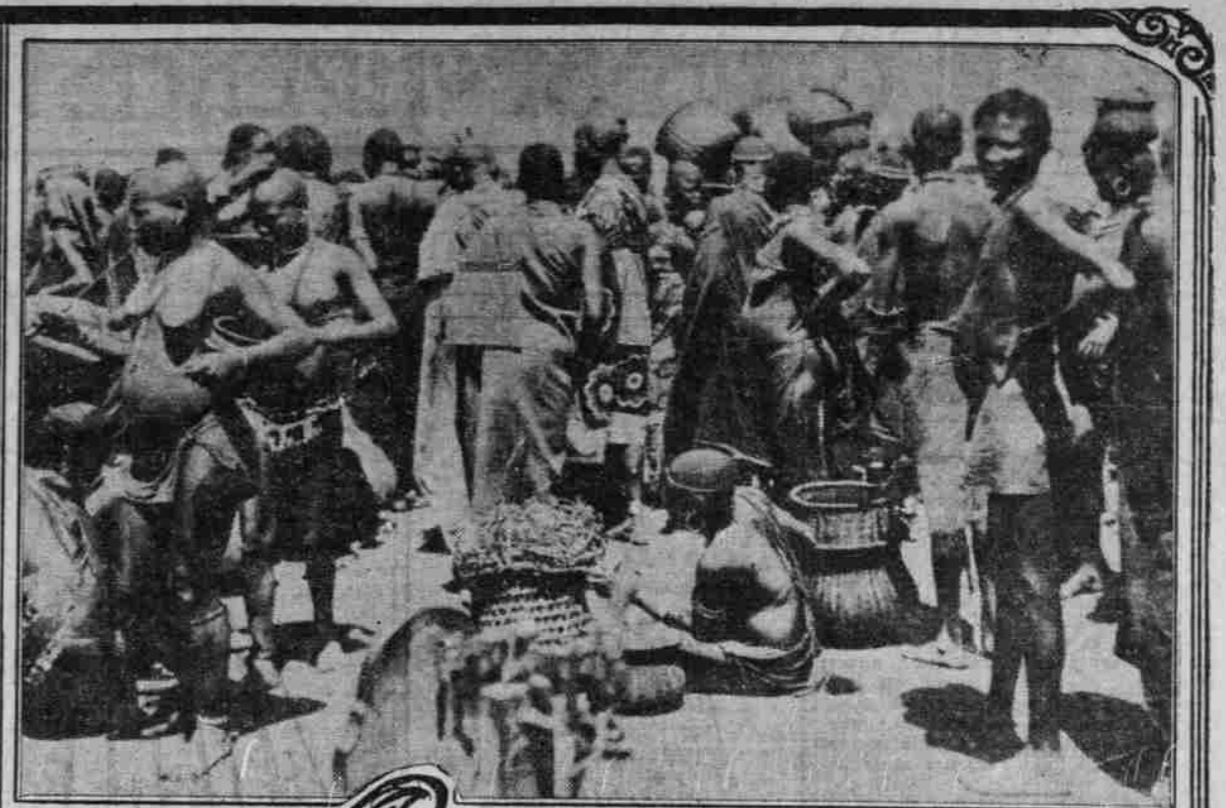


# Reaction of Naked Men and Women

## Frank Carpenter Writes of An Odd Tribe of Black Savages in East Central Africa



MARKET SCENE AT PORT FLORENCE



THE KAVIRONDO MEN GO NAKED EXCEPT FOR A LITTLE APRON OF DEERSKIN



KAVIRONDO MAN SHOWING HAIR

BY FRANK G. CARPENTER.  
UNFURL your fans and take out your handkerchiefs to wipe your blushing cheeks. We are about to have a stroll among the Kavirondo, who inhabit the eastern shores of Lake Victoria, on the western edge of British East Africa. These people are all more or less naked, and some of the sights we dare not describe. We have our cameras with us, and Postmaster-General Meyer will not allow our films to go through the mails, and no newspaper would publish all the pictures we take.

