This is a complete transcript of the oral history interview with **Laura Isabelle "Belle" Barr (CN 481, T5)** for the Billy Graham Center Archives. No spoken words that were recorded are omitted. In a very few cases, the transcribers could not understand what was said, in which case [unclear] was inserted. Also, grunts and verbal hesitations such as "ah" or "um" are usually omitted. Readers of this transcript should remember that this is a transcript of spoken English, which follows a different rhythm and even rule than written English.

. . . Three dots indicate an interruption or break in the train of thought within the sentence of the speaker.

. . . . Four dots indicate what the transcriber believes to be the end of an incomplete sentence.

( ) Word in parentheses are asides made by the speaker.

[ ] Words in brackets are comments made by the transcriber.

This transcript was created by a student worker and Katherine Graber and was completed in January 2016.

Please note: This oral history interview expresses the personal memories and opinions of the interviewee and does not necessarily represent the views or policies of the Billy Graham Center Archives or Wheaton College.

Collection 481, Tape 5. Oral history interview with Laura Isabelle "Belle" Barr by David Rowland on November 9, 1981.

ROWLAND: Hello. Today is Monday, November the ninth, 1981, and I have a couple of special guests in the house here in Baltimore, and we're going to spend some time chatting and

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getting some information and just exchanging some comments and history and what not. First of all, I have the world famous Evelyn Rebecca Dyke [?] Barr sitting here looking at me out the side of her eyes. [Laughs] And sitting right across of her is Aunt Laura Belle. Laura Isabelle Barr, who has been a missionary with Africa Inland Mission for many years and has a fascinating story to talk to us about. Hello.

BARR: Hello. Good to be here.

ROWLAND: That's good. [Laughs] Okay. To begin with, I would like to... [mechanical noise in background] not make noise like that. I would like to ask Aunt Laura Belle if she would please tell us... tell me a little bit about how you got called into the mission field and how you knew that that was what your work was, and then how you decided what you wanted to do along that line.

BARR: Well, maybe I should start, if you want all that, maybe I should start back at the Gypsy Smith meeting when I was sixteen years old. I definitely accepted Christ as my savior, even though I'd been a church member for five years or so. And from that time on, I had a feeling that God might have something to do with me, that he might want me to do something with my life that I hadn't planned so far. Before that time, I'd planned to go on to art school when I finished high school. But there began to be a doubt in my mind as to whether that was what God wanted me to do. The next summer, I went to Keswick, New Jersey to a conference, and there I realized even more that... that God had a purpose in my life, and that he wanted me to do something for him. Still, I wasn't sure where I was to go, but I did feel that I should go to Bible school. So I went down to Columbia Bible College, and I took the course down there, and while I was there, I....

ROWLAND: Where....

BARR: [Unclear]

ROWLAND: Where is Columbia Bible College?

BARR: Columbia, South Carolina.

ROWLAND: Oh.

BARR: I definitely volunteered, saying, "I purpose... make it my purpose to go to the foreign field."

ROWLAND: Hmmm.

BARR: At that time, I was definite....

ROWLAND: You felt like that would be the most fulfilling work for you to do, and that was what you....

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BARR: Well, I felt that that was a response that I could make to all that Christ had done for me.

ROWLAND: I see.

BARR: To go to those who hadn't heard.

ROWLAND: I see.

BARR: And didn't have the opportunities that people in this country have.

BARR, **R**.: May I interrupt there.

BARR: Yes.

BARR, R.: Could you go back and tell, because of your missionary background of your relatives, how you had....

BARR: Oh.

BARR, R.: Stated....

BARR: Lila's and my attitude.

BARR, R.: Yes.

BARR: Well, we had a lot of missionaries in our family, of course, because mother was born in Japan. Her father and mother were pioneer missionaries in Japan. Actually, their... her father was fifty years there before he died in Japan, but her sisters and brothers all went back to the mission field as mission...missionaries in Korea and Japan. And mother herself went back for a teaching term, but then she got engaged while she was in college. So, after she came back and got married, they... father and mother did not go back to the mission field. But my sister and I felt that there were too many missionaries in our family. At one time in our teens, that was our attitude, and we certainly didn't want to add to the number. Not that we didn't like them and all, but we felt there was too much religion in our family. And....

ROWLAND: [Laughs] So you both became missionaries.

BARR: So we both decided we didn't want to be religious, and we would never go to Keswick, but we both went to Keswick, and then we both....

ROWLAND: [Laughs]

BARR: ... in the end, went to Africa. I went in 1944 and Lila in 1946. And she is still out there now. I left last year.

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ROWLAND: And then to top it all off your brother became a pastor here.

BARR: Yes. He always wanted to be a pastor. He never wanted to be anything else, I don't think [Rowland laughs] that I can remember. He was definite about that from the time he was very young. Quite young anyway.

ROWLAND: Hmm. So you went over to Africa?

BARR: I went in 1944. It was a long wait for me because I was accepted by the mission in '38, and then I....

ROWLAND: Africa Inland Mission?

BARR: Yes, and....

ROWLAND: Right.

BARR: But then the war was on, and they weren't sending parties for a while. And it... it was difficult because the... the bookings were uncertain, and the price kept going up, and so forth. But in the end....
ROWLAND: You mean for a... for a boat trip or a flight or...?

BARR: A boat.

ROWLAND: Okay.

BARR: Oh, but we all went by boat in those days. Yes. And it was back and forth by boat. And....

ROWLAND: What part of Africa did you first go to?

BARR: I went to... I was assigned to... I went to the... Belgian Congo. I was going to the Belgian Congo, which is now Zaire.

ROWLAND: I see.

BARR: But I went in, that first time, up the Congo River and through the forest, the great Ituri Forest, and... and up into our area. Aru. Up to Aru. Up in the very northeastern most corner of Belgian Congo. It's right near the border. A town called Aru. And....
ROWLAND: What were you originally going to do there, when you first arrived?

BARR: Well, I was assigned to learn the tribe language. I've always been thankful for that, because not many people are assigned to that. Many, many missionaries learn the trade language, and....

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BARR, R.: What was the tribe?

BARR: The tribe was the Lugbara tribe, and they're about 400,000 people on both sides of the border. In Uganda and in Belgian Congo. The... the border divides the tribe.

ROWLAND: What did you mean by trade language?

BARR: The trade language is a language that's used over a much larger area. In East Africa, it's Swahili, of course.

ROWLAND: Oh, I see.

BARR: And, it covers a good many tribes, you see, and... some....

ROWLAND: Sort of a standard...?

BARR: Yes, but a lot of the people don't talk it of course. I mean the village....

ROWLAND: So you learned the local language?

BARR: ...the village people don't know it, often. And women often don't. But people that are working for the government usually do. Yes, I... I worked in Lugbara, and I went... I did girls' work first. I had a girls' home and school at Aru. The tri... the girls of the tribe came into the mission station for terms... the terms of school... they... for three months at a time, and then a month back in their village. And then back into the mission for three more months and that... and so forth. And they had the opportunity of hearing the gospel there, and... and being taught, Bible and school.

ROWLAND: Did you...?

BARR: And getting two or three years of education. That was all we had then, but....

ROWLAND: You taught Bible school as well as regular courses?

BARR: It wasn't Bible school. It was just a primary school.

ROWLAND: Oh, I see.

BARR: But we taught Bible in the primary school.
ROWLAND: Yeah, but I mean, you taught like reading and writing?

BARR: Yes, oh yes.

ROWLAND: I see.

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BARR: And arithmetic [laughs].

ROWLAND: Ah, reading, writing, and arithmetic.

BARR, **R.**: Did you teach or did they have other teachers and you were just in charge?

BARR: I taught. I taught. And I had to teach before I could talk, so it wasn't easy. Before I could really talk. I didn't really have a long time to study the language, and it's not an easy language to get. But I had some of the more advanced girls, the bigger girls, who had been in school two or three years and could read, helped me teach the younger ones, and so forth. And it was a fruitful work. And many of the girls had come in from heathen homes, and some of them had to run away from home to come. Some of the parents, even though they might... were heathen, were that progressive that they didn't mind the girls getting educated. They realized that it was a good thing to be educated. I guess some of those fathers thought they'd get more cows for their girls when they got married if they were educated. That's probably true. Well, anyway, some were from Christian families, and some of the girls had become Christians if... through the work of the evangelists. There was a network of... of church activity throughout the district, and the evangelists held weekly services and... and had schools in the village too for the little children sometimes. So, it was a fruitful work, and....

BARR, R.: Did the girls dress in Western clothes?

BARR: No, when I went, I found the girls and women were all wearing leaves still.

ROWLAND: Wow.

