Junker; *Emin Pasha in Central Africa*, by Emin Pasha; *Ten Years in Equatoria*, by Casati; and *Uganda and the Egyptian Soudan*, by Felkin and Wilson.

Physical Features of the Country.—It may be divided into two portions—a mountainous region, which extends from the Albert Nyanza to about 32° E. long.; and a plain, which slopes from thence to the Victoria Nile. The mountainous region consists of low mountain ranges and isolated peaks, many of the latter reaching a height of from 4000 to 5500 ft. above sea-level. Most of the hills are dome-shaped. From the mountain chains issue spurs, forming valleys through which streams flow. The country is extremely well watered, and practically drains to the west into the Albert Nyanza and to the north into the Nile; in the height of the rains a large quantity of water rushes down the deeply cut-out beds of the streams. Many of these are choked with papyrus, which also grows luxuriously around the Albert Nyanza. One river, the Kafur or Kafu, or River of Death, flows into the Nile near Mruli, and drains the eastern part of Unyoro. The country is fairly well wooded, but the forests are here and there separated by tracts of country overgrown with high grass; the underwood in the forest is very dense.

Geology.—The formation of the rocks in Unyoro is volcanic and metamorphic. The upper soil consists of grey fine-grained loamy detritus or thick dark-brown loam resting on red quartz. Sandy clay crops up at times, and a considerable quantity of ironstone is found, especially near the Albert Nyanza.

Climate.—Unyoro possesses a mild climate, and the temperature remains fairly constant throughout the year. The mean annual temperature may be taken to be about 78° F., and the extreme thermometric variations are not over 30° F. In February at lat. 2° 5' N. Baker found the daily range to be 80° to 84° F., at night 56° to 58°. At Masindi, 4000 ft. above sea-level, the temperature was 62° at 6 a.m., 78° at noon, and Emin in October records the highest temperature at 79·7° F. The lowest temperature I observed was 69°, the highest 84° F., and the daily mean was 73°.

There is an abundant rainfall in Unyoro, the two periods of maximum rainfall being, as in Uganda, during April and May and October and November. Few observations have been made upon which one can base an estimate of the annual rainfall, but it is probably rather more than in Uganda, say 60 inches. Thunderstorms are very frequent, and the rainstorms in Unyoro occur with south and south-east winds. Emin notes that in October there was a

fierce storm of hail and rain from the south-east, the hailstones being as large as horse beans, and continuing for half an hour, when they gave place to a perfect deluge of rain. Even during the driest season of the year the atmosphere is very moist, as is the soil; and Emin noticed the curious phenomenon of partial rains; he said they sometimes occurred in torrents, when at hardly ten minutes' distance there was no rain at all.

Population.—The population is about two and a half millions (1879). The people are Negroes, but they are not quite so fine a race as the Waganda, nor are they quite so tall. Their colour is, as a rule, a dark reddish brown (Broca's table, Nos. 42 and 43). Colour of the eyes, Broca's table No. 1. There are, however, a great many persons having a much lighter colour than that which is here indicated; in fact, they may be said to vary from reddish black to a dark reddish yellow, red being, however, the fundamental colour. The people are thin but well formed, save that the muscles of their legs are not well developed. They have good features and many of them are really good-looking; the lips are, however, very thick. Their teeth are good, but the four lower incisor teeth are extracted at puberty.

I regret that I have no detailed measurements of the Wanyoro.

Anatomy and Physiology.—The temperature taken in the axilla for five minutes, the subjects being at rest in the shade, at about 9 a.m., averaged 97·8° (98 observations taken). The number of respirations per minute under like conditions varied from 16 to 18; the pulse averaged 70. Like the Waganda, the Wanyoro do not bear cold well; they keep up fires in their huts during the night, and they do not like getting wet with the morning dew; they do not protect themselves from the sun. They are hardy, and bear privation fairly well, but are not quite so courageous as their neighbours. Their muscles are decidedly red in colour, and the fat has a yellow tinge. The mucous membrane of the mouth is highly stained with pigment. The skin is velvety, and they do not perspire much. The women have sufficient milk. They are delivered in a squatting position; a stake is often firmly driven into the ground, and the woman walks round about it in a circle until the commencement of each pain, when she squats down, supporting herself by the stake. Emin mentions that during delivery a woman will some-

times sit on her heels, her knees stretched apart, while one or two women support her back and arms, and the midwife sits in front of her ready to receive the child. (See *Reproduction*.)

Development and Decay.—I have no accurate information as to the average or extreme length of life among these people, but I saw a good many comparatively old men and women. Puberty is arrived at early, and the period of childbearing may be said to be from 14 to 25 years. Save that the mammary glands were remarkably well developed in the women, there was nothing remarkable about them. The Wanyoro's teeth are well preserved; I never saw any case of caries, nor do the teeth appear much worn. As in Uganda, it is considered unlucky if the children's teeth do not appear either at the right time or in the proper order.

Hair.—The Wanyoro have short, coarse, dull woolly hair. It is not plaited, and no care is spent on its cultivation. It is only shaved as a sign of mourning. Sometimes the women may be seen with flowers fastened in the hair, and, rarely, the men have a kind of bead head-dress, arranged something like an old-fashioned chignon, but they are not nearly so prone to such adornments as are the Longo, Shuli, or Shefalu. The musicians and medicine-men often wear long beards made from cows' tails or goats' beards. Comparatively few of the men have natural beards, and even those seen are not abundant. The hair from the rest of the body is generally removed by shaving or dipilation, but not so invariably as in Uganda.

Odour.—A distinctive odour is possessed by the Wanyoro, but it does not differ from that which obtains in Uganda.

Motions.—In expressing astonishment one hand is sometimes placed over the mouth; another method noticed by Emin is that of rapidly raising the closed fists to the crown of the head, from which they are drawn energetically to the forehead. When beckoning a person a movement as of grasping is made with the hand. When walking without loads the Wanyoro have a graceful carriage, and in standing, sitting, and lying their postures are graceful, although one does not notice the peculiarly dignified bearing seen in Uganda. In carrying loads their motions are somewhat ungainly; they then march with a short, quick step, the knees bent and the body inclined somewhat forwards. The arms are permitted to swing in walking. I did not observe that the feet were nearly so frequently employed

for grasping articles as in Uganda, but all the joints are supple. They micturiate standing, the squatting position not as a rule being occupied when performing this function. In sleeping, the Wanyoro generally lie on the side or the back, and either an arm or a log of wood serves as a pillow. The hand is more commonly used than the fingers for pointing.

Physiognomy.—The Wanyoro have not such expressive faces as the Waganda; still the play of their features is fairly expressive. They gesticulate freely both in conversation, in palavers, or when telling stories.

Physical Powers.—The people are moderately strong, but their powers of endurance are not remarkable; they are not very good porters, for they appear distressed at a load greater than 50 or 60 lbs., and cannot march more than 15 or 16 miles a day when thus weighted. They require frequent rests.

Senses.—Their sight, hearing, and smell are abnormally acute, but I was unable to make any accurate observations in this connection.

Abnormalities.—Albinos are met with in the country; they are supposed to bring misfortune upon their relations. They do not result from the marriage of near kin. They often act the part of buffoons. I saw several dwarfs, and both Emin and Speke mention them; those I saw were evidently of Wanyoro origin, and had no connection whatever with the Akka or Tikki-tikki tribe. Deformities are, I believe, very uncommon, but hunchbacks may be occasionally met with, and I saw two children with harelips. I came across one case in which the toes were webbed and one in which there was a supernumerary thumb on both hands; the parents in both cases were normal. The practice of forming the "Hottentot apron" does not, so far as I am aware, obtain in Unyoro.

Crosses.—Practically the only crosses which are met with in Unyoro are those due to the marriage of the reigning family with the original Wanyoro, and, save for the fact that their skin is of a rather lighter shade, there is no difference to be noticed. Speke says that the lighter colour of the ruling class is attributed to the fact that "they do not do any work, but sit in the shade and drink abundance of milk."

Tattooing.—This is not practised in Unyoro, but I do not know

of any laws which would forbid it. Emin says that he has seen scars and cuts used as ornaments, but only by women in the south-western districts, and I believe that this custom is not indigenous, but due to the imitation of their neighbours.

The Wanyoro tribal marks are two parallel burns on each temple. Some of the people wear earrings, but they are not very frequently seen. The four lower incisor teeth are extracted at puberty.

Dress.—The children in Unyoro are unclothed; the adults are variously clad; sometimes the women wear three or four folds of cloth made from the bark of the fig-tree suspended round their hips reaching to the knee; at other times they are clad in well-tanned goat-skins, or again a large bark-cloth is worn tightly fastened under the armpits. Some of the women wear in addition a cloak of the same material fastened round the neck and falling gracefully over the shoulders, much in the fashion of an Inverness cape. The men wear either tanned hide or bark-cloth; these are usually fastened over the right shoulder, the left being exposed. Head-dresses are rarely, if ever used.

Ornaments.—Some of the men wear rings round the ankles and wrists, and sometimes necklaces of beads or brass and copper rings. Sometimes, but usually only on festive occasions, they wear head-dresses manufactured out of the skins of wild animals, goats, antelopes, or leopards, and sometimes adorned with a variety of horns. The women are very fond of bead, iron, and copper ornaments; they often wear a series of anklets extending over two-thirds of the leg, and the arms may be covered with the same from the wrist to the elbow. Sometimes these rings are passed through three leather strips to keep them in position. The beadwork necklaces, cinctures, and bracelets are sometimes very tastefully made, and some of the ornaments constructed out of finely plaited grass, to which are suspended numerous bosses covered with fine beadwork, show considerable manipulative skill in their manufacture and taste in the arrangement of the colours. When on the warpath the men wear a simple loin-cloth and a strip of bark-cloth or banana leaf round the forehead. Some of the people disdain ornaments; at any rate I once sent a princess a present of some beadwork earrings and necklaces, and she refused to wear them, saying that she did not need to add to her charms.

Fat Wives.—A curious custom which obtains in Unyoro may here be mentioned. It seems that the king and some of his chiefs consider that obesity is a sign of beauty, and therefore some of their wives are compelled to subject themselves to a process of fattening to increase their charms. They are obliged to drink an immense quantity of milk, and so obese do they become that they can only crawl about on their hands and knees; it is impossible for them to walk. Personally I had no opportunity of seeing any of these beauties, but I quote an abbreviated description of one given by Casati:—"In the centre of a column was a palanquin made of ox-hide fixed on two poles, upon which one of the royal wives sat wrapt in a bright-coloured mantle of peculiar pattern. . . . A cry of astonishment was uttered by everyone as a woman, almost a shapeless mass of flesh, with immense limbs and small eyes, sitting on a sort of sedan-chair, and supported by stout poles, was being carried across the royal threshold by four stalwart men. The accumulation of fat gradually proceeds so as to render the person unable to stand up. They are compelled to walk on their hands and knees, and even then move with great difficulty."—(Casati, *op. cit.*, vol. ii. p. 70.) These women are only permitted salt porridge made with broth twice a week, and sometimes a handful of salt.

Pathology.—My stay in the country was far too short to obtain anything but the briefest information respecting the diseases of the natives.

Malarial fevers are common enough on the banks of the Nile and on the shores of the Albert Nyanza, but I understand that they are far rarer in the higher parts of the country. At Kiroto, where I made special inquiries into the subject, I found that both the natives and the Egyptians rarely suffered from fever, but at Magungo Foweira, Kodj, and the adjacent districts malaria is very rife. Ague-cake was far from uncommon, and I saw many children suffering from moderately enlarged spleens, and a good many suffering from dropsy. Bronchitis and pneumonia I also met with, and these diseases must be fairly frequent, as they are treated with the actual cautery or cupping, and many persons bore the marks of these methods of treatment. In cupping, the cow's horn is used in place of a cupping-glass, a considerable quantity of blood is withdrawn, and the people are weak for several days subsequent to it.

Diarrhoea is common, and I saw several cases which I believed to be enteric fever. Headache is not very common; it is treated by cupping over the temples. Acute mania certainly occurs, but it appears to be of a transitory character. The individual afflicted with mental aberration often runs away and hides in the forest; if caught, he is compelled to drink large quantities of a decoction made from herbs and roots, which induces sleep and profuse sweating. I collected a number of specimens of these simples, but I had to leave them at Lado on account of difficulties of transit. Small-pox is much dreaded, as it causes a great mortality at times. Partial isolation of the patient is practised, the pustules are opened with a sharp thorn and the patient is washed, but the treatment is apparently not very successful. Epilepsy is as frequently seen as in Uganda, and occurs chiefly in girls. No treatment is known; girls suffering from this affection are difficult to get married, and anyone willing to take them off their fathers' hands can do so without giving a dowry. Skin diseases are very common in Unyoro, and this is rather surprising, as on the whole the people are cleanly, although their habitations are not well kept. Rheumatism, lumbago, and sciatica are frequently met with; the actual cautery is a favourite application. I never heard of a case of toothache. Leprosy is known in Unyoro, but does not appear to be very common; its hereditary nature is recognised, but this is not the case with regard to epilepsy. Venereal diseases are frequently seen; their introduction is said to date from Kamrasi's time, and they were brought into the country from east to west some forty years ago. Diseases of the eye and blindness are very rare.