We are in the heart of the continent, so near the equator that a day's march to the north would enable us to straddle it, but so high above the sea that the weather is by no means unpleasant. We are on the wide Gulf of Kavirondo and on the eastern edge of the greatest fresh water lake of the world. That island-studded sea in front of us is Victoria Nyanza, and over there to the northwest less than a week's march on foot and less than two days by the small steamers which ply on the lake, is Napoleon Gulf, out of which flows the great River Nile. With the glass you may see the hippopotamuses swimming near the shores of Kavirondo Bay, and behind us are plains covered with pastures and spotted with droves of cattle, antelope and gnus, and also the queerly thatched huts of the stark-naked natives.

The plains have a sparse growth of tropical trees, and looking over them we can catch sight of the hills which steadily rise to the Mau Escarpment, beyond which is the great Rift Valley, and still farther east are the heavy mountains of British East Africa, the whole extending on and on to Mombasa, a distance as great as that between New York and Cleveland to the Indian Ocean. It was at that point that I entered the continent, and I have been traveling for days in coming the 850 miles which lie between us and the sea.

A Future Metropolis.  
Port Florence is the terminus of the Uganda railroad, and it is destined to be one of the great cities of East Central Africa. When the Cape to Cairo trunk line is completed there will probably be a branch running from here through Uganda to connect with it, and all the commerce of the vast region about Lake Victoria will flow by steam to this point and down the Uganda railway to the sea. As it is now, the trade is greatly increasing, and ivory, hides, grain and rubber from the Congo, and tea from Upper Congo and the lands to the north of the lake are shipped through here to the coast. The cars come right down to a wooden wharf, where they are loaded into the Kavirondo gulf. On the lake are several small steamers, which have been brought up here in pieces and put together, and they are now bringing in freight from all parts of this inland sea.

As to Port Florence itself, it is a little tin town with practically no accommodations for travelers. The only place to stop is a dark bungalow, or rest house, put up by the government, and the only stores are those of a few Hindu traders. The Europeans consist of some soldiers belonging to the King's African Rifles, of the government officials and of some employes of the railroad.

The officials put on great airs. Among the passengers who came in with me yesterday was a judge who will settle the disputes among these half-naked natives. He was met at the cars by some soldiers and a gang of convicts in chains. The latter had come to carry his baggage and other belongings to his tin house on the hill and each was dressed in a heavy fur collar with iron chains extending from it to his wrists and ankles. Nevertheless he was able to aid in lifting the boxes and in pushing them off on trucks, prodded up to his work all the while by the soldiers on guard.

A Naked Nation.  
But let us take our feet in our hands and tramp about through Port Florence. Later on we may march off into the country through which I travel for about 100 miles on my way here. In Port Florence itself we may now and then see a man with a blanket wrapped around him, and the men frequently wear waist cloths behind or in front. Outside of this they are stark naked, many of them wearing absolutely nothing except plugs in their ears, strings of beads about their waists and rough wire rings on their wrists and ankles. All have skins of a dark chocolate brown. They have rather intelligent features, woolly hair and live and nose like those of a negro. They belong to the Bantu race family and are among the best formed of the peoples of Africa. Some one has said that traveling through their country is like walking through miles of living statuary, and I have seen thousands of such statues on my way here.

Their figures are ebony, and some of them look as though they might have been cut from black marble by the hand of a sculptor. Look at those three brown bucks at my left. They are as straight as Michaelangelo's famed statue of David and about as well formed. See how firmly they stand on their black feet. Their heads are thrown back and two have burst out laughing as I turn my camera toward them. They are stark naked, with the exception of those bands of beads about the waist and their anklets and bracelets. I can follow every muscle with my eye, and they seem the perfection of physical manhood. That nude fellow next me has a coil of wire about his biceps and there is a pound of wire on his right wrist. He is smoking a pipe, but it just hangs between his teeth, which shine out bright and white as his smiles.

