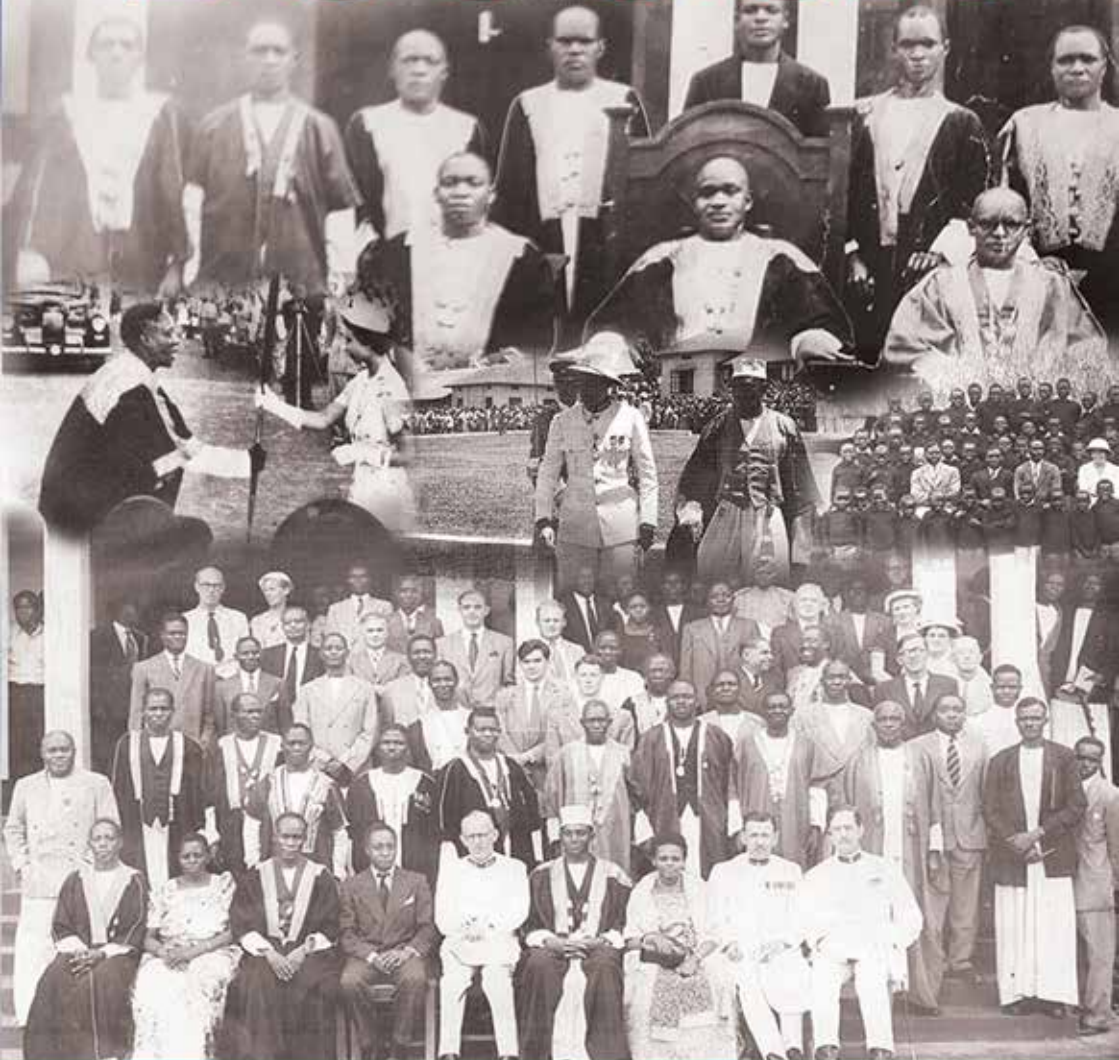


HISTORY OF

BUSOGA



Y.K. LUBOGO ESQ.

HISTORY ^{of} **BUSOGA**



Y.K. LUBOGO ESQ.

© Isaac Christopher Lubogo grandson of the late
Y.K. Lubogo

All rights are reserved. No part of this book may be reproduced in any form, by Print, Microfilm, Photocopying, Microfiche, Translation or any other means without prior written permission obtained from the author.

ISBN: 978-9970-445-81-3

Designed, Printed & Published by Marianum Press Ltd.

P. O . Box 11, Kisubi - Uganda.

+256 707 002901, +256 393 243632

Email: marianumpress@yahoo.com

Website: www.marianumpressltd.com

M.VI. 2020. 100. JC 95/2020

FOREWORD

This "History of Busoga" is a translation of the original work of Mr. Y.K. Lubogo which was written in Luganda between 1921 and 1938. While considerable effort has been made to produce a readable English version, the objective of the translation is to preserve the content and style of the original work rather than produce a literary work. The facts and figures given were set forth by Mr. Y.K. Lubogo and have not been checked by the Literature Committee. It is a pity that such a long delay has occurred between the completion of the manuscript and the publication of the book. Nevertheless, it is fortunate that this newly constituted Literature Committee has been able to produce for distribution the result of so many years hard work by the author. Since there has been this lapse in time between the writing of the original work and the appearance of this edition "The History of Busoga" is far from up-to-date and readers have to remember that when the author refers to "present day conditions", he naturally means at the time he was writing; some time prior to 1939.

A.P.S. SHERIDAN

Chairman E.W SMITH

Secretary

EASTERN PROVINCE (BANTU LANGUAGE)

LITERATURE COMMITTEE, JINJA - UGANDA.

ENDORSEMENT

The Basoga ‘Fine Pencils in God’s Hand: Lessons for Posterity’ as narrated in “The History of Busoga” was meticulously written by the Great Y.K Lubogo (Esq- Commander of the British Empire-CBE) approximately one hundred years ago. Y.k Lubogo, who is believed to have been born unofficially in 1869: some people allege that at the time he died, he had reached a very ripe age of one hundred and twenty years. Others on the other hand claim that he died at the age of 95 years. Be as it may, what is written by Y.K transcends time. It is indeed a history of the incredible people of Busoga from a long time ago, a credible and delightful guide, full of important information for those who want to enjoy companionship with the people of Busoga. “Fine Pencils in God’s Hands.”

certain and truly portrays Y.K. as a very authoritative figure both in both the public and cultural domains. He was highly learned considering the times and was hence very instrumental in the forming and forging the Busoga kingdom as we know it today. Therefore what Y.K writes is living history stretching back to over one hundred years old narrated by a man who lived and saw the evolution of incredible Busoga. For starters, among the non-kingdom Bantu, the Basoga are surrounded by

water bodies with River Nile to the west, Lake Victoria to the south, River Mpologoma to the east and Lake Kyoga to the north.

The Basoga lived as farmers under circumstances akin to those of the Baganda neighbours to the west. Although Busoga had no central authority at the advent of the British rule, she had developed small principalities, each with its own hereditary ruler. Later she consolidated her central authority acquired a king ruler, the “ISEBANTU KYABAZINGA”, and imitated the kingdoms in matters of government. Busoga became part of Uganda. In 1894 Berkeley’s was granted authority from England to add Toro, Ankole, Bunyoro and Busoga to the Protectorate of Uganda which originally comprised of Buganda only. In the non-monarchical society, such as the pre-colonial Basoga principalities, a council of elders wielded the powers of the supreme chief in chiefly societies mainly because they had equal recognition for the place and function of authority in society and recognised central authority.

Grace Ibingira, in his book “The forging of an African Nation”, argues that indirect rule (call it decentralisation) provided a comparatively attractive method of governing indigenous tribes, and thus could not be open to serious challenge.

The traditional rulers and chiefs secured ready obedience to their orders from their people, as well as obedience to orders of the protectorate authorities, which the chiefs were committed to administer. The smooth working of its machinery as told by Y.K in this book is testimony enough. It was on this foundation that legal system, the local government and legislative councils based on kingship or chieftaincy or elders of the family, and recognition of authority was inherent in their midst. “Whether this society is a monarchy of a gerontocracy; one common denominator is the constant aspiration towards the initiation of Isebantu as cultural leader of the Busoga was just the starting point in the people’s programmes to protect and strengthen their cultural values living to the true creed of “Basoga” Fine Pencils in God’s Hands”:

ENJOY THE RENDEZVOUS WITH THE FINE PEOPLE OF BUSOGA.

ISAAC CHRISTOPHER LUBOGO - Grandson
of Y.K Lubogo, A Proud Musoga &
(Attorney at Law, Lecturer of Law)
LLB – Legum Baccalaureas,
LLM- Legum Magister,
LLD Doctor of Laws Fellow.
Founder of much coveted Suigeneris Law App

Busoga Kingdom Flag



Map of Busoga Kingdom





Y.K. Lubogo ESQ. (the first African Mayor of Jinja 1961-1962)

TABLE OF CONTENTS

Forword	iii
Endorsement	iv
CHAPTER 1	1
THE TRIBE OF BUSOGA.....	1
CHAPTER 2	2
THE COUNTIES WHICH WERE FOUND	2
INDEPENDENT BY THE BRITISH	2
CHAPTER 3	5
THE HISTORY OF BUKOLI.....	5
CHAPTER 4	8
LUZINGA (LUUKA)	8
THE ACCOUNT OF MUZAYA OR NGOBI MAU.....	8
CHAPTER 5	10
BUKONO (THE ACCOUNT OF UNYI OR NKONO).....	10
CHAPTER 6	21
THE HISTORY OF ZIBONDO (BULAMOJI).....	21
CHAPTER 7	39
THE HISTORY OF KIGULU	39
NYIRO-IBANDA-NGOBI.....	39
CHAPTER 8	49
THE HISTORY OF BUGABULA.....	49
CHAPTER 9	65
TABINGWA'S LINEAGE (LUUKA)	65
CHAPTER 10	69
THE HISTORY OF BUGWERI (KAKAIRE AND OKALI).....	69
CHAPTER 11	85
THE HISTORY OF BUSABIRA.....	85
CHAPTER 12	87
NEMWE KISIKI'S LINEAGE (BUSIKI).....	87
THE WAY IN WHICH KISIKIS SUCCEEDED EACH OTHER.....	96
KISIKI, THE RULER OF BUSIKI	96
CHAPTER 13	98
LUKALANGO (Nambale)	98
CHAPTER 14	101
THE ABAISEKOBWA OF THE MPINDI TOTEM (BUNYA)	101
CHAPTER 15	103

THE LINEAGE OF WAKAIBA OF MPINDI CLAN (BAGAYA).....	103
CHAPTER 16	104
HOW THE NJAZA CLAN CAME INTO	104
BUSOGA (BUSWIKIRA).....	104
CHAPTER 17	106
NGUDIRIRE OF THE NJAZA CLAN (BUBAMBALA)	106
CHAPTER 18	108
THE LINEAGE OF KIBWIKI OF THE NJAZA CLAN.....	108
(Bukonge – Buvuma – Ssese).....	108
CHAPTER 19	110
THE LINEAGE OF MULUWE, SON OF KIFUNVU,	110
KIBUBULI Son of Kitaka, Son of Kintu (Butambala).....	110
CHAPTER 20	111
THE LINEAGE OF IGOMBE, SON OF KIBUBULI,	111
HIMSELF SON OF KITAKA, WHO WAS	111
THE SON OF KINTU (BUSAMO)	111
CHAPTER 21	112
THE LINEAGE OF NAMABALE, SON OF KIBUBULI,	112
SON OF KITAKA, SON OF KINTU, OF THE NJAZA CLAN.....	112
CHAPTER 22	114
KAYONGO OF NJAZA CLAN (BUKASA).....	114
CHAPTER 23	116
THE LINEAGE OF MUSEGULA OF THE NJAZA CLAN	116
CHAPTER 24	117
THE LINEAGE OF WAGUMA OF THE NJAZA CLAN	117
(BUSOGA, BUGEMBE, KYAMAGWA, KAKIRA,	117
BUWAMBUZI, KAMEGA, WAIJAKI	117
CHAPTER 25	121
BUTAMBOGWE.....	121
CHAPTER 26	123
LUBALE WAIRAKA OF NJAZA CLAN.....	123
CHAPTER 27	125
KALUBA OF NJAZA CLAN.....	125
CHAPTER 28	127
MUBIKO OF THE MPOLOGOMA CLAN.....	127
CHAPTER 29	131
KATAMBULA OF THE MPOLOGOMA CLAN	131
(BUKASANGO - BUNYA).....	131
CHAPTER 30	133
NALWEBE OF THE NGO CLAN	133

(Busamo, Butembe, Bunya).....	133
CHAPTER 31	136
MBAJI OF IGONGOLO CLAN (BUKALANZI)	136
CHAPTER 32	138
LUBA OF NYANGE CLAN (BUNYA – KYANDO)	138
CHAPTER 33	144
BAUBA OF LUGAVE CLAN.....	144
CHAPTER 34	145
KIBALYA KAIGWA OF NGABI CLAN (BULOLE)	145
CHAPTER 35	146
KIKI OF NGOBI CLAN	146
CHAPTER 36	148
LUBANDI OF NGOBI CLAN (NAKIKUNYU).....	148
CHAPTER 37	150
MULEMU OF LUGAVE CLAN (KYAMATENDE).....	150
CHAPTER 38	154
KYEMAYEMA OF LUGAVE CLAN (BUKYEMAYEMA)	154
CHAPTER 39	157
KAMBATO OF JOBYO CLAN.....	157
CHAPTER 40	159
MULUI OF NKEREWE CLAN (BUNYULI).....	159
CHAPTER 41	160
KYEMA OF WAKAIMA CLAN.....	160
CHAPTER 42	162
MUSUBO OF KASANKE CLAN	162
CHAPTER 43	165
IKOBA OF MPINDI CLAN.....	165
CHAPTER 44	167
MUKAMA AND KINTU	167
CHAPTER 45	171
THE BIRTH OF A SON MUKAMA.....	171
CHAPTER 46	173
MUKAMA’S SONS IN BUSOGA.....	173
CHAPTER 47	180
WHY BUSOGA HAD NO KING	180
CHAPTER 48	182
HOW BUSOGA WAS GOVERNED	182
CHAPTER 49	187
THE TAKING AND HEARING OF A CASE.....	187
CHAPTER 50	192

HOW THE RULERS WERE GUARDED	192
CHAPTER 51	195
THE OLD SOGA LANGUAGE.....	195
CHAPTER 52	196
FOOD IN BUSOGA	196
THE DISCOVERY OF THE PLANTAINS.....	198
THE NAMES OF FOOD CROPS	199
BANANA FOOD - THE OLD METHOD OF	200
COOKING BANANAS.....	200
THE COOKING OF MUTERE.....	204
THE DISCOVERY OF SWEET POTATOES	204
METHODS OF COOKING SWEET POTATOES.....	206
PREPARATION OF FINGER MILLET MEALS	207
COWPEAS - THE COOKING OF COWPEAS	212
WITH EDIBLE LEAVES	212
YAMS ('NUMBU') — METHOD OF COOKING.....	215
GREEN MAIZE METHODS OF COOKING.....	217
SUGAR CANE – HOW SUGAR CANE IS EATEN	218
RUNNER BEANS – THE METHOD OF COOKING.....	219
SIMSIM – COOKING OF SAUCE FROM SIMSIM	219
SORGHUM — SORGHUM AS A FAMINE FOOD	220
PUMPKINS	221
MAKOBÉ - (AERIAL YAMS).....	222
KITCHENS AND HOUSEHOLDS IN THE OLD DAYS	223
BARKCLOTH - BEDDINGS.....	224
THE COOKING OF SAUCE	224
THE DRYING OF FOOD	224
FOOD STORAGE	225
FOOD FOR PATIENTS IN THE OLD DAYS	225
CHAPTER 53	226
THE BUSOGA LAND QUESTION	226
(AQUIRING AND SETTLING ON LAND).....	226
YOUNG BUSOGA ASSOCIATION (YBA) 1920.....	236
THE BATAKA MOVEMENT 1936.....	237
BRITISH ROYAL VISITS AND THE BUSOGA	238
LAND QUESTION	238
CHAPTER 54	255
THE BUILDING OF HOUSES LONG AGO	255
CHAPTER 55	258
MARRIAGE CUSTOMS IN BUSOGA.....	258

WHAT MAKES MARRIAGES PERMANENT	266
ADULTERY AND FORNICATION.....	268
CHAPTER 56	272
ANCIENT WAY OF WORSHIPPING AS PRACTICED	272
IN BUSOGA	272
CHAPTER 57	285
ANCIENT WEALTH OF BUSOGA.....	285
CHAPTER 58	288
ANCIENT TRADING IN BUSOGA.....	288
CHAPTER 59	290
ANCIENT ROADS IN BUSOGA	290
CHAPTER 60	292
BUSOGA CHEIFS' TROOPS IN OLDEN DAYS.....	292
CHAPTER 61	294
ANCIENT DUTIES FOR BASOGA MEN.....	294
ANCIENT DUTIES FOR BASOGA WOMEN	295
CHAPTER 62	296
ANCIENT DRESSING	296
CHAPTER 63	298
INTOXICATING DRINKS	298
CHAPTER 64	300
ANCIENT SEATS	300
CHAPTER 65	302
EARTHEN-WARE FOR USE IN HOMES.....	302
HAND CRAFT S.....	305
WORKED-OUT METAL APPLIANCES.....	306
ANCIENT FOOD LAY-OUTS WHEN EATING.....	307
CHAPTER 66	308
ANCIENT STORES AND BANKS	308
CHAPTER 67	309
FEASTING DAYS IN A YEAR	309
CHAPTER 68	312
SPIRITS OF THE DEAD OR TUTELARY DEITIES.....	312
CHAPTER 69	318
FUNERAL CHARACTERISTICS IN BUSOGA.....	318
THE BURIAL PLACE FOR A BIG CHIEF.....	320
WASHING THE DEAD BODY.....	320
INSTALLATION OF THE HEIR.....	321
THE FUNERAL RITES CEREMONIAL DAY FOR	324
DECEASED BIG CHIEFS.....	324

REPORTING TO A HIGHER CHIEF OF THE DEATH	326
SELECTION OF THE BURIAL PLACE.....	326
CELEBRATION OF A SOMEWHAT LOWER CHIEF'S	326
FUNERAL RITES CEREMONY.....	326
WASHING THE CORPSE	327
INSTALLATION OF THE HEIR.....	327
A YOUNG HOUSE- AND FAMILY-HOLDER.....	328
AN OLD WOMAN.....	329
REPORTING HER DEATH.....	329
WASHING THE CORPSE	329
THE FUNERAL RITES DAY CELEBRATION	330
INSTALLATION OF THE HEIRESS	330
A YOUNG WOMAN.....	331
BURIAL.....	331
A SPECIAL PERSON KNOWN AS 'OMUSWEZI' OR 'OMUSAMIZE' (GOD—PRIEST).....	331
BURIAL.....	333
A DECEASED PERSON KNOWN AS MUKABA OR ISEGYA	336
A CHILD.....	336
BURIAL OF CHILDREN BORN TWINS.....	337
SUICIDAL DEATH.....	338
CERTAIN MOTIVES FOR HAVING FUNERAL RITES CEREMONIES PERFORMED.....	338
IMPROPER KISOGA FUNERAL CUSTOMS OR TABOOS WHICH ARE UNFIT TO BE APPLIED IN A CHRISTIAN'S FUNERAL CEREMONY	339
CHAPTER 70	341
DELIVERY OF TWINS OR MORE CHILDREN AT	341
A TIME (ABALONGO)	341
THE PLACENTA	344
EXHIBITION OR THE TAKING OUT OF TWINS (ABALONGO)	349
CHAPTER 71	358
KISOGA MUSICAL BANDS AND TRIBAL DANCES.....	358
BANDS FOR ENTERTAINMENT	358
ANCIENT KISOGA GAMES	363
CHAPTER 73	369
BUSOGA CLANS	369
CHAPTER 73	373
BUSOGA HIGHLIGHTS IN PICTURES.....	373

INTRODUCTION

Ever since Busoga came into existence, none of its history has been written down although it can be proved that most of this history is true. This history was known to every musoga, having been handed down to successive generations until the coming of Europeans such as Speke, the first White man to see the source of the Nile in 1862. This discovery attracted more and more Europeans, whose coming effected the disappearance of the old order.

Our history was handed down the generations through a continuous chain-like process. It could just not be forgotten since through all the ages, men and women would talk together about the various historical events in the hearing of the young generation. Further, narrating these historical events would be done during communal activities such as beer parties, games, or during all sorts of social functions, or during the ceremonies held in honour of the gods. No problem would be solved, nor any dispute settled, without reference to the past events in order to justify the solution or settlement. On such occasions, when reference was made to past events, children had the opportunity to hear and learn these things. Needless to say, the elders also had the opportunity to remind themselves of these things. There were no special historians among these people; everyone amongst them was a historian and whatever facts he remembered, would be either agreed to by his colleagues or rejected. After much dispute and explanation they would all agree to one thing.

We believe that the history of this country was preserved in this way and, as historians, we must rely on this verbal history whenever we wish to write about any particular event.

There are two types of clans in Busoga. The first type is the ruling clans which established themselves in their present locations at the time when Busoga was just coming into existence.

Such clans were independent and each was a small kingdom in itself. Although some of them had areas of only 10 - 20 square miles, each of them jealously guarded their independence. Each clan had a ruling family, with its sons and daughters regarded as princes and princesses, just like any other ruling family in a big kingdom. This is why we say that these families were like real Kabakas (kings), as you will see later in this book.

The second type of clans was that with no power over any part of the country. These clans lived under the rule of the ruling clans, from whom they got their land on which they settled. Later on, this land became theirs permanently. The clans provided servants, fighters, courtiers, wives and labourers of all types. When these married any member of the first type of clan, the children were not regarded as princes or princesses.

CHAPTER 1

THE TRIBE OF BUSOGA



Busoga has been a complete tribe for many generations now with firmly established boundaries. Certain boundaries were altered and parts of Busoga were joined to other districts in Uganda by the British Government. These boundaries were altered and parts of Busoga were cut away without the consent of the people of Busoga. The Government would merely inform the people that such and such parts of the country had been joined to other districts. For example, certain islands in lake Victoria which had formed part of Busoga were transferred to Buganda Kingdom in 1900 – 1906. Three Samia counties were taken from Busoga and joined to Budama district in 1918 and no account was given for them. The three counties were: — Ofala’s Ssaza, Igaga’s and Ngango’s counties. Certain Bunyali counties which were within the jurisdiction of previously Wakoli’s, were also transferred to Budama district. The following parts were also transferred from Busoga to Bugwere in 1896 - 1900: Budama, Buseta, Palisa, Gogonyo, etc. Previously, they belonged to Zibondo’s kingdom. These alterations reduced the boundaries of Busoga to the big rivers and lakes which surround the country, with exception of part of Bukoli at Bulugui.

The people of Busoga belong to that stock of people who came into Uganda from Abyssinia about 600 years ago. The Basoga secured this part of the world for themselves for ever. They speak a Bantu language which is related to the languages spoken by the people of Buganda, Bugwere, Budama, Bugishu, Ankole, Ruanda, Toro, and Bunyoro. Lusoga is very much like Luganda, which is steadily displacing the former. Luganda is used in homes, especially by women and children.

CHAPTER 2

THE COUNTIES WHICH WERE FOUND INDEPENDENT BY THE BRITISH



Busoga became united after the British had founded their headquarters at Bukaleba in 1893.

1. Gabula, Budioppe or Bugabula.
2. Ngobi, Buzimba (now known as Kigulu).
3. Zibondo, Bulamogi.
4. Nkono, Bukono (now a gombolola) Busiro
5. Kisiginyi, Busiginyi (now known as Busiki).
6. Menya, Bugweri.
7. Wakoli, Bukoli.
8. Kireri, Naigombwa (now a gombolola in Bugweri).
9. Kalange, Bulange (now a gombolola in Busiki).
10. Kalende, Bukyemanto (now a gombolola in Bukoli).
11. Mbabani, Buyende (now a muluka in Bugweri).
12. Igulu, Bugulu (now a muluka in Bugweri).
13. Kayanga, Igombe (now a gombolola in Bunya).
14. Kasaja, Buyodi (now a muluka in Bunya).
15. Kyebambe-Kaima, Buima (now a gombolola in Butembe).
16. Kaluba, Buluba (now a mutala in Butembe).
17. Insaiaa, Bukasa (now a mutala in Luuka).
18. Serwanga, Buserwanga (now a mutala in Luuka).
19. Musumba Bauba, Busumba or Bugaya. (now a gombolola in Luuka).
20. Mukwanga, Bukwanga (now a muluka in Luuka).
21. Idondo, Budondo (now a muluka in Butembe).

22. Kamanya, Bumanya (now a muluka in Luuka).
23. Kisule, Kasoga (now a mutala in Luuka).
24. Kitinda, Tikalu (now a mutala in Luuka).
25. Luba, Bunya (now a muluka in Bunya).
26. Kajaya, Busakira (now a muluka in Bunya).
27. Nanyumba, Bunyuli (now a gombolola in Bunya).
28. Lukalangao, Bunyuli (now a muluka in Bunya).
29. Kisambira, Busambira (now a gombolola in Kigulu).
30. Nyago, Buyala (now a gombolola in Kigulu).
31. Dugo, Nsango (now a gombolola in Bukoli).
32. Kate-Kalusi, Bugabula (now a muluka in Kigulu).
33. Sobobi, Busobobi (now a muluka in Kigulu).
34. Nakabugo, Bukona (now a muluka in Kigulu).
35. Ntembe, Kiranga (now a muluka in Kigulu).
36. Mpindi, Buumba (now a gombolola in Kigulu).
37. Mudambada, Buweira (now a gombolola in Kigulu).
38. Wambuza, Naigobya (now a muluka in Luuka).
39. Tabingwa, Luuka (now the saza (county) of Luuka).
40. Kisoma, Kauki (now a mutala in Bunya)
41. Mutulu, Makalanga (now a mutala in Bunya).
42. Mutyoli, Ngulumo (now a mutala in Bunya).
43. Nalugoda, Ikoba, Bukoba (now a mutala in Bunya).
44. Naiwebe, Busamo (now a muluka in Bunya)
45. Naiwano, Bwembe (now a mutala in Bunya).
46. Mbanji, Kalyenzi, Bukalenzi (now a mutala in Bunya)
47. Muzaya, Buzaya (now a muluka in Bugabula).

In addition to all those, there were a number of clans which were under the protection of some of the ruling clans. Such clans had their hereditary rulers. The following were the rulers in that category:-

Nantamu, Izinga, Bulamogi.
Nankola, Buinda, Bulamogi.
Nantamu, Izinga, Bukono.
Lubale, Wairaka, Wairaka Butembe.
Waguma, Mafubira, Butembe.
Kyema, Bukyema, Bunya.

Mulemu, Busamo, Bugabula.

There were many other small hereditary chiefs who ruled over very small areas under the protection of some big kings.

CHAPTER 3

THE HISTORY OF BUKOLI



A very small number of people in Bukoli state that long ago there was a very well-to-do man known as Mukama; that this man travelled, from Mount Elgon through Bugwere, Teso and Lango Districts and eventually entered Bunyoro. He stayed in Bunyoro for only a short period of time and then travelled to Busoga, which country he entered through Bugabula. He spent about three years growing food-crops in Bugabula but later continued his journey to Bukoli, where he roamed, about before he came to Namakoko, where his son was born, whom he named Kukwaya, and assigned that area to him.

Most people of Bukoli state that long ago there was a very rich man who had many followers and was known by two names, Mukama or Kintu; that he came from Mount Elgon and travelled through Bugishu and Budama districts and reached Bukoli (Busoga). His first stopping place was at Wanyemera, near a river— bounded hill Called Kigali. From there he went to Kibanda and on to Kisimbiro. He travelled right into the middle of Busoga, where he roamed about. He eventually crossed over to Bunyoro, which was then known as Bukama, which means ‘of the Lord’. While in Bukama, Mukama had many children born to him, whom he sent to Busoga, which he had seen virtually empty on his way to Bukama. One of his children who came to Busoga was named Okali (Wakoli). Okali entered Busoga via Bugabula and he travelled to Bukoli, establishing himself at Kibanda, where his father had once lived. He then moved to Kisimbiro and later went to Bukoli hill at Namakoko.

Okali found very few people in Bukoli and these were living among the hills on the shore of the lake. They had as their ruler a man named Naminya, who was a ventriloquist and could foretell the future. Okali had only one wife called Kitimbo; he also had two dogs, spears and many followers whose names are not known.

There was nothing at all that could stop Okali from winning the whole of Bukoli since this country was practically a desert. As he had nobody to fight him, he spent most of his time hunting wild animals. He used the meat of these animals which he killed to employ people to grow food for him. In a short time he had plenty of food. People from the famine-stricken parts of Budama and Kavirondo used to come to him for food. Eventually these people settled in Wakoli's country and thus increased the population, and the area increased subsequently.

The Successive Wakolis: —

1. Okali 2. Kibwe 3. Odagadu 4. Mukwaya 5. Mwonja 6. Mutumba 7 Nkutu 8. Nkoye 9. Wanjuba 10. Serwanga 11. Mukova 12. Kisakirizi 13. Megero 14. Kiyemba 15. Kibuka 16. Kigoifo 17. Ochwa 18. Otakinya 19. Muluya 20. Nanganyi 21. Kasali 22. Kaunye 23. Mutanda, who ruled from 1894 -1899 and, died a prisoner at Entebbe. He was imprisoned because of disobedience and died in November 1899. 24. Mugoya I, who ruled from 1900 - 1902. 25. Musitwa, who ruled from 1903 until May 1920. 26. Samuel Mugoya, the first Christian ruler in Bukoli, who came into office in May 1920.

All these twenty-six rulers are of the lineage of Wakoli, Most of them ruled for life and were small kings in their area. Everyone of them was succeeded by his son and this was a tradition most favoured by the common people of that area. Any outlaws were either speared to death or deported.

The country was peaceful until Mukova, son of Serwanga who was Wakoli's or Kisakirizi's uncle, applied to the Kabaka of Buganda for an army to help him overthrow the rule of Kisakirizi. The Kabaka of Buganda co-operated and sent a big army to Mukova. However, Kisakirizi's army was very strong and managed to resist the combined army of Mukova's.

Mukova again asked for another army from the Kabaka, who once more agreed to give him an army of specially chosen men. Kikoyo was appointed by the Kabaka to lead the army and, because of the tortures he inflicted upon Kisakirizi's men, he was nicknamed Mutegere ('be patient' or 'wait patiently').

Kikoyo defeated Kisakirizi's army and placed Mukova, Kisakirizi's brother on the throne. From that time, the rulers of Bukoli were friends of the Kabaka of Buganda and would not hesitate to apply for military aid from him. Of course they sent many gifts and presents to the Kabaka for his friendship and military aid. Soon most of the chiefs in Busoga followed the example set by Wakoli; whenever any of them wished to make war against a neighbouring chief, he would go to the Kabaka for military assistance. This became a habit practised mostly by those chiefs whose countries were bounded either by Lake Victoria or the Nile. The chief who would ask the Kabaka first for military assistance would, inevitably, defeat his enemy but then the vanquished would also present his case to the Kabaka, who would inconsistently assist him to defeat the previous victor. Thus the formerly vanquished chief would be put back into power. This state of affairs existed from the time of Mukova until the coming of Europeans in Uganda. The Basoga were not united and, although the Baganda never invaded Busoga, they still came to fight in it on invitation.

The first missionaries to be sent to Busoga began their work in Bukoli during the rule of Kaunye. They were two C.M.S. missionaries, Rev. B.C. Gordon and Mr. F.G. Smith, who were sent from Namirembe by Bishop Tucker in 1891.

CHAPTER 4

LUZINGA (LUUKA) THE ACCOUNT OF MUZAYA OR NGOBI MAU



Ngobi Mau is believed to be responsible for creating Luzinga principality. Ngobi Mau, people say, was one of Mukama's children, some, moreover, they state that he was possibly the eldest second son among Mukama's children who came to settle in Busoga. His birth is rather obscure and people are not sure of his birth place. What is certain is that he was Mukama's son, and that Mukama gave him a large piece of land near the Nile. His proper name was Ngobi Mau but he was later nicknamed Muzaya because he stayed in a lonely land infested with mbwa-flies.

Most people are agreed upon the account of Mau's coming into Busoga, Kitimbo (Bugabula) states that on his arrival in Busoga, Ngobi Mau first established himself at Luzinga. He lived there and later died there and was buried in his home at Luzinga. In his day, Luzinga was a very thinly populated area but was full of wild animals of all sorts. Most of the people in this area were Baganda who had crossed the Nile to come and settle in this part of the country. They were the people who nicknamed Ngobi Mau ('Skins') because Ngobi used to wear skins.

Ngobi Mau was succeeded by his son Luuka, who moved his *Mbuga* (chief's home) to Mulagirire, where he lived peacefully, often hunting wild animals.

Lufuka died and was buried at Mulagirire; he was succeeded by Kabega, his eldest son. In his turn, Kabega moved his *mbuga* to Lwanyama, where he died and was succeeded by Galya. Galya died and was buried

at Lwanyama. Kyangwa succeeded Galya and he also lived and died at Lwanyama. He was succeeded by his son Gwanotyō-Kakulu, who lived for many years before he died and was buried at Lwanyama. He was succeeded by his brother Nkofunkaire but, because Nkofunkaire was a very old man, the people were not satisfied with his accession to the throne. He was eventually replaced by his son Muzaya-Otini, who had collected an army to fight his father Nkofunkaire. Otini-Muzaya ruled for some years and after his death he was succeeded by his son Kaluba-Mulije. Kaluba-Mulije ruled for many years and when he died, he was buried in his *mbuga* at Lwanyama. He was succeeded by his nephew Gwanotyō II, Isabirye's son. Kaluba-Mulije had no children. He ruled for a short time and was overthrown by Wandira, who was not of Ngobi Mau's lineage. This happened after the arrival of Europeans into Busoga, and it is said that they assisted Wandira to displace Kaluba—Mulije. The outcome was to deprive this area of its independence; it was made a gombolola within Bugabula and Gwanotyō was no more than a mere head of his clan.

CHAPTER 5

BUKONO (THE ACCOUNT OF UNYI OR NKONO)



The establishment of the Bukono principality was began by Unyi or Nkono. Unyi or Nkono was Mukama's son. It is said that on his way from Mount Elgon, Mukama had with him his wife, five children, some men, two dogs, spears, cattle, goats and many other things. While in Busoga he had two more children, Iganda and Katimbo. Mukama's original home on Mt. Elgon is not known. By the time Mukama came to Busoga, the country was a nameless domain of wild animals. As stated before, Mukama fell to hunting these animals. He lived temporarily among the hills of Kamigo at a place called Irera, not very far from where Jinja is. Later on he went to explore the country around River Mpologoma. He arrived at a place which he named Namakoko, in Bukono, and he built a home there. He had his son Unyi with him. Mukama asked Unyi whether he would like to have that part of the country for himself and Unyi accepted. Mukama then returned to Irera, leaving his son Unyi at Namakoko. Unyi established his *mbuga* in a place which he named Ungiro (Unyi's) in the neighbourhood of a rock called Wagezya. Unyi lived in his new *mbuga* and had two children whom he named Wako and Kisozi respectively. Unyi was basically a cultivator but he was much troubled by buffaloes and elephants. Whenever he killed an elephant, people from Bukedi came and robbed the tusks, Unyi did not have enough people to fight the intruders so he just left them to please themselves. It is said that he died at the age of 72 and was buried at Ungiro. He was succeeded by his son Wako.

The following were Unyi's brothers: —

1. Okali, who was given the part of Bukoli, his title Koli.
2. Ibanda, who was given the part of Kigulu, his title Ngobi.
3. Ngambani, who was given the part of Bulamogi, his title Zibondo.
4. Ngobi Mau of Buzaya, his title Muzaya.
5. Kitimbo, who was given Bugabula and entitled Gabula.
6. Nyiro, who was given Luuka and entitled Tabingwa.

Wako lived in his father's *mbuga* but he was more of a hunter than a cultivator. It is said that when he was still a youth, he hunted everyday. In his days, more and more people migrated into his country from Bukedi. He was exhausted by daily hunting and died at a rather early age. His brother Kisozi succeeded him.

Kisozi was a good and just ruler, liked by all his people. He was reputed for wisdom and all his people obeyed him without exception. His death was lamented very much by his people who liked him so much although it can be safely assumed that he died of old age. By this time, cultivation was done by most of his people. He was succeeded by his son Wakauli.

Wakauli's mother was Nyanwa, who was born in Busiki. Unfortunately, Wakauli was the very opposite of his father; he was a cruel and proud chief, delighting in shedding blood, and he accordingly killed many of his subjects. His people could not tolerate him so they made a conspiracy against him and murdered him. Somehow the secret of the murder was revealed to the deceased's mother's relatives in Busiki, who became furious. Their anger could not be appeased without retaliation so they collected a big army and made ready to attack the people of Bukono. On hearing of the imminent invasion, the people of Bukono also collected a big army in preparation for war. When the people of Busiki attacked the Bakono at Vukula, a bloody war commenced. The loss on both sides was shocking but the Basiki sustained a thorough defeat. The remnants of their army retreated with all possible speed leaving the Bakono victorious in their country. Ntumba, the brother of Wakauli, was immediately placed on the throne.

Time proved that Ntumba was just the right man for the chieftainship; he was endowed with some of the good qualities of his father, Kisozi.

He transferred his *mbuga* from Ungiro, where Unyi had established it, to Vukula, where the battle between the Basiki and Bakono had taken place. This was done in memory of the battle in which many of the people of Bukono lost their lives. He was fully aware of the fact that his position then was entirely due to those brave men who died for their country. Up to this day, Vukula is still regarded as the capital of Bukono, and only second in importance to Kigulu country. Bukono was the first gombolola to get a permanent house for offices in the whole of Busoga. It was built in 1933, when Mr. Zadoki K.B. Gumba was the gombolola chief.

Ntumba had a smooth period of chieftainship and he lived for many years. He married many women, some of whom he kept in his old *mbuga* of Ungiro. He was very much liked by his subjects who sincerely mourned him when he died. He was buried in his new *mbuga* of Vikula.

Ntumba was succeeded by his son Najomi, who had much trouble because he tried to set himself against the worshipping of ghosts, which was being done especially by people from Bukedi. He tried to stop these people from entering his country by blocking all the routes across the River Mpologoma. In addition, he took away all the boats from that river and ordered some selected men to guard the river. He also passed a law forbidding his subjects from entering Bukedi, or from admitting anybody from Bukedi into his house. Whoever defied this law would be either hanged or robbed of all his property. He went further and blocked all the routes from Zibondo's country, because he feared that the people of Bukedi would enter his country from that direction.

Although Najomi took such precautions and steps to block all the roads into his country, he was a great traveller himself. He visited Zibondo's capital and travelled as far as Kigulu at a place called Nkone. It is said that he travelled so much not only because he was interested in travelling as such, but also because he wanted to study the behaviour of the people of Bukedi who were living in these parts. It is also alleged that he went to Nkono purposely to fight the Bakedi people who had robbed his subjects' property, including tusks (ivory). He only had one son, and daughters who are not known since it was not the custom of Basoga to count women. This is a similar habit to that of the Jews. He died and was buried at Izirangobi in Busiki.

Mudola succeeded his father Najomi, and he lived at Birangobi. Although he ruled for many years, his name is not associated with any memorable deeds, he was a quiet, passive ruler. After his death he was succeeded by his son Nkenga.

After Nkenga had succeeded his father, Mudola, he wanted to revive Najomi's precautionary measures but was unsuccessful. By then the greater part of Busiki was within the jurisdiction of Nkono. This explains why Izirangobi, in Busiki, was Nkono's mbuga. Nkenga died and was buried at Izirangobi, his son, Mutyaba, succeeding him. After his succession to the chieftainship, Mutyaba was faced with much difficulties; his Busiki subjects rebelled against him and they collected an army to fight him. The Basiki were victorious in the battle which ensued and they captured Nkono's mbuga of Izirangobi. In addition to this mbuga, Nkono lost many *mitala* to the people of Busiki.

One night while Mutyaba was sleeping in his *mbuga* of Lwamba, he was attacked by some insidious Basiki, who set his house on fire. Fortunately for him, one of his wives was awake and when she saw the fire, she woke Mutyaba up, who rushed out of the house. However, some lives were lost in the house owing to its round nature, and Mutyaba's back was badly burnt. He migrated to Ungiro where he died from the effects of the fire. The Basiki took over a large part of the country which had previously been under the rule of Nkono.

The latter's country was reduced to Nawaiibete. Mutyaba was succeeded by his son Kabusera, whose determination was to avenge his father's losses and death. He accordingly collected a retaliatory army and himself led it against the Basiki. He defeated them soundly and restored his father's two mbuga, including the *mitala* which had been taken by the Basiki. He consequently won much prestige for himself and for his country. After this victory, Kabusera's country experienced much prosperity; the population increased and the people concentrated on cultivation. He died in the midst of loving people and was buried with much mourning. His son Muzetya succeeded him. Muzetya was a reputed smoker of opium, the result of which made his eyes a scarlet-red colour. Most of his leisure, or even the time when he would be discussing important affairs of his country would be spent in puffing the intoxicating opium. He smoked

it so frequently that his mental stability was badly affected; he became restless and would go without food for 3 - 4 days. His subjects were soon fed-up with him since he exhibited many other defective faults, apart from smoking opium. The consequence was that he was driven off his throne and replaced by his brother Pande-Kemba.

On his succession to the chieftainship, Pande-Kemba was required to find an army to fight a well organised Busiki army, His subjects had much hope of his leadership in the battle, which was imminent. They trusted him and put all their confidence in him. Unfortunately, they were disappointed for Pande-Kemba was a very timid man and would not dare to join the fight. He could do nothing even if he were openly insulted. His timidity disappointed those who had hopefully elected him. Much of his country was taken by the people of Busiki and his subjects were more or less pleased when he died.

He was succeeded by his son, Mugalya I, who established his new *mbuga* on Kisenzi hill in 1862. This was when some Europeans had already arrived in Buganda. He ruled for only three months and was buried in his new *mbuga* when he died.

Kyebambe, later nicknamed *Kitamwa* ('who never cut his hair') was Kabusera's youngest son. By the time his father died he was a small child. When he came into power the Europeans had established themselves in Busoga at Bukaleba. This was round 1872 – 86. He was a wise ruler and could settle any dispute justly and promptly. He was sociable and much loved by his people. The British Agent at Bukaleba, Mr. Grant invited all rulers to Bukaleba and requested them all to build their new *mbugas*. This was a pre-cautionary measure against rebels as well as a step towards a united Busoga. Previously, every chief in Busoga, however small his area would be, was a small king, there was no central government or authority above him. *Kitamwa* did not welcome the idea of having another power above him so he refused the invitation and decided against paying any taxes to the Europeans. His son Kabusera endeavoured to show him that it was advisable for him to go to Bukaleba since all the other chiefs, such as Kisiki, Ngobi, Wakoli and Zibondo had all gone there. But *Kitamwa* merely comforted his son by telling him that he would fight

the Europeans if they dared attack him. He reminded his son that there were many guns and brave men in Bukono who would easily resist any attack by the Europeans. *Kyemwa* was truly a brave man and had secured a number of guns. Besides his gun, he would arm himself with a spear and shield, two daggers strung on either side of his waist, and his axe which under normal conditions, would be used in making wooden things. He was a very outstanding craftsman and could make gourds, canoes, bowls, walking-sticks, drums and many other useful things. His favourites were only those who could prove themselves brave. One day he told his son *Kabusera* that should the Europeans be tempted to attack him, he would go out to meet them in the valley of the *Nawaibete*. He had bought many guns from Buganda which he distributed among his brave men. By this time many chiefs in Busoga owned some guns.

He appointed *Namalebe* to the post of a general in the Army. It is said that this *Namalebe* had experience in organizing an army. After his appointment he began the task of drilling and disciplining a large number of brave men for *Kitamwa's* army. *Kitamwa* was very pleased with his general's efforts but the former had no idea of the war tactics of the Europeans. *Namalebe* was only making use of his military experience which he gained through contact with the Nubians or Indians. At the time when he had been appointed by *Kitamwa*, he was equivalent to a captain but his able management of the army raised him to the rank of a general.

Kitamwa had ministers such as *Musota* and many others, who flattered him so much that he believed that his position was quite secure. He could not imagine the possibility of any other power over-throwing him. Because of his well-armed trained army, he felt that his country was invincible.

Soon Mr. Grant had knowledge of *Kitamwa's* military preparations and determination to fight the Europeans. He was informed that *Kitamwa* would not willingly place himself under the power of Mr Grant. The latter did not waste any more time. After receipt of this information he pondered a little and then prepared his army to fight *Kitamwa*. He marched through Bugweri. His army was armed with many guns and ammunition, besides a cannon or maxim-gun. Mr. Grant was accompanied

by Miro-Ngobi, Tapingwa, Zibondo, Kisiki and two of Luba's Sons, Munulo and Mutyabule. The invaders were undoubtedly afraid of Kitamwa, for each of the Saza chiefs among them brought his army with him. There were four counties altogether and three of these bombarded Kitamwa's kingdom. You can now imagine in true perspective the odds against which Kitamwa's small army was going to fight.

The invading army arrived in Busiki in February 1897. Mr. Grant took his army to Nawaibete valley, where Kitamwa once had said that the battle would take place. Kitamwa and his army had been forewarned about the invasion by an army from Bukaleba and they could not resist the temptation to run for their lives. Mr. Grant marched on Kitamwa's *mbuga* of Nabitula but found nobody there. He then ordered his army to begin a thorough search for Kitamwa, together with all his ministers. But Kitamwa's son Kabusera yielded himself to Mr. Grant and proved himself innocent of any rebellious attitude to the Government. Mr. Grant accepted Kabusera's pleas and sent him to find his father and arrest him. Kabusera could not find his father, who had crossed into Bulamogi, where he was hiding. Mr. Grant then thought that perhaps Kitamwa had sought refuge in the middle of the lake. He, therefore, ordered his soldiers to begin firing on the islands in the lake Ntakwe. They used the big gun, which was fired from Kisenzi hill. They even opened fire on the islands in the lake between Bugwere and Busoga district. These lakes do not exist now but at that time they were big lakes dotted with some inhabitable islands.

The shots from the big gun did not do any havoc; they were only meant to frighten people who had never seen them. The explosion was so terrible that people thought that it was lightning, or thunder. The noise was so frightful that many people fled to the remote parts of Bulamogi and Bugwere. When Zibondo learned that Kitamwa had sought refuge in his country, he went quickly and captured him. He gave him over to Mr. Grant, who charged him with rebelling and sentenced him to imprisonment at Bukaleba. It was during Kitamwa's term of imprisonment that the Nubian mutiny against Mr. Macdonald occurred. Mr. Macdonald was engaged in surveying parts of East Africa.

The mutiny originated in Kenya but the mutineers spread all over Uganda, murdering and striking terror wherever they went. They came to Bukaleba unexpectedly and forced their way into the prison. They released all the prisoners on condition that they would join the mutineers. However, the mutineers were being pursued by Mr. Macdonald and Mr. Jackson, together with a number of Asiatic soldiers. Once released, Kitamwa did not comply with his promise but quickly went to his own country of Bukono. He found that he had been replaced by his brother, Nyiro Mutyaba II. Kitamwa immediately collected an army and defeated Mutyaba II, thus restoring himself on his throne. Mutyaba II then went to Bukaleba to report the matter but found that everybody was busy fighting against the Nubian mutineers. This happened towards the end of 1897; nothing could be done for him until 1898. In that year Mr. Grant appointed the saza chief, Miro-Ngobi to take Mutyaba II back into power. But Miro did not go, instead he appointed his man Sulemani Kakuma, who had escorted him back from Buganda where Miro had been kidnapped.

Sulemani Kakuma and Mutyaba II marched into Bukono with a big army. They found Kitamwa prepared to meet them and a terrible battle resulted. However, Kakuma's army was very strong and Kitamwa's army could not resist for very long. Kitamwa fled to Bukedi and Mutyaba II was restored to power.

When Kitamwa heard that Sulemani Kakuma had returned to Bukaleba, he collected a foreign army and returned to fight Mutyaba II. Kitamwa defeated Mutyaba II and assumed chieftainship once again. When Mutyaba II reported the matter again to Mr. Grant, the latter gave him an army which was again placed under the leadership of Sulemani Kakuma. Kitamwa was again defeated and Mutyaba put back into power. All the chiefs in the neighbouring countries then agreed to hunt Kitamwa and capture him. After much searching, they captured him and sent him to Bukaleba where he was sentenced to two years' imprisonment. This was in 1899. He was released after the capital had been transferred from Bukaleba to Iganga.

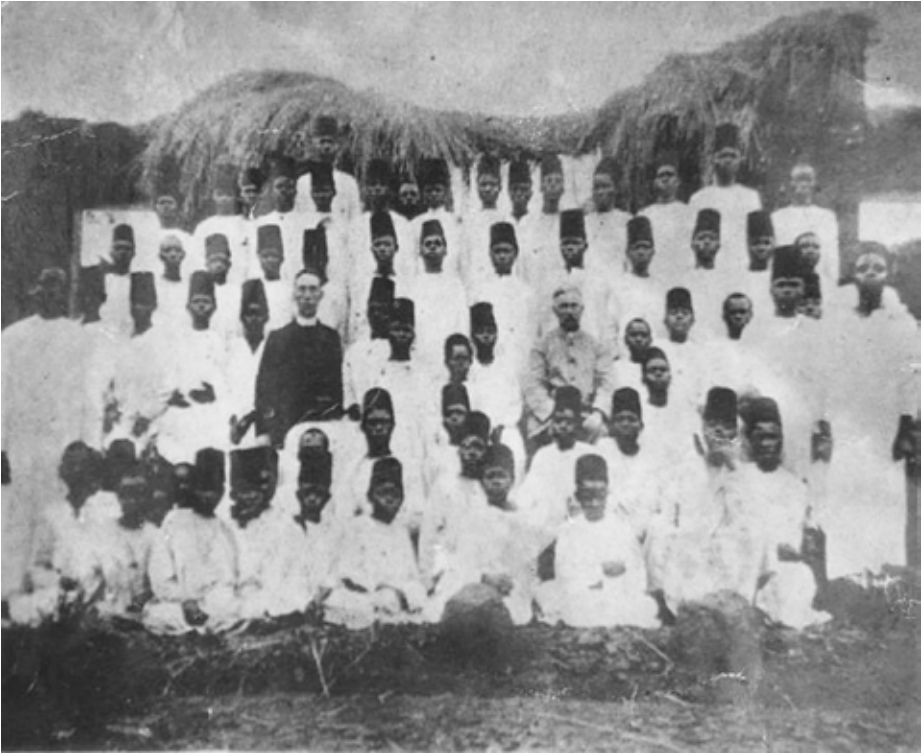
After his release from prison, Kitamwa was not allowed to go back to Bukono. Zibondo offered him a place in his own country in Mutala

Butege. Kitamwa lived there with his son Kabusera for many years. But when he grew very old, the Government repatriated him in 1910.

Nyiro Mutyaba II was later converted to Christianity and was baptised Isaya. Henceforth his title was Isaya Nkono. He ruled for many years until 1907, when the Government considered that his area was too small to be regarded as a county.

It was, accordingly, turned into a Gombolola forming part of Kigulu, the chief of which country (Nikola Tega) had shown himself very loyal to the Government. In 1899 Isaya Mutyaba II had given away many of his mitala to his Baganda protectors. He ruled until 1 January 1924, when he retired. He wanted his son, Tito Mugalya II, who was working in the Medical Department at Jinja to succeed him, but the Government would only have an able man to succeed him. The Government, therefore, promised to appoint Tito Mugalya to the chieftainship if he could show himself fit for the post. Moreover, the Gombolola was one of those important gombololas which needed a firm ruler. In the meantime, Zadoki Gumba, who was working as an interpreter, was appointed to the post. Gumba did not inherit Nkono's traditional customs because Mutyaba II was still living. Isaya Nkono retained his mitala where he lived after he had retired. He was presented with the King's Silver Medal by the Government. He prospered very much and had 42 children altogether. Most of these children were aged 6 - 10 by the time Mutyaba died. This means that he got most of his children after his retirement. He died on 26 March 1935 and was buried on 30 March 1935. He was succeeded by his son Tito Mugalya II, who had just been appointed Gombolola chief of Nawandala.

Tito Mugalya II was educated in the Balangira School at Kamuli. This is the School which later became Busoga College, Mwiri, near Jinja. He was a brilliant scholar and easily gained entrance to King's College, Budo, in April 1917. While at Budo, Tito learned of the African Native Medical Corps (MC) which treated the wounded in war. Tito volunteered to join the organisation and went to German East Africa in May 1917. He continued as a member of the organisation even after the war, and worked until January 1935. By then he was a senior member of the organisation. He was presented with the King's Silver Jubilee Medal on 6 May 1935.



***Balangira High School - Kamuli 1911
later became Busoga college Mwiri.***

The gods that were respected and worshipped by Nkono were only Unyi and Mukama. That is to say this clan worshiped their first fore fathers, Unyi and Mukama. Each of these two gods was honoured with an annual sacrifice of a fat cow.

It is said that an army from Buganda entered Bukono on three occasions;

1. Kaira invaded Bukono via Bukedi. The army killed many people and robbed much property. This took place during the reign of either Kabusera or Muzetya.
2. Another bloody invasion took place in Kemba's day and the invaders came in through Busiki. They murdered Kisiki, Isiko Ngwere and killed many other people in Busiki and Bukono. Much booty was also taken.

3. The other invasion was nicknamed Namutwe or Mupere. This also took place in Keraba's days. The invaders robbed many things and took women and children into captivity. Many Baganda fighters penetrated into Bukedi.

The following were the common people in Bukono who distinguished themselves for their bravery : -

The weapons used by these brave fighters were beautiful long-bladed spears denoting a high standard of craftsmanship. These spears had very sharp points and edges. The fighters also used shields made of very tough skins or hides and lined with beautiful hairs or furs such as the beards of he-goats. Armed with such beautiful but formidable spears and beautiful shields, the war-like propensities of the fighters would be further inspired. Despite the toughness of the skins from which the shields were made, a brave and strong man could spear right through them and thus strike his enemy.

Other fighters used shields and spears of an inferior quality or beauty. Still others used poles measuring about 20 feet and very sharp at one end. Such weapons were known as miunda (many), muunda (only one) and their sharp points were customarily toughened by heat so that they could pierce through a tough shield. As for customs pertaining to marriage, food, types of buildings and government, these were the same anywhere else in Busoga. There is a legend which states that between Unyi and Kabusera there were eight people who ruled Bukono, as Nkono, but that their names are not known.

 CHAPTER 6

THE HISTORY OF ZIBONDO (BULAMOJI)


Ngambani was the son of Mukama, the king of Bunyoro. On his arrival in Busoga, Mukama had with him the following children : — Okali of Bukoli, Ibanda of Kigulu, Ngambani of Bulamogi and Unyi of Bukono. Zibondo Ngambani and Unyi were both left in Bukono after they had crossed River Mpologoma into Busoga with their father, Mukama. They later roamed about the country hunting wild animals. Ngambani and Unyi were then young, strong men who enjoyed hunting as a sport. They hunted elephants and killed so many animals that their men never starved for lack of food. Besides hunting, these two young men were skilled craftsmen; they knew pottery, carpentry and many other forms of handwork.

Soon their reputation spread over the land which is now Bulamogi, across a now non-existent lake Ntakwe which then separated Bukono from Bulamogi. The people of that land heard of the wonderful things which were being done by the people who had come from Elgon. They sent some envoys to Bukono to see what these wonderful things were, Nantamu and Musosa were the envoys to Bukono and they were greatly impressed by the respect which people paid to the two young men. The outcome was to invite one of these young men to cross over into Bulamogi. Unyi encouraged his brother Ngambani to accept the invitation and followed the envoys to Bulamogi. He took with him as his counsellors: - 1. Muwoya, who looked after his cattle; 2. Twoli, Katikiro ('minister') to whom he gave the land of Isalo and also permitted him to possess royal drums and drummers in his *mbuga*; 3. Nyoro, whom he gave the area of Gadumire, part of which was later named Panyoro ('of Bunyoro').

The name had become Panyoro owing to the fact that ‘the initial ‘B’ had been reduced to ‘P’. Panyoro still exists up to the present day. Nyoro was Ngambani’s chief drummer. Ngambani’s other counsellor was Nankola, who was given Buinda. Ngambani and Nankola were relatives, and their children never inter-married for fear of incestuousness. But Nankola changed his clan at a later date and his new totem was ngabi (‘antelope’).

When Ngambani first, arrived in Bulamogi, he settled at Izinga, Nantamu’s area, but he later moved his *mbuga* to Buyuge. He made Nantamu one of his principal chiefs. Nantamu’s authority prevailed over a small island at Izinga about 2 square Miles. When Nantainu died he was buried on this island, in his home of Kyabakaire. While in Bulamogi, Ngambani married a girl named Bangibasa. She gave birth to a son whom Ngambani named Nyabongo, after Ngambani’s mother, Nanyango. Then Ngambani began the task of widening his kingdom; this was a period of expansion and all chiefs without exception were busy at it. It is said that Mukama made Ngambani the paramount chief in the whole of Busoga, for other chiefs, like Wakoli and Ngobi, used to offer sacrifices to Zibondo, such as a young girl, a spear and shield, both of Kikedi make. In return for these offerings, these chiefs received good blessings from Zibondo. This was practised for many generations until Mukunya I’s days. At that time the people of Bulamogi were known as Banyama or Banyamatoko.

Ngambani died a very old man. At the time of his death Bulamogi was still sparsely populated. He was buried in his *mbuga* of Buyuge, and was succeeded by his son, Nyabongo, a man entirely dedicated to cultivation. Nyabongo would wake up very early in the morning and go to work in his banana shamba. He would work all day long and his midday meal would be served in the shamba. Whoever wished to see him on any matter had to go to the shamba where he worked and, when he arrived there, Nyabongo made him work for him. Eventually the whole of Bulamogi became interested in the work and the country was consequently extensively cultivated. More people were attracted into Bulamogi from Bunyoro and Bukedi, but he had trouble with people from Bukedi, who used to kidnap his people and certain things from his country. He overcame this trouble by open battle.

Nyabongo wedded a girl who was reputed for both beauty and kindness. The name of this beautiful wife was Wamwoyo-mweru, interpreted as 'kind hearted'. She gave birth to a son who was named Isoba, meaning 'one who moves with stealthy but sure steps'. Isoba was born in Buyuge mbuga where Nyabongo died at a very old age. Isoba was the successor.

After his succession to the throne, Isoba lived in his father's mbuga of Buyuge. He had much trouble with the neighbouring chiefs because he was a very ambitious chief. He fought many battles in order to expand, and the most outstanding battle was fought between him and Nkono Ntumba. Ntumba had crossed River Mpologoma and had encroached upon Isoba's land as far as River Kasokwe near Kaliro.

The battle which resulted took place at Kasokwe and when the sun set that day, Isoba was the victor. Isoba fought many other battles and he is said to have come to grips with Gabula at Kagulu. As a result of the many battles, he grew old and exhausted very soon. Fortunately he had some children, one of whom, Bwoye, whose mother came from Panyoro, succeeded Isoba at his death.

Bwoye transferred his *mbuga* from Buyuge to Lwamboga among some rocky hills. He built another mbuga on Lubulo hill for the sole purpose of stopping Bakedi from entering his country. Strong gangs of Bakedi people used to enter Busoga and rob or kidnap people, mostly women. Situated on the top of Lubulo, Bwoye commanded a view of a large part of the countries around and could easily spot these gangs before they had time to do havoc. It is believed that between Bwoye and Mukunya I there were some other chiefs who are forgotten now., "These chiefs were : — Kige, Lubogo, Isoba II, Wandira, Wako I and many others. All three are supposed to have ascended Zibondo's throne each in his own day but nothing else is known about them. This obscurity reduced the number of known Zibondos. It is believed that this obscurity was due to the many battles which took place during their time. People had no freedom to digest all the historical events as they did in peaceful times. These battles are said to have occurred between the Bakedi, Gabula, Ngobi and Tabingwa.

Mukunya I succeeded one of these unknown chiefs but it was later changed and said that he was Bwoye's successor. Like his predecessors, Mukunya I was much troubled by Bakedi, against whom he accordingly fought many battles. He also fought many battles against people to the north of Lake Kyoga. These people were Banyoro but they were popularly known as Bapakoyo. He fought very hard and nicknamed himself Nabwanda, a very fitting name which means 'a very cunning person who can always defeat his enemies, however strong they may be'. Bwanda is the name of a kind of grass which can survive on rocky ground where no other type of grass can grow. Bwanda grass is not easily destroyed. Mukunya I thus considered himself as tough as this grass.

At a later date, Nabwanda moved his mbuga to Mpambwa where he married a woman of Nyonyi's clan. Her name was Nyanga. She gave birth to a boy who was named after his father. But Mukunya was a polygamist with about 450 women in each of his five mbugas. Each of these mbuga consisted of about 20—25 houses. The senior wife's house accommodated 15 — 35 women. Most of these women were merely given to Mukunya I as presents or, perhaps offerings.

A large number of wives was a symbol of wealth; a man having many wives was counted as being very rich, it was often very easy for an able man to have a large number of women, since the first woman one married would bring all her sisters to marry her husband. When Mukunya I died, he was buried in his new mbuga of Mpambwa. Mukunya had inherited all his father's wives, amongst whom was a woman named Nairuba, who had a son known as Wako. She had other children, Luwe, Mukunya and others.

Wako inherited his father's toughness and cunning. He was a brave man and after his death he was buried at Mpambwa, just next to his father's tomb. Before he died, Wako succeeded his father. He was so aware of his new position that he nicknamed himself 'Nabuguzi bwa Ntama' Bugula Mukira which is interpreted to mean 'that people buy sheep just for the sake of their fat tails'. Wako believed that a good chief is one who is just and useful to his people; should a chief lack any of these qualities, he would be considered unworthy by his people. Wako assumed another nickname

later on. This name was ‘Fudu’ which means ‘rich’ and contented with no other ambitions’. It also means ‘every person should be contented with whatever he has and never long to get other people’s property. The name depicts the tortoise, which seems to be self-sufficient, since it moves about with its own shelter and bedding. Wako was, therefore, not anxious to expand his kingdom, or even to procure wealth in the form of women. He built a new mbuga on Wataka. Hill in Gadumire.

Wako I’s reign was a peaceful one and he was liked by all his people. He died at an old age. Wako I’s brother Luwe should have succeeded their father, Mukunya, but because of Luwe’s cruelty, he was surpassed by his brother Wako.

The following were Mukunya I’s children:—

1. Luwe of kabwikwa
2. Mugonyi of Namulungu
3. Nyangoli of Bupyana
4. (Not recorded)
5. Musuga of Wangobo
6. Dulu of Nampingwe
7. Gwaka of Kakosi
8. Nairima of Bulirama
9. Muleju of Buyonjo
10. Kaseru of Isalo
11. Dongo-Kampere of Buyuge
12. Wako of Gadumire
13. Matende of Kyani
14. Mugaju of Nameje
15. Kakolwa of Nakaboko
16. Ntende of Nakwangala
17. Ibanda of Busambeku.

The following were Wako I's children;

1. Muyodi Kige of Buyodi
2. Nkona of Nabigwali
3. Kaluya of Buluya
4. Mukunya of Bulumba
5. Bwoye of Bulumba
6. Nadoi of Bulumba
7. Muleju of Kisiki
8. Nkolwa of Buluya
9. Naita of Buwangala
10. Galimu of Nawampiti
11. Naluvulunguti of Kibuye
12. Nyago of Kibuye
13. Nsabagwa of Nawampiti
14. Mpaulo of Bupeni
15. Ibanda of Nawaikoke
16. Kamanya of Bufuganyonyi
17. Mukunya of Kisinda
18. Musiba of Busulumba
19. Ikona Naigobya of Nabigwali
20. Kunya of Nsamule
21. Baga of Buyuge
22. Bamutya of Panyoro
23. Walifugani of Panyoro
24. Tentebera of Buyuge

The following were Wako I's daughters : -

1. Nyakana
2. Buya
3. Nadongo
4. Nyakato and others

The following were Kisira's children: —

1. Isakwa of Busanda
2. Bwoye Wambuzi of Natwanda
3. Gonza Kitabanga of Kanankamba
4. Yakobo Muloki of Nabitende
5. Mutabanewani of Kanankamba
6. Makere I Kunya of Namalemba
7. Makere II Mudola of Namalemba
8. Mukunya Wambuzi of Nabitende
9. Yakobo Nkonte of Nabikoli
10. Muzinge of Nangala
11. Nabeta of Lwagalo
12. Napera of Butege
13. Napera II Wako of Butege
14. Hesa of Buguge
15. Wako of Kibwiza
16. Kiganira of Bwayuya
17. Pokino of Bwayuya
18. Kagwabi of Nawaikoke
19. Kezekiya Wako of Buluya
20. Erisa Wako of Kaliro
21. Manweri of Butesa.
22. Dongo of Butesa
23. Mupada of Wairaka
24. Kubonaku of Bwayuya
25. Kisejaki of Nakwangala
26. Polina Nyanzi of Muwala
27. Mirieri Nyanzi of Muwala

The following were Mukunya II's children: -

1. Mukama of Bugonza
2. Ezekieri Tenywa Wako II of Kaliro

3. Saulo Wako of Kanansaike
4. Kosia Mupada of Natwana
5. C. Gerald Kisira of Gulamubiri
6. Nekemiya Kisira of Bulyakubi
7. Malyamu Nawango of Muwala
8. Maliza Balungi of Muwala
9. Eseri Kaboli of Muwala
10. Tabisa Nyanzi of Muwala.
11. Ana Buya of Muwala
12. Buya of Muwala

The following are some other family members:-

Mukunya I – Zibondo

Mukunya II – Kige, Lubogo, Isoba I, Isoba II, Mugongo, and others.