BARR: They had a... a special kind of a thing in the back that they wore. Don't know what you'd call it. It's not really a skirt, but a... a bunch of banana leaves that had been finely cut or....

BARR, R.: Shredded?

BARR: Threaded. Threaded. I couldn't think of the word, and put together in a certain way that it made a bushy... sort of a grass-like skirt, semi-skirt, in the back. And they... they liked that. But they could also wear leaves in the back. You know. They would fix leaves a certain way, too. But they didn't do it haphazard. There was a very special construction sort of a thing. And then they had a bunch of leaves in front. We didn't emphasize the clothes too much, because we didn't people to think that clothes made a Christian, which they don't. And in time, of course, the clothes came in. The pitiful thing about it now is that after they've learned to wear clothes, that... they can't get soap to wash them.
ROWLAND: Oh gosh.

BARR: It's difficult to get it, and if they have it, it's expensive so....

ROWLAND: How did they react to... how did they react to... to you, the way you were dressed in Western clothes?

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BARR: Oh, well, they... they had seen enough.... Well, some of the girls probably hadn't seen white people often, but they... they knew that white people wore clothes. In fact, in those days, the girls that... the women that you would see that had clothes on would be the ones that... who... who were wandering women.

ROWLAND: Hmm.

BARR: Loose livers, you could say. Because they would be the ones that had the money to buy clothes, you see. And they... so the ones that were covered up the most might... might be the... the least morally responsible, but....

ROWLAND: Kind of an ironic twist.

BARR: In time, in time, the clothes came in, and... you rarely... you only see a person without clothes now... if you see person without clothes, it means that they're cra... they're... they're not right in their head, you know, right away. But you do see... still, you see old women in leaves, and that's perfectly normal. I mean, but....

ROWLAND: Understandable here. So, how long did you have the... do the girls' work there, before you moved on.

BARR: I worked... I worked at the girls' work for sixteen... the sixteen years that I was in Belgian Congo, which is now Zaire, I worked at the girls' work.

ROWLAND: Then learning the language at the same time?

BARR: Learning the language from the beginning, but before I left on my first furlough, I got interested in doing translation work, because I thought, "If I'm teaching the Bible, I'd like to have a whole Bible to teach. It would be wonderful." And so, I got interested in that and started in on my own, and.... and then, well I was home on furlough, things were arranged so that when I went back, we started right away with a committee of Africans, of about ten Africans, and an Englishman, and I, working with these Africans in a... in a... the translation of the Bible into Lugbara, the whole Bible. We worked under the auspices of the British and Foreign Bible Society. We had a New Testament already. We had had one for about fifteen years, but it was very difficult to understand, and there needed to be some changes in the orthography at that time.

ROWLAND: What is orthography?

BARR: The way you write down the sounds, the letters of your alphabet that are necessary for a certain language.

ROWLAND: Oh, kind of what we would call phonetics here?

BARR: No. Orthography is not phonetics.

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ROWLAND: Oh.

BARR: Phonetics is the sounds, just the sounds alone. But orthography is the way you write the sounds.

ROWLAND: The writing of the sounds. I see.

BARR: Yeah. The symbols that you use.

ROWLAND: I see.

BARR: The letters that we use are symbols, you see, for sounds, and... in... in English, and we used the same letters, except added ones that we don't have in English and took a few out that we do have... that we don't have in... that we have in English, but don't have in Lugbara. So, we were able to translate the whole Old Testament and retranslate the whole New Testament into the... and also put it in the new orthography and put them together and have a Bible. We worked with a committee. We met for a week at a time usually, from Monday to... to Saturday. And we ... we met about something like eighty weeks during the years between 1951 and 1960, and checking translations. Course, the translations were done ahead of time. And if I did it, he checked mine. And if he did it, I checked mine.

BARR, R.: Now who was he? You didn't...?

BARR: The Englishman that I mentioned, Mr. [Seton] McClure. And, then we read it all before the committee. The committee, by the way, was divided into two, so that they met alternately. One team met with us one time....

ROWLAND: Which... what type of committee was this?

BARR: The translation committee.

ROWLAND: Oh, I see.

BARR: They were leaders in the... leaders in the African church.

ROWLAND: Okay.

BARR: All of them Christians.
BARR, R.: And all [unclear]....

BARR: But from different parts of the tribe.

ROWLAND: And they were all Africans?

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BARR: All Africans.

ROWLAND: Yeah.

BARR: Peggy McClure and Seton usually came together, and we went on safari out in... in key places in the gra... in the grass. We would say "in the bush." And school areas. Perhaps, meeting in a school or buildings around a school. Or we met on mission stations. But we met a different place... a different place each time. And we traveled over into Uganda, and we traveled in Congo. We met in Congo, and then they would come over from Uganda. And if we met in Uganda, I would go over from... from Congo into Uganda.

BARR, R.: May I ask here how you managed? Did you eat the food of the Africans or...? Not like a hotel. How did you manage?

BARR: During those... during those meetings, you mean?

BARR, **R.**: Yes.

BARR: We... we usually... often, we ate one meal a day with them. And then, we had our breakfast and supper or lunch, whichever. We would eat in the middle of the day, usually, with them. But, during those....

ROWLAND: You brought your own food to the other meals?

BARR: Yes. We had food with us. Peggy took charge of that, so Seton and I spent our time all day long, and sometimes even we worked in the evening, too. But, we tried not to do that, because it was too much. You couldn't concentrate so long, and it was hard for the Africans to concentrate too. Very hard for them to sit... to sit and concentrate. They used to say, "We thought the white men didn't work when they sat at desks, but now we know."

ROWLAND: [Laughs]

BARR, R.: But now, you translated a book at a time.

BARR: Yeah.

BARR, R.: And Seton translated a book at a time.

BARR: Yes.
BARR, R.: And then you came together, in this committee.

BARR: We assigned the different... we assigned these books... what, who to do what. And then we exchanged them and looked them over, you see. And then we read them to the committee. And then we made corrections and... and insertions and so forth, according to their advice. And it was surprising how, even if a verse was hard, if we took time and effort, we could always find a

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way that everybody was happy, usually. We didn't have too much difficulty with dialects. Though, we do have two groups up in Uganda that are quite different, but most of those people have been out in other parts of Lugbara land, and they... they know the other type of Lugbara. We... we catered to the majority of the tribe in this case, and....

ROWLAND: What... what source material did you use to translate from? Did you use a King James or a New American Standard or Greek manuscripts or...?

BARR: Actually, I... I was no Greek scholar or... or Hebrew scholar, so Seton, I counted on him for that. But, one of the most accurate translations at that time was the American Standard. And the British... the British Bible, it was translated just about the same time, early in the 1900s, or just about 1900, somewhere just after 1900.

ROWLAND: So, you went from those copies?

BARR: And I had an interlinear Greek. And, now, in translation work, the Bible Societies have all sorts of helps, all sorts of books, that take the text and show what it means, and they have even more now than they... they did. It's... it's quite a science now, because of the Wycliffe translators, and all that's been accomplished through Summer Institute of Linguistics and the Wycliffe translators.

ROWLAND: Can you think right off-hand what would have been the hardest part to translate? Might like maybe some of the Old Testament, or the names or something like that?

BARR: No, I think... I think we found... I think we found [Book of] Hebrews sort of hard, if I remember correctly. We... Revelation might sound as though it would be hard, but it was things that we could say, like animals with horns and things like that. You know, the... the pictures in Revelation.

ROWLAND: Things that would make sense to them.

BARR: You usually could say, but it seems to me that we found Hebrews a bit difficult. And, of course, there were some complicated verses and long....

ROWLAND: Words?

BARR: ...verses and passages in the Old Testament, but they... we managed them pretty well.

ROWLAND: How did you get words for things like justification or sanctification or words that are not typical in everyday language?

BARR: Well, justification is to make... make correct and make straight, you know. Like [uses Lugbara expression] in Lugbara.

ROWLAND: So you just [unclear].

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BARR: Sanctification is to make holy, to make [uses Lugbara expression]. Clean, clean... there's a word for clean, and then you add a syllable or two and it makes very, very clean and which is holy.

ROWLAND: Oh, I see.

BARR: [Lugbara expression] was clean. If you wash your body, it's [Lugbara expression]. But [another Lugbara expression] is very clean, which is holy. And we called the Holy Spirit [Lugbara expression]. And you can even say, [Lugbara expression] you know. Just emphasizing it by putting in the syllable like that. [Pauses]. I didn't say that before I went to Africa, I went to the Summer Institute of Linguistics and took the course in 1940 and also in 1943, not because I expected to do translation work but because I felt that it would be a help to me no matter what I did. I knew I would have to learn another language. So, I've been very, very thankful for the Lord's leading in that way before I ever knew what I was going to do or what he would lead me into. I went to Wycliffe and had that experience, and therefore I had a little bit of confidence about what I heard and... and the sounds and the phonetics of language and so forth.

