The Snake Farmers

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**Setting**

Setting is the time and place of the action/ occurrence of a literary work. This may be revealed in mention, description, stage setting, costumes, props, landscape, scenery, building , furniture , clothing, the weather and season. It also includes the social, political, moral and psychological conditions in which characters find themselves.

**The physical setting of ‘The Snake Farmers’.**

* Sahara country (Sahara that we know is a hard remote place): place of epidemic. Plot occurrence. Theme of poverty and greed. Place of satire. Representative of Africa. The conflict of nature and man. ‘Prehistoric place’.
* Kayunga village.
* Sekadde’s home.
* Road
* Oyire’s home.
* Hot in London.
* Shiny rains in Sahara
* Ndeeba capital city.
* London: home to Matt Brown & Emmy home. Themes of humanitarian concern and cosmopolitan teach.
* At a park in London: A Concert named Saving Sahara’ is held.

**Time setting**

Current/ present day: the remote of Africa.

**Social setting**

The poor of Sahara/ Africa

Death threatened

Peasantry life

Lack social facilities

Remote

The rich of London

Cosmopolitan village/ international community

**Characters**

* Opobo
* Sekadde
* Oyire
* Lutalo
* Opio
* Educated Man
* Matt Brown   
  Emmy Brown
* Duncan Foster
* Peter Stokes
* Samson Daly

**The synopsis**

A snake epidemic breaks out in Kayunga village claiming lives and domestic animals. The people of London come to the aid of the village shopping the epidemic. However, some scrupulous villagers take advantage of the Londoners generosity and do not want the epidemic to stop and decide to from snakes to continue the epidemic.

**The Plot**

Plot is the sequence/flow/series of events in a literary work. The plot involves the introduction of a conflict, its development, and its eventual resolution.

**Stages of a plot**

* The exposition, or introduction, sets the tone or mood, introduces the characters and the setting, and provides necessary background information.
* The inciting incident is the event that introduces the central conflict
* The rising action, or complication, develops the conflict to a high point of intensity.

The climax is the high point of interest or suspense in the plot

* The crisis, or turning point, often the same event as the climax, is the point in the plot where something decisive happens to determine the future course of events and the eventual working out of the conflict.
* The falling action is all of the events that follow the climax.
* The resolution is the point at which the central conflict is ended, or resolved.
* The denouement is any material that follows the resolution and that ties up loose ends.
* The catastrophe, In tragedy, is the event that marks the ultimate tragic fall of the central  
  character. Often this event is the character's death.

NB. *These elements rarely are in this order and the exposition or dénouement or even the resolution may be missing.*

**The plot highlight flow of *The Voter***

* Opobo informs Sekadde of the death of Oyire’s three children.
* Matt Brown and Emmy Brown hear on BNN news broadcast of the snake outbreak in Kayunga and decide to converse for humanitarian aid for Kayunga.
* A meeting is held in Kayunga in Oyire’s courtyard by the villagers. Consolations are given to Oyire.
* The causes of the deaths and solutions discussed.
* The London concert. MC on stage. Mayor speaks. The Browns discuss the events, church response,
* The Browns back home from the concert.
* The missionaries meet with Kayunga elders and some other people.
* Emmy Brown back in London talk with Matt Brown about the expedition to Kayunga.
* Opobo and Sekadde talk over a cup of tea at the former’s home. Educated Man comes with the newspaper. They chat of the changes that have taken place in their village. They also their ambitions.
* Tito comes to complain about Mugo for sleeping with his wife to Opobo.
* Matt Brown and Emmy Brown converse about their success, and the government donation to Sahara.
* Opobo and meet at night to finalise their evil plan of snake farming.
* Matt Brown and Emmy Brown hear that the snake epidemic is back with around en children dead.

The exposition stage

Opobo announces the death of Oyire’s three children.

The inciting incident

The death of people in the village of Kayunga.

The rising action

The village meeting at Oyire’s home

The fundraising concert in London

The crisis point/ turning point/ climax

The village meeting between the missionaries and Kayunga villagers

The falling action

The resolution

Broadcast of no more snake bites.

The dénouement

The snake epidemic is back.

Plot questions

1. What does Opobo tell Sekadde that has befallen their village?
2. How does Sekadde respond to the news of the death of Oyire’s children?
3. What dramatic satisfaction is the dialogue between Opobo and Sekadde?
4. What kind of characters are Opobo and Sekadde here?
5. Describe the kind life Matt Brown and Emmy Brown live.
6. When the Browns learn of the snake epidemic what do they do?
7. Describe the village meeting at Oyire’s home to discuss how to handle the snake epidemic.
8. What major themes portrayed during the meeting?
9. Discuss the dramatic techniques used in scene there Act one.
10. Identify the lessons drawn in this meeting.
11. Describe the events of the concert, ‘Saving Sahara’ in London Act Two, scene 1.
12. Who are involved in the concert?
13. Describe the character of the Mayor of Westminster Mr Richard English.
14. What themes are developed in this scene?
15. Analyse the dramatic techniques employed in this scene and their effectiveness.
16. Discuss the lessons in this scene.
17. What do the missionaries bring to Kayunga?
18. What requests does Sekadde make during the village meeting with the missionaries?
19. Describe the meeting between the missionaries and Kayunga villagers.
20. What themes are developed in this scene?
21. How do the Browns feel about their effort to arrest the snake epidemic?
22. How do Sekadde and Opobo benefit from the snake epidemic?
23. What news does the Educated Man bring to Sekadde and Opobo?
24. How does the community of Kayunga benefit from the snake epidemic?