Kige – Kabinga, Wagwahensi, whose mother was Maiso of the Namubyakala clan

Kige – Mukunya

Kige – Wamulekeire

Kige – Gumula

Kige – Gonzabato

Kige – Tu-ta, Muwala, Tibaga, Namuhyakala

The following were Mukunya Kaira:-

Isoba Kinyonyi Kaira

Mugulusi son of Mr. Kaira Mukunya

Y.K. Lubogo son of Mr. Kaira Mukunya

A. Kige son of Mr. Kaira Mukunya

B. Isoba son of Mr. Kaira Mukunya

Y. Kunya son of Mr. Kaira Mukunya

N. Kunya son of Mr. Kaira Mukunya

A. W. Kisajaki son of Mr. Kaira Mukunya

Wambi son of Mr. Kaira Mukunya.

Eresi - Nemuhyakala daughter of Mr. Kaira Mukunya

Nzala daughter of Mr. Kaira Mukunya

Nzala daughter of Mr. Zaira Mukunya

Ikesa daughter of Mr. KairaMukunya
Doloka Kaboyo daughter of Mr Kaira Mukunya
Tyobo daughter of Mr. Kaira Mukunya

Wako I died in 1863 and was succeeded by his son, Kisira, whose mother was Nanyanzi. Kisira succeeded to the throne at the age of 25. He had a home in Bwayuya which his father had given to him. However, when he succeeded his father, he built his new *mbuga* at Ikumbya, now known as Kaliro. This place later became the capital of Bulamogi county. Two reasons were responsible for the establishment of this new *mbuga* at Ikumbya: -

- (a) There was a prince named Kige Muyodi, son of Mukunya II, who lived at Buyodi. This prince ruled over an area consisting of about 20 *mitala*. His region was bounded by Luuka, Kigulu and Bukono. He was so powerful that he had assumed independence of Zibondo. Kisira did not like this state of affairs and he fought a battle against Kige. The latter was a brave and good fighter, and Kisira's army could not defeat him at the first attempt. Kisira had to be assisted by other brave fighters such as Kanene of Butege, Kidanga of Kanakamba and many others, before he could defeat Kige. When at last Kisira defeated Kige, the former took away all Kige's lands, with the exception of Buyodi alone. In one of these *mitala* which Kisira confiscated from Kige, at Ikumbya, he built his new *mbuga*.
- (b) Another reason why Kisira built his new *mbuga* at Ikumbya was that this place was very near the boundary between Kigulu and Bulamogi. He wished to live near this boundary so that he could watch it against any encroachment on the part of Ngobi.

Kisira succeeded his father around 1863 and ruled for 35 years. He died after the advent of white men into Busoga. Kisira was one of the chiefs who went to Bukaleba in 1890. He took with him many porters to go and assist Mr. Grant in building his headquarters. Kisira lived at Bukaleba for the rest of his time. Kisira fought many battles against Tabingwa; these battles took place at Nantamali, Bulike and Kyamaya. In his time, Busoga had many guns which were bought from Arabs.

On one occasion, Tabingwa defeated Zibondo's army and even burnt down his *mbuga* at Nawaikoke; But Zibondo later recaptured his *mbuga* and built a house in it which he named Kalegere, which means 'a trap'. Kisira declared that Tabingwa would be inviting trouble to himself if he should attempt to attack that house. As a result, this house stood for years, until the time of Wambuzi. It is said that this was a magic house because it could turn into a bush when attacked by some would-be destroyers. It was a round house built in the ordinary way. In it there lived a wife named Saba, who gave birth to Prince Muzinge.

During this time there were many battles between Tabingwa, Gabula and Kisira. The first two chiefs wished to encroach upon Kisira's kingdom.

During Kisira's times, religious wars raged in Buganda between Mohammedans and Christian Protestants. Many Mohammedan deserters sought refuge in other countries. One of them, named Ali Lwanga escaped into Busoga and besought Kisira to offer him shelter. Kisira then kept him a refugee in his *mbuga* of Gadumire. This is how Mohammedanism came to Bulamogi.

Kisira did not regret having admitted Ali into his country because of Ali's new and interesting doctrine. Ali also showed the people of Bulamogi how to make soap and use it. All these things surprised the people of Bulamogi. No other religion had ever been heard of in Bulamogi before this.

Ali became Kisira's favourite; he used to wash Kisira's clothes and was a very good cook. Most important of all, he could speak Swahili. In those days, Swahili was the medium of communication between Europeans and African chiefs. It is easy to understand how valuable Ali Lwanga was to Kisira. Lwanga rose to a very high rank in Kisira's house and was responsible for the needs of the Europeans as far as Kisira was concerned. Ali Lwanga was such a useful man that the D.C. eventually made him his interpreter. He was soon promoted, and became a *saza* chief. He ruled for many years, married hundreds of women and was a very outstanding ruler in Busoga. He was very liberal and slaughtered 6 - 7 heads of cattle for his big household everyday. Rice was a common factor in the daily diet.

During Kisira's days, the country was very prosperous, being extensively cultivated and the population increased in density. Kisira himself encouraged cultivation by giving his people already –cultivated fields to plant whatever they wanted. This custom made people feel obliged to cultivate their areas. Kisira enforced many laws, one of which forbade people (apart from himself) from sitting on chairs. Important people and princes in Bulamogi could sit only on skins. Of all Zibondos that have been, Kisira had the largest number of daughters and sons; he gave each of his sons a piece of land for himself.

Unfortunately, Kisira contracted a new disease from one of his many wives. This new disease was Gonorrhoea, which was brought into Busoga by the Sudanese troops at Bukaleba. At first the people were quite ignorant of the ways in which this disease was contracted; they thought that it was contracted by women through eating infected food; that a woman who ate such food became infected and if a man had sexual intercourse with her, he would automatically catch the disease from her. They believed that anybody wishing to contract gonorrhoea needed only to collect all types of stinging insects and cook them together with the food, which would then be infected with the disease; any woman eating this food would contract the disease but she would only be a carrier. This gonorrhoea-infected food was meant for women only. This same food was supposed to be prepared only by Luba's men. However, it was soon realized that gonorrhoea was a disease completely unconnected with human creation; they realised that the disease was brought by people from the Coast, such as the Arabs, Indians and Europeans.

Being such a new disease, Kisira's physicians could not think of any medicine to cure their master. In consequence, Kisira was victimized by the disease and died on 18 September, 1898 at Bukaleba, but his body was taken to Kaliro where he was buried.

Mukunya, later widely known as Wambuzi, was chosen to succeed his father. Before his actual succession to the throne, there were some princes and ministers who strongly objected to it. Many of them favoured Namuyonjo and a few wanted Musiba to succeed, but owing to the efforts of minister Nsembesa and other notable men, such as Kanene and Telenga, Wambuzi was the successor eventually. He was confirmed as such on 5 October, 1898.

Once on the throne, Wambuzi was anxious to punish those chiefs who had objected to his succession. He accordingly collected a group of loyal and strong young men to help him subdue the rebels. He put all his trust in young men, whom he lavishly entertained in his *mbuga* daily. He allowed them so much freedom that they assumed power to do anything; they could arrest princes or confiscate any person's property without any reason. The whole country was at the mercy of these young men.

Wambuzi himself stayed most of his time at the headquarters, first at Bukaleba, later at Iganga and finally at Jinja. The most deadly famine, which was known as 'Mugudya', took place during Wambuzi's rule, round about 1899 - 1900. Many people died during this famine. Wambuzi had kept all Zibondo's *mbugas*, each of which was full of women but the effect of the famine was to reduce the density of the population in 11 quarters. Many people left the country and migrated to other parts of Busoga. Most of them migrated to Bugabula, Bukona, Busiki and Kigulu.

The rough behaviour of the young men in Bugabula also contributed to the migration. These men had no respect for any man other than Wambuzi; they even went further and robbed the fatted cows and goats which were meant for offerings to the gods.

Wambuzi was a strongly spirited man and was not easily frightened by anything. On one occasion he defied the Government by arresting its policemen, whom he stripped of their uniforms and even flogged them soundly. Wambuzi was not afraid of the bitter consequences. News of this cruel behaviour was heard in Jinja by Mr. Grant (this was in 1906). Grant had already had evidence of other crimes against Wambuzi and he was not impressed by that chief's inability to maintain freedom. He accordingly dispatched a man named Serwano Twasenga to displace Wambuzi whom Grant put into exile in Bukedi, at Kokolo, in 1907. The Government regarded Wambuzi as a dangerous man who deserved exile. Wambuzi stayed in exile for only one year and is said to have died in 1908 of gonorrhoea.

After the deportation of Wambuzi, his son Ezekieri Wako, who was at school at Mengo High, succeeded him. E. Wako did not begin ruling Bulamogi until April 1914 on completion of his education in King's College, Budo. S. Twasenga was appointed by the Government to rule Bulamogi as regent.. He was Wako I's son but he, together with his friend. Nikola Tega, denied their tribe, Busoga and regarded themselves as Baganda. N. Tega first came to Busoga from Buganda with Miro Ngobi, brother of S. Twasenga. N. Tega had been given a big post in Kigulu and, in his turn, recommended S. Twasenga for the post of Bulamogi.

S. Twasenga was regent in Bulamogi from 1907 and worked very well. He endeavoured to convert his people to Christianity and to educate them. During his regency many Churches and Mosques were built all over the country and many missionaries came to Bulamogi as a result. At one time, S. Twasenga was fined about shs. 100 by the Government for having built so many churches in the country. He was a staunch Christian, liked by everybody. However he economised his property to the point of being a miser, although he was a very rich man. He was not a great meat eater. He was a strong ruler who never spared the rod in dealing with sub-chiefs who mis-behaved, and could order his men to flog any offender mercilessly, almost to death.

The famine which was known as 'Mutama' occurred in S. Twasenga's time. The Government tried to provide relief but many people still died. Ezekieri Wako II had been chosen to succeed his father Wambuzi because Wako was the only educated man. The old order had changed, and only educated men could be chosen as chiefs. The Government, therefore, encouraged every chief to educate, at least, his first son who would succeed him. Wambuzi had sent his son Mukama to school but, because Wambuzi loved him so much, he recalled him from school and sent E. Wako in Mukama's place. Wako's mother was Alikumusuta. E. Wako was first given to a missionary named Rev. T.R. Burckley, who educated him at Iganga. Later Wako entered Mengo High School which was eventually transferred to Budo as King's College, Budo. He stayed at Budo from 1911 to 1914. In April 1914 he was confirmed as Ssaza Chief of Bulamogi, and S. Twasenga was made deputy Ssaza Chief.

E. Wako did not depart from S. Twasenga's methods of ruling although he had many influential young men around him, some of whom he appointed as Gombolola chiefs.



HRH. Ezekiel Wako, the first Kyabazinga of Busoga 1893 - 1982

At the beginning of E. Wako's rule, many people had migrated from Bulamogi and were still doing so owing to the mischievousness of the newly appointed young Gombolola chiefs. However, most of his people had been converted to Christianity and they respected their chief very much as if he were a king. He built many schools and churches. He married Yunia Nakibandi, daughter of Mutakubwa, Ssaza Chief of Busiki, in October 1915.

His outstanding ability as a ruler was recognised by the Government, who appointed him President of Busoga in January 1919. At that time Mr. Postlethwaite was D.C. and Mr. F. Spire was the P.C. Eastern Province. E Wako was the first Musoga to rule a united Busoga. Another man who had ruled Busoga as a whole was Semei Kakungulu, a Muganda, who was taken to Bukedi . Busoga had received a Lukiiko which was run on a monthly basis by the Ssaza chiefs. The Ssaza chief on duty used to hear all cases and issue orders from the D.C. The order of things was abolished in favour of a President. As it has been stated before, E. Wako was appointed the first president of the Busoga Lukiiko (Native Council). On the whole, the people of Busoga did not object to having a paramount

chief but they were not pleased with an European title. As a result, this title was agreeably changed to 'Kyabazinga', which may be interpreted as 'One paramount chief having authority over all the other chiefs'. This was only after much petitioning and patient waiting by the people before the Government approved the change.

Mukunya II succeeded Yowasi Nyiro, son of Prince Mukunya Wambuzi of Natwana. Mukunya II lived in M. Wambuzi's *mbuga* of Natwana and cared for Wambuzi's children. When Mukunya became *Zibondo*, all these children automatically became royal children. Y. Nyiro had been a prince and Gombolola chief of Nansololo but when E. Wako appointed P.B.L he in his turn, appointed Y. Nyiro Ssaza Chief of Bulamogi in June 1921.

Yowasi Nyiro was small in stature and very shy, he was shy to the point of being timid, which badly affected his ability to rule as he was never strict with offenders or criminals. He was not talkative but enjoyed listening to others talking. He was consequently demoted for his inefficiency, due to the cunning of his clerk, to whom he had entrusted all responsibility concerning poll tax collection. The clerk's name was Yairo and he misappropriated the poll tax money bit by bit. Bwoye made use of the confidence which the people had in him. They used to entrust him with their own money and Bwoye did not hesitate to put it to his own personal use. As a result he became very rich and feasted daily. His property surpassed any of the Ssaza chiefs' in Busoga but the Ssaza chief, who did not understand much, could not realize how his clerk, who earned a monthly pay of Shs. 50, could be so rich. Although Y. Nyiro was once directly warned about his clerk's thieving nature, he did not believe it simply because he feared annoying him.

Like his people, Y. Nyiro put much trust in Y. Bwoye. Y. Nyiro's fall came when the D.C., Mr. Sullivan, ordered a return of poll tax tickets for checking in May 1924. The clerk could not balance his account book. The Ssaza chief was obliged to arrest his clerk and investigate the matter. It was discovered that he had stolen over shs 350,000 from the poll tax money alone. The matter was handed over to Captain F. Roberts, Suppretendant of Police, Jinja. Y. Bwoye was found guilty and sentenced to seven years' imprisonment. The Ssaza Chief was also dismissed on 5 October, 1924.

Y. Nyiro died within five days of his dismissal, on 9 October, 1924, in his small house of Bugembe where he was staying during the hearing of his case. He died of gonorrhoea; his body was carried to Bulamogi and buried at Natwana. His son, Semu Bwoye, inherited his property. E. Wako then considered very carefully before he chose anybody to replace Nyiro.

He eventually appointed Yekonia Kaira Lubogo to the post of Ssaza Chief, Bulamogi. Y.K. Lubogo was a son of Mukunya, who was nicknamed '*Kaira*' because he was a very mischievous person. Kaira was the son of Kige, whose father was Mukunya Luwe, the brother of Wako I. Mukunya Luwe should have succeeded to the Zibondoship but for his disagreeable behaviour; he used to murder people just for pleasure and this was why Wako was preferred by the people.

Y.K. Lubogo was made Zibondo on 4 December, 1924. He was educated in the normal school, C.M.S. Namirembe, from 1912 to 1913. He began teaching in the day-school at Kamuli in 1914. Later he joined King's College, Budo, where he stayed for three years, 1915 - 1917. In May 1917 he joined the Native Medical Corps, where he was promoted to the rank of corporal after two years' service. In February 1919 he became the D.C.'s interpreter at Jinja and served for three years. In 1921 he was appointed Gombolola Chief, Mut. I in Luuka. In 1924 he was made Zibondo and in March 1928, Y.K. Lubogo visited the following countries: Great Britain, Italy, France, Switzerland, Egypt and the Anglo-Egyptian Sudan. His tour lasted for six and a half months. He was escorted by Capt. F. Roberts, Police Suppretendant at Jinja.



When Y.K. Lugobo was appointed Gombolola Chief, he introduced the idea of making tenants pay rent. When he became Zibondo he instigated a rule that every Ssaza chief should have an office instead of working in temporary quarters. At first his ideas were rejected by the people of Busoga who thought that they were impracticable. However, at the end of

three years, their value was realised and the D.C. ordered every chief to have an office. Offices were accordingly built at every Ssaza headquarters and, at a later date, offices were also built at Gombolola headquarters. The idea of offices gained popularity in 1928 although it had originated as early as 1925.

The people of Bulamogi were able to preserve their name 'Lamogi' because they had preserved all their traditions from the time of Mukama. In addition to the name, they also preserved their Pakoyo language. The people of Bulamogi used to regard themselves as Bapokoyo but their language later became known as Lulamogi, according to their original name 'Lamogi'. The titles of the chiefs in Bulamogi are quite unique in relation to the rest of Busoga since these titles are not in any way derived from the name of the county, as is the case in Kigulu, Bugabula, etc.

'Lamogi' originally was the name of a big clan whose totem was ngabi ('bush buck'). This clan also exists at Acholi, near Gulu, in a county known as Lamogi. This proves the fact that the people of Bulamogi originally came from Bunyoro and travelled to Busoga and Lango. It must be also accepted as a fact that the present members of the Ngobi clan in Kigulu came from the north of Busoga.

Some Basoga maintain that Mukama originally came from Mount Elgon and travelled through Busoga to Bunyoro. Others hold that when Mukama left Mount Elgon, he travelled through Budama and, having deviated to the right, he went through Bugwere and Teso. When he reached Lango, he climbed up Kaweri hill, which lies in the middle of Lake Kyoga and sighted certain hills in Busoga hills such as Kasato and Kagulu. These hills attracted his attention and, because he had no canoes in which he could cross lake Kyoga, he retraced his journey and reached river Mpologoma. He eventually reached Samya from where he entered Busoga on a land route. Once in Busoga he began roaming about the country. After this roaming he eventually travelled to Bunyoro, leaving some of his children in Busoga. It is also true that some people who are known as Jawoo travelled from Barhel-Ghazel, in the Sudan, to Acholi, Lango, Teso, Bugwere, Bunwali and Budama. They eventually entered Kavirondo. These are the people whose leader is known to some Basoga as Mukama.

Some of these people who went to Kavirondo entered Busoga and stayed there. They mostly settled in the south of Busoga and were led by Muluwe of Busamo, Isoba of Bukoba and Kasango of Bukasange. The people of Bugwere state that some of their princes migrated into Busoga and settled there; the present name of county Bugweri is derived from their country's name, Bugwere.

The ruling clan in Bugwere is of ngabi and their language is Lupakoyo, just like that of the people of Bulamogi. All their native customs pertaining to marriage, worship, government, etc. are all the same as in Busoga. All this proves the close brotherhood which exists between the people of Bugwere and Busoga. It is true that before the advent of the Europeans in this country, all the countries across River Mpologoma, viz: Bugwere, Bunyuli, Budama and Samya were under the jurisdiction of the chiefs of Busoga. This is the truth, although the people of Bugwere tend to contradict it. If it were not so, the people of Busoga could not have easily assumed authority over Bugwere, for the former hate tampering with other people's traditions. The name Unyi in Busoga and in Bunyoro, Owinyo, in Lango and Cooli in Kavirondo, is a clear indication of the spread of people from one common source. As we have seen, this name can be traced through all the countries around Lake Kyoga and in some countries near Lake Victoria. In such countries, names such as Bito or Babito ('princes') can be found, as it is in Bunyoro. It is, therefore, true that Busoga had two streams of immigrants; the first of these streams came to the parts near Lake Victoria and even settled in the islands; the second stream came across River. Mpologoma and Lake Kyoga. The people in the second stream proved stronger than the former and secured the largest part of the country for themselves.

CHAPTER 7

**THE HISTORY OF KIGULU
NYIRO-IBANDA-NGOBI**



The elders in Kigulu, previously Ibanda-Ngobi's kingdom, provided the following information : -

Mr. Wakoli, one of the most prominent men states that long ago Busoga was uninhabited, particularly, in the centre. Around the shores of Lake Victoria and River Mpologoma it was sparsely populated. Later, the father of Busoga, Mukama, travelled from the east, from an unknown origin. Mukama passed through Busoga on his way to Bunyoro but, before he went to Bunyoro, Mukama stayed in Busoga for some years and even married a woman from the Baisegaga clan. Mukama left his wife in Busoga when she was pregnant and proceeded to Bunyoro. His wife gave birth to a son whom she named Ibanda. When the son became of age, his mother took him to his father in Bunyoro for the fulfilment of the native customs. Once in Bunyoro, the wife refused to return to Busoga but Ibanda wanted to, so he was allowed to do so by Mukama. There was another son of Mukama, named Nyiro, who wished to accompany Ibanda back to Busoga and he also received Mukama's leave. Mukama then appointed a man named Nabala to escort these two young men back to Busoga where Mukama had left a number of his children. Each of these children had been given a piece of land, the boundaries of which were well known to Mukama himself. Nabala was instructed to give new pieces of land to these two young men.

Nyiro and Ibanda crossed L. Kyoga at Kasato, the same route followed by Mukama on his way to Bunyoro. They travelled through Bugabula, where their brother lived, and went to Bulamogi to pay a visit to their brother Ngambani. From there they travelled to Bukono to see Unyi, whom they found in his *mbuga* of Ungire. After a short stay, they continued their journey to Namakoko, in Bukoli, where they found Okali. They travelled round Nangoma Hill and hence to Buyende. They carried on through Bugwere and reached Busambira, where they climbed Nyenda Hill. On this hill were Ibanda's relatives of Isegaga. The young men first settled at Izimba Hill but later moved to Kigulu Hill. While here, a civil war took place between their neighbours and when the war became fierce, both Ibanda and Nyiro took one side and fought. Neither side won and they sought a compromise. Ibanda and Nyiro returned to their hill where they lived for two more years before migrating to Kiroba hill in Luuka. The view which this hill commanded pleased them; from here they sighted Kamigo, Buluba, Busiro and Jinja, which they decided to visit. While on this tour, they came to the place where Mukama had left Ibanda's mother and where Ibanda was born, which was called Irera, or Kamigo.

When Nyiro and Ibanda returned to Kamigo they asked Nabala to do his duty as instructed by Mukama. Nabala apologized for not having done it earlier on the plea that he had thought it reasonable for the two people to see the whole country first before he allocated any land to them. Then Nabala gave the whole of Kigulu to Nyiro; he drew the boundaries on all sides leaving Kigulu Hill in the middle. He also gave him Bunya but this was later detached from Kigulu when the population increased.

Ibanda was given an area which extended from Mawembe Hill to Buluba and Jinja; part of this area is the present Luuka Country and it included Kiroba Hill and Kamigo, Ibanda's birthplace. Thus the two young men separated and each went to his own area. Ibanda lived at Kamigo for many years and had many children to whom he gave portions of land in his own area. Later he moved to Mawembe Hill where he died.

Some people in Kigulu state that the first man to come to Busoga was Kintu, who was married to a woman named Nambi. Kintu descended from heaven and landed at a place called Buswikira near Iganga but in

Bunya. While at Buswikira, Nambi gave birth to a son named Mukama. Later Kintu went to Buganda leaving his son Mukama in Busoga. Mukama stayed at Buswikira and married a woman who gave birth to many children, whose clan was known as Baise-Ngobi. When Mukama left Buswikira for Bunyoro, the former place became regarded as sacred by the people who went there to worship. Many sacrifices were offered to the gods in this place such as cows, hens, bark-cloth, water-pots, chairs and many other things were brought there.

It is also said that after Kintu had had a number of children in Buganda, he escaped back to Buswikira, in Busoga, where he died. He was buried there and his tomb became a place of worship. The tomb was transformed into a rock which exists up to the present day. Mukama had four sons to whom he gave parts of Busoga.

Nyiro Ibanda, Ngábani Unyi, Owali Kitimbo and Muzaya are the names of Mukama's sons who were given parts in Busoga. After a few years' stay in Bunyoro, Mukama had a serious attack of small pox and died instantly. His sons, who were in Busoga, developed a special respect for this disease and whenever they heard of anybody who was attacked by it, they used to go to him and collect pus from him. They nicknamed the plague 'Mulangira' ('prince'). This disease was respected up to the time when the Europeans first came to Busoga. Up to this day all members of the Ngobi clan, i.e. those of Mukama's lineage, traditionally have their graves facing towards Bunyoro.

The lineage of the Ngobi clan is as follows:-

1. Nyiro, who was given Kigulu, does not have much remembered about him. He stayed most of his days on Kigulu Hill.
2. Ngobi Lugwire Buko
3. Obo Ngoni
4. Nyiro II
5. Lubongebonge Ngobi
6. Izimba Ngobi
7. Tambula Ngobi
8. Mawangwe Ngobi
9. Kabaka Ngobi

10. Maiso Ngobi
11. Walube Ngobi
12. Kiregeya Ngobi
13. Nkobe Ngobi
14. Kiwayo Ngobi
15. Nyiro Ngobi
16. Walulumba Ngobi
17. Nzirakiindi Ngobi
18. Ibanda Ikoke Ngobi
19. Walusansa Ngobi

Walusansa was murdered by Baganda as a result of the schemes made by Wakoli, who was a friend of the Kabaka of Buganda. This is how it came about: The Kabaka of Buganda asked Wakoli to send him some stores of vegetables (mutere). Wakoli asked his brother Walusansa Ngobi to contribute. Walusansa complied by collecting plenty of mutere which he sent to his brother Wakoli. Then Wakoli sent the whole collection in one load to the Kabaka, but when it was unpacked at the Kabaka's Lubiri ('palace'), it was found to contain faeces. The Kabaka became furious, but Wakoli put the whole blame on Walusansa Ngobi, alleging hatred between two chiefs. Then the Kabaka despatched an army to go and attack Ngobi who had insulted him so much.

The army was headed by Balikumbuga, a Musoga from Luuka. They crossed to Jinja and travelled from Bukasa to Butambogwe, at Kyebambe's *mbuga*. Then the leader sent for Walusansa, who came accompanied by his Katikiro. As soon as Walusansa reached Kyebambe's *mbuga*, he was told why he had been summoned and the leader asked him to grant safe passage to the army through his country. Walusansa granted it and was made to accompany the army. Then the army travelled via Iganga to Nasuti, where they camped for two days. On one of these days the leader of the army called for Walusansa and when he came, the leader ordered one of his men to shoot Walusansa.

After the murder of Walusansa, the army robbed everything in his *mbuga*, which they then set on fire. The murderers even forced Walusansa's son to lick his father's blood. From henceforth the son became known as

Kanywamusai ('he drank blood'). His name was Nyira, which was altered to Miro. He was taken to Buganda in captivity. This took about 1879.

Gologolo succeeded his brother, Walusansa, and he ruled well. By this time some Europeans had already come to Buganda and Busoga. After some time the Baganda brought back Kanywamusai and dismissed Gologolo.

Nyiro was returned to Busoga after 13 years' stay in Buganda. While there Nyiro was treated as a prince and lived in the Kabaka's Lubiri. When he came of age, the Kabaka gave him an army to return him to his country. This was on 8 April, 1892.

Nyiro had many Baganda friends whom he appointed as chiefs in different parts of his country. He had a completely Kiganda culture and spoke only Luganda, even treating Basoga contemptuously. He assumed much power and considered himself paramount ruler of Busoga. This was after the British had established their headquarters at Bukaleba. Nyiro was obliged to build his mbuga at Bukaleba like the rest of the chiefs. He was of great help to the Europeans when they were trying to suppress the rising of the Sudanese troops. After the rising, Nyiro was selected to help in the carrying of the property of some Indian troops back to Nairobi. There were 5,000 porters altogether. At that time there were no railways nor motor services. Nairobi was merely a rest camp, far from its present status. This was in 1898.

When Nyiro returned from his journey he was exhausted and ill. In fact, most of the porters died on the way and others died on arrival in their homes. Nyiro did not survive and died on 7th July, 1899, being succeeded by his youngest son, Oboja.

When Oboja succeeded his father he was just six years old. Some years later he was taken to Mengo High School (he was 13 years old by then). In December 1902 he joined King's School, Budo, which later became known as King's College, Budo. While at school. Gidion Oboja was a good footballer and sprinter. He was particularly good at the 100 yards race and being a heavily built man, he could put the shot very well. Together with his brother, Sulemani Ibanda, Oboja proved a very useful member of the school.

At the end of his school days, Oboja returned to Kigulu to work as a Ssaza Chief there. He found his county extended beyond its original boundaries. Nikolawo Tega, a Muganda who was Nyiro's page, had been working as Regent in place of G. Oboja. Oboja proved to be a very satisfactory ruler, which made the Government add some of the small counties on to Kigulu. The following were the small counties which were put under Oboja's authority:- Bukono, Katekalusi, Mwanalari, Kisambira and some others. In 1907 Busiki was also added to Kigulu. Gidion Oboja began working as a Ssaza Chief in 1915.

Gidion Oboja was a heavy drinker and an enemy of the missionaries. He loved flattery, for which reason he often associated himself with young men who could praise him continuously. Most of his associates were only after their own interests. Oboja was never patient with anybody who tried to advise him against his associates and his behaviour. He was never careful with his property, most of which was stolen by his friends. Because his associates were very mean people, Oboja was not a respected chief. He allowed all his friends to behave as they wished in his own house. They were free to sit with him at the table for meals; some of them could take their meals while standing near him, and they never even washed their fingers.

He was so much against education that, once he became Ssaza Chief, he recalled all his brothers and sisters from school. All the boys in the Balangira School and the girls in the Girls Boarding School, C.M.S, Iganga, were asked to return home. His bad behaviour had a bad effect on his job; he became so inefficient that the Government could not tolerate him and he was dismissed in May 1922. Mr. Yekonia Menya Zirabamuzaale, a member of the Menya clan, was appointed in his place. Y.M. Zirambamuzale had been working as Chief of Bugweri where he had shown himself very efficient and worthy of promotion.

According to tradition, G. Oboja should have been replaced by a member of his own family or clan but by the time Oboja was dismissed, there was no member fit to succeed him. The only member Daudi Nsobani, Gombolola Chief in Bugweri, was considered unfit by both the Native, and Protectorate Governments. Nsobani was promoted to the post of

Ssaza chief, Bugweri, and he was promised further promotion if he showed himself efficient. Y.M. Ziramuzaale was thus given Kigulu in May 1922 and he ruled this county for many years.

Y.M. Zirabamuzaale was the son of Nyende of Buyende, he was one of the five delegates who went to England advocating against the Federation of East Africa. The five delegates were Mr S. Kalubya, the Omuwanika of Buganda, Mr. Namutwe, Gombolola Chief and Mrs. Bazongera (all from Buganda); the others were Zirabamuzale from Busoga and Mr K. Rabwoni, Ssaza chief in Bunyoro. They went to England in 1931 and the whole journey lasted one month and three days. They stayed in London for two weeks.

The following is a summary of the memorandum drawn up on behalf of Busoga: *“All the people of Uganda, Africans, Europeans and Indians, deplore the idea of the Federation of the three East African Territories.”*

Owing to administrative difficulties, the Government was obliged to separate Busiki and Bukono from Kigulu. The two then became Ssaza Busiki ruled by Kisiki. This was first thought of in 1926 by the Native Government but the Protectorate Government did not endorse the idea at that time, because they still appreciated Y.M. Zirabamuzaale’s good work. However, the Government approved of it later.

The Government was obliged to accept the idea because members of the Ngobi clan in Kigulu were continuously pleading to it for a member of their own clan to rule them. The Government approved of the idea in a letter written to the Native Government in October 1936. Mr. Enoka Muinda, member of the Kisiki line, was appointed Ssaza Chief of Busiki. Mr Daudi Nsobani was given Kigulu. Mr. Y.M. Zirabamuzaale was accordingly returned to his own county of Bugweri. The Native Government was pleased with the arrangement, and the following chiefs endorsed it with their signatures : —

Ssaza Chief	W.W. Nadiope	Gabula
Ssaza Chief	Y.M. Zirabamuzaale	Menya
Ssaza Chief	Y.K. Lubogo	Zibondo
Ssaza Chief	Z. Nabikamba	Tabingwa

Ssaza Chief	D. Nsobani	Ngobi
Sssaza Chief	Y. Balita	Luba
Ssaza Chief	E. Wako	Mtembe

and Mr. E. Wako as President of Busoga Lukiko; but Mr. S. Mugoya, Ssaza Chief of Bukoli, was opposed to the arrangement which he refused to on the grounds that it involved the transferring of gombolola Bulange from Bukoli to Busiki. The same arrangement sanctioned the return of mutala Wangobo, previously part of Bukoli, to Bugweri. However, the arrangement went through, having been accepted by the Native Government. The endorsement of this arrangement took place in a meeting which was held at Namutumba on Wednesday, 9 September, 1937. The representatives of the Protectorate Government were :- Mr. O.C Noel, D.C. Busoga and Mr. C.W. Switzer, A.D.C., Busoga. The following chiefs were present at the meeting : - The President, E. Wako, Y.M. Zirabamuzaale, Ssaza Chief, Kigulu and Y.K. Lubogo, Ssaza Chief, Bulamogi, who is the author of this book.

Busiki county was restored on 9 September, 1937. Bukono was made part of Busiki as a result of which the latter had a total of 2,900 tax payers. The ceremony to place Mr. Daudi Nsobani on Ngobi's chair took place on 4 March, 1938, at 10.30 am The Provincial Commissioner, Mr Temple Perkins, presided. Other notables present were the President, Mr. Ezekieri T, Wako, Mr. O.C. Noel, the District commissioner and Mrs Nadiope, wife of Ssaza Chief Bugabula. The following Ssaza chiefs were present at this ceremony : -

- Mr. W.W.K. Nadiope of Bugabula
- Mr. Y.K. Lubogo of Bulamogi
- Mr. Z. Nabikamba of Luuka
- Mr. S. Mugoya of Bukoli
- Mr. Y. Balita of Bunya
- Mr. B. Muinda, Acting Ssaza Chief, Busiki

Mr. Y. M. Zirabamuzaale, who was due to be transferred to Bugweri and Mr. D. Nsobani, who was being put on Ngobi's chair. All the Gombolola chiefs in Kigulu, including some other counties, were also present. There were many other common people who came to attend this occasion.

There was much drumming and dancing which marked the joy of the people. This was a big day for members of the Ngobi clan because, on this day, a member of their own clan, Mr. D. Nsobani, displaced Mr. Y.K Zirabamuzaale who was a member of the Menya clan.

Mr. Nsobani was officially introduced to the P.S and to all the people present by the D. C., Mr. O.C Noel. He said that the Government appointed D. Nsobani, the Ssaza chief of Kigulu, as a measure of pleasing the people of Kigulu and were making a lot of fuss about it and that because the Government wished to please the people, I found it necessary to change these two chiefs, not because any of them had been found inefficient.

He requested all the people of Kigulu to co-operate with their new chief in order to make the latter's task easier. He was pleased to notice the response of women who had turned up for the occasion in a large number. He said that it was a sign of a uniform development of the country, that women were not being left behind. Then the President of Busoga Lukiiko officially introduced D. Nsobani to the D.C, who again introduced the same to the P.C. The president was pleased with the Government for the co-operative spirit which it showed when it granted the request put forward by the people on 22 May, 1922. He said the Government was worthy of their confidence, since it fulfilled its promise to D. Nsobani so well after a period of 15 years, 9 months and 12 days. All the speakers paid much respect to the good service Zirabamuzaale rendered to Kigulu throughout that period.

The following were the speeches made on that occasion :

In his short speech Mr. E.C. Temple-Perkins, P.C. Eastern Province, stated that the Government often endeavoured to please its people so as to make its rule peaceful. In view of that policy, the people of Kigulu had been granted their request by transferring their chief from Bugweri. He concluded by thanking all the previous speakers for their good words. Mr. D.Nsobani had made a vow to rule justly and efficiently with the co-operation of his people. The P.C. requested him to be true to his vow and endeavour to work as he promised. He promised to submit to the Governor the thanks of all the people of Kigulu. Then he gave special thanks to Mr. Y.M. Zirabamuzaale for the good service he had rendered

to the people of Kigulu. He assured the people that Y.M. Zirabamuzaale had to be transferred to Bugweri, not because of any inefficiency but because the Government had to do it in order to comply with the request of the people of Kigulu. Moreover, this transfer was to be effected sooner or later, according to the promise made to Mr. D. Nsobani.

When the meeting was adjourned, some photographs were taken and then the P.C., the D.C., the President and all the Ssaza Chiefs left for Busesa to go and perform a similar ceremony in honour of Mr. Y.M. Zirabamuzaale. After the ceremony, all the saza chiefs returned to Iganga for the grand feast which was prepared by the Abalangira of Kigulu. There was much rejoicing throughout the night. The story thus ends happily with the return of the Ngobi clan into power. Mr. D. Nsobani, son of Katekalusi, and a member of the Ngobi clan, tried to fulfil his vow by ruling justly and efficiently.

CHAPTER 8

THE HISTORY OF BUGABULA



Kitimbo is said to be Mukama's son who came to Busoga latest; because he was the latest, he was given Bugabula, which was the only vacant area then.

About Mukama, it is said that he came from the east, Mt. Elgon, neither his parentage nor his reasons for coming to Busoga are known. It is believed only that he entered Busoga from the east. He was a good hunter and roamed about the country hunting wild animals. He had two well-trained dogs which assisted him in hunting; in addition, he had seven sons. He is supposed to have entered Busoga via Bukono or Bukoli after crossing River Mpologoma. He found Busoga deserted, being only inhabited by wild animals such as elephants, buffaloes, lions, leopards, hyenas, wild pigs, foxes, bush-buck, etc.

It is also said that Mukama had many followers who belonged to a variety of clans. Some of the prominent clans among these were 1) Bakoya of the Abaisebaganze clan whose totem is a small bird named Akaduyu; 2) Ngogolo of the Bakoyo clan; 3) Isanga clan, whose totem is the guinea fowl; 4) Nangwe clan. 5) Kibande clan, totem Njaza 6) Nabala clan, totem hyena; 7) Ntole clan, totem lion; 8) Igulu; 9) Bauba Magaya clan, totem a certain type of lizard; 10) Kisule clan; 11) Nsaiga clan, 'Njaza'; 12) Mukwanga clan; 13) Bwaikya clan, totem mushrooms 14) Namuduli clan, the grandfather of Kitimbo; 15) Namuinda, totem monkey. Namuinda looked after Mukama's cattle while travelling. There were many other people whose names are not known now.

On his arrival in Busoga, Mukama first stayed in the Southern parts bordering River Mpologoma. From there he made a thorough survey of the country for the express purpose of discovering whether it would be big enough to accommodate himself and his followers. He travelled as far as Kigulu Hill, Nyenda Hill and visited parts of Bunya. On his way back he called at Bulu land (Iganga) and then travelled along R. Mpologoma on his way to Lake Kyoga. He reached a place called Nabetambwa (now known as Luzinga) where he stayed for some years before he moved to Namunyagwe, Bupajango, where he built an *mbuga*. From here he crossed the Nile and went to Bugerere at Nakintu Hill. He also visited Bunyara, but both Bugerere and Bunyara were uninhabited. Mukama left his son named Namuyonjo in Bugerere and continued his journey.

While roaming about in Busoga, Mukama divided the country amongst his sons, as follows : -

1. Ngobi -Mau Muzaya, to whom he gave the area bordering the River Nile and which became known as Buzaya.
2. Kitimbo I Gabula, who was given an area which extended from Buzaya up to Lake Kyoga. At first it was known as Butimbito, but later became known as Bugabula.
3. Ngambani Zibondo was given an area bordered by Kitimbo's and Nyiro's kingdoms. Zibondo's kingdom was further bordered by Ngobi's kingdom on the south and by Lake Kyoga on the north.
4. Ngobi, a Munyoro, was given an area within the centre of Busoga which is now known as Kigulu.
5. Nyiro Tabingwa was given Luuka which is bordered by Kigulu, Bulamogi, Bugabula and Ngobi-Mau's area.

Some people state that Nyiro was Ngobi-Munyoro's son, that Lagwe or Lubandi was Mukama's son who was given the area of Kamigo. It is said that when Lubandi died, he was succeeded by his brother Ngambani who did not like to stay in Kaigo, apart from retaining his brother's home. The mutala Koroba, Luuka, where this home was, is still regarded as Zibondo's property, which was within the jurisdiction of Nyiro, who was supposed to be Ngobi-Munyoro's son; but the people of Luuka maintain

that Nyiro was a real son of Mukama, that Lagwe or Lubandi was the son of Kitimbo and a grandson of Mukama.

Okali Wakoli was given the whole area to the south-east which is bordered by Lake Victoria in the south and by R. Mpologoma on the north-east. His area is known as Bukoli and it was bordered on the remaining sides by Kakaire's area, by Bunya and by some parts of Kavirondo.

To Kitimbo II or Unyi Nkono, Mukama gave the area which faces R. Mpologoma, and is bordered by Bulaamogi and Busiki. This area was known as Bukono. Kisiki later attacked Nkono and after defeating him, the former confiscated some parts of Bukono. Having divided the country of Busoga between his children, Mukama resumed his journey to Bunyoro where, after defeating some of the ruling clans there, he made himself King. His sons, whom he had left in Busoga, used to visit him expressly to get his good blessings. This was practised so often that it became a tradition which was handed over to the next generation until the advent of Europeans in this country. Each one of the sons left in Busoga had a number of counsellors who assisted him in ruling his own area.

Kitimbo I (now Gabula) toured his own area and found that it was almost uninhabited. He first visited a place called Nakyere which is surrounded by five small hills - Makale, Kagwese, Mpango, Tororo and Kabaganya. He roamed about the country hunting wild animals. As he wandered about the country, he came to the hilly country of Kigulu and built his Mbuga there; then he moved to Naminage and also built an mbuga there.

From here he returned to his mbuga of Nawandio where he planted a powerful horn known as Nawandio. He did this in order to safeguard his country against his ambitious brother Ngobi-Mau, who apparently wished to capture some parts of it for himself. He left some of his followers in this mbuga to guard the horn while he was away in his mbuga of Kagulu, on a hill called Ingo. Death overtook him at Ingo where he was buried.

It is alleged that at the time when Kitimbo first came to Bugabula, the rocks were still in a molten state because the footmarks made by Kitimbo and his followers, including his dog, can still be seen on some rocks. The marks made by Kitimbo's wife when she knelt down to drink some

water, and the place where Kitimbo fixed his spear in the ground before drawing water for his wife, are still vivid to the observer. He had two dogs named 'Nalyamudi and 'Mutunuli', and two spears known as Kibulu and "*Mani-Galulagalala*".

Other things amongst his property were a number of drums, the biggest of which was called 'Liso – ekulu', and he had a long narrow drum (ngalabi) named 'Mpe-eigumba'. The latter is still in existence up to this day. In addition to these things, Kitimbo had many children, one of whom succeeded him.

Mawerere succeeded his father and he proved himself a good ruler, very much liked by his people. During his day the population increased and he managed to extend his area by altering the boundaries some how. He died at Tororo or Ingo Hill.

Mawerere was succeeded by his son, Nadiope whose ambitious nature led him to attempt to expand his area on the south-east side. This attempt precipitated continuous fighting between him and Zibondo and Tabingwa. On one occasion he defeated Zibondo's army, who accordingly took to their heels and fled across River Lumbuye. Nadiope pursued them but when the retreating army was about three miles from Zibondo's mbuga of Gadumire, one of the fighters, who feeling exhausted, decided to ambush Nadiope, who leading his army. When Nadiope approached the man who was lying in ambush, the latter speared him in the side and Nadiope dropped dead. Then his men carried the body of their dead master back to Bugabula, at Naminage, where he was buried.

Zibondo was much grieved by the brutal death of such a big person and he accordingly ordered the destruction of a murderer and all the members of his clan. The murderer belonged to the 'Abalemo' or Baisekisui clan whose totem is the leopard. A large number of the members of this clan fled from Bulamogi and away from the hand of death. Those who managed to get refuge in other counties changed the name of their clan to Baisonga clan, totem 'Mondo' in order to safeguard themselves against any detection.

Nadiope was succeeded by his son, Kagoda, who, having witnessed the death of his father, developed an unquenchable thirst for blood. Accordingly he started a series of battles against the Kabaka of Buganda. Once Kagoda crossed with his army over to Buganda and defeated the Kabaka's army and caused a lot of havoc at a place called Kasai. Then the Kabaka despatched another and stronger army to fight Kagoda. The latter's army was eventually defeated and his son, Wambuzi, captured and taken to Kabaka Ssuuna, who burnt him to death.

This caused Kagoda much grief, and he was so grieved that he shunned company. Kagoda had hoped that his beloved son, Wambuzi, would succeed him or become ruler of the part of the country that might be captured from Buganda. Kagoda starved himself in his sorrow and would not listen to any advice from his wives or counsellors. After nine days of starvation he died and was buried at Naminage next to his father's tomb.

Kitamirike I, one of Kagoda's sons, succeeded him. Kitamirike's mother was a slave with no beauty at all but she was once honoured by Kagoda so that she gave birth to a son. In his childhood this son was known as Gabula (which means that food may be scarce in a well-tended garden but plentiful in a neglected one which is situated on good soil). This is interpreted to mean that although Kagoda had many beautiful and respectable women, most of them were barren, unlike the simple ugly slave girl. The name of Gabula was kept until people conferred it on Kitamirike, who liked it very much. The name later became the title of all the Ssaza chiefs of the county, which was named Bugabula, a name derived from Gabula.

Once Gabula was established on his throne he sought to restore peace and friendship between his country and the Kabaka of Buganda who was furious, Kitamirike himself travelled to Buganda to re-establish diplomatic relations but Kabaka Ssuuna would not grant him an interview. Ssuuna led his army to go and fight in a certain country where he died before he had settled relations with Kitamirike. In the meantime, Kitamirike was in the hands of the Katikiro who had had instructions from Ssuuna not to release Kitamirike.

When Kabaka Mutesa succeeded the Kabaka Ssuuna, he listened to Kitamirike's pleas and even allowed him to go back to his country and in return, Kitamirike gave part of his country to Kabaka Mutesa. All the people from that part of the country were given the order of cooks (Bagulunguzi) in Mutesa's Lubiri. Mutesa also appointed Kayongo to be responsible for the collection of tolls at the port of Bugonja, and he instructed his men never to attack Bugabula, the country of his chief cook, Kitamirike.

Back in his country, Kitamirike ruled peacefully. He had many children, 37 of whom were married by the time he died. He was buried at Kagulu. He was succeeded by Bwamiki Kajumbula, who died within two years of his succession.

B. Kajumbula was succeeded by his son Kitamirike II Mutibwa. He was ambitious and fought battles against both Zibondo and Tabingwa. He knew how to organise his government and ruled quite satisfactorily. He lived for many years despite the fact that he was addicted to smoking opium. He was strongly opposed to witchcraft and showed no mercy to anyone who committed murder by poisoning. He equally hated those who practised fornication or adultery. Anybody found guilty of those offences would be hanged.

Mutibwa had two executioners who used to slash off the heads of the offenders. They were Kajankya and Matama. Mutibwa died in 1894 and was buried at Naminage.

He was succeeded by his son Katalo, who had been sent to the palace of the Kabaka of Buganda for some form of education. Similarly his brother Naika was sent to the palace of the Omukama of Bunyoro for the same sort of education. Katalo was preferred to Naika who, having lived in Bunyoro for many years, was suspected of acquiring knowledge of the great secrets pertaining to the origin of people of Bugabula. The people believed that, equipped with such knowledge, Naika would inevitably make a very proud chief.

Nevertheless there were a number of elders who preferred Naika to Katalo; a hot argument arose as a result but because the supporters of Katalo formed the majority, he was eventually chosen to succeed his father. News of his succession was suddenly made known to the people early one morning. This was before Naika had returned from Bunyoro, but he was informed on his arrival in Bugabula, that some people had preferred him to Katalo. This fired his jealousy and he began planning how to overthrow his brother Katalo. He collected all his supporters, most of whom had been his father's counsellors but, before Katalo and his supporters carried out their plan, they first applied for permission from Kabaka Mwanga, for whom Katalo had been a servant. Mwanga did not object to the plan, which was accordingly put into force. Katalo was displaced by his elder brother, Naika.

Although Naika thus displaced his brother, Katalo, he did not like to be too hard on him. He therefore placed five mitala under his power. This was done with the consent of the elders of Bugabula. Naika's rule was not very fortunate since it was during his time that Mr. Grant established his headquarters at Bukaleba and requested all the chiefs to go and live there. This was in 1895 right at the beginning of Naika's rule. About this time Semei Kakungulu, a Muganda, prosecuted him before Mr. Grant on a false charge of robbery. Mr. Grant inflicted a heavy fine against Naika of 300 head of cattle, some of which were paid to Semei Kakungulu. Mr Grant failed to see that the charge was false because he was blinded by his confidence in the Baganda people. In fact, the Europeans trusted no other tribe in the Protectorate apart from the Baganda. The result was to make the Baganda bring up unscrupulous charges against members of other tribes.

Unfortunately, Naika was again charged with a case of having assisted Sudanese troops who had risen against the Government in their escape across L. Kyoga to Bunyoro in boats supplied by Naika. This time the Government was considerate and only imposed a light punishment on Naika. This was in 1898.

Within a few months of the latter event, young men, who were harbouring a bitter hatred for him burnt down the Protestant Church of Naminage

one night. The following morning the bitter young men came quickly to Iganga and reported the act against their master Naika. The reaction was immediate; Mr. Weatherhead (of Buddo) was appointed to lead a selected army which was despatched by the Government to go and arrest Naika, which was done and Naika taken to Mr. Grant, the D.C., who sentenced him to five years' imprisonment. Naika served his sentence in Entebbe prison. Then the Government ordered members of Naika's clan to meet and elect somebody else to replace Naika. The members failed to find anybody fit among themselves and decided to recommend Katale, who belonged to a different clan, to the Government. At Naminage there lived a clergy man named Yoswa Kiwavu, a Muganda, who knew that Mutibwa had left a son somewhere aged about 11 years. He decided to present this son to the Government as the right person to succeed his father.

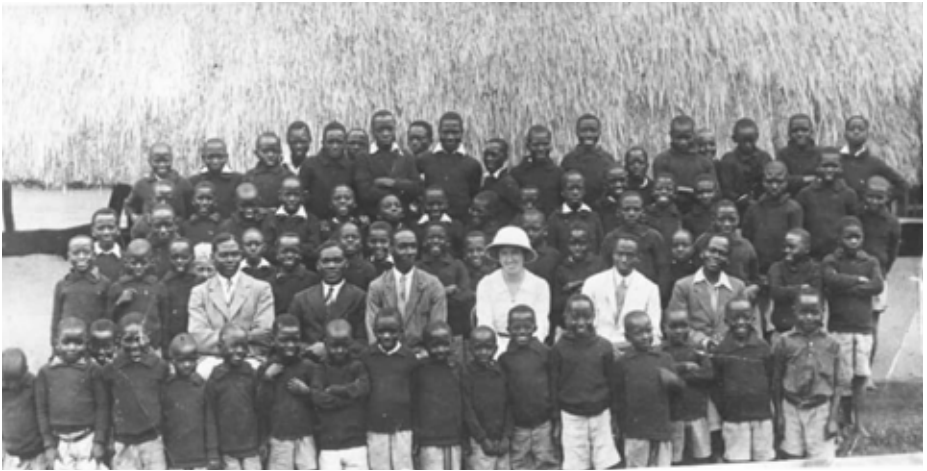
The boy whom Rev. Y. Kiwavu had in mind was one of his pupils at Naminage, called Nadiope. He therefore took this boy to Rev. Weatherhead, of the C.M.S and introduced him as Naika's brother. Judging from his handsome appearance, Nadiope was a real prince. Rev. Weatherhead was impressed and did not hesitate to present the boy to Mr. Grant, the D.C., who immediately appointed him as successor to his brother, Naika, in 1899.



HRH: Nadiope I welcomes Queen Elizabeth at Owen falls dam in Jinja

Nadiope was about twelve when he was made Gabula but actually began ruling in 1900. Two notables, Isaka Kagwa and Kategere, were appointed regents to rule the whole of Bugabula. Nadiope was taken to Mengo High School, the only school capable of educating princes at that time. Nadiope stayed about six years in this school before joining a new school in 1906, known as Kings School, Buddo. While at Mengo High School. Nadiope was baptized and named Yosia Nadiope.

King's School, Buddo, was the result of the efforts of both Rev. Weatherhead, the man who arrested Naika, and his brother, Rev. T.H.C. Weatherhead. Y. Nadiope was among the first of children to join this new school. He left at the end of 1908 and returned to Busoga as the first highly educated chief in the whole country.



Budo School in the olden days

On his arrival in his own country, Yosia Nadiope found that most of the important posts in his government were filled with Baganda, two of whom were the regents. These two regents had replaced the previous Basoga regents whom the Government had dismissed during the time Nadiope was at school. As has been seen already, the Government had not yet developed sufficient confidence in the members of other tribes, hence the dismissal of the two Basoga regents.

Although Nadiope was a very sociable man, he regarded his people with a certain amount of contempt, this being especially marked with regard to his equals, the chiefs whom he rated as uneducated and primitive . He had acquired a certain amount of knowledge in English, a considerable achievement in those early days! His life was very short; he died in Namirembe Hospital and his body was brought to Kamuli for burial. Yosia Nadiope was a keen learner and possessed a certain amount of intelligence; this made him a brilliant ruler who could easily pass for a paramount chief for the whole of Busoga. He died on 9 January, 1913. Y. Nadiope was succeeded by his three-year old son, William Wilberforce Bwamiki Kajumbula, whose mother was Susana Nansikombi Kagwa, daughter of Sir. Apollo Kagwa K. C, M. G., once the Katikiro of Buganda.



HRH. William Wilberforce Bwamiki Kajumbula Nadiope II

Because the successor to the throne was still only a child, the Government was obliged to appoint Daudi Muteekanga, Y. Nadiope's Katikiro, to act as regent with effect from 9 January, 1913. D. Muteekanga proved to be a very competent ruler, although he was the son of a commoner, Igaga, who had migrated from Bugweri during Mutibwa's day. During his youth Muteekanga was a trader dealing mainly in simple agricultural implements, clothes, beads, tobacco, and he also bought cattle and goats in Bukedi by means of bartering. While engaged in this business, Muteekanga evolved a certain amount of self-discipline in relation to money and social behaviour. This business served as a training for administrative purposes in a way. His ascent in the scale of rulers was first marked by his appointment as Muluka Chief near Kamuli. He later became Gombolola Chief, as Sabawali, and was promoted to the post of Katikiro in 1911.



Daudi Kintu Muteekanga

Throughout the different phases of his life as a ruler, Mutekanga was increasingly careful with his money. In addition, he gained his income in many ways. Inevitably he became the richest man in this country. He had many prosperous shambas of cotton, maize, sorghum, millet and bananas, not to mention the many buildings he built to be rented as shops. Bearing all these things in mind, including his own pay as chief, it can be appreciated how colossal his income really was.

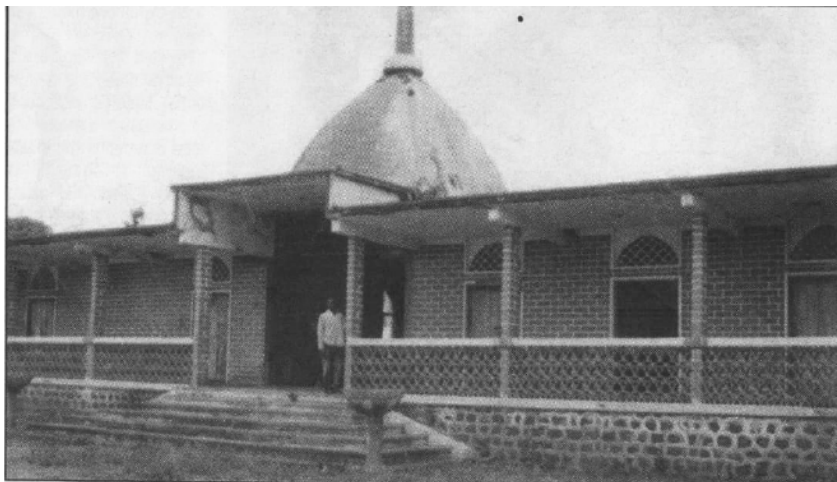
D. Mutekanga was not only rich but also trustworthy, and competent as a ruler. He had, the confidence of many people who used to go to him for personal advice. He ruled until 3 February, 1930 when W.W.B. Kajumbula was considered fit to start ruling. D. Mutekanga was, however, retained as Kajumbula's chief adviser on administrative methods. Mutekanga worked in this way for four years and then resigned. After his resignation, Mutekanga lived happily on his freehold land, enjoying his pension but still carrying on some trade.

At the age of eight years, W.W.B. Kajumbula was taken to the only outstanding school in Busoga, known as Balangira School, built by the C.M.S. in 1911. This school, which later became the Busoga High School was in the immediate neighbourhood of Kajumbula's home. After a few years' stay in this school, Kajumbula was taken to Mengo High School by his uncle, Sir Apolo Kagwa. He stayed there for only a short time before his uncle sent him to England in September 1924. He returned from England in May 1929, having completed his education, and could speak English perfectly.

His going to England affected his attitude to religion; he became a devout Christian and sincerely loved giving sermons in the Church. The first year after his return from England was spent in taking lessons in an administrative course, as he was only 21 by then. He assumed full responsibility on 3 February, 1930. As in the case of any other young ruler, the beginning of his rule was marked by favouritism, which caused drastic changes in certain parts of Bugabula. However, everyone in Bugabula welcomed his rule, as he was of the Bugabula royal blood.

The Clan of the Guards of the Royal Tombs of Bugabula

Members of the Njanza clan, popularly known as ‘Abeisemwase’, were appointed to guard the royal tombs. The reason for this tradition was that there was once a man named Kitimbo, of royal blood, who travelled to Nalango, accompanied by his man, Lakange. On his arrival at Nalango, Kitimbo built himself a hut in which he lived. He eventually died and was buried in it. After some time a miraculous thing took place, when a muvule tree sprung right from the centre of the tomb. It grew mighty; soon people began worshipping and offering sacrifices to a super-natural being, believed to live within the tree. The place over which the sacred but mighty muvule tree stood was believed to be so holy and pure that it needed to be guarded against ignorant sinners who might walk over it. The members of Njanza clan were honoured by being entrusted with this responsibility. From then onwards, this became a tradition which is carried on until our time. This clan is still in existence and worships a god known as ‘Kalange’.



The Tomb of William Wilberforce Nadiope I

The people who lived within Kitimbo’s kingdom, the present Bugabula, were known by ancient names of ‘Ba-Jo’, Pa-Lwo’ or ‘Pakoyo’. It is widely known that the original name of the people of Bugabula was Pakoyo, which is derived from Jo Pa Lwo - the people whose origin is Bunyoro.

These people came from Bunyoro at the time when the worshipping of ghostly gods was at its highest peak. It is believed that the ruling clan to which Mukama himself belonged originated from among the Jo Pa Lwo people. It is not clearly known whether this Lwo clan is the one which originally came from Abyssinia, being headed by Mukama, or whether it is the one which originated from North Sudan. The latter speculation is possibly correct since there are definite words within the make-up of the Lunyoro (language) which correspond to the word 'Lwoo', words such as 'zona lwo' meaning all is well.

At a later stage in the course of the history of Bugabula, the original names were altered. The title of the ruler became Nadiope, from which the country's name, Budiope, was derived. Later still, the ruler's title was changed to Gabula and the country was accordingly known as Bugabula. However, the name Pakoyo was not altered and in the olden days the standard language spoken by the rulers in Bugabula was Pakoyo. In fact, the Bugabula people, like the rest of the other clans, such as the JoPa Dhola of Budama, the La Lwo of Kavirondo and the Lay (Lango), were fully aware of the fact that Bunyoro was their original place and that they belonged to the original Ngobi clan.

Having migrated from Bunyoro, the Jo Lwo or Pakoya clans established settlements on both shores of L. Kyoga, including those of R. Mpologoma, and even extended as far as Samya and Mukoli, on the shores of Lake Victoria. A research on these people's traditions and languages would reveal points of similarity. For example, the book of Kinyoro legends written by the Katikiro of Bunyoro refers to a prince as 'Omubito' and even gives a clear account of the route taken by migrants from Madi via Rumbek, in the south-east of Bahrel Ghazal. The Omubito in Lunyoro bears obvious similarities to 'Bito' in Iwo language or 'Mubito' in Pakoyo or Lulamogi, Lukono, Lugwere, languages. 'Bito' or 'Mubito' means 'a prince'.

The words written by President Father J.P. Grazzolaro in the Uganda Journal dated July 1937, vol. V, No. 1, concerning the two people, 'The Iwo in Bunyoro' and 'The Baswezi problem all confirm the belief that Lwo clan was the father of the present clans in the afore-mentioned countries.

There is an obvious close relationship or similarity between the Lwo language and the Pakoyo, or Lulamogi, Lukono, Lugwere languages. The same language is also similar to Nyara and Nyoro languages.

A comparison of similar words between Lulamogi and Lukavirondo or Lwo languages is as follows;

LULAMOGI

Omwami?
 Omugeni abaire hano
 Haina?
 Abaire mugeni wani?
 Mbu abaire wuwo
 Yakanindire nimubonaku
 Akobere nti abaire mangu ino
 Akobere nti yalira eizuli nakubona
 Omusaiza ono ndoleta byenkutumire?
 Oyeta aho Owawire aize mutume yo mbone
 Omwai Abulaho
 Okulwana
 Twalana naiwe
 Iwe otaka otaka kutongana nanze?
 Omwibo
 Onkoko
 Onyonyi
 Amagi
 Oidudu
 Nankaduka
 Oyemba
 Onkodole
 Owalu
 Obutu
 Enyange
 Emini
 Ombogo
 Mpongo

LUKAVIRONDO

Omwami?
 Omukeni oberehano
 Hena?
 Abere Omukeni wononu
 Mbwe Abere owowo
 Yahanindire ndamubonaho
 Abaire nti abere bwange muno
 Abolire ati aliha chusi yahubolera
 Omusacha wuno soletere bihutumire?
 Langa aho Walwire yeche mutume
 yo mbone
 Omwa abulaho
 Ohulwana
 Hunalwana nawe
 Owe odaha ohusolana nange?
 Omwibo
 Engoho
 Enyoni
 Amaki
 Adyedo Edwidwi
 Ahasiduka
 Oimba
 Ehodole or omini
 Onwagi
 Awudu
 Enyange
 Obichu or emini
 Emoko
 Embongo

Kaduyu	Ahaduyu
Omondo	Emendo
Enkembo	Ehembo
Osekeseke	Enjejeje
Ombizi	Embichi
Okibwe	Ebwe
Ombwa	Embwa
Ntaka kunkwera mukali	Ndaha ohuwere Omuhasi
Ebintu byazwaha	Ebintu bitulahensa
Ebyewalisuniramu omukali	omuhasi
Abantu bano	Abandu bano
Entamu	Endamu
Enyumba eno omulyango bagulolerya haina?	Enyumba ino omulyango kwalingala?
Onkoko oyo yabikire amagi mameka?	Ongoho eyo yatera amagi kanga?
Ongiri	Engiri
Omwana agwire ahansi	Omwana Akwire ahasi
Namukuba oluhi	Namuhunya Oluhi
Omwana	Omwana
Omuholo	Omuhana
Olye	Olye
Tintaka kulya	Sindaha ohulya
Oli mulamu?	Oli mulamu?
Otakaki?	Odahasi?
Oli mubibi	Oli mubi
Mwize musiyee obulo	Mwiche musye Obule
Okulima	Ohulima
Yani Omulwaire?	Namu omulwai?
Okulya ekibalima kuzira	Oteba sibalima hungira
Atambula omusana togota	Okenda esidete sakota
Mbaire nkola mirimo	Mbere hola emirimo.

CHAPTER 9

TABINGWA'S LINEAGE (LUUKA)



It is said that long ago there lived a man known as Kigenyi somewhere in the mountainous country of Elgon. He had a son and daughter known as Mukama and Naudo respectively. Once Mukama found his favourite pipe broken to pieces and immediately blamed Naudo, accusing her before their father, Kigenyi. Kigenyi looked into the matter carefully and found that Naudo did not actually break Mukama's pipe. The case was, therefore, decided in Naudo's favour. Mukama was so frustrated by the outcome that he decided to run away from Kigenyi and Naudo and wander about wherever he pleased.

At the beginning of his wanderings, Mukama had a number of followers. Among them were Kitandwe, Musoko and Nabala (Mukama's wife). He travelled in a westerly direction.

The majority of narrators state that Mukama originally came from Elgon but they do not claim to know his actual birthplace nor his parentage. However, it is stated that Mukama had with him two dogs, a wife and some followers. Nobody knew the reason for Mukama's travels. He first landed at Bufuta in Bukoli, and then travelled to Buyonga via, a hill known as Busoga. At Buyonga the inhabitants begged him to stay and rule them but Mukama refused and only asked them to follow him, in the hope that he might have a son whom he could give to them as ruler.

The Buyonga inhabitants accepted the offer and followed him; the members of Igaga clan at Nyenda claim to have come from these Buyonga inhabitants.

Mukama travelled along the northern shore with a big following and eventually came to a place known as Busoga. This place is still worshipped and offerings given. The place is in Butembe and very near Jinja. From here Mukama travelled along the shores of the River Nile, via Buzaya to Kakindu, from where he crossed the Nile into Bunyoro (Bugerere) which is now part of Buganda. In the course of his journey Mukama came to a small river which separates Buganda from Bunyoro. Here his wife gave birth to son whom he named Ngobi. With the birth of Ngobi came the fulfilment of Mukama's promise. He chose a few of his followers to take his son, Ngobi, back to Busoga where he was to rule. Mukama then continued his journey to Bunyoro, where he lived until his death. He often sent presents to his children, such as stools, spears and shields which were needed for customary ceremonies.

To accompany Ngobi, Mukama sent two of his wives who were pregnant, and he instructed his men that in the event of Ngobi's death, one of the expected children should succeed him. Ngobi's party, which was headed by Muingo, crossed back into Busoga at Kakindu, in Bugabula. They travelled to Nyenda where Igaga lived. Here Ngobi was brought up, and the two wives both gave birth to sons. Ngobi ruled the central part of Busoga, but Luuka, Bulamogi, and Busiki were all included in his jurisdiction. Of the remainder, the north-western portion of the country was placed under the rule of Muzaya, while another portion was given to Kitimbo. These two were the Sons born at Nyenda. The south, South-west and eastern parts of the country were between members of Njaza clan and other clans.

At the beginning of Ngobi's rule his country was practically uninhabited, apart from himself and his followers. Ngobi took to hunting, and surveyed much of his country on his hunting tours. Gradually, people migrated into Ngobi's country from the south. Some people came from Bukedi and settled in Ngobi's country. In those days people were invariably dressed in skins.

Their chief food was millet and sorghum, which were introduced into the country by Mukama. Matoes (bananas) were introduced into Busoga from Bugishu at a much later date. The idea of bark cloth was brought in from the north.