Wounds heal rapidly and amputation is known; at anyrate the great chief Rionga showed me a boy whose arm he had amputated in the middle third on account of its having been shattered by a gunshot.

"Earth-eating" is practised in Unyoro, sometimes as a remedy for disease, but often to satisfy a simple craving. If long continued, it is said to cause discoloration of the skin and hair, emaciation and death. Hereditary cannibalism is known, and girls from such a family will rarely find a husband. Nightmare is known, and dreams thought to foretell coming events.

Medicine men and women often travel about the country, gaily dressed with bead ornaments and numbers of charms. They

resemble the gipsies, having no fixed dwelling, but making themselves at home wherever they may be. They practise incantations to drive away the evil spirits which are supposed to have taken up their abode in sick people. In treating disease they employ many herbs, roots, and the bark of trees; they also apply the actual cautery, and cup their patients. Some of the medicine-men act as singers and dancers at festivities. They also prepare amulets and charms to ward off disease and death. They receive as payment for their services either beads, tanned skins, or cattle.

Casati says that the natives eat butterflies and insects to cure colds in the chest, and crocodile fat and dung is sometimes used as a cure for rheumatism.

Reproduction.*—A lingering labour is hastened by rubbing the abdomen. If the head presents, it is considered to be a favourable sign. A footling forebodes a misfortune to the family. If a cross-birth occurs, turning is attempted by men, who receive payment for their services. If a woman dies before delivery, abdominal section is at once performed, and the child whether living or dead removed; the omission of this operation would be punished by the chief of the district with a heavy fine of cattle, goats, or even women, as it is believed that such a proceeding would entail ill-luck on the village. Post-partum hæmorrhage carries off many of the women; it is probably caused by attempts to remove a retained placenta. Sometimes, if the placenta does not come away readily, the abdomen is pressed or kneaded with a broad-ended pole. This pole is cut the convenient length, and placing one end on the ground, the woman presses the other against her abdomen; then swaying her body gently backwards and forwards or from side to side, she makes a rhythmical pressure on the fundus uteri. The umbilical cord is cut long and tied round the body of the child until it shrivels and falls off; to hasten separation it is rubbed with fat. Ligature of the umbilical cord is unknown. The placenta of a male child is buried in the house on the inner right-hand side of the door; that of a female child on the inner left-hand side. The child is washed in tepid water and then rubbed with a mixture of red clay and fat. It is not customary for the mother or child to leave the hut until the umbilical cord has fallen off, nor may the mother shave herself.

* For most of this information I am indebted to Emin Pasha.

About the 5th day after birth the mother sits on her threshold with her child, a sheep is killed and the child is named by the paternal grandfather, or should he be dead, by the maternal grandfather. It usually receives two names—one connected with some bodily peculiarity, the other chosen at pleasure. The skin of the sheep killed at the naming of the child is used to carry it in, the child being suspended at its mother's back in the skin so that its fore-legs are tied together round the mother's shoulders, its hind-legs round her waist. A woman suckles her child 18 months; it is then weaned and the breasts are rubbed with bitter juices. During suckling the women live apart from their husbands. The fecundity of women is from 12 to 25 years of age; many are barren, most of them have only two or three children. The women grow old quickly. Hermaphroditism is rather common. If women are sterile, they are sometimes returned to their parents, who return a proportion of the dowry paid for them. Twins are considered a great piece of good fortune, not only to the parents but also to the entire village. Universal festivities are held in the village, and rich gifts are brought to the mother from all sides. The firstborn twin, whether a boy or a girl, is called "Zingoma," the other "Kato." The placenta of living twins is placed in a large earthen vessel in a miniature hut hastily erected in the courtyard, where it remains four days. It is then carried in procession to another larger hut built in the jungle, and there it is left. Should the twins die, they, together with their placentæ, are left in an earthen vessel in the mother's hut until decomposition sets in. They are then removed to the miniature hut built in the courtyard and are there left for an arbitrary period, being watched by a man who scares away hyenas. During the time of this exposure the occupants of the house may not shave themselves, and they must keep aloof from everyone as a sign of mourning. When this period is accomplished, the men and women cut their hair and lay aside for a time all ornaments, and finally the house in which the birth took place is burnt, expiation thus being made.

Causes which limit Population.—Of the causes which limit population, polygamy is the most important. It is derogatory to the position of chiefs, even the most unimportant, to possess less than 10 or 15 wives. Poor men have three or four wives each.

As a chief has only four or five favourites, always chosen from among the youngest, perhaps exchanging them for still younger wives when they have lived with him for a few months, a large number of women are left fallow who would otherwise be capable of production. Early marriage also limits reproduction.

Habits and Customs.—The Wanyoro are an indolent, lazy people, and by no means possessed of great prowess. They are, however, fond enough of raiding and pillaging those who they think will be an easy prey. They are naturally intelligent, but do not possess nearly so much culture as do their neighbours the Waganda. The higher classes lounge about and smoke and drink all day, all work being left to their wives and slaves. Indeed it is only among the lower classes that the men work at all, and they will avoid manual labour as much as possible. The principal wives of the chiefs lead a luxurious and indolent life—sleeping, eating, and visiting being their occupations.

The Wanyoro are cleanly in their persons, frequent ablutions being practised, but, this notwithstanding, women frequently anoint their heads with a mixture of red ochre and fat. Many of the people anoint their bodies with oil, or sometimes with scent. One scent is a species of touchwood which smells like musk, the other is composed of very compact grey clay, which, according to Emin, is brought from the south and sold at a high price. Notwithstanding their cleanliness, the Wanyoro are infested by vermin which find shelter in their bark clothes. They get rid of them by fumigating the cloth every few days with the smoke of the stripped stalks of the dried papyrus; this acts as a parasiticide, and gives a distinctive odour to the clothes. The Wanyoro are very neat, and all their handiwork is carefully performed. In their houses their stores of roots, &c. are neatly packed in either woven baskets or in packets made of banana leaves and tied with finely woven string. Their huts, however, are not well kept, and they are not very particular as to the removal of filth from their courtyards.

They cut their nails to a triangular point, the point being in the centre of the finger; the nail parings are carefully preserved, and from time to time taken and thrown into the jungle—why, I am unable to say.

There are not many ceremonials in Unyoro, but the people are

courteous and friendly one to another. Both men and women salute each other at morning and night, saying Good-morning (Rairote; *ans.* Daabante); Good-evening (Geroba; *ans.* Geröbera). When people meet in the road, if of equal rank, they say the word "Merembe," followed by each party giving vent to a series of curious nasal grunts of satisfaction. If a man of low rank meets one who is his superior in the street, he is expected either to kneel or to bend forward, supporting his body with his hands on his knees until his superior has passed. There are special forms of salutation for great chiefs, the customary address to the King being "Ngunzono Kali" (I greet the highest). The common people when expressing thanks use the word "Vebbala," the higher classes the word "Nkuebas." If a person has been to a drinking-party, when he leaves he salutes the host with the word "Nkuada" (thank you), and is answered by the salutation "Rainni." In all classes of society dried coffee-berries are offered when meeting or during conversation, and among the higher classes, after drinking beer, coffee-beans are used to remove the odour of the liquor. When strangers arrive at a hut the people sitting before its door always rise, and, after the customary salutations, beer, water, or food is produced, should the stranger require it. The women do not as a rule sit with the men, but form groups to themselves, and among the higher classes the sexes eat apart. The Wanyoro always wash their hands before eating; the viands are all covered with grass mats whilst being carried from the cooking-place, to prevent them from being bewitched by the evil eye. Kabrega may not eat poultry, and the chiefs are expected to refrain from this article of diet. Wooden spoons are used in eating, but the fingers serve the purpose of knives and forks. After meals, ablutions are customary.

Food.—The diet is principally vegetable, and consists of sweet potatoes, gourds, roasted bananas, durrah, eleusine, manioc, and various leguminous plants, coffee, sugar-cane, several species of beans, one of solanum, tullabone, sesamum, maize, cassava. When meat is scarce, blood boiled with butter and salt is eaten. Game and goats are very commonly partaken of, as well as fish and eggs. Beef can as a rule only be afforded by the rich. Elephant's flesh, and also crocodile and hippopotamus flesh, are not eaten, the latter being supposed to produce skin diseases. The Wanyoro are very fond of salt,

and eat it in large quantities; but, unlike their neighbours, they avoid pepper, as they believe it produces sterility. Honey is greatly enjoyed and is usually taken with porridge, the latter being made of dried plantain or ground durrah. Milk is used as an article of diet, either fresh or curdled. In this connection I may mention that the milking of cows falls entirely to men; women are strictly forbidden to touch a cow's udder.

The great chiefs have separate kitchens in which the food is cooked respectively for men and women. The food for a great chief is cooked by a male cook with whom he has made blood-brotherhood. In the lower classes the women invariably prepare the food. The people usually partake of three meals during the day—the first soon after sunrise, the second at midday, and the third after sunset. The fireplaces made for cooking are constructed of stones, of which five are used; a long, flat, oblong stone is fixed in the ground lengthways, and on each side of it two smaller stones are fixed, so as to make six compartments. The pots used in cooking (see *Manufactures*) are globular in shape and of various sizes. Vegetables are boiled in them, and the people prefer their meat to be boiled too, though it is sometimes roasted or smoked. Fish is smoked likewise. Porridge and “Irish stew” are served in boat-shaped wooden dishes standing upon three or four feet, which raise them from the ground. Mats are used as table-cloths, and the food is only uncovered when the party are ready to dine. As in Uganda, strips of wet banana bark are used as napkins. Marrow bones are cooked in the ashes, then cracked and the marrow extracted; the people do not like raw marrow; white ants are often cooked in butter. When catching the ants for food large fires are lit near the ant-hill and the people either beat small drums or rattle sticks together, upon which the ants swarm.

Drinks.—Three varieties of beer are used in Unyoro. The first is Sandi, which is simply the juice of the ripe bananas expressed through porous mats and mixed with a little water. It is kept for a day or two before use and is only slightly fermented. It is a pleasant beverage and not intoxicating. Mwenge, the second drink, is prepared of artificially ripened bananas, to which is added water and roasted durrah. It is a sour beverage and very intoxicating. The Mervua beer is made from eleusine. The Wanyoro are great beer-

drinkers, and the favourite method of drinking is to suck up the beer through three or four straws, or through a drinking-tube specially manufactured for the purpose.*

Fire.—Fire is produced by the friction of a sharpened piece of hard wood rotated between the hands in a notched piece of soft wood. No instruments are used for its production. The fire is caught by either bark-cloth tinder or sometimes tinder made of dried grass. The only fuel utilised is wood and charcoal. The natives sometimes carry fire with them on a journey, either in the form of a burning log or a slow match composed of a long coil of tightly twisted bark-cloth.

Habitations.—The Wanyoro are not very expert hut-builders, but they occupy a position between the neighbouring tribes in the north and the Waganda in the south-east. The huts are usually from 20 to 30 feet in diameter and 20 to 25 feet high, dome-shaped and circular or semi-circular. They are constructed of light wicker-work, which is supported by a central pole and some five or six other poles placed in almost a complete circle. They are thatched with grass, which reaches down to the ground. The entrance consists of a porch-like opening, 4 to 6 feet high, and closed at night with a strong basket-work door. Very usually the huts have a partition, sometimes formed of wicker-work and grass, at other times of bark-cloth curtains. Sometimes, but rarely, three or four huts will occupy a distinct compound, being surrounded by grass fences, but more commonly they form scattered groups without any inclosure. Smaller huts are sometimes built as storehouses, but more usually goods are stored in the common dwelling. The beds are either heaps of grass laid upon the floor and covered with hides, or sometimes they are raised shelves some two or three feet from the ground.

As before mentioned, the huts are very dirty. Goats and poultry live in them, and they are infested with mice, fleas, rats, and cockroaches. No arrangements are made to carry away the rain which falls upon the huts, and consequently they are damp. The floor is simply composed of beaten earth.

* I have omitted a detailed description of brewing, as it does not differ from that which obtains in Uganda. See *Proceedings of the Royal Society*, vol. xiii. pp. 717 to 718. Each family brews its own liquor, but any which is in excess of their requirements is sold in the public markets.