The man next him has two brass rings on each of his black thumbs, bands of telegraph wire around his wrists and two wide coils of wire above and below the biceps of his left arm. He has five wire bands about his neck, circles of wire under each knee, and great anklets of twisted wire resting on each of his feet. As I look I can see the calloused places where the wire has worn into his instep, and this is true on that third man whose anklets are loaded with twisted wire. The latter must have several pounds on each leg, and the wire on the right leg extends from the foot to the middle of the calf.

Now look at their heads. The first man has short wool which hugs the scalp, and the others have twisted their hair so that it hangs down about the head like the snakes of the Medusa.

Deerskin Aprons.  
I stop for a moment and ask the men to turn around in order that I may get a view from the rear. They are not quite so naked as I had supposed. Each has an apron of deerskin as big as a lady's pocket handkerchief fastened to his waistband behind. The aprons are lined with the fur on, and are tied to the belts with deerskin straps. As decency goes they are of no value at all, and they seem to be used more for ornament than anything else.

Where the Women Wear Tails.  
Let us turn our cameras now on the women. They are by no means so fine looking as the men. They are shorter and not so well formed. Still, they are all there. The younger girls are clad in head waist belts, and the older ones have each a tassel of fiber tied to a cord about the waist. This tassel is fastened just at the small of the back, and it hangs down behind. At a short distance it looks like a cow's tail. I am told that it is an indispensable article of dress for every married woman, and that it is improper for a stranger to touch it. Sir Harry Johnston, who governed these people, says that even a husband dares not touch this caudal appendage when worn by his wife, and if, by mistake, it is touched, a goat must be sacrificed or the woman will die from the insult.

Some of the native women here in Port Florence wear little aprons of fiber about their waists, and they are tied to the belts with deerskin straps. I can see dozens of them so clad all about me, and for a penny can get any of them to pose for my camera. The young girls have no clothes at all, and this is the custom throughout the country. Indeed, farther back in the interior the fringe aprons are removed and both sexes are clad chiefly in jewelry of wire of various kinds.

The strangest thing about the nudity of these savages is that they are absolutely unconscious of a wrong in it. Such of them as have met Europeans

do not know they are naked; and a married woman with her tail of palm fiber is fully dressed. A traveler tells how he tried to educate a gang of naked young women whom he met out in the country by cutting up some American sheeting and giving each a piece. The girls looked at the cloths with interest; but evidently did not know what to do with them. Thereupon the white man took a strip and tied it about the waist of one of the party. Upon this the other girls wrapped their pieces about their waists, but a moment later they took them off, saying: "These are foreign customs and we do not want them."