It is said that at one stage of his existence Ngobi travelled to Walibo where he built an *mbuga* and lived there for some years, before returning to Nyenda. Ngobi lived for many years and died at an old age. He had many children whose names are not known. It is alleged by some people that one of them was Nyiro or Tapingwa, and that some of the rest were Zibondo, Nkono and Izimba. Before his death, Ngobi divided his country between his children. He gave Bulamogi to Zibondo, who was found of hunting, Bukono to Nkono and Nyiro was given Luuka. Izimba succeeded his father Ngobi.

Having been given Luuka, Nyiro permanently established himself at Kiroba Hill and became a reknowned hunter. At Kiroba Nyiro's son, Inyensiko Serwanga Idondo, was born, and Nyiro himself died and was buried there.

Inyensiko succeeded his father. He was a restless young man and he consequently fought many battles against his neighbours whom he wanted to dominate. He soon died and was buried at Kiroba. He was succeeded by his son Wambuzi I, who transferred his *mbuga* to Kiyunga. Although Wambuzi fought many battles, he was a great cultivator. He cultivated a big shamba of bananas at Nankongolo. He was buried at Kiroba.

Kakuku succeeded his father Wambuzi. The country was peaceful during his day but he was himself put to death in Buganda during the reign of Suna. Kalogo succeeded his brother Kakuku, but he was soon murdered by Baganda at Buluba.

He was succeeded by his brother Kibalya. He had a bitter hatred for Kakuku's advisers, whom he persecuted. People disliked him for that, and made a plan to oust him. They kidnapped Kakuku's son, Mujjingu, who was living in Zibondo's *mbuga* and carried him to the Kabaka of Buganda for appointment. The Kabaka sanctioned Mujjingu to rule the northern half of Kibalya's country. The latter protested and a bloody battle ensued. When Kibalya went to plead to Mutesa in Buganda, he was killed and Mujjingu became the ruler.

Mujjungu had to fight many battles against Kibalya's son, Wambuzi, who often enlisted the assistance of some Baganda. The result was that Mujjungu and Wambuzi both presented their case to the Kabaka of Buganda. While in Buganda, Wambuzi fell ill and died. Mujjungu then returned to his country and ruled peacefully until his death. He was succeeded by his son, Nabwana Inyensiko II, a very cruel fighter in his days.

Inyensiko had about 500 guns in his country, and the Europeans were stationed at Bukaleba. Even before his father's death, Inyensiko fought a battle against the people of Buima, and named himself Tabingwa ('invincible'). He contracted a terrible form of gonorrhoea and was consequently unable to rule. He therefore yielded his position to his son. Nabwana had tried and failed to subdue Zibondo and Gabula.

Mujjungu II Wanzu ruled for only a year and died. He was succeeded by his nephew, Gidion Wambuzi II, who was educated at Mengo High School and King's School, Budo, which he left in December 1916 and became chief. After a short period of rule, he was dismissed because he was unfit, and was replaced by his brother Salimu Isiko.

Salimu Isiko was made chief in 1919 and was dismissed in 1926 because he misappropriated the country's finance. The Busoga Lukiko then voted Zefaniya Nabikamba, the son of Nabwana's Katikiro, to replace Isiko. He was educated at Mengo High School and at King's College, Budo. After the completion of his education, Nabikamba first ruled a gombolola in Bugweri and was later transferred to Bulamogi. His father was Nuwa Mwanga, Nabwana's Katikiro and a very brave fighter.

CHAPTER 10

THE HISTORY OF BUGWERI (KAKAIRE AND OKALI)

It is stated by some people that Mukama of Bunyoro had a son known by the name of Magola. Prince Magola had a wife who gave birth to a son named Kakaire, who was brought up with a number of Mukama's sons, Okali and Ngobi Lugwa, to mention just a few. It is also alleged that Kakaire was the eldest and most brilliant of them all. Mukama had a daughter named Kitimbo who was of Kakaire's age. However, a large number of people of Bugweri strongly object to the allegation that Kakaire was merely Mukama's grandson; on the contrary they maintain that he was really Mukama's son and that Magola Kakaire's son who was born in Busoga. That far from being a mere son, Kakaire was a married man. Kakaire and his wife, together with two of his brothers and his sister (a total of five people) once decided to leave Bunyoro and go to settle in Busoga. Their father Mukama gave them permission to go and even allowed them to found a kingdom for themselves. By this time many of their brothers were already established in their kingdoms.

When the group of five left Bunyoro, they travelled towards Kigulu, in the middle of Busoga. They traversed the country of Bugweri and arrived at a place known as Wangobo in Bukoli. They changed this name to Kitukiro ('landing-place'), and established a home here where they lived for a long time. The country at large was scarcely inhabited and so the princes fell to hunting wild animals. In addition to hunting, they extensively cultivated their area. Later on they decided to migrate from this place to an attractive hilly country to the northern shore of Lake Victoria. These princes were great lovers of hilly country. They travelled to a place known as Bukowe from where Okali sighted the hills of Bukoli;

they were Namakoko, Luwalambogo and Busoga Hills. He accordingly took a fancy to them and asked his elder brother Kakaire to give him leave to go and see them.

Having been given leave, Okali left for the distant hills with his own followers. He arrived at a place known as Kigobero, where he stayed for some time and took to hunting. Okali and his followers had many dogs which assisted them in hunting. After some time Okali sent for his sister from Kakaire's place to come and help him with the cooking. Kitimbo met her brother at Kisimbiro where he subsequently settled and built his *mbuga*.

After a short time, however, Okali resumed his wanderings, taking his sister with him. They arrived at Namakoko, where Okali incestuously had sexual intercourse with his sister Kitimbo and she became pregnant. News of this was brought to Kakaire who, as a result, became furious and conceived a bitter hatred for Okali. Notwithstanding the circumstances, Okali offered to pay a friendly visit to his brother Kakaire at Bukowe. Kakaire could not bear such an insult, so he collected a big army which he stationed in the valley of the River Kituto to stop the approach of his sinful brother. When news of these precautionary measures became known to Okali, he cancelled his visit but sent his men to fetch banana leaves for him from his brother's *mbuga*. Kakaire was so angry that he did not spare them (Okali's men); he ordered his army to arrest them to put them to death immediately, which they did.

The result was that the two brothers became bitter enemies, avoiding each other for the rest of their lives; however, their grandchildren began intermarrying without any knowledge of this.

The fetching of banana leaves from Bugweri to mark the death of an important ruler in Bukoli became a tradition. When a ruler died, special people were sent to fetch banana leaves from Bugweri before the dead man's son could succeed his father. Following Kakaire's act, these special people would be customarily put to death so that the new ruler might be blessed. This custom was practised until the time of Musitwa Wakoli, who succeeded Mutanda in about 1899, since when it stopped.

Kitimbo gave birth to a daughter who was named Kagoya, which is interpreted to mean ‘one who sined against the customs of the clan’. This name still exists as the most popular one for all Bakoli princesses (‘bambejja’) up to this day.

On their way from Bukoli, the three princes had followers, altogether; of these, Kakaire retained most, and the two brothers took a few each. The following are the names of some of the followers who remained in Kakaire’s *mbuga*: -

1. Mukuve, the master of ceremonies in Kakaire’s *mbuga*.
2. Nalwenyi, of Ngobi clan, and Mukuve’s elder.
3. Mupupi, of Ntuga clan.
4. Musubo, of Nyonyi clan, who was entrusted with the well-being of all Mukama’s children in Busoga.

It is believed that Bukoli was a fairly densely populated area and the chief among these people was one named Naminya. This man was believed to be a sacred being and, as such, he was often worshipped by his people. Around his throne were put some very sharp points on which his worshippers invariably knelt; this kneeling symbolised sincere faith and loyalty. Anybody who hesitated to display such immediately fell a victim to a speedy death.

Kakaire lived peacefully in his *mbuga* of Bukowe. Before he settled down at Bukowe, Kakaire had journeyed to the following parts of the country: - Insozi-ibiri, which was the second place he visited from Wangobo when he was still with his brother Okali; Idudu, where they spent a night; Mbulamuti. From here they went on to Bukowe where Kakaire established his *mbuga* Nabuyanja.

While in his *mbuga* Nabuyanja, Kakaire married many wives and had several children, some of whom are:-

Kirunda; Kiswiriri; Nyende; Mulondo Menya; Kibedi; whose mother was known as Nakaziba Koteka; Lubogo and Njoga.

During Kakaire’s time, there came into his country people of the Nyonyi clan who came from Nanyumba’s country, Bunyuli, to the north and across the River Mpologoma. These people came purposely to annex Bugweri

to their kingdom. Accordingly, they fought a battle against Kakaire, who defeated them and drove them back to their country but some of them returned to Bugweri later to settle peacefully and Kakaire assigned the mutala Kalalu to them. Their head was Musubo, from whom the Musubo clan originated. It is still in existence, mainly in their village of Kalalu.

One day Kakaire decided to go to Wangobo and improve his *mbuga* there. As soon as he arrived there he fell seriously ill and died suddenly. His people decided to bury him there in honour of his first home. They made a very deep grave for his body, which they wrapped in wonderful bark-cloth, and then gently lowered it into the deep tomb. They left the grave uncovered until they could get all the things necessary for the burial ceremonies from Bunyoro. Three days passed and the grave was still uncovered. On the fourth day, as the people were crowded along the edge of the grave, lamenting and wailing for their dead master, the sky suddenly darkened with thick black clouds; strong winds blew, making trees squeak mournfully, and great clouds of dust flew up into the air, blinding the people, who could hear nothing. At last the storm calmed down: and the people were able to look around. To their dismay and great astonishment, they saw nothing of the dead body - it had disappeared during the storm.

This discovery not only bewildered them more but also increased their bereavement. After eight days a large stone was found properly laid in the grave in place of the body which had disappeared. This stone can still be seen as a large rock. The amazing disappearance of the body affected the people of Bugweri so much that they decided against burying any of their dead chiefs at Wangobo. Bukowe and later Mulanga became the royal burial places.

Kiswiriri succeeded his father Kakaire. By this time the whole of Bugweri had been shared amongst the princes ('Babito'), Kakaire's children: -

Kirunda was given Nondwe and Namavundu, Nyende was given Buyende, Kiswiriri was given the mutala which is now known as Biswiriri, Menya Kibedi, who inherited Kakaire's property and was given Butende, Ibako, Nawansega, Mulanga, Ibulanku and Bulange. Koteka was given the present mutala of Bukoteka, Kasinda was given the present mutala of

Businda, Njoga was given the present mutala of Buyoga, Lubogo was given the present Mutala of Busesa. Thus by the time of his death, Kakaire had divided his country between his sons.

During Kiswiriri's reign, the country was peaceful; everybody was busy cultivating his own area and hunting wild animals for meat. When Kiswiriri died, his brothers wished to take the throne from his children and a bitter struggle ensued because each of the former wished to become the successor. At last they all agreed that one of them, Kirunda, should succeed. Kirunda thus succeeded his brother, Kiswiriri. Nyende succeeded his brother Kirunda. He was a good ruler, much liked by his people.

Menya Kibedi succeeded his brother Nyende when he died. Starting from this ruler, Menya, 'Menya' became the official title of the rulers of Bugweri and has been handed down to the present day. The meaning of this name 'Menya' is not very clear although it actually means 'to break'. *May be this Menya Kibedi broke something which earned him this nickname.* However, he lived for many years and had many children who filled Bugweri. He became so old that he was unable to walk. When he wished to go to the meeting-place he had to be carried on the hide of a cow. He died at last, having done no memorable deeds.

He was succeeded by his brother Mulondo, but some elders in Bugweri maintain that Mulondo succeeded Nyende long before Menya Kibedi ascended to the throne, and that after Menya Kibedi's death, his son Nalugoda succeeded to the throne.

Nalugoda thus succeeded his father, Menya Kibedi. Nalugoda's mother was Namusobya. When Nalugoda died, he was succeeded by his brother Wanume.

Wanume's mother was Namuwaya. He was not particularly interested in ruling his country Bugweri and as such, therefore, cut it into halves. One half, Buyende, was made into a Ssaza and given to the sons of Nyende. He kept the other half for himself. The new counties were known as Buyende and Bugweri respectively. Later on the country was further subdivided into four small counties:

1. Bufulutu ruled by Kiyuba
2. Bukaserike ruled by Lwalanda, son of Nalugoda
3. Buyende ruled by Obira Omomulo, son of Obira Matama
4. Naigombwa ruled by Lugoja, son of Wanume

With the passing of time however, all these divisions were joined together to form one single Ssaza as it is now. Obira, whose other name was Byenge-bito, succeeded his brother, Wanume, and his authority extended as far as the River Kitumbezi.

After his death, Obira was succeeded by his brother, Mbani, who ruled for only a short time and died. He was succeeded by his son, Kiringa-Waigulu. During his rule the country was unsettled and there was much fighting between the people among themselves.

Kiringa-Waigulu was succeeded by Wangubo. Some people state that Wangubo was Menya-Kibedi's son but this is not true; Wangubo was Menya-Kibedi's grandson. It is said that immediately after Wangubo's succession to the throne Suna, Kabaka of Buganda, despatched an army to Busoga and this army murdered Wangubo. This was about 1840.

Nkutu succeeded his father, Wangubo. Nkutu was a strong, lively young man. Despite his lively nature, he met the same fate as his father; he was killed by some Baganda warriors in 1873 in a battle. Kaira was the general in charge of the invaders.

Nkutu was responsible for the unification of Bugweri which had been subdivided into small parts. Nkutu was succeeded by his son, Ntengwe, but Kijuba Ntengwe's brothers were jealous of his position. Kijuba therefore collected a big army and ousted his brother by force after three months' rule.

Having done this, Kijuba ruled for many years. Again Bugweri was subdivided into the original four parts, viz: - Bufulutu, Bukasenke, Buyende and Naigombwa. Each of these four parts was independent, having its own hereditary chiefs. Before long it was found that these small divisions could not remain independent for very long and, as soon as Menya Nkola succeeded to the chieftainship, he combined Bukasenke and Bufulutu.

During Kiyuba's time, Arabs (who were known as Abalungana) arrived in Bugweri. They called on Kiyuba and sold him some of their things, such as cloths of various colours or shades, and beads. At this time there was much fighting in Bugweri; some Europeans were travelling along the north of the country. This was the time when Bishop Hannington was killed while he was staying at Bukaleba with Luba. Luba was afraid to let the Bishop proceed to Buganda without the Kabaka's knowledge so he sent word to the Kabaka, who quickly sent some warriors to come and kill him. The Bishop was murdered in October 1885.



***Bukaleba Palace and Fort - Thurston
The place where Bishop Hannington was killed.***

Some time after the death of Bishop Hannington, a number of Germans arrived in Busoga, in 1889. By this time Kaunye was the Wakoli of Bukoli, and terrible battles raged all over the country. Busoga suffered many invasions by the Baganda warriors; two of these invasions were headed by Kago and Namutwe. The most outstanding of them all was the one led by Wakku and the battle which resulted was known as Mupere. This battle was fought expressly to re-instate Nyiro, who had been in captivity for 13 years, from 1879 — 92. At this time it is said that a certain European travelled through Busoga on his way to Buganda but his name is not known. His Kisoga name was Lidi. Kiyuba died in 1893 and was buried at Mulanga.

Kiyuba was succeeded by his son, Naigambi. During his time the country was not troubled by invaders; moreover, Naigambi prevented his people from going to Buganda. Furthermore, most people were by this time engaged in building the fort at Bukaleba, where they received their pay in the form of beads. This fort belonged to the Germans but as soon as it was ready, Mr. Grant advanced from Samya and his arrival in Busoga



Bukaleba Palace

frightened the Germans, who immediately deserted their fort. Thus the fort at Bukaleba fell into the hands of the English. Mr. Grant remained in this fort and worked as the District Commissioner of Busoga. He upheld the law which prevented people from, going to Buganda. In addition to this, he ordered all the Ssaza chiefs in Busoga to assemble at Bukaleba to assist in the completion of the fort. He founded a council which united all the counties. Mr. Grant was the chairman of the council and all the chiefs were members. Later on, one of the chiefs was elected chairman of the council.

This council was first established in 1893 and every chief was obliged to have an mbuga at Bukaleba on Mr. Grant's' orders. Later on the saza chiefs ordered any of the princes in their countries who had authority

over a number of people to build a house at Bukaleba. The result was that Bukaleba became a thickly populated area with many mushroom shaped houses. The fort itself was close to the lake but the chief's houses were situated on the hill. Between the fort and the hill there was a sandy waste. Next to the fort there was a market-place. The fort itself was surrounded by a very deep trench; entrance into the fort was along a wooden bridge. Grant tried to bring peace to the country by stopping robbery or any unjust dealings among the people.

Naigambi died in 1896, Munulo succeeded his father, Naigambi, in 1896. Immediately after his succession, Munulo was converted to Islam, and, as a result, he became a very proud ruler. He was found of hunting but he disagreed with his brothers whom he dispossessed of their areas and even set their *mbugas* on fire. Worse still, he disobeyed Mr. Grant's rules and orders.

The offended brothers accused him before Mr. Grant at Bukaleba; the result was that Munulo was arrested and cast into prison at Bukaleba; this was in the year 1897. While he was serving his sentence the Nubian troops under Macdonald and Jackson in Kenya rose in rebellion, and came to Bukaleba. At this time the fort was in charge of Mr. Thruston, who applied to Luba for an army to fight against the Nubian rebels. There were two other Europeans at Bukaleba, Mr. Norman Wilson and Mr. Scott, who was responsible for the sailing ship on the lake. The rebels were very tough fighters but they were at last overcome by Mr. Macdonald's army which was mainly composed of Basoga fighters. However, the night following their arrival in Bukaleba, the Nubians killed three Europeans, two of whom were Mr. Thruston and Mr. Scott.

In January 1898 a big army of troops mounted on horseback arrived from Mombasa and a terrible war raged against the Nubians. Capt. Harrison was in charge of the mounted army, along with Capt. Austin. Before they arrived, the Nubians had caused much havoc in the place; they robbed anything they could lay their hand on; they released the prisoners and murdered people. Amongst those murdered were Major Macdonald and Mr. Pilkington of the C.M.S., who was engaged in translating certain books in the Lusoga language.

Having captured the fort, the Nubians promised all the prisoners freedom if they would fight on the rebels' side. They promised to make Munulo King of Busoga in return for his assistance with his own army. Munulo at once agreed to fight on the Nubians' side; in fact all the prisoners and all Mohnmedan converts fought for the Nubians. When the battle was at its height, however, Munulo, together with Nabuso, deserted and returned to Bugweri. When the Nubians escaped to Bunyoro, Munulo and five other people, Nabuso, Kifujwa, S. Bwagu and Y. Luzige, who had fought on the side of the rebels, were arrested and taken to Entebbe where they were imprisoned. Nabuso and Kifujwa were both condemned to death and were shot. Munulo was exiled to Nairobi, where he died.

Nkolo was appointed to replace his nephew, Munulo. Nkolo was the son of Kiyuba, father of Naigambi who was Munulo father. Nkolo proved to be a very bad and inefficient ruler. He had many servants whom he used to order to go and rob people's property. In addition, he used to inflict heavy fines on his chiefs. These things made him hated by everybody. During his reign, a poll tax of shs 6 was being imposed on every man aged 18 and above throughout Busoga. This poll tax was collected annually for the Protectorate Government, and it was first collected in 1904. There was also a tax on arms; whoever owned a gun paid a tax of shs 6 every year. All these taxes made life difficult for the people since, in those days, there was no trade and finance was scarce. People could not even find employment with which to earn money. The only things which a few people could afford to sell for cash were goats, cattle and chillies. People's needs were very limited so that, once a person had the money for poll tax, his worries were over for that year.

Some generous chiefs would pay poll tax for some of their men who were in real difficulties; these men would repay the chiefs back in time. The chiefs did this simply because their men had no real ways in which they could get money for the poll tax. At this time the names of the men who were eligible for paying poll tax were not all registered as yet.

Nkolo collected rupees (shs 600) as poll tax paid by his men. Without hesitation or fear, he made use of all this money for his own ends. The Government at once took steps and sentenced him to three months' imprisonment, as well as dismissing him from office towards the end of 1907.

At the time of his dismissal, Nkolo had united all the four small Ssazas within Bugweri. This was done between 1897 - 1906. Menya Nkolo's unifying activities were most effective in the areas of Bufulutu, Bukasenke and Naigombwa.

In 1907, both the Busoga Lukiiko and the Protectorate Government agreed to appoint Nuwa Mwanga, Tapingwa's Katikiro to the office of Menya in Bugweri. N. Mwanga was a brave man who never connived at evil-doings. He was not of the Menya clan; he belonged to the Baise-mbwe clan which originated in Bunyuli, Nanyumba's country.

Having been appointed to this office, N. Mwanga, or *Muziramulungi* (the brave) as he was known, ruled Bugweri quite efficiently. However, the population in that country diminished, owing to sleeping sickness and to the presence of large number of wild animals which used to kill people. Nevertheless, with the help of his own sons, N. Mwanga promoted good governace work in Bugweri. Among these helpful sons of his was one named Zefania Nabikamba, who later became the Ssaza chief, Tapingwa of Luuka. The others were Kakuma and Kosia Mukasa, the young ones who did useful work without being instructed to by their father.

Throughout his life time, N. Mwanga was a very difficult man to understand; he never liked to harm anybody or to see any one in pain. Whenever he saw anybody in need, he would promise everything, even if the promise was beyond his ability to fulfill. He would ask somebody to wait for food or tea even though these things were not ready at the time. He did this merely to please his people. N. M. Muziramulungi ruled Bugweri for twelve years until 1919. After his retirement, Yekonia Menya Nyende of Kakaire's lineage came into office. N. Mwanga went back to his native country of Luuka; he was a very old man by then.

Yekonia Zirabamuzaale, Nyende's grandson, was made heir to his forefather's chieftainship in April 1919, when he was appointed Ssaza chief of Bugweri. Before this, Y.M Zirabamuzaale was a boy servant of B. Bafirawala, whom he served very satisfactorily. While in B. Bafirawala's home, Y.N.M Zirabamuzaale joined the Iganga Day School, C.M.S. Later he was trained as a teacher. After a time, when it was seen that he had mastered his studies well, he was employed by N. Tega, the acting Ssaza Chief of Kigulu, as his clerk and house boy. During this time Y.M. Zirabamuzaale showed competence and fitness. These qualities did not escape the sharp observation of the D.C, Mr. Jervoince, who immediately took Y.M. Zirabamuzaale to his office at Jinja and made him his interpreter. Zirabamuzaale could now speak some English, which he learnt from some ladies of the C.MS at Iganga. His ability to write and speak English surpassed anybody else who had been at school.

Having won his father's position, Y.N.M. Zirabamuzaale did not sit back complacently and enjoy himself but worked hard to improve conditions. Thus he showed himself to be an extraordinarily competent ruler and in due course he was transferred to Kigulu, the Ssaza Chief of the Ngobi clan, in July 1922. This transfer was effected by the dismissal of Gidion Oboja and the absence of a competent successor from the members of the Ngobi clan. Mr. D. Nsobani, Gombolola Chief Sabadu in Bugweri, was the only member of the Ngobi clan available, but he was considered unfit by both the Busoga Lukiiko and the Protectorate Government. He was only promised promotion should he prove himself competent.

Mr. Y.N.M Zirabamuzaale was the only man fit to occupy Ngobi's office for he had shown himself a very worthy ruler even if he was not of the Ngobi clan. Moreover, this transfer was a departure from the established custom in Busoga whereby a member of a given clan could succeed to the chieftainship of the clan – this was an age of hereditary chieftainship. To appease the remonstrance which this departure aroused, D. Nsobani was made Ssaza Chief of Kigulu. D. Nsobani's grandfather, Gonza-Abato had rebelled against Ngobi Walusansa and assumed independence in his own mitala.

In his boyhood D. Nsobani was first educated in the Iganga Day School, C.M.S., in 1930. Later on, he was taken on as a houseboy to Rev. Hannington and served until the death of his father. In 1914 he went to King's College, Budo. He studied well and was outstanding at games and sports. He was unequalled in these things by any one at school. He was a good singer and knew every hymn in the Hymn Book.

While still at school, he served in the Uganda Police in 1916, during the war. After leaving school he worked in the D.C's office at Jinja for one month before he was made Gombolola Chief, on 16 September, 1919, in Bugweri. He became Ssaza Chief of Bugweri on 22 May, 1922.

The following are the names of those brave fighters in Bugweri who were never Chiefs:-

1. Gwanoty, son of Wobira, and Kibenge, son of Menya I.
2. Naibani, who lived during the reign of Menya Nkutu. He was a very popular man, liked by everybody. His father was Kawa Mutangula, whom people used to ridicule because of his son.
3. Ndikobo lived in Nkutu's day.
4. Nakalangaka lived during Menya II's reign. He was the first brave man to win the shield which was a prize for cleanliness. The shield was a very handsome trophy beautifull adorned with a he-goat's beard.
5. Walyosana, who lived during Nkutu's time.
6. Kyebaiga.
7. Mulalu.
8. Galuvuvu
9. Namani
10. Magoba.
11. Igoba.
12. Lumbali.

The following were the outstanding Katikiros in Bugweri: —

1. Kawa, who was Katikiro to Kakaire and a few of his grandchildren.
2. Baisemusobyia worked as Katikiro until the time of Menya Wanume.
3. Lukenge was Katikiro up to the time of Wangubo, and even served five other successive Menyas.
4. Ndegeya was Kiyuba's Katikiro.
5. Mulalu was Naigambi's Katikiro and served until 1907.

During the second return of Y.M. Zirabamuzaale to Bugweri, 4 March, 1938.

At 12.20 p.m. on 4 March, 1938, Mr. E.A. Temple- Perkins, Provincial Commissioner, Eastern Province, and Mr. O.C. Noel, District Commissioner, Busoga, arrived at Busesa in Bugweri. E.T. Wako II had already arrived there and was seated in Menya's office, which was built of bricks with an iron roof. There were many people present from all walks of life, including the following Ssaza chiefs: -

1. W.W.K. Nadioppe, Ssaza Chief of Bugabula
2. Y.K. Lubogo, Ssaza Chief of Bulamogi
3. Z. Nabikamba, Ssaza Chief of Luuka
4. S. Mugoya, Ssaza Chief of Bukoli
5. Y. Balita, Ssaza Chief of Bunya
6. E. Muinda, acting Ssaza Chief of Busiki.

including the two Ssaza chiefs who were being transferred, Mr. Y.M. Zirabamuzaale and Mr. D. Nsobani. The compound of the office was full of people. There was all sorts of music being played, including the marching band of Busoga Primary School.

After the P.C. had taken his seat on the platform the D.C. addressed the people and formally introduced Mr. Y.N.M. Zirabamuzaale to the P.C. He said that Y.M.N. Zirabamuzale had been serving as Ssaza Chief of Kigulu for many years. That very morning a ceremony had just been held at Iganga in which D. Nsobani was introduced to the people of Kigulu as their new chief, and that Y.M.N. Zirabamuzale was then returned to Bugweri as Menya. The people were very pleased and loudly cheered their chief who was back among them. The D.C. continued by asking everybody in Bugweri to co-operate with their chief.

Then Mr. E. Wako, the President of the Busoga Lukiiko, stood up and also introduced Mr. Y.M.N. Zirabamuzaale to the D. C., who again introduced him to the P.C. Then Mr. Y.M.N. Zirabamuzaale gave a short pleasant speech. He said that he was made Ssaza Chief of Bugweri on 14 April, 1919 and was thus removed from the D.C.'s office at Jinja. On 22 May, 1919 he was transferred to Kigulu, where he served for 15 years and 9 months and 12 days. He said that the people of Kigulu were very co-operative.

Then the P.C. addressed the people and pointed out the importance of the occasion to the people of Bugweri. He said that the Government endeavoured to please the majority of people although it was very difficult to please everyone. He was very pleased to be able to return Y.M.N. Zirabamuzaale to his own people and that his return to Bugweri was a necessary step taken by the Government in order that all counties in Busoga. were ruled by their hereditary chiefs. Some new forms of councils were due to be started soon in Busoga and that membership of these councils would be open to everybody in Busoga. He hoped that these councils would bring much benefit to Busoga since they could consist of various chiefs and some educated young men. He emphasised that these councils would not in any way diminish the power of the chiefs, but that they would only assist the chief, just as the Legislative Council assists the Governor. The Legislative Council and the Executive Committee do not over-ride the Governor's power. This was the same thing as done in England. He also observed the presence of some women (ladies) in the meeting and he interpreted it to mean uniform progress of the country, since women were people most concerned with the early development (education) of their children; that by attending such occasions, women would know what sort of things to teach their children. Lastly, the P.C. congratulated Mr. Y.M.N. Zirabamuzaale on the efficient way he had done his job in Kigulu. Although Bugweri was much smaller than Kigulu, he should be content with it since it was his own Ssaza. He also praised him for his unhesitating consent to return to Bugweri. He promised to continue the salary of shs 2,600 a year which he had been getting as Ssaza Chief of Kigulu, despite the size of Bugweri. He wished him a happy time in his new office, then sat down.

Then E. Wako the P.B.L., addressed the P.C. and the people, he expressed his great pleasure at the return of Y.M.N. Zirabamuzaale to his own people of Bugweri. Then the P.C. asked the people of Bugweri whether they wished him to extend their thanks to H.E. The Governor of Uganda, and F.N. Kireri, on behalf of the people of Bugweri, answered 'Yes' wholeheartedly.

E. Wako quoted a Kisoga saying which means that it is better to be a herdsman of a few cattle of your own than for a large collection of cattle which do not belong to you. This was just meant to justify what the P.C. had said in connection with the size of Bugweri. He then extended his sincere thanks to Mr. D. Nsobani for his term of service as Menya of Bugweri; since he had made many friends in Bugweri. D. Nsobani would not be forgotten soon in Bugweri.

Again F.N. Kineri entreated the P.C. to pass on to the Governor the very sincere thanks of the people of Bugweri for the return of their own chief. He said that the return of Y.M. Zirabamuzaale was something they had been waiting for; they wished to have a chief of their own clan. At this, everybody present clapped loudly.

The meeting was adjourned and some photographs were taken in which the P. C. and the D. C. were present.

CHAPTER 11

THE HISTORY OF BUSABIRA



Igaga is supposed to have been Mukama's man when Mukama came to Busoga. When Mukama was dividing the country of Busoga between his sons he gave Nyenda the surrounding area to his man Igaga. He also left his son Ibanda in the hands of Igaga to bring up.

By that time Nyenda Hill and the adjoining country were uninhabited. Igaga spent most of his time hunting wild animals. Igaga's country was bounded on the east by Kakaire's country. He built his *mbuga* at the foot of Nyenda Hill. He had two sons whom he named Kisambira and Mutanda. He died and was buried at Nyenda. He was succeeded by his son Kisambira.

Soon after his brother's succession, Mutanda left Nyenda and went to find a new home for himself. Mutanda built his new home close to the shores of the River Mpologoma. The Nantamu of Bulamogi and of Bukono might be traced to this man. The two Nantamus are of the same clan and when they died, they are both buried according to custom on Mutala Izinga, which is part of Bulamogi and is an island in the middle of the River Mpologoma. This island is traditionally known as the island of Nantamu, the son of Igaga.

Kisambira remained in his father's *mbuga* and had many children. Most of his time was spent in hunting and cultivating. He lived long and when he died his son, Mugadia, succeeded him. The following are the names of some of his children : - Mugadia, Munulo, Kayanga, Keta, Muita, Nantamu, Maleka, Kabuye, Muziru, Mukanza and Okeya.

Mugadia remained in his father's *mbuga* but shared the country with his brothers whom he really loved. He was a good ruler. He had sons; Kisubi, Nsimbi and many others. When he died he was succeeded by his son Kisubi.

Kisubi was as good a ruler as his father had been. He had many sons, Kyangwa being one of them. When he died Kyangwa succeeded him.

At the time that Kyangwa came into power, the population of the country was steadily increasing. He began fighting a series of battles against the people of Bugweri and Kayanga. Among his many children his favourites were Izizinga, who succeeded him, and Lukakamwa.

After succeeding his father, Izizinga did not live long; he died and Lukakamwa succeeded him. Lukakamwa had many children, one of whom, Kisamo, succeeded him. Kisamo had sons, Munulo, and Kinipowoli, who succeeded him. Kimpowoli's children are not known, but Ijoba succeeded him. Ijoba had no son at the time of his death so he was succeeded by Walinda, Munulo's son. After his succession, Walinda transferred his *mbuga* to Baluza. He was succeeded by his son Kisambira.

At the time of his succession to the chieftainship, Eria Kisambira was only a boy. He was taken to Balangira School of Kamuli. At the completion of his education he returned to take up responsibilities as chief. His area, however, had, at the time of his father's death, been already joined to Ssaza Kigulu. It was now a Gombolola. B. Kisambira served as Gombolola Chief until he was dismissed in 1921. He was replaced by Danieri Falajala of the Ngobi clan and the area was thus lost to Igaga's lineage.

CHAPTER 12

NEMWE KISIKI'S LINEAGE (BUSIKI)

There is a belief by which it is assumed that Kisiki's grandfather was Nemwe, who came to Busoga with Mukama and Ochwa on their way from Mount Elgon. His father is not known at all nor is it known whether he belonged to the ruling clan, nor whether he was merely Mukama's follower.

Nemwe and his masters entered Busoga across the R. Mpologoma. Their first stopping place in Busoga was at Namagero. From here they penetrated into the heart of the country and arrived at Nyenda Hill where they stayed for some time. Here also Nemwe changed his mind and decided to retrace his journey to their first stopping place, Namagero, where he lived alone. Later on Nemwe wished to establish himself in his own area so he migrated to Namunyagwe and began tilling the land. While at Namunyagwe he had his first son whom he named Kairu. At this time Namunyagwe was all jungle and inhabited by many kinds of wild animals. As a matter of course, Nemwe hunted these animals, particularly elephant, buffalo and lion. When he died he was succeeded by his son Kairu.

It is said that after his succession, Kairu returned to Mount Elgon, where he married a girl known as Saba. After the marriage Kairu returned with his bride to Namunyagwe. During his day many emigrants from Budama and Bugwere settled in his country; the population thus increased. Kairu built an altar upon which three people were annually sacrificed, according to the custom of Busiki. By this altar stood a large saucepan which was meant to contain the blood of the victims. Saba, his wife, gave birth to a son named Kawanguzi, who succeeded his father on his death.

At the time of Kawanguzi's succession, the country was sufficiently populated and extensively cultivated. Millet and milk were the chief foods of the people. They used to dress in softened goat-skins and skins of wild animals, The women's dresses were made out of barkcloth. Kawanguzi was a man who loved pleasure. He was married to Kose a girl from Bugweri, and she gave birth to twin sons, Mumisula and Muinda. Mumisula I succeeded his father but died early, having done nothing to remember him by.

He was succeeded by his brother, Isiko Mugwere, who was an old man by then and died soon after; but in his very short rule Isiko Mugwere sought revenge against those who had attempted to fight against his brother, Kidandaire. Isiko died after he had had a son named Muinda, who succeeded him. Isiko's other name was Nagwere, which was his mother's name as well. He was a very fat man. He was buried at Nawasagwa but his death was not made known until two months after. One leg of his wooden bed grew-into a big tree (a musita tree) which is still in existence. He was succeeded by Kawanguzi I who was the father of Kidandaire and Isiko. After Kawanguzi's death, Kidandaire succeeded. His rule is remembered for the many battles which took place during it. During these bloody battles, the birth took place of Muinda I, and he succeeded his father Isiko. After he had succeeded his father, Muinda moved his mbuga to Nawansagwa. While in his new mbuga he had three Sons : - Nabongo, Kalange and Mulyampiti.

Muinda was a brave fighter and he greatly extended the size of his country in the course of a series of battles. Comparatively speaking, he fought the most bloody battles ever fought by the rulers of Busiki. He fought battles against the rulers of Bukoli, Bukono, Bugweri, Kigulu and Zibondo and was victorious in most of these battles. As a result he firmly established the boundaries of his own country. On the Bukono side, Busiki extended as far as the R. Nawaibete, which demarcates Bulyampiti from Bukono. The eastern demarcation line was marked by the River Mpologoma, which is now the boundary between Busoga and Bukedi districts. On the western side, his country was bounded by Ngobi's and Zibondo's countries, and the River Nabikoma completed the demarcation. He also extended his jurisdiction as far as the River Naigombwa. Being a brave man himself,

he naturally favoured brave fighters. He lived for many years, before his death, he shared his country between his sons. In particular, he gave his second eldest son, Kalange, the area bounded by Bukoli. Kalange then built his own mbuga at Bwayuya. It is believed that Kalange was given this particular area merely because he was brave and could resist any invasion from that direction.

Mulyampiti, another brave son, was given the area bounded Bulamogi and Vukula, Bukona. It was due also to strategic consideration. Mulyampiti first built his mbuga at Nakwere but he later moved to Kibale where he lived permanently. Most of the places there became known as Bulyampiti, after the ruler.

Kalange of Bwayuya had many children. The eldest of them was Ntende, followed by Mutegule, Natege and these succeeded each other continually up to the time of Wakiku. Wakiku is the grandson of Kapalaga. Mulyampiti's sons were Dugo I, Walube, Isiko, Wayasa I and many others.

Kawanguzi I was succeeded by his son, Kawunguzi II, who had not been given any special area to rule. Kawunguzi II transferred his father's mbuga to Nalubembe, in mutala Bunyagwe. He ruled peacefully and no battles troubled him. He had a son named Nyabongo (or Nabongo). Kawunguzi II died of a disease due to a thorn which pierced his foot while he was on his way to fight some Bagweri who were trying to encroach on his land.

Nabongo, his eldest son, succeeded him and lived in his father's mbuga of Bunyagwe in Nalubembe. There is nothing to remember him by After his death, Nabongo was succeeded by Nimusula II who ruled his country peacefully until he died at a very old age. He was to be succeeded by his son, Jatemwa, but because Jatemwa was very proud and unreasonable, the people opposed his succession to the chieftainship. They recommended brother instead of the proud Jatemwa. As soon as the former succeeded, his brothers Mulyampiti and Kalyange rose against him. They declared themselves independent; as a result the country fell into three independent territories:- Bulange, Bulyampiti and Bunyage. There were civil battles between these three territories but at least Mulyampiti was defeated and escaped to Bulamogi where he died. His body was buried at Nalubembe.

He had his Katikiro named Masege of Itonko but he was succeeded by his brother Kirya.

At the time of Jatemwa's succession to his father's position, the country was quiet and peaceful. There were no wars and Jatemwa did not like to start them. Apart from the battles fought against his brothers, Jatemwa tried to live peacefully with all his neighbours. The outcome of this was to encourage people from the neighbourhood to come and visit Jatemwa's country. People from Bugweri entered his country and settled peacefully. Most of these people were cultivators and came purposely to grow food crops. They also planted and grew plantains. The people of Busiki had not learnt how to grow plantains and were surprised to see them being grown by the people of Bugweri. Jatemwa himself was so pleased that he granted more land to the people of Bugweri. This led to a rapid increase in the population of Bugweri people in Busiki. Soon the area immediately next to Bugweri was claimed to be part of Bugweri and none of the Basiki people could oppose it. Jatemwa died peacefully, leaving many sons, two of whom were Mumisula and Nkoto.

He was succeeded by Mumisula III who was consequently succeeded by Kirya. In the course of his rule, Kirya had many sons, the best known of whom were Kawanguzi, Muyodi and Muwangalasa. He ruled quietly and had nothing of importance against his reputation. By this time, the Europeans and Arabs had arrived in Uganda, for Kirya's father had used clothes sent to him by the Kabaka of Buganda. One of them was a piece of white cloth which, because it was the first of its kind, mystified the people with its whiteness. Some people suspect that this cloth was sent by Kabaka Ssuna. Ssuna had sent it, in addition to the calf of a buffalo and a fatted heifer because he wished Nabongo to send him beads and stuff necessary for the celebration of certain superstitious rituals. It is said that Kisiki had strong connections with the worshipped spirits.

Soon after his death Kirya was succeeded by his brother Nkulabwire, who was a very timid man; he dreaded offending his brothers. He only ruled for one month after which he was ousted by Mankati or Kawanguzi II, who fought a battle against him. Nkulambire escaped to Bukono where he died. His body was returned to Busiki for burial.

Mankati came into power at the time when the Europeans had established themselves at Bukaleba. Because Mankati disobeyed the Government's order to go to Bukaleba and to pay some tax, he was dismissed and replaced by Mulyampiti.

Mulyampiti ruled for only five days and then the Government brought Kawanguzi Mankati back into power. Mulyampiti went back to his own area of Bulyamiti.

Before Mankati was put back into power after the demotion of Ivuleikaile Mulyampiti the chieftainship was first given to prince Ivuleikaile. Mankati was finally returned to power because it was believed he was the right person to occupy the office of Kisiki. The Government still respected the hereditary status of chiefs at this time. Nyiro who was Ngobi of Kigulu, was dismissed because of his disobedience. This took place in 1906. He was replaced by his brother, Muyodi, who was given an assistant because he was still very young.

Unfortunately, Muyodi was dismissed in May 1910. The Government replaced him by a Muganda named Sulemani Kakuma, who had been working as Ngobi's assistant. The right person to have taken Muyodi's place would have been Stanley Nabongo but he was still very young. The people of Busiki attribute the degeneration of their country to this change. The subsequent chiefs, it is said, lacked vigour and spirit which characterised the former chiefs such as Jatemwa, Kirya and Nkulabwire but even these had their shortcomings due to a failure to gain access to the place of ritual.

Sulemani Kakuma first came to Busoga in a group of young men who left Buganda to come and settle in Nyiro's country. He was among the body which escorted Nyiro back from Buganda. This took place on 8 April, 1892. S.Kakuma became the favourite of Nyiro, who made him chief among the servants. Kakuma was a friend of N.Tega, the Regent of Kigulu. Kakuma worked well as regent under Muyodi until the former was promoted after the dismissal of Muyodi. When Busiki was later joined to Kigulu, Kakuma became Sabadu Gombolola Chief. By this time Nkono was deputy to Ngobi.

S. Kakuma first worked as Kisiki's regent in 1906; he continued working in Busiki until 1918, when all posts were returned to the natives of Busoga.

Muyodi died after his dismissal and was succeeded by his son, Stanley Nyabongo. Immediately after this, S. Nyabongo was taken to Abalangira school, which later became known as Busoga High School, Kamuli, a C.M.S. undertaking. At the end of his education in this school, Nyabongo returned to Busiki and was made Gombolola Chief. He was soon dismissed, after a short period of rule, in 1935, because of incompetence.

The name 'Kisiki' is derived from Nemwe's ever burning fire on which Nemwe used to roast his meat.

It was during Kawanguzi's day that plantains were first introduced in Busiki. They were first grown in Bukoli. To begin with, the people of Busiki thought that they could grow plantains by planting the bananas themselves. Soon, however, they learned by experience.

These people built their houses in the same way as the people in other parts of Busoga. The houses were basically round and the walls were made of many small poles. They had no windows and were grass-thatched. The people of Busiki were unique in relation to the rest of the people in one respect - they never removed their teeth in the way of decoration.

Kawanguzi was married to a girl from Bugweri known as Kose. She gave birth to twin sons, Mumisula and Muinda. She also had Mulyankwambi and Nagwere.

Mutakibwa should have succeeded his father instead of S. Kakuma but owing to some obscure reason, this was not so. S. Nyabongo would even have been Kisiki but his relatives were already too discouraged by the successive dismissal of their chiefs to be able to suggest him to the Government. The Baganda people inevitably occupied the post.

Isiko Tongote, the brother of Muyodi, was the father of Enoka Muinda II. Namunyagwe was Mulyampiti's son and had many brothers. He was the father of Yerimia Nyabongo, Dugo, Erika N. Kibwika. Before the coming of Europeans, he was kidnapped into Buganda where he was thrice sold into slavery. Each time he escaped from his new master

and returned to his old master who had sold him. His master lived at Nabirewe, near Katende. By the time Namunyangwe returned, Dugo was a well established man in his country. After Dugo's death Namunyangwe succeeded him. Dugo is remembered for the land which he donated to the C.M.S. and R.C.M. at Kibale and Nabisoigi. It was his habit not to walk on bare ground when it rained.

Enoka Muinda, son of Isiko Tongote, became Kisiki on 9 September, 1937 but he assumed full responsibility on 1 January, 1938. This was 32 years after Busiki had been made an integral part of Kigulu, which was under the Regency of N. Tega in 1906. The subsequent Ngobis were so used to having authority over a wider area that they did not like the idea that Busiki had once been a separate county and was likely to become so again at some future time. Busiki by itself constituted five gombololas within Kigulu, and the sixth gombolola, Bulange, was joined to Bukoli. The five gombololas within Kigulu were : - Namutumba, Sabadu Kibale, Sabagabo, Nsinze, Mutuba IV; and Kaiti, Mutuba VI. Later on in 1926 the Busoga Lukiko considered that all the Ssazas which had been joined to other counties should be given back their independent status. This consideration first originated in Bulamogi in the same year.

Having decided on it, the Busoga Lukiko passed their decision on to the D.C., who was to hand it on to the Protectorate Government. The latter accepted the decision in part, to the effect that Busiki still remained part of Kigulu, while Butembe became a separate county. This made the people of Busiki continue their pleas to the Government for the return of their county to its original status but the Government could not easily grant this because of two reasons: - Mr. Y.M. Zirabamuzaale, the then Ssaza Chief of Kigulu, was being paid a substantial salary on consideration of his county, Busiki, being inclusive. Now a reduction in area would mean a reduction in his salary. There were altogether 8,000 tax payers in the integrated areas. Secondly, both the Native and Protectorate Governments had not yet found any competent members of either the Ngobi clan or Kisiki clan to rule the counties separately. It was clearly understood, however, by the said Governments that Busiki would one day return to its original status. In spite of constant promises, the people of Busiki continued their pleas. At last the Governments were

persuaded to yield; this came after the matter had been handled by Mr. A.E. Baerlein, barrister at Jinja. Moreover, by that time there were two gombolola chiefs in Busiki, each of whom was capable to rule Busiki as a separate county; but before this could be granted, the two Governments had to carefully consider how to satisfy three major points: a) the Saza Chief of Kigulu, who might sustain a loss; b) the Ssaza chief of Bukoli who was going to lose Bulange; c) the people of Busiki who reclaimed all parts from Busiki without any conditions. On 9 September 9 1937 the ceremony of putting a new Kisiki into office was performed. The principal officials in this ceremony were the D.C., Mr. O.C. Noel Mr. E. Wako, the P.B.L.; Mr. Y.M. Zirabamuzaale, Ssaza Chief, Kigulu; Mr. Y.K. Lubogo, Saza Chief, Zibondo.

When all these people, and some common people, were seated, the D.C. addressed them and said that he was bringing to them news of great joy. He went on to tell them how H.E. the Governor had at last consented to their pleas and had granted Busiki a separate status. This caused much rejoicing among all the people present who clapped and shouted for joy. When they had calmed down a bit, the D.C. announced the name of the new Kisiki, Mr. Enoka Muinda, previously Deputy Mumyuka of Bukoli.

After being presented to the people, the new Kisiki, Mr. Enoka Muyinda was officially seated on Kisiki's chair. Then the D.C. duly thanked Mr. Y.M. Zirabamuzaale for the service he had rendered to Busiki when it was still part of Kigulu. The D.C. shook Mr Y.M. Zirabamuzaale by the hand. He also introduced Mr Y.K. Lubogo, Zibondo, who had been asked to attend the ceremony so that he could include it in the History of Busoga.

Later on Mr. E. Wako gave a short speech in which he expressed his sincere thanks to the Government which had fulfilled its promise made to the people of Busiki. He congratulated the people on their success in this respect and he also paid tribute to Mr. Y.M. Zirabamuzaale's fine service to Busiki. He asked the D.C. to submit to the Governor the gratitude of the people. When he had finished the D.C. called upon Mr. B. Muinda, the new Kisiki, to address his people for the first time. He expressed his great joy at having been made Kisiki and thanked the Government on behalf of Busiki. He entreated his people to be co-operative and to assist

him in everything. With their assistance, he promised he would try to serve them satisfactorily. Lastly, he expressed many thanks to the Ssaza Chief of Kigulu who had been in charge of Busiki for so many years. When the meeting adjourned, Kisiki went around his people and was congratulated by them.

THE TITLE OF KISIKI

The title of Kisiki is derived, from the logs which were used make a fire in Nemwe's courtyard. Nemwe used to sleep by this fire, as did his wife, Saba, who used to roast meat there. Because it had become his habit, the people nicknamed him Kisiki.

BUSIKI CULTURE

Natives of Busiki never removed a tooth as a decoration as was being practiced elsewhere in Busoga.

HOW THE KISIKIS WERE BURRIED

Whenever a Kisiki died, his body remained for eight days before burial. During these eight days, all the necessary ceremonies were performed, including the selection of a man from a special clan who would be sacrificed on the day of the burial. The person to be sacrificed was given freedom to do anything and to take anything he liked within those eight days. He was never speared to death in any way. Once everything was ready for the burial, the man would be made to fetch a cow and as he came with it, the people would fall on him and break all his bones until he died. The cow would then be killed on the same spot and the murderer would take half of it. The relatives of the sacrificed man would come to collect the body of the man and part of the meat left by the murderers. The body would be thrown in a pit dug just next to Kisiki's grave. In addition to this man, Kisiki's favourite wife would also be killed on that day.

THE WAY IN WHICH KISIKIS SUCCEEDED EACH OTHER

Immediately after the burial, a new Kisiki would be chosen from the children left by the dead Kisiki. The new Kisiki would then go without food for the first two days. At the end of these two days, members of the clan from which the sacrificed man came, would bring a cow and plenty of roasted matooke (bananas) and prepare a feast for the new chief. This was a very big ceremony in itself and many people, 'including all the lesser chiefs in Busiki would come to rejoice with the new Kisiki. On this occasion the new chief would be clothed in the royal robe made of barkcloth and named 'Wa Kanyenye'. He would also be handed a royal spear and shield. A ring would be put round his wrist and he would be shod in home-made shoes. Once all these rituals were completed, a nephew would then perform the ceremony of putting him on the throne. When this performance was ended, all the women would make a noise with their ivory wristings. The ceremony was usually performed during the day time. The fact that a man would be killed at the burial of Kisiki, shows that these Kisiki chiefs possessed unmitigated power.

At a later date Menya Muzira-mulungi requested the Government to return to Bugweri the area which had been cut away. The request was granted but a similar request submitted for the return of Bulange was rejected. Bulange remained part of Bukoli.

KISIKI, THE RULER OF BUSIKI

Traditionally he used to sacrifice three people annually to his great-grandfather's ghost. These three people were traditionally removed from the following three clans: - the Bakose clan, whose totem was millet, the Babangwe clan whose totem was mushrooms and the Bakyehwe clan whose totem was Mpewo.

All the three clans would give up a man to be sacrificed annually. The victims were never stabbed to death but only broken to pieces and even burned alive sometimes. They would also have to be perfectly fit, having no physical blemishes. The idea behind this was that anybody considered unclean would never be sacrificed.

Kisiki used to go to his father's tomb for worship once a year. On this occasion the person to be sacrificed at Kisiki's burial goes with him and he is given a woman to marry. He was given every liberty to enjoy himself while there was still time to do so. Most people attributed the degradation of Busiki, when it was joined to Kigulu, and this led to the desertion of Busiki by their god who was angry because the people of Busiki had stopped their custom of sacrificing people every year. Of course this is not true; this cannot be the reason for the loss of a separate status.

The following were the battles fought by Baganda and which affected Busiki: -

1. The first of these was nicknamed 'Wenzige' by the people of Busiki. This was due to Wakoli, who wished to take Bulange for himself and had, therefore, enlisted the assistance of some Buganda fighters. This battle was fought during Muinda II's days; the Baganda did a lot of havoc in Busiki.
2. The second was nicknamed 'Mabeye' and it was fought during Nabongo III's time. Like the first, it was also due to Wakoli. Much havoc was again done; many people lost their lives and property was either just taken away or destroyed.
3. The third was known as Kaira's battle. Again much cruelty was shown as is seen by the great number of people killed.
4. The fourth battle was nicknamed 'Seruti'. In addition to the havoc done, the fighters crossed the River Mpologoma and entered Bunyuli and tried to fight the people there. However, they were forced to withdraw when their leader was killed. This battle took place in Jatemwa's days.
5. The fifth battle was nicknamed 'Owemali'. It was fought during Jatemwa's time and many old people lost their lives.

CHAPTER 13

LUKALANGO (Nambale)



There is a legend which states that Kasango Lumbwe of the Mondo clan, was the first man to arrive in Busoga on his way from Mount Elgon. The reason for his coming to Busoga is said to be the dense population on the slopes of the Elgon. The former country was uninhabited and, therefore, attractive to those who were in need of land.

Both his parentage and birthplace are unknown but it is said that as he wandered towards the west, he entered Bugishu and stayed at Nambale for some time before leaving that country. It is probable that Nambale was his birthplace.

On his arrival in Busoga, Kasango stopped at a certain place where he laid himself down to rest. This very place became known as Nambale ('a sleeping place'). He made this place his own home. Kasango had four sons altogether - Olwita, to whom he gave the *mitala* named Kibugo, Bukasango; Mukou, to whom he gave Buyebe; Ntulungunya, placed under Olwita's authority, and Kyoiza, who was given *mutala* Namalege, which was included in Olwita's jurisdiction.

Kasango Lumbwe had many followers among whom were some of his brothers. He came from Bugishu and travelled through Bukoli until he reached a place known as Buwangwa where he established himself, permanently. Throughout the course of his travels, Kasango encountered no resistance, since there were no inhabitants prior to his advent into Busoga. The legend goes on to allege that by the time he arrived here, Lake Victoria was less extensive than it is now and much further towards Kisumu, but that it gradually increased in area.

He was a great hunter and had a dog named Maiso which assisted him in hunting. At this time the only food crops available were millet and sweet potatoes but later on people discovered how to grow bananas. In the early stages people were invariably clothed in skins but later they learned how to make barkcloth, which could be used both for dressing and sleeping in.

The following was the succession lineage:-

1. Kasango Lubwe
2. Olwita Wambwa had two names and when he died he was succeeded by his son, Lukandaigo.
3. Lukandaigo was succeeded by Mujogi.
4. Mujogi was succeeded by Kapapi, his son.
5. Kapapi was succeeded by Musirira, his son.
6. Musirira was succeeded by Katega, his son.
7. Katega was succeeded by Wagera, his son.
8. Wagera was succeeded by Lujaya, his son
9. Lujaya was succeeded by Nakiuzi, his son.
10. Nakiuzi was succeeded by Ndada, his son.
11. Ndada was succeeded by Lusoma, his son.
12. Lusoma was succeeded by Mabeza, his son.
13. Mabeza was succeeded by Wambwa II, his son.
14. Wambwa II was succeeded by Kitau, his son,
15. Kitau was succeeded by Masadha, his son.
16. Masadha was succeeded by S. Migoli, his son.

The lineage of Kasango Lubwe, at Bukasango, and of Mabiko Tyerera had a common great-grandfather, Kintu, who travelled through Busoga and is believed by some to have been Mukama of Bunyoro. As stated before, Lumbwe had four sons: -

1. Wambwa, also known by the name of Olwita.
2. Mukou
3. Wanondo, called Ntulugunyu.
4. Katambula, called Kyoiza.

Their lineage is divided into two clans; those of Bukasango regard themselves as of the Mondo clan, and those of Kityerera who belong to the Mpologoma clan. They have many customs in common. Ever since these two clans came into existence, the members have accepted their common origin and never inter-marry. The Mpologoma name overshadows the Mondo name.

 CHAPTER 14

THE ABAISEKOKA OF THE MPINDI TOTEM (BUNYA)

1. Ikoba, whose totem was Mpindi:

It is alleged that long ago there was a group of people who inhabited the island, Kigulu, which is situated in the neighbourhood of Nsumba Island, within the Kavirondo Bay. Chief among these people was one named Ikoba. At a later stage Ikoba and his people migrated from Kigulu Island and went to settle on the shores of Lake Victoria, in Buganda at Bukunja. This place proved unpleasant to the migrants who subsequently crossed the lake and landed in Busoga. It is stated that Ikoba was the owner of the canoe Walukiriri, by which people used to travel across the lake to Busoga or Buganda. Ikoba had expected to carry Kintu or Mukama across to Buganda in this canoe but Kintu altered his directions and travelled across Lake Kyoga into Bunyoro.

Ikoba had come to Busoga purposely to work as transporter of people across the lake but he later developed a desire to rule. Accordingly, he gave up his original plan and immediately assumed authority over a large piece of the country. He ruled for years as an independent ruler until the outbreak of sleeping sickness which swept the country in 1900 - 1908, killing many people. In view of this epidemic, inhabitants were ordered to vacate this country which was then added to other parts to form Bunya county.

Below is given the succession of Ikoba's lineage:—

2. Nalugoda succeeded his father Ikoba
3. Lukusi I succeeded his father Nalugoda
4. Nsiko-emera succeeded his father Lukusi
5. Kamyuka succeeded his father Nsiko-emera

6. Kigwe succeeded his father Kamyuka
7. Lukusi II succeeded his father Kigwe
8. Kamirangoma succeeded his father Lukusi
9. Bazanya I succeeded his father Kamirangoma
10. Bazanya Isabirye succeeded his father Bazanya I
11. Mpanda succeeded his father Bazanya Isabirye
12. Esikuire succed his father Mpanda
13. Muluta succeeded his father Esikuire
14. Batwagulaine succeeded his father Muluta
15. Luwanyi succeeded his father Batwagulaine
16. Nkoto I succeeded his father Luwanyi
17. Nkoto II succeeded his father Nkoto I
18. Nsondo succeeded his father Nkoto II
19. Nalugoda Kirevu succeeded his father Nsondo
20. Kirindwe succeeded his father Nalugoda Kirevu.
21. Erusubye succeeded his father Kirindwe
22. Isabirye Mageja succeeded his father Erusubye
23. Kintu succeeded his father Isabirye Mageja
24. Namirembe succeeded his father Kintu
25. Waiswa succeeded his brother Namirembe
26. Lukusi II succeeded his father Waiswa
27. Bazanye II succeeded his father Lukusi III
28. Kirimulukoba succeeded his father Bazanye II

CHAPTER 15

THE LINEAGE OF WAKAIBA OF MPINDI CLAN (BAGAYA)

On his way to Busoga, it is said that Kintu was accompanied by a man named Wakaiba of Mpindi clan. Kintu came from Mount Elgon and travelled through Budama; he entered Bukoli and went to Buyaba Hill. While on this hill, he was struck by the emptiness of the country he had come into. He immediately shared it between his followers. Having taken leave of his master, Wakaiba went and established a home on this hill. All the country surrounding the hill belonged to him and it was sparsely inhabited. His home was built at a place known as Bulume, where he lived and had many children. With the exception of Nkoto, who succeeded him, the rest of the children are not known.

The succession image of Wakaoba;

1. Nkoto succeeded his father Wakaiba
2. Katogo succeeded his father Nkoto
3. Muinda succeeded his father Katogo
4. Nakodome succeeded his father Muinda
5. Mwanyi succeeded his father Nakidome
6. Kalema succeeded his father Mwanyi
7. Kabazinga succeeded his father Kalema
8. Isabirye succeeded his brother Kabazinga
9. Maganda succeeded his father, Isabirye
10. Kanabalwa succeeded his father Maganda
11. Mugalu succeeded his father Kanabalwa
12. Nambavu Ntumba succeeded his father Mugalu.

Nambavu Ntumba's succession of his father Mugalu was during the reign of Semakokiro , the Kabaka of Buganda.

CHAPTER 16

**HOW THE NJAZA CLAN CAME INTO
BUSOGA (BUSWIKIRA)**



It is said that while Kintu was in Buganda at a place called Nsege, in Kyagwe county, he had a son whom he named Kitaka. When Kitaka became of age, Kintu gave him the whole of Nsege to rule. It is believed up to this day that the part of Kyagwe extending from the River Musomya and across the Nile belonged to Busoga. Musomya was the principal boundary between Buganda and Busoga. Kabaka conquered this area and thus extended his country up to the Nile.

Some years later Kintu left Buganda and came to settle in Busoga at a place called Igombe, near Buswikira. Before he left for Busoga, Kintu was living at Magonga, in Buganda. He lived in Busoga many years and after his death was buried at Buswikira.

The Baganda do not regard this migration as having been deliberate but that Kintu had merely gone astray. Be it what it may, Kintu's burial ground is regarded as a highly holy place by the people who worship it. In ancient times, any children that had any physical defects were sacrificed there. Further still, any living thing that was born with a defect was given as an offering at this place. A belief was evolved among the people that anything born with defect was Kintu's due share.

Later on, Kitaka, son of Kintu, left Nsege and came to Busoga to look for his father. On his arrival he found that Kintu had been dead for many years and only some of his followers were still living. Kitaka was shown his father's tomb and decided to live in this place for the rest of his days. He had with him his wife called Naigwe and many followers, chief

among them were Kyema, of the fish clan (*Nsuma*), Ingia, of the edible rat clan, and Kiimba of Nyonyi clan. Kitaka himself is believed to have belonged to the Njaza clan.

While at Buswikira, Kitaka had two children, a son and a daughter. The son was named Kifunvu or Kibubuli, the daughter was named Naigwe after her mother.

When Kitaka died, he was succeeded by his son Kifunvu. When Kifunvu became a man, he married a girl who belonged to the Baiseruba clan, whose totem is Nanza. The girl's name was Nalubanga. Later Kibubuli resorted to polygamy and had many children as a result. He did not live at Buswakira for many years; he broke up his fathers *mbuga* and moved to mutala Buvuta, on the hill called Ingome, at a place known as Busamo. There he built his new *nbuga*. The following were some of his children: - Kibwika, Ibulabato, Mambala also known as Ngunirire, Igombe, Kalikolaki, Wangubo, Muluwe and Namabale.

Once Kifunvu fought a series of battles against the inhabitants of Bugaya and Buvuma Islands which stand in Lake Victoria. The ruling clan of the two islands had 'Mamba' as their totem and were known as Muganda. Kifunvu defeated the inhabitants and conquered the islands which he placed under the rule of Kibwika. Then he gave Busamo to Igombe. Ibulabato Mambala (Ngunirire) was given Bubambala area. Kalikolaki was given Busakira, previously known as Nanyima. The new name was derived from Busakira, who later succeeded Kalikolaki. Wangubo was given Bugaya, previously known as Buzimba. Muluwe was given Butambala. Namabale was given the area which was then known as Namasaka but is now known as Bugulu. Kifunya's youngest son named Nabwana was given no country owing to his age.

After the conquering of the islands, Kifunvu stayed on the islands where he died. Some people state that he returned to the mainland and died there. In any case, he was succeeded by his youngest son, Nabwana. The new chief ruled over the islands off the shores of Bunya. He had his *nbuga* built at Nabubi on the mainland; from here he ruled over the islands but he met his death on Buvuma Island, where he had gone on tour.

CHAPTER 17

NGUDIRIRE OF THE NJAZA CLAN (BUBAMBALA)



Ngudirire Ibulabato had a considerably long lineage which was established in the country of Bubambala. He had many children, some of whom were Isinda, Ibulabato II, Kaluba I, Nambalagala and Mukwaya. All these were sons. The daughters were not numbered. After the death of Ngudirire Ibulabato, he was buried at Kavule and was succeeded by his son Nanyima. Ngudirire belonged to the Njaza clan.

The lineage of Ngudirire:-

1. Ibulaato was succeeded by his son Nanyima.
2. Nanyima was succeeded by his son Ejiruma, who lived in his father's *mbuga*.
3. Ejiruma was succeeded by his son Ejaya I.
4. Ejaya I was succeeded by his son Ngudirire II.
5. Ngudirire II was succeeded by his brother Kaluba I.
6. Kaluba I was succeeded by his brother Isinda.
7. Isinda was succeeded by his son Ejaya II.
8. Ejaya II was succeeded by his son Mbwala.
9. Mbwala was succeeded by his son Mpindo II.
10. Mpindo was succeeded by his son Kaluba II.
11. Kaluba II was succeeded by his grandson Wakitega.
12. Wakitega was succeeded by his son Nandigobe.
13. Nandigobe (killed by Baganda) was succeeded by his son Mukwaya Iralu.
14. Mukwaya Iralu was succeeded by his son Katabi, who moved his *mbuga* to Bukwongo.

15. Katabi was succeeded by his son Kawongo.
16. Kawongo was succeeded by his son Walugoma.
17. Walugoma was succeeded by his son Ganatwaga.
18. Ganatwaga was succeeded by his son Kisiwa.
19. Kisiwa was succeeded by his son Kisambira.
20. Kisambira wa succeeded by his son Kaluba II.
21. Kaluba III was succeeded by his son Wanjuki.
22. Wanjuki was succeeded by his on Magumba.
23. Magumba was still living at the date of writing this book.

CHAPTER 18

THE LINEAGE OF KIBWIKI OF THE NJAZA CLAN
(Bukonge – Buvuma – Ssesse)



Kibwika's father was Kibubuli, son of Kitaka, the son of Kintu. He was given Buvuma Islands, including Sesse and Bukonge on the main land. He built his *mbuga* at Nabubi in Bukonge. He was buried in his *mbuga*.

succession lineage of Kibwika:-

1. Kibwika I was succeeded by his son Musoga
2. Musoga was succeeded by his son Agaliku-Ekibya
3. Agali-Ekibya was succeeded by his son Basangwa
4. Basangwa was succeeded by his son Ndolombe
5. Ndolombe was succeeded by his son Kibwika II
6. Kibwika II was succeeded by his son Ezira Eryato
7. Ezira-Eyato was succeeded by his son Kifunvu
8. Kifunvu was succeeded by his son Igulu I Baliseku
9. Igulu I Baliseku was succeeded by his son Igulu II Miti
10. Igulu II Miti was succeeded by his son Lusalalira
11. Lusalalira was succeeded by his son Ahafa Eminya
12. Ahafa Eminya was succeeded by his son Munyegero
13. Munyegero was succeeded by his son Oluwereire
14. Oluwereire was succeeded by his son Balya-Mungabo
15. Bulyamungaro was succeeded by his son Ndikumwoleka
16. Ndikumwoleka was succeeded by his son Izimba
17. Izimba was succeeded by his son Kitundu

18. Kitundu was succeeded by his son Bobika
19. Bobika was succeeded by his son Igulu III Kibikigwanawala
20. Kibikigwanawala was succeeded by his son Katologo
21. Katologo was succeeded by his son Awomye
22. Awomye was succeeded by his son Igulu IV Mugeja
23. Igulu IV Mugeja was succeeded by his son Naku-Jirija
24. Naku-Jirija was succeeded by his son Walya-Igulu Obuto
25. Walya-Igulu Obuto was succeeded by his son Ekimenya Enku
26. Ekimenya Enku was succeeded by his son Kyebaiga.
27. Kyebaiga was succeeded by his son Muzito
28. Muzito was succeeded by his son Mpango
29. Mpango was succeeded by his brother Nasanairi Bagenda
30. Nasanairi Bagenda was still living at the date of writing this book.