* Community storage house.
* Opobo gets a permanent house.
* Bicycles
* Shoes and clothes. Leave ‘tangira enyana’. Opobo’s children had no shoes before. Now they put on big shoes as they go to fetch water.
* Hospital
* Friends
* Limelight, in the press.
* Sekadde builds another house.
* The man in the corner who was in charge of all the bicycles sells some, gets money and marries another woman. He therefore becomes polygamous. This is a clear lesson that money corrupts.
* Men taste the power of money. They become sexually immoral.
* Men have the time of their lives by enjoying ‘waragi’. Men become drunkards.
* Opobo becomes ambitious and wants the next office in the next elections.

1. What plan does Sekadde come up with and why?

* He suggest to Opobo that they farm snakes in the belly of his forest. He would tame them, then released them at will. He would procure herbs to guard their children and livestock from the snakes but other people can be bitten and die after all, nations are built on dead bodies and so is prosperity. Opobo buys the idea.
* The reasons are simple and clear. They want to keep the money flowing from the missionaries.
* They want to benefit from the aid from the missionaries.
* To want to maintain to have white friends.
* Opobo wants to take advantage of the epidemic to get a higher office.
* They want to continue the corruption in misappropriation of the resources from the aid.
* They also want o continue being in the limelight, that is the newspaper.
* To maintain the wealth and the status they now enjoy.
* They are simply evil, selfish, and inhuman.
* They are also inefficient leaders are incapable of utilising their own resources. Sekadde has a huge forest which he hardly exploits, while Opobo is a land lord with retardant land.
* Other than work and being creative and innovative, they prefer the easy way of begging and receiving aid.
* They want to enjoy their current statuses. Opobo has a concubine to maintain and his a new wife- the bride to take care of.

1. What is Tito’s problem that he comes to report to Opobo?
2. What are the issues of discussion between Matt Brown and Emmy Brown?
3. How has Sekadde gone ahead with his evil plan with the snake farming?
4. What challenges does Opobo foresee with the snake farming and how does Sekadde address them?
5. How do the Browns react on hearing that the snake epidemic is back in Kayunga?

The conflict

A conflict is a struggle between two forces in a literary work. A plot involves the Introduction, development, and eventual resolution of a conflict. One side of the central conflict. In a story or drama Is usually taken by the main character. That character may struggle against another character, against the forces of nature, against society or social norms, against fate, or against some element within himself or herself. A struggle that takes place between a character  
and some outside force is called an external conflict. A struggle that takes place within a character is called an Internal conflict. Shakespeare's  
Macbeth experiences external conflicts with Banquo and Macduff. He experiences an Internal conflict between his own ambition and his guilt.  
See central conflict and plot.

* Kayunga residents and snake epidemic – misfortunes.
* Opobo and Sekadde’s plan to farm snakes.

**Key issues in the play**

* Snake outbreak.
* The plight of Kayunga residents.
* Africa subject to many misfortunes/calamities: massacres during wars of liberation , cattle rusting, slim, cholera, poverty, cults, polio, witchcraft,
* The meeting to handle the snake epidemic.
* London response to the epidemic.
* The meeting between the missionaries and Kayunga villagers.
* The role played by Opobo and Sekadde in the play.

**Characters and Characterisation**

Characterisation is the use of literary techniques to create a character. Writers use three major techniques to create characters; direct description, portrayal of characters' behaviour, and representations of characters' Internal states. When using direct description, the writer, through a speaker, a narrator, or another character, simply comments on the character, telling the reader about such matters as the character's appearance,  
habits, dress, background, personality, motivations, and so on. When using portrayal of a character's behaviour, the writer presents the actions and  
speech of the character, allowing the reader to draw his or her own conclusions from what the character says or does. When using representations of internal states, the writer reveals directly the character's private thoughts and emotions, often by internal monologue.

**Opobo**

Opobo is the local council chairman of Kayunga village.

* Informative. Spreads information to Sekadde. Tells Sekadde of the death of Oyire’s three children. This portrays him as a social good chairman.
* Superstitious. Believes if the supernatural influence on man’s life. ‘He has been visited by an ugly owl’. ‘ I saw it rain and shine at the same time’. ‘ shiny rains bring bad luck’.
* Practical. Calls for a meeting to address the snake epidemic.
* Greedy/Covetous
* Appreciative.
* Sacrificial. Gives land on which the community storage house is constructed.
* Generous. Donates land to the community.
* Cunning. Plans to claim that he helped in the building of the hospital in Kayunga so that he can be re-elected in the coming elections.
* Sexually immoral. Opobo has a concubine he started ‘chewing’ reports Sekadde.