BARR, R.: I wonder if I could inter... inter....

ROWLAND: Inter- what?

BARR, R.: ...interrupt here, and....

BARR: Yes.

ROWLAND: Okay.

BARR, R.: She said she went to Wycliffe. And she came to our house on the way home from Wycliffe that summer in 1943.

BARR: Yes.

BARR, R.: And while she was at our house, Broadstreet Station in Philadelphia burned, and all her trunk and all of her....

BARR: And my trunk, my steamer trunk, had... had been shipped on up, you see, because I was going out of the way to visit them in Kentucky. And it was... it was waiting for me in the baggage place there, you see, in Broadstreet Station, so it burned up. All my notes from that summer.

ROWLAND: Oh no.

BARR, R.: All her notes and flannel graphs.

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BARR: Plus... plus some flannel graphs and things.

BARR, R.: People had given her things to take to Africa, and they all....

ROWLAND: Gosh.

BARR, R.: So that was the first blow, you might say, in her preparation for going out of the country. She had many more.

BARR: The next one was when I... when I had all.... I'd packed up for Africa and sent off my freight after all the job of packing, and it was in the back of a truck being sent up to New York City, to be shipped from New York. Someone told me... did you tell me that there were several trucks? But anyway the truck that my things were in... were right in the... my things were put into the back of this truck. There were other things in the front, you see. But something came and crashed into the back of that truck.

ROWLAND: And destroyed your things.

BARR: Well, it broke the trunks and destroyed some things.

ROWLAND: Oh.

BARR: Yes, and I didn't realize how much... how.... I... I didn't realize it was serious, really. But I felt I ought to go up and see. They really didn't make... send word to me. And I went up to New York to this freight platform and found my stuff all spread out.

ROWLAND: Gosh.

BARR, R.: Personal items that a woman would be taking, you know.

BARR: Personal items. Yeah. Oh. That was embarrassing. Yeah.

ROWLAND: [Laughs] Okay. After you did the translating, and you got all of the manuscripts for each of the books together, you sent them all off... had them....

BARR: Well, I had to [unclear] I had to prepare the whole manuscript and I started it....

ROWLAND: Typing it.
BARR: ...in 1956, I started that. I started actually at your house [Rebecca's] in Kentucky on furlough in 1956.

BARR, R.: [Unclear]

BARR: And then, I had the whole manuscript to prepare [Unclear, pauses] ... and it took me until 1963 to get it done.

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ROWLAND: I'm just making a little adjustment here [to the recording device].

BARR: Early in 1963, I finished it, and we put it all together, and I got it all in a little case, and we wrapped it all up and sewed it up in... in unbleached muslin sort of thing. Called Americani [?], so a certain kind of material at home. And sent it by plane to England. That was a great occasion. It was a big job doing that manuscript. It wasn't straight....

ROWLAND: When did you get your printed Bibles back?

BARR: ...it wasn't straight typing. It was... it was watching every minute to see that I got all the inserts right, and the corrections right. And watching the punctuation in the format of the Revised Standard Version. We followed the format of that. Using poetry indentations, and.... But I had to watch the punctuation, because in Lugbara the punctuation would be different sometimes than it would be in... in another language, naturally. And you had to know the meaning. I don't know how anyone that didn't know the language could ever type a Bible really. I...it would have been difficult.

ROWLAND: Gosh. When did you finally get the printed Bibles back?

BARR: We got the proofs back and they began to come to us in about 1965. We spent a whole year and more reading, proofreading. I read the whole Bible, and Seton read the whole Bible. We didn't divide it in half. And then he read what I had read and found the things that... some of the things that I had missed. And I found some of the things that he had missed. Then, the first shipment came in February 1967. And that was a great, great occasion. There was great anticipation all throughout Lugbara country there, nearby us there. And when the Bibles came in, there was great excitement, and you'd see people.... They... they sold very quickly, and... you'd see people reading Bibles almost anywhere, under a tree or under the eaves of a roof. You'd see a flash of red, would be these red pages of the bible. And I took them to market and sold them in... in the African market. Set up a table there and... and so....

ROWLAND: Mm-hmm. What did they sell for back then?

BARR: They sold for seven shillings, which was one dollar. But you see the Bible societies subsidize the price of Bibles for poor countries... for third... third-world countries. And it's the gifts of churches and Christians from around the world....

ROWLAND: That makes that possible.
BARR: ...in different countries that makes that possible. And... but now, it's gone up to thirty. It's gone up four... over four times the amount now. That was in....

ROWLAND: But for a bible, by today's standards here, that's still cheap.

BARR: Well, that was very... that was just... that was the board... the hard board cover, you know. The ordinary cheaper cover. They had leather covers and even some zippers, zipper

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leather covers. And they would... would have been about seventy or eighty shillings at that time. That would be ten dollars or twelve dollars. Something like that. And some people wanted those. We never had enough of those really. They would have bought them. More of them. The ones I'm speaking of are the ordinary hardboard covers that are the... ones that are used mostly throughout the world, I think.

ROWLAND: Still, in America today, a typical Bible like that is no less than seven dollars.

BARR: Oh no. No.

ROWLAND: At lea... at the very minimum. For just a cheap little....

BARR: No, my New American Standard Bible cost twenty-four, I think. Leather-bound.

BARR, R.: [Unclear] But Bibles can be purchased cheaper through the American or the Maryland Bible Society.

BARR: Yes, I suppose so.

BARR, R.: [Unclear].

ROWLAND: Even so, what I'm saying is that a dollar is not bad.

BARR: Well, before I finished this, though, you see, I had moved over from Zaire into Uganda. Independence came for us in June....

ROWLAND: For the Ugandans?

BARR: ...1960. For Zaire.

ROWLAND: For Zaire.

BARR: For Belgian Congo, which later was Zaire. I was perfectly safe at that time, and we were traveling back and forth over the border at that time when the Belgians were pouring out. I can still remember them in their cars, with all that they could carry in their little cars, waiting in great lines to get out of the country. It was dangerous for them, then. But I was perfectly alright, and for several months afterward. But then, about six months after that, it became difficult. And the field council, because of certain incidents that happened....
ROWLAND: About when was this...?

BARR: In the fall of 1960. Independence came in June. It began to get difficult in October and November. And...and some of the Jeunesse... some of the young fellas, because of their actions and their attitudes, and some of the things they charged me with at that time.

ROWLAND: Charged you with?

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BARR: Yes. I don't know that I want to go into detail on that, but the field council felt that it was better to move me and... and Joyce Richardson, an English girl, over into the other side, and I didn't want to go. I was threatened with imprisonment at that time. By these....

BARR, R.: She waited a whole night.

BARR: I waited a night, thinking what will I take if I go, a toothbrush and toothpa... [laughs].

BARR, R.: They were coming to get her for prison.

BARR: I couldn't... can't take much. Because if I took much, it would look like I expected to stay, and I didn't want do that... it look like that. So, I waited all that night, and all the next morning. They said... they... I wouldn't be able to go in my car. I'd have to march down to prison. And... this sounds funny, not telling the reason, I suppose. But it was... it was a very tangled situation. And it was work up... working up to the Simba Rebellion at that time. And they wanted... they wanted the girls freer. They didn't want that school... with the rules at the school and all. And these young fellas were getting very haughty and very vicious, you know. And so I waited and then the chief's brother came that afternoon, I remember. I waited all morning expecting to hear a step on the... on the porch. And the chief's brother came, and I asked him, I said, "Aren't those fellows coming for me?" He said, "No. I stopped them." They didn't come. But I had to move over into Uganda [recording is garbled].

[Pause in recording]

BARR: And then....

BARR, R.: Three weeks later, it was like....

BARR: There I finished my....

BARR, R.: Wasn't it three weeks later all the missionaries had to come out?

BARR: Three weeks later, all the missionaries had to come out. There was a great, big exodus. And so then... three more... three more single girls came.

ROWLAND: Out of Ugan... out of Kenya you mean?

BARR, R.: Out of Zaire.

ROWLAND: Zaire. I got confused.

BARR: Out of Zaire. There were many, many different times when they all had... when most of the missionaries left Zaire. It was a very difficult time. Well then, three more girls came, some English and some American, to live with us....

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BARR, R.: In Uganda.

BARR: ...with Joyce and me, and we were living in another couple's house. They were on furlough in... in Ireland. And so, we had what we called "Congo House," and we did a lot of entertaining of Congo people. And, I went.... I didn't really get much chance to go on with my work, then, surprising.... Not surprisingly, really, because I had all the house work, Joyce and I, and the other girls taught. And they had a schedule, and we didn't. So, we did the work, and.... But then, after that year was up, I moved to Ringili, and that was the perfect place to finish the... the preparation of the manuscript.