All the above-mentioned rulers ruled their country from Nabubi. The islands were under Kibwika's rule. They were actually ruled by his representatives. This rule continued until about 1752 - 1800, when the islands resumed their independent status. Some of them became part of Buganda and some remained part of Busoga.

CHAPTER 19

**THE LINEAGE OF MULUWE, SON OF KIFUNVU,
KIBUBULI Son of Kitaka, Son of Kintu (Butambala)**



1. Muluwe I was succeeded by his son Muluwe II
 2. Muluwe II was succeeded by his son Awavuga
 3. Awavuga was succeeded by his son Muluwe III Dongode
 4. Muluwe III Dongode was succeeded by his son Tefe
 5. Tefe was succeeded by his son Awali Oluvu
 6. Awali Oluvu was succeeded by his son Malibwa
 7. Malibwa was succeeded by his son Nyago
 8. Nyago was succeeded by his son Nkonge
 9. Nkonge was succeeded by his son Kagulire
 10. Kagulire was succeeded by his son Magala
 11. Magala was succeeded by his son Ausi Waiswa
 12. Ausi Waiswa was still living at the date of writing this book.
- Members of this lineage lived at Butambala, *mutala* Bugulu in Bunya.

CHAPTER 20

**THE LINEAGE OF IGOMBE, SON OF KIBUBULI,
HIMSELF SON OF KITAKA, WHO WAS
THE SON OF KINTU (BUSAMO)**



IGOMBE BUTAMBALA

1. Igombe was succeeded by his son Kiiribwa Kagolo I
 2. Kiiribwa Kagolo I was succeeded by his son Kyunju I
 3. Kyunju I was succeeded by his son Kigoma I
 4. Kigoma I was succeeded by his son Magumba
 5. Magumba was succeeded by his son Kagolo II
 6. Kagolo II was succeeded by his son Kyomunyani I
 7. Kyomunyani I was succeeded by his son Mugobi
 8. Mugobi was succeeded by his son Miodi I
 9. Miodi I was succeeded by his son Kagolo III
 10. Kagolo III Nanjego was succeeded by his son Kigoma II
 11. Kigoma II was succeeded by his son Kyunju II
 12. Kyunju II was succeeded by his son Kyomunyani II
 13. Kyomunyani II was succeeded by his son Mpiti
 14. Mpiti was succeeded by his son Kayanga I
 15. Kayanga I was succeeded by his son Miodi II
 16. Miodi II was succeeded by his son Tulye-Kamawolu
 17. Tulye-Kamawolu was succeeded by his son Kayanga II
 18. Kayanga II was succeeded by his son Asimbyewa
 19. Asimbyewa was succeeded by his son Aberi Kakaire
 20. Aberi Kibaire (1911 A.D.) was still living at the date of writing this book.
- Members of the clan live at Igombe in Bunya.

CHAPTER 21

**THE LINEAGE OF NAMABALE, SON OF KIBUBULI,
SON OF KITAKA, SON OF KINTU, OF THE NJAZA CLAN**



1. Namabale I was succeeded by his son Musoga
2. Musoga was succeeded by his son Iguluibi
3. Iguluibi was succeeded by his son Kifunvu
4. Kifunvu was succeeded by his son Kabaja I
5. Kabaja I was succeeded by his son Kairu I
6. Kairu I was succeeded by his son Kasaja I
7. Kasaja I was succeeded by his son Namabale II
8. Namabale II was succeeded by his son Kasaja II
9. Kasaja II was succeeded by his son Wangubo I
10. Wangubo I was succeeded by his son Kasaja III Walusu
11. Kasaja III Walusu was succeeded by his son Kairu II Nsone
12. Kairu II Nsone was succeeded by his son Namabale III
13. Namabale III was succeeded by his son Kinani
14. Kinani was succeeded by his son Ikonde
15. Ikonde was succeeded by his son Kabaka
16. Kabaka was succeeded by his son Kibale Kitamiro
17. Kibale Kitamiro was succeeded by his son Kasaja IV Mugabi
18. Kasaja IV Mugabi was succeeded by his son Kairu III Kiyemba
19. Kairu III Kiyemba was succeeded by his son Wangubo II
20. Wangubo II was succeeded by his son Kasaja V Nagongo

21. Kasaja V Nagongo was succeeded by his son Kasaja VI Makiro
22. Kasaja VI Makiro was succeeded by his son Namabale IV
23. Namabale IV was succeeded by his son Erwanya
24. Erwanya was succeeded by his son Inyensiko
25. Inyensiko was succeeded by his son Miti
26. Miti was succeeded by his son Wanume I
27. Wanume I was succeeded by his son Eryenzemu
28. Eryenzemu was succeeded by his son Babitambiro
29. Babitambiro was succeeded by his son Mutebaka
30. Mutebaka was still alive at the date of writing this book.

IGULU OF NJAZA CLAN

Members of this clan live at Bugulu, in Bunya. All those who ascended to the chieftainship assumed the title of Igulu. The country became known as Bugulu.

CHAPTER 22

KAYONGO OF NJAZA CLAN (BUKASA)



It is said that long ago there lived a man named Kayongo on the Islands of Sesse. This man had a son called Mukasa. The actual island on which Kayongo lived was known as Nango.

One day when Mukasa became of age, he sailed in his canoe named Bubu, across to Busoga. He came with a man known as Kisui of the Ngo clan, and a dog named Ibula.

They landed at Lwamba which is between Jinja and Buluba. This place was a market in which traders bought and sold by bartering. As soon as they landed, Mukasa left his canoe in the safe-keeping of one of his sons, and proceeded inland. The son was known as Nakibaja. Mukasa and his followers fell to hunting wild animals inland. In the course of this hunting, they wandered all over the country, the hinterland of Lwamba. Their wanderings brought them at last to a place named Kasita, where they camped. By then they had killed many animals and had a lot of meat in stock. Unfortunately they had no fire by which to roast the meat so Kisui requested Mukasa to go and look for fire, but Mukasa refused on the grounds that during his absence his followers might be attacked by some wild animals or unfriendly animals. On hearing this, Kisui offered to go and look for fire himself.

People seem to disagree on whether Kisui or Mukasa was the leader on this journey. Some maintain that the former was the leader and that Kisui had many children with whom Mukasa himself is numbered. If this has any grain of truth, then Kisui had at first desired his son Mukasa to go out in search of fire. When he found it, the people who had it refused to

spare him any and Mukasa returned to report this to Kisui. Then Kisui went for it himself but, before he left, he first entrusted all his children to Mukasa, his eldest son. Kisui was successful and he came back bearing some fire. On his return, Kisui yielded all power to his son, Mukasa, and only remained as his advisor. Kisui belonged to the Ngo clan and all members of this clan, in Busoga, are known as 'Baisekisui' ('the grandchildren of Kisui').

If it is true that Kisui was senior to Mukasa, all those of the latter's lineage should belong to the Ngo clan, just like the rest of the Kisuis; but since this is not so, the allegation is obviously false. Mukasa's lineage belongs to the Njaza clan, and he himself belonged to Kibubuli's lineage.

It was worth noting the following;

1. After some years, Mukasa finally settled in *mutala* Wabulungu in Bukasa. He had the following children:- Kyango, Kijoma, Ligwe, Bulenge, Mugulu, and Kijoma. Mukasa died and was buried at Wabulungu. He was succeeded by his son Kijoma.
2. Kijoma built his new *mbuga* at Wandegeya. He died at Mawundo and was buried there.
3. Nsaiga Kibwa succeeded his father Kijoma. During the former's rule, many battles were fought against Baganda who invaded Busoga. He died and was buried at Maundo Bukasa which is now occupied by Muljibhai Madhavani's sugar estate of Kakira.
4. Gunsala succeeded his father, Nsaiga, who died and was buried at Maundo.
5. Bandi succeeded his father Gunsala. Bandi was the last of this lineage to rule. By the time he died, sleeping sickness was pervading the whole country, striking at most of the people with its death-inflicting hand. Between Bandi and Gunsala there two of this lineage who succeeded to the chieftainship but are not clearly remembered. After Bandi there might have been two more. The total number of the Bukasa rulers should have been twelve but now it is five. The lineage indicated in this book is traced up to November 1933.

CHAPTER 23

THE LINEAGE OF MUSEGULA OF THE NJAZA CLAN



Long ago there lived a man named Musegula, whose totem was ‘Njaza’. This man is said to have travelled from the northern parts of Busoga and it is probable that he was of the lineage of Kibubuli. Musegula came to a chief named Okwiri Mukwanga who ruled a large piece of country which lay between the kingdoms of Ngobi-Mau and Kibalya Lagwe of Bulole. Musegula was a skilled worker of the barkcloth, and came purposely to work for the said chief as trimmer of barkcloth. Okwiri was pleased to enlist Musegula’s services. He gave him 10 *mitalas* in the area of Butamira, which is now known as Busegula. Once Musegula was properly established in his *mitalas*, he rebelled against his master and became an independent ruler.

The lineage of Musegula is as follows:-

1. Musegula ruled Busegula and gave up his former job as barkcloth trimmer until he died.
2. Takambula succeeded his father Musegula
3. Mutesa succeeded his father Takambula
4. Kasaja succeeded his father Mutesa
5. Bwoye succeeded his father Kasaja
6. Kisiakiro succeeded his father Bwoye. He was condemned to death for murder.
7. Molenju succeeded his father Kisiakiro and he was still living at the date of writing this book.

 CHAPTER 24

**THE LINEAGE OF WAGUMA OF THE NJAZA CLAN
(BUSOGA, BUGEMBE, KYAMAGWA, KAKIRA,
BUWAMBUZI, KAMEGA, WAIJAKI)**



It is said that long ago an old man came from the east and stayed in Busoga for a while; his name was Kintu and he had many wives, dogs, followers and other things. While he was still in Busoga he stayed mostly in Bukoli on two hills known as Busoga and Luwalambago. He had many children while on Busoga Hill and among these children was one called Ntembe.

When Ntembe, together with a number of others, became of age they fell to hunting wild animals. Because Ntembe was so interested in hunting, he preferred to live isolated in a country of jungle which teemed with animals. By this time he had had some children: Kaguma, Ntamiyo and Kaluba. He had a number of followers who assisted him in hunting. On leaving Busoga Hill, he wandered for a considerable length of time. From here he went to Batambogwe and, in the course of his hunting tours, he finally came to Bugule and established a home at a place known as Kagoma where he lived permanently.

Some people do not agree that Ntembe was Kintu's son. They state that he was Kasoga's son. They add that Kasoga came to Busoga with Kintu from the east. Kasoga is also known as Mukama. These two people travelled through Bugishu, Budama, Samia and then arrived at Bukoli. They penetrated right into the heart of Busoga where they spent much time wandering about. Finally they came to Bugoma Hill (Bugule). After a short stay there, Kintu separated from Kasoga and travelled in the direction of the Nile. He finally crossed to Bunyoro.

Kasoga remained at Bugule with a number of followers. He appreciated the fertility of the soil there. He went to Buganda, at Bugolo, in Kyagwe, and married the daughter of Kamunye; her name was Kumwenda. At this time there were no people in Busoga. Soon Kumwenda gave birth to a son who was named Ntembe. Most Baganda know Ntembe as Kintu's grandson.

The same people assert that Kintu gave Busoga to Ntembe, but the assertion is not true. Ntembe was Kasoga's son and Kyamutwe was his brother; but because Ntembe's area was in the neighbourhood of Buganda and derived its name, Busoga, from Kasoga, the Baganda applied the name Basoga to the rest of the country. Prior to this, the whole country had no common name; each area was named after its ruler. For instance, Bugabula after Gabula, Bukoli after Wakoli, Busegula after Musegula, Buiserwanga after Iserwanga, etc. Busoga comes from Kasoga.

After he had succeeded his father Kasoga, he rebuilt Bugule and made it look better than ever before. Like his father, he went to Bugolo and married many women, as a result of which he had many children. Some of the latter were Waguma, Mukalu, Lugembe, Idondo, Mbajwe, to whom he gave various areas to rule. Waguma was given the area surrounding Jinja Hill and near the Falls. Mukalu was given the area known as Kyamagwa. Lugembe was given Bugembe, including Igenge Hill. Idondo was given Kakira where he built his *mbuga*. Wanume was given Buwazabuzi, Kamega and Waijaki.

Ntembe lived at Bugule and, as was his habit, hunted. He was skilled in making drums and the first drum to be made was named Mulyabyaki. It was such a good drum that the King of Buganda took a fancy to it and demanded it of Ntembe. This drum was made from a tree which was cut from Bwenge. It is said that Ntembe was not the man who sent the drum to the Kabaka but that his grandson did (Lukwata). Lukwata was the son of Lubembe, the ruler of Bugembe, where the Headquarters now stand. Lubembe was Ntembe's son. Ntembe died of old age and was succeeded by his brother, Kyamutwe.

After his succession to the chieftainship, Kyamutwe lived at Bugule. Apart from the fact that he had a considerable number of children, Kyamutwe had no other points to remember him by. On the other hand, Kyamutwe ruled over two sub-areas in Buganda which Ntembe had somehow secured. Fact shows that Kyagwe was part of Busoga. The two sub-areas were Naminya and Nakyesanja.

Naminya is a Kisoga name. Ntembe had made a very big pit at Namulesa. This pit was meant to trap hunted elephants and Kyamutwe made use of it on many occasions. The result was that Kyamutwe killed many elephants and had many tusks. He sold these tusks and received a lot of money. He had a famous spear known as Nakangu which had belonged to Ntembe. It was a hereditary property.

Kyamutwe had succeeded his brother when he himself was advanced in years so he did not rule for many years before he died. Nkombe succeeded his father Kyamutwe and transferred his *mbuga* to Iwamba. Among his children were two sons, Mulumba and Waiswa. Nkombe was occupied by things such as hunting, etc. He was succeeded by his brother, Bagye, who built his new *mbuga* at Iwanda, where he died and was buried.

He was succeeded by his brother, Bamugye, who also built his new *mbuga* at Kidubundubu, for fear of death. Bamugye was succeeded by his son, Mayanja, and he also built his *mbuga* at Nkalange. This had become an established habit. When he died he was buried there.

Luinja succeeded his father Mayanja and, as was the custom, built his new *mbuga* at Musima just behind Igege Hill. He died and was buried there. Luinja was succeeded by his son, Ndimulala, who had his home at Butiki. He left his father's *mbuga* of Musima to his brothers. When he died he was buried at Butiki.

Mugabe succeeded his father, Luinja. This was in the year 1921. He built his home at Buwoya in Bugabula, where he died in 1933.

He was succeeded by his brother, Ndada, who was still living at the date of writing this book. It is claimed that the chiefs of the lineage of Ntembe were not in the habit of marrying children (wives) just like other chiefs. Ntembe and Kyamutwe, who were polygamists, only had three wives.

Most of these chiefs had between two and five children each. Ntembe was an exception because he had six children. Most of them had one wife each, others had just two. Mbajwe I was the father Lubale Wairaka, who gave his name to the part of the country known as Wairaka. Byanoga, too, was Mbajwe's son and the former was the father of Mbajwe II.

CHAPTER 25

BUTAMBOGWE



Kaima was the son of Kibwika, who was the son of Kibubuli Kifunvu, the son of Kitaka, who was the son of Kintu, who came to Busoga from the east.

Kifunvu was the father of Kibwika, Ibulabato, Mambala, Igombe, Kalikolaki, Kigoma, Muluwe, Igulu and many others. While Kibwika was at Bukonge, he had many children, among whom were Kaima and Kaluba.

Kaima had his own lands in Bunya, at Bukonge, which was given to him by his father, Kibwika. He fought and lost a battle against Luba at Bukonge. After his defeat, Kaima sought refuge in Nambavu, Ntumba's country. Ntumba was of the Mpindi clan and had been Kintu's follower. Kaima behaved very cunningly and became very popular as a result. He was such a faithful worker that when he assumed the chieftainship at the death of Ntumba no one opposed him. He thus terminated the rule of members of the Mpindi clan.

It is worth noting the following;

1. Kaima had the following sons: - Igodi, Kibugo, Wakasaja, Kitampiga and Budanda. Kaima died and was buried at Buyodi, which name was derived from Igodi.
2. Igodi succeeded his father Kaima and has nothing to remember him by.
3. Kibugo succeeded his brother Igodi and has nothing to remember him by.
4. Nampala succeeded his father Kibugo and has othing to remember him by.

5. Mpango succeeded his father Nampala and has nothing to remember him by.
6. Luwalira succeeded his father Mpango and has nothing to remember him by.
7. Nyago succeeded his father Luwalalira and has nothing to remember him by.
8. Tukube succeeded his brother Nyago and has nothing to remember him by.
9. Nkwewembye succeeded his father Tukube and has nothing to remember him by.
10. Kyebambe succeeded his father Nkwewembye and has nothing to remember him by.
11. Daudi Gaghole succeeded his grandfather Kyebambe.

Kaima himself belonged to the Njaza clan. His lineage ruled Butambogwe until the time of D. Gaghole who was dismissed in 1933 and was replaced by a member of another clan.

CHAPTER 26

LUBALE WAIRAKA OF NJAZA CLAN



Long ago there lived a man named Mugulusi who, it is said, lived in Bukoli at Wangobo. He was a ruler as well as a hunter. As he wandered about, Mugulusi came to Wairaka and saw that the country was fertile. He therefore settled there, since it was such a suitable place and there was no need for him to return to Bukoli. The truth is that Lubale Wairaka was the son of Mbajwe, who was the son of Ntembe. Lubale Wairaka belonged to the Njaza clan.

It is worth noting the following;

1. Mugulusi lived at Wairaka and had one son named Kazindo, whose mother was Mbeguyaki, a Muvum by tribe.
2. Kazingo succeeded his father and, like the latter, was a hunter but unlike him, Kazingo was a fisherman as well. When he died he was buried at the shore of the lake.
3. Balubula, who succeeded Kazingo, followed the latter's professions. He had the son who was Lubale Wairaka.
4. Lubale Wairaka succeeded his father. It is said that the reason why this son was named Wairaka was that there were many people known as Lubale; it was therefore, necessary to distinguish him by giving him a second name; he was given his country's name. He died in 1872.
5. Lubale Wairaka was succeeded by his son Kabega who ruled until 1903.
6. He was succeeded by his brother Waiswa. By this time the whole country was divided into many sub-areas which were under the rule

of some other people. This was so because at the time Wairaka died, Waiswa was just a small child. He succeeded his brother when he was a youth.

 CHAPTER 27

KALUBA OF NJAZA CLAN


Kaluba of the Njaza clan was the son of Kabwika who was the son of Kifunvu, Kibubuli, son of Kitaka, son of Kintu.

While Kibwika was at Bukonge, where he ruled over the lands given to him by his father Kibubuli, including some islands, he had a son named Kaluba. Kaluba was born on a small island known as Buyanzi - one of the Buvuma Islands. When Kaluba grew up, his father gave him lands on the mainland which became known as Buluba, after their ruler, Kaluba. Kaluba came to his lands in a boat accompanied by one called Muyobo, who had been appointed as emissary who was to hand over the lands to Kaluba. They landed at a place known as Namagera and after the presentation of the lands, which were practically uninhabited, Kaluba started cultivation.

It is worth noting the following;

1. He had a son named Mugulu-gwanzu, who succeeded him. Kaluba was buried at Kakira-Kambuzi.
2. Mugulu-gwanzu, the successor, had a son called Mumira, who succeeded him.
3. After succeeding his father, Mumira had two sons, Idondo and Wakikinala.
4. Idondo Kaluba succeeded his father, Mumira.
5. Wakikinala Kaluba succeeded his brother Idondo Kaluba
6. Bitege succeeded his father Wakikinala
7. Kiigira succeeded his father Bitege
8. Kitubi succeeded his father Kiigira

9. Wangadia succeeded his father Kitubi.

Wangadia was a brave man and he stayed most of his time in Buganda with the Kabaka. He took part in many battles fought by Baganda outside their Kingdom. He lived until the time of Mutesa of Buganda.

10. Alindaki succeeded his father Wangadia

11. Galuwombo succeeded his father Alindaki.

Then the country was attacked by sleeping-sickness which took a heavy toll, and the survivors sought refuge in other countries.

CHAPTER 28

MUBIKO OF THE MPOLOGOMA CLAN

Although Mubiko was of the Mpologoma clan, it is believed that he was one of Kintu's sons. It is said that his father Kintu lived at Magonga, in Buganda, and had three wives: - Nambubi, Naigwe and Malamba. The latter had three children: - Lumbwe, Kasango and Mubiko.

One day Kintu became very angry and caught his Katikiro and put him to death. After this, Kintu felt sorry for his deed and fled from Buganda to Busoga. He settled at a place known as Buswikira. Before his entry into Busoga, Kintu travelled through Kyagwe and was nearly tempted to stay at Nsenge. However, he continued his flight. He had with him Lumbwe, Kasango and Mubiko, his sons, in addition to his wives Lubanga, Kiyembe and Ngia. On his arrival in Busoga he saw that the country was very sparsely populated. Most of the people were living in an area called Buyanirwa and the people were known as Bamaganda or Baisemaganda, which names are derived from Maganda, the name of their great-grandfather of the Mamba clan. These people tried to resist the entry of Kintu but he defeated them and ruled them. Later on he gave them the responsibility of carrying out ceremonies.

Kintu lived at Buswikira and one day his son Kaluba undid a packet of millet which had become musty. Because of the mustiness of the millet, Kintu named Kaluba 'Lumbwe'. The name was taken by his lineage who called themselves the 'Baise-Lumbwe clan'. This clan is considerably big now. Lumbwe was given the lands of Namabale, which later became known as Bukasango, after Kasango. Mubiko was given the lands of Kityerera, in Buembe. Kintu did not give any land to his followers other than his son. When he died, nobody succeeded him.

Mubiko lived in his own area of Kityerera and had two sons, Nanombe and Kaigwa. Mubiko wished to get some people to come and settle on his lands but he was unsuccessful since there were very few people in the whole of Busoga. He died a natural death.

Nanombe succeeded his father Mubiko and he soon developed a desire to expand his area. He therefore resolved to attack and subdue a neighbouring clan, whose members belonged to the lineage of Namwena. He defeated them and imposed his rule over them. He died afterwards.

Kaigwa succeeded his brother, Nanombe who had no son. Kaigwa was as ambitious as his brother had been and he immediately launched an attack against members of Baisekyema clan who belonged to the lineage of Kyema. He defeated them and drove them away from their land, which he added to his own. He only had one son called Irege, who succeeded him.

It is worth noting the following;

Irege I's rule was uneventful. Nanombe II Kasule succeeded his father Irege I. His reign also was uneventful. Mboli succeeded his father Nanombe II. He was a tough fighter; he fought against members of the Baiseikoba clan and conquered them. Then he ruled over their land. Byalo succeeded his brother Mboli, but only ruled for a short time and then died.

Kamadi succeeded his father Byalo. Like some of his brave ancestors, Kamadi started a fight against members of the Baiseikoba clan who lived at Lugala in *mutala* Ituba. The former people, however, were very brave fighters and defeated Kamadi's army, killing Kamadi himself as well.

Nsabadi succeeded his brother Kamadi and resolved to avenge his brother's defeat and death. In the battle which he fought against the Baiseikoba, his army was victorious but he lost his life.

Kalali succeeded Nsabadi, and was too grieved to spare the Baiseikoba. He waged a bloody battle against them and defeated them, taking their lands of Ikoba. Kalali had the following sons: - Mukuwa, Mulindwa, Ntale-Kitengeta and Kagulire.

Mukuwa succeeded his father Kalali and as soon as he felt secure in his position, he planned to fight members of the Baisekizibu clan of the

lineage of Kintu. These people lived in *mutala* Buzibu. There were a series of battles fought, which were very fierce. Three brothers, Mukuwa, Mulindwa and Ntale-Kitengeta lost their lives. Their brother, Kagulire, still persisted and at last defeated the Baisekizibu and took their lands of Kizibu. Because of his bravery, Kagulire was appointed as successor.

Kagulire I had many children, two of whom, Kirobe and Irege II Kiumbi, were the most outstanding.

Kirobe succeeded his father and within a few days went to war with the people of Buyebe, who killed him. Kiyumba II Irege succeeded him. The new ruler was afraid to attack the people of Buyebe immediately. He had the following sons: — Mugoli I, Intole, Inkoma, Mugoli II, Mbyeyagala and Kayanja. Later Kiyumba II attacked Muyembe and a bloody war ensued. There were many casualties on both sides. Four of Irege's sons were among the casualties soon after this Irege died.

He was succeeded by his son, Mbyeyagala, who proved to be a very peaceful ruler. His son Tuve-mumuti succeeded him. Tuve-mumuti had the following sons: - Namusota, Kaigwa, Luwabira and Jiwerera.

The new chief, Tuve-mumuti, did not live long, he was succeeded by his son, Namusota, who wished to avenge his ancestors on members of the Baisekyema clan. In the course of this revenge, Namusota and Kaigwa Luwalalira were killed. They were succeeded by a man called Jiwerera.

After his succession to the chieftainship, Jiwerera ruled peacefully and had many children, some of whom were: - Kirigya, Mpeju, Kirihagulu, Kagwei and Luneneke. All of them lost their lives in a battle which was fought at Bugata against Kyema people. Luneneke was the only survivor, and succeeded his father.

Luneneke did not continue fighting but spent much of his time lamenting the deaths of his brothers. He had one son, Mwanamubi, who succeeded him. Mwanamubi was the father of Ndalula and Njaye Kagulire. He was succeeded by his son, Ndalula, who died at a very early stage of his rule.

Njaye Kagulire II succeeded his brother Ndalula. Ntale succeeded his father Njaye Kagulire I. Ludigo I succeeded his father Ntale, Mugaino succeeded his father Ludigo I. Nanyumba succeeded his father Mugaino.

Nanyumba was the father of Lugoko, Numbusi, Toire and Gulemye. Lugoko, Nambusi and Ntoire died of sleeping-sickness. Gulemye was the father of Kisala, who was the father of Nanyumba Ludigo II.

Nanyumba Ludigo II succeeded his grandfather, Nanyumba. During his day, sleeping sickness was at its peak and many of his people died of it. The remainder, including himself, were evacuated to Kayanga's area at Igombe from 1906 - 19. He was repatriated in 1920 and died the same year. Of his original thousands of subjects, only sixty were left.

He was succeeded by James Basie, who was educated in the Balangira School at Kamuli. Prior to this, Nanyumba's country was counted as a county but since the population had decreased considerably, it was turned into a gombolola.

It is maintained by some people that there were a number of Mubiko's lineage who had once succeeded to the chieftainship but that their names were unknown or obscure. Some of them were: - Mwambala, Mutaka, Mugerero, Balima, Namanda, Kairugavu, Kajume, Mutabuza, Naigobya, Mutakabwa, Kayanga, Irege-Munda, Katembe, Nanjeja, Makula, Kisozi, Kabaka, Olisa Batyamy, Ifulu Lunayonda, Nkolero, Tibatuke, Bamulese, Kyasama, Wabiireha, Kalali, Ntole-Kiyubba and Bajubi.

On the other hand it is probable that all these were mere princes, the sons of successive chiefs.

CHAPTER 29

**KATAMBULA OF THE MPOLOGOMA CLAN
(BUKASANGO - BUNYA)**



Among the many children of Kasango Lumbwe was one called Katambula. When he grew up, his father gave him part of his kingdom to rule over.

After the death of his father, Katambula broke away from the kingdom and assumed independence in his own area, which he named Bukasango.

It is worth noting the following;

1. Katambula was succeeded by his son, Lukalango I, whose mother was known as Nakitiyo.
2. Lukalango II succeeded his brother, Lukalango I. The former's mother was Nabuwongo.
3. Kasubi succeeded his father Lukalango II.
4. Wamondo I Katanya succeeded his brother Kasubi.
5. Kayaba succeeded his brother Wamondo I Katanya
6. Wamondo II Lubondobondo succeeded his brother Kayaba.
7. Oluta succeeded his father Kinala
8. Ngabo succeeded his father Oluta.
9. (Unknown)
10. (Unknown)
11. (Unknown)

The following were members of Katambula's lineage who also succeeded to the chieftainship but the periods of their lineage were rather obscure;

- | | |
|-------------------------|--------------------------------------|
| 11. Mabale | 31. Kalogo |
| 12. Kitali | 32. Maiga |
| 13. Muzaya | 33. Katabi |
| 14. Muku | 34. Kabali |
| 15. .Mujoji | 35. Migoli |
| 16. Mbajira | 36. Kyezindu |
| 17. Nakasasa | 37. Kabala |
| 18. Muguwa | 38. Kayaga |
| 19. Oluta Didika | 39. Mpiti |
| 20. Maguwa Biune | 40. Binywera Majoji |
| 21. Namaku | 41. Wamondo-Kitamwa |
| 22. Kintu | 42. Muzaya Lukalango |
| 23. Kiyozza | 43. Gwanamagalo |
| 24. Kisegu-Matako gante | 44. Lukalango, son of Nankofu |
| 25. Namwano | 45. Katambula Kagoye |
| 26. Oluta Agauka | 46. Ekaya |
| 27. Kisegu | 47. Katabi |
| 28. Mwanalira, | 48. Lukungu Lukalango. The last |
| 29. Ntulungunyū, | mentioned man was also the last in |
| 30. Mbada | this line, which existed until 1934. |

CHAPTER 30

**NALWEBE OF THE NGO CLAN
(Busamo, Butembe, Bunya)**



According to the statements made about Nalwebe of Ngo clan, there was an old man long ago who travelled to Mount Elgon and hence to Busoga. He settled at Mpundwe and had many children, four of whom were sons named Kiwalo, Wampala, Wamango and Kivule. The old man was Kintu and he gave land to his four sons in the following order: - Kiwalo was given land known as Bukibwa, Wampala was given a hill known as Mpandwe, Wamange was given a hill known as Busomo, Kivule was given land known as Bukali. When his four sons were settled in their areas, Kintu resumed his journey westwards but later returned to Igombe and lived at Buswikira.

Among the four brothers Wamango was senior and was much feared by his brothers because of his ferocious nature. If anybody dared to thwart him in any way he would kill him without any trouble.

Wamango built his *mbuga* in a place called Nabwango. He married and had the following sons: - Nanjubu, Kidanga, Weyule and many others. Despite his ferociousness, Wamango had trouble with his brothers who later rebelled against him. He fought them and drove them from their land. The angry brothers made a secret plan and murdered him at night while he was sleeping. The murderers dug underneath Wamango's house and then crept into Wamango's bedroom.

Kidanga succeeded his uncles. Kidanga had seven sons as follows;

Kasaja-Wulu, Kasari, Walugyo, Bazibala, Bumpi, Waziga and Nanjubu. When he died, his son Nanjubu succeeded him. Nanjubu had a scheme to punish the evil doer's sons but when they learned of it they went to him begging for mercy. These sons did not like to see a split in their clan, which was the reason why they begged for mercy.

After much negotiation, Nanjubu accepted their pleas to live at peace with his relations.

This brought an end to the hostility which had hitherto existed within the clan. After his death, Nanjubu was succeeded by his son, Kiyaya.

4. Kiyaya succeeded after his father's death
5. Kalema I succeeded after his father's death
6. Kiganira succeeded after his father's death
7. Intaba succeeded after his father's death
8. Luvulu succeeded after his father's death
9. Itenge succeeded after his father's death
10. Kajome succeeded after his father's death
11. Galira succeeded after his father's death
12. Nzimuli succeeded after his father's death
13. Kasaja I succeeded after his father's death
14. Balikunjaye succeeded after his father's death
15. Luwangwa succeeded after his father's death
16. Wabiha succeeded after his father's death
17. Mwasu succeeded after his father's death
18. Kalatwa succeeded after his father's death
19. Nanundye succeeded after his father's death
20. Kasaja II succeeded after his father's death
21. Kajome II succeeded after his father's death
22. Waziga succeeded after his father's death
23. Kalema II succeeded after his father's death
24. Galira II succeeded after his father's death
25. Nkweitire succeeded after his father's death

26. Lubunju succeeded after his father's death
27. Walugyo succeeded after his father's death
28. Mubiru succeeded after his father's death
29. Itenge II succeeded after his father's death
30. Buganga succeeded after his father's death
31. Yusufu Nalwebe succeeded after his father's death. When Yusufu Nalwebe succeeded his father, sleeping-sickness was prevalent in the whole country, and Yusufu Nalwebe was obliged to migrate to Buganda. Later on he took up employment with a certain European and became an experienced cook. After a period of good service, Yusufu Nalwebe returned to his country and resumed his chieftainship.

CHAPTER 31

MBAJI OF IGONGOLO CLAN (BUKALANZI)



A man named Nunogo of the Igongolo clan who lived at Bukalanzi stated that Mbaji was Kintu's son. When Mbaji came of age, Kintu gave him the country of Kalanzi, which is situated on the shores of Lake Victoria in South Busoga. Mbaji lived in *mutala* Bukalanzi and fought a series of battles against members of the Mpologoma clan who lived at Kityerera. In some of these fights he was victorious and in others he was defeated. The fighting between the two went on through successive generations. Despite these fights, Mbaji's country was never conquered. His lineage ruled until the outbreak of sleeping- sickness which killed off many people. Those who survived sought refuge in Buganda and in some unaffected parts of Busoga.

1. Mbaji was succeeded by his son
2. Magala was succeeded by his son
3. Namwijo was succeeded by his son
4. Lwanianga was succeeded by his son
5. Kitama was succeeded by his son
6. Tibajubye was succeeded by his son
7. Ejiruma was succeeded by his son
8. Muziba was succeeded by his son
9. Kiyobyoby was succeeded by his son
10. Bulezibuka was succeeded by his son
11. Waibi was succeeded by son
12. Walubi was succeeded by his son
13. Magwede was succeeded by his son

14. Kabuba was succeeded by his son
15. Ahatuka-embuzi was succeeded by his son
16. Owedi was succeeded by his son
17. Kisambira was succeeded by his son
18. Bamwite was succeeded by his son
19. Mabale was succeeded by his son
20. Manoga was succeeded by his son

Mbaji's lineage ruled until 1906, at the outbreak of sleepin-sickness in the country. There are some members of the Mpologoma clan who have now returned to their ancestors' lands at Bukalanzi.

CHAPTER 32

LUBA OF NYANGE CLAN (BUNYA – KYANDO)



The following old people, who are member of Luba, explained to me how the Nyange clan first came to Busoga: -

Tomasi Geme, a Gombolola Chief and a member of Luba's lineage

Erisa Kibikyo of Kyando, a Gombolola Chief and a member of Luba's lineage

Erisa Wambi of Iganga, a Gombolola Chief and a member of Luba's lineage

These people stated that the great-grandfather, or the originator of the Nyange clan was Kituma, son of Mbazira who lived at Bulimwe, Kyagwe, in Buganda. Kituma was brought up in his father's home and when he came of age he learned how to hunt wild animals. He had two followers:- Lugonda, whose lineage was called 'Baise-lugonda' and Muwanga, whose lineage was called 'Baise-muwanga'.

Kituma wandered about along the shores of Lake Victoria hunting animals. His two followers went with him. Later Kituma decided to go and do some hunting on the islands of Buvuma. He landed at a place called Naima-tomangi, from where he sailed to Lingira island, where Lingira, of the Kiyuka clan lived. It is said that Luwano was the ruler of that island. Kituma sailed to this island in a canoe named Walukiriri, which he brought with him from Buganda. He was not a fisherman, therefore he owned no boat of his own.

Kituma had two dogs named Ekitwala-Omunaku and Mabiro. From Lingira Kituma sailed to Bwema island, which faced his own land. He had with him the following men whom he took from Lingira Island; Ikumi, the fire-maker, Muluta, the messenger. These two brought the number of Kituma's followers up to four. The whole group consisted of seven living things, including the two dogs. They then sailed to Busoga and landed at a place called Muwagala, which is on the shore of that part of the lake called Nakalanga -a bay that makes a link between Bukaleba lowland and the main lake.

As soon as they landed they pulled their canoes on to the dry land and Kituma fixed the oar in the ground where it later grew into a tree. This tree is still in existence and is a lusambya tree (1935).

Accompanied by his four followers, Kituma travelled inland. The whole country was quite empty. Kituma first built his *mbuga* in a place called Ngulumo, and he named the surrounding country 'Bunya', which he derived from his clan's name 'Baisemunya'. At that time the whole country was covered with very short grass; very high grass was not in existence. Even trees were very few; elephant grass increased soon after the increase in population. This was so because many people had found elephant grass useful.

While staying at Ngulumo as his base, Kituma often went out on hunting tours; he wandered about in many directions. One day he came to a beautiful hill which he had never seen before, and rested there. When he rose to go, he forgot his horn named Luuta. At the discovery of his loss, he named the hill Mauta, in remembrance of his horn, Luuta. The latter later became a powerful spirit on the hill and was worshipped by members of Baiseimunya clan. Kituma built his second *mbuga* at Kivumu at the foot of Mauta hill. Later he built a permanent *mbuga* at Kyando, where members of his lineage have lived up to this day (1935).

The following is worth noting;

1. Kituma had only one son, who was born at Ngulume; the son's mother was a member of a certain clan which Kituma found existing in Busoga. His son's name was Busuka.

2. Busuka succeeded his father, Kituma, and had sons, Kisoma and Kirikoka.
3. Kisoma I succeeded his father, Busuka. Kisoma was a magician as well as a doctor. He could perform wonderful miracles; whenever he wished to cross a lake, he would order the water to divide and leave a dry path for him to walk on, and this would be so. He died and was buried at Kiumo. He left a number of sons: - Muwolya, Mukyula, Mutyabule and Nabmavu.
4. Kirikoka succeeded his brother, Kisoma I.
5. Muwolya succeeded his uncle, Kirikoka; during the former's days the country was peaceful.
6. Mukyula succeeded his brother Muwolya. Mukyula was quite old and died soon after his succession.
7. Mutyabule succeeded his brother, Mukyula, and had two sons - Mpagi and Lwanyi.
8. Mpagi succeeded his father, Mutyabule I.
9. Iwayi I succeeded his brother Mpagi.
10. Munulo I succeeded his father Lwanyi I.
11. Lume I succeeded his father Munulo I
12. Kisoma II succeeded his father's home.
13. Mutyabule II succeeded his father Kisoma II.

Mutyabule II was a brave fighter and fought many battles, in the course of which he expanded his Kingdom considerably. There is a legend which states that during one of these battles, Mutyabule stood on a hill and his wife brought a calabash of beer to refresh him. She stooped and knelt on her knees before handing him the calabash. Mutyabule had fixed his spear nearby and his dog was standing beside him. The marks made by the wife's knees, the calabash, the spear and the footmarks of Mutyabule and his dog can still be seen up to this day, 400 years later. These marks are at Bubali in Bunya.

The best-known of his sons are: - Nandigobe, Mukedi and Munulo. Mutyabule II was so fond of fighting that one day he planned to go and fight the people of the lineage of his mother's father at Bukasa. When the people of Bukasa heard about it, they were shocked and immediately thought out a plan to catch and kill him. They put a lot of cold food and meat in one of their houses as bait. When Mutyabule came to the house he saw the food and meat and his mouth watered. He sat down to it and satisfied his hunger. As he was coming out of the house, his own spear wounded him terribly and he returned home suffering at the end of a few days at home he died.

14. Nandigobe succeeded his father Mutyabule II.

15. Mukedi succeeded his brother Nandigobe.

16. Munulo II succeeded his brother Mukedi. He had the following children:- Muuna, Kasoma, Mwiru, Namirimwe, Kituma, Lwai, Wanyoki, Nsube, Busuka and Nandigobe.

17. Kituma succeeded his father Munulo II.

18. Lwai II succeeded his brother Kituma.

He had the following children:— Lume, Mpagi, Katagwa, Kisozi, Basa, Kyemba, Nkwitule, Owala, Nyagozigombye and Lwai. Lwai II sent an army against Lwai who, after being captured, was burnt alive. He had appointed Lume to succeed him.

19. Lume II succeeded his father Lwai.

20. Mpagi II succeeded his brother Lume II.

21. Owala succeeded his brother Mpagi II.

22. Nyago-igombye succeeded his brother Owala. The new chief had the following children:-Lugezi, Kisoma Mutyabule III, Gusalaire, Muhamadi, Munulo, Yokana Mukajanga and many others.

The name Luba became the title of the rulers of Bunya beginning with Nyago-zigombye, who nicknamed himself so. This is interpreted to mean that a goat's jaw is never without anything to chew. He assumed this name when he was still a youth and was strong and active; he was never idle. The name in full was Luba-lwa-Mbuzi but it was later abbreviated to Luba.

The Europeans built their fort at Bukaleba in 1892 during the rule of Nyago-Zigombye-Luba. He was still the ruler when Bishop Hannington was killed on 29 October 1885. He ruled upto 1890. This Luba had sent to the King of Buganda to enquire whether the English Bishop should be allowed to enter Buganda from the east. The Kabaka replied that he would be most angry with Luba and would even send an army against him if he allowed such a thing to happen. The King simply ordered Luba to put the Bishop to death. Then they took the Bishop, with his followers, to a swamp and speared them to death. The Bishop was killed in the middle of his prayer. Fortunately, one of his followers who was supposed to be dead recovered and went back to report his master's death.

In 1897 the rising of the Sudanese troops who were on safari with some Europeans in Kenya took place. Soon after the rising they came quickly to Bukaleba fort, with arms. They did a lot of havoc in this fort, releasing prisoners and killing many people, including three Europeans, one of whom was Major Thruston. The Sudanese were driven from Bukaleba in 1896 and went to Bunyoro. When the fighting was over, many Basoga were chosen to return to Mombasa the equipment that had been used in this fighting. The chiefs were also asked to escort their people. When these people came back from their long journey, they had contracted sleeping-sickness (1899).

In addition to sleepingsickness there was a terrible famine which killed many people in 1900. The effects of sleepingsickness began to have effects on the people in 1902 but by 1906 the plague was at its worst. Luba's country, including some neighbouring islands in Lake Victoria were devastated with regard to their population. The Government moved its H.Q. from Bukaleba to Iganga in 1899. In April 1901 it was moved to Jinja, where it stayed.

Nyago-zigombye-Luba was the first President of Busoga in 1893, following the establishment of Government Headquarters in this country at Bukaleba. All the chiefs in Busoga were ordered to go to Bukaleba and build their *mbugas* there. Luba was treated as the paramount chief among them for he had much more authority over things than any of the other chiefs. He was the chairman in the chief's meetings. He was not given the title of President:

his leadership was like that of the president of a club. He occupied that position until his death in 1906. His successors assume the title of Luba.

Owing to the ill-effects sleeping-sickness had on the population, Luba's county and Igombe, Buyodi, and Buyende counties were all joined to form one county known as Bunya. This took place in 1908. A camp for people suffering from sleeping-sickness was built at Busu, near Iganga but it was later transferred to Kyetume in Buganda.

Kisoma III succeeded his father in 1906.' He ruled for only two years and then fell a victim to sleeping-sickness.

Tenywa Balitenswa Luba succeeded his father, Kisoma III. He also died shortly after a year, 1909.

Wandira Mulyabirime of Ngobi clan in Kigulu was appointed by the Busoga Lukiko to act as regent in Bunya in place of the boy Yonasani Kisaja, son of Luba.

Y. Kisaja was still at school in Mengo High School. Wandira Mulyabirime ruled for only a year then died of sleeping-sickness. Kibunduka, grandson of Mutyabule Luba was appointed to the chieftainship. Like his predecessor, Kibunduka immediately fell a victim to the plague. Before he died, he entrusted the chieftainship to Yusufu Balita, a Moslem and his deputy. By this time the population was very sparse; the country was mostly inhabited by wild animals. Most of the sub-chieftainships were vacant. Only Nanyumba of Igombe possessed about 60 people in his country. This was in the year 1919.

Yusufu Balita was later confirmed in office by the Government and the Busoga Lukiko. This was done on the understanding that Kituma's lineage was extinct by then, 1914.

Y. Balita ruled an almost peopleless country, but when the plague was eradicated more people went back to settle in his country. There are many people now although the number does not justify the making of Bunya into a separate county. Nanyumba's county was joined to Bunya in 1920. Yokana Mukajanga is the head of Nyonyi clan, Kituma's clan. Members of this clan live in the eastern parts of Bunya.

CHAPTER 33

BAUBA OF LUGAVE CLAN



Long ago a man named Magaya lived in Bunyoro. He had three sons: - Lukonda, Kisamo and Bauba. Each of these sons had his own mother. When these sons grew up they learnt much about Busoga, where certain Banyoro princes lived. They heard that Busoga was almost uninhabited and they longed to go there and secure land for themselves. Bunyoro was already densely populated; the three sons could not find a place to settle and eventually decided to go to Busoga. They landed at a place called Kyama-tende, in Bugabula, where they stayed for some time. Later they travelled further inland and reached *mutala* Namazala. By this time Kitimbo of Bugabula had just arrived in Busoga. Kitimbo was one of the Banyoro princes, sons of Mukama, who were living in Busoga.

The three son were given land by the princes whom they found living there. Lukonda was given Bukyemayema, Kisamo was given an area called Namazala. Nyiro gave Bauba an area called Bugonya. Bauba built his *mbuga* on a hill called Kasozi. He died in this place and was buried there.

The history of members of Bauba's lineage is exactly the same as that of members of the Lugave clan given in Chapter 37.

 CHAPTER 34

KIBALYA KAIGWA OF NGABI CLAN (BULOLE)


It is said that Kitimbo of Bugabula had a son named Kibalya, sometimes called Lugwe. His father Kitimbo asked him to go and guard the boundary between their country and that of Nyiro and Muzaya. Kibalya then established himself on *mutala* Nakabale, later named Bulole after the ruler Malole. Kibalya liked his new home so much that he refused to go back to his father's home. Because the place was very fertile, many people came and settled there. Soon after this Kibalya broke away from his father's kingdom and declared himself independent in his own area. At the time of his death he had greatly encroached on his father's lands.

Nabongo succeeded his father, Kibalya. He built his own *mbuga* at Namula where he was buried.

Malole succeeded his father, Nabongo. Malole altered the name of his kingdom to Bulole. That area is known as Bulole. After his death the following chiefs each succeeded his father, only Abiasali Kaigwa succeeded his brother:-

4. Kikologo
5. Mawerere
6. Bwamiki
7. Kaigwa I
8. Kikatufu
9. Abiasali Kaigwa II

This lineage belongs to the Ngabi clan.

CHARTER 35

KIKI OF NGOBI CLAN



Samuwire Nkondo and three other members of Kiki's lineage state that Kiki came from Bunyoro, and that he was a fisherman on a lake in Bunyoro. One day Kiki wished to fish off the shores of Busoga and, therefore, crossed the lake with the following people: -

Namuwere of Ngo clan, Pangobi of Mpisi clan, Mutyama of Kisige clan and Kabunda of Lugave clan. They landed at Lumuli on the banks of the River Nile. They stayed in this place for quite a long time. Later, Kiki travelled for some distance inland but did not want to live far away from the lake in which he used to fish. He reached a place called Lubanyi where he built a home. The surrounding country was known as Bukwanga, which belonged to Muzaya. Kiki took the whole area and even encroached on Kibalya Lugwe's kingdom. He established himself firmly and became a strong ruler. His area extended down to the Nile. He died and was buried at Lubanyi.

It is worth noting the following;

1. Unyi I succeeded his father, Kiki. Unyi left his father's home and built his own *mbuga* at Namwenda where he was buried after his death.
2. Okwiri succeeded his father Unyi I.
3. Maiso succeeded his father Okwiri.
4. Mukalula succeeded his father Maiso.
5. Kaguya succeeded his father Mukalula..
6. Kavu succeeded his father Kaguya.

7. Unyi II succeeded his father Kavui.
8. Mwangwa Musubo succeeded his father Unyi II
9. Bazanya succeeded his father Mwangwa Musubo.
10. Salamu succeeded his father Bazanya.
11. Kakoko succeeded his father Salamu.
12. Samwiri Nkondo succeeded his father Kakoko.

All these were buried at Namwendwa.

CHAPTER 36

LUBANDI OF NGOBI CLAN (NAKIKUNYU)



Lubandi was Kitimbo's son and Kibalya's brother. Once Kibalya was given lands of his own, Lubandi felt offended and left his father's home. He wandered about hunting wild animals until he reached a place which had no inhabitants at all. He built his *mbuga* in this place. He had many followers with him. The place in which Lubandi built his *mbuga* was known as Nabikunyu but later the area was named after him and became known as Bulubandi.

At one time Lubandi fought a battle against some Baganda who were trying to come into Busoga and do havoc. The battle was a bloody one and there were many casualties among whom Lubandi himself was included. Many women and children were captured and taken into slavery by Baganda who also carried away much property as spoils of war. Lubandi left two sons, Lubandi, the eldest and another whose name is not known.

The following are the successive Lubandi rulers:-

1. Lubandi I
2. Lubandi II succeeded his father Lubandi I
3. Kiguwa succeeded his father Lubandi II
4. Magalo succeeded his father Kiguwa
5. Mulowoza succeeded his father Magolo
6. Kasa succeeded his father Mulowoza
7. Kintu succeeded his father Kasa.

Owing to the fact that the old people who knew the history of the lineage of Lubandi are all dead, I have collected this meagre information from their neighbours. It has been very difficult for me to feel certain about the truth of this information. What I have written is confirmed as being true by member's of Kitimbo's lineage. There is some doubt concerning the names of successive rulers. I have had to reject some names because no sufficient proof could be given.

CHAPTER 37

MULEMU OF LUGAVE CLAN (KYAMATENDE)



Long ago there lived a man in Bunyoro named Magaya. He had many children, three of whom left his home and came to Busoga. Their names were Kisamo and Bauba. They were later joined by their brother Mulemu, who had also come from Bunyoro.

Mulemu was a restless young man and fond of hunting. He had two dogs named Bakina and Lugabo. They were very useful to him in hunting and he was very proud of them. When Mulemu left Bunyoro to go and join his brothers in Busoga, he had with him his wife named Nabirye and his two dogs. He landed at Kyamatende where his brothers had landed before, in Bugabula. Here he built his mbuga without the knowledge of his brothers. Mulemu lived here permanently and had five sons : -

Magaya who was given a place known as Nambale in Bugabula

Kijiki who was given a place known as Nakavule in Bugabula

Mukwata who was given a place known as Kaliro in Bugabula

Lukonda who was given a place known as Itakai-bolu in Bugabula

Musumba who succeeded him.

Some people state that before his death Mulemu applied to Kitimbo, the owner of Bugabula, for the area of land which he shared between his sons. This area later became the kingdom of members of Lugave clan. Mulemu died and was buried at Kasozi.

Musumba II who succeeded Mulemu, was a brave fighter. Once a very proud gang of Baganda fighters invaded Busoga and did much damage to

property and life in many parts. This gang, which was headed by Kabali, entered Musumba's country and sought to humiliate the ruler there. Musumba attacked them at once and killed their leader, Kabali, including many of his men. The gang had entered Musumba's country during his absence, while he was away on a visit to Nsaiga's mbuga at Maundo; but before he had news of them, the Baganda did much damage in his own mbuga. However, before the vandals were clear of his mbuga, Musumba II fell upon them with a stronger group of fighters and killed many of them, including Kabali, their leader.

Later a charge was made against Musumba in Kabaka Mutesa's court but Musumba was found not guilty since he had done nothing to deserve such an invasion.

Musumba had two drums of the Lugave clan. The first one was named after Mulemu and was known as Namulemu. This drum was often sounded to warn the people of approaching danger so that they were ready to fight. This was exactly the same as Zibondo's drum called Namuzwahala, which was sounded to call all the fighters together whenever it was necessary. In fact, throughout Busoga there was a certain sound of drum which connoted a sense of danger to the minds of those hearing it. Whenever it sounded, all people would be obliged to run quickly to the spot and find out what the matter could be. This peculiar sound of drum was known as Mukidi or Okulaya.

In the same way this drum Namulemu was often sounded to warn people of that area of certain danger. This was just like the soldier's alarm sound on a bugle. On the day that Kabali was killed, the drum Namulemu was sounded. The second drum was known as Musumba Makalu-bambamba and its sound often broadcast peace and everybody in the country could, therefore, be merry.

It is worth noting the following:

1. Musumba, who succeeded Mulemu, was the son of a woman who belonged to Nakigu clan. Musumba moved his mbuga from where his father had built it and took it to Kaliro, where he was buried.

2. Magaya II succeeded his father, Musumba, and he built his own mbuga at Mbale. Magaya I was killed by an army of Baganda who had come to Busoga on the request of Kizindula, who had wished to oust his brother, Lujoby.
3. Magaya II succeeded his father, Magaya I and he built his new mbuga at Namasiga Lukonko, where he died and was buried.
4. Kyamawa succeeded his father Magaya II.
5. Sekufa succeeded his father Kyamawa and he built his mbuga at Namayengere, where he was buried.
6. 7. Alabike succeeded his father Sekufa and he re-built the old Mbuga of Kasozi, where he was buried.
7. Kiziraho succeeded his father Alabike.
8. Kaiso, born of a woman of Banamwase clan, succeeded his father Kiziraho and he built his own mbuga at Nabutambula, where he was buried.
9. Mpambe succeeded his father Kaiso and he lived in his own mbuga of Bufodi.
10. Mwangwa succeeded his father and he lived in his mbuga at Bulija, where he was buried.
11. Mutega succeeded his father Mwangwa and he rebuilt the mbuga of Kasozi.
12. Waiswa succeeded his father Mutega and built his own mbuga at Nanfugaki, where he was buried.
13. Luba succeeded his father Waiswa and built his mbuga at Nalulangaire, where he was buried.
14. Nabundagala succeeded his father Luba and built his own mbuga at Nabutambala, where he was buried.
15. Musumba II succeeded his father Nabundagala. He was a famous fighter and his name went down in history as such. Whenever his peace drum sounded, his people would collect in his mbuga and make an oath to die for him under all circumstances. He would then give them much beer to drink and much food and meat to eat. Musumba

II never sat on a stool but often sat on a skin. He was known in many parts of Busoga and Buganda because of his bravery and cruelty. When he died he was buried at Kasozi, which is now known as Bugaya, 17 miles on the Jinja to Kiyunga road.

16. Bwonga succeeded his father Musumba II and built his mbuga at Bugobya, where he was buried.
17. Biwero succeeded his father Bwonga but by that time the chieftainship had lost its independence owing to the small size of the country. It had become a gombolola ruled by Mutuba II Luuka.

CHAPTER 38

KYEMAYEMA OF LUGAVE CLAN (BUKYEMAYEMA)



Waira of Bukyemayema, and Gaifuba of Kaliro, both of Lugave clan, were of Magaya's lineage. It is said that long ago in Bunyoro there lived a man named Kyamatuka, a brave fighter and one of the fighters of Mukama, the King of Bunyoro. This brave fighter felt strong enough to build a kingdom of his own and, therefore, crossed to Busoga where he hoped to found a Kingdom for himself. He had wives and an assistant, a man named Bajube of Fumbe clan. He sailed in a canoe from Kyamatende and landed in Bugabula. He spent some time there, hunting wild animals. Later he went to a place called Namazala, near Lukonko in Namasiga, where he lived for some time. He had two sons Magaya and Kyemayema. When these two grew up, their father gave them lands to rule. Magaya Bauba was given a country later known as Bugaya after its ruler; Kyemayema was given lands which he named Bukyemayema.

All the lands given to the two sons were uninhabited wastes at that time, but they both cultivated their areas and made them their own kingdoms. Their father remained at Lukonko, which was later joined to Magaya Bauba's kingdom. Most parts of their countries had no names, but when the population increased, these parts were named mostly after some outstanding people in them.

It is worth noting the following;

1. Kyemayema built his mbuga at a place called Itakaibolu and he had the following children : — Kijiki, Mutatyama and Muwombi. When the population increased, members of Kyemayema's lineage commenced fighting against rulers of the neighbouring parts, such as

Kaima of Buima, Serwanga of Buserwanga and Nsaiga of Bukasa or Maundo. They wished to conquer and rule them and their weapons were spears and big clubs. The attackers, however, failed to conquer their neighbours who remained independent until the arrival of Europeans, when all small kingdoms lost their independence. Some of them became Gombololas and some were made milukas, while others became mere mitalas - the smallest administrative unit. Kyemayema had kept his independence until that time. He died in his home at Kavule.

2. Kijika succeeded his father Kyemayema, but he did nothing by which he is remembered. He ruled for only one year and then died.
3. Mukwata, his only son, succeeded him, but his father's brothers objected to his succession because he was still very young. Some old people, including some common people in the country approved of the succession. This led to a bitter quarrel between the two parties which ended in a fight. On the side of those who supported the succession of Mukwata was a man named Mubialwo of the Lugave clan. He fought so well that his side was victorious and Mukwata was subsequently confirmed in office. He ruled well and had two sons, Kinatama and Luulo. He died and was buried at Kavule.
4. Kinatama succeeded his father, Mulwata, and he ruled successfully. He had eight sons. He was buried at Itakaibolu when he died.
5. Muhombi succeeded his father Kinatama. Muhombi was buried at Kasozi.
6. Lukanda succeeded his father Muhombi. He was murdered and buried at Itakaibolu.
7. Kakwikiri, who murdered his brother Lukanda, succeeded to the chieftainship. The people hated him because of his evil deed and they eventually murdered him too.
8. Lumba-Omwavu, who had gained much popularity among the common people because of his support of the murder of Kakwikiri, the evil—doer, was appointed to succeed to the chieftainship. During his reign, Europeans arrived in Busoga for the first time; but his

country was not peaceful until he fought and defeated an army which was raised against him by Lugolole, son of Kakwikiri. Lugolole was banished from the country and his lands were confiscated.

Lugolole did not yield to the circumstances. He had heard that on the presentation of a case, the Europeans would show just consideration. He therefore went to Iganga and presented his case to Mr. William Grant. This was in the year 1900, but his case was not heard until 1902, when the Government H.Q. was at Jinja.

Mr. W. Grant decided that the country in dispute should be shared between Lugolole and Lumba-Omwavu. The latter was not satisfied with the decision so he left the part which was given to him and went to settle at Buzibirira in Bugabula. Lugolole was very pleased to see that his enemy had left all the country to him.

9. Lugolole, therefore, ruled the whole country, being the successor of his uncle, Lumba-Omwavu. He ruled quite satisfactorily and when he saw that he had grown too old to rule, he yielded the chieftainship to Lumba-Omwavu's son, Waira. By this time the chieftainship had been reduced to a mere mutala. The population, moreover, was very sparse in the area.
10. Waira, son of Lumba-Owavu, thus ascended to the chieftainship. His father never returned to this country and Kyemayema's lineage was reduced to the status of a commoner in rank.

CHAPTER 39

KAMBATO OF JOBYO CLAN



Kambato was one of Kintu's sons. Once Kintu and his wife, Nambi, went to Bwembe, where they left their son Kambato to rule over that area. Leaving sons in secluded areas like these was common with Kintu. Being left alone, Kambato married a woman named Naikonde, who was born near the lake.

The history of Bwembe is rather obscure but one thing is certain and this is that Bwembe was a kingdom, ruled by members of Jobyo clan until the time that it was joined to Bunya as a result of the outbreak of sleeping-sickness. This took place in 1906. Because all the inhabitants died of that plague, the kingdom was not even converted into a gombolola or even a muluka unit. Whatever information I was able to get concerning members of this clan was obtained with the assistance of Luba, Ssaza Chief of Bunya:

2. Lugendo succeeded his father Kambato
3. Mpuluzi succeeded his father Lugendo
4. Kirikwiziranya succeeded his father Mpuluzi
5. Mugairebusa succeeded his father Kirikwiziranya
6. Kasolo succeeded his father Mugairebusa
7. Mulwanyi succeeded his father Kasolo
8. Banunoniza succeeded his father Mulwanyi
9. Byamundu succeeded his father Bamunoniza
10. Eswaga succeeded his father Byamundu
11. Nabutala succeeded his father Eswaga.

12. Kikonyogo succeeded his father Nutala
13. Nakasasa succeeded his father Kikonyogo
14. Tabawo succeeded his father Nakasasa
15. Nzito succeeded his father Tabawo
16. Kisungo succeeded his father Nzito
17. Kiganira succeeded his father Kisungo
18. Nkolongo succeeded his father Kiganira
19. Nsankana succeeded his father Nkolongo
20. Naku succeeded his father Nsankana
21. Nawano succeeded his father Naku
22. Magala succeeded his father Nawano
23. Mpalakaire succeeded his father Magala
24. Kirigwa succeeded his father Mparakaire
25. Mube succeeded his father Kirigwa

The reason why the line of successors is long is that the last 10 ruled for only a short time and then died of sleepingsickness. Because of the plague members of this clan were obliged to inter-marry with their kin, the Baisekyema. They became forgetful of the relationship that existed between them.

CHAPTER 40

MULUI OF NKEREWE CLAN (BUNYULI)



When Kintu was still in Busoga he travelled to a place called Mului. Following his arrival to that place a child named Mului was born. Mului was part of Nanyumba's country.

The following were the successive rulers after Mului : -

1. Mului
2. Nsomi
3. Mwaimbo
4. Kisiba
5. Lungira
6. Mpagi
7. Kasaja
8. Kitalo
9. Kisobi
10. Kaswa
11. Mwanalira
12. Kumwami
13. Bwemi
14. Kasindike
15. Byawa
16. Mulaya
17. Bulwala
18. Nyengo
19. Katunga
20. Kyeya

It seems that the country known as Mului is now called Bunyuli.

CHAPTER 41

KYEMA OF WAKAIMA CLAN



Kyema was Mukama's or Kintu's son, born at Buswikira. Kyema was given mutala Nabuzi in addition to eleven other mitalas. These became Kyema's kingdom. He was found of cultivation and was also a skilled door-maker.

Bukyema was also badly affected by sleeping-sickness just like any other kingdom in those parts. Soon after the outbreak of sleeping-sickness, Bukyema kingdom came to an end. Many people died and others sought refuge elsewhere.

The following were successive rulers of the lineage of Kyema

1. Kyema died at Nabuzi
2. Muntira died at Nabuzi
3. Lufudu died at Bulagala
4. Wambwa died at Bumanyanjwa
5. Mutawe died at Bulagala
6. Kawoma died at Namaigoma
7. Sigala died at Bulagala
8. Maudi died at Bulagala
9. Mukaduna died at Bulagala
10. Mansute died at Bulagala
11. Nkumbi died at Bulagala
12. Kigomo died at Bulagala
13. Nambafu died at Bulagala.
14. Kasiri died at Bulagala
15. Kirya-Nseka died at Bulagala

16. Talame died at Bulagala
17. Kyemba died at Bulagala
18. Mpalaka died at Bulagala
19. Lugwe died at Bulagala
20. Kivule died at Bulagala
21. Kasakantu died at Bulagala
22. Kalume died at Bulagala.

The native lands of members of Kyoma's clan are at Bulagala.

CHAPTER 42

MUSUBO OF KASANKE CLAN



Information about this clan was given by Yeremiya Kamira, Wadikya, Musa Kaduyu, Daudi Mutekanga and some other members of Kasanke or Namusubo clan.

The history begins with the descent of Kintu and his wife, Nambi, together with a hen and a load of millet, from heaven. Kintu landed at Buswikira, Igombe, in Bunya. While he was at Buswikira he had the following children : - Kimera, Kibubuli, Ntembe, Musubo and Lukedi. Mukama Kintu lived at Buswikira for many years before he left for Buganda. When he arrived in Buganda, he had more children such as Mukasa, to whom he gave the islands, and another who was given the country of Bunyoro.

Before leaving Busoga, Kintu had divided the country between his sons whom he left there. Musubo was given that part of the country which is now known as Bugweri, and he built his mbuga at Kalalu. Later Musubo built his new mbuga at Buyende. He had two sons - Kizingule and Kikalangufu, to each of whom he gave parts of the country to rule. These parts were hilly and some of the hills were called Buzinguli and Kikalangufu. Later Musubo built his own mbuga on Buzinguli Hill within Kizingule's area, Kizingule was given mutala Mukole in place of the hill that he lost. Musubo is said to have been a very reasonable ruler who never failed to settle any disputes within his clan.

There is a legend which states that once a man named Mukama entered Busoga from an unknown place, and claimed the whole country of Busoga as his, rather than to the sons of Kintu whom he found living there. He called himself a prince but Kintu's sons did not know him although they could guess that he was from Bunyoro: from his manner of speech and general behaviour. Therefore they sent to enquire about him from their father Kintu, who was in Buganda. But Kintu, the Kabaka of Buganda, did not know him either, so he sent messengers to Unyi, King of Bunyoro to enquire about this man. Unyi then informed the Kabaka of Buganda that it was true, Mukama was a prince who had left Bunyoro to go and look for a place where he could settle. Mukama was not satisfied with the country of Kungambwa, which Unyi had given him; that was the reason why he went to Busoga. When the Kabaka of Buganda heard this news, he immediately appointed some emissaries, Walusimbi of Fumbe clan, and Katende of Lugave clan, to go and inform the sons of Kintu officially that Mukama was truly a prince from Bunyoro. The information was delivered at a meeting held at Buswikira. On receipt of this information, it was agreed that the country should be cut into two so that Mukama had one half of it. The central boundary was drawn from the boundary between Busoga and Samya, via Dunga Kavirondo's country, now in Budama district, up to Namoko Hill in Bukoli. Mukama's half included Bugweri, Busambira, Busiki, Bunyoro (now Kagulu), Luuka, Bulamogi, Bugabula and Buzaya. After he had had his share, Mukama divided his own area between his son, Kakaire Menya who had not been included.