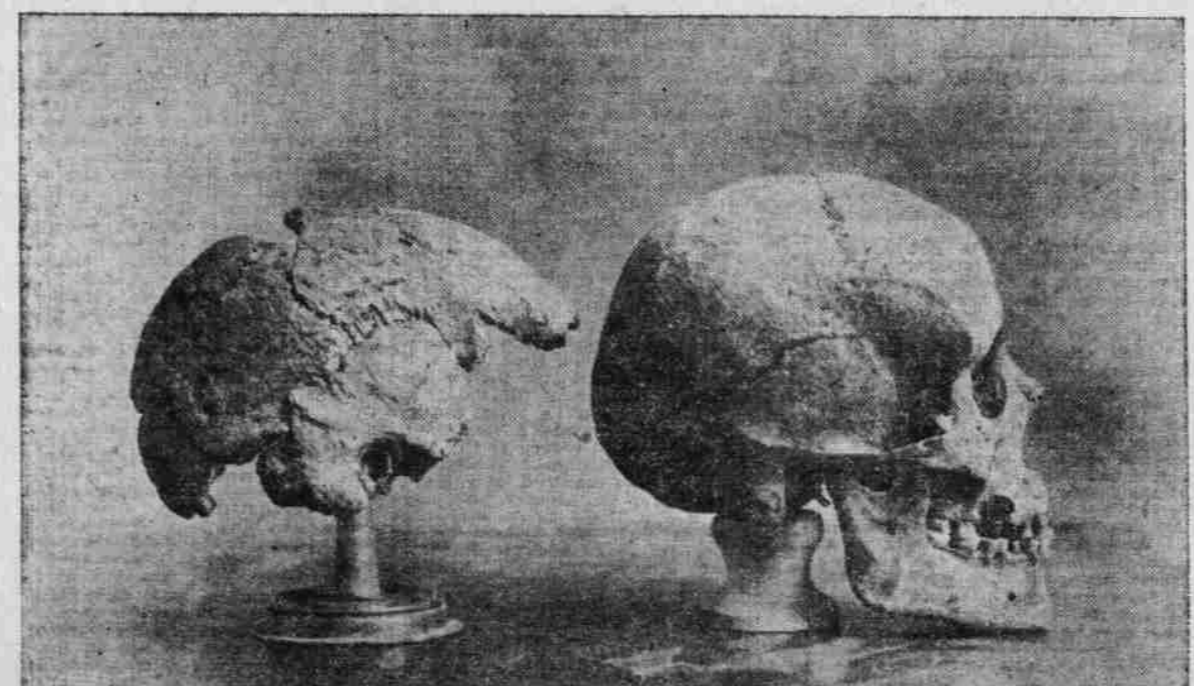
Queer Marriage Customs.  
During my stay in the Kavirondo country I have gone out among the villages and have seen the natives in their homes and at work. The land is thickly populated and the people are good-natured and quiet. One can go anywhere without danger and there is no trouble in getting photographs of whatever one wants. A man usually takes his wife from a different village from that in which he lives, and when he comes with his band to the bride's village her gentlemen friends often resist the invasion and fight the suitor's party with sticks. At such times the girl screams, but I am told she usually allows herself to be captured.

I am told that old maids are not popular and that the average Kavirondo girl is just as anxious to be married as our maidens at home. Indeed, she is usually very anxious, and if she does not get a bid in the ordinary way she will pick out a man for herself and arrange to have herself offered to him at a reduced rate. I understand there are plenty of plump maidens now on the bargain counter.

Another queer marriage custom here is as to one's wife's sister. The man who

gets the first girl in a family is supposed to have the say as to all the younger ones as they come to marriageable age. Polygamy is common here, and a man may thus have several sisters among his wives.

They Are Good Girls.  
One would suppose that these Kavirondo girls might be rather loose in their morals. I am told that they are not so, and that they rank much better in this regard than the maidens of Uganda, the province adjoining, nearly all of whom wear clothing, and who are little but inflexible of the laws regarding it, and infractions of the laws are severely punished. This is less so now than in the past. Divorces are not common, but a man can divorce his wife, if he will. One curious custom is that if a husband and wife have a quarrel, and she leaves the hut and he shuts the door after her, that action



PREHISTORIC SKULL COMPARED WITH SILETZ INDIAN SKULL.

ALBANY, Or., March 10.—(Special.)—J. G. Crawford, a local photographer, who has attained a wide reputation as an archaeologist, recently found on Yakima Bay a skull of a man of one of the lowest order of prehistoric races. He believes the discovery of considerable scientific importance and has prepared photos of the cranium to send to the Smithsonian Institution at Washington, D. C.

The skull was found on King's Point, which extends into the south side of Yakima Bay, about half way between the towns of Yakima and Newport. On the northeast corner of King's Point is a prehistoric burying ground, which was started by some of the Mound Builders and which was later used as a cemetery by Indians. Several years ago Mr. Crawford excavated part of a prehistoric mound in the vicinity of the present discovery, which led him to believe that an ancient race of Mound Builders had occupied that place.

alone is considered equivalent to a divorce and the woman goes back to her own people as a widow.