ROWLAND: Where is Ringili?

BARR: I moved to Ringili early in '62. Ringili is... is just a few miles from the border of Belgian Congo.

ROWLAND: Is that where you eventually stayed?

BARR: About... about eight miles from Arua.

BARR, R.: In Uganda.

ROWLAND: Oh, okay.

BARR: In Uganda. Across the border.

ROWLAND: And you, you stayed there?

BARR: Only twelve and... and about thirteen miles from where I had lived in Congo.

ROWLAND: Uh-huh.

BARR: That was all the distance it was, really. But the town was on further about eight miles.

ROWLAND: But I mean this is where you finally stayed?

BARR: This is where I stayed for twenty years.

ROWLAND: Okay.

BARR: Twenty? Yes, twenty years. From 196.... No, it was from 1962. Eighteen years. '62 I was at Ringili to 1980.

ROWLAND: After you got your Bibles in 1967 and started selling them, what did you do from that point on with your language work?

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BARR: We got the Bibles and... and sold them. Of course, the... all... all the time, we were selling Bibles through the book store after that. And... up to now, we've sold about a 100,000 of those Lugbara Bibles.

ROWLAND: But what I was thinking....

BARR: But then... then, after that, I... I was teaching... well even before that, I was teaching in... in the church training center, at Ringili. Actually, it wasn't a church training center at first, but it became one. And then, I was teaching the women, the wives of these men, their church leaders and church workers. Either... either have been or hope to be working in the church. And some of them were ordained. Sometimes, we have an ordina... ordination course, train... training them for ordination. But the women did not know English well enough to be taught in English, and I taught them in Lugbara. The difficulty was there were several tribes, and I didn't know the other languages, and that makes it difficult. It really is.

ROWLAND: But did you... I think I understood that you did something about writing out an alphabet for Lugbara or establishing some sort of pattern for the language.

BARR: Well, we did that way back when we established the orthography. That's the orthography I spoke to you about.

ROWLAND: Okay. Okay. I see.

BARR, R.: But he means after you....

[Recording cuts out for several seconds]

BARR: I was working... and then, I worked on... I had a... a personal project on the language I worked on. A sort of a dictionary and....

ROWLAND: That's what I was interested in.

BARR: ...a study of the... study of the tone and... and meaning. A very interesting thing, and it's... it grew into a big work. I... I worked on that for years until I left actually, along with other things.

BARR, R.: How about the hymnal?

BARR: And we also revised our hymn book. And the prayer book. It... oh, I haven't mentioned the fact that in Uganda, the church is... is the... is an Anglican set up. Because it was... it was... an Anglican church, actually. But then it turned into the Church of Uganda, which is under the Anglican.... It's under... what is it you...? Westminster. No what is.... We better block that one out.

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ROWLAND: That's alright.

BARR: That's Presbyterian. But it's under the Arch....

BARR, **R**.: Episcopal?

BARR: The.... Well, the Anglican church in England.

BARR, **R**.: England, yeah.

BARR: I just can't think of the word... words that we use. It's gone from me.

ROWLAND: So you worked on a language project then... with tones and things like that? Or dictionary did you say, or...? Or maybe a pronunciation guide or something? You worked on that.

BARR: Yes. Yes. Yes, that's when I worked on them.

BARR, R.: You, you also made a book for new people coming in.

BARR: Oh, yes. I wrote that in 19... I started that when I started teaching David Richardson Lugbara in 1952, but it was published about '65. A book, a course in Lugbara. The East African Literature Bureau printed that book for... for us. It... it was printed under the auspices of the East African Literature Bureau, and it's been used for by people who were learning the language. It's from the... sort of the beginning. The work I did later was much more advanced than that.

BARR, R.: Did you ever write Sunday school quarterlies or teaching quarterlies?

BARR: Yes. Yes. I wrote... sort of recently. I mean back in about [recording cuts out briefly] '73...'72 and '73 or so I was working on one of those... on a... on a Sunday school book. And we worked on other literature too. We worked on tracts, and... and booklets.... [recording cuts out briefly]... by the Scripture Gift Mission, and they print them and....

ROWLAND: Uh-huh. Who did you work with on that?

BARR: Well, sometimes Seton would just say, "You... you do this," and I would do it. And then, he'd look at it, and we... we would work... we worked together on all this language business. The same with the hymn book and... and the prayer book, the revised prayer book.

ROWLAND: Uh-huh.

BARR, R.: You also wrote some songs.

BARR: Oh, I wrote... wrote quite a few of the songs in our new hymn book... hymn...of the hymns in our new hymnbook, and....

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[Recording cuts out briefly]

BARR, R.: Did you make up the words? Did you make up the tunes? Just what do you mean by that?

BARR: No. No, [recording cuts out]... translated hymns.

ROWLAND: Translated hymns.

BARR: But they're not always translated just.... You can't always translate. Sometimes the words are changed, but [recording cuts out]....Hymns and choruses, children's choruses, like "Running Over" and... and various children's choruses. "Jesus is the Way to My Father's House" and things like that. You know, that... that I... I translated, and....

ROWLAND: Can you recite John 3:16 for me in Lugbara?

BARR: [Recites John 3:16 in Lugbara] [Recording cuts out] That's John 3:16 in Lugbara.

BARR, R.: Could you sing one of the choruses in Lugbara that you translated? One you were singing the other night?

BARR: Which one was I singing? Oh.

BARR, R.: That you had to translate different. That the little children were singing on the tape.

BARR: Oh, I can't remember which one that was.

ROWLAND: Sing any one.

BARR: [Sings children's chorus translated into Lugbara] That's.... Oh, what is it? So often, when I... when I sing in Lugbara, then I can't think what the English is. My....

BARR, R.: I know the tune. I know the tune, but.... [laughs]. Can you turn it off. I can't think.

BARR, R.: I know the tune, but I can't remember the title.

BARR: [Sings "Jesus is the Way" verse of "Come and Go With Me To My Father's House" in Lugbara]

BARR, R.: Come and go with me. Yeah.

BARR: Jesus is the way, Jesus is the way to my Father's house. "Come and go with me" is the last verse. I... I did quite a few verses on that. Come and go with me says, [sings "Come and go with me" verse, claps]. They clap on that. I... I didn't clap. And there are three or four other verses, too. Well, there are quite a few choruses that I did. [Sings another children chorus]

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[Recording cuts out]

ROWLAND: [Laughs] Very good.

BARR: That's... that's one of the....

ROWLAND: What does that mean?

BARR: ...Child Evangelism ones. "Joy, joy, joy...."

BARR, R.: "I have down..."

BARR: "My heart is joy. Because is joyful. Because he has saved me. Because he is with me. Joy forever."

ROWLAND: Very good.

BARR, R.: But in English, it's "I've got "The Joy, Joy in My Heart" is it?

BARR: [Sings "I've Got the Joy, Joy, Joy Down in My Heart" in Lugbara]

ROWLAND: [Laughs]

BARR: They loved to say that [Lugbara expression]. That means "Where," see? You know, in English you can do that too. [Sings next verse of "I've Got the Joy...] I have joy in my heart always. Where? In your heart. You know, and then you can do... add... there were other... a lot of verses to that, too. It's funny how you can't think so often perfectly familiar things in English when you're used to singing them in another language. I... I can't always think about what it is, and that's just... [laughs].

ROWLAND: [Laughs] that's interesting. Well, we're going to pause at this point and come back in just a couple of moments.

[Recording is turned off and on again]

ROWLAND: At this point, we will shift our attention to the discussion of what went on in October of 1980.

ROWLAND: Back in October of 1980, we received word shortly after Mom went in the hospital for an operation (we were very concerned about that), but then, we received word from Dad that Aunt Laura Belle was having some very serious trouble over in Uganda [coughs]. Excuse me. The word we got, at one point, was that some missionaries had been taken prisoner and... four missionaries from AIM, and that she was probably one of them. And that two of those missionaries had been wounded, and that two more were being forced to work in a hospital. And we didn't know who was taken where, who was wounded, or what. All we knew was that Aunt

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Laura Belle was probably one of them, and that two of them were hurt, and two of them were captured in the hospital. And so, we panicked, and we were worried for a week... week and a half, I guess. Then, word... conflicting word came back from the Pentagon, or... yeah, State Department, I think, that she was okay. Other word she'd fled the country. Other word said that perhaps she might have been killed. We really didn't know what had happened, and we would later find out that this is what happened. Aunt Laura Belle, if you would describe from beginning to end what did go on.