Opobo’s Role

* Elder and chairman of Kayunga village.
* Spreads information
* Calls for the village meeting and presides over it.
* Stands with Oyire
* Condones Sekadde’s evils.
* Welcomes the missionaries.
* Donates land to the community.
* Provides the introduction of the plot.
* Sets the mood of the play.
* Gives the play its tone.
* Portrays the crisis of the plot.
* Brings the conflict head on.
* Some themes are developed by him.
* The title of the play, ‘The Snake Farmers’ refers to him.
* Represents African local leaders.
* Opportunist. Takes advantage of the missionaries’ works to claim he helped in building the hospital, the health centre, and fight the snake epidemic.

**Sekadde**

Sekadde is one of the elders of Kayunga village.

* Humorous. Has dry wit. ‘What makes a man shout as if someone else is sleeping with his new bride!’ This provides a light moment/ entertainment to the reader and audience. It also depicts the intimacy between Opobo and Sekadde. It also creates a joyful atmosphere.
* Superstitious. Believes if the supernatural influence on man’s life. ‘ our elders used to say this only shows a leopard is giving birth in some distant bush.
* Wise. Speaks in sayings. Rocks must be together to brave a flood’. ‘When rain traps a man, the downpour never stops’.
* Cynic/ sceptical.
* Appreciative. Says his grandfather was a great man as a medicine man. Passes a vote of thanks to the missionaries for coming to Kayunga and for the aid they bring.
* Critic/ faultfinder. He calls the Sahara government ‘selfish’.
* Presumptuous. Excessive over self-confidence. Makes conclusions before getting facts. On hearing that Oyire’s children have died with swollen bellies, he concludes that they were poisoned.
* Womaniser. Despite being gray headed and a funeral home auf a bereaved, he thinks of women.
* Self-piteous. Calls the Kayunga people ‘we are a poor community’.
* Opportunist. Takes advantage if the missionaries to lobby for a storage and office building.
* Open-minded/ liberal. Declares that they are poor.
* Brave. Courageous. Asks for a community store and hospital.
* Corrupt. Keeps some of the gifts and builds a house out of them.
* Manipulative. Schemes to exploit the missionaries and he does. He leads them to build a community storage house, hospital, and Opobo’s house.
* Corruptor / abettor. He seem to lead Opobo in his evil schemes. He follows along.
* Materialistic. Aims at benefitting from the missionaries as much as possible to the extent of coming up with an evil plan to farm snakes, release them among the people so that they come back. This is pure evil that comes with excessive love for wealth.
* Visionary and schemer. Asks Opobo to think about standing for the next office to drive their community and himself forward.
* Selfish. He minds his own welfare at the disadvantage of others. Decides to farm snakes, tame them then release them at will to bite people wo that he can benefit from the aid the missionaries will give. He even decides to protect his family from the snake and Opobo’s but lets others to become victims of his selfish evil plan.

Sekadde’s Role

* Lobbyist for Kayunga village.
* Character development of Opobo.
* Voice of the Kayunga people.
* Abets evil
* Accomplice to Opobo.
* Represents Kayunga villagers and exploitative leaders.
* Proposes that a community storage is built and an office for safe keeping of the gadgets brought by the missionaries led by Brother Samson.
* Sekadde proposes that Opobo gets a permanent house so the money is safe.
* He also urges Opobo to offer land for the community on which the community storage house will be built.

**Oyire**

The richest man in Kayunga whose three children and a cow die from snake bites.

* Tragic character. Loses his children to snake bites and a bull.
* Stoic. He doesn’t show sorrow when his three children are killed by the snake bites, but grieves.
* Vulgar/ obscene. ‘thieves don’t talk, even if a red-hot spike were to be pushed through their abuses!’
* He is very practical, that is to say he is a realist. He searches to find out what killed his three children and does so.
* Understanding/ accepts facts as they are.
* Analytical/ logical and observant. Notices the snake bites on his dead children. He even goes to search for the answers and finds out that they went to steal mangoes where they were bitten from. He finds two dead snakes killed by his dead children.
* Rational / sensible. Believes his dead three children were guilty of stealing mangoes that is why they kept quiet leading to their tragedy.
* Appreciative. Thanks people for the initiative to kill the snakes.

Oyire’s Role

* His tragedy gives the introduction of the plot.
* His tragedy sets the tone and mood of the play.
* His tragedy represents other families who suffer from the snake epidemic.
* The theme of misfortune, tragedy, and fate are painted by his experience.
* His home is the scenery of tragedy, meeting and where the resolution to handle the snake epidemic.

**Lutalo**

Lutalo is one of the villagers of Kayunga village.

* Realist. States that Oyire’s children died from snake bites and refutes the assumption that they were bewitched.
* Analytical. Assesses the death of Oyire’s and concludes they died from snakebites.
* Brave. He out rightly refuses Opio’s assumption that the children died because they were bewitched.

Lutalo’s Role

**Opio**

Opio is one of the elders of Kayunga.