Kavirondo Villages.  
But let us go out into the country and look at some of the Kavirondo villages. I have visited many and have had no trouble whatever in going into the houses. There are many little settlements scattered over the plains between here and the hills, with foot-paths running from village to village. The most of the settlements are small, a dozen huts or so forming a good-sized one. The houses have walls of mud, with cone-shaped roofs, thatched with grass. The doors are so low that one has to crawl into them; and many a house is not more than seven feet high from the mud floor to the top of the cone.

The roof usually extends out beyond the walls of the hut, covering a sort of veranda, a part of which is enclosed and a part open. There are poles outside which support the roof or the veranda.

The huts are usually built around an open space and are joined by fences of rough limbs and roots that support a collection of huts forms a stockade, in which the animals belonging to the village can be kept at night. Sometimes a village may be made of a number of such enclosures, each collection of huts belonging to one family. One of the huts is for the polygamous husband and one for each of his wives.

But let us go inside one of the houses and see how it looks. We stoop low as we enter. The floor is of mud, with a few skins scattered over it. The skins are the sleeping-places. Notice that little pen at the back, littered with dirt? That is where the goats sleep. The chickens are put in that tall basket over there in the corner, and are covered up until morning. There is practically no furniture, except a few pots. The cooking is done in clay vessels over that fire in the center of the hut, and the food is served in small baskets, the men eating first, and the women taking what is left.

Outside each hut, under the veranda, is the mill of the family. It consists of a great stone, with a hole chipped out of the center. The women grind Indian corn or sorghum seed in such mills, pounding or sifting the grain with a second stone, just a little smaller than the hole. In the grinding bits of the stone come off and are mixed with the meal, often causing diseases of chronic indigestion.

Towns of the Dead.  
I understand some of the older Kavirondo villages are nothing but cemeteries, and that there are little towns each hut of which contains one or more dead bodies and nothing else. The people are superstitious and want

to be buried in the same places in which they have lived. When a chief dies his body is interred in the center of his hut. He is placed in a grave in a sitting posture, just deep enough to allow his head and neck to be above an earthen pot, and this is covered with ground. The head is then left there until the ants get in and clean out the skull. After this the skull is buried close to the hut or within it, and the skeleton is taken of a whole village on some hilltop or other sacred place.

Ordinary people are buried in their own huts lying on their right sides with legs doubled up under the chin. Such a hut is then left and forms a monument to the dead departed. I understand that where there has been epidemic diseases one may sometimes find a whole village abandoned, occupied only by the dead. The buildings are left until they fall to pieces.

Kavirondo Cattle.  
These Kavirondo are a stock-rearing people. I see their little flocks of sheep and goats everywhere, and frequently vast droves of humped cattle. The animals are fat. They graze everywhere over the plains, being usually herded. Every dove has a flock of white birds about it. Some of the birds are on the ground, and some are perched on the backs of the cattle eating the insects and worms that feed on the flies and other insects which attack those great beasts, and which by their flying warn them of the approach of danger. The cattle are driven into the villages at night or into small inclosures outside. The women do the milking, but I am told they are not allowed to drink the milk, although they may mix it with flour into a soup.

Rich Lands Farmed by Natives.  
This Kavirondo country is very rich. All over the plains from here to the mountains the trees have been cut off, but the ground is covered with luxuriant grass. Near the villages are little patches of cultivation. The natives raise peanuts, Indian corn and millet like sorghum. I see them everywhere sowing the black soil. They are naked, and are almost as dark as the dirt they are hoeing.