BARR: Well, I'll go back to the beginning of my time in Uganda. [Clears throat] I went over there in the end of 1960. What I found in Uganda then was one of the most advanced countries in... in Africa. It was recognized as such. It had perhaps the best hospital on the continent in Mulago [Hospital] in Kampala. One of the best universities, certainly, Makerere in Kampala. It was a haven of peace and safety at that time, when countries around like Sudan and... and Zaire or Belgian Congo were having great troubles, and there were refugees pouring over the borders. They all found it to be a... a haven of refuge during those years. And many of our own missionaries from Zaire could testify to that I'm sure. They... once they got over, they felt safe. And the Uganda police were very helpful and very cooperative, and everything was well run, and... and... that was what... that's the country that... that I went to.

What we find now when we look at Uganda is a country that's torn by... by violence. It's devastated in many places, especially in my part, in my little West Nile part of Uganda. In my own part, the towns and villages and... are destroyed. When I say village, I mean the individual little villages of... of... of the Africans with... perhaps, a... a man and his wife, and maybe... maybe a son in there, and his wife would be living there with him. It isn't a big city. I don't mean a town when I... when I say a village. Evelyn, you... you have said that that's confusing to people. But the villages of the Africans, the huts, the cookhouses, the animal houses, the granaries that make up a village, surrounded perhaps by, if it's out in the bush, it might be surrounded by a thorn bush to keep animals out... to keep the other animals out, the wild animals out. But those, in many cases in my part of the country, are destroyed and... and devastated and empty at this time because there have been so many of our own people that have now had to flee to the countries from which we welcomed refugees before. They've fled up into southern Sudan and into Zaire, which was the Belgian Congo. This is a great disaster. And it's... it's a great political, economic, and military disaster that we're thinking about today, when we think of Uganda. People in this country hear so little and understand even less, I guess. And I just hope that what I can say will help some to understand a little bit what happened.

West Nile District is a little part of Uganda that is west of the Nile. If you look at the map and see the Nile, you'll see part of Uganda over on the left, west of the Nile. And it... it's north of it is Sudan and... and east of... west of it is... is Zaire. It has a population... it had a population of about a half a million people. The church is well established. It's under the Anglican Communion, the worldwide Anglican Communion, and it's called the Church of Uganda. And it was the Archbishop of the Church of Uganda, Janani Luwum, who was murdered by [Idi] Amin some years ago. You may remember hearing about that. That was certainly in the news I'm sure. The church was started back in about 1918 in Uganda. And missionaries from... from Zaire actually... I think some of them were Americans that first went into Uganda there because they

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were asked in by the Church Missionary Society, which is the Anglican missionary society. They weren't able to man that part of the country, and they asked our mission, the Africa Inland Mission, if we could man that part of the country. So we took them up on it. The mission took them up on it, and they have sent in evangelical Anglicans from England into that part of the country. And that's the country that I was sent over to at the end of 1960, after I had been in Belgian Congo for sixteen years. We had about 650 churches before this took place last October. I'd say just about 650 churches and perhaps 100 ordained African clergy and perhaps 500 trained African clergy but not ordained. It was a growing and a giving church. And Uganda, as a whole, is sixty-five percent Christian, counting Catholics and Protestants together, and about six percent Moslem. This church that I told you about, I... I think it might be interesting to just say that the last Christmas offering (there's a big special offering on... on... at... on Christmas Day)... and in 1979, the last one that I have record of, the... the church gave, in that little area of... of West Nile, gave two million shillings to the... the... the people of the church in the offerings gave two million shillings, which is equivalent to 300,000 dollars, which is pretty good for a third world country and a third world church like that.

Well, the political situation enters into this so much because it was because of Amin's military coup, when he took over... over the country in 1971 from [Milton] Obote. Obote was the first elected prime minister, and he at first had the king of the Buganda people... the Buganda people as the president of the country. But then, he chased... when he was well established, he chased out the... the king, and he... he escaped with his life and went to England and died later in England. And therefore, the Buganda people are very much prejudiced against this Mr. Obote, who is now, by the way, in again, but that's... that comes after the... the long term of Amin from 1971 to '79. That is one reason why there are great difficulties there now, because the biggest tribe... are... [recording cuts out momentarily] they're about four million people strong... don't want him in the presidency. And he has to keep a very low profile. But Amin snatched this from... from Obote in 1971 and in a military coup. One of the first things he did was to put out all the Indians, the Indians from India, that is, East African Indians. Some of them have been there several generations and didn't know any other country, really. But he... and they were the ones who had the... the stores and did the importing, and he felt that it should be handed over... all... all of it should be handed over to the Africans, so he gave them very short notice and made them all leave on short notice, robbed them of almost everything they had on the way out. And then, the country began to... the... the economy began to flop, and it's been doing that ever since. And the black market began to thrive, and prices began to soar, and they've been soaring ever since. Amin's army was chiefly from the West Nile District of Uganda, because that was where he came from. He's a Kakwa. [Pauses] Amin came from... originally, perhaps, from Congo. I think his ancestors, anyway, were from Congo. But he... he came from West Nile, and that is one reason that the other tribes now are so prejudiced against our West Nile District, and there is a good bit of revenge and tribal hatred that's responsible for some of the troubles that are current there now. General Amin boasted himself on his military prowess, of course, and towards the end of his time there, though he didn't know it was coming to the end, he went into Tanzania and took 700 square miles of Tanzanian territory for no reason at all, except that he thought it should belong to Uganda. He razed it to the ground, burnt the villages, and killed the people, and came back and boasted about his great military conquest, and said it would go down in military history (how quickly he had taken the 700 square miles). Well, President [Julius] Nyerere wasn't ready

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to take that, and he had taken enough already from Amin. And he felt he couldn't go on taking any more from him. So, he sent in an army to chase Amin out of the country and dethrone him. Amin, by the way, was called the Conqueror of the British Empire, by himself and his cohorts. And it couldn't help but make a smile when we heard it on the radio so often, the titles that he had. And he was... he was to be there for life. He was to be ruler of Uganda for life. Well, Nyerere sent in the army and chased the.... We... we were afraid that they would... didn't know what they were getting into, but we found that our army wasn't as well trained as we thought. They say they were very well trained in vehicles, but they weren't trained in ambush or anything. Anyway, the Tanzanian army chased the... the army up towards the north, and they all fled out our part of the country, because that was their home area. And they looted and stole as they went and killed too, I suppose. And at that time, I had to leave the country because the church... neither the church nor the mission would let me stay there alone. So I went over, for five weeks, into Zaire to wait until this military action was complete. Then I came back. I stood over there on the other side of the border with my friend Zola Smith in earshot of the... of the sounds of war, which were just a few miles away across the border, really. And my own home was only thirteen miles away, and I heard the explosions and the... the gunshots and the various sounds of war as they came up and were trying to take Arua, the town of Arua. And soon after I heard they took the town, I went back. As soon as I could, I went back, and I found that my house had been partially looted at that time by the soldiers. They took a great... a great deal, really, but they left enough for me to stay and... and live there for another year and a few months until the next crisis came.

Perhaps, it would be interesting to say how we felt when... when we were there under Amin. We listened very carefully to the radio every day, because we had to know what situation we were in. He was either against the English or against the Americans, and we were on a seesaw going up and down, it seemed. When President Carter said anything he didn't like, he took it out on us and threatened us with dire consequences. And... and likewise the British. But we did have a functioning government, and we had patriots of the country, even our own people were working under the government. They were polite in the offices to us. The mail was working. They were... fixing the roads. They kept up the roads pretty well. Our work was not directly attacked. We were able to carry on with our work. Maybe in other parts of the country, it was more difficult. I'm not sure. According to some of the books that have been written, it certainly must have been. But in our own case, our work was not directly attacked, and because we were under the Church of Uganda, and that was one of the religions that he recognized - he recognized three: the Moslems, the Catholics, and the Church of Uganda. Therefore, other missions had had to retire from the country, and they were put out by Amin. They had to leave completely, even the Salvation Army and... and organizations like that had to go. The Pentecostals and the Baptists and all other missions had to go. And we would have too if we were not under the umbrella of the Church of Uganda, but we were. So we were allowed to stay, and we were able to carry on very well with our work, though there were many uncertainties, of course, and difficulties economically.