* Rush conclusions
* Irrational

Opio’s Role

**Educated Man**

Educated Man’s Role

**Matt Brown**

Matt Brown is an English man who resides in London, married to Emmy Brown.

* Kind-hearted, sympathetic and benevolent. Suggests that they help Africa out of empathy.
* Humane/ compassionate. Cares for the dog.
* Practical. Walks the family dog, Owen.
* Romantic, shows feelings of love. Calls Emmy Brown ‘my love’.
* Generous. Contributes to help the poor of Kayunga in Sahara.

Matt’s Role

* Mobilises he church to fundraise and organise a mission to Sahara to save them from the snake bites.
* Promotes humanity.
* Represents the affluent of United Kingdom.
* Contributes towards the misfortune of Kayunga.
* Themes, humanity.
* Conflict, the affluent versus the very poor of Africa.

**Emmy Brown**

Emmy Brown is an English woman and a wife to Matt Brown.

* Religious. Goes to church on Sunday.
* Kind-hearted. Feels pity for the Africans dying from snake bites in Kayunga.
* Responsible.
* Humane.
* Practical. Mobilises he church to fundraise and organise a mission to Sahara to save them from the snake bites.
* Moral crusader.
* Sacrificial. Joins the missionaries to Kayunga.

Emmy’s Role

* Mobilises he church to fundraise and organise a mission to Sahara to save them from the snake bites.
* Promotes humanity.
* Represents the affluent of United Kingdom.

**Duncan Foster**

Duncan Foster is a news broadcaster of BNN.

* Realist.
* Professional
* Objective.

Duncan’s Role

* News anchor.
* Information channel.

**Peter Stokes**

Peter Stokes is a news correspondent for BNN.

* Objective.
* Analytical.
* Sympathetic.
* Well informed about Africa.
* Informative.

Peter Stokes’ Role

* Peter Stokes is a news correspondent for BNN.
* News correspondent form Sahara.

**Brother Samson Dally**

A missionary from North London to Kayunga village. Leader of the delegation from a London church.

Samson Daly’s character traits

* Sacrificial
* Generous
* Humane
* Meek. Mentions the provisions in an undertone they provide to Kayunga. L we have brought a few things’.
* Over-trusting. Leaves the money meant for aid to the Kayunga needy people with Opobo.

Sam Daly’s Role

**The Mayor of Westminster Mr Richard English**

* Generous. Donates five thousand pounds to the plight of Kayunga village in Sahara.
* Practical
* Humane / caring in a cruel world.
* Understanding
* Appreciative of their wealth and role in civilization.
* Strong leader
* Sacrificial

**Relationships**

Opobo and Sekadde

* Friends.
* Intimate.
* Open.
* Peers.
* Accomplices.
* Corrupting
* Sekadde is an adviser to Opobo.
* Evil

Sekadde, Opobo and the people of Kayunga

* Exploitative
* Malicious
* Ignorant.
* Treacherous
* Cordial
* Dependent
* Friendly
* United.

Matt Brown and Emmy Brown

* Romantic
* Loving
* Understanding
* Compatible
* Friendly
* Open
* Complimentary

Whites and Africans

* Dependent. Aid and donations.
* Exploitative. Africans take advantage of the whites’ generosity.
* Humane. The whites are moves to care for Africans.
* The whites sympathise with the poor Africans.
* Caring.
* Admiring. The Africans are in awe of the whites’ magic.
* Enlightening. Africans thought HIV was a witchcraft until the white people opened their eyes.
* Civilising