Narcotics.—Both men and women in Unyoro smoke, although I do not think that the women are quite such inveterate smokers as their neighbours in Uganda. Two kinds of tobacco grow in the country—the *Nicotiana Virginiana*, and a smaller plant which is much stronger in flavour, has a smaller growth, and fawn-coloured flowers. According to Emin, this species is dying out. Tobacco is only used by smoking it in a pipe, and no substances are mixed with it. The tobacco-plants are carefully tended and the ground near them weeded; they are not allowed to seed; the leaves are dried in the sun and made into various-sized packages weighing from half a pound to about ten pounds. The only tobacco-pouches in vogue are either skin bags closed at the mouth by a string, or neatly made plaited grass baskets. The Wanyoro pipes are very various. Rionga showed me a very fine collection, one of which was capable of holding a pound and a half of tobacco. In Unyoro one can generally tell the rank of a man by the size of his pipe; the greater the man, the larger his pipe. The form of pipe is usually globular with a long stem; the bowl is made of clay, roughly glazed, and it is variously ornamented with circular dots, bands, chevrons, and sloping parallel lines. No mouth-pieces are used to the pipes. Sometimes a pipe may be made with two heads; I saw one with three. One peculiarity of the Wanyoro pipe is that, instead of the hole being carried from the bottom of the bowl through the stem, there is a ledge of clay extending half way across the bottom, and into this ledge the opening is made. As a rule, people use their own pipes, and carry them with them wherever they go. They are sometimes slung round the neck and hang down the back, but if a man does not happen to have a pipe with him when his friends are smoking they offer him their pipes occasionally. I never saw short pipes used, but on one occasion I saw a man smoking from a hole he had made in the ground.

Occupations.—In a country where the necessities of life are easily procured the natives cannot be expected to be very industrious. The men build the houses, fight, if there is any fighting to be done, tend the cattle and milk them, and a few of them are employed in various manufactures (see later), but for the most part they avoid all work if they can. The women are more industrious; they cook, fetch wood and water, and do whatever agricultural work is necessary.

In all respects the people lead an easy-going life. They appear to be contented and satisfied, and I do not think they are either enterprising or ambitious enough to take readily to laborious employments. As far as I saw, they were lazy, unwilling, and unsatisfactory porters, but it must be admitted that their service was compulsory, their loads were heavy, and their hope of reward small. The Wanyoro living near the Nile and on the shores of the Albert Lake occupy themselves in fishing. After the evening meal the men collect together and carouse round the fires, occasionally singing and otherwise amusing themselves.

Amusements.—The people's amusements are not extensive, and consist chiefly in assemblies usually held at night at which dancing takes place, old and young alike participating with vigour. Sometimes men and women dance at the same time, but not together; at other times solos are indulged in. War-dances are also performed; and mimic warfare, in which great agility is exhibited, is a favourite pastime. Some of the dances are indecent in the extreme. The Wanyoro have some little theatrical ability, and sometimes their dances are arranged to illustrate some event, or to caricature some incident or person. The following scene which I witnessed at Kodj will illustrate what I mean:—A dance was arranged for my entertainment, and one of the dancers was called Abdul Aziz after Linant de Bellefonds. On one occasion Linant was riding and smoking, when he was suddenly attacked, so he immediately gave his pipe to his man in exchange for his gun. This was caricatured, two men dancing one after another, one carrying a pipe, the other a gun, the first one representing Linant. The steps resembled a horse galloping, and the dance was very amusing; every now and then the man, leaving off smoking, took his gun and fired into the crowd, and then resumed his pipe. Jesters and professional story-tellers are frequently met with; they go from village to village reciting legends or witty stories, which the people enjoy greatly. They usually wear fantastic head-dresses, and are not infrequently expert musicians of a kind. The occasion of births and marriages and the appearance of the new moon (see ceremonies connected with new moon) are gladly utilised by the people for carousal, dance and song.

Musical Instruments.—The Wanyoro possess various musical instruments, of which perhaps the drum is the chief. These are

made of various sizes, hollowed out of the trunk of a tree, and gaily decorated with shells and beads and charms; they are usually beer-barrel in shape, and are generally played only on one end, either with the hands or with drumsticks. The drum may only be beaten as a signal for war and during its continuance, or on festive occasions. A fine follows disregard of these rules. Trumpets or horns are made out of antelope horns or bottle gourds. The flutes are constructed out of reeds. Some of the people also use a lyre made of five strings, which are arranged either projecting perpendicularly upwards from a gourd which serves as a sounding-board, or stretched over a board upon two bridges shaped like a harmonicon. As I am not musical, I cannot say much about the native tunes, but some of them seemed to be melodious; the choruses, accompanied by drums, horns, and flutes, are weird in the extreme. Baker considers that their music is a monotonous repetition of the three notes—*b, c, d*.

Hunting.—The only information I have respecting this subject is gained from Emin Pasha. He says that hunting-parties often take place. When they are arranged privately those that take part in them choose the leader from among themselves, but when they are set on foot by a district chief he appoints the leader. The man who throws the first spear at an animal receives the forefoot if it is killed. The division of the booty is effected by general agreement. If game is wounded and runs on to the ground belonging to another man and dies there, the owner of the land receives the right forefoot. If a leopard or lion is killed near the king's dwelling the whole animal is carried to him, but if the distance is too great the skin alone is sent. One tusk of all elephants slain belongs by right to the king; the other may be kept by the hunter, but the king usually gives him a girl in exchange. The Wanyoro are not nearly such keen or brave hunters as the Waganda. Snares and pitfalls are sometimes employed to capture game; there is nothing distinctive in their construction. In fishing, the Wanyoro employ the hook and line, the spear, stationary nets and wicker-work basket traps; the latter are usually circular in character, and are of the shape of a hock bottle. The entrance to the trap is at the broad end, and is so arranged that fish swimming in cannot escape, for the bars forming the base will only open inwards.

Weapons.—The weapons employed by the Wanyoro are not

numerous. The most primitive is the club, and various kinds of knobs are made—round, oval, and embossed. The spears are fairly well constructed; the heads are not large, only measuring from 6 to 8 inches, being 2 or 3 inches broad at the flange; they are usually ribbed. The shafts are from 5 to 6 feet in length. The same weapons are used in war and in chase. When hunting crocodiles lines are fastened to the spears, to which ambatch floats are attached. When going to war the sharpened spears are usually protected by leathern covers, neatly made and decorated with feathers or beads. Sometimes a peculiar spear is used for elephant hunting; it has a broad heavy head from 18 to 30 inches in length, 8 to 10 inches at its widest part. It is fastened to a short handle and heavily weighted with a mixture made of clay, straw, and cow's dung. It is dropped upon the animal by the hunter, who sits upon the branch of a tree. Sometimes these spears are hung over paths frequented by wild animals, and so arranged that they fall when the quarry passes beneath.

Agricultural Implements.—The people only possess one real agricultural implement, viz., the hoe. It is heart-shaped and slightly bent, forming with its neck a gentle curve. The handle is from 3 to 4 feet long, and a bent forked piece of wood is chosen for it, so that the whole when completed can be used like a pickaxe. The other implements used are simply curved knives or spear-heads, the latter being employed in planting and weeding, the former to prune or dress the plants.

Cultivation.—As before mentioned, the women till the fields, which are as a rule fairly well kept. Weeding is assiduously practised. Before sowing, the high grass is burnt, and after being allowed to lie upon the ground for two or three weeks, it is hoed and the various crops are planted. Owing to the richness of the soil, the people have little difficulty in raising sufficient produce for their necessities, and there is no doubt that with good cultivation the greater part of Unyoro would render surprisingly rich crops. It is unnecessary to detail here the various grains and vegetables grown in the country. (Tea, cinchona, and coffee would well repay introduction.)

Domestic Animals.—Here and there domesticated wild-cats are met with, and there are many dogs in Unyoro. They are long-bodied, lean, buff-coloured animals, lop-eared, and carrying their long

short-haired tails erect. Many of them are very vicious. They are used in the chase, but from what I saw of them they are not well trained. Fowls are found everywhere; they are small and usually lean. Goats are very numerous; sheep more rarely seen, and they seem to be imported from the east of the Nile. The cattle mostly belong to the king or the chiefs; they are said to suffer from many diseases, for which copious bleeding from the neck seems to be the general remedy; the blood thus obtained is often used as food. Wahuma are the usual herdsmen, but in any case men or boys herd the cattle. The cattle's horns are always destroyed as soon as they commence to grow by cauterising them with a red-hot iron, in order to enable the animals to pass with greater ease through the jungle. In respect to cattle, Emin relates that those which supply milk for Kabrega's personal consumption are kept quite separate. They are milked in his presence every morning, and then go to pasture escorted by a man and a boy. The boy goes before them calling out loudly "the king's cattle," and everyone that happens to be near must withdraw as quickly as possible if he does not wish to be killed, as it is said that there are people who if they look upon cattle can turn their milk into blood.

Wild Animals.—In Unyoro there are very many animals—elephants, lions, leopards, jackals, hyena, buffalo, rhinoceros, wild-boars, various species of gazelles and antelopes; elan also are met with in considerable numbers, and sometimes white rhinoceros are seen. A very great number of hippopotami and crocodiles infest the Nile and also the larger streams, and here, as elsewhere, the crocodiles are very dangerous, many of the natives being carried off by them. I once shot 60 in a forenoon at Kodj. Boa-constrictors and other snakes are numerous. Many monkeys are found in the woods; as specially numerous may be mentioned the *Cercopithecus griseo viridis*, the *Colobus guereza* and the *Colobus ruber*, as well as the *Paleornis cudicularis*, and some chimpanzees, which are however limited to the southern districts. The birds met with are very numerous; vultures are extremely common, and Emin mentions *Sporothlastes fasciatus*, *Spermestes cucullatus*, *Trachyphonus margaritatus*, *Psittacus erythacus*, *Ortygospiza atricollis*, and several *Habropyga*. Parrots are very numerous, as well as guinea-fowl and bats. Insect life in Unyoro is very profuse.

Manufactures.—Although the Wanyoro do not compare very favourably with the Waganda as artisans, yet a considerable amount of industry obtains in the country.

Tanning.—The Wanyoro are expert tanners, and the dressed skins are supple in the extreme. The skins of cattle, goats, antelopes, and monkeys are all employed; before being dried, they are pegged out upon the ground and carefully scraped. If the skins are to be employed for men's dress, the hair is not removed; if for women's garments, it is removed, with the exception of a fringe at the edge. As soon as the skins are moderately dry they are rubbed with butter; they are then frequently beaten between two flat stones. Should one skin not be sufficiently large to form a garment, several are sewn together with needles of home manufacture. These needles are rather rough, but are ingeniously made, the eye being formed by turning over one end of a piece of iron and beating its point into a small depression struck into the shaft of the needle.

String.—This is usually formed from banana fibre, but sometimes the fibre of creepers is used. It is very finely woven and serves innumerable purposes; sometimes it is plaited into mats and into bags, many kinds of the latter, from a heavy quality to a very fine and exquisitely woven variety, being manufactured. This twine, too, is used for the manufacture of bead ornaments, in which the Wanyoro exhibit considerable taste.

Bark-cloth.—This is manufactured as in Uganda.

Pottery.—The pottery in Unyoro is fairly good, though somewhat brittle. There are two varieties, a black and a red. The jars are mostly gourd-shaped, but oval and hemispherical bowls of various sizes are made. No flux is used. I have previously mentioned the pipes.

Blacksmiths.—The smithy work in Unyoro is rough. Either a stone or a mass of iron is used as an anvil, the hammer being either an oval stone or an oval piece of iron. I only once saw a hammer with a handle. The bellows are constructed of two earthen pots, over the mouths of which pliable skins are fastened, having a hollow stick tied in the middle. Clay tubes from the pots conduct the draught to the hearth. The smelting-ovens are oval and conical, usually three or three and a half feet high. The Wanyoro have an apparatus made of wood for drawing out wire.

Salt.—Except at Kibiro, the natives prepare salt by burning papyrus and then mixing the ashes with water. After allowing it to stand for 24 hours, it is filtered through a jar having a hole at the bottom and being half filled with tightly-pressed dried grass. It is also in times of need obtained from cow's urine. At Kibiro salt is manufactured on a larger scale, and Emin gives a very good description of it in a paper which was published by the Royal Scottish Geographical Society in 1887. He says—"The method of preparing the salt is tolerably simple. The earth from which the salt is to be extracted is placed in the evening under the end of a trough, whence a thin stream of water trickles over it all night long. In the morning the earth is put to dry for some hours; after this the women, with crescent-shaped pieces of iron, scratch off its superficial layers and with them fill other small troughs, out of which they shake it again into small heaps. The next day a certain quantity of this earth is mixed with water and then conveyed to the filtering apparatus. These consist of simple clay vessels, having holes at the bottom covered with a layer of fine hay; the vessels themselves stand upon an arrangement of three stones, and have beneath them smaller clay vessels into which the liquid drops. When the filtration is finished, if the saltmaker is not pressed for time, he allows the liquor to evaporate in the open air; it then leaves behind it a pure white salt. If, however, time cannot be given for this process of evaporation, it is accomplished by means of boiling within the huts, but the salt so obtained is darker in colour and less pure. The skill of the women consists in mixing the earth and water in the right proportions just before the filtering begins."