We knew that things were happening that shouldn't. People were disappearing. Our... one of the daughters of our own... of a pastor of ours in... in the church about thirty miles north of where I was had gone down to Makarere University, and she'd gotten into Kampala society, and she'd

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gotten married to Amin, before he took over this... the country, before he'd made the military coup. Well, Kay [Adroa Amin] was murdered. Before she was murdered, a cousin of hers, Colonel [Michael] Ondoga was a Lugbara officer in the army, and he'd been in the army quite a while, his body was found floating in the Nile. And she insisted that his body be taken back and buried in his own country, up country from us. And she said at the time to somebody, "I'll die for this." Well, there were other things that entered into her death probably, too, but Ondoga was buried and his mausoleum is right back of our church in Arua town... near Arua town at Mvara. And there's a mausoleum there with a big black sign on it: "Vengeance is mine, saith the Lord. I will repay." His clansmen had put this sign up and built this mausoleum. And you look in the window of this little place, and there's another sign in there that says, "Vengeance is mine, saith the Lord. I will repay." These things were happening, and the govern... the governor of our province, even, disappeared. His body was found under a bush somewhere in the bush. We knew these things were happening, and they couldn't go on forever. The economic situation was... was very bad. But the black market was terrible, and.... There was great tension for all of us, for the Americans and the British, of course. But we... we didn't know if there... if a change came, what we would have. We felt that maybe it would even be worse. It could have been worse in some ways. Though it couldn't go on forever... forever, we knew that it couldn't... that we... we didn't know what we would get. If we did have another military coup, someone worse might take over, if that was possible. We shrank from any change, therefore, in the status quo, naturally. This was just among ourselves, as we talked. We wouldn't talk to anybody else about these things, but we missionaries as we talked together.... We never dreamt of it changing like it did, of course. And that was what I've already told you, how it did change. How Nyerere came in and... and chased out the army. And how he took that 700 miles. Well, now, they were... now the Tanzanian army was in. And it was the... the National Liberation Army, made up of Tanzanians and Ugandans, but these Ugandans were from the tribes across the river. Now when... when I say the river that is the Nile River. The Nile River was sixty miles away from us at Rhino Camp and eighty miles away from us at Pakwach, and the... the route to Kampala was down south towards Pakwach. These fellows that were in the army now were not from our tribes but were from the Lango and Acholi tribes and other tribes across the river, which... who had been very cruelly treated by Amin while he was in power. And therefore, they had feelings against West Nile, of course, and against our people. But it's something like saying that everybody in a city is bad because there's a murderer in it. That's the way it was. Many of the... of the people, of course, were... were innocent.

The new Uganda army made up from these tribes are the ones that played the great part in what happened to us last October. On the fifteenth of October, I got a... a phone call was made from my brother in Baltimore to... to the phone nearest to me, the mission phone at Mvara, which was eight miles away from me. The Africans took the message because the McClures were out at Ringili, where I lived, teaching in our school, in our church training center where I taught. And that phone call came and was written down on a little piece of paper. And the next day, the McClures, when they had been home for the night and were coming to teach the next day, they brought this paper to me. And told me... and told me about the phone call. And it told me that my brother's wife, Evelyn, had had a recurrence of cancer and that she was going to have radium treatment. Therefore, I wanted to get into the phone and talk with Winn and see... and find out more details about this. So, when we had finished lunch (I entertained the McClures to lunch that

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day) and then, about twenty minutes of two (the phone office would open at two, back of the post office in town) ... about twenty minutes to two, I started out in my car to go into town to make this phone call. I only got part way in. Just about halfway in, at a turn in the road, where I had to slow down anyway, about eighteen camouflage uniformed soldiers with guns descended on my car. They said, "Don't go to Arua. They're bombing in Arua... bombing in Arua. Take us to Bondo." And I said, "No, I can't take you to Bondo. I must go to Arua. I have to make a phone call." They began to crowd into my car with their guns, and they couldn't all get in, of course, and I wondered what to do. I said, "I can't take all of you, even if I took some, I can only take seven. The car will only hold seven people." Just then, a truck drew up, and a man got out of this truck. He had a pistol in his hand, and he had on, I remember, a pink shirt and brown trousers. I didn't know who he was. He came over to the car and looked in and demanded of these soldiers, "Who gave you the command to go to Bondo?" Somebody had told him, I suppose, what they'd said. No answer from the soldiers. So he said, "Get out." And they got out of the car, and I knew that he must be an officer over them or they wouldn't have obeyed him. Then he got in the car beside me and said, "Take me to Bondo." And he put an armed guard behind us, in the seat back of us (I had a station wagon, a Peugeot... a Peugeot station wagon). And so I drove to... to Bondo. And the Bondo... Bondo is a military camp, about fifteen miles south the other direction from the town, past our place and on south about fifteen miles. It's a big military encampment there. He said he wanted me to bring up ammunition, but I wasn't very happy about that idea, and I asked him how much it would weigh. And he made out that it would be very light, wouldn't weigh more than a few kilos, which sounded funny to me. Anyway, we went into the entrance of the military encampment, and the soldiers, of course, opened up to him because they knew who he was. And he told me to park under a tree and wait. So, I sat there. I had a book with me. Usually, we take books with us in the case... case we're delayed in Africa. We can sit and read, at least, while we're waiting. And... but I didn't read so much because the soldiers were milling all around. They had... all had their guns in their hands. And they had their rifle-propelled grenades on the ends of the guns, sort of pear-shaped things with white fins. And they came to greet me at the... at the window of the car. Shake hands through the... some... many of them shook hands through the window. So I was talking to them most of that time. And then, half an hour later, this man came back... the man with the pink shirt and the brown trousers and the pistol came back and said for me to go, that it was too heavy for my car, after all. I could go. So, I was very glad to hear that, and I was glad to be on my way. I said, "Will these soldiers let me out?" And I was afraid maybe they... they wouldn't. And he said, "Yes." So, I... I went. He thought, then, when I asked that, that I wanted military escort. I said, "Oh, no, no. I'm perfectly able to go. All... if they'll just let me out, I'll just go back alone." I would prefer... I didn't say to him, "I'd prefer," but I... I preferred to go by myself. So, I got out of the military encampment, lost my way on the way, but I found soon... I soon righted myself and found the right path... the road and got out and went home.

Now, we had been hearing reports. I never did get in to phone, by the way, and I never phoned to my brother. I never got to phone until I was on the way out after all this... these other things happened. Five weeks later, I phoned to my brother from Kampala and... on the way out. But I learned later - lest I forget to say it too - the... the manager of the phone company... the phone office came as a refugee in a few days to us at Kuluva, and he told me that just at two o'clock when I planned... when I had planned to be... to arrive there to phone, the war began there and

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there were explosions there, and people were killed right in the town, and I might have been caught in the crossfire. The... perhaps, this was one of the stops that the Lord ordered for me, though I was very disappointed at the time, of course. We had heard by radio that the... the rebels, these Amin soldiers who had fled across the border into Zaire, they were over there, and they had been coming in in the intervening months and stealing cars and things. They'd been coming in at a long way... in a... in a short... in a small way and had been harassing the border. But now, they had come in in a big way, and several thousands of them... the Catholic report said there were several thousands of them came in and surprised the troops at Koboko, thirty miles north, when they were drilling, and shot two hundred of them. The Catholic report said that some of them had bows and arrows and some had guns. I don't know how accurate this is. We'd heard that this had happened, but we only knew that they had come across the border. We didn't know all these details at that time. We didn't know for sure whether it was true. One day, when I was lying down for a nap, it was hot, and I had taken my dress off and was lying down for a nap, and while I was lying there, somebody called me from outside, through the window, and he was talking Swahili, the trade language of East Africa. So, I called out in Lugbara, and said, "I can't talk Swahili." Perhaps, I said it in English, because I thought he would know English. But anyway, when I said that, he began talking in Lugbara to me, so he was a Lugbara guerilla. And he said, "I'm hungry. I want food." I got up quickly from the bed, and there he was with his face pressed against the glass, looking at me, and I quickly got behind the door of the closet and got a... a dress on and went to the back door and opened it and let him in. He had a gun. He didn't... wasn't in uniform. He was in rough clothes, with a band around his head and a... and a gun and a grenade on the end of the gun. And he was hungry, so I let him in. He said, "I'm not... didn't come to harm you or harm property. We have come over because we want to spoil the election. We want to spoil the registration. The registration had been going on three days in the primary school very near to us there, and it was indeed spoiled and never... never went on after this, after the fifteenth, that is. But he sat down at the table, and I brought him food to eat, and he told me that he had been trained over in Zaire, and he had had a course in guerilla warfare. And just at that time, he asked... to hear the radio, and I put the radio on the table, and we listened to the radio, and the radio was denying... on the radio, Zaire... the government of Zaire was denying that any guerillas had come across the border from Zaire, that they didn't want that to happen, and that none had come over. And yet, we knew that this army had come in, and here was living testimony to the fact sitting at my table, eating my food. So, we knew, that they were over, but that was the only man I saw. I never saw the others. My co-worker over at the hospital station at Kuluva, about a mile and a third away, had a visit at two o'clock in the morning and it scared the life out of her. Another guerilla (Perhaps it was this one. I don't know.) came and wanted food. And so she fed him, and he left. But she was very frightened, of course, but he didn't do any damage. Well now, we had heard that because of this... we heard by radio that because.... Oh, I didn't say that... that the guerilla came a second day. I heard the same voice outside, and he was hungry. So I let him in a second day, and I thought, now, I... I can't go on with this. And I realized, then, what pr... what a problem the Rhodesian... the missionaries in Rhodesia must have had when for years they had that problem of either feeding or not feeding the guerillas. If they fed them, the government would be after them, and if they didn't feed them, the other guerillas would be at enmity with them. We only had it in a... a short time, but I thought, "Now this is enough. Tomorrow, I'm going to lock myself in my house, close all my windows, lock all the doors, hang a blanket up at that at screen my desk, behind my desk there between the window

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and the desk, so they can't see me. And I'll just work in the house, and won't go and let him in unless he breaks in. Then, I'll appear." So, I did that the next day, and it was a hot afternoon, and I stayed in my closed house, but he didn't come.