Themes and idea

* Fate, misfortunes/ calamities and tragedy.
* Deaths from snake bites. After a week of hearing about the snake epidemic, five hundred are reported dead. At the peak twenty people died per day. These snakes include vipers - page 30, adders - page 31 and cobras.
* Livestock die. Oyire loses a bull.
* ‘There were wars of liberation; then came cattle rustling.
* HIV/ AIDS – slim
* We have just finished cholera; now this!’ – snake bites.
* The press reports floods in China that kill thousands.
* The previous year thousands of people were killed by what appeared to be some sort of cult.
* Opobo reminds Oyire how they survived polio when growing up.
* They also survived cholera when the rains went mad.
* The old woman, a neighbour to Oyire loses her only cow to snakebite.
* Children, adults, livestock and crops are dying.
* John McDonald, a white man dies of an adder bite. Tragically, they thought he had recovered.
* Opobo reports of a man who dies of drinking. He must have over drunk using the money he got from the missionaries.
* Africa has many problems ranging from famines, diseases, natural disasters, coups, genocides, you name it.
* The strength of a community/ the power of a community.
* Rocks must be together to brave a flood.
* Teeth are only strong when still bound together.
* The meeting of elders to discuss Oyire’s plight after he loses there of his children to the snake epidemic. They decide to collectively kill the snakes.
* Oyire’s neighbour, the old woman, accused of witchcraft comes to bereave with him despite their dispute.
* ‘bulungi Nwa nsi’ initiative. A firm spirit of collective responsibility to clean villages.
* Committees, the snake hunters committee, the Luyiira group.
* Londoners hold a fundraising concert to help Sahara.
* The Londoners will visit Ndeeba, the capital of Sahara to hold a cross the world organise a concert for the troubled Kayunga village.
* Opobo addresses the missionaries as ‘brothers and sisters’, Sekadde calls them ‘My white brothers and sisters’.
* Opobo donates land to the community where the community storage house is constructed.
* A community hospitalis built and a storage ware house. He church in London send drugs and any other contribution to support the hospital.
* Brother Samson Dally together with the elders of Kayunga go to hunt for the snakes in the bush using the solar powered guns.
* Heroes are honoured and celebrated. John McDonald is honoured in death. Sekadde and Opobo for their cooperation oink working hard to end the snake epidemic.
* The government of United Kingdom dotes 300 million to the government of Sahara to handle the snake epidemic, nut comes late when the situation has been handled.
* A restaurant in London called “Sahara Chef’s Pride”.
* Materialism and greed.
* Sekadde is ‘intoxicated by wealth’ according to his accomplice Opobo.
* The man at the corner was in charge of all the bicycles donates by the missionaries, but he sells some of the bicycles. He therefore marries another wife because he gets money. Opobo calls it ‘money marry’.
* Sekadde hatches a plan to start a snake farm so that the aids from the missionaries can keep coming.
* Humanity in time of crises/ calamity.
* Moral support.
* Londoners hold a fundraising concert ‘Saving Sahara’ with placards such as ‘London for Sahara’, ‘One Love’, ‘Not Again’.
* The Browns are moved to solicit for aid to Kayunga.
* Over twenty bands of entertainers and musicians around UK and USA volunteer to perform freely to raise funds for Sahara. Many more groups and stars want to perform to help raise aid to Sahara. Among them are Draft Londoners
* The Mayor of Westminster Mr Richard English is the guest of honour at the London fundraising concert and contributes five thousand pounds to this cause. He also gives a moral moving speech.
* Pop stars across the world organise a concert to raise for Sahara.
* The missionaries led by Brother Samson Dally, bring gadgets to kill the snakes and other aid to elevate the life of the poor Kayunga people.
* A hospitalis constructed by the missionaries.
* A permanent house is constructed for Opobo.
* The government of United Kingdom donates money to the government of Sahara.
* Poverty and wealth.
* Remote village of Kayunga.
* Sekadde lives in a grass thatched hut. They live in hits and small shelters.
* Lack of social facilities. There is no hospitalin Kayunga.
* Villagers of Kayunga cannot have bodies treated.
* Sahara is still a prehistoric place.
* There are bushes all over and most people walk barefoot.
* Most of Oyire’s neighbours live in grass thatched houses.
* A lot of thickets around.
* At Oyire’s home during the meeting of the villagers, people sit on anything they find, meaning there are no prope seats.
* The Mayor of Westminster Mr Richard English refers to Sahara people as the poor, the downtrodden and wretched of the earth.
* Sekadde says ‘we are a poor community’.
* Donations to Kayunga villagers is clearly meant for the poor, clothes, shoes, and food.
* Mode of getting informed, television while in Kayunga it is mouth to mouth.
* Stage direction and description.
* Mode of getting informed, television while in Kayunga it is mouth to mouth.
* Insecurity is a character of remote areas such as Kayunga. Sekadde expresses his fear for the safety of the aid they receive, so requests for storage building and an office. Presence of thieves.
* Aid for the ‘needy’ is brought by Brother Samson Dally.
* Opobo’s house leaks.
* Emmy Brown wishes that the children in Sahara could eat like they do in United Kingdom. Owen, their dog is well fed even on human meals.
* To end poverty, some nations killed the ‘beggars’ and the ‘poor’. If this be true, it is extreme cruelty and inhumanity.
* The Kayunga people do not proper roads. Sekadde believes that if the snake epidemic would go on, the missionaries would build them a road.

Wealth

* Matt Brown states that United Kingdom is rich country which should be able to help Sahara.
* The Browns go out to the movies and have super out.
* The Browns buys food for Owen, their dog.
* Mr Richard English notes that United Kingdom is a rich nation.
* Conquests, The Great Britain.
* The man at the corner was in charge of all the bicycles donates by the missionaries, but he sells some of the bicycles. He therefore marries another wife because he gets money. Opobo calls it ‘money marry’.
* African tradition
* Sekadde’s grandfather’s magic made trees bend for him every time he went hunting for herbs and medicines.
* Superstition.
* Socialism, the spirit of community collective responsibility – Opobo and Sekadde stand with Oyire when he loses his three children to snakes. They even contribute condolences.
* Witchcraft – Sekadde’s grandfather would use it to look for medicinal
* Grass thatched huts.
* Sayings such as ‘Rocks must be together to brave a flood’. ‘When rain traps a man, the downpour never stops’.

‘When a lion falls ill and grows thin, it does not become a cat’.

‘Teeth are only strong when still bound together ‘.

‘When elders whisper together, they never fail to see even the inside of a fly’s stomach’.