The chief of Kabiro pays an annual tribute in salt to the king.

Woodwork.—This is very primitive. Bowls are cut out of solid blocks of wood and fairly well finished; drums are made in the same way, but the paddles, walking-sticks, and the handles of hoes, &c., are not usually finished with any care.

Boatbuilding.—The Wanyoro canoes are neither large nor do they shew any advanced art in construction, being simply ordinary dug-outs. The boats, when finished, are clumsy and unwieldy. I saw, however, one interesting boat which was made of a curved tree and used for hunting hippopotami, the idea being that the hippo would rise in the curve, and therefore not upset the boat.

Basketwork.—Various grasses and canes are used for plaiting baskets, but the result is neither artistic nor are the forms graceful, and I rarely saw any distinctly pretty articles. Probably the best made wickerwork is the shield, upon which some care is spent.

Communications.—It may almost be said that the Wanyoro exercise no care in the establishment of roads or means of communication between one part of the country and another. As a rule, they content themselves by following the well-worn paths made by passengers between one village and another. It is true that sometimes, when a great chief travels, it is customary for him to order a path to be made, and this is done by sending forward a party of men who, following an ordinary footpath, trample down the grass on either side and remove the saplings; larger trees, however, are left standing. At the fords it is sometimes customary for a rope to be stretched across a stream. I have seen two tree-bridges made by simply felling a tree and causing it to fall across a stream, but I never heard of any greater attempt than this. In respect of ferries, I can only speak of those on the Nile itself; there did not seem to be any great regularity in their running, but certainly boats and men were stationed at various points near Kodj and Foweira. A small sum of beads was given to the ferryman by each passenger. In one or two swamps I noticed that logs of wood had been thrown in to facilitate passage.

Trade and Commerce.—The Wanyoro are keen traders. There is a lively interchange of produce in the country itself, but the exports are limited, consisting of ivory, salt, skins, and slaves. Although a few slaves may find their way into Uganda, the majority are bought by the Arab dealers and sent to the south *via* Karagwe. Salt is chiefly exported to Uganda. It is made up into cylindrical packets, wrapped in dried banana leaves, weighing about 25 lbs. and being sold for 400 cowries, equal in value perhaps to five and sixpence. As before mentioned, the one tusk of every elephant killed belongs to Kabrega the king, who usually purchases the other from the hunter; therefore nearly the whole of the ivory trade remains in his hands, and is carried on with the Arabs from Karagwe. The ivory varies very much in price, and a considerable quantity comes from districts outside Unyoro proper, but under vassalage to the king.

It is the custom for Arab traders when first arriving at the king's seriba to make him a considerable present of guns and ammunition, after which trading commences, and it is only when the Arabs have finished bartering with the king and the great chiefs that they are permitted to trade with the people. Markets are held once or twice a week in every group of villages; the people collect in large numbers, and beer, salt, coffee-berries, spears, knives, hoes, tobacco, beans, butter, bark-cloth, sheep, goats, and sometimes cattle are brought for barter. The Wanyoro are keen at a bargain, and considerable time is usually required before an exchange of goods is effected. Although the disputes as to value are sometimes very lively, the people keep their tempers, and real quarrels are rare. The cowrie, "simbi" as it is called, serves as the standard money, or rather a string of 100 cowries. It is difficult to give the exact values of produce, as they vary so much according to season and the quantity brought for sale, but about 2 lbs. of flour costs 10 cowries, a sheep or a goat from 1300 to 1500, an ox from 4000 to 5000. It should be mentioned, however, that there are not nearly so many cowries in Unyoro as there are in Uganda, and ten or twelve years ago, when I was there, produce was exchanged—butter for beer, meat for tobacco, flour for skins, and the like. Girls and small boys are usually made the objects of private barter, and are not exposed for sale in the markets. The price varies considerably, the Wahuma girls being the dearest (see *Marriage*). All the goods which the Wanyoro bring to market are neatly packed either in baskets or in banana-leaf parcels, and after the market is over the people form into groups and gossip and drink their beer.

Origin of the Wanyoro.—It seems to be undoubted that at present there are three fairly distinct classes of inhabitants in Unyoro—the old aboriginal inhabitants, the Wahuma or reigning families, and a mixture of the two. It is probable that the Wahuma came from the Galla country, crossed the Somerset Nile, and then either separated into two bands, the one going to Uganda, the other remaining in Unyoro and penetrating to Karagwe, or that Uganda was first conquered, then Unyoro, then Karagwe, and that it is only 50 or 60 years ago since, owing to revolutions, the three kingdoms became distinct. In 1878 Unyoro was divided into three distinct provinces, reigned over by three chiefs, each claiming the throne.

Kabrega ruled in the south-west, Amfina in the north near the Murchison Falls, and Rionga in the east, having his head-quarters at Kodj on the Nile. They were all descended from Issanca, and the following table will show their pedigree.

Soon after I left the country, Rionga and Amfina were overthrown, and now Kabrega is the nominal ruler over the whole country. It is needless to repeat the history of the various events which took place when the Wahuma overran the country. Suffice it to say, that the Wahuma are distinctly herdsmen, and that the original inhabitants of Unyoro were tillers of the soil.

Legendary History.—On the origin of the Wanyoro dynasty, Casati relates as follows:—"The founder of the dynasty came from the countries beyond Lango, and established himself in Uganda. An expert huntsman, he taught the natives to kill the wild animals, and his fame spread as far as the queen, so that at last she was seized with a desire to see the brave stranger. He was a very handsome man and the lady fell in love with him, and did not hesitate for his sake to poison her husband. On his marriage with her he ascended the throne, and had two sons, to whom on his deathbed he gave as separate heritages the kingdoms of Uganda and Unyoro. And thus Kabrega asserted, on the strength of tradition, his Galla origin. That emigrations of this people had passed through the land of Unyoro is proved incontestably by the use (still common) of words of the Galla language, especially in the articles of food."

Government.—The government of Unyoro is moulded on the feudal system. The king is supreme, and he has more personal authority than the king of Uganda, and is not under the control of hereditary chiefs. The country is divided into large districts, ruled by great chiefs called Mkungus, and they possess supreme power, having under them a number of Mtongali who rule over smaller

areas of land. Each district must be represented at court either by the Mkungo or by a person appointed by him. They receive orders from the king as to the amount of taxation and the levying of men either for purposes of war or raid. The Makungo are either hereditary chiefs or receive the appointment from the king as a special reward. When a Mkungo dies, one of his sons is appointed in his stead ; it does not, however, follow that the eldest son succeeds to the coveted post, for if a younger son makes the king a larger present he may obtain the position. The Makungo are limited in number, and they used to be free from capital punishment. Casati, however, relates that Kabrega now gets out of this difficulty by first degrading a Mkungo and afterwards executing him. The collection of taxes is accompanied by extreme extortion, and, from the great Makungo down to the lowest Matongoli, each official tries to gain as much benefit for himself as possible. The king is maintained in power by a band of soldiers called Banasura, who are greatly feared and disliked by the people ; they reside with the king, and follow him about during his journeys.

Kabrega is said to be the 16th king since the original conquest of Unyoro. It is the rule for a new king always to sleep two nights to the east of the Nile, and then march into the country along the road which his ancestors are said to have taken. Although I knew Amfina and Rionga personally, I never had the pleasure or otherwise of meeting Kabrega, and I must therefore refer you to the writings of Emin, Casati, Junker, and Baker for a description of him, merely saying that he is said to be the son of a Wahuma shepherdess, that he is about 5 ft. 10 inches in height, has an extremely light complexion, and that he is described as being of a cowardly and superstitious character. Amfina, on the contrary, was a thoroughly polished man, of fine soldierly bearing, with a remarkably intelligent face ; he was very suave and friendly, although of a somewhat grasping disposition. He had adopted many Arabic customs and dressed in an Arabic kaftan. His divan was overspread with Turkish carpets, and the seats and bolsters were covered with spotless linen. When I visited him, coffee and cigarettes were gravely handed round by smartly dressed boys, and one forgot for the moment that one was not paying a visit of ceremony to some Arab Bey. Rionga was a fine old man, quiet and unassuming. He had

not the same force of character as Amfina, but he was a man who loved peace, and one who remained up to the last firm in his allegiance to the Egyptians, whose ally he had been ever since he made blood-brotherhood with Sir Samuel Baker.

Land Laws.—In Unyoro the whole of the land belongs to the reigning powers. The people are treated as serfs; they are fixtures, and change masters with the land.

The king grants lands as fiefs, not only to his favourites from whom he receives a fixed tax and also a certain number of men in time of war, but also occasionally to his favourite wives. Should a wife possess one of these districts, she is permitted to visit it occasionally. During her residence at the court she appoints an agent who rules the district in her absence, sending her either produce or its equivalent. The king's sisters, who by the way are never permitted to marry, have also land granted to them for their support; and the king's brothers, who are practically imprisoned in order to prevent them raising rebellion, have an appointed district which serves for their support.

Crimes.—Justice is administered in the first instance by the Matongoli. There is an appeal from them to the Mkungo, and finally to the king. Theft is punished by confiscation of cattle or women for the benefit of the person robbed; after numerous offences, the thief may have a hand cut off. Adultery is punished by a fine of four cows; both parties may be beaten, and rarely the wife is divorced. A murderer may be summarily put to death; should he escape, the chief of the district receives 8 or 9 cows and three sheep or goats from the murdered man's relations; he then searches for the murderer, who, if found, is executed. On the whole, however, the death sentence is rarely carried out, for, as Emin relates, Kabrega expressed the opinion that a dead man pays no taxes. Executions are performed either by beating the culprit to death with knob-sticks or by the lance. Casati relates that culprits are often secured with ropes in a kneeling position and killed by three blows on the temple. He also says that if anyone seduces Kabrega's women their eyes are put out. There can be no doubt that Kabrega's jailors torture their prisoners with the object of extortion. Trial by augury obtains, fowls being used for the purpose; the medicine-men cut them up alive, and decide as to the

guilt or otherwise of the accused by the colour of the fowls' intestines. Another method of determining guilt is as follows:—If one man charges another of a crime which he denies, both drink a decoction of herbs, and whoever becomes drowsy is considered the delinquent. (Emin says the decoction is given to two fowls.) The stocks are also used for punishment, the culprits having one leg secured in a heavy block of wood; sometimes they are left to die in the stocks, at others a large fine may release them. There is no real criminal class in Unyoro, and were it not that the people are so often incensed by the brutality and extortion of the Matongoli, the police, and the Bonasura, there would probably be very little crime indeed. The administration of justice has not reached the high standard to which it has attained in Uganda, and the trials in the former country are not conducted with the dignity and order which obtain in the latter.

Slavery.—Slavery only exists to a limited extent in Unyoro. Of course slaves are captured from the surrounding district, and, as before mentioned, a good number are exported from the country, but in Unyoro itself the king and the great chiefs are the only ones who possess slaves. On the other hand, it must be stated that practically the Wanyoro themselves are all slaves, as they are under the complete control of those set in authority over them.

Burial Customs.—Mourning in Unyoro is indicated by shaving the head and by laying aside all ornaments. Graves are dug three or four feet deep: for women, in the court of the house, on the right-hand side of the door; for men, to the left of the door. The corpse is placed on its right side in an attitude of ordinary sleep. Young children are buried in the gardens near the huts (Emin mentions that the Wanyoro living near the Albert Lake bury their dead, irrespective of sex, in the centre of the courtyard). Over the grave a miniature hut is erected, in which tobacco, pipes, bananas, and beer are placed. Speke gives an extraordinary account of a Wanyoro woman whose twins died. She kept two small jars in her hut as effigies of the children, and milked herself into these every evening, continuing to do so for five months, lest the spirits of the dead should persecute her. He says that the twins were not buried, as ordinary people, underground, but were placed in an earthen beer-jar, taken into the jungle and placed by a tree, with the pot turned mouth downwards.