Now, we were hearing by radio by this time that the new army that the authorities in Kampala were sending up to chase these guerillas was on its way. I should say that, the day after I was at Bondo, the guerillas had taken that military camp, and the soldiers had fled. That very same day, they had taken the town of Arua, the day after I had gone in to... wanting to go in to use the phone. They had come in and taken the town, and they had taken... gotten as far as Bondo, and they were on the way, we thought, down to the Nile, probably. So, all these other soldiers had fled or... were either hiding or... were... were fleeing somewhere. So, the... they were sending a new army up from Kampala to chase these people... to chase these guerillas away. And we heard [recording is garbled]....eighty miles away, so we knew they were... and they were sending them up with tanks and with artillery and guns and all... all their heavy equipment and light equipment and everything. Well equipped, apparently, from what they... the reports said. We began to wonder, you know, what would... would be happening. It came to be the fifteenth of October, and in the morning, we were beginning to hear distant explosions. And we... I went out of the house to my neighbor's house, and we looked out over the hills in the distance. And we could see columns of smoke rising, thin columns of smoke in the distance in various places rising. And the Africans felt sure that this meant that... that the villages were being burnt as the army came. And of course, we could hear explosions coming a little closer. We could hear distant booms and... and explosions. And as we looked over to the leper village, we could see the people scattering. They were so frightened by what was coming, and they didn't know what to expect. And as I stood there, in my neighbor's village, with Elijah, he said, "Could that be fog or is that smoke?" The smoke was sort of settling all over... parallel because of the atmosphere that day. And they said, "No, that's smoke." And little did Elijah realize that was his last morning to look out from his village. Neither did we realize it. So, the women of our school were frightened, and the neighboring women. And they came to gather together in the cookhouse of my neighbor Margaret Sosthenes [?]. Her husband was our principal over... the principal of our church training school there at Ringli. And these people, about fifteen or sixteen of them, the women and... and neighboring women had gathered together, I found, over in the cookhouse (an outside storehouse that Margaret was using now as a cookhouse). I went over to talk to them, and I took my *Daily Light* [*on the Daily Path* by Samuel Bagster] over because *Daily Light* was very wonderful that morning for the fifteenth of October, speaking of how God would protect his own and how as the mountains are roundabout Jerusalem so the Lord is roundabout his people, and the Lord is my rock and my fortress, and I will not fear. What man shall do unto me?" verses like that. The women had some Bibles with them, some Lugbara Bibles, and so, I read out the references, and they read the... the verses in Lugbara, and our hearts were strengthened and our faith was encouraged and we prayed together. Before early afternoon, four of those very women that were in that room with me, in that cookhouse with me, were widows. Two had lost their sons, about sixteen years old (their big boys), and one had a very badly wounded husband... of those very women that were listening to the verses as we read them that morning.

I went home to my house, and I worked on my language papers who... which were all... happened to be all spread out. They were spread out on the table, and I wanted to get them

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stapled together into sets so that I could... some papers that I had completed... I wanted to get this set complete in one case so that I could grab it quickly and take it with me if I had to rush quickly out of the house or anywhere else. So, I worked for about two hours, and while I was working that morning, the shells or whatever they were were going over... over... I guess overhead and... and exploding on various... on... on various sides of our area there. And it shook the house so that it shook the ant dirt down from the poles under my roof (the termites were eating my poles). And the ant dirt was shaken by the explosions and by the... the reverberations of the explosions and pattered down on the ceiling above me as I sat at my desk and... desk and worked. And the sounds got louder and louder, and I wrote in my diary that morning. I spent a little time working and writing in my diary. And each time there was an explosion, I wrote a star, and there are three or four stars on a... on a line in many places as I read that, that I wrote that morning. When I'd finished the paper, the work on my papers, I had them packed away, one set in a... in a case and the rest in... packed in a suitcase. I went out to get some food, and I took food out of the refrigerator, put it on the table, and just as I did, Rickelli [?], the daughter of my neighbors, ran in with two boxes of her possessions and said, "The soldiers are here. The soldiers are here," and she wanted to hide these boxes in my place. I put the food back in the refrigerator and went... went to the window directly, right away, and looked out and as... just as I looked out, all my neighbors and coworkers and the students in our school were being led along down the hill in front of my house up to the neighbor's house the house the other side. And I saw Salome and Elijah, and I... and that was... I said to Rebecca, "Is that your mother and father?" and she said, "Yes." And there they were, and as I watched, as I looked, a soldier broke away from the other soldiers who were driving them along with guns at their backs and their hands... both hands up as they walked. He broke away and came up my path. And I knew my road, and I knew that I would have to go right out. I should have pulled her with me, but I went out alone. And he threatened me with a gun, and then he saw Rickelli [?] at the door, hesitating, and when she came out, he was very angry at her, I suppose, for hesitating, and he kicked her unmercifully on the shins and pushed her along the... sent her flying along the ground. And I said, "No, no." And he turned on me as though he would do it to me, but he didn't. So we were... we were pushed over with guns at our backs to the... to the other group, over there, and then we were all led along down the hill with soldiers in back of us. And we were led down the hill past the banana patches on both sides of my banana garden, up the hill and to the more level ground by our school. Then the soldier that was very fierce to us, Rickelli [?] and me, who was walking just at my side and back a little bit, saw the watch, the new little Timex watch on my wrist, and grabbed it off my wrist. He wanted that watch. Somebody asked me afterward if I'd let him take it. I said, "Yes, I did." I went on a little further, and a tall Tanzanian soldier stopped me and looked at the Bible that I was carrying in my hand. I forgot to say that I had picked up only... I had picked up the Bible in my right hand. We were marching with both hands up, but I had the Bible in my right hand, and he took this Bible and looked at it and spoke a few words to me and asked how long I'd been here and so forth and told me to go back. And I said, "Well, will these soldiers let me go back?" And he... they had heard him say that, so they motioned me back, and I went and found that the women and little children had been turned back and were sitting by one of our buildings. So, [recording cuts out momentarily].... Then, I thought about my papers, and I approached one of the soldiers who was near us (not the same ones that had led us up. He looked a little less fierce than the others) and asked him if he'd let me go to my house and... and bring some papers back. I told him I would come right back, and he said, "Yes, you can... you can go." So, I went

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and I got the case with my papers in it and brought it back, and as I came back, the women were singing. We sang for a few minutes and then waited. And then, we heard the terrible sound that meant the death of ten of my neighbors and... and the students in our school and teachers in the primary school. Ten men died, and five were terribly wounded [recording cuts out]. A few minutes later, a boy came running to us. Not... no... I shouldn't say a few minutes. I have no idea how much time passed. We were really sort of in shock, I think. But not too long after that a boy came, about fourteen year old boy. He had been lying with the group in the line to be shot, and he had escaped any wound, and he knew who been killed and who had been wounded, and he told the the... the mothers and the children that were there with us, and so they began to cry, of course. He had waited, of course, until the soldiers went, pretending to be dead, I'm... I'm sure. But... so we waited a while, and then, went... decided to go back to Sosthones' [?] house and wait for... and... for the soldiers to come back, because we felt sure they would come back. We were afraid they would be angry if they didn't find us all together, so we were going to wait together over there. As I went up to my house, one of our students, Joseph Booga [?](as I recall), I saw him coming through the path from Elijah's village to mine, as I drew up to my... [recording cuts out momentarily] his legs were blood red, and I knew he was suffering from gunshot wounds, and he called out to me, "Miss Barr, Miss Barr, help me, help me!" So, I ran into the house and got some rags and wound around his wounds and told him to go and hide in the grass because I said, "If the soldiers find you, they'll shoot you." So, he went and hid in the grass somewhere. And the other wounded ones were apparently either helped by relatives or somehow got into hiding places somewhere and the rest of us waited over at Sosthenes' [?] house for the soldiers to come, but they didn't come.