Lutalo rhetorically asks whether they ‘should we defecate in our houses for fear of darkness?’

‘that which kills the king is always inn the courtyard, it never comes from afar ’ – the bush where the snakes are.

The relative of the dead man holds the rotten part when a neighbour comes to give a hand. This is a common Luganda proverb ‘ meenyini mulambo ya kwatta a’wawunya.

Our ancestors said: the ungrateful lad will never have providers.

* Meals and beverages at funeral homes. Mzee Sekadde hopes that there is provision of alcohol what he terms as the “sour juice”.
* Men who get money take on a second wife. They become polygamous. The man at the corner marries another wife because he gets money. Opobo calls it ‘money marry’. He got the money by selling of the bicycles donated by the missionaries.
* There are snake hunters for example Sekadde’s father was one. Sekadde can therefore tame snakes and release them at will.
* Superstition.
* ‘He has been visited by an ugly owl’ Opobo says of Oyire’s misfortunes.
* ‘I saw it rain and shine at the same time yesterday’.
* ‘Shiny rains bring bad luck’.
* ‘Our elders uses to say this only shows a leopard is giving birth in some distant bush’.
* Opie asserts that Oyire’s children were killed using witchcraft by a person envious of his wealth.
* When people fail to explain strange things, they evoke the invisible hand of witchcraft.
* The Ancestors of Kayunga people sacrificed their chicken to cure themselves of malaria believing it was a curse from the gods.
* Offering of ritual sacrifices.
* Poor inefficient leadership
* Bush around the village.
* No health centre. The nearest one to Kayunga is 35 miles away.
* The dead are not treated.
* No autopsy.
* Slow in response to calamity. The missionaries led by Brother Samson Dally come all the way from United Kingdom to handle the snake epidemic and find when the government of Sahara has done nothing whatsoever.
* Sekadde notes that the government to which they pay taxes has failed to show up and help them during the snake epidemic.
* Corruption. Aid which is given to the government to the reach the people is misappropriated.
* Sekadde gets balance off the gifts from the missionaries, meaning he exploits the community of these resources to build himself another house.
* To end poverty, some nations killed the ‘beggars’ and the ‘poor’. If this be true, it is extreme cruelty and inhumanity.
* Exploitation of other people’s works as their own. Opobo plans to claim he is responsible for helping in the building of the hospital which the United Kingdom missionaries build as his.
* The man at the corner was in charge of all the bicycles donates by the missionaries, but he sells some of the bicycles. He therefore marries another wife because he gets money. Opobo calls it ‘money marry’.
* Since world II the Sahara government has been aided but the funds disappear in corruption so there is no transformation.
* Emmy Brown observes that the villagers of Kayunga look like they have never received any help, and need more help.
* Africa has pathetic leaders according to Matt Brown .
* Corruption
* In a horrifying but true wit, Sekadde says ‘nations are built on dead bodies. Snakes have built us prosperity’.
* Sekadde gets balance off the gifts from the missionaries, meaning he exploits the community of these resources to build himself another house.
* To end poverty, some nations killed the ‘beggars’ and the ‘poor’. If this be true, it is extreme cruelty and inhumanity.
* Exploitation of other people’s works as their own. Opobo plans to claim he is responsible for helping in the building of the hospital which the United Kingdom missionaries build as his.
* The man at the corner was in charge of all the bicycles donates by the missionaries, but he sells some of the bicycles. He therefore marries another wife because he gets money. Opobo calls it ‘money marry’.
* Sahara government is known for misappropriation of funds. Matt Brown says in the funds sent to Sahara is lost in corruption over the years, since world war 11.
* Moral degeneration/ moral depravity/ immorality
* Men in Kayunga are sexually immoral. Sekadde says they ‘enjoyed women’.
* Men in Kayunga are also drunkards. At a funeral they take ‘waragi’ and Sekadde calls it a ‘waragi burial’.
* Sekadde is adulterous and sexually immoral. While at Oyire’s home, he asks for the prostitutes who used to be in the neighbourhood. Opobo is appalled at his lack of restraint given his advanced age and position.
* The man at the corner was in charge of all the bicycles donates by the missionaries, but he sells some of the bicycles. He therefore marries another wife because he gets money. Opobo calls it ‘money marry’.
* Opobo has a concubine he chews. This is revealed by Sekadde.
* Mugo, ‘Bugaali’ the man at the corner becomes adulterous and begins having sexual intercourse with other peoples’ wives. Tito comes to report that he found his wife ‘singing under Mugo’.
* The tears of a cow are the joy of a dog. ‘Our society has been transformed on the back of a crisis!’

**Lessons**

* Fate does not know anyone’s status.
* Thieves don’t talk.
* Union is strength.
* Misfortune and calamity unites kin.
* The Government is not often there to rescue the unfortunate.
* Rocks must be together to brave a flood.
* A friend in need is a friend indeed.
* The rich nations, especially the west, need to help the poor nations. Matt Brown and Emmy Brown think so.
* Working with the community is better than working with the government, who are corrupt.
* In a horrifying but true wit, Sekadde says ‘nations are built on dead bodies. Snakes have built us prosperity’.
* Money is the root of evil. Excessive love for wealth breeds evil. Sekadde for the love it plans to farm snakes so that the missionaries can come back and give more aid to them. He knows that he being one of the elders will definitely benefit as he does. In another incident, a man dies from.over drinking because of the money he gets from the whites as Opobo laments, men died of money’.