After the death of a great chief one of his finger-bones and his hair are preserved ; should he have been shaven, a piece of his bark-cloth dress is kept instead of his hair. When a king dies, the body is washed, anointed several times with fresh butter, and wrapt in a bark-cloth ; a special seriba is constructed, in the centre of which a high scaffolding is erected, and on this the body is placed. A fire is lit underneath, and kept burning until the body is completely dried up and mummified. It is then wrapped in a great number of bark-cloths and taken into a new hut specially built for the purpose, and there it must remain until the new king ascends the throne. As the sons of the deceased monarch usually fight for the throne, the burial is delayed for an indefinite period. At the conclusion of the civil war the victor visits his father's body and sticks his spear into the ground near the right hand of the corpse. His first duty after ascending the throne is to bury his father. Speke describes the funeral somewhat as follows. A huge pit is dug, capable of containing several hundred people, and it is lined with new bark-cloths. The lower jaw of the late king having been cut out, it is preserved in a packet richly ornamented with beads. His favourite cow is killed, and its hide forms the only coffin.

Several of the deceased king's wives seat themselves in the centre of the grave and upon their knees the body is laid. During the succeeding night it is watched by the king's bodyguard, and the next morning the soldiers seize indiscriminately a great number of people as they issue from their huts in the morning. They are brought to the grave, their arms and legs are broken by clubs, and, their shrieks being drowned by tom-toms, the blowing of horns, whistles, and the yells of the assembled crowd, they are thrown into the pit and covered with earth. This is trampled into a compact mass, and a mound of earth is erected above them.

Persons who have been executed are not allowed to be buried, but are simply thrown into the high grass.

Relationships.—The only relationships recognised in Unyoro are those of grandparents, father, mother, brother, sister, brother-in-law, uncle (father's brother, mother's brother), son, daughter, son-in-law, daughter-in-law, and step-father.

Distribution of Property.—When a man dies, the eldest son inherits all that his father possessed, including his wives, with the

exception of his own mother. The younger sons each receive two of the father's wives, but no other property unless the heir choose ; as a rule they do receive a small portion of the estate. Wives and daughters have no inheritance. If a man die without an heir his eldest brother inherits the property. At a man's death his daughters are brought up by the principal heir : failing an heir, the chief of the district takes his place, usually incorporating the daughters in his harem and annexing the property.

Marital relations.—As under ordinary circumstances marriage in Unyoro is practically a matter of barter, the father of a family of healthy girls is a happy man. A marriage is arranged by the fathers, who as a preliminary measure visit one another frequently, and over their pipes and ale extol the virtues of their respective son and daughter. No secrecy obtains, but the discussion is carried on in the presence of friends or casual guests. When the fathers have reached a certain point in their negotiations it is customary for the bride's father to visit the bridegroom's father, and to offer his daughter as a friendly gift to the bridegroom. So far good ; but then the question of price comes in, and often many days pass and many long discussions take place before it is finally settled. Rarely, cattle form the chief part of the dowry, but amongst the general population beads, bark-cloth, hoes, spears, sheep, and goats are more in vogue. The bargain struck, it is clinched by a feast, to which relations and friends are invited. After the price has been paid to the bride's father, a week may elapse, and then the bride, escorted by her friends and preceded by music, is led to her future husband's hut, where a great feast is held, both families contributing to it. The bridegroom's father kills an ox, the hind-quarters of which are given to the bride's father. Three days after this night of revelry the villagers again assemble, and, after decorating the marriage hut, they spend another night in dancing and singing. As among so many other African tribes, on the sixth day the bride returns alone to her father's house, where she remains for a week before finally and permanently returning to her husband. As far as I know, there is no marriage-contract. Polygamy is permitted, each wife as a rule, and certainly among the better classes, possessing her own establishment. There are no prohibited degrees of relationship as regards marriage, and a man may marry anyone, even his

sister or daughter, with the exception of his own mother. Marriages of necessity sometimes take place, or, to put it more euphemistically, love-matches. It is considered quite proper in Unyoro for a marriageable girl to visit any lover she may choose during the night. A lover, however, may not visit his sweetheart; at least if he does, he runs the chance of a good thrashing and the fine of a cow. If, as a result of this free love, pregnancy ensues, the girl's father takes her to her lover's hut and he must maintain her until the child is born. After the birth of the child, the father claims her and the child, but the young man may purchase them back, the price, according to Emin, being 6 oxen and 4 sheep. If the child alone is bought, a boy costs 1 cow and 4 sheep, a girl 4 sheep or goats. Should an unmarried girl die in childbed, the lover is either killed or he ransoms himself by the payment of 6 to 9 cows, an almost prohibitive price except among the higher ranks. If a woman is sterile she may be returned to her father, who refunds part of the price paid for her, but this is uncommon and against popular sentiment. Emin says "if a man marries and his wife falls ill and dies during a visit to her father's house, the husband either demands a wife (a sister of the deceased) in compensation, or receives 2 cows. When a poor man is unable to procure the cattle required for his marriage at once, he may, by agreement with the bride's father, pay them by instalments. The children, however, born in the meantime belong to the wife's father, and each of them has to be redeemed with a cow." Divorce occasionally takes place in Unyoro. Either one spouse leaves the other or the wife is divorced for adultery. The procedure in such a case is described by Emin as follows:—"The injured husband cuts a piece of bark-cloth in two, keeping half of it himself and sending the other half with the wife to her father. When the cows formerly paid as the price of the bride are restored, this piece is returned to the husband, who then burns both pieces."

Unyoro is the only Negro State in which prostitutes are officially sanctioned. Emin thus describes their regulation:—"In Kabrega's establishment a great number of girls live as servants to his wives. They are usually good dancers, or are distinguished by corporeal advantages, and enjoy unlimited freedom at night. They are called *Vranga*. As soon as their day's work is finished, they go out, and if they are addressed by a man, they go with him and remain at his

house for four or five days, according to his wishes. It often happens that they follow a man who pleases them of their own accord and stay with him. He is bound to comply with their wishes, and to provide them with food, &c. Their reward consists of cowries, bark-cloths, dressed hides, and even slaves, according to the circumstances of the man they fall in love with. Should the reward fall below their expectations, they always appeal to Kabrega, who in most cases decides in their favour, although he derives no benefit whatever from them. All that they earn belongs to them, and should one of them amass a fortune she sets up a seriba of her own, and perhaps marries one of the king's slaves. Should one of them bear a child it belongs to the king as a slave. If it be a boy, he is placed later on among the pages (*Vagaraggara*), and when grown-up is enrolled in the bodyguard, always as a slave, but no reproach clings to him because of his illegitimate birth. If it be a girl, she is brought up to her mother's profession, also remaining of course a slave of Kabrega, who however comes into no personal contact with these women. The institution seems to be very old, and Kabrega told me that the first of such women were not Wanyoro." When I was told of this custom I was informed that Kabrega exercised the right of *jus primae noctis* with these women. They are sometimes permitted to go about the country in couples; they wear a distinctive dress, which I saw. If they quarter themselves upon any individual, they take precedence over his wives, and expect a good present. Apart from this institution, the Wanyoro may be said to be fairly moral.

Language.—In all probability, the original language of the Wanyoro belonged to the Bantu group. It differs, however, distinctly from Luganda. I was not in Unyoro long enough to learn much about it, but I know that it is very much corrupted, in the northern districts the language being very nearly akin to that spoken by the Wachopi, while in the south-eastern districts there is a certain mixture of Luganda. As Emin mentioned, it is very curious that the market names for articles are different from those in everyday use. (See Appendix.)

Grant remarks that the language spoken in Unyoro differs but slightly from that spoken at Karagwe. It was not, however, understood by his followers until they had been some time in the country,

and Emin mentions that he found that some of the Negro Shuli living to the east of the Nile, north-east of Unyoro, understood the language with comparatively little difficulty. Emin and Stanley have published vocabularies of the Wanyoro language, and I give in the Appendix a specimen. It must be remembered, however, that these observers used a different system in writing down the sounds.

Magicians and Divinations.—In Unyoro there are many magicians or wizards, from the queen-mother, who is very celebrated, down to a kind of hermit, either male or female, who lives apart from human habitations, in some secluded forest glade. In nearly all cases the magicians wear a distinctive dress, variously contrived head-dresses of beadwork or feathers, and a profusion of charms, crocodiles' teeth, lions' claws, &c. Speke describes a magician who was supposed to find stolen or missing goods as follows :—"A rain-gauge had been lost, and this magician was brought to find it. The necessary adept was an old man, nearly blind, dressed in strips of old leather fastened to the waist, and carrying in one hand a cow's horn primed with magic powder, carefully covered on the mouth with leather, from which dangled an iron belt. The old creature jingled the bell, entered our hut, squatted on his hands, looked first at one, then at the other, inquired what the missing things were like, grunted, moved his skinny arms round his head as if desirous of catching air from all four sides of the hut, then dashed the accumulated air on the head of his horn, smelt it to see if all was going right, jingled the bell again close to his ear and grunted with satisfaction: the missing articles must be found. To carry out the incantation more effectually, however, all my men were sent for to sit in the open before the hut, when the old doctor rose, shaking the horn and tinkling the bell close to his ear. He then, confronting one of the men, dashed the horn forward as if intending to strike him on the face, then smelt the head, then dashed at another, and so on till he became satisfied that my men were not the thieves. He then walked into Grant's hut, inspected that, and finally went to the place where the bottle had been kept. There he walked about the grass with his arm up and jingling the bell to his ear, first on one side, then on the other, till the track of hyena gave him the clue, and in three or more steps he found it. Hyena had carried it into the grass and dropped it there. Bravo for the infallible horn!"

huts at night and kill travellers in order to eat their flesh or employ it in various magic arts. They retain the human form, but, owing to magic power, cannot be caught, as spears and bullets do not wound them. Curiously enough, it is said, however, that long sticks affect them, and with such a stick it is possible for a man to drive them about until dawn, when they can be seen and recognised. In some parts of Unyoro it is thought that both men and women can at night take at will the form of a lion, a leopard, or a hyena, travel long distances, and also may kill and devour lonely wanderers. This reminds one strongly of a belief which obtains in Darfour, and to which I referred in my paper on that country. It would seem also to point to the fact that cannibalism may have been once practised in Unyoro. The following stories, one of which is very like one told in Uganda, illustrate this point:—

One night a man was coming home from hunting; he had been a long, long way, and was belated; losing his path in the dark forest, he was greatly distressed, and called out loudly, hoping to attract attention. A lion, which was in reality a man, heard him, and coming up, offered to show him the way home. Instead of doing this, however, the lion led his victim deeper and deeper into the forest. After a time, seeing no lights, and not coming to any habitation, he got more frightened, and asked the lion where he was leading him. "To my cooking-place," said the lion; at which the man tried to run away, but the lion killed, boiled, and ate him.

Many years ago, two men rose up before it was light one morning, as they wished to go a long journey. They had to pass by the hut of a noted medicine-woman, and were rather shy of doing so. Just as they reached the glade in which the witch lived they saw a hyena run into the hut. At that moment the sun rose, and the beast changed into the witch. The men rushed forward and caught her, and when they had told their neighbours what had happened, she was condemned to death. She said before she died that she had eaten many folk, and she threatened the people with much ill. Her threats availed nothing, however, and they clubbed her to death.

Casati says it is believed that any warlike enterprise is destined by supernatural power to have a glorious end if a human victim be offered as a holocaust on the frontier of the enemy, and is neither insulted nor taken away from the spot by them. "A child of

unknown parents, stolen in a distant country, who from his youth is supposed to be pure and uncontaminated, is buried up to his shoulders on the road which the army must follow. Along the route the scouts cautiously proceed, silent and watchful, always in fear of the danger of ambuscades. The column follows at a distance; they discover the little head of the innocent victim from afar; it leans on its shoulder; it is the head of a corpse, or, agonising, it still moves, uttering its last wailing. The child being still there, according to their belief, was a sure sign of victory, and this was confirmed in their minds by the fact that the enemy had not even put in an appearance on the road or expected an assault, whence they inferred that there was nothing to fear, and that ultimate victory was certain. . . . . No one dares to succour the wretched child of propitiation, or even address a word of consolation, for fear of breaking the charm."