It was worth noting the following;

1. Musubo remained with Buyende and Bugulu. He died and was buried in his mbuga of Buzenguli.
2. Kizengule succeeded his father, Musubo. He died on Buzengule Hill where he was buried.
3. Kikalangufu succeeded his brother Kizengule. He built his mbuga on Kikalangufu Hill, in Buyende and near Bugulu. The country all around the hill was also called Kikalangufu.

Kikalangufu had one son named Lyanala. After the reign of Kikalangufu, the Namusubo clan began to decline in power. It is now regarded as one of the smallest clans with no importance whatsoever; but in the olden days a man named Lubaale Kalalu, a very outstanding native doctor, nearly revived their reputation. The decline in power and reputation was due to the loss of lands sustained by Kikalangufu. Kalalu was such a reputed doctor that when he died, people worshipped his spirit, known as Kalalu. They even offered sacrifices of goats, cattle, chickens and other things, on his tomb. Members of Namusubo clan became the priests who were responsible for receiving the offers and would then sacrifice them to the spirit of Kalalu.

Members of Namusubo clan were the first to own the country of Bugweri but they were later ousted by Kakaire.

CHAPTER 43

IKOBA OF MPINDI CLAN

Long ago, in Kavirondo, there lived a man called Ikoba. His home was on an island known as Sigulu (Kigulu) which stands in the neighbourhood of two hills uniformly called Nsumbe. Later Ikoba was fed-up with life on an island so he decided to go to the mainland. He had his followers with whom he landed at Nukunja, in Buganda. It is stated that Ikoba had heard of the approach of Mukama and had hoped to give him passage across the lake. When Mukama reached Samya, he altered his direction and travelled through Bukoli. This alteration in direction is said to have been the cause of Ikoba's going to Buganda.

Ikoba lived at Bukunja, near Lake Victoria, for many years. Later, he crossed the lake and landed on the shores of Busoga. He came to Busoga because his whole culture was similar to that of the people of Busoga. He founded a kingdom named Bukoba for himself. His clan expanded greatly so that it had many members. By 1908 some parts of his kingdom had become independent chieftainships. In that year the kingdom was joined to Bunya because of sleeping- sickness.

The following were the successive rulers belonging to Ikoba's lineage:-

1. Ikoba
2. Nalugoda
3. Lukasi I
4. Nsiko-emira
5. Kamyuka
6. Kigwe

7. Lukasi II
8. Kamirangoma
9. Bazanya I
10. Bazanya Isabiryе
11. Mpanda
12. Esikwire
13. Muluta
14. Batwagulaine
15. Luwanyi
16. Nkoto I
17. Nkoto II
18. Nsodo
19. Nalugoda Kirevu.
20. Kirindwe
21. Erusubye
22. Isabiryе-Mageja
23. Kintu
24. Namirerabe
25. Waiswa
26. Lukasi III
27. Bazanya II
28. Kirimubukoba

Each of these rulers succeeded his father according to the tradition.

 CHAPTER 44

MUKAMA AND KINTU


There are two major ways in which the history of the ancestors of Busoga is told. Each of these ways is again sub-divided until we come down to individual details, such as the narration of individual persons or clans given in the previous chapters. This type of narrative history is given by members of the clan under consideration. For this reason the reader is asked to be observant as he reads through the chapters, so that he notices the different sources or origins of ancestors given by the different clans.

There are many profound differences between the narrative history of every clan in Busoga. The reason for this is because all this history is memory-history which suffered much alteration, omission or false addition, as it was being handed down from generation to generation. It is, therefore, very difficult to arrange the history of Busoga in its proper chronological order. It is even more difficult to ascertain the truth of some of the historical statements.

a) Busoga is historically divided into two major parts. The line of division is drawn from the demarcation with Samya-Kavirondo, now known as Budama district, towards Lake Victoria but some distance away from it and on across the hills of Luwalambago, through Nyenda, Bulanga, Kamigo, Bukanga, along the River Nile and up to Lake Kyoga. The line curves in the direction of the River Mpologoma, across which it runs, cutting off large parts of Bugwere, Bunyuli and Budama district, and back to the starting point in Samya. The area within this circle belonged to the lineage of Mukama, with the exception of Kisiki Igaga.

b) Starting from the demarcation between Wakoli's and Igulu's countries, on the shores of Lake Victoria, including the islands of Buvuma, Kingira, Buluta, Bugaya, Kabale, Kasaja and others, form the part owned by the lineage of Kintu. Their area also included the following islands which were situated in Lake Victoria : - Nairima, Lingira, Butale, Kabale, Jasanja, Bugaya, Jaguzi, Namiti, Iziru, Sagitu and many others. The line of demarcation runs as far down as the River Nile, including the areas, Ntembe, Nukwanga, Bugule, Kamigo, Batambogwe, Igombe, Bunya and Igulu's part. This area belonged to members of Kintu's lineage, excluding the lineage of Kitima of Nyange clan.

The history of the coming of Mukama into Busoga differs from the corresponding history of Kintu.

- a) Some people state that Mukama came from the east and that he had with him many wives, children, servants, cattle, goats, sheep, dogs, fowls and other things. Nobody knows the real origin of Mukama before he came to Busoga. Moreover, some people state that all the children mentioned in this chapter belonged to Mukama and were therefore, subjected to the traditions and customs of their father's clan. It is said that Kakaire was rejected by all his brothers; no statements are made in acceptance of the fact that Kakaire was truly a son of Mukama.
- b) Another group of historians maintain that Mukama never came to Busoga but that he sent his own children to settle in the latter country. These are now represented by the hereditary chiefs in the various parts of Busoga. Mukama himself lived in Bunyoro but all the children in Busoga accepted him as their father. What is doubtful to the later generation is whether Mukama ever came to Busoga.

The history, as given by the lineage of Kintu, is more inconsistent; whereas these people believe that they belong to the lineage of Kintu, their customs and traditions are diverse. Some belong to Mpologoma clan, others to Njaza clan and still others belong to Nkerewe, Ngo, Nyonyi and Jobyo clans. They all inter-marry, a thing which is never done by those of the lineage of Mukama. The latter people, all belong to one Ngobi clan. This fact makes it difficult for us to believe that all the different clans

mentioned above were of the lineage of Kintu. It is possible that, with the exception of the Njaza clan, the rest were mere followers of Kintu.

It is evidently true that a man named either Kintu or Mukama ever lived in Busoga. It is probable that this man was known by two different names. A comprehensive survey may reveal the fact that those people who know Kintu live in those parts of Busoga which are in the neighbourhood of Buganda. It might be that these people learnt the name from Buganda. Those people who believe that a man named Mukama once lived in Busoga, live in Budama, Samya, Bugwere, Bukoli, Kigulu, Bukono, Bulamogi. All these countries are far away from Bunyoro so it cannot be thought that they were influenced from Bunyoro. Moreover their languages and customs are similar to those of Bunyoro. Many people in these parts name their children Mukama. All these things seem to prove that Mukama actually came to Busoga.

Some of Kintu's lineage state that Kintu came from the east and travelled through Busoga and lived at Igombe, where he died. But members of the Namusubo clan state that Kintu descended from heaven with his wife, Nambi and that he arrived in Busoga long before Mukama did, and even his children. It is possible that those people whom Mukama, or his sons, the princes of Busoga, found living on the shores of Lake Victoria were the children of Kintu. It is also possible that these shore-dwellers were in Bukoli. These shore-dwellers were a ruling clan. One day a man named Mukwaya, a herdsman in the service of the sons of Kintu, luckily picked the beads of chieftainship. When he showed these beads to the public, he was automatically made chief over his servants. Mukwaya was a member of Ngobi clan and his other name was Okali. He was one of the Sons of Mukama who had come to live in Busoga. Thus, beyond all expectation, Okali, son of Mukama, snatched the chieftainship from the sons of Kintu. He was the first Wakoli and his lineage was automatically linked to that of Kintu; but before Mukwaya became Wakoli, 22 people of the lineage of Kintu had ruled Kigulu successively, 21 ruled Bugweri, 16 ruled Bukono, 11 ruled Buzaya, 1 ruled Bulamogi, 11 ruled Bugabula and 11 ruled Luuka.

People who regard themselves as 'Balangira' in other parts of Busoga could marry 'Bambeja' of Bukoli. This practice came to an end in 1920 when a ceremony of re-unification was held by the members of Ngobi clan elsewhere in Busoga and those of Bukoli. But sons and daughters of Bugweri still safely marry people of Bukoli although they belong to the lineage of Mukama.

CHAPTER 45

THE BIRTH OF A SON MUKAMA



The signs which show that the new-born son is a Mukama are these, but all of them are subject to the approval of the elders:-

- a) The first sign is the appearance of some kind of worms immediately after the birth. These worms may come from the body of either the mother or the child. These worms show that the child has been singled out for dedication to the spirit of Mukama. The second sign is the presence of any defect on the body of the child.
- b) An old person can become Mukama in the following manner:- he may fall seriously ill or have patches like leprosy on his body; on the other hand, his whole household may fall seriously ill. If any of these signs appear it is up to the person concerned to enquire from the wise men, usually witch-doctors.

In either of the cases a) and b) the person affected is named Mukama and he is further dedicated to Mukama. The ceremony of dedication is a very important one. A house is specially built for him; this house is surrounded by a fence of reeds. In addition to his house, sacrifices are made to the new Mukama. If he is a child, then the mother and child are obliged to live in the new house until the child grows up; but if he is an adult, he lives in the house until the fulfilment of certain rites.

Any child that is dedicated to Mukama must not be seen by his father until the time the child comes of age. Even the father's brothers are bound by the same rule until the ceremony of bringing Mukama out to the public is performed. This ceremony is performed by a group of professional

witches. They do it for a salary which is determined by themselves and, however high that salary may be, Mukama or his father has to pay it. After the ceremony the house is pulled down.

In most cases these Mukamas are heathens who worship ghosts and trees. They never eat mutton, fish or anything that has the smell of fish. Fish must be kept far away from Mukama's house or home. He is given a spotted dog which is named Mukama. Traditionally, such a person is born among members of Ngobi clan only.

CHAPTER 46

MUKAMA'S SONS IN BUSOGA



The reason why Mukama never took any of his sons with him to Bunyoro is not clear to many people. Whereas many more of his sons, such as Menya and Wakoli, left Bunyoro and came to Busoga, only one of those sons who were living in Busoga paid a short visit to Bunyoro. His name was Ibanda. There were altogether eight sons in Busoga and they eventually had sons of their own. It is believed that once the elder brother succeeded their father, the rest of the family resented his rule and so built their Kingdoms which they could rule independently.

The following are the names of the sons of Mukama who were given parts of Busoga to settle in and rule; each of them was a small king in his own area: -

1. Unyi Nkono of Bukono
2. Ngambani Zibondo of Bulamogi
3. Kakaire Menya of Bugweri (who was not accepted by his brothers)
4. Okali Mwonja, Wakoli of Bukoli
5. Muyaza of Buzaya
6. Kitimbo Gabula of Bugabula
7. Nyiro Ngobi of Kigulu
8. Ibanda Tabingwa of Luuka.

These sons discovered how to make iron goods and they began making hoes and other things. The places where they made these things can still be seen. Okali or Wakoli was given that part of the country which is the place where Mukama himself first made iron goods.

This part of the country is now known as Bukoli. Unyi Nkono was given Bukono, which is bounded by the River Mpologoma. This area was so large that Unyi was asked to share it with his brother Ngambani Zibondo.

Then Mukama travelled through Bunyoro (now Kigulu), Luuka and came to the hills of Kamigo - the dwelling place of elephants. Mukama spent much time in these hills hunting elephants. While he was here, a man named Kisambira from Nyenda Hill, came seeking to befriend him. Mukama accepted the friendship. Kisambira was of the Iseigaga clan and was so convinced by the good intentions of his new friend that he gave Mukama his own daughter for a wife. Her name was Tegulwa ('a gift'). Mukama accepted the gift and married the girl. While he continued his journey, his new wife was pregnant. Soon she found travelling very difficult but Mukama made her a walking-stick from a mubanda tree which grew in a forest at the foot of Kamigo Hills. Even with the assistance of the walking-stick, the wife still could not walk so her husband, Mukama, built a house for her near Kamigo and left her there. Her sisters then came to attend her but Mukama continued his journey. He traveled along the banks of the River Nile and eventually came to that part of the country which was later known as Buzaya, after Muzaya the prince who ruled it. He gave this part to Muzaya and in the course of his travels he gave the central part, now known as Kigulu to Nyiro. Ngobi Ibanda Tabingwa was given the area of Kamigo. Muzaya built his own mbuga in the place where his father was when he was dividing the country between his sons, and he lived there permanently.

Some people state that Mukama gave locations to Ibanda and Unyi from Bunyoro and that he gave them an emissary, Nabala of Mpisi clan, to go and show them the location. This is stated in the history of both Kigulu and luuka.

It is thought that Muzaya was the eldest of the sons who were given land latterly. He was older than Okali, Nyiro, Ibanda and Kitimbo. It is further stated that most of these sons were born during the wanderings of Mukama.

Having given lands to most of his children, Mukama continued his journey along the banks of the Nile. He had with him his son, Kitimbo, and many followers. He eventually reached a place called Kakindu and then viewed that part of Buganda which is now known as Bugerere. He also caught sight of Kasato Hill which had so long attracted his attention. He climbed to the top of the hill and had a view of the whole country through which he had travelled. He also sighted the hills of Bugondo in Lake Kyoga, and Namulumuka Island, which he passed on his way from Lango.

The view of the country, as seen from Kasota Hill, satisfied Mukama's belief that Busoga was too small for him and his followers. He, therefore, decided to cross over to Bunyoro.

The whole group then left Kasota Hill and sailed across Lake Kyoga and landed in Bunyoro. The place where Mukama embarked on his boat on his way to Bunyoro is regarded as sacred by many people in Busoga. This is where the water for bathing a new-born Mukama - or the child to be dedicated to Mukama - is drawn.

Once he landed in Bunyoro, Mukama never returned to Busoga. He found a man named Kitandwe who was living on the shore of the lake and asked him to accompany him inland. Before the arrival of Mukama, Kitandwe had been the ruler of the whole country. Then the two rivals went inland and engaged themselves in hunting. Kitandwe, however, was a selfish man; whenever he killed any game, he never shared it with the people. He thus lost popularity because of his selfishness. But Mukama, who was very generous, won the popularity of the whole community and was made King. Most of the inhabitants were People of Cooli and Lango districts. They were not known as Banyoro.

Before Mukama left for Bunyoro, he gave to Kitimbo that part of the country which lay before the hill of Kasato. On two of its sides, this part was bounded by Muzaya's and Ibanda's countries.

Another group of historians state that Mukama was the head of a clan whose obscure origin was either the mountainous country of Bugishu, or north in the Sudan. From this obscure origin Mukama travelled

westwards in company with many people, cattle, goats, sheep, dogs and other things. He first travelled through Teso and down to the Nile, in the Madi country — now Lango District. He then altered direction and travelled backwards. This was how the Jalu people came to Bugwere, Bunyuli, Budama, Busoga and Kavirondo. Mukama had sighted some attractive hills and wished to travel towards them. Probably one of these hills was Gambalagala Hill in Teso; but failing to find his way to these hills, Mukama retreated and struck a new course along the Nile. He reached the shores of Lake Kyoga via the country inhabited by ‘Abamiro’ or Lango people.

It is stated in the first chapter of the book of the ‘Bassekabaka ba Buganda’ written by Sir. Apolo Kagwa, K.C.M.G. and published in 1912, that Kintu came from Podi in the Sudan, N. Africa, and arrived in Bunyoro. In a book written by the Katikiro of Bunyoro, Petero Bikunya, an explanation of how Bunyoro came into existence is given. He states that the ancestors of Bunyoro came from Madi, now Lango District. All these facts prove that our ancestors came from the north, in the Sudan.

Sir. Apolo Kagwa adds that when Kintu arrived in Buganda he sent his grandson, Ntembe, son of Unyi, to Busoga. Ntembe, it is alleged, was sent to Busoga as a ruler. This is the root of the allegation often made by Baganda that the whole country of Busoga belonged to Ntembe. This is not accepted by Basoga.

Petero Bikunya states that there was a Munyoro prince who was sent to Busoga and that all the Basoga of to-day belong to the lineage of this prince. Even this statement is not accepted. It is generally believed that four sons of Mukama of Bunyoro were sent to Busoga by their father. Some individuals seem to disagree with this view. They maintain that these sons were only left in Busoga on his way to Bunyoro. However, it is widely known that the Basoga people belong to the Jalu stock of people who came from the north Sudan. The other people who belong to this group are the Acholi, Lango, Bagwere, Badama and Kavirondo people. While Mukama was still in Lango, he visited a certain island in Lake Kyoga and climbed up Namulaka Hill and had a good view of the distant countries. He sighted the hills of Kasota, Kagulu, Nsomba and others. He

immediately conceived an idea to travel towards them; but his progress was badly handicapped by the absence of a boat by which he could cross the lake. The country was almost uninhabited and there were no people who could make boats or canoes. He was, therefore, obliged to take the land route which was much longer. He travelled through Teso, Bugwere and along the River Mpologoma and entered Bunyuli, hence to Budama. From the latter country he travelled along a land route and arrived in Busoga.

On his arrival in Busoga, Mukama first went to Nangoma Hill in Bukoli. He stayed on this hill for a short time surveying the country and hunting wild animals. All through the course of his travels, Mukama thrived on the flesh of the animals that he killed. From Nangoma he travelled to Walugoma in Bunya. By then the Luba rulers had not come into existence as such, but there were members of Isemagumba (Njaza) clan living there, mostly on the shores of Lake Victoria. The central part of Busoga was very sparsely populated. From here Mukama returned to Bukoli, where he had come from. Among his followers was a man named Nabala of Mpisi clan. Mukama had two dogs named Lubale and Munyoro, which were put in the care of Nabala. After a short stay in Bukoli, Mukama again returned to Bunya and reached Bukaleba for the second time. While he was there he sighted the hills of Nanso in Buganda and the hills on the islands of Buvuma. From Bukaleba Mukama travelled to Buluba, where he stayed for a short time before penetrating into the heart of the country.

There are many and various views held about Kintu and Mukama. Some people state that Mukama was living in Buganda when he sent his sons to occupy Busoga. Others maintain that Kintu descended from heaven with his wife, a hen and other things. However, they all invariably believe that Kintu is the father of them all. Even those people who regard themselves as members of the lineage of Mukama of Bunyoro also believe that Kintu was the father of all fathers. The sons of Mukama ruled over a large piece of country which could hold a population of about 100,000 people. Everyone of them had his own kingdom and ruled like a real king. They had sub-chiefs below them and lived in large palaces, observing customs and traditions just like any big Kabaka.

Example of these kingdoms are Bugabula and Bulamogi. The whole population of these kingdoms was loyal to their king. They practised the custom of digging up the skulls of their dead kings for preservation in the most sacred huts. This is exactly the same custom as practised in Buganda.

Since the line of the Kings of Buganda is believed to have originated within the lineage of Mukama the fact that this custom is practised in two different countries proves that the sons of Mukama truly came to Busoga. The custom is a testimony to the close relationship which exists.

The skulls of the kings of Bugabula are taken to a place called Kiwa in Bulamogi; those of the kings of Bulamogi are kept in a place called Lwamboga, Bulamogi. The skulls of the kings of Buganda are kept at Kasubi.

Such customs tend to draw a distinction between the sons of Kintu and those of Mukama. The sons of Kintu ruled over much smaller areas with a population of about 30,000. Some of their kingdoms had a population of under 30,000. Because of the small size of their kingdoms, they were not as powerful as Mukama's Sons were; they were inferior to the latter and their clans were diversely different from those of the lineage of Mukama.

Furthermore, the lineages of the sons of Mukama were often much longer than those of the sons of Kintu. This was so because the families of the former were often much larger. It is probable that the sons of Kintu were the first to come to Busoga although they were later overshadowed by the sons of Mukama, who live much longer. The clans of members of the lineage of Kintu were very much affected by sleeping-sickness, which took a heavy toll.

The sons of Kintu died so soon that the lines of successors are extremely long compared with those of the sons of Mukama. These untimely deaths among the sons of Kintu were not too ancient. People died early with the outbreak of a war against the Sudanese rebels in 1897 - 1898 at Bukaleba, in Luba's kingdom. This deadly episode was immediately followed by the outbreak of sleeping-sickness, a plague which carried off many of the lineage of Kintu.

In any case, the coming of Kintu or Mukama brought into existence the country of Busoga. The history of this country begins with the coming of Kintu or the sons of Mukama. There is no definite evidence to show that either of the two people (or parties) came. Since no war was fought between them, it is difficult to say who came first.

As it has already been stated above, the various clans formed by Kintu's lineage ruled over very small areas. This shows that these people were, as rulers, inferior to those of the lineage of Mukama. The latter could preserve their independence as well as rule others. There were eight ruling clans altogether with the lineage of Mukama. In spite of their small numbers, they ruled over a considerably big area, about $\frac{3}{4}$ of Busoga. The remaining $\frac{1}{4}$ was under the rule of the rest of the clans; the sons of Kintu owned about $\frac{3}{4}$ of the remainder.

Mukama's sons were experienced rulers; they could organize some form of governments in their kingdoms and they also practised rigid customs and traditions. Within Kintu's lineage there were many ruling clans, although their area of rule was very small. They had no kingdoms or even firmly established customs. They had no royal stools, spears-or shields; but Mukama's sons had all these things, showing that they were relatively much advanced. They probably learnt all these things from their father, Mukama. They appointed their subjects to important positions in their countries and they often gave the princes their right places.

CHAPTER 47

WHY BUSOGA HAD NO KING



Having read all the history narrated by the natives and heads of clans of this country, it is now quite easy for you to understand why Busoga is not a kingdom with one king. The chief reason for this is that, on allocating land to his sons, Mukama or Kintu, gave them full power over their areas without subordinating his sons to any one of his brothers who could thus become king of the whole country.

Each of these sons, moreover, settled in his own area where he built a permanent home and assumed kingship over that area. They were all fully aware of the wrath of their father, which might be brought down upon them as a result of any attempt to oust any of the brothers, so they abstained from encroaching on the others' lands.

Every family of each of these sons was a royal family with princesses and princes, including all kingly rituals or customs. Because of this fullness none of these families had ambitions beyond their borders. This is a very important consideration in Busoga because it promoted harmonious living between the various kingdoms and culminated in the saying that 'evicting a Musoga from his kibanja is tantamount to plucking the heart from his body. Up to this day the Basoga are very jealous of their land.

Each kingdom, however small, was self-supporting and did not welcome any invasion of any kind. For instance a king named Nadiope, from Bugabula, once invaded Bulamogi and fought a successful battle against Zibondo's army at Nawaikoke. After putting up a resistance for a brief time, Zibondo's army turned and fled; Nadiope, however, pursued them with the intention of capturing Zibondo's mbuga. Just as the pursuit was

nearing the end, one exhausted fighter from among the pursued turned and hurled his spear in the direction of Nadiope, who was thus fatally injured. His death marked the end of the pursuit and his men carried his body back to Bugabula.

Although the exhausted fighter's act saved Zibondo's army from capture, the murder of an anointed king was, however, an unforgivable crime. The man who so bravely saved Bulamogi was condemned and executed, together with his family and members of his clan. Some members of his clan, however, escaped death by identifying themselves with other clans, this incident shows the loyalty and respect which the various sons of Mukama had for one another.

Another reason for the absence of a king may be attributed to the fact that there being no roads in Busoga, the Basoga did not travel widely enough to enable them to come into contact with large and strong kingdoms elsewhere. This contact might have helped to arouse ambitions in them for more power, instead of being content with the relatively small power which they had within their small kingdoms. But once there is progress in a country this ambition is bound to be developed. To appreciate the validity of this statement, note that at present there are incessant disputes for 'bibanja' and 'mitala' in Busoga. Even the royal brothers within certain kingdoms rebelled against their rulers and sought to establish their independent chieftainships.

CHAPTER 48

HOW BUSOGA WAS GOVERNED



Every son of Mukama, or Kintu, set up a government of either of these two types within his kingdom. The first type of government consisted of ministers elected by the people. The responsibility of these ministers was to preserve peace and order among the men and women of the kingdom. The second type of government consisted of senior wives elected or nominated to rule over the rest of the wives; this would be so in case of a polygamist.

To begin with, let us consider a king within a given area. This king had unlimited power over everything in his kingdom. He often nominated ministers to help him with the duties of his government and nobody could question the king's nominations, especially as he often nominated some popular people. The Katikiro would be nominated from any of the clans within the kingdom but the 'Katikiroship' would be inherited at times. In power the Katikiro was second only to the king. Under the Katikiro there was a number of assistant ministers, nominated by the king. Below these were the king's favourites and princes and princesses who also had a considerable amount of power. Cases of any sort were heard and tried by the Katikiro together with ministers, princes and princesses and some elders. The same people were responsible for legislating within the kingdom and thus they formed a council. Whatever laws were enacted or ideas passed in this council, they would be submitted to the king for approval. In most cases the king would give his approval without making any alterations in the legislations. It must be understood, however, that no law whatsoever, passed by the council, could be operational before the king had endorsed it. Normally the king would not refuse to endorse

his council's ruling or decision; on the other hand if a decision was considered unpopular or inconvenient, he would amend it slightly.

Besides a number of small councils of the chiefs, the above-mentioned council operated in every kingdom.

The said council also had the power to decide on the successor to the throne. The council ruled over the various parts of the kingdom and acted as a check against the king's power, thus avoiding excessive dictatorship on his part. It exercised authority over the princes and princesses, and administered the customary rites. The army was under its management, for which reason it was able to keep the boundaries free from encroachment, and maintained peace within the kingdom. It collected taxes and authorised foreign visitors to stay in, or leave the country. It authorised trade as well as marriages.

There was no building for this council. It would meet in any convenient place, such as under some big trees near the king's mbuga. Any person having complaints was allowed to present his complaints to the council through one of the members to whom he would have to pay a fee which would amount to a cow, a goat, bark-cloth, a girl or a gun. On receipt of any of these things for a fee, the member would then submit the plaintiff's name either to the Katikiro or the king. The plaintiff would then be required to pay another fee before the case could be heard. The hearing consisted of an enquiry for evidence before passing the decision, after which the person found guilty would be punished.

In case of trees in dispute, no final decision would be made concerning the claims of the plaintiff and the defendant until the case was heard. In the course of the hearing, those two people would each present his case while the councillors would be passively listening and drinking beer; the latter's wives often attended the court, holding their husband's spears and shields, together with big calabashes full of beer. Once the plaintiff and defendant had finished presenting their cases, their witnesses would be called in to deliver evidence. The evidence was never extracted by force, as is the case today.

After all evidence had been heard, the senior councillors would separate themselves from the main council for a private discussion. During this private session, the councillors would argue out the good points given by either the plaintiff or the defendant and come to a decision. They would then come back and ask the two people to pay the court fee, each according to his ability. Then the judge, who would be either the king himself or his Katikiro would announce the court's decision. The one found guilty would be sentenced to death, if it was a criminal case such as murder. If it was a civil case, he would be required to refund the costs or property lost of the winner of the case. If the charge was for selling another man's person or relative, the criminal would be deprived of his wives, who would be paid to the plaintiffs that he (the plaintiff) would have children by them to replace the person sold. The same solution used to be applied in cases of murder.

In a case of indebtedness, the defendant would be deprived of all his property, part of which would go to pay the court fee, and he would also be sent into exile. Murder, kidnapping and theft were treated as criminal cases of the first order.

The court had power to condemn anybody to death or deprive him of his property, or send him into exile, but in each of these cases, the king gave the final ruling. The king had his own private cabinet which consisted of the Katikiro and one other person, or some wives, nominated by the king. The king attended his own cabinet more often than he attended the council. The presentation of a case in a round-about way, through one of the councils, is equivalent to the present practice of first reporting to the police, or to a lawyer, to whom a fee is paid before he takes on the case. Just as a magistrate would not have a case taken to him directly so did the Katikiro in those days.

If anybody was murdered for no reason at all, the relatives of the deceased would retaliate by putting to death the murderer, if they found him. But if he escaped completely, they would then take a charge against the murderer's parents or relatives. If the case was proved, the relatives would be sentenced to the following two punishments:-

- a) To pay one or two girls from the murderer's clan. The children born by these two girls would replace the deceased.
- b) He would pay one or two cows and many other things to the court as a fine.

The court did not often sentence the murderer to death since he could escape or get killed by the deceased's relatives long before his arrest. A case of murder was usually heard between the relatives of the murderer and the deceased's.

Any person found guilty of the following crimes would be sentenced to death:

- a) Practising witchcraft
- b) Adultery
- c) Treachery or crime which could lead to murder.

The councillors were nominated, not for a limited term, but for life. They did not work for a salary but received their share of the court fees and fines, and also collected taxes from their own lands given to them as councillors. On top of this, they received many presents from their people and their king, who used to give generously.

No form of writing was invented but records were memorised and preserved that way. Most events and incidents would be remembered for a long time because people kept talking about them and thus passed them on to the new generation.

In every big home the master had the right to choose any of his wives to rule the rest of the wives in that home. The master often chose the most senior or the favourite wife. The latter wife would be chosen if the senior wife was guilty of any crime.

The chief wife had authority to report to the master in private the shortcomings of any of the wives but she had no power to settle the wives' disputes although she could punish any daughter in the home. The choice of a senior wife was a common practice in every big home. Even if a man had more than one home, he still had a chief wife in every one of his homes. The main duty of these chief wives was to guard the husband

at night and to look after his property and to conduct the traditional rituals. The chief wife was very much respected by everybody under her husband's authority. She occupied her office for life.

CHAPTER 49

THE TAKING AND HEARING OF A CASE

Before a case was heard, the plaintiff and defendant each brought a bundle of sticks. These sticks were used to count the number of questions asked. Whenever a question was asked, a stick was dropped from the bundle. The sticks were also used to numerate the things included in the charge brought by the plaintiff; for every thing or person named, a stick was placed before the judge. Then the used sticks were tied up and kept as a record of the cases in that court.

On cross-examining the defendant, the court made use of the plaintiff's sticks; the defendant was asked to say which sticks he agreed with and which sticks he disagreed with, and the two would be separated. The sticks would also be kept separately according to the things named in the charge; the sticks for cattle, goats or any other things were kept separately. After the court had given its decision, the one found guilty would be fined or asked to refund, according to the number of sticks brought against him. The sticks would be kept until the fine or debt was cleared.

The various cases were heard whenever the court was in session. In the council, the Katikiro took the chair whenever a case was heard. The cases were heard according to their nature and if witnesses were available, the evidence would be given before passing judgement. The sentence passed was often in accordance with the weight of the crime. The heaviest sentences were passed in cases of murder, witchcraft, theft and kidnapping; but, as it has already been noted, the sentence would be carried out only with the approval of the king.

The smaller councils of chiefs and landowners also heard cases in the same manner but they had no power to pass such heavy sentences without special permission from the king or the Katikiro.

In a case of ambiguity or lack of evidence, an enquiry was often carried out to discover the truth. For instance, if property was stolen and lost completely, a search would be carried out and any suspect's house would be inspected. The search for the stolen property was carried out in many ways but four of these -were the most frequently used:

a) The council would collect together all known thieves and suspects in the area. The collection of such people was done early in the morning so that by about 9.00a.m. the court would be ready to sit. On being quite convinced that the criminals were in the group, the council would then apply one of the devices used to find out a thief. The council would inform the group that the reason for their being collected together that morning was because they were all suspected of stealing someone's things, and that the criminal was advised to give himself up before the court found him out by casting lots. In most cases the thief felt intimidated and so reported himself; but if no body would denounce himself, the court would then authorize a witch-doctor to apply the magical herbs by which the criminal would be found out. The herbs would be administered on a new banana leaf without holes.

The banana leaf would be put on the ground and over it would be put a flat basket, on which a small clay pot containing the herbs or medicine would be placed. Then each of the suspects would be asked to spit in the pot and each time the witch-doctor would put some dry leaves in the pot and light a fire. As the fire burned, the witch-doctor took the pot and overturned it on to the banana leaf beneath containing some water. If the pot absorbed all the water on the banana leaf, the man who had spat in the pot was thus convicted; but if the water remained unabsorbed, the man would be released. This was the first device used to find out a thief and it was often successful.

- b) For the second device, the witch-doctor had a metal hoe and a bird's feather. He then put the hoe in fire and heated it until it was red hot. Then one by one of the suspects were made to spit on the feather, which the witch-doctor would in turn put on the red-hot metal. If the feather caught fire, the man who had spat on it was thus convicted and apprehended for the offence; but if the feather did not catch fire, the man would be released.
- c) The third way in which the criminal would be found out was by using a small clay pot once again. The witch-doctor put some medicine in the pot and then invited each of the suspected criminals to spit into it. Then he dropped some dried leaves into the pot and lighted them; instead of over-turning the pot on some water, he put the pot on the stomach of the man. If the latter was the criminal, the pot took a firm and painful grip on the man's stomach and he was then charged with theft. On the other hand, if the pot failed to take such a grip on his stomach, the man was let go.
- d) In this method the witch-doctor took an old and out-of-use hoe and heated it red-hot. Taking the suspected criminals one by one, the witch-doctor placed the red-hot hoe, on their legs. If any of them got burnt on the leg by the hot hoe, that person would be held guilty of the crime. Anybody innocent of the crime was never burnt even if the hot hoe was placed on his leg.

If any person in any village within the kingdom became infected with leprosy, scabies or any other deadly disease, his relatives at once suspected witchcraft by somebody. Anybody suspected of this crime would be reported to the chiefs and elders, who would then call a meeting of the whole village for the purpose of confirming the suspected criminals. The diseased person present would then be given a bowl of water into which every person present would dip his hand, taking an oath at the same time to the effect that if he (the man dipping his hand into the bowl) was guilty of the crime, the diseased man would soon get cured of the disease, but if the former was innocent, there would be no hope of getting cured. On finishing his turn, every person walked away.

Even relatives of the sick person were asked to take the oath. In many cases some diseased people who received such oaths were cured without medicine. The reason for this was that the witch-doctor guilty of the crime often applied some efficacious medicine before taking the oath whereby he dipped his hand into the bowl of water and sprinkled water over the diseased person. So it was not the mere 'Yes' which was uttered in the oath that actually cured the disease.

Once everybody had finished taking the oath, the water in the bowl was poured over the diseased person. If he was cured after sometime, everybody then confirmed the suspect as the witch-doctor responsible for the disease but nothing was done to him.

If a person was bewitched and died, the person most dear to the dead person - often a woman - took some earth as it was being poured into the grave and kept it. After the burial some of this earth was sprinkled over the banana trees in the neighbourhood of the grave. The meaning of this was to enable the ghost to travel freely over the place before the witch-doctor came back to do his worst by imprisoning the ghost so that he could destroy it.

The rest of the earth was secretly mixed with some drink which was then offered to the suspected person to drink. If the suspected person was really guilty of the crime, he died as a result of drinking that drink but if he was innocent, he would not be affected. Of course, everything was done so secretly that the victim was never aware of the trick regarding the drink. Although there was not much publicity, the relatives of the dead man rejoiced greatly if the suspected man was victimized by the drink.

If the relatives of the dead man failed to discover the criminal who might have bewitched the man, they tried some other means. This time they sought for a witch-doctor by whose magic the criminal would be found out and killed. In most cases the witch-doctor executed his duty by burying some magic in the grave of the dead man. This magic was supposed to kill the person whom the relatives of the dead person were suspecting. If no such death resulted, the magic was considered a failure and a new Witch-doctor was called in. The new doctor also buried his

magic in the grave and if it failed to kill the suspected criminal, another doctor would again be called. This sort of thing would go on until the relatives came across a successful doctor. The successful doctor would then be praised and given plenty of things.

The relatives of the dead man would never retaliate because they were convinced that their person was worth it as a result of the crime he had committed. This practice of retaliation was a private affair undertaken only by the relatives of the dead man; the chiefs had no hand in it; it was not done officially.

CHAPTER 50

HOW THE RULERS WERE GUARDED



Owing to the fact that the country was full of criminals who threatened the safety of the rulers, they were always very strictly guarded. The rulers were very rarely seen in public; a ruler appeared among his people only on special occasions, such as big feasts, or when he came to see his fighters off to a distant country, or to welcome them home. He also came among his people during the annual social functions.

The ruler never had meals in public; he had his meals privately, being waited upon by one of his wives or maids, together with his favourite elder or son. He had most of his meals in his own special dining house where he also drank his beer. On some occasions when he held beer parties, certain of his ministers were invited.

Some lesser people, such as chiefs, princes and princesses, and ministers behaved in the same way; they had all their meals and drinks privately: and had maids and servants waiting upon them.

Whenever the ruler made an outing into the country, he had a bodyguard composed of wise men who went before him, and lesser chiefs, ministers, princesses, men-servants and soldiers who walked behind him. Sometimes the ruler walked on foot but at other times he was carried on the shoulders of a strong man. Some of his wives were in attendance carrying his spears and shields, while others carried big pots of beer on their heads. The men carrying the ruler often walked as many as 10 - 15 miles before resting, and drums were in attendance all the way.

Whether at home or on a journey, the ruler often sat or stood in the midst of the people with whom he was familiar or had dealings. He was also surrounded by his wives who carried his spears or big calabashes of beer. Next to the wives were a circle of ministers and princes. The other important people in the country were also guarded in the same way although on a smaller scale.

The home of a ruler was often surrounded by a strong wide fence made of reeds. The area covered by the fence was large enough to accommodate about 50 houses or even more. The ruler lived mostly in the house of his senior wife, or people were made to believe that that was where he often lived, for it was feared to disclose where he actually lived. In fact, he lived in a different house every night, but before he moved into a house for the night he disguised himself as a woman so that he might not be detected by his enemies.

The barricade around the home was made strong by means of thorny trees and had only one entrance, which was guarded by servants day and night. Most of the servants in a ruler's home were the sons of his subjects brought there to be brought up in a good way. Such sons were always subjected to very strict discipline, as a result of which they were very submissive; but, if by any chance such a son committed a crime, such as adultery with his master's wives, that boy was convicted and the father who sent him there was also convicted. The boy would be sentenced to death while the father would be sold into slavery and all his property confiscated.

These boys were sent to the ruler's home to receive some sort of education. Some of them were promoted to rule their fellow servants, others were included in the bodyguard of the ruler. Because of the fear of crimes, not every person could go to the ruler directly; "he had to announce his presence through one of the guards; and if any mischief resulted from the visit, the visitor and the guard would both be arrested and punished severely. Even if the visitor escaped, the guard would bear the whole punishment. This was a precaution against spying.

The rulers, or kings, would rarely take part in battles; they joined their armies only when it was really necessary for them to do so. Even then

they did not do the actual fighting; they only supervised the fighting and lagged far behind. The actual fighting was done by the fighters, ministers and princes. These formed regiments, each of which was put in charge of a mugabe ('general') nominated by the ruler. Another group of fighters remained behind to ensure the safety of the ruler.

Senior wives of the ruler were very much respected in the kingdom; each senior wife had a particular area for which she was responsible. She received all the taxes collected from that area. Her house was built and cared for by her subjects, the people who lived within her area. If any person annoyed her, that person was liable to a severe punishment. Moreover, she was always armed with a very sharp knife which she could use to cut anybody that dared to insult her. For this reason, senior wives were often respected and much feared, especially as they had power to confiscate any person's property. Princes and princesses had this power also. If any person dared to resist the confiscation of his property, he would be sent to court and dealt with severely. This often resulted in exile.

CHAPTER 51

THE OLD SOGA LANGUAGE



The language spoken in Busoga in the olden days was akin to Lunyoro and was known as ‘Pakoyo’ language. The Pakoyo language was the mother-tongue of a people known as Jo-pa-Lwo, the ancient Nyoro people who travelled to Bunyoro, Budama, Kavirondo, Acholi, Lango and Busoga. The people who lived in north Busoga were called ‘Bapokoyo’, these were mostly the people of Bugabula and Bulamogi.

This language was in use for many generations but it gradually died out owing to the following reasons:—

The people of the north opened up trade with the people who lived in the Sese Islands and who spoke a language that was akin to Luganda. This contact with a foreign language brought about the degeneration of the mother-tongue. The two languages were merged into one and a different language now spoken by most people in Busoga. The Pakoyo pure persisted in the following parts of Busoga : — Busiki, Bukono, Bugabula and across the river into Bugerere - Buganda. The same language is still spoken by Banyala, Baluli and Bagwere across the River Mpologoma.

The Pakoyo language helps to prove that the rulers in Busoga came from Bunyoro; even the people of Bunyoro know this to be true.

CHAPTER 52

FOOD IN BUSOGA



There are many legends in connection with food in Busoga. There are legends about bananas, sweet-potatoes and other food crops but millet was and still is, excluded from these legends, apart from the story which states that Mukama had some millet with him when he journeyed through Busoga. It is said that he left some of the millet with his children who remained and settled in Busoga. This story is believed by every one of Mukama's grandsons; but the grandsons of Kintu believe that millet was first brought into Busoga by their grandfather, Kintu.

The significance of this is that, millet was the staple food in Busoga; nobody in Busoga can dispute this statement; but it is true that after some time, millet was no longer the staple food in Busoga. This was after the discovery of bananas and sweet potatoes; the new generation, following the discovery of the new food, did not eat the millet. But when the people of Bukedi, whose food was mainly millet, came to Busoga, millet was again embraced. The people from Bukedi not only used millet for food but also brewed beer from it.

Although it has been stated above that millet was forgotten in Busoga for some time, it must be noted that millet, ever since it was first brought into Busoga, was always there and was used as food during feasts, such as wedding feasts. However, the bride was customarily fed on millet for her first meal in her husband's house. Millet was also used to give offerings to the gods and to perform certain rituals such as the burial ceremonies, or initiating children. On such occasions, just little millet would suffice to fulfill the customs, about two or three pounds being cooked. The ritual

was usually performed by the senior wife in the home. She administered the ritual by breaking the lump of millet into two halves, to which she added pieces of meat and then made offerings to the gods. Sometimes this specially prepared millet food and meat was eaten by the husband, one other senior wife and a grandson or granddaughter. The food was eaten just in front of the god's house. No other people ate this food. Hence the truth that millet was always in use in Busoga.

When the people from Bukedi introduced beer made out of millet, those chiefs who employed these people also began drinking the millet beer (*Malwa*). At first, this beer was drunk in secret by the big chiefs only; the common people could not afford it; but as more and more Bakedi came into Busoga, more millet, was grown, particularly in Bulamogi, Bukono, Busiki and part of Bugabula where Bakedi people were many. The Basoga in those parts learnt how to make this beer and even made millet their staple food. By 1906 - 1916, millet was widely used for food and beer in Busoga. Those Basoga people who had come into contact with Bakedi people early enough were by this time experts in brewing millet beer. The expansion of the skill of brewing this beer in Busoga was due to the migration of people from Bulamogi to other counties in 1903. This migration was most pronounced in 1905 - 1918, when Balamogi people migrated to almost every part of Busoga. The migrators taught the rest of the Basoga how to make millet beer, and also influenced people to enjoy millet as food. This was particularly so after the advent of the Europeans who introduced the cultivation of cotton and other employment which left no time to tend the banana gardens. In this setting, millet was, therefore, the easiest food crop to grow. The growth of millet was greatly encouraged by the Government which exacted a tax of 50lbs of millet annually. This was a precaution against famine and was kept in the famine granaries. Thus millet became once more the most widely grown food crop in Busoga.

THE DISCOVERY OF THE PLANTAINS

According to legends, banana plants were discovered by hunters. They found a banana tree bearing a big bunch of bananas which was ripe. They were tired and hungry so they took some of the bananas and ate them. They did not enjoy the bananas because they were strange to them. Moreover, they feared that the bananas might be poisonous and so kill them, but when they found that none of them was harmed, they took the whole bunch back home with them. They also took a young banana tree and planted it. This grew and brought forth a big bunch which, when it was ripe, was eaten. Later on, when more and more people had planted banana trees in their gardens, they tried to cook the unripe bananas and eat them that way. Later on again they peeled the banana and then cooked it. When it tasted very nice. From this time people went on eating bananas as food.

The hunters who discovered the banana plants were not known, nor the country where they came from. Another story states that the discovery of bitoke (banana plants) was Mulimba, who had a brother named Bulo. These two men were great trappers of animals and had meat in their house every day. They had traps in many places and consequently trapped many kinds of animals. One day they trapped a big animal which had no head. When the trappers saw the animal they were frightened and looked for a doctor who could advise them about the extraordinary animal. They went to Kiwagama where a very wise witch-doctor named Majaji lived. They told him about the strange animal that they had trapped and he proceeded to pray to the gods for a possible meaning of the strange animal. When the answer came from the gods, Majaji advised the two trappers to go back and build a strong fence round the strange trapped animal and he instructed them not to remove it from the trap or even to touch it at all, and that after they had built the fence, they were not to go back to the place until three months had elapsed. The two trappers did as they were advised.

After the three months had elapsed, the two trappers went back to see what had happened. The fence was still in place but in the middle of the fence there had grown a number of big trees with large leaves. They came near the place but did not see the animal or its remains at all. The trap

was also gone and instead stood those strange trees, which differed very slightly.

Being mystified by what they saw, the two trappers again sought advice from Majagi. told him that they had done as they had been told - that when they went back after three months they saw strange trees growing everywhere inside the fence where the trapped animal had been, but that the latter two things were nowhere to be seen. Then Majagi told the two trappers that the strange trees were known as 'Bitoke', that these trees bore fruit good to eat and he encouraged them to go and gather the fruit from those trees and eat them without fear. The two men went back and did so. The first fruit was from the banana tree which is used for brewing beer. They waited for it to ripen and ate the bananas. Later on the other trees bore fruit as well and the men had many bananas to eat as a result. Later on they attempted to cook some of the bananas and saw that it was nice. After some time other people also learned how to eat 'matoke'. They transplanted some of the young trees and planted them in their gardens ('ensuku'). The place where the strange animal was trapped and where the bitoke grew was named 'Lukolo'. This place is in Butembe near Mutayi and it is still known as such.

THE NAMES OF FOOD CROPS

1. Amatoke — banana
2. Lumonde — sweet potatoes
3. Bulo — millet
4. Mpande - groundnuts
5. Mpindi enjeru eziribwako egobe — peas (white)
6. Mpindi empokya peas (black)
7. Enumbu — small pumpkins
8. Ebira - types of yams
9. Kasooli — maize
10. Maidu — groundnuts
11. Bikajo — sugar cane
12. Nsala — runner beans -
13. Entungo — simsim
14. Muwemba — sorghum

15. Malibwa - three types of pumpkins

16. Amakobe — (Masoma Lusoga)

There are many other types of fruits.

BANANA FOOD - THE OLD METHOD OF COOKING BANANAS

First the wife harvests the bunches from the garden and brings them home, placing them where she intends to peel them. She puts them into a basket. After washing her hands she prepares some banana leaves and lays them inside another basket, into which she then places the bananas as she peels them. After that, she washes the pot and inside it she lays some banana stalks. She then puts the bananas into the pot and covers the bananas firmly with banana leaves. Then she pours one to two pints of water into the pot, lights the fire and begins cooking the food, adding more water to the pot later as necessary.

After cooking the bananas, she removes the pot from the fireplace and places it over a pad. This pad is round and is made from banana straw and dried banana leaves. The reason why the pot is placed on this pad is to protect the pot from breaking while she stirs the bananas into a thick meal. After washing the wooden spoon (*'omwiko'*) she then breaks down the bananas with the spoon into a thick meal. Then the meal is divided into several lumps wrapped into specially prepared banana leaves. One lump she takes to her husband and another lump she eats with her friends, leaving the other lumps in the pot covered with banana leaves. If the husband needs more food or if the wife requires more food, they may get more out of the pot.

The spoon mentioned above is similar to a big European spoon and is made out of a tree called *'Omukongoito'* or from *'Omutuba'* and is as long as a golf stick. After emptying the pot, it was washed out and hung up on a rope. The spoon was also hung on the same rope.

If the wife wished to prepare a quick meal of matoke she would peel the bananas and place them in a small clean pot, the bottom of which is covered with banana leaves. She then covers the pot with banana leaves, pours water into the pot and cooks it. After cooking, she removes the pot from the fireplace and puts it on the floor; she uncovers the pot and empties all the bananas on to the banana leaves. The Lusoga name for such a meal is ‘Muswa’.

Bananas could also be cooked without peeling. In this case the wife would detach the banana from the stalk and put them into the pot, cover it with banana leaves and, after adding some water, cook it. After cooking, she would empty the bananas onto banana leaves; every one removes the tops from cooked bananas before eating. That was the third method of cooking known in Luganda as ‘Mogolwa’ and in Lusoga as ‘Nsugunyu’.

Among the cooking-type bananas, the class called ‘*Namukago*’, the variety known as ‘*Bikono*’ was never peeled before cooking; it was always cooked as ‘*Nsugunyu*’. The bananas of this variety are short, resembling the ‘*Namaaji*’ variety of the beer-type bananas called ‘*Mbidde*’. After a meal of ‘*Nsugunyu*’ the peels were always hidden away to avoid the chance of a leper spitting over them as it was believed this would spread the leprosy among the people who had eaten the food. Any one who has never suffered from leprosy would not eat ‘*Bikono*’ bananas lest they became re-infected.

Dried bananas known in Lusoga as ‘*Buteke*’ could be prepared from both the cooking and the beer types. The wife brings the bunches from the garden and collects them under a shady tree. After detaching the bananas from the bunches, she leaves them there for three days, after which they are peeled and split in to two long halves each. The split bananas are then spread on a sun-table, exposing the inner surfaces to the sun. When the bananas are sufficiently dry, she collects them all into a basket and takes them home. She sweeps a patch of the courtyard and spreads the bananas on the ground for further drying. When they are completely dried they are wrapped up into a bundle which is hung on a rope inside the house.

From the bananas known as ‘*Mbidde*’, sweet juice and beer are made. The bunches are harvested and allowed one day in the sun to rid them

of the sap. On the second day the husband prepares a hole dug out in the ground. He sweeps it out and buries fire in it with dry banana leaves. The hole which is then warm is cleared of the ashes and inside it he spreads the leaves of a plant called 'Olugerogero' in Luganda and more leaves from the trees known as 'Musita' or 'Mpuluguma' in Lusoga, or alternatively he puts at the bottom of the hole an old yellowing leaf (banana). He selects two of the best bunches and puts them first in the hole, splitting one of the bunches into two. He then detaches the rest of the bunches to fill up the hole before covering it up with banana leaves. After two days he uncovers the hole from early morning for four hours. Again on the third day he uncovers the hole leaving a layer of only one banana leaf over it. He leaves them uncovered for six to eight hours.

On the same day he also cuts the grass and banana leaves which he intends to use in extracting the juice, if he has not got a basket or small canoe in which to squeeze the juice. The following day the juice is extracted, and some water is added to it in proportion to the quantity of bananas. This juice is drawn away into pots, when about six more pots of water, according to the quantity of bananas, is added to the hole to produce the diluted mixture of juice which is then filtered into clean pots ready for fermenting with sorghum flour. This sorghum is roasted before it is ground into flour. The flour is then mixed into the juice in a pot or basket, which is carefully covered with banana leaves and kept overnight, when the beer is ready for drinking. When the beer is fully fermented, a small pot or calabash is first filled to be offered to the gods of the home or as an offering to the dead ancestors of the home. After this rite has been carried out, the beer is ready for drinking. The beer is then carefully filtered and filled into clean pots. The husband then gives out some of the pots to his friends to drink. During the old days it was difficult for any peasant to consume his beer without offering a pot to the village chief. This was a big offence.

The following are the rites attached to the subject of Bananas and a newly acquired acre of land.

If a man planted his banana garden, when the bananas have matured, the wife owning the garden would harvest enough bunches to make a meal for a large number of people. The husband would slaughter chickens or a goat if he was a rich man and give them to the wife to cook. The husband would then invite relatives and friends to enjoy a feast to mark the opening up of the banana garden. That night the husband was bound to sleep with the wife whose garden was being inaugurated. If it was found out that he spent the night with a different wife after the feast, the wife would take the matter before the elders and if the husband was found guilty, he would be asked to pay a fine in the form of a fowl, goat or money.

The following are the rites connected with the acquiring of fresh land. A man, on acquiring a fresh piece of land, his first wife known as Kadulubaale' would harvest one bunch from their banana garden and take it to the husband's father to ask him to implore the gods to bless the new land. At this time the husband spends the night with his first wife known as 'Kaidu' in Lusoga. Any breach of this custom was treated in the same way as in the opening of a new banana garden.

Bananas of the variety known as 'Gonja' are prepared in the following manner : — If it is intended to eat them roasted, after removing the peels (with bare hands), the bananas are dried over red-hot charcoal and after drying, they are buried inside hot ash. When it is properly roasted, it is cleared of the ashes and then is ready for eating. Alternatively, the gonja may be roasted before removing the peels. When the -peels are removed, the gonja may then be dried near a fire for a short time before being covered under hot ashes for the final roasting, after which they are ready for eating.

Ripe gonja may be roasted by covering it under burning fire in the fireplace before or after peeling. Ripe or unripe gonja may be peeled and then steamed and may be eaten with a little salt, added to taste. Ripe gonja, if not consumed at once, may be preserved by drying in the sun,

when it can be kept for about three days and eaten as required, just as the European keeps his bread.

Gonja is sometimes cut up and made into mutere by drying in the sun. When dried, it is as sweet as the mutere made out of other types of ripe bananas. It is so sweet that it may be eaten even before cooking.

THE COOKING OF MUTERE

To prepare a meal of ‘Mutere’, the wife takes out some mutere from the bundle and spreads it out in the sunshine to drive out any insects and dust. After shaking out all the dirt, the mutere is then put in to a clean pot for cooking.

It is possible to cook mutere mixed with sweet potatoes, bambora nuts or cow-peas smashed together in to one meal.

Mutere is cooked under plenty of water and after cooking, it may be served whole or smashed and cut into lumps served in the usual way – one lump to the husband and another to the wife with the rest of the family.

It is also possible to make thick porridge from mutere. After spreading it in the sun to remove insects and dust, it is pounded in a wooden mortar. The coarse flour is made into fine flour by grinding on a grinding stone.

The method of cooking mutere porridge is the same as that for cooking porridge made from millet flour. If the wife likes, she may mix mutere and millet together to make a mixed porridge. This porridge is as sweet as if sugar had been added to it.

THE DISCOVERY OF SWEET POTATOES

Once upon a time there was a man who had two wives. He loved one of them very much but hated the other intensely. The hated wife had two children but the beloved wife had none. It is not certain where this man lived; some people say he lived on the Buganda side of the Nile in Kyaggwe county but some say he lived on the Busoga side of the Nile. Where-ever this man lived, there was a big famine and the people had nothing at all to eat.

This man went to very many places in search of food, with his favourite wife, and every time he obtained any food he and his favourite wife ate it, leaving the other wife with her two children to starve.

When the hated wife found that she was faced with starvation, as well as her children, she tried to search for food everywhere but could not find any. She and her children were desperate and had no alternative but to starve, while her husband and the favourite wife were happy as they were able to obtain some food from distant places which the hated wife could not do, so she went to a nearby forest to look for some wild berries to eat and share with her children. They fed on berries for some time until there were no more to be found. Therefore they turned to the roots for food. She had observed the leaves of sweet potatoes and also noticed cracks in the ground near them but did not know what was underneath. When she dug up the cracks she found the potatoes. First she feared that she might die if she ate them but as she knew she was going to starve anyway, she decided to take two potatoes home. She cooked different roots for her children and ate the potatoes herself, as she did not like to risk giving them to her children in case they were poisonous.

Although she feared the potatoes might kill her, she was not afraid of eating them. She thought that she might die during that night's sleep but to her delight she woke up the following morning quite strong and healthy. She therefore went back to the forest for more potatoes and this time gave them to her children to eat as well.

After that they made these roots their daily food and the children, who were thin, became healthy; but neither the hated wife nor her children mentioned this to anybody. The husband only noticed that his hated wife and her children had grown fat. The husband was puzzled because he could not think of any reason why his hated wife and her children were so healthy although they could not obtain food anywhere.

Early one morning he decided to enter the house of the hated wife and remain there. The wife went out to the forest and brought some potatoes and cooked them. Then she asked the husband to go away to the favourite wife's house as it was bed-time and she wanted to go to bed. The husband

refused to go out, saying that he would wait for supper before leaving the house. Finding that he was so insistent on staying, she brought out the potatoes and the four of them ate the meal. The husband, due to love for his favourite wife, stole some of the food and took it to her. The following day the favourite wife went to the hated wife and asked her where she got this food from and was told that the food came from the forest. The favourite wife asked her 'What is the name of the fruit?'. The hated wife replied that she did not know the name of the fruit but that it grew on the roots of wild plants and that they were found not far from the surface of the ground, bunched together - which is described in Lusoga as '*Kimondere*'.

From this word the name Lumondere was derived, as the prefix 'Lu' denotes the diminutive form of Kimondere. As went by, the name Lumondere became 'Lumonde', dropping the "RE."

Soon many people heard of this food and went out into the forests to search for it. Those who found it ate it, and the famine ended. Since then, cultivation of sweet potatoes began and spread throughout Busoga until it became second to bananas, pushing millet to third place.

METHODS OF COOKING SWEET POTATOES

1. The wife digs up the potatoes in the garden and collects them in a basket which she carries home. She prepares the potatoes, cutting any spots damaged while digging them up from the garden, and also cutting away any other damaged or rotten parts. Then she washes the potatoes in a pot after which she puts them into a clean pot, covers it up with banana leaves, adds some water and cooks it. When it is ready, the pot is removed from the fire and is then served. In the foregoing method, the tops are not removed.
2. Potatoes can also be peeled before cooking and when ready, may be broken into a mash using a wooden spoon, or eaten singly.
3. Thirdly, the tops may be scraped off with a knife and the potatoes are washed and cooked, mixed with cow-peas. After cooking, the mixture is mashed up, using a wooden spoon, and then cut into lumps, the wife giving one to her husband and the rest, as she finds necessary.

4. Potatoes may be roasted before or after scraping off the peels and then eaten, removing the tops if they have not been removed before roasting.

The following are the rites connected with sweet potatoes: -

When the wife is collecting cuttings of the tops from any garden for planting, she wraps inside the bundle of cuttings two or three potatoes from that garden so that the new garden may be as productive as the old one.

When the potatoes have matured, whenever the wife goes to the garden to dig up some, she places her basket upside down and puts one potato on top of the basket. This is believed to make the potatoes in the garden abundant and easy to find.

Sweet potatoes may also be mashed up and eaten without being mixed with any other type of food but may sometimes be mixed and mashed up with either cowpeas or bambora nuts. Modern cooking is not as thorough as in the olden days. Also, the rites described above are no longer practised.

PREPARATION OF FINGER MILLET MEALS

1. First the wife takes a quantity of millet from the granary and spreads it out on a flat basket to dry, after which she thrashes it in a mortar or, if she lives near a rock, she dries the millet and thrashes it on the rock. If it is a big quantity and there is no rock nearby, she thrashes the millet inside her house on the floor. After thrashing, she winnows it to get rid of all the straw and dust, and then roasts it on an earthen roasting pan. After roasting, the millet is again thrashed in a mortar. When the millet is ground on a grinding stone. She then washes a pot, in which she boils some water. Then she mixes the flour into the boiling water while stirring with a lean wooden spoon until the porridge is evenly mixed into a thick meal. Then she cuts up the meal into lumps giving one to the husband to eat and the rest to the other members of the family. Any food remaining is put into a pot hung up in the store with an earthen cover over. In the same pot the millet flour was stored.

2. A millet meal may be eaten by patients or any other people in need of a quick meal.

3. Beer may be brewed from millet in the following way -

It is ground into flour, after drying the fingers in sunshine, thrashing and winnowing. The husband digs a hole four feet deep and inside the hole he lays soft banana leaves slightly withered in the sun by the wife or by the husband himself. The flour is then mixed with water and put into the hole, which is then covered up with banana leaves and finally earth on top. If he has a large pot with a wide top (called 'Kibange' in Lusoga), he puts the mixture into it, thus avoiding the use of a hole. This mixture is kept covered for a whole month, after which it is taken out, roasted and spread out in the sun to dry. That is the ancient method.

In the present - day method, the mixture is kept underground for only seven to ten days, when, it is roasted, then becoming what is called '*Malwa*' in Lusoga. A patch of the courtyard is smeared with cow dung, where the malwa is spread for drying, after which it is stored away. Later, before fermenting, the malwa is dried in the sun. The fermenting pot is washed out, using the bitter leaves of 'Jjobyo' (a native vegetable) or '*Omululuza*' (a wild shrub). After washing out the pot a quantity of the yeast flour is placed at the bottom of the pot, then the dry malwa and as much water as he thinks is sufficient. After two or three days the beer is ready for drinking. While the dried malwa is still in storage, it is covered with the leaves of omululuza to make its taste stronger.

4. On the day when the malwa is roasted, one may eat some of it if wished.

5. This is how the yeast is made : -

The wife gets millet from the granary, dries it, thrashes it and winnows it. The millet is then soaked in water in a basket or pot. After two days it is mixed with grass and wrapped in banana leaves. After three days it is examined to find out if it has properly germinated and, if so, it is spread out in the sunshine to dry, after which it is ground into flour. If she finds it cold after grinding, she spreads it out in the sun to warm up. It is then

placed in the pot and malwa and water mixed with it. It is necessary to add more yeast to the pot a second time before the beer is fully fermented. The beer is sucked from the pot with special wooden tubes after mixing it with boiled hot water, and the water pot is kept boiling throughout the drinking party.

The following are the rites connected with finger millet : -

When it was sowing time, during the months of December and January, the county chief would sound his traditional drums to summon all his courtiers and all the people to come to his court and bring cooked and uncooked food, beer and banana juice. The county chief then slaughtered cows, goats, sheep and chickens to make a feast for all the people to eat, giving offerings to the gods also.

This feast used to mark the beginning of the new millet planting season. The county chief's deputies would also repeat the feast when they returned to their villages, including simsim soup in the dishes. That was the millet sowing feast held annually.

In January all the people began sowing millet. Inside the basket containing the millet seed was also put the beans from the pod of a wild creeper known as '*Ennyangu*' in Lusoga which was known to be the charm for getting a high yield of millet.

When the millet became fully matured; everyone was free to harvest his garden; there was no ceremony attached to it.

After harvesting the millet, people other than the head of the family (the husband) were free to eat the new millet, but the husband could not eat the new millet before making a feast to celebrate the harvest season. He would slaughter a goat and chickens, and his wives would prepare simsim to be eaten with the inaugural meal of the new millet. Banana beer and millet beer is also drunk during the feast, offering some to the gods.

Before making this feast and offering food to the gods, the head of the family was not permitted to eat the new millet. This rite is known in Lusoga as '*Okwakira omwaka*'.

The following were the rites connected with malwa spread out to dry after roasting : -

The wife or husband brings two fruits of a plant known in Lusoga as 'Entonko' (wild plant of Solanum genus) and places them in the drying malwa. This was believed to ward off any crows which might throw droppings into the malwa and in fact anybody who might drink the beer with an ailment called 'Kamenya' - a disease which weakens the body for several days.

This is the way millet is cooked nowadays:-

There is no difference from the old method except that the wives nowadays do not clean the pots as thoroughly as their ancestors used to do. The only difference in brewing millet beer is the period the mash is kept underground, which is seven days instead of about three months, as in the old days. The rites connected with the sowing and the feast commemorating the harvest season are no longer practised as they were in ancient times.

METHODS OF COOKING BAMBARA NUTS

1. After harvesting the bambara nuts, the wife takes off the quantity which she intends to cook. She washes them and puts them into a pot to cook them unshelled. This form is called '*Mafuja*' in Lusoga, and when they are ready they are spread on to banana leaves to cool. The wife then shells some for her husband for eating, leaving behind what she and other people will eat, everyone shelling their share.
2. This is the method of cooking bambara nuts after they have been dried and stored : -

After removing them from the store, they are spread out in the sun to dry. They are thrashed in a mortar by the wife and winnowed to remove the shells. The wife then washes the cooking pot, lays banana stalks at the bottom, pours water into it and then the nuts. Then she covers them, starting usually in the morning and then adds some sweet potatoes. She covers the pot to enable the potatoes to be properly cooked. When the

potatoes have been sufficiently cooked, she removes the pot from the fire and places the pot on a pad. Then she mashes up the mixture with a wooden spoon, after which she puts it up into several lumps - one for the husband and the rest for herself and others.

Any remaining food is put into a pot and preserved for the next meal.

3. Bambara nuts may also be eaten in the following way — they are steamed with some salt; when they are ready, the wife dishes them out into clean earthen plates with a native spoon to her husband and any other people.
4. Dry bambara nuts may be shelled, put into a frying pan with some water. After the water has dried up, they are salted and roasted. They are then spread on a flat basket to cool before being eaten. In this form they may be taken out by people who go on long journeys for eating before they get meals. They are very useful to travellers.
5. Bambara nuts may also be eaten in the following form : -

After drying them, they are roasted directly by burning banana leaves or grass over them. They are then shelled on a flat basket, winnowed and eaten. This is the simplest way of eating them because they are roasted more easily than if they had been on a pan. The foregoing are the old methods of preparing bambara nuts for food.

The following are the rites connected with the planting of bambara nuts : -

After the wife has shelled the nuts and winnowed them, she puts them into a basket, in which she also puts 'Kiganiko'.. (native vessel with holes in the bottom for preparation of salt from ashes) and an axe. After planting the nuts she digs a hole in the garden which she uses as a latrine and then covers it up with earth. This was meant to prevent the nuts from rotting in the garden.