**Message**

* The rich nations, especially the west, need to help the poor nations. Matt Brown and Emmy Brown think so.
* Rich people are the protectors of the poor. If the rich abandon the poor, God abandon the rich.

**Relevance**

* Snake bites are reported in remote areas of Uganda and others regions of the world.
* Remote areas of Uganda lack community centres and basic hospitals.
* Some people are accused of causing misfortune through witchcraft.
* Some people benefit from epidemic outbreaks.
* Illiterate people are victims of misfortune.
* Poverty is rampant in remote areas.
* International news houses report about local happening in Uganda.
* The international community comes to the rescue of victims of calamities.
* Some calamities are deliberately created by unscrupulous people.
* The local governments of Africa are said to mismanage resources.
* In time of epidemic management handling, lives are lost of the heroes.
* Superstition is common in Uganda.

**Dramatic techniques**

* Monologue.
* We live in a strange world. Who ever thought that a man could lose many things in a single misfortune? Then how does a man survive? There were wars of liberation; then came cattle rustling. There was slim. We have just finished cholera; now this! And it kills only within a night! Beter slim, cholera, liberation wars, cattle rustling and not these football stomachs!
* African sayings.
* ‘Rocks must be together to brave a flood’.
* ‘When rain traps a man, the downpour never stops’.
* ‘When a lion falls ill and grows thin, it does not become a cat’.
* ‘Teeth are only strong when still bound together ‘.
* ‘When elders whisper together, they never fail to see even the inside of a fly’s stomach’.
* Lutalo rhetorically asks whether they ‘should we defecate in our houses for fear of darkness?’
* ‘that which kills the king is always inn the courtyard, it never comes from afar ’ – the bush where the snakes are.
* The relative of the dead man holds the rotten part when a neighbour comes to give a hand. This is a common Luganda proverb ‘ meenyini mulambo ya kwatta a’wawunya.
* Our ancestors said: the ungrateful lad will never have providers.
* The tears of a cow are the joy of a dog. ‘Our society has been transformed on the back of a crisis!’
* When a ripe anthill moves its eyes from one side to another, a smart harvester moves the trap as well. We need to move the baskets.
* Local dialect, slangs, and African grammar. ‘
* We have just finished cholera’.
* ‘bazungu’ to means whites.
* ‘Gwe’ a Luganda word meaning you.
* ‘Mukyaala’ a Luganda word for wife.
* African slangs.
* ‘slim’ to mean HIV/ AIDs
* ‘Bwana’ to mean mister, or sir.
* ‘bulungi bwa nsi’ collective responsibility to clean the community.
* Luyiira group
* Television news. BNN newscast by Duncan Foster. Correspondent Peter Stokes.
* Juxtaposition/ parallelism/ comparisons.

the fact of two things being seen or placed close together with contrasting effect

* Matt Brownell home in comparison with life in Kayunga.
* The weather in London is hot while it is rainy in Kayunga
* The opulence versus poverty. A dogs is well fed. Mode of getting informed, television while in Kayunga it is mouth to mouth.
* Stage direction and description.

an instruction in the text of a play, esp. one indicating the movement, position, or tone of an actor, or the sound effects and lighting.

* It is about mid-morning …
* talking loudly.
* Opobo is left alone on the road
* A pensive Opobo is left on the road alone.
* …members of his group are taking photographs.
* Costumes.
* Matt Brown in shorts and a T-shirt
* Props.
* Placards in London reading ‘London for Sahara’, ‘One Love’, ‘Not Again’.
* Cameras and photographs.
* Solar powered guns.
* Diverse characters.
* The title, ‘The Snake Farmers’.

Plainly

* The snake Farmers are Sekadde and Opobo.

Figuratively

* Sly leaders.
* Malicious leaders.
* Materialistic leaders.
* Exploitative leaders.
* Corrupt leaders.
* Selfish leaders.
* Greedy leaders.
* Leaders who thrive on the blood of the poor.
* Nations that were built on the blood of their people.
* Setting

Is the time and place in which a literally work occurs, together with all the details used to create a sense of a particular time and place.

The physical setting of ‘The Snake Farmers’.

* Sahara country (Sahara that we know is a hard remote place): place of epidemic. Plot occurrence. Theme of poverty and greed. Place of satire. Representative of Africa. The conflict of nature and man. ‘Prehistoric place’.
* Kayunga village.
* Sekadde’s home.
* Road.
* Oyire’s home.
* Hot in London.
* Shiny rains in Sahara
* Ndeeba capital city.
* London: home to Matt Brown & Emmy home. Themes of humanitarian concern and cosmopolitan teach.
* At a park in London: A Concert named Saving Sahara’ is held.