Casati also gives a description of the ceremony of the *mpango* which I must quote:—"To appease the favour of the defunct Kamrasi, resource was had to the ceremony of *mpango* or the axe. The articles for this rite are a drum, round which is wound a thick brass wire (it is also ornamented with talismans consisting of pieces of wood, to which are attributed special magical virtues), a wooden stool, covered with lion and leopard skins, an iron lance of about 5 feet in length, the handle surrounded with brass wire, and lastly an axe (*mpango*), with the haft of wood covered by leopard skin, and with brass wire on the upper portion. The day passed. The sun hastened towards the west—a blow was struck on the grand drum, deep and solemn. In a moment songs ceased, all sounds were hushed, the market was empty, everyone went to his own habitation, the roads were deserted, and for three long days silence and sadness reigned around. Only the slow dismal rings of blows struck at intervals on the great drum told that they were fulfilling the mysterious rites of the *mpango*, which caused the miserable inhabitants to shudder with fear. It is the popular belief that the *nuggare* (drum) sounds without being beaten whenever the angry spirit of Kamrasi wishes to be appeased by human victims. The period of the mysterious rites was passed, the sun approached the end of his journey, the great *nuggare* gave forth its deepest sounds, cries of terror mixed with reverence echoed everywhere, the miserable passers-by, the peaceful husbandmen, were

seized, bound with cords, and their throats cut as a holocaust to the Great Father. In Juaya ten unhappy creatures were killed. But the sacrifice was not to be completed till the next day, when the king stood erect in the hut of the *mpango*, on the threshold of the large door of ingress, dressed in the traditional habit (a great mantle of stuff made from the bark of trees), surmounted by a leopard-skin hanging at his back and round his neck, his head crowned with talismans, his wrists, neck, and ankles ornamented with large glass beads, and holding his lance in his right hand. The members of the condo and all the nobles were arranged in a semi-circle in the great court sitting on their little benches. The guardian of the *mpango* stood at the right hand of the king holding high the fatal axe. *Nuggare* and a small chair belonging to the grand rite were placed in the front; a large cup was on the ground a little way off. Terror and silence rested on the assembly. The king made a sign with his head, the great men rose, and bowing, as a sign of reverence, approached him. He touched one of them with the point of his spear on the shoulder; the chief advanced and extended his neck, the horrid axe descended, the blood was caught in the cup, the king with his fingers sprinkled some on his own forehead and cheeks, then on those of the great men; grasping the vase, he poured the remaining blood on the drum and on the seat. The sacrifice was complete. *Nuggare*, seat, lance, and cup were raised and carried to the queen-mother. . . . The drums and fife sounded for a feast. They killed oxen, opened jars of beer, and the drunken people danced and enjoyed themselves upon the ground just bathed with the blood of the victims." The rite is sometimes prolonged to the fifth day.

In Unyoro, as among most African tribes, the appearance of a new moon is the signal for great rejoicing. As soon as she becomes visible, guns are fired, music commences to play, and a dance and carousal, which extend throughout most of the night, take place. When the new moon appears it is the custom for the magicians, from Kabrega downwards, to prepare their powders, their amulets and talismans, and during the first few days after the arrival of the new moon divination is practised. With the exception of Casati, no one seems to have known or heard of human sacrifices on these occasions, but he writes as follows:—"At every new moon human

beings are sacrificed to propitiate the favour of the invisible powers and to ensure happiness. These immolations are not, however, distinguished by any particular display. Ordinary business is suspended for three days, and the rites of the new moon are performed inside the palace by the sacrificing of some victim of propitiation, and by killing out of doors, in the direction in which they wish to frighten away the evil eye, a variable number of individuals. They kill bulls on the king's tomb monthly as a sacrifice, and human victims are often added to them."

Should the king or any member of the royal family be ill, human sacrifices, according to Casati, play an important part in their treatment.

It is a mark of high distinction and of great trust to be admitted to the ceremony of the milk. The members of the royal family and the great chiefs do not enjoy such an honour. The performance of heroic deeds in war, unalterable fidelity to the king, and, still more, being in sympathy to him, are reasons which may admit men to this highest of all distinctions in the kingdom. Night having fallen and the king's tables being set, those invited to the ceremony enter the grand hall of the royal mansion, the drums beat, the fifes whistle the royal march, the king takes a vase full of milk, and then passes it to those present, who in turn drink also. When the ceremony is finished, the doors are opened and the friends of the great men are admitted to the daily entertainment of getting intoxicated on copious libations, the king setting the example.

Even in Kamrasi's time, as Baker mentions, the king's throne, composed partly of copper, partly of wood, was said to have been handed down for many generations, and was considered to be a talisman, as also was an ancient drum which was greatly revered. These two articles were jealously guarded by special soldiers and seldom used. It was said that should the throne be lost or stolen the authority of the king would wane.

In Unyoro the king is the great rain-maker, but he compels his subjects to make him large presents in seasons of drought.

The natives of Unyoro have a great dread of the snowclad Ruwenzori. The people believe that its mysteries are guarded by demons who would prevent travellers from penetrating its recesses or ascending its higher peaks.

The custom of making blood-brotherhood obtains in Unyoro. It is accomplished by the contracting parties making a few small incisions upon the arm, or sometimes over the fifth right rib, and then respectively licking off the blood.

Although suicide is not very common in Unyoro, still it does obtain, usually owing to a man thinking that his honour is forfeited.

On starting for a voyage on Lake Albert a small present is usually thrown into the water, either beads or food. A similar custom obtains in Uganda, but, so far as I am aware, the Wanyoro have no distinct god of the lake.

A Wanyoro will not, if he can help it, return home by the road he has previously traversed. It is unlucky for a jackal or a hare to cross the path.

The parings of finger and toe nails must be carefully preserved and thrown into the high grass.

The king is very superstitious in regard to his food. He does not eat poultry, and confines himself to veal boiled with bananas, telabone porridge, and banana beer fermented with germinating corn, which is called Muenga. His food is cooked by persons whose fidelity has been tested, and is closely covered to protect it from the evil eye. The chiefs have to conform to the king's restrictions in their food.

Women have the monopoly of a certain power of charming which consists in bewitching vegetable or animal food with their eyes and then giving it for food; the eater is immediately seized with violent pains in the stomach, which do not pass off until the charmer is brought and spits three times on the body of the sufferer.

The belief in the evil eye of both men and women is universal, and no means of protection against it exist.

The cutting of children's upper incisors before the lower is feared as bringing misfortune; when it occurs, the magician is summoned to perform dances for the protection of the child, and is rewarded by a goat.

If an owl screeches near the house, his master dies. If a hyena or a jackal repeatedly approaches the house, misfortune is at hand; when the rhinoceros bird croaks, rain may be looked for.

If a vagtail sings on the threshold, guests or presents arrive; if a man kills vagtails in the house fire breaks out in it. If a vagtail

forsakes its nest made in the house, misfortune is near. Vultures and ravens are chief among the birds, and their slaughter causes illness. If vultures alight on the top of a poor man's house, he will receive rich gifts and presents.

A piece of the hide of the white rhinoceros worn on the body makes a man invulnerable. Skin of the otter worn on the body acts as an aphrodisiac.

An eclipse of the sun announces the death of a ruler. The Wanyoro spit three times whenever they see a shooting star.

To Emin and Casati I am indebted for the following stories and traditions:—"In primeval times, say the Wanyoro, people were numerous on the earth. They never died, but lived for ever. But as they became presumptuous and offered no gifts to the 'Great Magician' who rules the destinies of men, he grew angry, and, throwing the whole vault of heaven down upon the earth, killed them all. But in order not to leave the earth desolate, the 'Great Magician' sent down a man and a woman 'from above,' both of whom had tails. They produced a son and two daughters who married. One daughter bore a loathsome beast, the chameleon, the other a giant, the moon. Both children grew up, but soon disputes arose between them, for the chameleon was wicked and spiteful, and at last the 'Great Magician' took the moon up to the place from whence it still looks down upon the earth. But to keep in remembrance its earthly origin it becomes large and brilliant, and then decreases as though about to die, yet does not die, but in two days passes through the horizon from east to west, and appears again, tired from its journey, and therefore small in the western sky. But the sun was angry with the new rival and burnt it, so that the marks are still visible on its face. The chameleon and its progeny peopled the earth, the tails were lost, and the originally pale colour of the skin soon became dark under the glowing sun. At the present time the heavenly spheres are inhabited by people with tails, who have many herds. The stars are watchmen which the 'Great Magician' posts during the night; the sun is inhabited by giants."

According to Unyoro tradition, elephants and chimpanzees were once men, and the dog, too, was gifted with speech, but spoke only to his master.

"In ancient times a man had an honest son, but he himself was

violent, and had taken many cattle from his neighbours. Once upon a time he ordered his son to go and occupy a neighbour's house, and if he did not do so he threatened to kill him. The son went and slept in that house, but found in the early morning that the inhabitants had fled. He dared not return home, whilst by himself he would have starved; so he prayed the 'Great Magician' to rescue him, and was thereupon, together with the house, turned into an elephant."

"An honest man had an only daughter, and she was wooed by a neighbour for his son, who had turned out badly. The young couple lived happily for a short time, but when the young wife absented herself occasionally from the house to visit her parents, her husband reproached her with availing herself of this excuse to go after other men. Each day he treated her worse, so she fled and returned to her father, to whom she related her misfortune; and he, angry at the stain that had fallen on his own and his daughter's honour, killed himself. At this moment the son-in-law arrived, and was transformed by the 'Great Magician' into a chimpanzee. But the wife, who would not desert him in spite of all that had happened, followed him, and from them are sprung the chimpanzees, who still talk among themselves like men, and have a fondness for women."

" 'I am better off than thou,' said the francolin to the tortoise; 'I can both walk quickly and fly.' 'I congratulate you,' replied the tortoise. 'I draw myself along, and do my business in the best way I can.' Now it happened that some men out hunting set fire to the grass of the plain. The increasing conflagration drew closer, and made the circle smaller and smaller. The peril of the two animals was imminent and certain. The tortoise drew himself into a deep wet hole made by the foot of an elephant and was saved. The francolin tried to fly, but the smoke and fire overpowered him, and he fell down and died. He who boasts, fails when tested."

"The leopard entrusted her three little cubs to the custody of the dog, assuring him that he should have as a recompense for his services plenty of meat, on condition, however, that he never gnawed the bones. The arrangement went on very well for some time, but one day the dog, yielding to temptation, gnawed a bone, a splinter flew from it, and striking a cub on the head, killed it. He found it easy to deceive the mother on her return by bringing the two

survivors up to her to be fed one after the other, the first twice. Soon the same fate befell the second cub ; then the dog, seeing that his fault must be found out, fled and sought shelter with a man, who promised to protect and defend him on condition that he did not leave the house. The dog promised, but a few days afterwards, seeing a heap of bones at a little distance, he broke his word and went out. The leopard, who had been in search of him for some time to avenge the death of her cubs, sprang upon him, killed and devoured him, and from that day the leopard has not ceased waging war upon dogs and eating their flesh."

APPENDIX.

[As my vocabulary of the Wanyoro language was very small, and as it was important in the face of present events to publish a vocabulary, I have obtained permission of the Directors of the "Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte" to publish a very full and interesting vocabulary compiled by Emin Pasha, and published by them. It has never been published before in England. I have to sincerely thank them for their courtesy.]

Abrus precatorius	Burúnga.
Air	Vikoi.
Albino	Námagsj.
Amomum (divers species)	Matónguru.
Animal	Kissólo (pl. bissóli).
Answer	Kabáka.
Ant	Ukángo, ussóssisi.
White ant	Uisvá.
Ant-hill	kisvá.
Arachis hypogæa	Mpándi.
Arm	Mukóno.
Left arm, l. hand	Mukónno gu mossó.
Right arm, r. hand	Mukónno gu bulió.
Arrow	Mfindu (ngóbbé. Wa- huma).
Ashes	Nkókke.
To ask (also to describe the praying of Arabs)	Kuléggá.
To ask	Kussébbá.
I ask	Nssébbá.
Thou askest	Ussébbá.
He asks	Assébbá.
We ask	Tussébbá.
You ask	Ussábba.
They ask	Bassébbá.
Ass	Nkáina.
Aulacodus Swinderianus	Mssuéh.
To awake	Kuimúka.
To wake	Kuiméra.
Axe	Mpángó.
Back	Mabégga.
Banana plantation, plantation	Lussúkkú.
The banana is ripe	Kitóke kírí.
The banana is unripe	Kitóke kibíssi.

The banana is rotten . . .	Kitóke kissi káiri.
Banana beer (fermented) . . .	Muēnge
Banana beer (unfermented palm wine . . . . .)	Ssáindi.
Sorghum beer (unknown in Uganda and made in Unyoro out of Eleusine)	Mérúa.
Banana fruit	Kitóke (pl. bitóke).
Banana-tree	Kitóke (pl. bitóke).
Bark-cloth (with a black pattern)	Mtoné.
Basin, lake, river (seldom) . .	Niándja.
Basket	Kíbo.
Bat	Mbúgu-mbúgu.
Batalas edulis (sweet potatoes)	Biáta.
To bathe	Kunába.
To bathe oneself	Kuénaba.
Glass beads	Kuánsi.
Red glass beads	Ssággama.
White glass beads	Moéro.
Green glass beads	Bkóngé.
Sky-blue glass beads	Gállama.
Beard	Mlídju.
Beard	Mlisu.
Beautiful, good	Burúngi.
Because	Allái.
Bed (stretcher)	Ntábbu.
Bee	Udsóki.
Where hast thou just been ? . .	Uá nolái.
Behind	Níó.
Bellows	Nsi.
Belly	Ndá.
Big, high	Mkúrru.
To bind	Kubbuá.
Bird	Njúnni.
The bird sings	Njúnni aksiolía.
Bitter, salty	Kissára.
Black	Merágusu.
Blatta orientalis	Njéngé.
Blind	Pimpíte.
Blood	Ssággama.
Blood-brother	Mfúmbiro.
Boat, ship	Mvátó.
Body	Mobirri.
Bone	Kúgulú (pl. mágulu).
Bones	Gúmba (pl. magúmba).
Borassus Æthiopum	Betúgu.
Where were you born ?	Uá uérai.
Bosom	Mawéri.
Bow	Kittá, buttá.
Box	Terekere.
Boy	Módjo.
Brass	Muhéri.