Bambara nuts have this other rite - the nuts for seed are not obtained by the wife from her parents' home because this was believed to cause the death of her husband or their children. But in this Europeanised age, this

is not observed; women get bambara nuts from their parents' home and plant them in their husband's garden.

The following is the method of cooking bambara nuts nowadays:-

They are cooked the same way as in the old days, the difference being that to-day the cooking pots are not cleaned as thoroughly as they used to be.

The rites connected with planting are no longer practised and the same thing applies to the harvesting and drying customs which are no longer practised by all the people.

COWPEAS - THE COOKING OF COWPEAS WITH EDIBLE LEAVES

1. The wife removes them from storage on to a flat basket. She spreads them out to dry in the sun, after which she shells them in a mortar and winnows them on a flat basket. Then she puts them in a clean pot with some water and puts the pot over a fire. Then she scrapes some sweet potatoes which she washes and then adds to the cowpeas when they have been well cooked. She then covers up the pot with banana leaves and when the potatoes have also been cooked, she removes the pot from the fire and places it on a pad. Then she mashes the mixture up with a wooden spoon, adding some salt. The salt prevents the mixture causing indigestion. Then she cuts the mash into lumps for serving to her husband and the rest of the family as she pleases.
2. Cowpeas may also be eaten in the following form - during the harvesting season the wife may take a quantity and roast them by burning a fire of dry banana leaves over them, after which she removes the trash and brings the cowpeas home. They are then ready for eating and may also be carried with travellers on long journeys for food on the way.
3. The young leaves of cowpeas may be eaten as vegetables. The wife picks the leaves from the garden and brings them home. She puts

them on to a flat basket and beats it up to remove earth and insects. She washes the cooking pot, puts water and the leaves into it and begins cooking. When the leaves have been sufficiently cooked, she adds salt and simsim to improve the taste. That is the method of preparing sauce from green cowpeas leaves.

4. The following is the method of preparing sauce from dried cowpeas leaves :

The leaves used to be picked in the evening. The wife cooks them early on the following morning inside a pot. When the leaves are ready, she spreads them over banana leaves in the courtyard to dry. When they are dry, she wraps them up in a bundle which she hangs up. From this bundle she gets a quantity whenever she wants to cook some. It is cooked with salt and simsim.

5. Thirdly, thick sauce called '*Magira*' may be prepared from cowpeas. They are dried in the sun, shelled into a mortar, winnowed to remove stones and outer skins and again dried by placing in sunshine. After drying they are broken up into halves by grinding on a grinding stone. After cooking, the pot is placed in a safe corner. It is believed that should anyone chance to walk over the skins of the peas, the sauce may escape excessively from the pot as froth while cooking, leaving only a little sauce in the pot. No man is allowed to go near the fireplace lest he touches the stones while the wife is cooking the sauce, causing the sauce to escape out of the pot as froth.

While cooking this sauce, the wife keeps stirring it throughout the cooking to avoid leaving the sauce to escape as froth. The stick used for stirring is a round one, similar to the stick used in a mortar. Most women prefer to use sticks from trees known in Lusoga as '*Kirindi*' or '*Nsiryesirye*'. Before cooking *magira*, the wife used to wash the pot and all the plates to ensure that all vessels were very clean.

The following are the rites connected with magira.

It was not permitted to serve magira to the in-laws and the same thing applied to thick milk in the form known as 'Bbongo'. These two resemble semen from men and therefore people were ashamed of serving them to the parents-in-laws. But the present generation is no longer ashamed of it.

There is no difference between the cooking of magira in the old days and present day cooking methods. The difference lies only in the cleaning of the pot. The ancient people used to be more particular about cleaning the pots than are the people today.

Also the old way of cooking cowpeas was more thorough than today. The ancestors used to keep all their cooking pots clean and stacked high up. The earthen plates were also kept clean and hung up in a store, being brought down only for use at meal times.

But nowadays the pots, plates, cups and water are longer cleaned. They are left lying on the floor where animals such as dogs and mice may lick them.

GREEN GRAM- THE METHOD OF COOKING

1. First, the wife harvests them from the garden when they are dry and after sweeping a place, she spreads them there to dry, mixing them with dry banana leaves to avoid the pods opening up excessively. Whenever the wife wants to shell them she begins by spreading them out to dry. After shelling them in a mortar, and winnowing them to remove the pods and dust, she washes the cooking pot. One rite observed by the women in cooking green gram is that before cooking the peas the wife drops a few of the peas into the fireplace, drops some in the track of rats and puts some in the sweeping broom. This is done to enable all the peas, especially the small hard ones, to be cooked thoroughly. After cooking the peas, she washes peeled sweet potatoes and puts them into the pot containing the peas. She covers the pot and continues cooking. When it is ready, she removes the pot from the fire and places it on a pad. She brings down the wooden spoon, knocks one of the fireplace stones with it and then mashes

up the mixture. When this has been done, she cuts up the meal into lumps in the same way that she does with all other food. After eating the food, the wife keeps the pot covered to avoid mice playing in it until she later washes it and hangs it up on a rope.

2. From green peas, thick sauce called 'Mulukudu' may be prepared. The peas are roasted and then ground on a grinding stone. The flour is then put in the cooking pot with water and cooked, stirring the sauce up all the time as in the case of magira. The cooking of green peas is similar to that of cowpeas and the cleanliness is observed in the same way.

The only difference between the old and present day cooking method is the lack of attention to cleanliness nowadays.

YAMS ('NUMBU') — METHOD OF COOKING

The wife digs them up from the garden and takes them home in a basket. She also prepares in advance three pots full of water. She puts the yams into one pot and fills it with water to soak the yams. After soaking, she gets the assistance of some people who happen to be present in scraping off the skins from the yams, placing the scraped yams into another pot containing water ready for washing them. They are washed three times, after which they are spread out in the sun to dry. Then she washes out the cooking pot, puts some banana stalks at the bottom before filling up the pot with the clean yams. They are then cooked with about four sweet potatoes - some people insist on minimizing the quantity of sweet potatoes. After cooking, the pot is removed from the fireplace and placed on a straw pad, then the wife mashes the yams up into a thick meal which she cuts up into lumps ready for serving. That is the method of cooking yams in the old days and also today, and there are no rites attached.

The yams are cultivated in the same way as the European potatoes - planting the tubers and not the leaves as in the case of sweet potatoes.

The old method of cooking yams is as follows : -

The man or woman first made a pad, placing it beside the spot where he or she is going to dig the yams from, and puts stones over it. This was done so that the digger may get at the yams without having to dig very deeply and also so that he or she may get a big yam. This custom was only followed while digging up the type of yam called 'Weete' in Lusoga: it was not practised in digging up-the other types of yams. Before cooking, the yams are cut up into pieces and after cooking, everyone picks up one, removes the skins and eats. The hands were not washed before eating yams lest the remainder of the crop dries up. There is no difference between the old and modern methods of digging up, cooking and eating of yams except that today people wash their hands before eating the yams.

In the old days the soil on the yams was not washed off with water; it was simply shaken off with the hands or with a knife and the skins were not peeled off with a knife. It was feared that if this were done, all the seed would not germinate when planted.

There are nine types of yams : —

1. Weete
2. Naive
3. Kyetutumula
4. Nuwolwa
5. Nakasoma
6. Ndagu or Nakahama
7. Namawa.
8. Mugoya
9. Mpama

There are also seven other types resembling them - e.g.Amayuuni (or'Itimpa'in Lusoga).

GREEN MAIZE METHODS OF COOKING

1. The wife would cook the green maize before removing the covers. After cooking the maize, the wife would put it into a basket and then take it to the husband and other people to eat. The hands were not washed before eating.
2. Green maize would be roasted as follows - it could be buried under fire, after which the covers were removed before eating.
3. The covers were removed from green maize before roasting, after which it was simply eaten.
4. If one wanted to eat maize in a quick way, he would make holes into the ground and in each hole he would stand one cob of maize on its tip. He would then kindle a fire with dry banana leaves over the maize until it is well-roasted. He then put the maize on banana leaves and took it to his friends to eat.
5. Dry maize cobs without the covers could be buried in the fireplace under hot ashes and later turned about with a piece of wood. When they have been properly roasted they are removed, the ashes are shaken off. The maize is then ready for eating.
6. Dry maize, after removing from the cobs, is put into a frying pot after soaking in water with salt to provide taste, and is then roasted, after which it is spread on a flat basket to cool down before eating. In this form the maize may also be reserved in banana straw ('Byayi') or in a pot for eating later, especially after the morning cultivation while waiting for lunch. It could also be eaten while out on long journeys.
7. Maize, after removing the covers, may be steamed in a clean pot. It is cooked until the seeds can easily be removed from the cobs it takes about five hours to achieve this. This is another way of cooking green maize.

The following rite is connected with maize in a home where twins have been born before. When the maize in the garden matures, the wife harvests some cobs and hangs them up inside the house on the roof. This is done to enable the twins to feed on the maize before anyone else does.

There are no rites connected with the cultivation of maize, its drying and storage. Dry maize is stored in bundles hanging from trees.

While harvesting ground nuts one may eat them raw. The nuts may also be scalded by burning a fire over them or they may be cooked by steaming, after which they are shelled by the hands and eaten. The nuts may be steamed in which case they are washed and put in to a cooking pot lined and covered with banana leaves and is cooked over a fire.

When the pot is ready, the nuts are spread over a flat basket and eaten under a shady tree or inside a house, when all the people help themselves by shelling and eating them.

Dried nuts may be shelled and roasted after cooking with a little salt in water after roasting, the nuts are spread on a flat basket to cool before being eaten. If the nuts are intended for eating while on a journey, they are wrapped in banana straw ('Byayi') or filled in a gourd. If the nuts are preserved for eating later at home, they are kept in a closed pot, stacked on a pile with other pots.

Thirdly, groundnuts may be roasted unshelled or alternatively, scalded with a burning fire, after which every one shells a quantity and eats them. There are no rites connected with the planting, harvesting, drying and eating of groundnuts.

Groundnuts, like simsim, can be pounded and made into sauce but the sauce is not eaten on feasts prepared for offering to the gods or on marriage feasts.

SUGAR CANE – HOW SUGAR CANE IS EATEN

After breaking the pieces of sugar cane from the plantation or having been offered by some one, the outer skins are removed by using the teeth or with a knife and then chewed.

For patients the cane is roasted in the fire-place before stripping and offering to the patient to chew. The old and new ways of eating sugar cane are the same.

In the old days people used to value the flowers of sugar cane because of their many uses as medicine. The most important use, even today, is the burning of the flowers in banana gardens to increase the yield of bananas.

RUNNER BEANS – THE METHOD OF COOKING

The beans are sown in banana gardens and creep onto banana plants or around trees. The seeds are similar to European garden peas and are harvested green. After picking the beans into a basket, they are taken to the house where they are cooked in a pot, mixed with sweet potatoes. After cooking, the wife then mashes them with a wooden spoon and the mixture is known as '*Omugoyo gwe nsaala*'.

This mixture is similar to a mixture of sweet potatoes with beans. The runner beans may also be cooked into sauce. The green beans are shelled, putting the beans into a pot with some water. After removing the skins from the beans, they are washed and then cooked in a pot covered with a banana leaf and another pot on top. When the beans are ready, the water is poured off and, using a piece of wood, the beans are mashed fresh water is added and the pot is again placed over a fire. The sauce is stirred in the same way as in the cooking of magira. Salt is put into the sauce at the end. That is the way sauce is made from runner beans and it is the same way sauce is made from cowpeas.

SIMSIM – COOKING OF SAUCE FROM SIMSIM

The wife takes a quantity of simsim from the store and puts it on a flat basket (*'Olugali'*). She winnows the simsim to remove insects and dust, after which any one may eat it in this form if they wish. She then puts it into a clean pot with a little water and roasts it. After roasting, the simsim is again winnowed before being pounded in a wooden mortar. When it is soft, she removes it from the mortar and she may eat some if she likes or prepare sauce from it but, if she means to store it for a long time, it must be thoroughly pounded into a thick soft form and then stored in a pot or wrapped in banana straw. Travellers may take it with them in this form to eat with food on the way, some times after soaking it in water if available. Simsim intended for sauce is not thoroughly pounded and may be cooked mixed with green vegetables, mushrooms, dry sliced melons or it may be

cooked bare when it is known as 'Nvuluga'. Simsim may also be roasted mixed with cowpeas, maize, groundnuts or bambara nuts. This mixture is useful to travellers who carry it with them wrapped up or inside a gourd, providing something to eat before they obtain meals. Roasted in this way it may also be preserved in the home for eating before the meals are ready.

The following are the rites connected with simsim : -

There are no rites in the sowing, the uprooting nor drying it up on a drying frame; but after drying, two bundles are taken and placed in a path or any where if there are no paths near by. This is meant to be an offering to the twins if the family has ever had twins before.

Secondly, the wife wraps up some ashes in a banana leaf which she hangs on the bare side of the drying frame. This she does so that the simsim may be heavy and the quantity may be larger than it would, otherwise be. Simsim sauce is the only kind of sauce which may be used in death ceremonies, in offering to the gods or for feeding a bride on the day she is to be married. Simsim is the most important of all the sauce-type cultivated crops. It is greatly respected because its sauce on feasts ranks only next to beef, goat or chicken meat.

SORGHUM — SORGHUM AS A FAMINE FOOD

The sorghum is dried in sunshine and ground into flour. The wife then boils some water in clean pot and mixes the flour into a boiling pot and stirs with a clean wooden spoon until the porridge is thick. Then she cuts up the porridge into several lumps, offering one to her husband and the rest is divided between herself and any other people. This type of food is eaten only during a very severe famine.

This is the second way of eating sorghum — The sorghum is thoroughly thrashed, removing all the straw. It is then put into a clean pot and cooked in water. After cooking for a short while, the water is poured off and fresh water is added. The reason for removing the first quantity of water is so that the bitterness is removed from the sorghum. When ready, the wife puts salt into the sorghum if she has any. She then serves it out into earthen plates, using a wooden spoon.

Thirdly, beer is brewed out of sorghum. The sorghum is thrashed, roasted and ground into coarse flour. The flour is spread over sweet juice from bananas after straining the juice carefully. Fermentation takes only one day. The method of brewing beer today is the same as the old one. There are no rites connected with sorghum.

PUMPKINS

There are three varieties of pumpkins:

1. Nsoigo 2. Wujju 3. Nyungumuti.

They are all cooked in the same way. After picking them from the garden, the wife cuts them up and puts them into a cooking pot without removing the coatings. The pot is then covered with banana leaves and put over the fireplace to cook. When ready, the pumpkins are served to the people in the home. Sauce may also be cooked from melons, they are cut up into thin slices which are dried in the sun. They are then wrapped up into a bundle and hung inside the house over a smokey place to save them from becoming mouldy. From this bundle the wife takes some, when necessary, to prepare sauce called 'Ebikukuju'. Simsim mixed into this sauce makes it nicer.

With the exception of nyungumuti, the leaves of pumpkins make sauce. The wife picks the young soft leaves from nsoigo or wujju and, after preparing them, cooks them in a clean pot. She adds salt and simsim to the sauce if she has any. This second type of sauce is prepared from nsoigo and wujju.

There is one superstition observed in planting melons. The person who is going to plant melons does not wash his face. He gets up early in the morning and goes straight to the garden.

This is believed to produce good quality pumpkins. Even before eating the pumpkins, one does not wash hands and that, too, is so that the pumpkins remain of good quality. All these superstitions were observed so that the pumpkins may have a good taste and so that they may not become bitter. In eating, everyone removes the coating from the piece he is eating.

There is another superstition observed when it is seen that some of the pumpkins are rotting in the garden. The wife picks out the rotting melons and throws them on a path so that the travellers may carry away with them the disease causing the rot. Also, after cutting the wujju pumpkins prior to cooking, the wife removes the seeds and after mixing them with ashes, spreads them out in the sun to dry. Later she may roast some of the seeds with salt if she likes to eat them. After removing the ashes from the seeds, she stores them inside on a gourd or pot keeping them high up beyond the reach of mice; but the seed of nsoigo and nyungumuti are preserved within the pumpkins itself. The pumpkin is cut up and the seed is then removed and planted fresh by the man or his wife.

No member of the Cowpea clan was allowed to go through the garden of nsoigo pumpkins as this would make the pumpkins and the leaves bitter. This superstition does not apply to wujju and nyungumuti. Even today no member of the Cowpea clan is allowed to walk into a garden of nsoigo pumpkins.

MAKOBE - (AERIAL YAMS)

In the old days we, the Basoga, used to grow this food in banana gardens, climbing round trees. Some of the aerial yams are shed on to the ground and these grow up again and climb around banana trees. When they mature the wife picks them and collects them into a basket or wraps them in banana leaves. After taking them home, she washes out the pot in which she cooks them without peeling them. When it is time to eat them, the skins are removed with the fingers in the same way as sweet potatoes cooked within the skins. The stems which are planted may also be cooked and eaten together with the yams. Nowadays people do not care to grow them although they are very good and harmless food.

There is one superstition observed if people born of the same father and mother are eating the aerial yams. They each pick a crumb from the yam they are eating and smear it on the umbilicus of each other and then continue with the meal. This is not a very strong superstition and is not universally practised; it is mainly observed by children and youngsters.

KITCHENS AND HOUSEHOLDS IN THE OLD DAYS

Food used to be cooked in the main house. This house was kept very clean, the floor and walls being frequently smeared. The wife used to wake up early in the morning to sweep the house before going out to do other work. It was not possible to notice that the house was also made out of cowdung. The cattle were also kept in the same house, as were sheep and chickens; but it was not evident that the animals were kept in the house because of cleanliness. If the husband found that there were many rats in the house, he would trap them, putting simsim inside the trap to attract them. If one of the rats crossed on to the lever supporting the weight of the trap, then it would fall on to the rat inside the mouse trap, killing it. If he happened to be awake while the trap fell, he would again set the trap and continue until there were no more rats in the house.

In the old days, homes were kept very clean and the courtyards were large and swept every morning. Although these homes had no latrines, yet they were cleaner. Whenever one wanted to go for a short call, he took a hoe or anything else and dug a deep hole in the banana garden which he used as a latrine. At the end he would cover the hole thoroughly with earth and cover up the place with dry banana leaves to cover up any evidence that the place had been used as a latrine.

Whenever the children wanted to go for a short call, their parents dug holes for them in the same way, even during the night. Therefore the home surroundings used to be clean, without any bad smells. There was no danger of flies carrying disease to the people.

Nowadays most homes are full of bad smells because people have abandoned their old customs while they have not adopted the European way of living.

BARKCLOTH - BEDDINGS

The following was the method of cleaning the bedding and ‘barkcloth used for dressing up. In the old days, bedding used to be spread out in the sun. One evening after about every three days, all the barkcloth bedding was placed on the bed and smoked by putting burning charcoal with the bark of ‘Mugavu’ (an Albizzia tree) on a broken piece of pot and placing it under the bed. This smoking used to kill lice and other insects and also gave the barkcloth a good smell. The stands of the bed also used to be taken out occasionally. Barkcloth for wearing had the following difference — those worn by the ruling deputies had knots and were known as ‘Matama or ‘Muyaayu’. But the County Chiefs used to wear special barkcloth smeared with ghee and which were smoked every evening. Barkcloth worn by ordinary people and children were simply worn over the shoulders like sheets and were also smoked in the same way.

The bed and bedding used to be spread out in the sun as the owner chose. The bark of mugavu would be put on a piece of broken pot with burning charcoal and while smoking, it was placed under the bed to kill bed-bugs, lice and also to give scent to the bed.

THE COOKING OF SAUCE

In the old days, the wife used to cook the sauce first before cooking the rest of the food. She would not start cooking the food before the sauce was ready because it was important to ensure that the sauce was thoroughly cooked before serving it with the food. The wife could not give her husband any meal without sauce.

THE DRYING OF FOOD

The following was the method of drying food in sunshine in the old days; today food is dried in the same way as in the old days. The difference comes only in drying sliced bananas, cowpeas and millet fingers before thrashing and grinding for food.

Banana slices and cowpeas used to be dried on a flat basket called '*Olugali*' or, in the case of cowpeas, on a good grinding stone. Millet used to be dried and thrashed on the ground, after smearing the place with cow-dung, if it was a large quantity. But if the millet was intended for a few people, it would be thrashed in a wooden mortar. This shows how clean the old method of drying food used to be.

FOOD STORAGE

The following are the methods of storing food both during the old days and today. In the old days groundnuts, bambara nuts, simsim and cowpeas used to be wrapped up in grass, the bundle being stored hanging from a tree. Simsim used to be hung up inside the house on one of the poles.

Millet used to be stored in granaries. Today, even simsim, bambara nuts, groundnuts and cowpeas are also stored in granaries, not hanging from trees as in the old days.

FOOD FOR PATIENTS IN THE OLD DAYS

Sick people in the old days used to be fed on millet flour porridge, cooked with water mixed with banana juice. Fresh milk also would be given to patients after boiling. If he liked, the patient would also be given a little cooked bananas. Patients could also be offered a little goat's meat, mutton or chicken. The patient is bathed with warm water every morning. Medicine used to be administered to the patients according to the instruction of the 'doctor'.

CLEANING THE HOME IN THE OLD DAYS

In the old days the husband used to sweep the courtyard properly and did not allow any rubbish on it. The wife used to keep the house smeared with cow-dung or cow-dung mixed with earth. She would sweep it every morning and no wife could cook food inside an unswept house. The beddings used to be spread out in the sun and in the evening the beddings used to be smoked with '*Omugavu*'.

CHAPTER 53

**THE BUSOGA LAND QUESTION
(AQUIRING AND SETTLING ON LAND)**



The Paramount chief in his area was the king of that area and had full powers, with the co-operation of his council, to use that land as he wished. For any other person to obtain and own land which he could use for his own purposes, the procedure was as follows: -

All types of people could possess land given to them by the king of the area. There were many ways through which one could obtain and own land. The princes could be given land just because they were princes, even if they had done nothing for the country. The size of such land was determined on the suggestion of either the prime minister or the chief wife or by the council of deputies and could be anything from a part of a mutala to even more than one mutala. Sometimes the mother of a prince, if she had good land at her parents' home, could influence the king and his council to send the princes to her home area to rule his uncles.

The prince's uncles in that case would send gifts to the king, the prime minister and deputies for favouring their relative in that way. The gifts could be cattle, goats, chickens, hoes, barkcloth, a girl or a slave, if possible. But if a prince was given an area other than his mother's home area, a deputy would accompany him to the area and order the chiefs to keep the prince safe. The chiefs of that area would then send gifts to the king and his deputies to thank them for giving their area a prince.

Most princes used to be given land while they were still young. After being given land, that prince was removed from his father's home and a separate home was built for him, even if he was still young. He would

stay in that home until he grew up to marry wives and had to stay in that home permanently unless he was given a better place or unless he committed an offence, when he would be driven away from the village.

The prince had complete power over his land. He could sell land to other people who wished to settle on his land, and had power to chase away anybody whom he did not like or who committed a crime.

He used to appoint deputies to assist him in ruling his area and he determined what taxes to collect from his tenants. All the men could be summoned to work for him, if he wished, the main work being the building of his houses and cultivation of his banana gardens. The ruler of the village would reward his peasants for this work by providing a feast, including an ox and beer. The brave men on this occasion would stand up to swear and promise always to support the chief but if the chief or prince did not treat his people in this way, they were displeased with him and declared that he was not generous, and they would always work for him unwillingly.

The chief of a big village could sub-divide the village into smaller units, appointing a sub-chief for each unit. These sub-chiefs used to pay to the chief and his deputies in return. These sub-chiefs used to become hereditary landlords and could only be dismissed if they offended.

In addition, people of different categories could be given land and become permanent landlords. They included the following: - brave men favourites, maternal uncles of the chief, the chief's in-laws, the chief's nephews, sooth-sayers, the entertainers, the children of the chief's deputies, people of the chief's clan, people of the deputies' clans, detectives, traders, princesses, grand-parents and any other people who deserved and due to their services to the king and his people. All the foregoing could be given land and become permanent land-owners who could only leave the land if they obtained alternative land and if they committed offences such as the following : - witchcraft, adultery, murder, disobedience, theft or conspiring with outsiders to commit murder.

Those are some of the crimes which would lead to the expulsion of one from his land, and such land could then be re-allocated at the wish of the council. Alternatively an offender could forfeit part of his land in addition to a fine.

To obtain land one had to go through many channels. One had to begin by befriending the chief's deputies, by giving them as many gifts as he could afford. The chief deputy would then introduce him to the ruler, showing also what gifts he had brought in order to apply for land. The nature and size of gift was not laid down by the authorities, it was up to the applicant to decide according to tradition.

After the chief deputy (or the Prime Minister) had made formal introduction of the applicant to the king, the applicant was shown the piece of land or was promised land when it later became available, the applicant thus returning to his home. He could return as soon as possible, bringing with him a gift to remind the prime minister and the chief of his request. The applicant could be sent back home telling him that the authorities were still looking around for land. This could be repeated many times, taking a full year or even longer, if the applicant was unlucky before one obtained land.

Sometimes an applicant was asked to bring a specified gift and he did so. More often than not an applicant had a definite piece of land in mind - it could be land near his home or land which once belonged to his father or to his clan. As it sometimes happened that the land applied for was still inhabited by an innocent person, the authorities would not find it easy to grant the applicant his request and had to wait until the occupant of the land requested was given alternative land. If this failed, then the applicant gained nothing from his gifts. Also, if it happened that the chief or his deputy were replaced before the applicant was granted the land, the gifts hitherto given to the authorities were a loss to him and he had to start afresh with the new rulers. If it happened that the applicant died before receiving the land, no account was taken of what he had paid so far and his heir had to start fresh negotiations.

The gifts most commonly offered for purchasing land were - cattle, goats, chickens, hoes, girls, slaves and bark cloth. Ivory could also be paid but the more important chiefs who could obtain more gifts from their big areas could send their messengers to Mount Elgon for the tusks. Anyone who could offer ivory willingly because of land would be considered quickly if there was no serious objection to his being given land immediately.

Ivory used to be given to the chief and not to his deputies; the latter were entitled to any other gifts except ivory.

To be made a landlord, one had to be permitted by the Paramount chief (Kyabazinga-King) and his deputies after paying whatever was required of him by the authorities. The Katikiro (Prime Minister) and another deputy used to send a representative each to take the new landlord to his new land.

The two representatives would then gather all the men of the village and introduce to them the new landlord. The new landlord was again required to pay certain goods to the representatives as the latter decided. Failing to do so, the representatives would withhold the land from him until he had paid them fully.

The new landlord used to find these goods easily once he was introduced to his land. For he would immediately levy a tax from all his tenants (known as 'Engalula-Mulyango). This tax was paid by all loyal tenants and anyone who would not pay it would be declared a rebel and would be evicted immediately. In this way the new landlord could easily pay the representatives their due and make up for any other goods paid originally for the land.

The rite connected with newly acquired land or banana gardens insisted that the man on the first night would sleep with his oldest wife (the 'Kadulubaale'). If he failed to do so and slept with a wife other than the kadulubaale, he was believed to have ruined all his future prosperity. Bananas and even banana leaves could not be taken from the new land or garden before this rite had been fulfilled. The oldest wife had to take the first bunch and the first bundle of leaves from the new banana garden. On receiving a mutala, a kisoko or one or more banana gardens, the new landlord, after saying farewell to the introducing representatives and after being shown all the boundaries, would let the representatives depart.

He then became the hereditary landlord and the land could then be held in succession by his children and grandchildren unless they were evicted after committing crimes.

Small banana gardens used to be given to sub-tenants by the big landlords. But the ruler himself had power over special banana gardens which he could offer to landlords according to the tradition governing land.

The Kyabazinga (King) would reserve for himself special mitala which he could not give to other people. The mitala were hereditary and were occupied by whoever inherited the chieftainship. On these mitala headquarters were built and the Chiefs were buried. But the ruler could build a home on any other land in his country, offering alternative land to the owner of that land.

On the chief's mitala, the chief, himself had the power to appoint minor chiefs to look after his land. He would appoint them from amongst his deputies, his slaves, his maternal uncles, or from any other people.

The only exception was the princes, because if these were appointed, they would claim the mitala and become landlords. It used to be permissible for other people to settle permanently on the chief's mitalla, as is the custom to-day.

It used to be impossible for a poor man to become a landlord because one was required to pay very heavily the authorities. If one paid a few things, one would only get a small piece of land in return.

But a man who was not well to do could also obtain land from any landlord on payment of a few things such as goats, hoes, bark cloth or chickens. On payment of the foregoing or any one of them, a tenant could be given land by a landlord to thank him for the land or banana garden.

On the death of an important landlord, a deputy or prince, a prominent person in the area or one of his deputies would report the news to the King. The report was accompanied with some of the property of the deceased such as one or two hoes, a goat or a cow, or barkcloth, depending on the wealth of the deceased. These were offered to the King to accompany the news of the death of a chief, prince or deputy.

The King and the Prime Minister would then send their representatives to the funeral. The king would also send one cow and barkcloth to the

funeral and these would be handed to the master of ceremonies at the funeral. The representatives also took the name of the heir to the funeral, as the choice of the heir was made by the king and not by the clan. That is why every chief used to send one son to serve the king, at the death of the chief, his son automatically became the heir.

A chief could not be buried until the king's representatives had arrived with the king's gift and had named a heir.

After the funeral the heir would give to the king's representatives cattle, goats and barkcloth, according to his ability, to take to the king and the prime minister, and a share to themselves.

No chief could be buried without the authority of the king. If it were found out, the head of the funeral ceremonies would be punished by removing his property and the heir would be expelled. This custom used to be also observed in Bunyoro. The Omukama used to send a heir with a spear to kill the cow to celebrate the death of the chief, together with a shield to please the chief god, Mukama.

A man, on obtaining land, could not live on that land before the rite of sleeping with his oldest wife had been fulfilled.

A landlord had the power to evict a tenant or to reduce his piece of land even if the tenant had paid fully for it. Useful trees growing on a tenant's land could only be cut down with the permission of the landlord. Such trees included muvule, musita and other useful species. If a tenant wanted to make use of one of those trees, he would pay for it or would do some work for the landlord in payment for it.

A tenant could bury members of his family on his land without the permission of the landlord; but to bury a visitor on the land one had to pay a special tax. That was the rule until the coming of Europeans. This tax was proportional to the wealth of the tenant.

If the tenant was wealthy, he would pay cattle, goats, or hoes and one of these things would be sent to the Kyabazinga, some were taken by

the landlord and the remaining few to the chiefs' deputies. After paying this tax, the dead visitor was then buried. This rule applied to all visitors including natives of the country as long as they were visitors to the village. Transport of dead bodies was not permitted except in the case of prominent people. Peasants' corpses were only moved at night.

If it was found that a tenant had buried the corpse of a visitor without informing the local chief, the tenant's entire property would be confiscated and sometimes he would also be evicted. A tenant was not allowed to bury the corpse of a visitor before paying the tax. If he failed to pay the tax, he was ordered to throw the corpse into a forest, in a river or in the lake if there was one nearby.

A man offered land would please himself where to build his house and would cultivate it as he pleased provided he did not exceed the boundaries. His children and dependants were free to build houses on the land and to cultivate it as they wished if the land was sufficient and to grow any crops except those which were considered to be connected with witchcraft. The tenant was also free to grow any trees on the land without permission from the landlord. There was no taxation on crops; but if any other man was lent land by a tenant, on harvesting the crops the man had to give a portion of the harvest to the landlord.

Livestock used to be grazed wherever there was suitable grass; but mainly they used to graze in swamps, as the rest of the land was taken up with banana gardens and other food crops.

Except in the case of very prominent and respectable people no ordinary man, even if he was a landlord, could receive a visitor from another part of Busoga outside the jurisdiction of the host's home area. If anyone was found with an outside visitor, he faced a very serious charge. All his property would be confiscated, his children and his wives were taken away as slaves and he would be evicted from the land. This was done because visitors were always suspected of spying on the chiefs with the intention of murdering them later. Therefore every village was very suspicious of outsiders.

There were no permanently established taxes known by the people, but every chief, at his discretion, used to order his prime minister to ask his minor chiefs to send round tax collectors. These collectors could not go directly to the peasants but went to the chiefs of villages or the princes and told them what he required. The collector would stay at the home of the local chief and the chief would then send round his collectors to bring in the tax as required. The collectors then brought whatever they collected to the chief and sent the rest to the Katikiro. The latter also took his due share and then sent the rest of the things to the king.

Tax collected in this way was never sufficient for this reason : most chiefs collected their own shares without waiting for the king's orders. Besides taxes, the chiefs and the king received things in many other ways; they received many gifts from peasants, such as cattle, goats, chickens, bark cloth, hoes and many other things. The forfeiture of other people's property was another way in which chiefs obtained their wealth. By custom, any person who brewed beer gave part of it to his chief; if he failed to do this, his property would be forfeited.

The peasants of any given area worked for their chief, such as building houses for him, or weeding in his shambas. This service was given whenever desired. Anybody who refused to give this service was liable to severe punishment.

There were public markets in certain villages; the chief in whose country the market was appointed a market-master who collected daily rent. The largest part of the rent was sent to the king; the other small part was shared between the chief and the market-master, The rent was paid for these things: - bark cloth, chickens, bunches of matoke, dried banana, fishpots, knives, baskets, water pots and wood-work of many types. Each trader of these things gave away one or two of the same things as rent.

A tax of some kind was also imposed on hunters; if they killed any animal, the owner of the mutala in which the animal was killed was entitled to a portion of the meat; but if the hunter refused to pay this tax, they would be arrested and sued at court and fined. In case the animal killed was a big one, the portion claimed by the chief, or the king in certain cases, amounted to a piece of one leg of the animal.

Anything picked up on the way was reported to the chief who was responsible for finding the owner, or sending it to the ruler, in case the owner could not be found. There were piers in certain places on the lake where people who had boats (canoes) operated a transport service. Even here there were collectors responsible for collecting rent. This rent was shared between chiefs in the same way as the market rent was shared. Fishermen, carpenters, blacksmiths and other traders were taxed according to their trade.

In case of wars, every man was expected to offer his services. Whenever a war broke out, men were collected from every part of the country to go and fight. There was a drum sounded to summon everybody whenever danger was imminent. This drum was named “Mukidi” and was widely known for its alarming nature. If any man failed to respond, at the sound of this drum, he was in danger of losing his property or even being sent into exile. or punished in many other ways, he was looked down upon by his fellow men who refused to have any dealings with him, and his wives were equally scorned by other women; the man and his wives automatically lost every right in the country.

In Busoga there were no well-established land systems, such as freehold, or mailo system, just as it is in Buganda. People respected and maintained the old system of acquiring land as stated above. The presence of mitala and bisoko is a testimony to that system. In 1892, after the arrival of the British, the Protectorate Government encouraged mailo system in Busoga. The chiefs in power then were asked by the Government to acquire mailo land surveyed and registered. The mailo system was much better than the one in operation then.

Before complying with the request, the chiefs required the Government to tell them what would happen to the rest of the land and the Government stated that such land would become Government property. On learning this shocking truth, the chiefs refused to take the advice, and the mailo system was completely forgotten in Busoga until 1902 when the matter was brought up again by those chiefs who realised the usefulness of mailo system. These chiefs then requested the Government to introduce the mailo system once again in Busoga, just as it was in Buganda. Colonel

James Henyes Sadler, then Governor of Uganda, accepted the request and promised to work it out immediately. But the promise was never fulfilled until late in 1902 and as a result of many reminences in the said years, the Government promised afresh and in 1912, Mr. Grant, Acting Provincial Commissioner, wrote a letter to the Chief Secretary at Entebbe, submitting to him the plan of the mailo system in Busoga. This letter was No. 16/11/ of 17 April, 1912. A commission was then sent from Entebbe to Busoga to discuss and plan out the mailo system in Busoga; the same commission was also sent to Ankole, Bunyoro and Tooro. The commission was headed by Chief Justice Tom Morris Carter. The commission allotted 505 square miles to the chiefs and 408 square miles to ordinary people. The chiefs, including the President of Busoga Lukiiko, were 224 altogether. Of these, 8 were Ssaza Chiefs. The commission prepared a report for the Government, which was signed by Morris Carter on 15 March, 1913.

Following this date, there was much talk in the Government circles concerning the granting of mailo system in Busoga. Nothing practical resulted from this talk; the people of Busoga kept on reminding the Government and the latter continually promised. At one time the Government announced that the people of Busoga had been given a total of 613 square miles, that these miles would be surveyed and confirmed as soon as surveyors were available. One Ssaza chief, Yosiya Nadiope, wrote a letter to the P.C. Eastern Province, who was Mr. F. Spire, thanking the Government for its decision to allow mailo system in Busoga. He also complained in the same letter that the 3 square miles allotted to him officially, plus square miles of his own were nothing compared with the big size of the country that he ruled, and that chieftainship in his country was hereditary and equivalent to Kingship; he was, therefore, entitled to a much bigger share of the land.

Owing to the outbreak of World War I, the establishment of mailo land in Busoga was brought to a standstill until 1919; but the Basoga kept on harping on it to the Government. On receipt of every reminder, the Government stated emphatically that the total area which was promised would be surveyed and shared out among people. But in 1926 the Government departed from its promise and created a new term known as

Crown Land; the Government stated that all Land in Busoga was Crown Land. This shocked every Musoga in all walks of life but there was no rising against the Government; the people were still hopeful. In 1930 the Government again promised just 85 square miles to those chiefs who had been found independent by the British. This area was to be located on unpeopled parts of the country. The idea of reviving the promise of mailo land in Busoga was welcomed but the total number of those who were entitled to the 85 square miles was 2,000 or more, so that it was impossible for them to share the 85 square miles. Furthermore, the Basoga found it very difficult to depart from the custom of living on their hereditary bibanja. No possible solution could be arrived at for a period of five long years. The people of Busoga continued to beseech, the Government to increase the number of miles to 613 but the Government refused. Many letters were written to the Government and the Secretary for the Colonies, Downing Street, London. This letter explained the Basoga's complaints concerning the 85 square miles hereditary land, tax and hereditary chieftainship which was abolished in 1927, the year when salaries for chiefs were introduced and established. Another letter, which almost narrated the whole history of Busoga was written and sent through a legal adviser.

YOUNG BUSOGA ASSOCIATION (YBA) 1920

In 1920, a movement called the Young Busoga Association (YBA) was started by Y.K. Lubogo, this new association was founded purposely to promote the understanding and unity of the people of Busoga. In 1923 it turned out to be a very successfully lobbying body which helped to advocate for the rights of workers in Jinja.

From 1929 to 1930 the association opposed all cotton buyers in Uganda who had formed a syndicate with the intention of cheating the growers. The association strongly advised all cotton growers in Busoga to boycott selling cotton to the syndicate. Because the association worked day and night travelling all over Busoga, the boycott was effective. Despite the Government's threats, all cotton in Busoga was transported and sold at Tororo to a company known as L. Beson, which was not a member of the syndicate. As a result of the boycott, the syndicate collapsed and

the cotton buyers signed an agreement with Y.B.A. to the effect that the syndicate would never be revived. After the signing of this agreement, the boycott was called to an end.

This matter greatly pleased all the Basoga because it gave them the advantage of stopping the people selling cotton outside the syndicate, it compelled them to raise the amount of money and therefore the cotton growers received much more money than they would have with the other syndicate. Also, the Y.B.A. did many other good things to help the tribes, not merely enriching themselves. It was majority a voluntary group and as such they never received any returns.

THE BATAKA MOVEMENT 1936

The question of land soon became serious in Busoga. Once the people were convinced that the Government was merely robbing them of their land, they founded a political body known as '*Bataka of Busoga*' with the purpose of contending for their land. This movement was begun in 1936 and was led by a young man named Azalia Nviri, also known as Wycliffe in England where he was studying for five years. He returned to Busoga in 1929. The Bataka body was first limited to mitala and bisoko chiefs only, for these had a grievance against the Government which had stopped them from collecting the customary rent of shs 4 from their tenants. Instead of working for the chief, the tenants were paying a rent of shs 4. The Government had also decided to pay these chiefs, who disliked the idea and were determined to fight against it. They sincerely believed that acceptance of salaries would mean acceptance of defeat.

In 1908, Semei Kakungulu, who was President of Busoga, had advised that the various chiefs in Busoga should be allowed to choose areas of land to which they should be given titles. Any land which might remain over should revert to the Lukiiko and be termed gombololas, for which the Lukiko would be responsible to appoint chiefs or dismiss them as the case might be. The Protectorate Government accepted this recommendation.

The landlords were to be given all power over their land, to appoint or dismiss sub-chiefs as they wished and to collect rent ('busulu'). This is the system of mitala and bisoko chiefs which was in operation until

1927. In that year the Protectorate Government considered paying all Government servants, including those chiefs who used to collect rent from the peasants. All hereditary chieftainships were abolished.

All hereditary gombolola chiefs strongly opposed the abolition because they were adhering to all land within their gombololas until the Government could agree to the establishment of mailo land in Busoga. But the Government forcibly abolished all hereditary gombolola chieftainship. All hereditary gombolola chiefs were allotted salaries, including shs 4 or 12 days' service by the peasants. This was to replace the rent of shs 10 or 30 days' paid by the peasants, to which the chief was entitled by right.

Later on the Bataka Movement became widely political and concerned itself with many political aspects in Busoga. The Movement directed its attacks on the native rulers particularly. The Bataka considered that the whole or any particular one of the native chiefs was quite useless to the country. The Government, however, did not take at once what complaints the Bataka raised against the native chiefs. Soon the Movement broke down following the separation of certain members from the main body. The separation was due to the fact that the Movement had lost sight of its original aim and was attacking irrelevant things. This movement was, never-the-less, very useful to Busoga in many ways.

Owing to this movement, the Government was kept informed of the feelings of the people. The same movement provided an opportunity for people from different parts of the country to meet together and exchange or share ideas. It thus helped to develop young men's mental capacities and, although it is still in its infancy

BRITISH ROYAL VISITS AND THE BUSOGA

LAND QUESTION

The visit of the Princes of the British Royal Family was one of the most Important events in Busoga, such as the visit of the Duke of York to Uganda in 1927. The Prince of Wales also visited Uganda in 1928. Both of them visited Busoga. The visit of the Colonial Secretary to Uganda

during 1934 also greatly pleased the Basoga, when he visited the Busoga District Council at Bugembe, Jinja on 18 January, 1934.



HRH, the Isebantu, hosting HRH the Kabaka of Buganda Sir. Edward Mutesa II (Seated fourth from left), Busoga Royalty and Colonial Administrators in front of the Lukiiko at Bugembe. - 1956

The Hon. E. Wako, President of the Busoga Council, spoke as follows before a large gathering of Basoga and other Africans, Europeans and Asians;

“Sir, We, the under-signed chiefs in the District of Busoga, Eastern Province, Uganda Protectorate, on our part and on behalf of our people of Busoga, humbly beg to bring to you the following complaint for your kind consideration. Our complaints are all based on land problems in this District of Busoga.

To state the case briefly, the nature of the land problems in Busoga is as follows;

1. When His Majesty's Protectorate of Uganda was first founded, there was no agreement made between His Majesty's Government and the chiefs of Busoga concerning land in this country, nor was there any definite arrangement made. His Majesty's or the Protectorate Government has never cared to make such an arrangement in order to meet the peoples' complaints. This is where lies all the difference between ourselves and our neighbours, the Baganda, in whose country land has been granted to the Kabaka and his lineage, and to the various chiefs and other people, according to the 1900 Agreement.
2. Since time immemorial, as long as common law has been in operation, there has never been land disputes of discontent in Busoga. This state of affairs prevailed even during the immediate period after the foundation of the Protectorate of Uganda. But since this period there have been gross alterations amounting to some people being evicted from their land as stated below. Since that period, our authority in this country has become dangerous to us and a source of worries, mainly because the Government is gaining its own ends, leaving us the losers.
3. We have presented this complaint many times to the Protectorate Government and each time this Government has emphatically promised to grant us only 85 square miles which we have found very difficult to accept, as we shall elaborate on later. On the other hand, this Government agreed to sell large tracts of land to Europeans and Indians in Busoga. Furthermore, natives of Buganda are granted land in this country of Busoga an act which had long been forbidden.

We sincerely believe that an immediate consideration of the complaint concerning our land, the land of our people, is most important and urgently needed.

In the letter of 20 March, 1926 from the Chief Secretary to the P.C., Eastern Province, and of which we received a copy, it was stated that all land where the natives lived should be termed Crown Land, entrusted to the Government or the natives. We understand from Government Ordinances (and without our consent) that our land is Crown Land but we can not accept this title. We believe that this will be put right as soon

as arrangements are made to cope with our old land customs and laws. We hope that such arrangements will not be limited only to land occupied by natives but will also be extended to land that is unoccupied at the moment. Together with this, we beg to point out since 1899 Busoga was thickly populated, but the population has decreased owing to the following reasons :

There has been an outbreak of small-pox, sleeping-sickness and a serious famine in 1908, the recruitment of porters to be sent to Kenya and of soldiers who took part in the first World War. At the present time the population is only struggling to re-adjust itself back to normal and soon every bit of land will be needed for the natives to live on.

Before the arrival of the British Government in this country, our land laws or customs were as follows.: -

Although the various chiefs in this country sub-ordinated themselves to the Kabaka of Buganda in return for military aid, the Kabaka of Buganda never interfered with our internal affairs; the explanation given below shows the sort of dealings which existed between them.

There has never been any single King or Prince that has ruled over the whole of Busoga: The country was sub-divided into many parts ruled by rulers known as Kyabazinga. These rulers ruled according to common law, particularly with regard to land. Below him were sub-chiefs now known as Gombolola chiefs. Each of these sub-chiefs ruled over a big area of land and had subordinates below him, known as mitala and bisoko chiefs, who had authority over smaller area. All these offices were hereditary, although the Kyabazinga had power to dismiss any chief that was found unsuitable.

Our hereditary law which governed over land was just like that of Buganda. In the main, all land within a given part of the country belonged to the Kyabazinga of that part. In fact the Kyabazinga had some land allotted to him for his own use and everyone of his sub-ordinate chiefs had land in the same way. The peasants also had land of their own which they received in return for their avowed service to the chief.

A peasant could obtain more land as a result of satisfactory services or an offer of rich presents to the chief. Once obtained, land became a permanent and hereditary property, after the death of the original owner, passed over to his children or relatives, according to the traditions of the clan. Any disputes which might arise between the children or relatives was invariably settled by the head of the clan. Any Musoga who died was, as a tradition, buried on his hereditary land, where all worshipping of the spirits of our departed fathers was done. For this reason, every Musoga adheres to his hereditary piece of land and any act of eviction, is most painful to him since it amounts to a derangement of the whole lineage and clan. This arrangement of land system is as old as the known history of our country, Busoga; but for these gross alterations or interferences, this system is still workable.

In 1908, the Government sub-divided our countries into smaller chieftainships, named Miluka and Gombolola chieftainships. This was copied from Buganda; but before this new system was in full operation, we asked the Government to grant us land, just as it had done in Buganda, where thousands of chiefs had been given land in the populated and cultivated areas. We feared that the sub-division of our counties might lessen our rights on the land, but the Government assured us that this would not be so, or even affect the services and rent paid by peasants as a custom. Peasants could endorse the above, by right of custom they used to serve their chiefs by doing domestic jobs in the chiefs' homes, build houses or roads or bridges and other sorts of jobs.

In 1922 the service paid by the peasant was substituted for shs 6 paid annually, plus 12 days' service per year.

In 1923 the services paid by peasants were replaced by a payment of shs.10. or 30 days' service in the year. The money collected in this way went to the Native Administration. This is what is known as poll tax and was later increased to shs 21 annually. Poll tax was raised equally in Bugwere, Budama, Bugishu, Teso and Lango (the whole of the Eastern Province; in these countries no satisfactory arrangement was made in connection with land).

A very foolish arrangement was made to pay all chiefs' salaries and pensions. None of us was in need of a salary or pension; we only wanted the satisfaction of our land discontentments. Some of our complaints were considered in a number of conferences which took place in 1925. These conferences were held between Mr. Adams, District Commissioner, Busoga, and all types of chiefs and peasants. The chiefs and peasants alike opposed the abolition of rent and equally asked for the establishment of mailo land, as it worked in Buganda. But the Government never went beyond verbal promises, otherwise land disputes would have been settled a long time ago.

The removal of annual rent payable by peasants caused the latter grave inconvenience since they were thus deprived of the chance to choose whether to pay rent in the form of money or service. Moreover, they were immediately subjected to a much higher poll tax. They found it very difficult to secure the required money before it was too late, or else they got thrown into jail.

The arrival of the British Government in this country was very much liked, and Captain F.W. Lugard was warmly welcomed. Captain Lugard was the first British official to arrive in Busoga and later, his successor, Mr. William Gran, was equally welcomed. A government H. Q. was built for him at Bukaleba by a willing group of Basoga. The chiefs and their people served the Government very willingly and obediently. The Government also promised to look after us peacefully, without nosing into internal affairs and land matters.

Later on Protestant and Roman Catholic Missions arrived in Busoga. We welcomed them too and gave them land on which to build their Churches and schools. The Government approved of these presents, and so the Missionaries now own the land.

After entering into dealings with the Government, we were asked to transport boats and canoes from Bukaleba to Lake Kyoga and to different parts of the River Nile to fight different battles. We did all this satisfactorily, and when Sudanese troops rose against the Government at Bukaleba we again fought on the side of the Government until the Sudanese were

defeated. During the Sudanese rising we gave the Government 300 cattle to feed its troops, and our people helped to carry arms and ammunition from Mombasa. All these things are well known and a record of them is kept by the Government.

In 1899, the Government asked us to carry arms and ammunition together with the soldiers' kits back to Mombasa, and we recruited over 5,000 people from this country to do the job. Some of our chiefs went with their people and many of them died on the way. Among the people who died like that was one named Miiro, a Ssaza chief of Kigulu county.

A number of our people returned alive from that country called East Africa and soon after their arrival the Government transferred its H. Q. first to Iganga (1899) and later on to Jinja in 1901. In each place our people worked as porters to carry things or to put up buildings.

In 1902, H.E. the Governor of Uganda, Colonel James Henyes-Sadler, issued an order to build rest-houses all along the road from Jinja to the borders of Bukedi, and we carried out the order quite willingly. When the Governor visited our country he was very pleased with our services and promised to grant us mailo land as in Buganda; but before he could fulfil his promise he returned to England.

Sir. James Sadler was succeeded for a short time by Sir. Alexander Boyle, Acting Governor. When he came to open the railway between Jinja and Namasagali, we reminded him of the promise made by Sir. James Sadler. Sir. Alexander Boyle then promised us that after the building of the railway, mailo system would definitely be introduced in Busoga. During the construction of the railway, we recruited 5,000 workers every month and many of our people lost their lives during this time. We served willingly.

After the building of the railway, Mr. Thomas Grant, Acting P.C., Eastern Province, told us that the Government had agreed to give the people of Busoga 613 square miles and that this land would be surveyed in occupied areas. By this time, Mr. Semei Kakungulu, a Muganda, was the President of Busoga.

Considering the entire size of Busoga, our country, we were convinced that the square miles granted us were too little. We therefore approached Mr. Grant to ask the Government to give us more land or to return to us all the land which belonged to us. Mr. Grant promised to submit our request to the head office and also assured us that we would definitely receive more land; but before anything could be realised from his promises, he was gone and was succeeded by Mr. Frederick Spire, C.M.G. whom we again approached on the same matter for many times until his departure in 1918.

When World War I broke out in 1914, we again served the Government by recruiting porters and providing supplies. In addition to this, we gave the Government a grant of money. The number of Basoga people who died serving the Government in this was great indeed. Even during the war we kept on reminding the Government of the question of our land and the Government promised that all would be well after the war.

We beg to refer to the arrangement made in a document given to us by Captain Tufnell, District Commissioner, in 1923. This document laid out an arrangement our peasant land. It was arranged to give five acres of land to chiefs and peasants alike. The five acres were to replace the traditional bibanja which were hereditary. In many cases, however, five acres were much smaller than :the original hereditary bibanja. For this reason we found it difficult to accept this arrangement.

We were much amazed by this arrangement, because it shamefully showed that the Government had departed from the promises which it had made to us before. We also refer to our letters of 25April, 1924, 4 December 1924, 2 June, 1925 and 12 January, 1926 respectively (copies of these letters are also enclosed herewith). In those letters we drew out a contract between our old land system and the present, and we pointed out why we could not accept the above arrangement. In your reply to these letters, we received copies of your letters dated 28 March, 1926 as stated in the fifth line.

We beg to refer to the letter dated 20 March, 1926 and to write out the following reply to it. With reference to the statement made at the end of Section 1 which was about land grants in Buganda, we admit that this

plan interferes with the arrangements of clans but this does not concern us. We wish to assure you that a re-arrangement of land in Busoga will not make us forego the interests and customs of our clans.

We beg to disagree with the statements made in the same section concerning the history of Busoga before the coming of the British. We oppose the statement that the clans lived in perpetual fear and beg to point out all those statements about the history of Busoga are entirely false, and evidence of our assertion can be found in the writings of the missionaries.

In reply to the statement that the rent ('busulu') was replaced by a number of days' service, we beg to point out that this service is not provided. We again beg to refer to the third section of the same letter which states that all the pleas we have made concerning a re-arrangement of the land system in Busoga are due to our ambitions for prestige and wealth. We do not remember any time when we complained for our own ends along without including the interests of the various clans according to the hereditary rights in this country, or even failed to reveal the feelings of the people who are not prepared to live as squatters and porters of the European and Indian settlers.

We beg to refer to our letter of 4 May, 1926 written to the Governor in reply to the above letter of 20 March, 1926. Further to those letters, we wrote a letter to the Governor on 8 June, 1926 presenting our grievances to him. In the same year we wrote many other letters to him and on 29 December, 1926 we wrote to the Colonial Secretary about the same matter. We refer to the points raised in those letters.

We beg to make a few comments on the letter of 11 December, 1926 from the Acting Colonial Secretary.

With regard to section (a) of that letter we beg to refer to the promises recorded above, in this letter and to the history of the Government, of which we are not doubtful. In connection with section (b) we wish to point out the decision made here can not satisfy our wishes and, moreover, such an arrangement has never worked in Busoga. For section (c) we beg to point out that hereditary ownership was not introduced in this country by the British — it is as old as our own history. And if any evidence is

required on this point, our elders are prepared to deliver it. On 6 May, 1930 we received a letter from the District Commissioner, Busoga (copy of this letter is enclosed). This was a reply to our letter of 29 December, 1926 in which we had expressed our requests. In the former letter, the D.C. informed us that our requests for mailo land, as operated in Buganda, had been rejected by the Colonial Secretary and his predecessors, and that the decision made by His Majesty's Government was final.

Before we explain further, we request the Government to recognise our rights, on the land which we had for generations before the coming of the British. There is no need for the Government to pretend giving us the land on which our 'mbugas' (headquarters) have stood for generations, as stated in a letter to which we have referred. The Government stated briefly that the ruling clans in Busoga fall into four major groups according to their importance and usefulness. That every head of these clans was to receive 5, 3, 2 or 1 square miles: according to his group. The total number of square Miles laid out for this purpose was 85 to be surveyed and located in empty spaces. That this land was to be governed by the laws which permitted every landowner to collect rent from the tenants with the Governor's approval.

As a result of further correspondence we received a list of names of the hereditary rulers and a plan of the distribution of land between these people. We refer to this plan, and a list, of those names is also attached to this letter. We beg to point out that the number of square miles laid aside was not at all enough for all the hereditary rulers in Busoga. We feel that this arrangement would better not have been made and instead the Government should have respected the hereditary ownership held by every hereditary ruler, or head of clan, long before the arrival of the British. We beg to be allowed to send our own delegates to England to give explanations concerning our land; this request was rejected.

It seems to us that there was a lot of foul play in the selection of the ruling clans which were to receive land. This arrangement was made without much thought, and is therefore bound to cast a black shadow over our customs and traditions, which were working in this country and by which we had hereditary rights on our land. This arrangement

bears no resemblance to the customs and traditions. It merely helps to aggravate our bitter feelings, but we beg to point out that a satisfactory re-arrangement of the land system will solve the problem.

In a letter written on 23 July, 1931, by Mr. G.Q. Ishmael, a lawyer in Kampala and who was in London for a short time to present our complaints, he requested the Colonial Secretary, the Right Honourable Lord Passfield, for an interview with him about this matter. His application for this interview was rejected on 11 August, 1931 but he was informed that is we had found it difficult to accept the above-mentioned arrangement, we should have written another U.F.S. His Excellency the Governor, expressing our wishes, or that we should have sought advice in the Uganda Courts of Law.

We understand from the many decisions passed by the Governor that we do not have land recognised by any Court of Law in Uganda. Because of all those points, we beg to submit to you our requests once more.

We beg to point out the good things that may result from a satisfactory settlement of the land problem in Busoga. We feel that a conservation of our customs and traditions is of great importance and necessity to our people, and will provide a firm basis for the progress and loyalty of these people within His Majesty's Government in Uganda.

The first statement of the Government by which we are ruled, which promises to hold and develop land in trusteeship for the Africans, makes us hope that our country is also in this category. We hope that people from all walks of life in Busoga will be included in this category so that their hereditary land and homes are preserved and developed for them by the Government. We strongly hope that our best interests will be preserved most strictly.

We beg to record our thanks for the Joint Committee which came to report on federation in East Africa. This committee stated that in order to understand fully the natives, it would be better for the Government to base its dealings with the natives on the latter's customs or ways of life as found there on the arrival of the government. From here progress can proceed gradually, step by step.

We appreciate the statement made in the White Paper (1927 Cmd. 2904 P.s.) that native rulers shall be preserved and that Local Governments shall be found based on native system of government.

Such statements bring much hope to the African and we are pleased by them because we believe that according to this British policy thus declared, our traditions and customs connected with our clans and land will be carefully preserved and undesirable policies will be avoided.

We refer to the evidence provided by the Joint Committee in connection with the addition of part of Uganda to Kenya Colony. That because the Africans are very sensitive of anything in connection with their land, a commission of enquiry should be set up to examine the people's present and future needs and to understand the working of their clans and guard against selling their land to non-natives without the consent of the natives and of the Colonial Secretary. And we, together with our people of Busoga, feel much concerned for our land, we desire the Government to recognise our rights and power on the land. This was recommended by members of the Joint Committee, one of whom was Sir. William Carter, the chairman. We anxiously await the release of the Commission's report.

We humbly request you to appoint a Commission to come and enquire into the land problems of Busoga, or over the whole of Uganda.

We request you to allow an interview with our elders who can testify to our genuine complaints when the commission comes. We are also prepared to have a barrister to present our case to the commission. We ask that before such a commission comes, no land in Busoga should be leased or sold to non-Africans. This will make it possible for the Government to make satisfactory land arrangements in this country, since there will be no interferences with the old land systems. An arrangement which is nearly like our own old systems will help to preserve our customs and to ensure progress.

We humbly apologise to you for harking continually on the question of land in this country but it is the inevitable consequence of the desires of our people. This was signed by eight saza chiefs, some of the gombolola, muluka, mutala and bisoko chiefs, including a number of peasants.

The welcome to Busoga of the Prince of Wales, Duke of Cornwall and Rothesay, Earl of Garrie and Chester, Baron of Renfrew, Lord of the Isles, Great Steward of Scotland, K.G., K.T., P.C., G.C.S.I., G.C.M.G., G.C.I.E, G.C.V.O., C.B.E., M.C., F.R.S., F.R.C.S., etc.

‘Your Highness the Prince, we welcome you most warmly to our country of Busoga, the country of your obedient servants to the Protectorate Government: we give you our hearty greetings, our Prince.

We are indeed honoured to behold you here, the heir to the highest throne and king to this hereditary land of ours. Such an hour like this one was never dreamt of. The place in which we have been honoured to meet you is known as Jinja, and the reputed Ripon Falls over which the Nile tumbles are just in the neighbourhood. The water from Lake Victoria first enters the Nile over those falls. The River Nile starts from this country and passes through the Sudan and Egypt to empty into the Mediterranean. The river is reputed for its enormous value in Sudan and Egypt where it provides water for irrigation.

Jinja is the capital of Busoga District and the seat of the Eastern Provincial Commissioner. Near Jinja is a place known as Bugembe Hill where the president of the Busoga Lukiko lives and where the Lukiiko’s H.Q. are situated. The President is elected from our chiefs.

The people of this country assisted the British to establish their rule in this country, just like the Baganda did. We are obliged to the Government for devoting itself to the development of our country and our people. We are grateful to it, for it has built roads and railways and hospitals.

We must pay tribute to the work of the missionaries in this country, for due to this work, education has been brought to us. The fact that we have been able to compose and write this speech is a testimony to this education.

We humbly beseech Your Highness to accept these humble presents from the hands of your people of Busoga.

Lastly, we wish you a happy and prosperous time during the whole of your visit to these countries.

May God bless you

GOD SAVE THE KING

JINJA

29 October, 1926.

THE QUESTION OF THE FEDERATION OF THE EAST AFRICAN DEPENDENCIES

The Statements which were delivered from Busoga to the Parliamentary Joint Committee, 1931 : —

A report prepared by the chiefs of Busoga for delivery to the Parliamentary Joint Committee by Mr. Y.B.M. Ngobi. This report was delivered in connection with the Federation of the East African Dependencies.

1. We still hold to the ideas given to the Hilton Young Commission in 1928 but we intend to add on the following points :

Ever since the establishment of the British Government in this country, we have been loyal to it and there have been dealings between us and the Government. In view of all this, we do not know of any disturbances which have occurred to justify this federation, nor can we envisage any good of it the federation will be of no use to us.

In the statements presented to the Hilton Young Commission we made it quite clear that we, the people of Busoga, in the protectorate of Uganda, have our own system of Government, together with customs and common laws, etc. That these things differ from those customs and laws, or Governments, of Kenya and Tanganyika.

On the other hand, our ways of life and government are in harmony with the rest of Uganda: for this very reason we detest federation with entirely foreign countries.

If the Provinces of Uganda alone have not yet been united under one government, how can it be possible to federate Uganda, Kenya and Tanganyika?

The power of the native rulers in this country is recognised by the Government in the following sections :

- a. There are native courts of law which deal with all types of cases.
- b. With the approval of the Government, we have power to elect or dismiss chiefs.
- c. We collect poll tax from the natives and pay it to the Government.
- d. We have our own official offices.
- e. We are authorised to enact laws, or by-laws, which may be put into effect after being approved by the Government.
- f. We solve our people's difficulties and settle their disputes we also collect poll tax and fines for the local overnment.
- g. We have built good roads all over the country and they are maintained in good condition by our own' chiefs.
- h. We carry out orders and enforce laws submitted to us by the Government.

We cannot accept federation with a country where the natives do not have such power and rights: we fear that federation might deprive us of our rights and power.

We have found out that the laws to which the natives of Kenya are subjected are not good at all, and that even the natives complain against them. Let us enumerate just a few of these undesirable laws or regulations : —

- (a) They exact what is known as a hut tax, or a tax estimated according to the number of rooms and wives that a man has.
- (b) The identification card carried by every native in Kenya likens these natives to slaves.
- (c) We have heard that the natives have been driven away from their good land to the desert parts of the country; that the good land has been given to white settlers.

Although we have no mailo land in Busoga, we still have our own hereditary land which we had long before the coming of the British.

Since long ago we have had independent rulers in this country; these rulers are now known as saza chiefs. They were small kings in their own areas; they had subordinate chiefs below them.

These rulers had power to give or sell some of the land. Since we have no mailo system in Busoga, we fear that white settlers will drive us away from our land just as they did in Kenya; we do not like any federation.

We hope that the members of the Joint Committee, who are making an enquiry for the federation, will give careful and kind consideration to these points. Our representative will provide further explanation to clarify our opposition to the contemplated federation.

Saza chief W.K. Nadiope, Gabula
Saza chief Y.K. Lubogo, Zibondo
Saza chief Z. Nabikamba, Tabingwa
Saza chief S. Mugoya, Wakoli
Saza chief D. Nsobani, Menya
Saza chief Y. Balita, Luba
Gombolola chief E, Kadoko

Acting Ssaza chief, Butembe, Honourable B. Wako, President of the Busoga Council, on behalf of the people of Busoga.

Points raised against the Federation of East African Dependencies by the Natives of the District of Busoga, 1928 : —

We, the chiefs of Busoga District, have this chance to state our opinions on the pending federation to show how it may affect our internal affairs. It is not fair to reveal all that has been between us and the British Government ever since the latter came to Uganda. Before 1892, the year in which the British came here, we were quite happy and had our own system of Government and customs. This system of government and customs are quite different from those found among the people of Kenya and Tanganyika; but there is just a minor difference between our things and those of Buganda.

The system of government which existed in our country was exactly like that of Buganda. The British Government, moreover, promised to respect our old system of government traditions and customs. This promise has been fulfilled until this day, and we hope that it will be so in future. The present system of native government is not far different from the Kiganda system of Government. We cannot see any reason in favour of the federation and we are quite certain that nothing good will come from it. It will only confuse our governments.

Considering a federation of a multiplicity of tribes with different land customs and traditions, the federal government will find it difficult to issue any harmonising order or regulations.

Even if there are established local governments everywhere, the problem of harmony will still remain. It will be very difficult to legislate for the whole federation in connection with a diversity of internal affairs.

We must make it clear that we receive all this information from reliable sources; we, therefore, request the members to consider these points carefully and seriously. It must be remembered that once this federation is forced through, all our power and rights will be at stake.

In 1900, the Government promised to give mailo land to all chiefs in Busoga, just as it had done in Buganda; but the present government policies do not comply with its promises. This makes us feel convinced that federation will ensure more serious confusion when our countries are put under a less considerate, federal government.

On the other hand, if the committee has come to investigate the suitability of federating services such as Posts, Medical Department and Customs Department, we do not object at all so long as it is not a federation of legislatures. We can visualize the good that might accrue from a federation of services.