Time setting

* Current/ present day: the remote of Africa.
* Social setting
* The poor of Sahara/ Africa
* Death threatened
* Peasantry life
* Lack social facilities
* Remote
* The rich of London
* Cosmopolitan village/ international community
* Dialogue

Is a conversation or discussion between two or more characters in a play.

* Dialogue between Opobo and Sekadde at the beginning of the Play.
* Dialogue between Matt Brown and Emmy Brown on hearing about the epidemic.
* Dialogue the village meeting at Oyire’s home.
* Dialogue between Matt Brown and Emmy Brown at the fundraising concert in London.
* Meeting of the missionaries and Kayunga villagers.
* Dialogue between Sekadde and Opobo about the benefits they have got from the snake epidemic.
* Dialogue between Sekadde and the Educated Man about them in the press/ newspaper.
* Irony
* ‘Although the colour of our skins may be different, we are brothers and sisters,’ Opobo remarks.
* Help to save Kayunga village from the snake epidemic comes from all the way front London not Sahara.
* Dramatic irony.
* Men die of the money brought by the whites. A drinks himself to death, Opobo laments.

Satire

Is a humorous writing or speech intended to point out errors, falsehoods, foibles, or failings. Is intended to reform human behaviour or human institutions.

* Villagers remark that snakes were once good neighbours.
* Opobo is a land lord but poor.
* Sekadde owns a whole forest but poor.
* Opobo has a leaking house.
* The government of Sahara to which the Kayunga people okay taxes fails to show up and help them during the snake epidemic.
* There is a general feeling of happiness among those still alive in Kayunga despite many people dying from snake bites. They look at the how the missionaries have elevated their lives. They have shoes, clothes, bicycles, a community centre building, and a hospital, a direct benefit from the snake epidemic outbreak. In a horrifying but true wit, Sekadde says ‘nations are built on dead bodies. Snakes have built us prosperity’.
* People drinking themselves to death.
* Kayunga men enjoyed women and ‘waragi’ without control moreover at a burial.

Oxymoron

* ‘God blessed beggar’, Opobo calls Sekadde. This he says in reference to their poor status and help they get from the missionaries from United Kingdom.

Paradox

* ‘I have seen your mouth turning sweet with bad words’, Opobo warns Sekadde as they gloat of their benefits from the snake epidemic.

Hyperbolic language – is an exaggeration made for rhetorical effect.

* Snakes were once good neighbours.
* Group deaths.
* The magic of the whites
* Sekadde says he has heard that in rich countries, America and England, there sore no beggars, no poor people like there are in Sahara. Of course this is from an ignorant point of view, fallacies, and local beliefs in Africa about these places.
* Suspense

a quality in a literary work that arouses excited expectation or uncertainty about what may happen.

* Symbolism

Is the use of things that stand for or represent both itself and something else.

* Visited by an ugly owl... Oyire has got misfortunes.
* Snakes
* Cobras
* Kayunga village
* Sahara
* The Browns luxurious home.
* Forest.

Symbolic Character

* Opobo & Sekadde
* Oyire’s dead children.
* Matt Brown & Emmy Brown
* The Mayor of Westminster Mr Richard English.
* The music stars

Symbolic places

* Kayunga
* Sahara
* Scenery
* Mid-morning …….the sun is up in the sky.
* A luxurious home, fixed with the recent state-of-the-art furniture and several gadgets.
* Television set /TV
* Iron-roofed house …..grass thatched houses
* Opobo and Sekadde meet at night at Sekadde’s home.
* Imagery
* Their bellies were like footballs.
* Sekadde’s grandfather’s magic made trees bend for him every time he went hunting for herbs and medicines.
* Boys with long fingers… thieves.
* ‘We are like kings’, Opobo boasts of their exploitation from the resources meant for Kayunga people.
* Sekadde boasts that his eyes are like those of a marabou stork, they see far.
* A chameleon will never die on one skin; when the surrounding change, it does the same. We need to like that small animal.
* When a ripe anthill moves its eyes from one side to another, a smart harvester moves the trap as well. We need to move the baskets.
* Speeches
* The MC’s opening remarks
* The Mayor of Westminster Mr Richard English’s speech.
* Nicknames:
* Educated man. This is what Kayunga people call ….

**Examinable essay questions**

1. What is the role played by Opobo and Sekadde in *‘The Farmers’?*
2. Discuss the relationship between Opobo and Sekadde and how it affects the plot of ‘The Snake Farmers’.
3. Discuss how the relationship between Opobo and Sekadde affect the play ‘The Snake Farmers’.
4. Comment on the themes in ‘The Snake Farmers’.
5. Analyse the satire in ‘The Snake Farmers’.
6. How appropriate is the title ‘The Snake Farmers’ to the play.
7. Who are the snake Farmers in the ‘The Snake Farmers’.
8. Discuss how Kayunga benefits from the snake epidemic.
9. What do you learn from the ‘The Snake Farmers’?
10. How relevant is the play ‘The Snake Farmers’ in Uganda?