Bracelet	Nsóire mukónno.
To break	Kuhénda.
Breakfast	Tuikuire múnkoko.
Breast	Kissúbba.
I breathe	Kaokéra.
To bring, to give	Kudéta.
Bring ! give !	Ndéta.
Brook	Kággera.
Brother	Mugánda.
My brother	Mugandawánga.
Thy brother	Mugandaáue.
His brother	Mugandawé.
Buceros (a species of)	Waholú.
Buffalo	Mbógo.
Bufo pantherinus	Kikkerä.
Butter, oil	Mégitta.
To buy	Kúguea.
Calf	Njáuna.
I came	Ndsidsé.
Thou camest	Udsé.
He came	Adsé.
We came	Tudsé.
You came	Udsé.
They came	Vadsé.
Cañabal	Valiabántu, mlúggü.
Canavalia sp.	Nssóro.
The capital (town)	Miboga.
Cat	Lissusi.
Cercopithecus (a species of)	Nkúnda.
Cercopithecus griseo-viridis	Nkénde.
Chameleon	Waisselokótto.
Cheek	Itámma (pl. matámma).
Chicken	Mussénje.
Chief, district governor, leader	Makóngo.
Subordinate chief	Matóngali.
Child	Muánna (pl. bavánna).
This woman has five children	Mukkállí áví áire bavánna bētana. (wife thine has five children).
Chin	Kirésu.
Clay water-pot	Nssúa.
Clean, neat	Mséro (lit. white, clean).
Clever	Magési.
Cloth	Mienda.
Clothes (stuff) (European)	Dúbbugo wusúngu (clothes of a European).
The clothes are torn	Lúggoi témkire.
Cloud	Bitjá.
Coal (glowing and cold), wood- coal	Makkalá.

Cock	Mpánga.
The cock crows	Nkóko kárrai.
Coffee	Muánni.
Coffee-tree	Ujamuánni.
Cold	Mpéo.
The cold, cold, it is cold	Mpéa, malómbe.
I am cold	Ndenempéo.
Collar	Ngíssa.
Colobus Guerza	Ngéje.
Colocassia Antiquorum	(Only in South Un- yoro) djúni.
Come, return	Idjá.
To come, to return	Kidja.
I come	Nssidja.
Thou comest	Údja.
He comes	Adja.
We come	Túdja.
You come	Údja.
They come	Bádja.
Come later	Mbéuidjá.
I will come	Nádja.
Thou wilt come	Unádja.
He will come	Anádja.
I will not come	Tendira.
I am content	Nessimere.
Cook	Mfúmbiro.
To cook	Kussúmba.
Copper	Kikómo.
To cut ripe corn	Kussára.
Corvus scapulatus	Tjikóna.
Cosmetornis Spekkii	Waibottó.
Cotton	Ngójé.
To cough	Kukuóhla.
To count	Kubálla.
Country	Ensi.
Cow	Nté.
Crocodile	Ssámbi.
To cry	Kotschúrra.
To cry	Kutschúrra.
To cut	Kuttána.
To cut (with a knife)	Vuóggi.
Cyprea moneta	Ssímbi.
Damp	Kisóberi.
To dance	Kubálla.
It is dark	Muirímma.
Darkness	Liala ula.
Daughter, girl	Mriánna.
Day after to-morrow	Luábirri.
Day (space of time)	Runáku.
Day (as opposed to night)	Mssánna.

Day before yesterday	Isaéri.
Dead	Iwafwa.
He is dead	Affíri.
Deaf	Kígara.
Dear (expensive)	Agúmma.
To pay a debt	Kussassúra.
Delicate, weakly	Muanúki.
Dew	Duménj.
To die	Kuffá.
Dioscoræa alata (Kisuhviasiku)	Biráí.
Dioscoræa (Helmia) bubbfiera .	Makíngo.
Dirty	Kuirágura.
Dog	Mbuéne.
The dog barks	Mbuéne Koigólla.
The dog bites	Mbuéne kumenna.
What are you doing?	Ukóla kí.
My dollar is lost	Rialikángo kanguíre.
To dress oneself	Kusuála.
Dream	Ndosireh.
To dream	Kuróta.
Dressed goat skin	Tajúmba
" " " (from Ugan- da)	Buéra.
Give me a drink	Tué tunjué.
To drink	Kúnnya.
I drink	Únya.
Thou drinkest	Únnua.
He drinks	Annua.
We drink	Túnnya.
You drink	Únnua.
They drink	Bánnua.
Drink	Núa.
Drinking-tube	Dussaká.
Long drum	Mugédja.
Short drum	Ngómma.
He is drunk	Attamíre.
To dry	Kuúma.
Dry	Kiómere.
Dumb	Kibóbo.
Ear	Kutuí (pl. mattuí).
To eat	Kulia.
I eat	Ndía.
Thou eatest	Ulíá.
He eats	Alía.
We eat	Tulía.
You eat	Ulíá.
They eat	Balía.
Eave (over the door)	Kissákki.
Egg	Máúle.
Elbow	Lukkogola.

Elephant	Ngédju.
Eleusine coracana	Bu'ita.
Empty	Udomukántu.
To end, ended	Kumára.
Enemy	Ujajána.
I have enough	Biná mari.
Entada sudanica	Mojóra.
Epilepsy	Nssimbo.
European, white man	Műsúngu (pl. wasúngu).
Eye	Lissó (pl. massó).
Evening meal	Okulía igóllo.
Face	Maisso.
To fall	Kugguá.
Family	Lugánda.
Farm	Hanimiro.
Fat, thick, big	Mukóto.
Father	Oité, táta.
Father's brother (uncle)	Mugánda uá táta.
Is your father alive ?	Viteo mómi (thy father living ?)
Ficus sp. diff. for manufacture	
* of cloth	Mtóhma.
To find	Kubbaniá.
Finger	Luála (pl. biála).
Finger-ring	Kátam (arabic).
Fire	Muró.
To make fire, to light a fire	Kuákja muró.
To put out the fire	Kukóllesa muró.
The fire burns	Muró guáka.
The fire has burnt me	Muró gúndjo kérije.
Fish	Inquí.
Fisher or boatman	Balimba.
Fishing-hook	Ndóbbo.
Fist	Intómi.
Flea	Buníra.
Flea	Nssuéhra.
All my people fled	Bautuwánga bona vabúr (people mine all fled).
Flour	Buro.
Flute, whistle	Njámbéri.
Fog	Kjohó.
Food	Kulía (lit. to eat).
Foot	Kiggerä (pl. biggerä).
Forehead	Bussió.
Friend	Munjuáni (pl. banjuáni).
Fruit	Bia mtih.
Fruментy (Korn-brei)	Mkáti.
Full	Kisufre.
Garden	Mssírri.
Giraffe	Ntwiga.

Give !	Mpá.
To give	Kueria.
I give	Nagábba.
Thou givest	Uagábba.
He gives	Jabágga.
We give	Tuagábba.
You give	Ugábba.
They give	Vagábba.
Go !	Génda.
We go	Tugénda.
You go	Ugénda.
They go	Bagénda.
To go	Kugénda.
I go	Ngénda.
Thou goest	Ugénda.
He goes	Agénda.
To go, to creep	Kutámbola.
Goat	Mbuli.
Gold	(Unknown).
Good, bad	Murúngi-múbbi.
Good, well (adverb)	Otió.
Good-day	Mssánna. answer-mssánna.
Good-evening	Geróba. answer-geróberi.
Good-morning	Rairóte. answer-daabánte.
Good people	Bantu varúngi.
Good things	Bintu birúngi.
A good thing	Kintu kurúngi.
Gourd	Múngo
Gourd-jar	Kissessi.
Grandfather	Djádja.
Grandmother	Djeidja.
Grass-hopper	Nzíge.
Grave	Kusika.
Great lord, title of ruler	Mukámma.
I greet the highest	Ngúnsono káli (to Ka- brega).
„ „	Ngúnsono diri (to Rionga).
„ „	Ngúnsono bóki (to Am- fina).
To greet	Kulamíkje.
Greeting after a visit	Nkuába. answer-rámmi.
Greeting (in the street)	Merémbe.
The ground	Btákka.
Guinea-fowl	Nssóllomi.
Gun	Bendúki.
 Hail	 Mebáli.
Hair	Issokí.
His hair is grey	Issokí rimu émbui (Hair become grey).
Hammer	Nssámmu.

Hammer	Njóndo.
Hand	Biála.
Hard	Kigúmmu.
Harp, guitar	Ntóngoli.
Harp-string	Ugojé.
Hay	Ssúbbi.
Head	Mtué.
Back of the head	Nkóla.
Headache	Mtué vukúnduma.
Healthy, lively, strong	Muómi.
To hear	Kuúra.
Heavy	Kikuremérrá.
He-goat	Mpánja.
Hen (also used for cock)	Nkoko.
Hide	Haru.
High, long	Melái.
Hill	Akasosyi.
Hippopotamus	Mbírsi.
Hoe	Mssikáh.
To hoe	Kullíma.
Hollow, hole	Kjúlu.
Honey	Djúru.
Horn	Dochombe (pl. madjémbe).
Horn, magic, amulet	Dschémbe.
Horn, trumpet	Kigguára.
Hot	Okókja.
House	Njúmba.
House door	Mliángo.
Hump-back	Bángo.
Hunch-backed	Vibángo.
I am hungry	Dinansálla.
To hunt	Kuígga.
Hunter	Muiggi.
Hyæna (H. crocuta)	Mfittih.
Hystrix cristata	Njamanónto.
Ill	Mluáiri.
Iron	Tjúma.
Island	Kisínga, uyamési.
Jackal	Buá.
Ja-nein (not, never)	Jé-ngáine.
Jar	Tuágga.
Journey	Lugéndo.
To jump	Kugulka.
Kitchen	Fúmbiro.
To kill	Kuíta.
I kill	Natta.
Thou killest	Unátta.
He kills	Anátta.
We kill	Tunátta.

You kill	Unátta.
They kill	Vanátta.
To kill a goat	Kussállá mbúsi.
King	Kabákka.
The king's life-guard	Banassúra.
A king's son	Mulángere.
Knee	Kadjivi.
To kneel	Kukubamádjua.
Knife	Mujóh.
Knowing, intelligent, capable	Namánj.
Lamb	Kanakatámma.
Lame	Mulémma muugaré.
Land	Kjáló.
Later	Manolleki.
To laugh	Kuendía.
Lay thee, lie down	Kukubássia.
Lead	Lissáhssi.
Leaf	Dibbábi.
lean, thin	Aianúkkerä.
Leg	Ntámbué.
Leopard	Ngói.
A liar	Mugobbia.
To lie	Agóbbia.
Lion	Ntalí.
Lip	Munuá (pl. minnuá).
Little, few	Kadóli.
Little girl	Kaála.
Liver	Inih.
He still lives	Atjáli mómi (still living).
Lizard	Kigár-ra-gár-ra.
To lose	Kublíá.
Louse	Maddá.
To love, to wish, to want	Kuendía.
Low, short	Múmpi.
Lutra sp.	Ngóngé.
Madness	Ilalú.
Mallet (for making bark cloth)	Nssámmu.
Man	Mssédja.
The fine man	Múntu murúngi.
An old man	Mumbué.
Mane	Nssinga.
Manihot utilisima (Kisuhili mahogo)	Lumóngé mkállu.
Manis sp.	Ndúm-mi.
Many	Bíngi.
Market	Kátali.
To marry	Kubáudoba.
Unmarried, widower, poor, forsaken, orphan, orphaned	Munáku.
Plaited mat (from Uganda)	Mkéka.