E. Wako,
President, Busoga Lukiiko.

***On behalf of the chiefs and all the people of Busoga District,
Eastern Province.***

CHAPTER 54

THE BUILDING OF HOUSES LONG AGO

All houses in Busoga were built in the same way but they differed in size and standard of clean-liness. The houses were made of small poles plastered with mud that was so well prepared that it looked like bricks. The walls were finally painted with fine black mud mixed with cow-dung. This was the whitewash of those days. In many cases the walls were filled with paints of letters, people, birds or animals. These paintings were made without proper understanding, the intention was to decorate the houses. But these days, if you are lucky enough to find a house built in this fashion, you would see real Egyptian letters, such as the ones I saw in one Egyptian Mosque known as Absembl, in Cairo, or in one of the tombs of the Egyptian kings (Pharoah). There was much in common with the Egyptians, such as handcraft, customs connected with the burial of rulers, etc.

The houses were round in shape and the roof was built of light poles tied together by means of banana fibres or grass-made ropes called 'Misasi', in case of chiefs' houses. These Misasi ropes made a house look very smart and beautiful. The roof of an ordinary house was covered with grass but that of a chief's house was covered with papyrus. All houses had as many supporting poles as the weight of the roof necessitated. The distance between poles was one to two yards. Every house had a verandah all round it. Some houses were thatched with grass known as senke, over which was put bweyoyeyo - grass.

The chief's houses were built by the peasants within his realm. The peasants' wages included a feast of much meat, food and drink, prepared and served by the wife for whom the house was built. The wife served this feast on the day when the house was completed. The things required for the feast, were a cow, goats and chickens, were supplied by the wife's parents, as a gesture of good-will to the husband for having erected a house for their daughter. The husband and his wife together discussed and decided on the day when this feast should be held and they invited a number of friends and relatives to attend. On the day when the feast was held, these two people slept together as a matter of custom.

All houses, whether of peasants or chiefs, had no kitchens attached to them. Each house had a special fire-place where the cooking was done, a place for the cattle, goats, chickens, etc. and a sleeping place. Meals were eaten on the verandah or under a tree in the courtyard. After the completion of the major work on a new home, the wife was responsible for decorating it as she wished; the husband was responsible for major repairs.

These houses had no permanent walls built of mud and poles; these were compartments made by means of large sheets of barkcloth or mats. All houses, no matter for whom they were built, were built in the same way or the same plan. There were no regulations governing the building of houses such as applying for permission to erect a house in a particular area. Everybody was free to erect a house anywhere within his kibanja. He was free to go to the bush and collect as many trees as he needed.

In some counties the wife who owned the house built a fence round her house to shut out thieves and other criminals. This fence served many other requirements.

No one else was allowed to sleep in a new house before the owner had slept in it; as soon as the men who thatched the roof came down, the owner rushed in and made a fire in it. The men had their feast in the house and threw some of the food high into the roof. On the day when the house was opened, the wife and her husband slept together. Failure to do this meant that the good blessings were thrown away. The one responsible

for the violation of this custom was fined a goat and chicken, which were slaughtered for offerings before the house could be declared free for normal use; on this occasion the wife and her husband slept together.

In building a new house, the wife whose house it is cleans the site and on the day when the digging of the foundation holes starts, the husband has to sleep with that wife. The Basoga call this rite '*Okusamba ekiwalo*' which is intended to bless the new house.

When building has been completed, while the last touches are being given to the roof, one man would light a fire inside the house and quickly run out. This was believed to prevent the house being smokey in future.

The men who assist in thatching the house ate a meal inside that house on the last day of building. Some of the food is thrown up into the roof. This, it was believed, would prevent mice from coming to the house. On this day the husband had to sleep with the wife owning the house, inside their new house.

If the house happened to be the first house to be built for this particular wife, then she would bring from her parents a goat, chickens, peas and simsim for a feast. The husband would also contribute some chickens or a goat . They would then invite their friends to a feast to open up the new house. On the night of the feast the husband was bound to sleep with the wife in her new house.

CHAPTER 55

MARRIAGE CUSTOMS IN BUSOGA



These were as follows:—

Once the parents and relatives of a son saw that their son had become of age they began looking around for a suitable girl for him to marry. They were very careful in their selection and took their time over it. They examined at great length the manners and behaviour of all the girls whom they considered. All this was done in secrecy. On the other hand, if they spotted a girl from a respectable home, they immediately approached her parents and made their intentions known. The parents of the daughter then discussed the matter between themselves and if they were agreed on it, they accepted the advances made by the son's parents. On being accepted, the latter's parents brought special arm-lace and put them on the arms of the daughter to mark the beginning of the engagement. Old men could also engage young girls in the same way.

The parents of the daughter could ask for a bride-price immediately after the engagement was declared, if they wished. Even if the girl was still very young, after the payment of the bride-price, she was taken and looked after by the parents of her future husband. The girl and boy were kept very strictly; they were not allowed to mate prematurely. The girl was regarded as daughter by the mother of her son. But as soon as the two people were considered of age, the son was allowed to build a house and was given his own lusuku and allowed to take his wife.

In the case of children who were old enough, the parents of the boy looked around for a suitable girl. On seeing one, they negotiated with her parents

secretly. Then a day was arranged for the father of the son to go and pay a special visit to the girl's parents; the boy went with him so that he could see, or be seen by the girl and her parents. The girl was never told the purpose of the visit but her brother, if she had one, was kept informed. On the arrival of the visitors, the girl was sent to greet them or to serve them with water, so that she could be seen.

After she had been seen, the father asked his son whether he liked her for a wife; but, as a matter of course, none of the children could refuse their parents' selection. In this setting, therefore, the boy's answer was positive. The girl was also asked whether she accepted the boy and she invariably answered 'yes'. This was how the two people were introduced to each other.

After the introduction, the father of the boy bargained for the bride-price. The father of the girl first demanded a goat from the boy as a token of love. When this was brought, a day was then agreed upon when the bride-price would be decided upon. On this day the father and his son were accompanied by brothers, friends and, one or two wives. They would meet an equivalent group in the home of the girl's parents.

The visitors were very much respected and well attended by the host and hostess. They were entertained on plenty of goat's meat, chickens and food. The entertainment takes place under a very well swept tree; but before the entertainment, the two lots of people first bargained the bride-price.

The bride-price was determined according to the wealth of the boys parents. In the case of rich parents, the bride-price included many cattle, goats, chickens, bark cloth, etc. If the parents were poor, just a few goats, bark cloth, chickens and hoes were demanded but an exchange of persons was permitted in case the girl's brother wanted a girl from the boy's family or clan. In this case, no other form of bride-price was demanded unless one of the sides unscrupulously decided to demand more things in addition to the person.

In the negotiation of the bride-price, each side had a spokesman who assumed sole responsibility of the matter. The two spokesmen in fact

carried out all the negotiations up to the very end, when the bride-price was paid and the marriage effected. The two spokesmen were responsible for the continuation of the marriage until the death of either the wife or the husband. If the wife deserted, the husband's spokesman was responsible for demanding a refund of the bride-price.

After the principal bride-price had been paid, the husband asked his spokesman to fetch the girl from her parents' home. On his arrival there, the following things were demanded:

One goat for the girl's father, one goat for her mother, one goat for the god Walumbe and one goat for another god. When these things had been paid, the parents demanded one more farewell gift, which could be a hoe or a chicken.

The five goats enumerated above were distributed among the principal gods. It was believed that, every girl was indebted to God Walumbe for her preservation; it was therefore fit for her to pay this god a goat. Another god to whom every person was obliged for his creation was God Lubaale or Kintu. This god was, therefore, entitled to a goat as well. All these offerings had to be given or else the girl would be pursued by evil spirits which would kill every child born to her. After this payment of these things, the bride prepared to go to her husband.

On the day when the bride prepared to come to her husband's home, the latter's spokesman came to the girl's home to supervise the preparation for the journey. On this day the girl's friends and brothers and sisters collected and feasted on the food offered to Lubaale. That day the girl never slept in her parents' house; she was taken to her husband by the spokesman and the girl's brother, who performed the ceremony of handing her to her husband on arrival.

The girl was escorted by all her girl friends in the village who helped to carry her clothes and water bearing banana stems which the bride had prepared for bathing together with her husband.

Those who escorted the bride sang popular wedding songs all the way. If the journey was a long one, the company started off early in the morning, but if it was fairly short, it was made at night. The bride was strictly

guarded from her husband by the people who had escorted her for one night. During this time she was not allowed to be seen by any other people.

On the following morning the girl was prepared to meet her husband. Before she could come into her husband's home, the latter sent a gift in the form of money or barkcloth, to the girl's escorts. This gift was known as 'Kalonda'. If the gift was acceptable, the company moved nearer the home and then stopped once more. Then the boy offered more barkcloth and the company then entered the house where the bride and bridegroom would sleep that night. The house was spread with very clean bark cloth on which the company sat and were greeted. The boy's spokesman was then given a chicken as a present known as 'Waleta', to thank him for bringing the bride.

The following day the boy and his father prepared a feast for the people who escorted the bride. Before the feast was served, the whole company, including the bride, were handed hoes early in the morning and made to dig until one o'clock in the afternoon. The company was often made to dig in the boy's banana shamba. Afterwards, the boy decides on a number of things to be presented to the company; if the things were accepted, the company then came home and feasted. The things presented finally included one goat given to the brother of the bride; this goat was termed as 'Luigo'; 5 hoes were given to the girl's grandmama and the rest of the company received some presents as well.

The ceremony of the handing over of the bride to her husband was done by her brother. During the ceremony the bride was seated on the threshold of the boy's house where she was cleaned and prepared for entrance. The relatives of the boy then examined her to see whether she was healthy and fit. After being examined, she was fed on millet food together with simsim. The bride did not actually eat this food; she merely touched it with her lips. The nephew in the home was responsible for this food and simsim.

After touching the food with her lips, they were wiped and cleaned. The ceremony ended with the aunt of the bride making a speech. In this the

bride's former manners and behaviour were praised and she was asked most emphatically to adhere to her old good personality and never to yield to bad temptation as this would spoil her parent's good name. The same sort of speech was given on behalf of the boy by one of his relatives. After the speeches the bride was taken into the house and that was the end of the marriage ceremony.

During the said ceremony, the bride was weeping quietly as a result of the fear of the unknown, after the departure of her own people who had escorted her. The night following the day of the marriage ceremony the bride and bridegroom slept together. Naturally the bride dreaded this night since, in most cases, she was a virgin and inexperienced.

Whenever a bride was found still a virgin she was very much respected and praised. Any of the beddings tainted with her virgin blood were removed from the bed and sent to her aunt. The father of the husband sent a fatted goat to the bride's parents to thank them for having kept their daughter so well. The bride's parents thus gained respect and praise for themselves. The mother of the bride, in particular, was very much praised.

But it was very shameful both to the girl and to her parents for the bride to be found no longer a virgin. A barkcloth bearing holes was sent to her parents to show that they had been careless with their daughter for she was not found to be a virgin. The bride was not respected by her husband, for he regarded her as corrupted. It was considered most shameful unless this was the bride's second marriage, or that she had been openly raped while she was still in her father's home.

The girl who escorted her sister in marriage often stayed with her for as long as she wished. When the time came for her to go back, the husband gave her gifts of bark cloth and chickens to take with her. This is the end of the marriage expenses. What remains is the paying of visits on either side.

On the other hand, the sister who had escorted the bride could stay permanently and become the second wife to her sister's husband; this was done with the consent of the wife. If she became the second wife, a bride-price was demanded by her parents; failure to pay this bride-price meant the withdrawal of the girl by her parents.

That was how marriages were effected and celebrated by both the old and young. The parents of the son became deeply involved in their son's marriage affairs only when he was marrying for the first time. But if he wanted more wives, he looked for them himself. In this case he would come across certain women who had deserted their former husbands and were on the look-out for others.

If a girl discovered the place where the boy who wished to marry her lived, she avoided every path which led to that place. This was a precaution against her lover who might, if he found her, catch her and take her to his home. At times the boy and his parents deliberately ambushed the girl and took her home by force; but during the capture the girl often raised a loud alarm and if her parents heard the alarm, they came and a bloody fight resulted between them and the boy's parents or relatives. If the boy and his supporters succeeded in capturing the girl, they took her home without negotiating any bride-price. The girl's relatives, however, prepared for retaliation. They collected a body of fighters and attacked with the purpose of robbing anything, whether cattle, goats, or young girls and women, from their girl's captors. In most cases the girl's captors did not make any counter-attacks. This was the second way of marrying a girl.

These two types of marriage were the only legal ones in the country. Anybody who attempted to upset a couple married according to any of these two types was convicted by law and was tried and punished according to common laws and traditions of the country. The married people were also expected to respect the country's customs and traditions governing marriage. Illegal marriages included the marriages between a son and a girl whom the parents did not approve of. Such marriages happened when a boy fell in love with a girl of his own choice and decided to marry her against the will of his parents. Parents were solely responsible for choosing a girl for their son, as that he could marry legally.

All legal marriages were done according to the customs of the country. It was considered shameful for a girl to bring before her parents a man named '*Kasaji*' or so—and—so, of her own choice. Because it was not done, it was never expected and, therefore any girl who dared to do it was considered insane. Such a girl became a misfit among her fellow girls and women.

On the other hand, if a girl and boy fell in love and wished to marry, they could do it secretly; they could escape to a distant country away from the influence of their parents and get married there. They could stay away for life, or they could come back to their native village after many years had elapsed since their elopement. In the latter case, the man presented himself to the parents of his wife and if the father happened to be a kind man, he fixed a bride-price which the husband paid immediately.

The parents, however, frequently refused to accept any bride-price and also disowned their daughter and expelled her from their clan as well. Nothing of this nature was done to the boy by his parents, although they might reprimand him for this deed. Immediately after the girl had eloped with the boy, her parents made enquiries for her everywhere.

Among other things, they might suspect that their daughter had been kidnapped by slave—traders, or that she had been murdered. On discovering where she had been taken, the parents and their relatives, armed with spears and clubs, attacked the boy who had eloped with their girl. They robbed much of the boy's (or his parent's) property, such as cattle, goats, hoes, chickens, bark cloth, a woman or two, etc. These things would satisfy them and they would have no more trouble with the boy who had escaped with their girl. But if the attack did not profit them in any way, they were annoyed and consequently disowned the girl. If there was any chance of getting the girl before it was too late, the parents and relatives went and brought her back by force, and even robbed the boy's property. In certain cases the boy might be killed. The chiefs were not responsible for enforcing the marriage customs of the country; this was the duty of the parents. So if a boy and girl escaped together, the chiefs took no part in the search.

The parents and relatives of any girl who escaped with a man felt no obligation towards her; she did it at her own personal risk. If her husband tortured her in any way, the parents took no steps to rescue her. However, the chiefs could not take any legal steps against him unless the parents desired it. The man could therefore kill her, sell her to a slave-trader or disable her in any way he chose. The only helpers of the wife were her parents and relatives who might retaliate only if they did not disown her before. No other person, apart from her father, mother, brother, son,

nephew,, maid-servant or a blood-friend could take steps to help her out of her troubles.

There was another way in which marriage could be effected. The parents could give their daughters into marriage with friends. Already married wives and servant-maids could be given to friends as gifts. This sort of marriage was considered legal. This giving of servant-maids and wives was practised mostly by big chiefs.

A girl could also be given away to pay debts incurred in matters of land or any other things. Marriages effected in this way were also considered legal, but the children resulting from this sort of marriage did not belong to the husband; he was only given the girl and no more. On the other hand, the husband could be allowed some children; the rest went to the father of the girl and were known as 'Enkana'. The latter, however, belonged to their father's clan. The reason why the girl's father claimed the children was because he never received any bride-price for her. If any of the children was a girl, she could be married for a bride-price; the sons served as servants or sold for a price.

The parents' claim on children was also extended to secret marriages between their daughters and unknown men. Instead of accepting a bride-price, the parents claimed a number of the children whom they could profitably dispose of as stated above. If any of these children was given away into marriage as a gift, no such claim would be staked but the husband of such a wife would be expected to give some things to her owners in the way of customary gifts.

Inter-tribal marriages were allowed everywhere but marriages between Africans and Indians or even Europeans were not allowed. Marriages were not allowed between relatives, such as daughter and father, or son and mother sister, mother's or father's relatives, sister-in-law, or brother-in-law, cousin or niece, etc.

Those were the marriage customs affecting both men and women. If anybody violated this custom the resulting marriage was considered most shameful and illegal. If the two related people did it without being aware of their relationship, they were often excused and forgiven. But if

they were fully aware and, despite their knowledge, they fell in love and married, they were almost invariably condemned to death. The parents of these two people became a misfit in the country; they were rejected and hated by everybody. The parents were considered worthy of such treatment because they had not looked after their children well enough to prevent them from committing evil deeds. This case was mostly tried and decided by members of the clan.

Princes and chiefs were free to claim any girl within their jurisdiction, for themselves, no matter whether she was engaged. The father of such a girl had no power to prevent the prince or chief from doing what he liked with her.

If the girl claimed by the chief had already been paid for by another man, the father of the girl either refunded the bride-price paid by the man or gave him another girl.

No bride-price was set for the chief who wished to marry a girl; on the other hand, he could give the parents plenty of rich gifts or give them nothing at all. The chief's bride was brought according to the regulations followed by peasants but he could order the girl to be captured and brought to him by force, without the consent of her parents. A girl brought in this way was obliged to stay in her captor's home for ever as his wife; if she deserted her parents might be robbed of all their property or even sold into slavery. This type of marriage was allowed.

WHAT MAKES MARRIAGES PERMANENT

There are two ways in which marriage may be made life-long:—

- (a) After giving up their daughters into marriage for bride-prices or as gifts to chiefs, the parents strongly advise their daughters never to think of deserting their husbands. They also instruct the husbands to treat their wives according to the circumstances of their wives' behaviour.

Because women long ago were very obedient and loyal to their parents, they adhered to the latter's instruction and lived with their husbands until death parted them. On the other hand, if a wife deserted without

good reason, her husband might kill her if he found her. Or if she had escaped with another man, that man would be killed as well. The parents of the murdered wife never regretted her death.

- (b) Long ago there were laws against the seduction of other people's wives-seduction is still illegal. Any person who was convicted of seduction was sued at court and sentenced to robbery by the chief's mob. An official mob was sent to attack him and rob him of every property - that was law at work. The attackers also aimed at capturing the seducer and the seduced wife. If, in the course of his capture the man struggled to escape, he was killed; but if he was captured alive, he was brought before the elders and chiefs who tried him. The punishment imposed on him included the forfeiture of his kibanja or, in special cases, a death sentence. The wife was returned to her legal husband.

These two things were strong checks against seduction of other people's wives, or desertion by wives. There were laws governing divorce, murder of, or sale of wives. The husband of any legal wife had power to do anything he liked with her. He could dismiss her, beat her even to death, sell her, give her to somebody else, cut off her ears or fine her as much as he wanted. Nobody had power to prevent a husband from treating his wife as he liked if the wife committed a crime, such as adultery.

On the other hand, if a husband is ill-treated his wife for no good reason at all, the wife's relatives took steps against him, in most cases they armed themselves with spears and shields and attacked him, instead of taking legal steps against him. Chiefs never cared to investigate closely into private affairs of husbands and wives. If, however, there was a case of cruelty, such as breaking a tooth, plucking out an eye or cutting off ears, which was reported to the lower courts, the case was entered into seriously later by the big Lukiiko. Such a case was regarded as criminal, and the husband convicted by it was fined one big cow, and other things such as a woman, hoes and bark cloth. The cow was given to the relatives of the victimised wife but the rest of the things were taken by the court-members.

ADULTERY AND FORNICATION

Whenever a man has sexual intercourse with a woman who is not his wife, he is guilty of adultery; the woman is also guilty of the same crime.

Long ago, if any man caught his wife committing adultery, with another man, he would most certainly kill the man if he (the husband) happened to be armed with a spear or any other lethal weapon. Even if he was not armed, he still beat the man, as well as the woman, most thoroughly. It did not matter whether any of them was beaten to death. In the case of a boy and girl found committing fornication, the boy was lightly beaten and his father heavily fined. The girl was beaten and also much ridiculed by other girls for having let them down so much.

In some cases, if a boy was caught with a young girl, the latter's parents immediately demanded a heavy bride-price from the boy. The boy might agree to pay the bride price or he might refuse even if he could afford it. The reason why the girl's parents insisted on the boy marrying her was because no other man would accept to marry a girl guilty of fornication. No legal steps could be taken against him if he refused to marry her.

A girl who was found pregnant before she was properly married was isolated from her family and a small hut was built outside her father's home. She had all her meals by herself and had her own special water-pot. She became bitterly hated by her father, mother, brothers and sisters and other relatives. If the man responsible for her pregnancy was discovered, he was made to pay a bride-price and to take her away with no pomp at all. If the man denied, the matter was taken to the chief who applied any of the following ways to discover the truth.

The girl was asked to describe exactly the place where she had intercourse with the man; she was also asked to describe the naked body of the man. The chief then made use of this information to try and get the man convicted. If the man still denied, the two people were then asked to swear solemnly that he or she was not guilty and to suck each other's breasts and to pass under each other's legs twice. If the man felt a sense of guilt he never dared to swear and fulfil the ritual.

However, if the man would be certain that he had had sexual intercourse with that woman and consequently she became pregnant, he could not agree to suck that woman's breasts for if he did so in spite of the fact that he was the proper man who had caused the pregnancy, he would die straight away. After his death his property was taken away and shared between the chiefs and the proper husband. If the woman refused the first alleged man to suck her breasts but later the actual man who had caused pregnancy appeared, therefore the slandered man had to receive compensation because, had he been found guilty, all his property or his family would be taken away from him and perhaps he would be killed.

The things for compensation used to be paid by the husband who slandered and himself obtained such things from the man who was subsequently found to be the actual man having caused the pregnancy.

Such a guilty man or woman would gain hatred from the people of his village and even his relatives hated him. When a married woman happened to go to visit her relatives or parents but unfortunately became sick while still there and later died before returning to her husband, then the deceased's parents would offer to their son-in-law another daughter to replace the one who had died and the husband would not pay anything for his new wife to her parents. The deceased's body had not to be buried before a substitute was offered to the man and this was regarded as compensation.

If a wife had a child shared with her husband and she happened to go with that child to visit her parents and relatives and it so happened that the child became sick and died there, the body of the child had to be returned to its father for burial but it had not to be buried before the wife's relatives compensated for the lost child; a daughter had to be offered as a substitute to the deceased's father, who married the girl offered as a substitute without paying anything to her parents because she was regarded as a compensation for the lost child whose death had taken place at his wife's relatives' home.

If a girl offered that way chanced to produce a child of any sex by her husband, it meant that she had rescued her self because her parents or

relatives were then in a position of demanding a dowry for her from her husband, as she had produced a real substitute for the dead child. The husband then either had to pay that dowry in order to remain with his wife for good, or not to pay the dowry, in which case he had only to stay with the child but the woman was taken away from him.

The girl given away in the same way remained with her husband if she failed to give birth to a child, and her parents could ask for nothing from her husband, who then had a wife free of charge. If this wife happened to run away from him, the husband had power to claim for her as he had every part over her. If she would be found with another man, her husband had the right to take steps as was taken on the wives who acted that way and the enticers. In case he failed to find his wife, he was free to ask his father in law or his wife's nearest relations to give him another substitute, and they had to do so accordingly, as the custom.

For a girl who still stayed with her parents and had an engagement with a boy who had paid a dowry to his fiancée's parents, no matter whether he had paid half of it or the whole of it, if the girl died before the marriage took place the boy was given another girl by the deceased's parents to replace the one who had died. If the father had no other daughter, he had to search for one among his relatives, especially his brothers, to get him one for replacement to the boy.

When a married woman happened to die before her husband paid full dowry to her parents, then they would ask their son-in-law to pay them the whole dowry which had been arranged before his wife died. Without any grumbling he would pay to them every thing he owed according to the custom and through his own free will without being compelled to do so.

If it appeared that the woman was unproductive and did not produce children at all after a long stay with her husband, then he would go to his parents-in-law and ask for some of the dowry to be paid back in respect of his unproductive wife. In the same way it applied to a wife who, after producing a baby, would have no milk in her breasts to feed the baby, the husband would go to his parents-in-law and ask for some of the dowry back, and that had to be done as was the custom.

In respect of both these cases, such an act of demanding half of the dowry was practised mostly by clans in Bunya county, but other counties did not worry about asking for part of the dowries in respect of unproductive and dry wives because these people knew it was not the fault of such wives to bear no children nor not to have any breast milk. Nevertheless, although these natural impossibilities would be noticeable, they were not taken into account in order to act according to the custom which existed in certain places.

If a chief's wife appeared to have a pregnancy caused by another man, she would be caught, tied on ropes and beaten and tortured until she declared the name of the man who had caused her pregnancy. Then the chief would appoint people to go and arrest that man, to confiscate all his people and property. After being brought before the chief, the man, as well as the woman, were punished by death; but in case the man won the case, only his people were returned to him without the property, which would not be given back to him any way.

In the case of a peasant's wife having a pregnancy caused by another man, it was no different from the case of a chief's wife in the same category because a peasant's wife's case would be first investigated carefully and certain enquiries taken but in that of a chief, it only depended upon the woman's declaration of the man's name and he was convicted straight away without trial.

When a woman was giving birth and failed to deliver the baby, her attendants would ask whether she had had intercourse with a man other than her real husband. If it had been so and a pregnancy resulted which resulted in such terrible suffering, the man would be called and informed of the situation, and would be asked to pass his water on the woman in agony. If the man consented to having intercourse with her, he was then charged before the chiefs for the offence and would be fined. Some of the fine was taken as compensation. The child was not given to him but to the woman a true husband. The fine, which consisted of certain property, was shared between the chief and the husband that being the end of the matter.

CHAPTER 56

**ANCIENT WAY OF WORSHIPPING AS PRACTICED
IN BUSOGA**



Long ago in Busoga there was no particular religion for all the people; instead each one or each clan or each family had its own religion or way of worshipping which was followed and which others would protest against.

Religion was in the form of spirits or gods and idols and each creed worshipped according to the manner in which its spirit or god wished to be adored. Sacrifices would be offered to such spirits and gods — cattle, goats, hens, food, drink or any other thing as would be demanded by such gods or spirits.

Anything which would be required by a god or spirit was never refused or delayed, for any requirements of the gods had priority over all other things. There were places where temples were built for these gods and sometimes the temples were adjoining the houses of the worshippers, while some were found in the banana plantations or in the jungle, according to the characteristics of the god they adored. In the temples, all the sacrifices favoured by that particular god were carried out. These temples were known as ‘Masabo’.

The times during which worship or sacrifices to the gods took place were unlimited. At any time the god would wish to be served, he was served straight away, especially during periods of an epidemic or disease, war or food shortage, drought when there was no rain, or just a prayer to the god for his providence in all kinds of aspects. Never-the-less, during happy days people would also pray to their gods in rejoicing.

How would people know what their particular god was required? There were people who were possessed by evil spiritualism known as '*Abasamize*'. These people lost the natural understanding and at the same time became supernatural by the power of their gods, so that they could even talk a language which was unusual. They dressed differently from other people, sung unusual songs, ate in an unusual manner and held sticks of unusual kinds. They were with servants performing special duties for them, who understood the language spoken by them and their ways of behaviour.

So a person, after he had become 'god-spirited, was in a position of informing the gathering which god was before them or had come and for what reason. Then he would tell them what he wanted them to do for him in order that he could do what they wanted him to do for them. He could tell them if there was another god or spirit displeased because they had failed to do something, or to erect a temple for him, or that they had not pleased him in any way at all. He would inform them that something (usually sad) had happened because they had failed to do a certain requirement and he would ask them to comply with it soon. He could also inform them that a pleasant thing had happened or had been granted them and tell them why, and would ask them to offer thanksgivings to all their gods. That was how people knew what their gods or spirits wanted.

Among the gods there were two chief ones, namely Kintu and Walumbe. However, all the time all Basoga were aware that there existed one Almighty God who controlled other gods and whom they knew as 'Kibumba' or 'Gasani'.

HOW 'ABASAMIZE' CAME ABOUT

The actual way how '*Abasamize*' came into being in the country is not known but it is understood that a very old 'mutaka' (a person who first came to settle in a village) was the one who used to start being 'Omusamize' or a seer. Other '*Abasamize*' who followed later were obtained in five chief ways : —

- a) There were people who would be born as 'Abasaize', i. e. when a woman gave birth to a male or female child, if she was assisted by

another woman known as a ‘midwife’ who was ‘omusamiza’ or a seer, this other woman informed the mother whether the newly- born baby was bearing spirits or a certain god, and she would advise the mother not to eat things which were taboo for that particular god, such as fish, mutton, etc. A temple would be built for the god and other ‘Abasamize’ who worshipped that same god would come to perform a ceremony incorporating the new—born ‘Omusamize’ into their community. They then prepared for him ‘Olutembe’ (a long necklace usually made of wild banana seeds or shells of small sea snails) and also prepared for him all the other equipment required for ‘Omusamize’ so that when that baby grew up, he was for life.

- b) When a child was born with an unusual mark on the body or extra flesh on the body, or born with something missing on the body, the mother’s midwives would say that the child was having some spirits or had a god who caused him to be so. They would advise that the child be promptly ceremonised. Then an old ‘Musamize’ would be called to come and certify what had been observed on the child. Normally the ‘Omusamize’ did not question what had been agreed by others as to the state of the child for he or she. would only consent that certainly the child had a god and the next thing was a ceremonial feast to prepare the child to become a ‘Musamize’ and also to mark the child’s incorporation into the ‘Abasamize’ group. After everything necessary for one to become ‘Omusamize’ had been done to the baby, then its mother became bound to refrain from or to observe all the taboos of ‘Omusamize’, even if she was not ‘Omusamize’ herself.
- c) If someone caught a very serious chronic disease or sometimes simply a serious disease, his relatives went to a seer (‘Omulaguzi’) and enquired the cause of the disease or who had bewitched the person. Then the Omulaguzi would deal with his or crafts and when he observed that a certain god willed to use that person or wanted to speak through that person, or wanted to make him his office bearer or disciple, his relatives went and called ‘Kabona’ (head of ‘Abasamize’) who invited many of his other ‘Abasamize’. They came with drums and all their equipment and started the ceremony of officialising the person who was to become a new member of their group. They walked round him

while they sang songs of the gods and at the same time they would stop and fall upon him. They dressed (Lubaale) him in the clothes of professional ‘Abasamize’ known as ‘Abasweezi’. When a god or a spirit (‘Omuzimu’) came on the head of that sick person, he started shaking vigorously in every part of his body, at the same time seeming to go mad. Then he would stand up shouting violently in the language of professional ‘Abasami Abasweezi’, which would encourage his professors to sing in higher voices than before and beat their drums vigorously. Then everything would be quiet and the ‘Lubaale’ or ‘Omuzimu’ in the form of the sick person would start to speak thus ‘I am so-and-so.. I have come to inform you that I am going to kill this person for disobeying me’. He would then state what he required to be done for him in order that the sick person could recover from his illness, etc., after which he went off.

Later his requirements would be fulfilled and sometimes the sick person recovered from the illness, but from then on he became and remained professional ‘*Omusamizi Omusweezi!*’

- d) Sometimes a grown—up person would be ascended on by a ‘Lubaale’ or ‘Omuzimu’ without first having any defect; he would seem to have gone lunatic, talking in a senseless manner and sometimes he would run aimlessly. He would go into the forest and remain there; he would do unusual things or his body would have big spots as those of a leprosy disease. When his relatives saw this state, they went to a seer (‘Omulaguzi’) to enquire into the cause of their relative’s state.

‘Omulaguzi’ would advise them, after finding the cause, to go and invite a professional ‘Musamize’ to come and put the person in order. When ‘Omusweezi’ came with all his professional crafts and with several of his fellow ‘Abasweezi’, they surrounded the person while they sang and danced around him and made him wear ‘Entembe’ while they also handed him official staffs. This usually took four to five days before they succeeded in having him ascended upon by a god or spirit and it was on the final day that their efforts resulted in changing him to a supernatural being. He shivered and spoke the language of very ancient ‘Abasweezi’. Then he would introduce himself as so—

and—so (a god or spirit) and say that he had selected the bearer to be his slave, so from that day that person was incorporated into the community of ‘Abasweezi’.

- e) There are people who become ‘Abasamize’ only, through inheritance. For instance, if a person’s parents were ‘Abasamize’ when they died or when one of them died, his god or spirit which he served would come and choose that person or another of the deceased’s children to serve him as he wished, provided the person selected was his servant’s or his bearers child.

These were the ways through which ‘Abasamize’ (in other words ‘Abasweezi’) became so and they were the directors (‘Bakabona’) of the ancient Kisoga worshipping. They used to be paid well for their work. Every person, chief or peasant, had his particular form of worshipping which was honoured with humility. Any instruction or request which was made by a ‘Kabona’ was immediately complied with. A Kabona was never taxed; his property was never attacked or taken away from him. He would not be chased away nor harmed because he was able to call a curse down on the country, which is on account of him.

There were people who were not ‘Abasamize’ but who were seers ‘Abalaguzi or foretellers who were able to forecast what would be going to take place and what were the causes of certain misfortunes. The ‘Abalaguzi’ were of many categories. The skill of becoming *Omulaguzi* was acquired by learning from the experienced ones in that work or by inheritance.

In the first group of ‘Abalaguzi’, their skill was composed of the following : —

Normally a mvule or musita tree was cut and prepared very neatly, about 6 to 12 inches long and 3 to 6 inches wide and 2 to 3 inches deep. After that another piece was prepared, measuring about 3 inches long and 1 to 1- inches wide and to 1½ inches thick. This stick, which was called ‘Nkutwa’, was cut from a root of a tree which grew on the road or way. This being done, then the person would be ready for service. The first piece of wood mentioned was sometimes engraved and took up a space

of about 4 to 6 inches long, 2 to 3 inches wide and $\frac{1}{8}$ of an inch deep, but sometimes that was not made. Then a person would come to the 'Omulguzi' when he wanted information or came for consultation such as a sick person, or a person who had lost his property or had it stolen, or who wanted to know the forecasts about his coming travels, or why he produced no children, or the reason why his crops were not yielding, or whether he was going to war and what were his shortcomings whether or not he would return safely, or even when the person was troubled.

The person seeking information came with something to pay to the 'Omulaguzi' and this was usually a cock or hen, bark cloth, money (in the currency of that time, or any kind of food which was available. Then 'Omulaguzi' would take out his crafts (wooden ones) and also bring some water, instructing his client to break five or ten pieces of small wood. Then he took up the engraved board prepared in the form of a small manger and which was known as 'Oluserya'; he put it down before him and filled it with water and placed his stick (the piece of root) on the water in the 'Oluserya'. Then he asked the client to take hold of one of the sticks which he had broken and to spit on it while calling the particular thing which he wanted to be sorted out to present itself, and then to give that stick to him (*'Omulaguzi'*).

Therefore the troubled one would do accordingly on the piece of stick and utter words relating to his trouble, such as 'The one who is charming me, if you are, so-and-so, present yourself or - 'The journey which I am intending to make, tell me if you will be of benefit and in whatever way he wanted to know about. He would then hand the stick to the omulaguzi who placed it underneath the upper part of the 'Oluserya' and repeated the same words as uttered by his client. 'If you are the one charming this man, come and show yourself while he moved the piece of wood to and fro on the surface of the water in the 'Oluserya'. If the stick refused to float about, he would utter the same words again while pushing it to float; if he did that three times without success, it meant that the person alleged was not the one charming him, or that his suspicions about anything else were wrong.

Then the 'Omulaguzi' would ask the person for another stick and after he had done the same as on the first stick, but this time uttering another suspect, he would hand it to him as before. The 'Omulaguzi' would also repeat the same words and place it a the first stick. As he mentioned the name of the suspect, at the same time propelling the stick to move, it would stop and he would repeat the action for the second time. If it moved freely, he would make sure by repeating the words and name, pushing the stick so that on the third time it floated, thus surprising the spectators, who then came to the conclusion that the suspected was the real person causing the witchcraft or harm to that person; or if luck was intended, then it was certain that he was going to have it or if he had enquired about the fortunes from his coming journey, it was true that his journey was going to be successful or unsuccessful, according to the reading of the apparatus, in which case he would not proceed on his journey at all. That was the way of fore telling fortunes.

There are other 'Abalaguzi' who use cattle skins. He cuts equally two skins, each one to the size of a shoe sole, about 6 to 12 inches long and approximately 6 inches wide.

Now he is ready to be consulted. Those who come to consult him in any matter come with something known as 'Omukemba' to pay him in return for his service.

The procedure is exactly the same as in the first case, including, the breaking up of five small sticks. After the 'Omulaguzi' has been handed one of the sticks, he takes up his pair of soles, spits on them ad throws them down with force. If they lie apart, i.e. one here and one there, or if they fall and one lies upside down and the other on its back; it means they have not succeeded. Then 'Omulagzi' asks for a second stick, on which he spits again, and utters the words, dropping the soles as in the first instance. When they fall together on their backs it means the matter has been solved, the same as in the manger's case.

There is another kind of 'Omulaguzi' who uses four cowrieshells ('ensimbi') and with these he does everything in the same way as above. He has a piece of barkcloth or a skin on which he puts the ensimbi and

after he has been handed one of the five sticks by his client, he places it under the upper part of the bark cloth or skin. He then takes up the ensimbi from the spread and spits on them, announcing the wish at the same time. Then he drops them with force on the spread. If they fall the first time as the soles did originally, it means a failure; but on the second occasion if all the four of them fall and lie facing upwards, it signifies that what is being wanted is alright and he says so to the consulter. He then advises him what step to take in order to get cured or to acquire riches or either to cancel or to proceed on his journey. Any advice which 'Omulaguzi' gives to a person is the only thing to be done.

Normally the advice which 'Omulaguzi' may give is to ask doctors (those who provide traditional medicine) to come and fix medicines (fetishes) which drive away bad fortune from that person's house, or which would make thieves return stolen goods. He can also advise the person to call 'Abasweezi' to give treatment to the sick, or he can advise to offer sacrifices to a certain dead person, or to build fetish huts for titular diets, spirits or gods and they must be fulfilled.

Whoever was 'Omulaguzi' was paid a lot of things by his clients who consulted him, however, there was another unusual party which belonged to 'Abalaguzi' group but which foretold happenings in advance, and that group was also known as 'Balubaale'. These would foretell what was going to befall one or what was going to happen to certain people or to the whole country but they were not paid for this job because their knowledge of such things was through gods and was not natural. However, they were paid when they would perform the ceremonies of incorporating a new member into their community.

Every chief had his 'Omulaguzi'. He could have as many as he liked or as few. He also had his own doctors who treated him in every way or who treated his family and who also gave him medicine which enabled him to stay firmly in his career and to preserve it in any respect. The 'Abalaguzi' were responsible for advising the chief in matters concerning his future luck, danger to himself or to his whole country, and also to give him advice as to how he would solve such problems.

Some of the chief's ministers were 'Abalaguzi' and doctors.

1. The 'Abalaguzi' did not deal with only one or two particular matters but dealt with everything happening on earth — for instance sickness; luck, present and coming danger, production of children, war, rain, animals, winning of wars, marriages, crops, houses, visitors, the inhabitants of that place or village, servants, women, stolen property, etc. They were paid for each of the matters dealt with according to how long it took them to deal with such. The more matters one had presented to 'Omulaguzi', the more things one paid, and the more complicated the matter was, the more money was paid for the job.
2. When a doctor would come to one's home where thieves came frequently to steal property, or where bad people came to harm the person, he dug small holes inside the person's enclosure and in the paths leading to the house and buried some magic known as '*Mayembe*' in them.

He would also give to the person a fetish to retain, with information that such was going to guide him by keeping away the thieves, not to return.

3. When a doctor would come to one's place to make him obtain luck, he covered plenty of medicine into the ground of the courtyard and put some into an earthen water pot. After that, if it was necessary, he also covered in the ground heads of slaughtered sheep or goats or of killed dogs, and then would give to the person some fetishes telling him that they were going to guide him against all danger or in all danger.
4. If a doctor came to cause one's wives to be able to produce children, he gave them medicine which was to be included in meat which they ought to eat alone with their husbands, but with nobody else. He also gave them some instructions to observe. Sometimes he would give them some fetishes which were meant to drive away all trouble which hindered them in becoming pregnant or from bearing children.

5. If a doctor came to find what had been stolen or a wife who had disappeared, or a child or anything that had disappeared without the knowledge of the owner as to where the same went, he prepared certain medicine and sprinkled it in the house or in the courtyard or on the bush, and the remainder he mixed with some of the things which were left by the thief which he did not take. Or else he mixed it with the bark cloth of the woman or child who had disappeared or mixed it with the dung of the cow or goat which had been stolen. After he had done that, he prepared a sausage-shaped medicine known as 'Mumbwa' mixing it with a clay or he prepared out of such a fetish which afterwards he buried in the ground or threw anywhere he liked, signifying that let the one who stole the thing die or return it. Sometimes nothing was ever heard again about the things which were stolen or disappeared and dealt with by a doctor's skill. Or sometimes such things were returned by the thief because he learned that a magician had been consulted and immediately he worried about dying, and so returned the things.
6. If a doctor came to put a whole journey in order, he acted in the same way as we have seen. It was the doctors who always put in order the journeys of all rulers and also who charmed wars so that the enemy's side became unwilling to continue fighting.

The doctors were also covering fetishes into the ground for brave soldiers and gave some away to them when they went to war to keep them from becoming wounded, killed or for staying brave.

Doctors used to solve quite a number of matters according to the demand. However, although they solved all that, they regarded these solutions as being conducted through the power of god ('Lubaale') who wished such to be so. There was a particular group known as doctors. Sometimes this group was quite different from other groups of worshippers and seers. Sometimes some of them were the 'Abasweezi' or 'Abalaguzi'. Therefore, there were three kinds of doctors: Abasweezi, Abalaguzi and healers who dealt only with medicines.

The duty of a doctor was not only to give healing and safe medicines; they were also able to detect a harmful doer or a witchcraft doer, things stolen and hidden, or they were able to cast a spell on the thief who stole the things and cause him to die; and also to do their magic which brought luck or victory.

A doctor would come after being invited to do so by the one in need, who had been advised to do so by 'Omulaguzi', who also advised him as to the type of doctor who was appropriate for his need. Then the person would go and look for that kind of doctor.

Then a doctor would come, he brought all the things necessary, fetishes packed in his bag, people to assist him - these included his chief wife or son whom he was coaching to practice the job. When they arrived the doctor made all necessary enquiries about the matter for which he had been summoned. He would then declare the amount of reward he was to be given for the job and would instruct his host to get ready all the necessary equipment he needed to assist him in his undertaking. After all that had been arranged by the host, the doctor would commence with his task.

If he was concerned with treating a sick person, he would give to that person medicinal herbs plus some fetishes, some of which would be buried in junctions of roads or in the house or courtyard. These were meant to keep away the one charming the sick person from continuing to do so, or to prevent the charm working on the rest of the family.

There was a group of doctors known as rain-makers. Even some of the chiefs used to make rain in certain places where it could rain. Some times the landlords or heads of clans used to make rain for themselves, while some chiefs had people to make rain for them. Nevertheless, success in producing rain depended largely on the spirits or gods for, although a doctor did everything of his craft to produce rain, yet he would first offer to his god or spirit a cow, goat, sheep or a hen, followed by arrangements of the temples and building of fetish huts for his gods and spirits. After that he would start work.

In order to be able to make rain, the rainmaker collected all sorts of earthen water Spots of other countries, such as Buvuma Islands, Buganda, Kavirondo and from other parts of Busoga; in addition to these he also took one earthen cooking pot and horn of the following animals; a marsh antelope, a hartebeest, a cobus cob, a sheep, a goat and a cow. Then he put in each of them severe kinds of medicine according to his skill in producing rain, then he cooked the horns. Next he prepared some fetishes, sausage-shaped medicinal clay, etc and also some other medicine prepared from roots which he ground, and arranged everything according to what he believed caused rain. In addition, he prepared many other sorts of medicine, after which he selected a safe place where he could put his apparatus, normally in a banana plantation under a well-shaded tree. There he transferred all the things comprising the water pots, a cooking pot, horns, etc.

Then he had to get some glimmering white stones which used to be obtained from Mount Elgon, after which he asked the chiefs to give him a sheep and hen with some butter obtained from a spotless black cow. On receipt of these, he boiled the medicine in the pot and when it formed a sort of foam, that indicated that it was going to rain. After the medicine was properly boiled, it was removed from its cooking pot and poured into each of the water pots and the medicine which remained in the pot was splashed all over the place, under the tree and even beyond its area, while he uttered words at the same time, such as ‘All the gods and the spirits I invite you to draw here to listen to what I implore you to provide with rain to your servants who have also offered you with this food to which I also invite you to come and eat’.

The doctor continued ‘I also implore thee that if there is any annoyance caused to thee by thy servants, I request thee to have mercy on them. If there is any one who died with a disappointed heart towards anyone still surviving so that now he is revenging by means of this sort of trouble let him stop the grudges now. If there is on this earth any other person who tries or wants to do malicious things to people by contradicting rain to fall let thee attack him because he wants to ruin thy country. After that the rain-maker left for his home and when he arrived there he took out of his house all his horns, fetishes and medicinal sausage-shaped clays

(‘Mumbwa’) and cleaned them with water and smeared them with butter which was obtained from a pure black cow. He fixed them into a banana stem and put them on a sheep’s skin, at the same time uttering the same words as said at the place under the tree where he left the pots. Thus the whole process of his rain-making was accomplished.

When it rained, he recovered his fetishes, horns and the mumbwa from the banana stem and skin and stored them in his house, but the other apparatus under the tree was left there for good, with the exception of one water pot which was removed and brought home, after the marbles obtained from Mount Elgon were put into it. The pot was then covered nicely with something to serve as a lid and stored with all the fetishes in a separate room belonging to his chief wife, to which no one had access except he himself and his chief wife, who was forbidden to disclose the private parts of her body in that room at all times.

Whenever rain was wanted, the rain-maker acted in the same way as before, using the same pots except for the medicine, which he had to prepare anew. A sheep, hen and butter were given to him on every occasion that he went to make rain, a job which he was restricted to make only once a year. A doctor of this sort was known as ‘Mugimba’, meaning a rain producer. He would be found in each village and as much respected for his work. However, it is remarked that it was not through such process that it rained but it was because the rainy season had come!

CHAPTER 57

ANCIENT WEALTH OF BUSOGA



The whole country had many things which were considered to be worth much but what was taken to be the most important mark of wealth was the attainment of a large number of wives; A person having any number of ivory or cattle, goats, hoes, bark cloth, fowls or any other valuable property was not actually considered to be a rich person if he had only one or five wives.

1. To be really well-off a man had to have very many wives with houses ranging from 50 to 100, and about 200 children. The head wife of a rich man had a house which accommodated about 4 to 10 wives. Such a man was much respected in the country, as he was assumed to be very rich. Even the chiefs paid him much respect. He would not stay a commoner but would immediately be made a chief. In addition to wives and children he had many other people living and serving him in his enclosure. Because of the large number of wives, he used to have much land in the village on which to grow food. He also obtained many things from his wives' daughters, and also from his crops. The more things he obtained, the more wives he married, for every woman was paid for by a considerable amount of dowry.
2. Another form of wealth was the possession of ivory. Only a Chief could possess ivory because it could only be obtained from far away places like Masaba in Bugisu and it was impossible for a lay-man to get there as he was not permitted to pass through other parts of the country. A chief, however, was allowed in the following way he would make acquaintance with the rulers of the parts through which

his men or himself would pass when to or from the place where he bought the ivory. He also had to pay to pass through and had to preserve some goods with which he and his men could buy food on the way, as well as to give to the residents of the places in order that they had free passage. This was because sometimes people living in the places through which they had to pass ambushed them on their way back and killed them taking the ivory for themselves.

Therefore it was very difficult to obtain ivory. If a person could get ivory and offer it to his ruler, he was immediately given whatever he liked, normally a village. Ivory was not presented for the purchase of a wife or for anything else, except for the purchase of a village.

Ivory was needed for making ornaments for wearing on the legs, hands and around necks. A person wearing an ivory ornament was highly admired. It can be compared with the wearing of a distinguished imperial medal these days. There were several ways in which an ivory ornament could be presented to a person worthy to receive it, such as when a person was very brave, much loved, a remarkable doctor, one of the royal family, a beloved wife, an outstanding play performer or in any other way which the chief appreciated, in order to warrant an ivory ornament as a present to the person.

3. The third thing which made a man to be considered rich was the possession of cattle. A person who kept cattle ranging between 10 and 100 heads of cattle, was taken to be a very rich person because in those days it was not easy for a lay-man to acquire cattle, as it is now. Cattle used to be possessed by higher people who were then senior chiefs and a non-senior chiefs would not possess more than 15 heads of cattle. Moreover, a peasant was not able to look after such cattle, only a chief could. Cattle were very scarce among people in those days.
4. The fourth valuable possession was goods, which anyone who managed could possess.
5. The fifth valued property was the possession of a certain number of hoes which anyone could manage to obtain from Bunyoro.

6. The sixth property of reputed value was the possession of a considerable number of barkcloth; fig trees would be planted by anyone in his banana plantation.
7. The seventh possession of value was of fowls, which anyone in the country could have.
8. The eighth valuable property was money, which was later introduced into the country; it became an easy possession of wealth among all people. Because it was simple to get, it enabled people to buy property with it in a quicker way, as a much valued thing could be paid for on the spot.
9. The ninth possession of valuable property was composed of other property besides that mentioned above. Such things included crops, prepared metal sundries, carpentry, crafts, hand crafts or pottery goods.

CHAPTER 58

ANCIENT TRADING IN BUSOGA



There used to be a system of trading in Busoga which was carried out in things such as ivory, cattle, goats, hoes, bark cloth, hens, grown crops; sun-dried bananas, fish, worked metal goods such as canoes, shields and drums. There was also another way in which trade was done, which was to trap birds which were exchanged for hens or bark cloth or else by obtaining white ants which were exchangeable for hens or bark cloth, as well as trading in pots, making baskets and mats, hats, ropes, animal-trapping nets and in many other ways.

Trading with other countries was very difficult because the journeys were very long, and passing through the countries which lay between was unsafe, as there was much hatred towards traders. Goods taken through different countries had to pass through chiefs ruling these countries or villages until they reached their destinations.

A person having a valued thing for taking through other countries had to give away many things in order to get the valued thing safely to its destination. In most cases, important people would befriend the people of intexediate countries or villages so as to give them safe passage.

When goods for trade were being moved to their business centres or destinations, no matter whether it was by day or night, the owners had to guard themselves with spears and shields at all times, and it was safer to go in large numbers. That was how they managed to get their goods through dangerous places and people. At night it was not as dangerous as during the day but all the same they had to guard themselves the

same way. That is why it was not easy for a poor person to go to distant countries or places in order to trade and bring back merchandise. That is also why trading was not very successful during those days.

Nevertheless, local people used to trade among themselves in the country in a friendly way. The system which they used was to buy from one another by means of exchanging one thing for another. For instance, one who had food could exchange it for fish, a goat for bark cloth, slaves for hoes, etc. That was how people traded among their friends.

The senior people or chiefs could get their trade goods from other countries, such as Bunyoro, where they purchased hoes; Buganda — bark cloth; Masaba, Bugishu — ivory and Bukedi where they could get cattle, goats and sheep. From the islands they bought white ants, fish and edible gnuts, etc.

ANCIENT EXPORTS OF BUSOGA

Slaves were being exported to Buganda, Bukedi, Bunyoro and Kavirondo and most of the other trade goods used to be exchanged locally among the Basoga themselves either in the markets, roads, or villages.

CHAPTER 59

ANCIENT ROADS IN BUSOGA



Roads used to be made throughout the country by the people of each particular village. They used to be narrow, only about 3 to 4 yards wide, and were used freely by people and house-animals. They were controlled by the ruler of the country who issued orders about their maintenance regularly throughout the country. Sometimes the chiefs of the villages would instruct their people to cultivate their roads when they became due for cultivation. All people were supposed to go and cultivate their road but normally this was the job of the women, not men, except in the case of an overseer who was a man, and his main task was to supervise the women at work and to show them where each one stopped. Each person in a village was supposed to look after the roads within the village, so they cultivated the roads only up to where their village stopped. A chief or any other person who neglected to cultivate or maintain his part of the road which he was supposed to do, used to be convicted and fined.

Roads were not made over rivers or swamps, therefore there were no such things as bridges to cross rivers or swamps. There used to be much rain during those days which caused the waters of the rivers to swell that is why bridges were never constructed in the country.

Along the roads, fences were made on each side as far as the boundary of a whole mutala (which comprised several villages). The fences were made in order to keep away travellers and animals from coming to spoil the crops grown near the roads by the people of that *mutala*. The fences were made of *Strychnia*, *Euphorbia* spp and fig trees.



Jinja road in 1936. Main means of transport was by foot but in groups.

CHAPTER 60

BUSOGA CHEIFS' TROOPS IN OLDEN DAYS



In Busoga there were no particular places or institutions where warriors could be stationed or trained. Instead, every senior chief or Ruler had his own group of warriors from The people in his area. Every warrior lived in his place or home which he had acquired on his own until he had proved to be a brave warrior, when he would be presented with a particular place for his bravery.

All the warriors in a village were prepared at all times to defend their country, whenever it was attacked. A warrior was not expected to be afraid to go anywhere and fight at any time, in case there should be a war. When he heard a drum warning him that war was taking place at a certain place, he straightaway went, equipped with all the necessary arms. When he arrived at the battle ground he would be under supervision of a senior brave warrior.

In every part of the country there used to be exceptionally brave warriors who were made captains of the other fighters. Each fighter had to obey them. It was also their duty to organise the fighters during the battle. These brave warriors were much honoured; they were offered arms signifying their bravery, such as very well made shields, spears, a feather crown and a leopard skin. They would also be rewarded with cattle, clothing, women and a very big feast was also prepared in their houses on their return from war. It was from this group of people that most of the senior officials were made up, as well as the village chiefs. A person who was afraid to fight was much hated and was never promoted to a higher rank or position. Moreover, people never liked to be governed by a cowardly

person who feared to fight his opponents. Therefore a brave person was much liked and respected by all.

There were also secret groups of warriors or detectives, who carried out their duty or fought during the night. Among them there were also brave men who were treated in the same way as already mentioned.

The night warriors were ordered to murder the enemies while they slept at night, therefore their duty was to go quietly by night and investigate what their enemies were doing and how they were formed up, etc. Another thing they did at night was to destroy or burn down the enemy's camp or steal their arms.

Sometimes they had only to kill the enemy's brave soldiers or the captains leading the fighters. Therefore a brave night-warrior's abode or sleeping place was never known for he mixed with the public all the time. If it was known where he slept, probably he would be killed. The same applied to senior chiefs — no one knew where they slept and during the day they would be guarded by their guards.

The '*Abalaguzi*' used to find out for the chiefs in which direction the enemy would come and inform them accordingly. Then the chiefs would send their doctors and charmers to such places to go and charm the battlefields, or else send them to where the enemies had camped and poison their food and drinking water. If possible, they had also to charm or poison any cattle or goats which were around the enemy's camp, so that when the enemies took and killed the cattle or goats and ate the meat, they would die.

Every side acted the same way in order to conquer their rivals; that was how battles were fought and troops obtained.

CHAPTER 61

ANCIENT DUTIES FOR BASOGA MEN



The chief duties in which the Basoga mostly derived wealth were:—

1. Growing of food crops which could be sold.
2. Manufacture of bark cloth for sale as well as the preparation of hides for clothing and sale
3. Rearing of cattle and goats
4. Trading in other sorts of trade goods
5. Beating of ant places to produce white ants for consumption and exchange for wealthy goods
6. Hunting of wild animals for eating and exchange for valuable property
7. To fight if there was war
8. To work out metal arms and tools for using during war and at home
9. To prepare wooden tools for use in the home and oars as well as canoes for carrying people across the water
10. To make different kinds of fishing traps or nets and also other handicrafts for use in the home
11. To do fortune—telling or seeing
12. To practise godism or spiritualism
13. To make pottery for everyday use in the home
14. To cast spells on people
15. To fish from lakes and rivers as well as to carry people in canoes
16. To play youth gaimes
17. To drum and dance at parties
18. To erect living and business houses as well as fetish huts
19. To rule the country

20. To steal property and people as well as to murder people
21. To manufacture beer
22. To create fire

ANCIENT DUTIES FOR BASOGA WOMEN

1. To make salt from lakes and rivers for use or sale
2. To grow every kind of food for eating, drinking and selling
3. To prepare any kind of food for eating
4. To look after the homes
5. To gather firewood and to fetch water for preparing food as well as for exchanging for other things.
6. To prepare banana watery tissues for washing and selling
7. To bathe men all over their bodies and to cover them when they go to bed
8. To look after all the food and the banana plantations.
9. To assist men when building houses by bringing grass
10. To assist men when preparing beer by bringing grass and water
11. To look after children in every respect
12. To cultivate roads in the village in which they are living
13. Buying or selling articles in the markets
14. To look after all domestic affairs
15. To make water pots and cooking pots as well as earthen bowls
16. To carry passengers in canoes (in the case of Bakenye women)
17. To make beddings
18. To do fishing (in the case of Bakenye women)
19. To dance at parties
20. To practise godism or spiritualism
21. To seer or tell fortunes
22. To look after the sick in all respects
23. To play games
24. To cast spells (if she wanted to do so, after learning from an expert)
25. To cry bitterly for the dead.

CHAPTER 62

ANCIENT DRESSING



From the beginning, Basoga dressed in animal skins and goat skins. A man wore two skins one of which was worn around the waist and the other hung around his neck. A woman also used to wear two skins, both of which she tied around her waist, one in front and the other behind.

Later, barkcloth was introduced into the country and it became the national dress for Basoga. The introduction of barkcloth or how it was invented is not known. The men wore the bark cloth in many ways. Some joined three or four together, tying two ends into a very big knot and passing under his left hand and head under it, leaving the knot hanging on his left shoulder. Then he tied it around his waist with a cow skin belt, after which he put on a goat skin or another smaller barkcloth which hung in front from the waist. The other end of the skin was passed through his thighs to hang again behind his waist in order to form a kind of loincloth known as '*Endoobe*' or '*Enfungo*' if he was going to fight.

The skin was cleaned very nicely so that it became as soft as a cloth. When it was worn in the way that it passed between the thighs and the ends tied to the belt in front and at the back of his body, it was called '*Enfungo*' meaning a loincloth, which is now known as shorts.

A woman wore one or two bark cloths, one tied at the waist so that it served as a shirt. If she was an adult, she wore the second barkcloth tied under her armpits, covering her breasts, and down to the ankles. Among the men, some higher ranking chiefs dressed in barkcloths which were skillfully sewn and decorated. These chief's cloths were very expensive and for that reason could only be worn by higher ranking chiefs and

notables as well as princes and respectful clan leaders (*'Abataka'*). Such dresses were known as 'Luka' and the big knot on them used to be made in a matter and knitted way very skillfully. This knot was permanent and could not be untied nor loosened until the cloth wore out.

The wearing of barkcloth was not carried out in only one fashion but many. It could be worn slanting sideways or the knot could be at the back or front of the neck instead of being on one of the shoulders (normally left). The fashion of having the knot in front or at the back of the neck made the cloth look in a way like present ceremonial gowns. There were also many other fashions. Barkcloth could be decorated or coloured by anyone who wanted to do so simply by dipping it in any colour which he could prepare himself out of certain tree leaves which were boiled until the water turned into the required colour; then the cloth was dipped into it, after which it would be spread in the sun to dry. When it was dry it was taken to a swamp and soaked in black mud, then washed in clean water. It was then spread in a shady place to dry by the heat of the sun, not the sun itself. When it was dry it was a black bark cloth.

When another colour known as 'Bumya' (grey) was wanted, the bark cloth was taken to a swamp where the soil was greyish to soak and rubbed hard. After washing it in clean water, it was spread out in the sun to dry, after which it turned into a grey cloth. In this grey colouring no other dye was used.

Barkcloth for both men and women used to be dyed in that way; sometimes they were coloured or decorated by means of burning while they were still raw on trees so that when they were removed to be turned or beaten into a cloth, they were whiteish. If one wanted, a bark cloth could be patched with other materials of bark cloth using a needle, or else it could be decorated by means of colours obtained by boiling leaves of certain trees. Barkcloth was also used as bedding as well as for wrapping dead bodies in for burial, as well as to make or form rooms by using them as curtains. Barkcloth was used for dressing after skins were abandoned and even to - day it is still used by old people who are familiar with it, and by people who cannot afford to buy the modern cloth. On the whole, however, it is mostly used as bedding and, of course, for wrapping dead bodies in.

CHAPTER 63

INTOXICATING DRINKS



Long ago the well-known intoxicating drink in Busoga was known as '*Malwa*', made from millet, but as people gradually refrained from using 'millet as their food, it died out and so the *malwa* also disappeared.

Millet died out after the introduction or discovery of banana into the country. There was a kind of banana known as '*Mbidde*' which, when ripe, could be made into beer by pressing out the juice either by the hands or feet, depending upon the quantity. The juice is mixed with water to the required taste, after which flour, which has been ground out of millet, is added to it in the right proportion. It is all put into a pot and left in a place warm enough to heat it, and the result is beer. The place is chosen on a certain small anthill where the pot is placed after laying under it some grass on which the juice was pressed and produced. Then the pot is covered with banana leaves and the above—mentioned grass so that air may not pass. The pot remains thus for 18 to 24 hours after which it is opened and the beer tasted. If it is not quite ready, it is re-covered and left for 26 to 28 hours, when it is usually found to be ready and tasting like beer, and it is then called '*Omwenge*' beer.

Formerly, the beer was not made only in pots but was also prepared in banana leaves as well as in wooden vessels made in the shape of a canoe; but nowadays it is prepared only in pots.

The *malwa* beer which is made out of millet is prepared in the following manner:— The millet is ground into flour which is mixed with water and poured into a pot. It is then placed near a fireplace or into a pit which has

been dug, remaining there for 7 to 14 days after being covered with soil. Then the pot is taken out and the mixture fried and spread in the sun to dry thoroughly so that it becomes stiff. The next step is to take another quantity of millet, this time unground, and mix it with water then store it in clean banana leaves or in a pot where it stays for 4 to 6 days, after which it is taken out, when it has already germinated and has roots. This is also spread in the sun to wither and then it is ground into flour. Now there are two kinds of flour — the first kind which was fried and stiffened in the sun, known as *Malwa*, and the second kind which was simply soaked in water and fried after germination, known as *Bumeri*, meaning ‘which has germinated’.

Then the *malwa* is put into a pot containing some water and stirred in order to dissolve, after which *bumeri* is also added. Then the pot with the mixture is put behind the fire-place where it is warm enough to heat it, so that it will be ready after two days. After the two days the drink is intoxicating and is ready to be served, when it is known as *malwa*, prepared out of millet.

In conclusion it must be remembered that the *malwa* and the *‘Omwenge’* (that which is made out of *‘mbidde* bananas) are the only intoxicating drinks of Busoga, although the *malwa* type at first used to be drunk by chiefs only in private. However, these days it is a drink for everybody and anyone who wants to prepare either of the two types is at liberty to do so.

CHAPTER 64

ANCIENT SEATS



In the past people used to sit on goat skins, except the senior chiefs who usually sat on the skins of wild animals, such as cobus-cobs, hartebeest, etc. Some other senior rulers sat on well-made stools which used to be made out of musita trees and had four legs.

There used to be a rule observed by the general public that a lay man (normally a ‘mukopi’) or a chief who only ruled a small area, were never allowed to sit on a stool. If it was known that a person in the above category was using a stool or had one in his home, his property was taken away from him or else he was dismissed from controlling his area. Later all chiefs were permitted to acquire stools for sitting on as time went by, the lay men were also allowed to use them.

Everyone used to have a seat of this kind in his home and when he happened to go on a visit to his friends, he was accompanied by a servant or his child, who carried a skin—seat on his back for his master to sit on. A host never offered a seat to his guest even if that guest was in a superior position. If a person had neither a servant nor a child to carry the skin-seat for him when he was going anywhere, he carried it himself under his armpits. A skin-seat was carried everywhere as no one liked to sit on the ground, and when stools became popular, it was the usual thing.

Women did not sit on these kinds of seats except highly respectable ladies who owned stools which were carried by their house-girls or servants wherever the ladies went. Other women, even if they were the wives of chiefs, were not permitted to sit on such seats although they could sit

on bark cloths, as in the case of brides, or on special occasions which did not warrant sitting on mere ground. However, all women who were 'Abasweezi' (practised godism) used to have their own skin-seats because of the gods whom they served they were treated as men although some of them were married. Every time a woman of this nature was in action, i.e. having her god ascending on her head, she was treated as a man, even, if she had a husband, but at that particular moment she was the Almighty, having control over her husband until such time that the god dismounted and was gone. When that happened and all the articles pertaining to the performance removed, then that woman resumed her ordinary status of a married woman, observing the restrictions the same as other ordinary women in the country.

CHAPTER 65

EARTHEN-WARE FOR USE IN HOMES



1. A cooking pot is made of earth and after it has been formed, it is left to dry. This takes about 30 to 40 days, after which it is filled and covered with dry grass. Fire is put round it until the grass burns completely and turns into ashes. When the fire has died and the pot becomes cool, it is removed from the ashes and is by this time bright brown. It is now ready for use and if water is put into it, it does not leak. If, however, water is put into it before it is burnt, the whole thing crumples and the water flows out. Therefore, an unburnt pot cannot be used for anything. The pot which has been burnt is used to cook food as well as for other cooking purposes.
2. Sauce-bowls are prepared in the same way as cooking pots except that they are smaller than cooking pots.
3. Water pots in which, water is kept or fetched from the well, as well as beer and storage pots, are all worked in the same manner as cooking pots.
4. Salt filters. These are also prepared in the same way as the other vessels but they do not remain burning for as long as the other vessels; the filters only remain for 15 to 20 days, when they seem to have had “the necessary burning time. They are made in the same way as they are to—day, containing two rooms divided by a perforated soil wall with a number of small holes through which filtered salt passes to the lower room after the unrefined salt has been placed on the top one and water poured over it.