After a while, Paul Dean came over from... from Kuluva, and he hadn't know that anything happened at all. He was very surprised to find what had happened. He was very shocked to... to see the situation we were in there. Gunshots and explosions didn't mean anything in those days. We didn't know where they came from. And he had heard probably. They'd been hearing gunshots and... and explosions. So, he said, "We must get the wounded men over." So in my car we were able to take over... in two trips, we were able to take over these terribly wounded men, some of them with multiple wounds in stomach, abdomen, legs, arms. They were terribly wounded. We got them over and laid... and lay them down over in Kuluva on mats, where they were... and they were all spread out. And some soldiers were brought in wounded too, and I can remember stepping over these wounded people as I came out and went to Joy's [Grindey] house and spent the night there with Joy. I spent the night there, and the next morning I went back to... to Ringili because I felt that I should go back and pick up some of my things. I forgot to mention the fact that all of the Africans had moved over. We had all moved over to Kuluva. The Africans decided to move to the hospital and live in an empty ward there rather than stay in Ringili, but I needed to get back to my house and to spend some time getting a few things together from my house. In fact, I thought maybe I could stay over there, but I found I... I couldn't. I went back that morning and spent twenty-four hours alone that... [recording momentarily cuts out] with no one in calling distance at all, and I found that at night, it was... I didn't want to leave th... the lamp on. I only had kerosene lamps there, and I didn't want to leave it on because I was afraid it would attract soldiers, some of those guerillas or some of the soldiers who... who had fled. There were three different groups of soldiers... [recording momentarily cuts out] maybe hiding in the bush or in the woods between my place and Kuluva. While I was over there, in that afternoon, besides

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getting my things together, I paid a visit to the corpses... to the corpses of my friends that were lying.... [Barr weeps].

[Recording is stopped and restarted]

BARR: So I came back to my house to spend some time... [recording cuts off] and while I was there, in the afternoon, late in the afternoon, I went over to visit the scene, the place where the men had been shot, and the corpses were still lying there. They were my friends. They were my neighbors. They were my... our students. Many of them... all of them, I believe, were Christians. They didn't die as martyrs, exactly. Maybe... [recording cuts off] but they were not allowed to be buried, and they... these corpses... [recording cuts off] about... over twenty four hours. It was about thirty hours later... [recording cuts off] were not allowed to... [recording cuts off]. The soldiers would not allow them to be buried till the following Sunday, so they lay there from Wednesday to Sunday in the tropical sun. That happened in many other places too. And the soldiers said it was because Amin's soldiers wouldn't let them bury their dead on the other side of the river when they were shot. I stayed for twenty four hours, and then I decided to go back, and Paul came in my car. It was a risk whenever we brought the car. We never knew who we'd meet or what would happen, but he brought the car over from Kuluva. It was safer over there than at my place, so I had left it over there. And we carried some things over to Kuluva. And I moved over into Maureen's [Moore] guest room in her house. She's the little British nurse that was there at Kuluva. We had no doctor. We had just an... an African-trained assistant, medical assistant, and some helpers, and Maureen. Maureen was the only European or missionary at Kuluva at that time. I lived in her guest room at Kuluva, and that's how the report probably got started that we were in a hospital, because it's... [recording cuts out] there at Kuluva.

[Recording cuts out]... before I go any further, that some things that I've learned about the shooting that... in the World Vision Report that came.... The World Vision sent some men out afterward, and they produced a big report on... [recording cuts out] were shot. They were lying on a... a slight rise of... of ground. And as they lay there, they sang and they prayed. Eighteen of those soldiers who were supposed to shoot after this singing and praying, eighteen of these soldiers laid down their arms and stood aside and would not shoot. We don't know whether they were Christians or whether perhaps they were influenced by Christianity or had some contact with it. Maybe their parents were Christians. They'd been probably been brought up in mission schools, and they refused to shoot. But there were thirty-two or forty-two, because the total was either fifty or sixty. The different reports varied. There were at least thirty-two or forty-two left to do the shooting, which was plenty for those to shoot at that line of sixteen people lying there on the ground. Also, one boy, one visiting student from... he was either a teacher training student or a secondary school student who was visiting some of our people. He was a relative. He asked Joseph Booga [?], of whom I spoke before, who... who was wounded in the legs. He asked him before the shooting, "Can I be saved like the thief on the cross?" And Joseph said, "Yes, you can." And he accepted Christ. His name is Manasseh [?], and from reports that I've heard since, he has had a good testimony since. He didn't die. Neither did Joseph. They were just wounded. They were among the five that were wounded. Well, we lived at Kuluva, and the... I was assigned to cooking at the... for the mid... midday meal, the four of us. There were just three single women and one young British engineer there at Kuluva. We were the only missionaries

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there. And we ate in Maureen's house, and I did the cooking, and I was supposed to keep the house while she was down in the hospital and run from door to door to... keep the doors locked. But if the soldiers came close, I was supposed to open the doors immediately, to let them in because... lest they shoot the locks and spoil the doors. So, whenever the excitement came, when these soldiers... roving soldiers... we... we never knew what hour of the day or night they would arrive or from what direction or... what they would intend to do. We had... there was great uncertainty and... all those days that we were there. And the report would come. "The soldiers are on the way in. They're coming from the hill, or they're coming from the other direction." And, Paul and the... and David, the medical assistant, would run out... would walk out quickly to shake hands with them. It seemed to be... to be the best thing to do... to greet them, and it sort of took the wind out of their sails. Some of them didn't have evil intent, but many of them did probably. And, we never knew what difficulty might arise. One day, they asked Maureen, the nurse, to put all the Lugbaras in one big building, or one big room, and she said, "I don't have a place big enough for them." We don't know what they intended to do. We can only imagine. Anyway, it blew over. But they... they were all led out with their hands up, both hands up again, including all our people from Ringili. And it looked as though they would all be shot. And then, another time, two sons of... of hospital workers were eating in a... in a house when the soldiers came. And they didn't come out quick enough, and that made the soldiers angry. Whether anything else entered into it. I'm not sure, but anyway, they were very angry about these two boys and threatened them again and again, and... and it just went on and on till Maureen was... almost at her wit's end, really. And one day, they led them out. They stripped them to the waist and led them out in the grass, and everyone was just sure that they were going to be shot, but they didn't. In the end, those two boys were ransomed with money... ransomed by... with shillings. Fortunately, I had gotten a lot of shillings in. Nobody else seemed to have any right at that time. And we... we had money if we needed it, and so I told Joy and Paul and Maureen just where the money was, and we could run and get it if we needed to. So, those boys departed quickly for Zaire very early the next morning with some relatives. And we didn't know what that would mean for us, because we were afraid they might take it out on us because they'd go on, though we realized for them it was the better thing. [Clears throat] At one... one time, they threatened to come back. The soldiers threatened to come back and kill us all the next day, so we prayed that the Lord would give them another thought... another... something else to do. And they didn't come that day. The weeks were very... every day was uncertain. We didn't know just what would... what would transpire. We never knew. We wondered where the reporters were, why they didn't come up and report on all that was happening. We found out afterward that they were blocked from coming. The government wouldn't allow them up in West Nile district. Obviously, they knew what they were trying to do, and they didn't want it known outside in the world. So, we didn't have visitors either, and we didn't dare walk off our... off our little area there. We just walked between our houses. We didn't even dare go to the road, because people... the army was passing by continually and the noise of motors and... and... sounds were coming from that direction all the time. And if the... we were afraid if the soldiers saw us they would be attracted in even more than they were. So, we stayed right where we were, and for... for quite a while... for many days, we didn't hear anything. We had no idea what happened to our fellow missionaries eight miles away. The first visit that we had was from a Catholic priest who... came with some... some nuns to see how we were. The report had gotten out on the radio and was coming to us, hourly, from the British Broadcasting Company in London, that we were wounded,

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that three single missionaries and elderly missionaries and one young British engineer were wounded or were held hostage. And that report was coming each hour that day. Then, the priest came with the nuns, and they fell on our necks, and we fell on theirs. Actually, they were so glad to find that we were alive. They thought we would all be dead probably. And he got the message to the embassy that we were not hurt physically, that we were alright there. And so the message, the radio reports began... the... stopped. They didn't... they stopped the radio reports, then, at that time. And that's probably when the embassy here heard that we were alright, that... but... but that we were in the hospital maybe. Is that what you heard? Because we were on this hospital station. Maureen was the only one working in the hospital, actually [recording breaks off].

ROWLAND: This will continue on cassette number 2.

END OF TAPE

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