Tokplait mats	Kulúka mkéka.
Meal	Bussiáni.
Meat	Njámma.
Medicine	Móbbasi.
Men, people	Mántubántu.
Merchant	Mtánsi.
To send a messenger	Kutúmma mkuénda.
Mid-day	Mujángue.
Mid-day meal	Tulíre mssánna.
Midnight	Muttúmbi.
Milk	Mattái.
Mist	Kjohó.
Moon, month	Kuéhsi.
New moon (lit. moon newer)	Kuéhsi kudjá.
Morning (time)	Múnkoko.
Mosquito	Mébbu, nssúna.
Motacilla vidua	Njamakóngó.
Mother	Máma.
Mountain	Lussósi, rossósi.
Mouse	Mbéaba.
Mouth	Mummá.
Mud	Ssábu.
Murder	Muténamu, muíti.
Musa Ensete	Kitémbe.
Mushroom	Búttosi, bkolio.
Nail	Nónno.
Nail (wood or iron)	Duínu.
Naked	Buäre.
What is his name ?	Ibara nue nání. (name his is what ?)
Navel	Nkúndi.
Near	Maámpi.
Neck	Vikjá.
Needle	Nkínso.
Neighbour	Kullirána (pl. ballirána).
Net (for wild animals)	Kitimba.
New	Mojá.
Nicotiana rustica	Irkábué (old word).
Nicotiana virginiana	Tába.
Night	Múkero.
Nightmare	Guppe.
No	N'ga.
Nose	Jendó.
Now, at once, soon	Átti.
Numbers.	
1	Tímmoi.
2	Bíbiri.
3	Bssáttu.
4	Bináj.
5	Btána.
6	Mukága.

Numbers—*continued*.

7	.	.	.	.	.	Mssánjo.
8	.	.	.	.	.	Muána.
9	.	.	.	.	.	Muénda.
10	.	.	.	.	.	Íkomi.
11	.	.	.	.	.	Íkomi na tímmoi.
12	.	.	.	.	.	„ „ bibiri.
13	.	.	.	.	.	„ „ bsáttu.
20	.	.	.	.	.	Mákomi äbiri.
21	.	.	.	.	.	„ „ na tímmoi.
22	.	.	.	.	.	„ „ „ biri.
23	.	.	.	.	.	„ „ „ bsáttu.
24	.	.	.	.	.	„ „ „ bináj.
25	.	.	.	.	.	„ „ „ btána.
30	.	.	.	.	.	Mákomi assáttu.
40	.	.	.	.	.	Mákomi ánej.
50	.	.	.	.	.	Mákomi attáhn.
60	.	.	.	.	.	Nkága.
70	.	.	.	.	.	Nssánjo.
80	.	.	.	.	.	Kenána.
90	.	.	.	.	.	Kijénda.
100	.	.	.	.	.	Igánna.
101	.	.	.	.	.	„ mu tímmoi.
102	.	.	.	.	.	„ „ bibíri.
110	.	.	.	.	.	„ „ miíkomi.
111	.	.	.	.	.	„ „ „ da tímmoi.
112	.	.	.	.	.	Igánna miíkomi na bíri.
120	.	.	.	.	.	„ muábiri.
130	.	.	.	.	.	„ muássatu.
140	.	.	.	.	.	„ muánaj.
150	.	.	.	.	.	„ muattáno.
160	.	.	.	.	.	„ munkága.
170	.	.	.	.	.	„ mussánjo.
180	.	.	.	.	.	„ mukinána.
190	.	.	.	.	.	„ mukijénda.
200	.	.	.	.	.	Magánábiri.
201	.	.	.	.	.	Magán äbiri natímmoi.
300	.	.	.	.	.	Magán bssáttu.
400	.	.	.	.	.	„ anáj.
500	.	.	.	.	.	„ atáhn.
600	.	.	.	.	.	„ mkága.
700	.	.	.	.	.	„ kssánjo.
800	.	.	.	.	.	„ kinána.
900	.	.	.	.	.	„ kijénda.
1000	.	.	.	.	.	Kássirisa.
To obey	.	.	.	.	.	Kuikíria.
Oh, there	.	.	.	.	.	Ué-táta.
						Thou father.
Old.	.	.	.	.	.	Mukáise.
He is old; old man.	.	.	.	.	.	Mukáiri.

To open	Kundábula.
Oracle	Madúdu.
Ostrich	Údu.
Owl	Nssindissi.
Owl	Nssindissi.
Ox	Nommi.
Paddle	N'kassi.
Pain	Bruáire.
Palace	Kjikáli.
Pavian (large, reddish)	N'kobbe.
Phacochærus Æliani	Mberége.
Phaseolus Mungo	Utógo.
Phaseolus sp. diff.	Unverángo (large), nkóli (small).
Pipe-bowl	Njúngu.
Pipe-stem	Dussäkä.
Plaited	Mabalá.
Plain	Kjéa.
To play	Kújánja.
Pool	Viasero.
Poor	Munáku.
Powder	Bugánga.
Prostitute	Oránga or vránga.
Psittacus erythacus	Túku.
Python Africanus	Nsrjámr je.
To question	Kubulía.
Quick	Mángu.
Be quick	Jángua.
Rain	Indjurá.
It rains	Indjurá guire.
The rain has ceased	Indjurá káire.
Ram	Íhrmi.
Ready	Muéndi.
Red	Mutukuli.
Red pepper (capsicum conicum)	Kamráli.
Rhabdogale	Kovissímba.
Rhinoceros	Pióko.
Rib	Mbádju.
Rich	Mutúngi.
Ricinus communis	Kissóga.
Right, true	Masímma.
Rind, shell (egg)	Kjáí.
River	Muígga, kijámbo.
Road, path	Muhánda.
Rock	Massádju.
Roof	Kusseráka.
Pointed roof	Kitíkro.
Root	Mssi.
Rope, string	Mugguá.

To rub oneself with fat	Kuésiga mégitta.
Rudder	Ngái.
Run	Eyeruka.
To run	Kuirúka.
Saccharum officinarum	Bikáádjú.
He has said	Avádse.
I say	Uvása.
Thou sayest	Uvása.
He says	Avása.
We say	Tuvása.
You say	Uvása.
They say	Vavása.
What sayest thou ?	Ugámbe ki ?
What hast thou said ?	Ugámbe ki
Saliva	Malússu.
Salt	Múnju.
Sand	Mssénje.
I am satisfied	Nikutré.
Scales (fish)	Bigámbe.
Rainy season	Wandjúrre.
To see	Kuvánna.
I see	Nvánna.
Thou seest	Uvánna.
He sees	Avánna.
We see	Tuvánna.
You see	Uvánna.
They see	Vavánna.
To seek	Kumónja.
To seek	Kumónja.
To sell	Kutúnda.
Sesamum orientale	Makjándi.
To sew	Kuvassíra.
Sharp	Bógi.
To shave	Kugérnba.
Sheep	Ntánma.
Shield	Ngábbu.
Shoes (red arabic)	Nkáito.
Shooting-star	Kjivanémue.
Shoulders	Kibegga-begga (sing. ibegga).
To be silent	Kussilika.
Silver	(Unknown).
To sing	Kubínna.
Sister	Njakáitu.
To sit, to stay	Kukára.
Sit, stay !	Ikkára (kutúdda. Wahuma).
Sit down	Ikkára vánssi.
Skin	Udíbba.
Skins worn as clothing	Kssáttu.
Woman's skirt made of bark-cloth	Mabúgo.
Skull	Kjiáuga.
Sky	Igunu.

The sky is clear	Iguru tukvíri.
Slave	Muíro.
To call a slave	Kuíta múddu.
Sleep	Bássia.
To sleep	Kuebássia.
Slowly	Mpólan.
Small	Kadóli.
Small, narrow	Uaffúnda.
Smallpox	Blúndu, kuláundu.
Smith	Múehssi.
Smoke	Muíka.
Snail, mussel	Nssónko.
Snake	Udjoká.
The snake creeps	Udjóka akuáwa.
To sneeze	Kuffulia.
Snout (lit. hand)	Mukónno.
Soap	Ssabún.
Soft	Kikórobá.
Son	Mtabánu.
Sorghum saccharum	Maísia.
Sorghum vulgare	Mógussa.
Sour	Nuégera.
To sow	Kussígga.
To speak }	Kugámba.
To talk }	
I talk	Ngámba.
Thou talkest	Ugámba.
He talks	Agámba.
We talk	Tugámba.
You talk	Ugámba.
They talk	Bagámba.
To speak, to say	Kuvása.
Spear, lance	Issomú.
Spear (elephant)	Kidikía.
Spider	Uabúhbi.
Spoon	Ngámba.
Spring, natural reservoir	Kissiba.
Stars	Njii yéhsi.
Stay with me	Túla nánge.
To steal	Kuíba.
Stepfather and brother-in-law	Mukkói.
Stick, staff	Míggo.
Stocks	Todu.
Stone	Ivari.
Stone	Kabáli.
Stool	Kitébbe.
Take the stool, take the stool away	Tuála ktébe.
To tell stories	Tukobádsa.
Stranger	Mügénj.
To strike	Kúkuba.
Stupid	Mssirru.
Suckling (babe)	Káhua.

Sun	Issánna.
The sun is risen	Issánna déulkré.
The sun is set	Issánna duguire.
The noon (sun) is hot	Mujángue (issánna) riángri.
Time before sunset	Waigóllo.
Time just after sunset	Gorúmmái.
Swallow	Utái.
Sweat	Ntújo.
Sweet	Kussái.
Sweet food	Kulia kussái.
Syphilis	Kabrévendjú.
Tail	Mukkíra.
To take	Kutuála.
Tamarind tree	Mkógi.
Tear	Malígga (pl. balígga).
Title for the first chief	Ngúnsono káli.
I thank (you)	Génda kubássia.
Thanks	Vébbali or ukuebassa.
Thief	Muíbi.
Thigh	Kibáro.
Thin	Budóli.
I am thirsty	Dinmáiro.
Thorn	Éíva (pl. mavvá).
Throat	Kadangiddo.
Thunder	Inkubbá.
To smoke tobacco	Kúnnua tába.
To-day	Eréro.
To-morrow	Mkjá.
Will you come to-morrow?	Olirá isó.
Tongue	Lulumí.
Tooth	Líhno (pl. máino).
Toothache	Linio vukúnduma.
Tragelaphus scriptus	Ngábbi.
Tree	Mssáli (pl. kissáli).
Fallen trees	Kutáma kissáli.
Troglodytes spec (chimpanz)	Kinjabantu (lit. manlike).
Turtle	Inkudú.
Tusk, ivory	Ssánga (pl. massánga).
Twins	Balóngo.
The firstborn (twin)	Nssinyoma.
The secondborn (twin)	Káto.
Ugly, bad	Múbbi.
Mother's brother (uncle)	Mugánda uá máma.
To urinate	Kunjára.
Venus	Njánsi jakué hsi (the moon's love).
Village	Kjika (múka. Wahuma).
Voandzeia subterranea	Mpándi.
Vulture	Nséggá.
Walk	Kuunga.
It is warm	Attagáttiri.
I am warm	Utomíre.
To wash	Kuanyá

To wash oneself	Kuënawia.
Water	Maési.
Give me a little water	Ndéta maési kaddíli (Give me water little).
High water	Maési gángi.
Low water	Maési kaddíli.
The water boils	Maési gattgaáttere.
The water is cold	Maési gakfuká.
The water is warm	Maési gákua kji.
Wilt thou shew me the way	Ononjoléko kábbu.
Week	Mssánjo.
Weir-basket for trapping fish	Kuvénde, kijibénde.
He is well	Mussäi.
He went	Génsere.
West (lit. set of sun)	Bugguá.
Wind	Mujágga.
To wind	Kúmira.
Witch, wizard	Mbándua.
Whirlwind	Kísimu.
White	Moëro.
White pearl	Njáduë.
Woman	Mukkási (pl. bakkási).
The good woman	Mukkási murángu.
Many women	Bakkási, bangi.
Wood	Lukkuí (pl. nkui).
Split wood	Kuattíá lukkuí.
Woodpecker (<i>Picus badius</i>)	Nkónkona.
Wool, feathers	Vója.
Word	Kigámbo (pl. bigámbo).
To work	Kukóla.
Worm	Kiniángoro.
To write	Kukóla (to work).
Yard	Rúbuga.
Year (of 5 months)	Muáka (pl. miáka).
Yes	Niho.
Yesterday	Isó.
He is still young	Atjáli.
Zea Mais	Bitjóli.
Zebra	Ntlégge.

Emin found that at the market at Kabrega's capital, certain words were used which were not those usually employed in every-day language. He gives the following examples :—

	Usual Word.	Market Expression.
Banana	Bitoke	Kohenda.
Banana beer	Muenge	Viakouga.
Bark-cloth	Mbugu	Kisseko.
Butter, oil	Megitta	Djuru.
Coffee	Muanni	Ndivua.
Meal	Bussiani	Kabumba.
Meat	Ujamma	Kjanjoa.
Salt	Munju	Rengua.
Spear	Issomu	Karamanjaso.
Sweet potatoes	Bjata	Rumomoro.

DR. FELKIN ON THE WANYORO TRIBE.