

silent members are the men behind the nets. The rats invariably, and instinctively, I presume, make for the spot in which quietness and silence reign supreme. The animals are easily despatched, as, coming at full speed, they become entangled in the meshes and so are readily accounted for. If the hunt has been successful, then the dogs are allowed to go home retaining the bells around their necks. The tingling therefore is a sign to all parties, that the day's efforts have been crowned with success. Should the day's labour prove a failure, the bells are removed. On arriving home the day's bag is divided equally among the hunters. The division is made by the huntsman, and each one takes his share without the least sign of murmuring, or raising a question as to the fair division of the spoils. The men living in the same *kyalo* or village generally hunt together, and it is only at this hunt that the dog's services are required.

Should the day's sport be the pig or waterbuck, then at the sound of the horn or *bugle*, the hunters, besides taking their nets and cudgels, also go armed with the spear. The nets are fixed in the same way, the best spearsmen being placed behind the nets. However, as these animals do not always go in the direction of the net, each man, or nearly so, in the circle must be provided with a spear, as he may be called upon any moment to grapple with the animal.

The spear is an important factor in the hunting of game. The native wields it with great dexterity, and throws the same with great precision. The waterbuck and the pigs are fleet of foot, but this does not ruffle the coolness of the Musoga. I myself, having been present at these hunts, have seen an animal, rushing along at lightning speed, brought down to earth at a range of from 15 to 20 yards. Once a native gets his eye upon an animal then there need be no doubting as to the result, so sure is he of his aim. However, one need not wonder at such precision, when one considers that from childhood the Musoga Mutamba begins his course of schooling. He learns merely by observation, and, at 14 or 15 years of age, is quite a master at the art of spearthrowing, the only difference between such a boy and a man being merely one of strength.

A wonderful contrivance for the trapping of the wild-pig is the *kkanda*. Looking at the illustration one would think a geometrical problem was being proposed. It will be readily perceived that it consists of concentric circles. As it appears in fig. 7 the *kkanda* is ready for use. The outer circle is made of stout twigs. The remaining circles are made of cord, that is, the natives make the cord or twine from a certain species of strong grass called *tete*. Each succeeding circle is fastened very strongly to the preceding one, as depicted in drawing by small black lines. The whole is then kept together

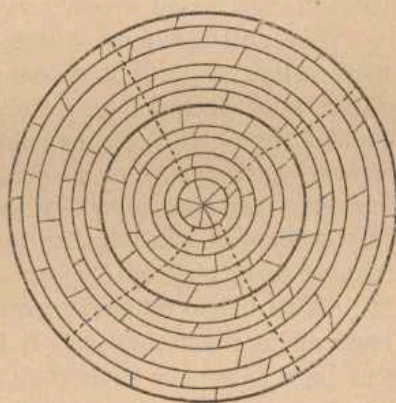


Fig. 7. *kkanda*.