In the vicinity of Lake Victoria and all along the Uganda railway large tracts of land have been taken up by Europeans, and some of this is being worked and drained. I understand that it is the intention to turn the whole into a great cotton plantation, and see no reason why that should not be done. This country is rich on the equator and the elevation, which is about 500 feet above the sea, makes it well fitted for cotton. It is too hot for white men to do steady out-of-door work, but the plants could be handled by the native labor. The whites who take care of themselves are reasonably healthy. This is especially so of those who live on the high lands, the lower places being malarious and productive of fever.

Port Florence, British East Africa.

# He Got Into the Wrong Bank

"WHEN" said the man who writes pieces for New York magazines and things, "by some strange and unprecedented chance I had got hold of a matter of \$30 all at one and the same time looked big to me. By an even more curious chance there wasn't anything that I really needed to do with the money, so I decided that I'd bank it."

"Now I knew in a general way that in order to put money in a bank you've got to be known and give your pedigree and look respectable and all that, and I hated to approach a bank without any sort of credentials. Therefore, I went to the business manager of a certain magazine which occasionally prints pieces that I write, and asked him what I'd better do."

"Simplest thing in the world," said he. "I'll give you a note to our bank."

"That sounded fine to me. He wrote me the note and I started for the bank a good deal tickled over how easy the high depositing proceedings had been made. "The bank to which I had the note is in Wall street. I asked the uniformed man who was standing around where I'd find the receiving teller's window, and he pointed that window out to me, got into line and watched the teller take in money."

"I must own that I was a bit stalled to me the great size of some of the deposits he was receiving. Why, fellows were giving the money to him by the sackful. But I had my note in my pocket and I remained complacent enough with that consciousness. "When I reached the receiving teller I passed my note and he received it, after a decidedly civil young man, opened it and read it. Then he looked at me, after which he read the note again, this time with a sort of puzzled expression on his countenance. I didn't see why the receiving teller should be puzzled over such a simple matter. But puzzled he seemed. He rang a bell and the uniformed man who'd directed me to that window appeared. "Show this gentleman to the office of the cashier," said the receiving teller to the uniformed man, at the same time regarding me with a pleasant smile; and the uniformed man led me down the passageway after he took me behind a railing, where there was a handsome gray-haired gentleman sitting at a desk. "The handsome gray-haired gentleman received me cordially and invited me to be seated. I handed him my note, which the receiving teller had returned to me, and he leaned back in his chair and read it carefully. Then he, too, looked puzzled after he'd read the note a second time. Then he looked at me pleasantly over the top of his spectacles. "Ahem!" said the handsome gray-

haired gentleman, not disagreeably, but in a nice, banker-like way. "Might I—er—inquire, Mr. Penphist, without being too large a—er—balance you would usually be carrying?"

"Well, that was a civil enough question—nothing inquisitive about it. "Why, sir," I said to the handsome gray-haired gentleman, "I am opening an account with a man of your name, and I shall no doubt make some additions to that within the next few months, and probably I shall carry a balance of—well, say, \$50 or \$60 or \$70 or \$80 or \$90 or \$100 or \$110 or \$120 or \$130 or \$140 or \$150 or \$160 or \$170 or \$180 or \$190 or \$200 or \$210 or \$220 or \$230 or \$240 or \$250 or \$260 or \$270 or \$280 or \$290 or \$300 or \$310 or \$320 or \$330 or \$340 or \$350 or \$360 or \$370 or \$380 or \$390 or \$400 or \$410 or \$420 or \$430 or \$440 or \$450 or \$460 or \$470 or \$480 or \$490 or \$500 or \$510 or \$520 or \$530 or \$540 or \$550 or \$560 or \$570 or \$580 or \$590 or \$600 or \$610 or \$620 or \$630 or \$640 or \$650 or \$660 or \$670 or \$680 or \$690 or \$700 or \$710 or \$720 or \$730 or \$740 or \$750 or \$760 or \$770 or \$780 or \$790 or \$800 or \$810 or \$820 or \$830 or \$840 or \$850 or \$860 or \$870 or \$880 or \$890 or 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