CARPENTRY APPLIANCES IN THE HOME

1. The wooden mortar ('kinu') is made from a musita or another tree. It is carefully prepared and curved with a big hollow ranging from 1 to 2 feet deep and the diameter is about 4 to 12 inches, while its thickness ranges from 1 to 2 inches. The whole height of the mortar ranges from 1 to 3 feet and the circumference 2 to 3 feet. An accompaniment to this mortar is also a wooden pestle about 2 to 4 feet long and about 4 inches circumference. This is used for pounding into the mortar.
2. 'Eikonero' — this was used for beating fresh plantain fibres for washing bodie's with. It was made from either a musita tree, a mvule or any other tree. The top part was carved into a round shape resting on 3 or sometimes 4 legs. Its height ranged from 4 to 8 inches with a circumference of 2 to 3 feet. An accompaniment to beat with was made in the form of a round short stick about 4 to 6 inches long and 1 to 2 inches circumference. Therefore when it was made the whole apparatus was known as 'Eikonero' where all fresh plantin fibres could be beaten to produce watery tissues to wash up with.
3. 'Omululi' or 'Omukomago' was the oblong wooden piece upon which barkcloth was beaten. This was made from any fine tree and its length ranged from 8 to 22 feet, according to the height of the tree selected to make the omukomago. The tree selected for this purpose had to be straight and well built. It was then felled and the bark removed. Then it was carried and placed under a shady tree near the house or in the owner's compound. Then came the task of making grooved wooden mallets for beating out bark cloth on the omukomago and these were known as '*Ensaamu*'. These usually were two or three prepared from 'Akauna' or 'Nkanaga' trees. Each mallet measured 8 to 12 inches long and 6 to 8 inches in circumference and contained two parts — the head which was left in its normal size, and was well smoothed so that no swelling remained.

Meeting threads of about $\frac{1}{8}$ inch thick were cut around this whole head, each one meeting itself. These threads varied; on another mallet

they would be $\frac{3}{8}$ inch thick while on the third one they were $\frac{1}{4}$ inch thick. Then the lower part was decreased in thickness up to the size one wanted and this used to be 3 or 4 inches in circumference being left and that part was known as the handle.

After all these things had been made, the whole business had been accomplished and it only remained for the barkcloth to be prepared. In the preparation of a barkcloth it is the mallet having the smallest threads — $\frac{1}{8}$ inch — which is used lastly when beating the cloth to finish it.

4. Wooden bowls for drinking beer in were prepared from either mvule, musita or any other kind of tree. The height of the bowl varied from 6 to 12 inches and the whole was moulded according to the size of the wood, although the wood was curved so as not to exceed 6 inches in circumference. The thickness of the grooved bowl remained $\frac{1}{8}$ or $\frac{3}{4}$ inch. The wood was curved in such a way that it comprised three segments. The top part was the bowl and this was bigger than each of the two lower parts. The middle part was made thin so that the fingers could hold it firmly and easily, and the bottom part known as the stand of the bowl was curved wider than the middle so that the whole thing was placed or stood easily without falling over.
5. There were other wooden bowls for putting sauce in or for making juice or brewing juice. These were also prepared from the same kinds of trees and were made as the rest of the bowls.
6. Sticks were made from any kind of tree, provided it was the type and size required.

There were various kinds of sticks — e.g.: —

- a) For fighting with during wars
- b) For use during plays
- c) For use when during or grazing cattle or goats
- d) For special games
- e) For 'Abaswezi' or 'Abasamize'
- f) For walking with leisurely
- g) Used in ceremonies and other ways

All these were made according to their significance.

7. Chairs were made in exactly the same way as eikonero except that a chair was higher than the eikonero by twice and half its height. Also the upper part was moulded into a hollow in the middle of the seat to about 4 to 6 inches deep, leaving the thickness of the wood around it with $\frac{1}{2}$ or 1 inch. It was in the form of a stool with four legs. There were several ways in which these stools were made according to the maker's wish.
8. Beds were made from any kind of trees but usually from trees from which bark cloth had been removed. Some beds were simply woven with small soft trees while others were made in any way that enabled them to be used as beds.

HAND CRAFT S

1. In this range, there were baskets (*'Ebibbo'*) which were of many varieties and sizes. They were made from elongated tiny trees and in any size according to one's plan.
 - a) Big baskets were used for brewing beer in. They were about 3 to 4 feet high and about 12 feet in circumference.
 - b) The small sizes were used for any other purposes.
2. Sleeping carpets or mats or cushions. These were woven from plantain fibres or from mid-ribs of withered banana leaves or from grass which normally was used to thatch houses and to prepare juice, etc. This was the ancient form of mattresses used in the country.
3. Net bags — these were made for storing things in, especially edible things, or in which a few utensils were kept, or were used by men for storing their fetishes and other things, such as long drums, gourds for scooping up water, and also to keep valuable properties.

They were prepared out of sisal obtained from forests and woven in a network, some of them with big spaces or holes for storing big things, while others had small holes which were used as bags by men. These were carried about as small suitcases by men for taking their packages on journeys.

4. Hunters' nets. These were made from the usual sisal and were of two types — one being a big net the size of a barkcloth, while the other, which was known as '*enkanda*' was made on a stick in the form of a bow. Both types were used when hunting animals.
5. Hats — which were made out of threads woven from cotton, and from the other kind of wild cotton known as '*Kifumuusi*', which can be blown by the wind. First, the cotton was removed from its seeds by the fingers after which a small piece of stick about half a foot long was brought and the cotton threads wound on the stick. Then four or more pieces of stick were taken and put in formation so that the hat could be woven on them. Long purses could also be made out of such and tied around the waist, this being a way of storing money.

WORKED-OUT METAL APPLIANCES

1. Big knives to the size of a panga, daggers, axes, hoes and many other kinds of worked metal appliances were made from other old metal. A person who knew the art of working with metals used to gather old metals out of which he formed new metal appliances. Old metals in the form of old hoes which used to be bought from Bunyoro, where there were hoe-makers, and also iron mines, were used.
2. a) Smaller knives were used for preparing food and were kept by women only.
b) Daggers were made or kept in order to be used as a defence during fighting and for slaughtering cows, goats, hens, etc. These daggers were kept by men only.
c) Axes were used to cut any sort of trees when they were required for any purpose, and to cut bones off meat, or when a knife, or dagger, or hoe or a spear failed to work efficiently.
d) Spears were made in many different ways according to their purposes, but were normally prepared for defence when fighting, as were pointederules, which were used when hunting as well as when fishing, and for other purposes.

ANCIENT FOOD LAY-OUTS WHEN EATING

1. The commonest lay—out on which food was served in every chief or peasant's home was the banana leaf, which was used as Kisoga plates, forks and spoons.
2. Sauce was served in earthen and wooden bowls which also served as plates or large meat dishes.
3. Drinks were served in calabashes which used to be of different sizes and kinds. Sometimes they were also served in wooden calabashes.
 - a) Drinks could also be served in gourds which were used to scoop out water from pots. Only water and beer could be taken from them — these were the glasses or cups of that time. They were made from fruit of a certain kind and some were carved out of wood.
 - b) Beer calabashes were used to serve as well as to store beer. They were of various sizes and kinds, being made from certain kinds of fruit and from the carving of trees.
 - c) There were also curved wooden glasses as well as glasses made from calabashes which were used for beer only.

CHAPTER 66

ANCIENT STORES AND BANKS



1. There used to be several kinds of stores where various kinds of property could be stored. There were also many kinds of banks, the most popular one, if it were compared with European banks was the land. Whenever a man or woman wished to acquire a precious possession, he or she strived for the acquisition of land wherein he or she could store every valuable property. Possessions such as tusks, hoes, money and rupees, which had just been introduced into the country, arms and ammunition, and all other precious possessions were stored in the ground by their owners.
2. Other storages were granaries wherein all sorts of food was stored.
3. Stands used to be built in the houses of rich people on which they kept bark cloth, hoes, etc.

There were no obvious storages for precious possessions, which, therefore had to be secured as safely as possible either in the grass or wrapped in banana fibres or in any other way found to be safe.

CHAPTER 67

FEASTING DAYS IN A YEAR

Every kingdom had its own feasting days which were not observed by other kingdoms in the country but which applied to everyone in the country according to the custom.

However, there were obligation days which were very common to all people of Busoga and such were the days of harvesting. On these days, people of each *mutala* collected every kind of food which they threw on the next *mutala* to theirs. This was done by each *mutala*, after the gathering of every kind of food grown thereon. This was carried out by every *mutala* throughout the country and signified the offering of harvests to the gods.

There were also other similar days which were observed by everyone throughout the country. There were days when sacrifices were made to all the gods on account of the cattle which people possess in the whole country. This was after arrangements had been agreed to by all cattle owners in a particular area for a particular day on which to prepare a feast to be offered to the gods for their cattle. Seven days before the selected day for the feast, all the herdsmen together with some old men and young boys transferred their herds of cattle to another place near a swamp and stayed there for those seven days preparing their cattle. The milk which was obtained from these cows during their transfer was not sent home to the people who owned them but taken by the people who stayed away and looked after the cattle. No head of cattle was allowed to remain at home at that time of sanctification except if it was sick.

On the seventh day these cattle owners sacrificed beer, hens or goats and so the feast was performed in recognition of sanctifying their cattle. This was done yearly throughout the country but because the counting of months was unknown, it was impossible to know the particular period during which this was observed. Normally it was carried out approximately during the period between the months of October and December when drought had just begun.

The Harvest Feast used to take place during the month known as 'Nabitereke' (May) every year. This feast was not the same as that of offering food to the gods because this one was staged for the people themselves to eat the result of their harvests of the year when the food crops had become due for harvesting.

Before the feast day came, the senior chief of the area went among his people notifying them that on a particular day 'we shall celebrate the year's feast' which meant they would eat the first yields of the years crops. When the day broke, all the fireplaces in the homes with fire known as old fires were destroyed completely and the ashes removed from the fireplaces and poured on the roads to signify that the fires of the old year had been completely burned out. After that the people went to their chiefs where the feast had been arranged. Each person presented something which he could afford to contribute to the feast, such as a hen or a goat, and the chief offered two or more head of cattle, as he could afford.

When all the people had gathered there, the chief instructed a good dry log and a small piece of a nice dry stick to be brought. Then, a hole would be made in the log and a small rag of barkcloth, rounded at one end of the small stick, was turned briskly into the hole in the log by a strong person until smoke came from the hole. He continued to turn vigorously until the rag had caught fire. Then the rag was removed from the stick and placed on dry grass which lighted the first fire to be used to cook their food at the new year' feast. Then the cattle, goats and hens brought for the occasion would be slaughtered and their meat, as well as other food, would be cooked on that fire. After the feast, everyone went back home carrying some fire from the main new fire to start a new fire at home, as the old fire had been destroyed.

This kind of feasting used to take place once every year, and when it came to an end, the senior chief would issue an order instructing the people to have all roads well cultivated. When that had been done, the chief would start inspecting them and if he found someone who had not cultivated his part of the road, such a person was fined according to his rank in chieftainship, sometimes even being dismissed.

CHAPTER 68

SPIRITS OF THE DEAD OR TUTELARY DEITIES



Spirits or tutelary deities are described in two categories, the first one being the spirits.

A spirit is quite an incomprehensible thing as regard to its resemblance and nobody knows where it lives, where it goes about, how it lives and why it does not die. It is not possible to understand the personalities of a spirit for it is not a human being, nor an animal or water, nor a stone or soil nor a carved wood or a worked-out metal, not even a handcraft work nor is it in the form of magic, fetishes, idols and fetish huts.

Spirits are something which is difficult to understand except that the Basoga hold a certain belief that anything on earth may be a man, animal, tree, stone, sea — all those possess natural life and that such lives are the spirits.

A spirit is always present on a person throughout his life but when he dies his spirit leaves him and stays beside his grave or in any place where the dead person is placed or where he was born. It is believed that after a person has died, his spirit remains on earth to look after his family or relatives or parents, especially those who may be responsible for dealing with the deceased's customary rites. The spirit some times comes to any of these and causes him to become very ill; the person can even be the wife or child of the deceased. Not only that, the spirit can alternatively withdraw luck on possessions from him or them, or cause them to be unlucky in their crop yields or in producing children, and in any other sign which may mean that the person is being bewitched by an evil spirit. Therefore this person goes to a seer (*'Omulaguzi'* or to *'Omusamize'* who informs him what sort of spirit or whose spirit is attacking him and why

it is doing so. The reason might simply be because this person refused to arrange or failed to fulfil the customary rites of the spirit's dead man.

There are also other spirits which stay on roads or in gardens. Such spirits can ascend on people who pass by, even though they are not related to them. Spirits of this nature do not cause serious inconvenience to their victims except to make them shiver very much and feel very cold. Then it is observed that such a person has been ascended upon by a spirit (*'omuzimu'*). So they look for a person (witch doctor) who is capable of making the spirits talk and catching them. When he comes he makes it talk in its language (whistling) which means it talks by whistling, as a human being does.

Actually it is not these spirits which talk or whistle; it is only the witch-doctor's craftiness, who talks himself through his nose by putting seeds of an incense tree, or counter seeds used in 'Mweso' game in his nose so that when he breathes out heavily the air passes out making a whistling noise; with this noise he informs the people that it is the spirit talking. Usually the victim gets cured and the witch-doctors or native doctors who cure them are paid for their success in doing so (whereas the illness itself is a mere sort of malaria).

There is also a quicker and easier way of getting rid of these highway spirits from their victims. This kind is performed by women only. As soon as a person is understood to have contracted a spirit, the relatives summon a woman witch-doctor who cures such spirit attacks. When she comes she takes two pieces of strychnia plant which she ties together with some medicinal leaves. Then she takes a certain sort of plant known as 'Kakubansiri' which she uses to sprinkle medicine in the house where the patient is, on the patient and on the pieces of strychnia plants. Then she sits down in the middle of the room where the patient is, surrounded by the owners of the house. She holds the bundle of tied strychnia plants firmly with both hands and her legs, between which the bundle is held upright, are stretched out. Then all the other people in the house sing a song which is believed to call spirits, at the same time they rattle symbols used in heathen rites. They continue singing until they see the bundle held by the doctor starting to shake as if their holder is shivering, whereas it is

the spirit doing so in the form of the witch doctor. Throughout the singing and shaking the doctor stays silent holding the bundle. The singing and rattling continue until gradually the witch-doctor's hands and whole body start shaking and it would seem that the strychnia plants would fall out of her hands. Then she begins to speak in a very loud voice in the language of spirits and which is understood by 'Abasweezi' only — 'We are many but we found this person in such and such a place but he or she narrowly escaped me or us because when he or she found us, we were determined to kill him or her completely at the spot'. Then those present reply requesting the spirit or spirits to spare the person and have mercy on him or her because it is their (spirits) servant or slave and that he did not know that his or her lords were on that spot, so that if he or she knew, he would not have approached it so as to meet and disturb them.

After this conversation the doctor gets up vigorously and runs swiftly away towards the direction where the spirits were contacted by the patient. She runs for a distance of between 200 to 400 yards, where she falls to the ground heavily in the middle of the road. Then she becomes unconscious and seems to be dead. Behind her come three women who have followed her when she ran from the house; they have also run as swiftly as she did, one of them holding a piece of broken pot in which she carried certain medicines with burning cinders. This broken pot containing some medicine was lit with burning cinders in order to produce smoke, and was placed near the doctor at the time that the people were singing.

The second woman carries the wooden mortar in which there is medicated water, while the third woman is the rattle player.

When the doctor gets up to run, these three women also get up and run, following her as swiftly as she runs. They are thus arranged before for this sort of race and when they get to the place where the doctor has fallen and is unconscious, the woman with the wooden mortar containing medicinal fluid sprinkles it on the unconscious doctor's head, legs and hands, while the other two women assist her by straightening the bent fingers and toes of the doctor. When they see that she has awakened, they return home, leaving her there with some things which they had brought with them;

before leaving they pour some of the medicinal fluid from the wooden mortar on that spot. On their return they take another way home and carry the wooden mortar and rattle, only leaving behind the doctor's tied strychnia plants and the piece of broken pot with its contents. They do not look behind to where they have left the spirits and the doctor in case the spirit returns with them, but go straight back home to the patient. That is how spirits are discharged or taken back to their places but only refers to spirits of this nature which are not of the people's family or of their clan.

Any spirit of a patient's deceased member of the family or clan is not disposed of in the above way but is got rid of by making a feast and sacrificing a goat or, in the case of very important dead persons, a cow, and by building a fetish hut for it.

Normally they are the spirits of people who were much respected before they died, or were 'Abataka' (head of clans) or had several children; sometimes such spirits became gods and tutelary deities.

In order to find out why a certain spirit has caused illness or any other trouble to a certain person, the relatives of that person invite a seer, or go to one, who informs them what sort of spirit it is and what it wants to be done in order to settle its grievances. After these people have fulfilled its requirements, the patient sometimes gets cured or the trouble finishes but in some cases the patient may not get cured nor the 'trouble' cleared up even if everything has been carried out according to the likes of the spirit.

There are two ways of knowing that a spirit exists in a family. The first way is to consult a seer who would tell them whether it was a spirit; the second way being a person falling ill and a doctor sought to tell whether it is a spirit attacking the person and how to get rid of it. If it were not for these two ways, there would be no possibility of believing that spirits existed, nor would the name of a spirit be known to people.

Another similar kind of spirit and one which is most common is a spirit which chooses its permanent person and when he dies, it embarks on his heir or any other members of the family or clan. The fetish huts for such spirits are built in forests or on rocks, in swamps or in plantain gardens, under very big trees or near roads, or just in the court yard. Such spirits are

termed *Misambwa* (tutelary deities). That gives us the difference between a dead person's spirit and the other kind of spirit known as '*Omusambwa*' — a dead man's spirit has a hut built for it in the compound but sometimes it is not necessary to build a hut, a feast being enough however, when huts are necessary in this respect, just a small hut will do and when the hut becomes old and falls, no maintenance is necessary nor is a hut made until some other trouble occurs, when a new hut is built.

On the other hand, huts for the '*Misambwa*' need continual maintenance and whenever repair work on them is carried out, sacrifices are offered.

People usually carry out the repairs during seasons of drought because this is when people think that the failure of rain falling is due to the fact that not enough sacrifices were offered to the '*Misambwa*'. Again, huts for these *Misambwa* are attended to when the particular spirit attacks the chief or any other important person who is responsible for the construction of its hut or for offering a sacrifice to it — it causes serious trouble to him or his family and at last speaks to that responsible person and tells him what it really wants to be done for it; that might be to build a hut for it or to offer it a sacrifice. Then its request is carried out accordingly. The kind of spirits known as *Misambwa* varies in many ways, just as the construction of their huts in many different places. They are of different categories : — Some *Misambwa* are the spirits of very important people who died long ago, or were doctors or heads of clans (*Abataka*) or people who did extraordinary things in their time which were a wonder to others. At their death their spirits became *Misambwa* after a long lapse of time. These were people such as Mukama, Kintu and Kalabu of Bugweri, Kafamba and Namugera of Bulamogi, and others, and Nawandyo of Bugabula, now these names become the names of certain *Misambwa* and before these people lived there were no *Misambwa* bearing such names.

Another kind of *Misambwa* are those which originate from hills, mountains, lakes, rivers and big forests, because all Basoga believed that everything on earth was created by God; therefore it is He who gives life to such so that they do not perish; that makes the Basoga call such life or lives 'spirits'. They believed that although such things perished, its spirit remains and such spirit had power over all living things. Such a

spirit was worthy to be called ‘Omusambwa’ and to be adored and have sacrifices offered in the same way as other Misambwa. A living person was requested to offer a sacrifice to this sort of spirit (‘Omusambwa’) in case he or she were in any kind of danger caused by this Misambwa, either by death or any other kind of trouble. For that reason, every spirit of Musambwa of any sort (an animal, tree, lake, hill or a snake) was adored and given sacrifices in the way it preferred.

No Musoga would rebel or refuse to comply with the orders of these spirits or Misambwa until such time that the European religion was brought into the country. Then those who followed it started to believe that there is one God who is Almighty, having control over everything. The believers stopped adoring and presenting sacrifices to these heathen spirits and abandoned everything connecting with the worshipping of these spirits. However, before they followed the European religion they continually bore in mind that if one disobeyed a spirit or ‘Omusambwa’, one was liable to lose all one’s lucky chances and that the whole country had to suffer rain shortage and similar troubles.

These days pagans complain that because chiefs have become Christians and have abandoned the old way of worshipping the spirits and their needs, the whole country has changed for the bad in every respect, compared with the state in which it used to be when spirits were worshipped. Rain is no longer falling as much as it used to, when it would fill rivers with water. The whole country is now dry, the plantains are no longer as healthy as they used to be long ago, the population has decreased considerably as the birth—rate has fallen off; people die earlier now and do not live as long as they used to, and chiefs are verysoon dismissed from their chieftainships, whereas formerly it was not so.

All this is said simply because they do not know how the world changes gradually and they think that the spirits and ‘Misambwa’ have become annoyed because they are not worshipped, and therefore the spirits have revenged themselves by causing danger to the country.

CHAPTER 69

FUNERAL CHARACTERISTICS IN BUSOGA



The passing away of an important man:—

- a. When an important chief falls ill and his condition is serious, only a very few people are allowed near to where he is lying such as the chief wife and two or three senior people and a waiter, or the patient's doctor.

When it is seen that he is nearing death, enquiries are made about his property. They collect the property and keep it privately without anyone else observing them.

- b. When the chief dies, his death is kept secret at first so that the people who know may hide most of the valuable property, such as wives, cattle, ivory, hoes, slaves, etc. The other people suspect that death is at hand because his possessions are being hidden. Two or three days later, before sunrise, a nephew of the deceased is instructed to beat a drum which notifies people that the chief has died. At this time the women or wives of the dead chief mourn deeply, while the whole country, or everyone in the deceased's country o'ver which he has been reigning mourns him. Then the princes (children of the dead chief) or his brothers hurry to look for the deceased's property in order to take it for themselves, and whatever they find, they take, whether it is a wife, a cow, Ivory or a slave, without waiting to be offered these things by the supervisors of the funeral. The reason is that formerly children of a deceased chief were not given any of his property, as it was passed on to his heir. However, if a son had his mother in a separate house where she had hidden some of the property, it was kept by the mother for the son and no one could touch it.

People mourned by rolling themselves on the ground sorrowfully. Senior wives and senior people, as well as other people mourned the body by falling on it. People tied banana fibres around their heads, necks and waists; the women tied banana leaves around their waists with unfolded or broad banana fibres.

Men and women walked with their head bowed and their arms across their chests. When a chief died, all work stopped and even personal journeys were postponed. If a person was found to be going on a journey instead of staying to mourn, he would be turned back but if he resisted, he would sometimes be beaten severely or even killed, and whatever he was found with would be snatched. This snatching was not an order from anyone; anybody could go and wait at the roadside for travellers and if a traveller carried something which a person wanted, he could snatch it from the traveller.

It was customary not to cook any kind of food but if a person wanted to, he could do this in secret, far away where he could not be seen and found out. If, however, he was seen, his property was confiscated.

When a big chief died, if there should be any other deaths about the same time, no burials could be carried out until the big chief had been buried. This caused much inconvenience to people, because the lapse of many days before the chief's burial caused the other corpses to rot and smell dreadfully.

Cocks were not allowed to stay in a village in the time between the chief's death and his burial, the intention being that no cocks should crow while their head cock (the chief) remained unburied. People were not allowed to shave the hair from their heads during the time that elapsed between the chief's death and the ceremony of finalising the funeral rites. The dead body of a senior chief remained upon the thighs of the senior wives for seven days or more.

These wives were gathered in the house where the body lay so that they could hold it on their thighs or legs, while all the nephews of the deceased assembled to supervise the wives, not permitting them to eat or drink anything until the funeral was over.

THE BURIAL PLACE FOR A BIG CHIEF

The house of the most senior wife or the first— married wife was the one chosen to bury the chief in. When the nephews of the deceased and the senior men have proved the house, the nephews put on completely new barkclothes, which they tie around their waists with a plantain fibre to secure the clothes. Then they take hoes and go to the selected spot, wherein they start to dig the grave. According to custom, the nephews dig first, then they are assisted by others. The depth of the grave is measured and agreed upon by the nephews and senior men, as many things are also buried with the chief.

The grave is dug in such a way that the head of the corpse should face the direction from which the clan originated, either north, south, east or west. Usually the ruling clan, or the clan reputed to have most of the rulers of Busoga, faces its graves to the north—west as they are alleged to have originated from Bunyoro. During the digging of the grave the corpse remains in the house under supervisionthe watch of the nephews. The grave is dug very deep by all the men, chiefs or local men, who are the only ones allowed to be there. All women stay near the house where the body lies. This applies to all cases of dead Basoga.

The grave is dug to 30 feet or more and takes seven days to dig — i.e. seven days from the day of death. Then the diggers in form the nephews and important people that the grave is deep enough. During the time that the grave is being dug the important people at the funeral are busy finding out who will be the heir among his children or among his: brothers when there is no child, so that when the grave is ready, the heir has been selected. The grave itself is dug in the sha:pe of a rectangle, the length and width being decided by the nephews but the length should not exceed 20 feet and the width should not exceed 10 feet.

WASHING THE DEAD BODY

The whole body of the deceased is washed by his wives with fresh watery plantain fibres and water brought by the nephews. Before the washing actually begins, some new bark cloth is tied in the doorway. The washing is followed by the anointment of the body with butter, after which it is

wrapped and dressed. A big necklace of his office (chief) (*'Ekivuma'*) usually made out of wild banana seeds is tied around the neck — this is only done for a big chief, not for anyone else. Big chiefs of Bugabula used to have a piece of fresh skin from the cow presented for the funeral placed on their foreheads when they died. Then the body would be wrapped in new bark cloth with the inner part on top while the outer part faced inside, next to the body. Before the wrapping of the corpse, other donations such as anklets, armlets, beads and bangles were put on it accordingly. When the dressing was complete, the corpse was ready for burial; then it was carried by the nephews and some other people to the house in which the grave had been prepared and was placed inside the grave on many bark cloths which had been laid in it before. Then the body was left in the grave, uncovered by earth.

INSTALLATION OF THE HEIR

On the same day that the corpse is put into the grave and left uncovered, a very big bull is chosen from the dead chief's herd of cattle and tied to the entrance of the house in which the body is lying in the grave. Then all the princes (sons of the deceased chief), including the heir, are collected and brought, while all the big (senior) people, nephews, nieces and others supporting the elected heir gather around him holding sticks in their hands, while some of them hold him. The reason for this is that when the other princes see that the heir has been chosen, they become envious and also bring their supporters to fight the heir; if they succeed in killing him, another prince is made the heir.

Then the heir is brought to the entrance where the bull is tied and handed a very old symbolic spear of the family or clan. He holds this while an old man utters many words when offering the presents to the dead chief, at the same time praying for him, for the heir and for the others. The old man addresses the body thus — 'You, the dead person, better stay three days in the grave and then come back to destroy those who have killed you so that they also have to taste the soil they caused you to eat for nothing whereas you did nothing to cause danger to them'. When the old man had finished saying all this, an old or senior nephew presents the cow (bull) to the dead uncle, speaking in the same way as the old man did

and offering some other presents which were contributed to the funeral also praying. When the nephew had ceased speaking, the heir would take up the spear in his right hand, after being presented with it by the nephew and spear the bull in the chest as strongly as he could. The senior nephew removed the spear from the bull's flesh and handed it to the trustee of the heir who would also spear the bull.

When that was done, the other animals (cows and goats) which had been contributed to the funeral by other people would be brought and killed by the nephews through strangulation. Then the bull which was speared was skinned and the liver removed. This liver was cut and a small piece roasted on a fire and placed on a small wooden bowl. The bowl was placed in the grave at the feet of the corpse by one of the people, who also stayed in the grave until the nephew poured the first soil into the grave; then the men inside would take the soil and tie it in a plantain fibre and hide it. He kept this soil for two or three days after which he returned it at night, when they performed the burning of '*Akasanja*', and spread it over the grave. This was done so that the spirit of the deceased should not be buried with the human body.

When the nephew had finished pouring in the first soil and the man inside climbed out, the other people started filling in the grave with earth. The corpse had been laid in the grave on its right hand, whereas others place their corpses on the left hand, varying according to the customs of the clans. The heir does not attend or take part in the burial — his only part is the spearing of the bull, which signifies that he has introduced himself as the heir of the deceased, so there is no need for him to be present at the burial. He is escorted by one of the nephews who, with the assistance of others, bring the widow to the heir. Later, on the same day, they bring other widows, as many as they can find, to the heir.

That day of the burial, an enclosure would be built with dry banana leaves for the heir who was guarded against envious brothers who may want to murder him. When the heir was installed, the chief traditional drum of the clan was beaten vigorously while the heir was applauded. Severe mourning followed the installation and it could be heard a long distance away. Some mourners made attempts to jump into the grave

so that they could be buried with the chief but they would be taken out forcibly by other people.

When the grave had been covered with earth, all people slept in huts which they built themselves around the deceased chief's house in which the grave was, but the nephews, nieces and old women slept that night in the house with the grave the young widows had already been given to the heir and other widows had been taken by the deceased's other sons or his brother. The heir must be the real son of the deceased or his real brother, and a trustee of the heir is selected from the old people with close relationship to the deceased. This trustee also spears the bull when the heir does and is also given one or more wives from the widows. A place must be given to him straightaway in the house of the heir and he is regarded as the second heir. One of the daughters of the deceased is also appointed as the third and last heir of her father and is given a share appropriate to her from the property.

Every adult who comes to the funeral, whether he be an in-law or simply an acquaintance, brings a barkcloth, some of which are given to the nephews and nieces while some are reserved. Until such time known as 'the time for refining the funeral', when these barkcloths are put into the grave in addition to those already there.

At the funeral of a big chief, the burning of '*Akasanja*' was not performed as it used to be done to the rest; instead there would be beer known as 'beer for *Akasanja*' which was drunk after it had been prepared and became ready. Then everyone returns home and is not allowed to shave his hair until the ceremonial day of finalising the funeral rites ('*Okwaabya Olumbe*'). Until that day, however, people are permitted to carry out their work. If anyone was found to have shaved his hair before the ceremonial day, even if it was a very small child, all property in their home was taken away from the owners and sometimes the whole home was taken away.

THE FUNERAL RITES CEREMONIAL DAY FOR DECEASED BIG CHIEFS

There was no specific time for this ceremony to take place but it was left to the discretion of the senior people, the nephews and the heir to select a day on which to perform this ceremony. When they had chosen and approved the day the nephews, nieces and the heir went into a banana garden, the heir first, to cut down a beer banana, after which the nephews and nieces cut enough beer bananas to bury in the pit. Then a proclamation followed, informing people everywhere that the Funeral Rites Ceremony would take place on a certain day. Then everyone, chiefs, princes, princesses and in-laws and friends cut down bananas for brewing his beer; they made their beer and prepared the cattle, goats and hens which were to be taken to the funeral on the Ceremonial Day.

Two or three days before the ceremonial day all people had to come to the place where the person was buried and where the ceremony was to take place, and build huts there. They built as many huts as possible equalling or exceeding the number of those which they erected on the burial day.

The day before the ceremony all sorts of rejoicing and drumming started. All the deceased's drums would be beaten (known as mourning) for their deceased owner. The night before the ceremony, when the beer was supposed to be ready, the nephews and nieces went to the grave and took off some soil which they put on leaves of two strychnia plants ('Oluwaanyi' or 'Oluwano'). They poured some beer and malwa on to the leaves and soil and took them into a fetish hut which had been built in the deceased's compound for his spirit. In that hut a beer pot and a malwa pot, both full, were put as a presentation to the deceased's spirit.

At day-break on the actual day the people mourn deeply, as they did on the funeral day. The nephews and nieces start removing the earth from the grave until the corpse is reached and place the reserved bark cloths in addition to those which have just been contributed by other people inside. (this is no longer being done to—day).

At about 8 a.m those who are godly possessed ('Balubaale' or 'Basweezi') come and dance, beating their drums. Then the old man and senior nephew

go to the fetish hut, taking with them all the presents which have been collected, and offer them to the dead man's spirit. They pray that this spirit may never attack the heir or his other children, and they also pray to the spirit and other spirits requesting them to defend the heir. After that the live presents are slaughtered in the fetish hut or huts, depending upon the number of that family who have died before. At the time of sacrificing the presents, the grave has been completely covered firmly with soil.

After skinning the animals, the nephews and nieces take a thigh for themselves from each slaughtered animal. Much cattle is killed at the funeral rites ceremony of a deceased high chief. Then all the people can shave their heads and bathe or wash — the senior wives and princesses used to remain unwashed during that time. Also at this time all the banana fibres which were used to tie around the heads and necks, as well as the banana leaves which had been used to tie at the waist, are disposed of. Everything is handed over to the heir's supervision and his headquarters shown to him.

The celebrations take ten days after which the husbands of the deceased's daughters bring presents, normally cows and goats, so that they may take their wives back from the funeral.

The day after the ceremonial day the daughters remove the soil which had previously been put in the leaves of two strychnia trees and pour it inside the fetish hut this means that the spirit is left to live in its hut permanently. If the hut wears out or falls down they build another to replace it.

When everyone has gone home, the heir takes everything that he has inherited including the widows whom he has married after they had been given to him, whether they want to or not; usually they do not refuse.

When a lower chief or prince became ill, he would be looked after privately by his wives, relatives and his men who were close to him. When it was seen that he was dying, his property was hidden from his brothers who would want to take everything for themselves at his death.

When he died, no one in his area would be allowed to do any sort of work or to cook food. No travellers passed through his area and if they did, their possessions were taken from them and they were also beaten.

As soon as he died his people mourned deeply, falling on his body and kissing it. If there were any young widows they were hidden as well as his cattle, goats, hoes, slaves, etc. so that his brothers could not take them away.

REPORTING TO A HIGHER CHIEF OF THE DEATH

A senior person who attended the dead body would report to the higher chief the death, and would take a gift, usually a hoe. Then the higher chief would appoint his representative and send him to attend the burial, taking with him a cow as a donation from the chief. If the dead person should be a prince, the representative was given the princely drum to take with him, and it had to be beaten at the funeral before the burial took place; after drumming it, the burial followed immediately. The burial did not take place before this drum was brought and beaten, except in certain circumstances, when each clan acted according to its own taboos and characteristics.

SELECTION OF THE BURIAL PLACE

This was selected according to its historical importance, and was usually one of the deceased's houses which was occupied by his senior wife whom he had married first.

CELEBRATION OF A SOMEWHAT LOWER CHIEF'S

FUNERAL RITES CEREMONY

This was carried out in a way similar to that of a senior chief except that there were not so many donations, such as cattle and goats, at the ceremony of a low chief. In the same respect, after the ceremony, the heir was at liberty to rule his people directly without a trustee, even if that heir was still a child.

AN OLD RESPECTABLE HOUSEHOLDER WITH A LARGE FAMILY

When such a person died, his body was kissed and people were not forbidden to travel, although cooking food on that day was not allowed until after the burial. His friends, relatives and children who were not present were informed by messenger as soon as possible. When all the senior people had come, they would immediately discuss a suitable place in which to bury him. The place chosen was either inside his house, sometimes in his plantain garden or just in the courtyard of his home.

DIGGINGS OF THE GRAVE

A four-sided rectangular pit had to be dug facing the side from which his clan was believed to have originated. It measured about 10 feet long and about 6 feet wide, the depth being according to their requirement. The first person to dig had to be the nephew, and the rest of the people followed.

WASHING THE CORPSE

It was bathed first with a pot of water fetched from a well by a nephew on his bare head. Then it was washed with beaten and watery fresh plantain fibres or tissues. It was washed by the deceased's wives or, in their absence, by a woman or man related to him. After washing, it was wrapped in barkcloth and could be buried on the same day, according to the clan's burial customs.

INSTALLATION OF THE HEIR

The heir was sometimes installed at the time of burial and a goat had to be transfixes by him. Sometimes he was installed after the seniors had carefully selected someone worthy of becoming the heir.

In order to perform the burning of '*Akasanja*', the nephews took a cock, a beer banana and withered banana leaves to a junction where they burned the leaves and on the fire roasted the cock which they had killed on the spot. It was eaten there and never taken home.

The 'Nabairakuta' beer (Kasanja beer) was prepared in the same way as for chiefs i.e. the nephews and nieces cut down beer bananas which they bury in a beer pit. It takes five days for the beer to be ready.

The daughters of the deceased stayed longer than anybody, from the day of death until the final ceremonial day, before they returned to their homes. The celebrating of the funeral rites day was the same as that for a deceased chief, except that condoling donations were few in this kind of funeral and the grave would not be uncovered for the addition of more bark cloths, as in the case of a big chief. The grave was simply resurfaced and put in order, and beer, as well as malwa beer and the blood of the transfixed goat or cock poured on top of the grave.

A YOUNG HOUSE- AND FAMILY-HOLDER

Everything was performed exactly the same as in the case of the old householder, such as the washing and kissing of his body, the place in which the grave is situated and its digging, burial and the burning of '*Akasanja*', as well as the beer preparation. The installation of the heir was also similar to the former, except that he was not installed on the same burial day but on the same Funeral Rites Ceremonial Day, with the same procedure. It was also on this ceremonial day that the heir would be offered the widow or widows, who shaved their heads on this day. When he died leaving no wife or child behind, after his burial a broom would be brought and the grave swept while curses were uttered, such as 'Go for good, never come back again on earth because you have left no child of yours behind, therefore you are ill-bred'. This also applied to an old householder who left no child.

This, however, is not being done to—day although it means that his name could not be given to another person as he had not produced children who could bear his name.

If the deceased was an unmarried old man with a child, this child was made the heir but was given no wife as his father had left no widow; all other available proerty left was given to him.

AN OLD WOMAN

If she was married, her husband mourned considerably and kissed his dead wife, as also did her children if she had any, and her relatives. If her husband had other wives, they came to care for her corpse.

REPORTING HER DEATH

When she died, messages were sent to her relatives and friends informing them of her death. Then they would come and suggest a place where she could be buried. They usually selected a place for her grave in the plantain garden if it was nearby. Her grave was made in the same way as that of a man and her funeral was conducted according to the customs of her husband's clan. Her nephew had to make the first digging-for her grave and the others carried on.

WASHING THE CORPSE

Women washed the body in the same way as for men, after which they tied around her waist a small dress and left the whole dressing or wrapping to the men to do. After the dressing they made sure that all the relatives were present so that the burial could take place. If the relatives were a long way off, they were not awaited. The corpse was carried by the men and placed in the grave on its back and then on its left, and was left at the bottom of the grave according to the funeral customs of the husband's clan.

If it was necessary to say some words there, a nephew or a heathen priest (*Kabona*) or an old man said a few words praying for the deceased, to whom he said "It is not we who have caused this death to you, but do take a few days and then return to take back with you the one who has brought you this demise." If the deceased had some livestock, then a cow or goat was killed in order to offer her some of its meat to eat, as was the custom of the clan.

In the case of an old deceased woman who left no children behind, the heathen priest or nephew said to the corpse lying in the grave 'Never return to us because you have left nothing behind you on earth', and her name was never called on children of that clan so that it died out. If she had left children, her name was given to one of them after she had died.

Four days after her death, very early in the morning the burning of 'Akasanja.' was performed by the nephews, who took with them to a junction an unmatured cluster of bananas of namukago type, a hen and withered banana leaves, and worked on them accordingly. The nabairekuta beer (kasanja beer) was also prepared as in the case of men. That was what was carried out in respect of women.

THE FUNERAL RITES DAY CELEBRATION

This was allowed straightaway, or to take place after her clan relatives had come to a decision on the selected day for the occasion. Then the beer was prepared in the same way as for men.

INSTALLATION OF THE HEIRESS

The relatives of the deceased brought an unmarried girl and offered her to the widower to marry, as a substitute for the deceased; she was usually the younger sister of the deceased. When she succeeded her deceased sister, she became the owner of the home and plantain garden, and was a permanent wife of the widower. It was on this funeral rites ceremonial day that all concerned shaved their heads, including the heiress as it was also on that day that she became the wife of the widower.

If the deceased was a mother with daughters already married, the husbands of such daughters brought goats to the funeral in order to take their wives back. If the deceased had married sons, their wives all cooked food which they took to the ceremony in order to fetch their husbands. They dressed like men and when they arrived there, they stayed in the plantain gardens like the husbands did when they came to fetch their wives from the funeral of their parents-in-law. While these wives dressed like men and sat in the plantain garden, their husbands dressed well and with their friends went to greet their wives. After greeting them, they joked with their wives trying to amuse them in order to make them laugh; if these women did laugh, their food would not be accepted and they would not take their husbands with them. But if they controlled themselves and succeeded in keeping straight faces, the food which they had brought was eaten and each one would take her husband (this laughing system was applied only in cases of deceased women). This was also applicable in respect of a husband's deceased father or mother when his wife went to fetch him.

The goats which the wife or wives slaughtered to cook and take with the food to the funeral were obtained from their parents, as well as the cock. If a husband had several wives, they all went at the same time to the scene. A fetish hut which was built for a woman's spirit was a temporary one which had to last only up to the day of the funeral rites.

A YOUNG WOMAN

Everything which was done when a young woman died was similar to those performed for an old woman. If she was unmarried, no heiress was put forward and when the final funeral rites ceremony was performed, everything was over. If her father gave a goat or a hen at the funeral rites ceremony, it would be killed at the head of the grave by the heathen priest and a liver was roasted and thrown into the grave by the priest who would say at the same time 'This is the goat or hen given to you by your father. Then the heathen priest would start eating the meat and the others did likewise.

BURIAL

The digging of the grave and its size, the washing of the corpse, the dressing or wrapping, kasanja beer and the installation of an heir were all performed in the same way as that of an old woman.

A SPECIAL PERSON KNOWN AS 'OMUSWEZI' OR 'OMUSAMIZE' (GOD—PRIEST)

The rites were the same for either man or woman and when illness occurred, fellow god—priests were called to visit the patient or look after him. When these '*Abasamize*' came they endeavoured to build fetish huts and offer sacrifices to the gods in the huts, while drums, relating to the gods, were beaten.

When it was seen that the illness became worse, the patient was removed into one of the main fetish huts. In there one of the senior god-priests, or a senior trainee learning to become *Abasamize* or '*Abasweezi*', invited all kinds of gods to come and assist in curing the patient. Before this general invitation was made, usually the spirit or '*Lubaale*' (god) practised by the

patient would be called first and if it was a male spirit causing the illness, it came into his form before others and said ‘This is a very great battle but we are trying very hard to fight it and still we are fighting ahead’. Then it left the spirit and went away; if the patient recovered from the illness, another spirit, this time female, came in the form of the patient and remained on him or her, remaining until the cure was effected. However, if the patient did not survive, the male spirit said at the beginning. ‘This is a very great battle going on but we will not be able to overcome it’, which signified that the patient would die even though all the god spirits called all spirits or gods imploring them to spare the patient; their cries were not heeded, and not even a single voice would come out any longer from any of those spirits or gods, in spite of the beating of the priests’ rattles (*‘Ensaasi’*) — it would all be in vain. Later the patient died. If the deceased was a senior god-priest, a drum (*‘Omubala’*) was beaten with sticks to inform the people that the god— priest had died. The beating went on for a very short time only. Then rattling (*‘Ensaasi’*) followed, with sorrowful singing of godly hymns for the passing of their friend or fellow god-priest (*‘Omusweezi’*).

Any person who was not in the category of ‘Abasamize’ or ‘Abasweezi’ was not allowed to approach the dead body. It was kept behind a bark cloth curtain, and guarded only by ‘Abasamize’ in a similar way to that adopted by Mohammedans in respect of their corpses.

The deceased’s body was washed by the godly priests who wrapped it in barkcloth, with the deceased’s own godly barkcloth first next to the body and the others wrapped, round it.

A nearby ant-hill, which was not too high, was chosen as the place in which to dig a senior *‘Omusamizes’* grave. An *‘Omusamize’* and a nephew were the first to dig and each of them was given a brand new barkcloth to wear and handed a hoe in his or her right hand. Then the god-priest stood at the head of the grave (i.e. where the head was going to be) while the nephew stood at its foot. After making sure of the boundary and marking it out with a hoe, both of them dug together. Then they handed over their hoes to other people who carried on digging the grave, which faced the side according to the funeral customs of the deceased’s clan.

There was no mourning for a deceased god—priest except for he rattling ‘ensasi’ by each god-priest who arrived and singing until they were tired. Some of these ‘*Abasamize*’ came rattling their own ‘ensaasi’. That is how a deceased ‘*Omusamize*’ was mourned.

BURIAL

When everything was ready, a hole or passage was broken into the back of the house where the corpse lay and it was carried out that way to the grave. On its way to the grave, carried in the arms by the god-priests and nephews, all plants in the way were destroyed. The corpse was laid in the grave lying on its right hand.

Then a goat was brought (in the case of a man, it was a he-goat, and in the case of a woman, a she-goat). A clan relative brought the she-goat when a god—priestess died and uttered the same words as those said when a sacrifice was offered for any other dead person, such as- ‘I have offered you this goat so that you may eat it and go but it would be better for you to stay in the ground for two or three days and come back to take away with you the evil-doer who has caused you this death so that he also goes with you to feed on the soil you are facing to eat’. One of the ‘*Abasamize*’ also laid his or her hand on the goat and held it, while uttering the same words, adding ‘All of you spirits and gods look into that person who has caused death to your man and have revenge on him.’ Here is your edible entertainment’.

After these words, the nephew took the goat and had it slaughtered at the foot of the grave, taking out the liver and heart which he roasted on a stick and gave to the senior god-priest, who put them in a small wooden bowl or on a piece of fruit-shell and placed them at the foot of the corpse lying in the grave. Then the earth was put over — that was the meat for the deceased to eat. The senior ‘*Omusamize*’ took some soil and put it into the grave; at the same time a close relative of the deceased who was inside the grave took it in his hands as it fell and took it away. This was done in order that the deceased’s spirit may not also be buried. This was also done on other dead people who were not ‘*Abasamize*’. The soil thus taken was tied in a banana fibre by the person inside the grave and was kept for three days, after which he returned it secretly at night to the

half-filled grave by removing it from the fibre and scattering it on the grave. This meant that from that time the deceased's spirit stayed on the surface of his grave. Then other people covered the grave with more soil but left it so that the god-priests could complete it at night. Therefore, at night-fall, all the '*Abasweezi*' gathered round the grave and completely covered it with soil making it firm. They sang, danced and drummed throughout that night and none slept. Early next morning they brought creeping plants known as '*Ebbombo*' to cover the grave completely. That ended the ceremony. After three days (for a man and four days for a woman) the burning of '*kasanja*' would be performed in the normal way as well as the preparation of '*Akasanja*' beer.

After the burial, no one cooked any peeled food for the next two days so matoke (bananas) was cooked unpeeled for those two days. Then a goat was presented by the deceased's immediate village neighbour and after being killed, its blood was put into an earthen bowl formerly used for sauce by the deceased. Then all women came and washed their hands in that blood mixed with some other medicine which was believed to make them immune from being attacked by a spirit, after which they started peeling bananas.

Only male god-priests were allowed to wash their hand in that blood and other men were forbidden to do so.

When all the necessary performances had been completed everyone, especially those who had come from far away, returned to their homes leaving the funeral supervisor, literally known as the owner of the funeral, to look for the necessary funeral rite commodities, which could take any length of time. Then the ceremony day was chosen and all people, including the god-priests, summoned to attend.

On the evening previous to the ceremonial day, the host brought a sheep and a goat to the senior god-priest who, with other god-priests, choked and killed the animals quietly at night so that other people could not see — this was done at the grave-side. Skinning of both animals followed and the meat was eaten by the god-priests, who ate it all during the night. During the next day they danced all the time, and much beer was available, which was drunk throughout the previous night and that day.

Formely, in this particular case, a fetish hut was not constructed and the spirit would not be caught in order to be taken into a fetish hut. To—day, however, this is done in respect of other dead persons. A fetish hut is erected and the deceased godly priest's spirit caught and taken into it after being taken into the deceased's house.

After the funeral rites ceremonies, the '*Abasweezi*' would instruct the owner of the home to prepare for the heir's installation and then they went away.

When the day of installation arrives, these godly priests would return to perform the installation of the heir, who was also going to be made a new '*Omusamize*' to succeed the deceased '*Omusamize*'. They brought all their godly drums and rattles. All people of the deceased's family or clan, from whom an heir comes, are requested to sit down and the godly priests who have come from all over that area, start drumming, singing and rattling their '*ensaasi*' around the people who are sitting down. This is kept up all day and night continuously in order to find the heir among the seated group. At last people notice one of the group changing and hear him or her say 'I am so—and—so on having at last made a selection, I have decided to come'. Immediately all the people gather around him or her, including the '*Abasamize*', who soon request the owner of the home to give them a goat. On receipt of this, they present it to the new god-possessed priest so that he or she may speak in a godly—possessed manner. As soon as the goat is offered to the god, who is by now in the form of the new '*Omusamize*' he or she starts to speak unnaturally or in a supernatural way.

It should be understood that at the time of installing a deceased '*Omusamize*'s' heir, a great many '*Abasamize*' or '*Abasweezi*' of every grade attend. Therefore when they have succeeded in having him or her speak, every one highly respects him. Before the other leave for their homes, they select among themselves two maidens known as '*Nandere*' whom they leave with the heir for two days, serving him or her and preparing all the necessary commodities for the '*Omusamize*', and showing him or her how everything concerning the job is performed.

The goat which is offered to the new godly priest or heir of 'Omusamize' is known as 'Okusala Akalimi' (literally to cut the small tongue!). The senioring godly priest takes its meat mixed with peeled bananas and cooks them. This form of cooking them together is known as 'Ekibigiya'. When they are cooked, the same godly priest takes some meat and some food in his or her hands and feeds the heir, which means that the heir is then installed. The next thing is the taking of *Olutembe*' (a long necklace made of wild banana seeds) which the heir wears and a chair is put for him to sit on. Then a goat known as a goat for purifying the funeral is offered (in a sacrifice) and that concludes the installation.

When the heir is a woman, a male godly priest who is not her husband comes and tries to have sexual intercourse with her on a bed covering themselves with a bark cloth. Meanwhile another 'Omusamize' comes and uncovers them by taking off the bark cloth from them. This is done in order to show the heir how intercourse between sexes is performed. This is done when the godly priests are preparing to leave, thus the heir becomes a new 'Omulubale' ('Omusamize' or 'Omusweezi').

A DECEASED PERSON KNOWN AS MUKABA OR ISEGYA

When this sort of person dies, he or she is treated in the same way as 'Omulubale' because he is regarded to be in the same category of 'Abasweezi'.

A CHILD

When a child dies, the mother and father or relations mourn deeply, falling on the body. Immediately after death, the parents inform all their relatives and friends after which the father arranges for the burial. The burial place is selected by him or by another person outside usually in the mother's plantain garden if it is nearby. Digging the grave is similar to that of any other grave-digging except that this one is somewhat shorter, according to the height of the child.

The mother or another woman washes the corpse and dresses or wraps it in barkcloth in the normal way, after which it is carried to the grave and

placed inside; a boy is laid on his right side while a girl is on her left. If both parents are still living, they are the first people to pour soil over their dead child in the grave, and the others follow.

After burial, the grave has to be watched for fear that witch cannibals may come at night and take away the corpse. The burning of '*Akasanja*' and the beer follow in the usual way. The deceased's parents do not shave their hair until the ceremony of the funeral rites has been performed and they abstain from sexual intercourse until such time as the ceremony and the shaving off of their hair has been done. If they do not conform to custom, they are guilty of a breach of taboo and they are abused and treated as stupid people. This custom of abstaining from intercourse until the shaving of hair has been performed also applies when the deceased is an old person. The ceremony of funeral rites is the same as in other cases except that no heir is installed in this case.

BURIAL OF CHILDREN BORN TWINS

When a twin child dies, no mourning is permitted and immediately the other twin, if alive, is approached and tapped while the words 'Your fellow twin has left' are said. Then a search is made for a godly priest called '*Laukowe*' or if possible, the godly priest who was at the time the twins were born to lift them, is called again at this time if he or she cannot be found, another '*Lukowe*' may be asked to come.

When he or she arrives, drums beat and rattles '*ensaasi*' are shaken, relating to the performance. The grave is dug by a nephew according to the custom of that clan. The dead body is taken to the grave in the usual way, after tying two '*ensimbi*' (cowrie shells) in two places on the head signifying twins, and two necklaces are put around the neck, while a cowrie shell and some '*entembe*' (wild banana seeds, etc.) is tied on each hand.

Burial was conducted as usual but the grave was surrounded by a constructed fence made out of reeds and '*enkandwa*' plants (a certain wild climbing plant) and several huts. Burning of '*Akasanja*', Kasaja beer and the celebration of the funeral rites ceremony is carried out in the usual way. The parents of a deceased twin child act in the same way as

they do for other children. If an old twin person dies, his or her body is buried on a small ant-hill, and in the evening, between 6 p.m. and 7 p.m the godly priest must be offered something, such as a hoe, and the surface of the grave covered with 'ebbombo' plants.

SUICIDAL DEATH

Formerly if a person committed suicide, first a hoe would be offered to the village chief and then the incident was reported to him. The chief would then give permission for the body to be removed from the tree by the nephew, who climbed up and cut the rope. He did this after he had been offered about four or more goats. In all suicidal cases, it was the nephew to touch the body first before it could be taken away for burial, the burial place being a swamp or near a river. The tree on which the suicide had been committed was chopped down and uprooted and the whole of it was destroyed by fire. A goat had also to be supplied by the person responsible for the deceased and this goat was burned in the same spot. Nothing else used to be done in this respect apart from what has already been mentioned above, but today a person who has committed suicide can be mourned and is buried in the usual way.

CERTAIN MOTIVES FOR HAVING FUNERAL RITES CEREMONIES PERFORMED

The ancient, belief in Busoga was that when a person died, his spirit remained living for ever and such a spirit could attack people of the deceased's family or clan if they did not perform the necessary fulfilment of certain taboos or funeral ceremonies for the spirit's deceased person.

Therefore, the funeral rites ceremonies were celebrated and every taboo fulfilled for fear that the deceased's everlasting spirit could attack those left behind. The spirit could cause illness, to the heir, wives and children or cause danger to them, or poverty, death,, bad luck or non-production of children.

It was the ancient custom in Busoga for a trustee of the heir, nephew and one of the paramount old people to hand over everything to the heir after the supposed funeral and customary fulfilments had been finalised, so that he could do whatever he liked after that.

IMPROPER KISOGA FUNERAL CUSTOMS OR TABOOS WHICH ARE UNFIT TO BE APPLIED IN A CHRISTIAN'S FUNERAL CEREMONY

- a) The kissing of a dead body
- b) Mourning bitterly for a deceased person to a large extent
- c) The tying of banana fibre bands on heads and banana leaves on the waist
- d) Abstaining from washing or bathing during the mourning period
- e) Placing the corpse in the grave facing to the side from which the deceased's clan was believed to have originated, for fear that his spirit would attack.
- f) The converting of barkcloth when dressing the corpse
- g) The utilisation of a nephew or another person for fear of bad consequences if all is not done so.
- h) Burying a dead body with certain things, such as meat, beads, etc. for fear that the deceased's spirit might come and claim them.
- i) Erection of huts at the grave-side, for fear that witch cannibals might come and take away the body.
- j) Taking away the first soil poured over the corpse into the grave in order to keep away his spirit from being buried with him.
- k) The burning of 'Akasanja' and its respective performances
- l) The institution of a system to prepare beer known as for 'Akasanja' ('Nabarekuta') on account of certain 'Kasanja' taboos
- m) Non-shaving of the hair for a certain period and the refraining of women from going into their houses for fear of being attacked
- n) The offering of certain things such as goats, at the funeral by husbands in; order to have their wives back for fear that if they did not do so their wives would have, serious trouble on their return to their homes
- o) Seizing women for the heir without their consent
- p) Performing this and that after burial
- q) Construction of fetish huts and putting spirits into them, and offering meat and beer with much adoration

- r) Inviting godly priests to come and perform dancing, singing, drumming and rattling or 'ensaasi', and then offering to a spirit beer, goats or hens, all this being conducted by these godly priests
- s) Presentation of certain articles to the deceased so that his or her spirit may not withdraw from those concerned following its love for such articles.

PROPER KISOGA FUNERIAL CUSTOMS WHICH NEED TO BE CARRIED ON

- a) Straightening or caring for the dead body
- b) Washing the dead body but without other intentions or significance
- c) Donations of bark cloth for dressing the dead body
- a) Digging the grave without any special observances
- e) Dressing or wrapping the dead body in barkcloths without special observations
- f) Burial of the dead body without certain accompaniments such as meat, etc.
- g) Installing the heir publicly and handing over his inherited property to him in front of all the people without his having to transfix a head of cattle or a goat or perform godly priesthood.

CHAPTER 70

**DELIVERY OF TWINS OR MORE CHILDREN AT
A TIME (ABALONGO)**

Long before a woman gave birth to twins or more, she was aware of it because she felt their movements. Nevertheless, she never spoke of it to anyone because it was customary for a wife or husband to keep silent about such matters, nor to say when the child would be born. The reason for this was that it was believed that if mentioned or forecast the date of the baby's birth, the baby could not be delivered safely— either the mother or the baby would die at the time of delivery or that the baby would change into another sort of creature instead of a human being.

Sometimes the mother knew beforehand, from the symptoms - swelling of her legs and a feeling of weakness so that she was unable to stand up. On certain nights the husband or herself would dream about her pregnancy but nothing was said concerning the dream the following day.

Therefore, conception of twins became known to people, other than the mother, only at the time of delivery, the one assisting her (midwife) being the first to know the secret.

After the birth of the first baby, the midwife would notice that another baby was due to be born and she would seem to be much shocked and would pretend to run away, drawing back about 3 yards from the bedside and saying 'Mundeese mu gulongo?' meaning 'Have you brought me to a twin delivery?' Then she would come forward to assist the mother to give birth to the second baby.

Then other people would know that twins had been born and would become cheerful and beat the drum for the occasion known as 'Irongo'. This drum would be played daily and dancing take place until the day on which the children were shown to the public.

After the birth of twins or more babies, the midwife left the babies on withered banana leaves or on a bark cloth on which they had been born and the mother was also left uncared for. Then the husband would immediately send for a godly priestess who practised the god called 'Lukowe' as well as for his wife's parents to whom he would send an unused new hoe with the message. To his own father he would send an old used hoe. The messengers who took these hoes went secretly and were not supposed to greet anyone on the way. Even when they arrived at their destinations they had to keep silent and would secretly take the hoe to the middle of the courtyard and say to the persons to whom the hoe had been sent '*Ogulongo gwammwe guggwo*' meaning 'There is your delivery of twins'. Then he would run swiftly homewards while the members of the home in which he had left the hoe would give chase. If they overtook him they held him until he paid a fine of one goat, when they would release him; but if they failed to overtake him, no fine was requested.

That is how the news of a twin or multiple birth was made known to the parents of both husband and wife.

After the birth of twins, the husband acquired another name in addition to his usual ones, and that was 'Isabirye' while the mother was given the name of 'Nabirye'. The grandparents were informed of the birth so that they could observe the taboos concerning the birth of twins. Another person who was sent for after the birth was a woman who was related to the mother of the twins (Nabirye) — she only came to prepare millet porridge for feeding the Isabirye and the Nabirye and other people related to Isabirye or of his clan; this was because people of that clan were only supposed to eat millet porridge and no other food until the twins' umbilical cords had been cut. This was done by '*Omusweezi*' who also cleaned the children. It was at this time that the porridge woman started to prepare porridge for those who required it and others started preparing food after taking the porridge. As soon as the twins were born, any water or any sort

of food found in the house at that time was thrown away, far off so that other children could not find it and eat it, thus spoiling the twins' taboo. Children who could not resist looking for food were locked into the house where there was nothing to eat or drink, and kept there until the umbilical cords had been cut.

When 'Omusweezi' came, she brought her (rattle) which was known as 'Enyengo' and some cowrie shells (*'ensimbi'*). After her arrival she would ask Isabirye whether he had some 'ensimbi and if he had none, she would produce her own and take up two pairs of strings and on each would string four or two ensimbi, so that the face shapes were upwards on the strings. Then each pair was tied around the heads of Isabirye and Nabirye and the parts of the strings bearing the ensimbi had to be exactly on the foreheads with the face shapes of the ensimbi facing outwards. Then the midwife, the nephew and the 'Omusweezi' each did the same on their heads or foreheads. These ensimbi were known '*Empawulo*' on this occasion.

After this, the nephew or niece went to fetch water from a well and when he or she returned, sent for '*Olukandwa*' tree; when this was brought, the '*Omusweezi*' tied '*Ebbombo*' creeping plants around it and offered a razor blade for cutting the umbilical cords to one of the others to do so. The umbilical cords of twins were only cut with a razor blade instead of a reed strip which was used on an ordinary baby.

When all that had been done, the 'Omusweezi' took up her 'ensaasi' and rattled it saying- 'You twins come peacefully-with good peace. Do not have a bad feeling towards Isabirye and Nabirye. Also have a good feeling towards your own selves and, be kind to other children. After saying these words, she poured some water on a banana leaf and with both her hands or palms drew the water from the leaf and poured it over the twins together. She then started bathing them one at a time; if she did not pour water over them at the same time, it was believed that one of them would become displeased and thus cause trouble or danger.

After washing the twins and treating the Nabirye, the midwife lifted the first-born twin while the nephew or niece lifted the second one, and took them from the delivery place known as '*Ekyabai*' to a prepared place

for them to stay in. However, if there happened to be an old man in that village who had been the first settler and who had produced twins, he would be offered a hen and ensimbi (in this case meaning money) or a bark cloth, and would be requested to carry those twins instead of having them carried by the midwife and niece. The Nabirye and midwife stayed beside the twins' bed until the umbilical cords had been cut off, when the midwife would then go to her home. She stayed until that time in order to nurse the twins during such a period.

THE PLACENTA

The placenta and other substances which follow the delivery of twins were supposed to be put into two brand new earthen bowls which had never been used before and which had been suspended from an 'Olukandwa' tree. The substances were put into them and covered with lids (two new empty earthen bowls) and then placed behind the twins' fire place the ashes would be poured over the twins' bowls by the niece whenever she removed ashes from the twins' fireplace, until the day on which the twins were taken out from the house.

After all that had been done, the porridge woman came bringing with her a brand new earthen bowl and millet flour. She would prepare some porridge by mixing the flour with water only, as no other flavour or sweetness was allowed. When it was ready she made Isabirye and Nabirye taste it by licking a small bit offered by the woman. This was also offered to everybody else (Isabirye's relations) who were present. By doing this, it meant the re-opening of cooking and eating food on that day in that particular home in which twins had been born.

The spot where the twins had been delivered was feared by every one as it was believed that if any one passed over that place, his feet would lose their whole skin. The midwife, Isabirye, Nabirye and the twins, as well as the other people in the home would be given a certain medicine called '*Erye Kilalo*' to wash their feet in so that their feet would not be affected when they passed over that place.

Another entrance was made behind the house in which Nabirye and the twins lived during the period before the day on which the twins were taken out and shown to all, and this entrance was for Nabirye to pass through; whenever she went outside as she was not supposed to use the same entrance as other people; during this period, she would not see the sun. Therefore, when she went out of the house, she protected herself against the sun with a winnowing basket which she held above her head. The twins were never taken out of the house before that day.

From the time that they were taken out and shown, a barkcloth curtain was put into the room to screen the twins. If any one wanted to look at them, he offered a gift or some anklets to them — this act was known as '*Okusumika*' (tying a knot). Each person had to present two gifts, one for each of the twins, and such gifts, normally money (*ensimbi*) were offered on the day that the twins were taken out and shown to everyone. Such gifts were tied on a bark cloth which would be used to carry the children on the mother's back and this is known as '*Engozi*'.

A fire was kept burning in the fireplace in the twins' house, with logs collected by the niece or nephew, and the fire never died out until the day on which the twins were shown outside. Then the ashes were removed and many arrangements were made for that occasion, including a very big feast.

An enclosure made of withered banana leaves was constructed adjoining both ends of the back of the house in which the twins and Nabirye stayed, so that when they wanted to warm themselves in the sun, they went into that enclosure. It was here, also, that they washed or had their baths, until the day when they were taken out and shown to all.

A relation of Isabirye's was chosen to take all responsibility for performing the twins' customary ceremonies, and, he was called 'The Isabirye Nantaloba (*Nantagaana*), meaning the acting father of twins who does not reject it.' The appointment of this Isabirye Nantaloba or *Nantagaana* was decided by the Isabirye himself and other people of his clan who gathered and suggested a man who was a close relation of Isabirye and could even succeed him if he died; they chose him to be the Isabirye Nantaloba and he could not refuse.

After deciding to appoint him, they sent a message informing him and the messenger took with him 'Ebbombo' (a kind of climbing plant) which he hid on himself. When he arrived at the place, he stayed silent and simply approached the man for whom he had the message, and, without saying anything, threw the ebbombo around the man's neck ('nantaloba'). Then the man understood that he had been appointed to be the Isabirye Nantaloba and he just shook his head admiringly and set off for the twins' place.

If, however, he was not in favour of becoming the Isabirye Nantoloba, he hid himself until he heard that somebody else had been chosen instead.

If the messenger did not find him there, he threw the ebbombo on the roof of the man's house saying 'There is your delivery of twins' and then go away. When the man returned and saw it on his roof, he understood that he had been appointed to be the Isabirye Nantaloba. The messenger was not supposed to greet anyone or say anything or even taste anything until he had thrown the ebbombo around the Nantoloba's neck; then he could inform the person that his brother had produced twin babies after which he would return. This was done in a similar manner to the taking of hoes to report the delivery of twins to the parents of Isabirye and Nabirye.

The duty of an Isabirye Nantagaana was to perform all the customary observations or ceremonies for his brother's twins and he lived in the same house as the twins and Isabirye and the Nabirye during the period before the day of taking the twins out. He was not supposed to sleep or have sexual intercourse with any woman, not even with Nabirye although then he was the right Isabirye.

The sign of wearing 'ensimbi' (cowrie shells) on the forehead signified that the wearer of such were parents of twins or that they had recently become parents of twins. A woman was also appointed from the Nabirye's relations to come and look after her sister Nabirye and the twins. She was then known as Nabirye II for the same period. The appointment of Isabirye Nantaloba and Nabirye II was not restricted to old people alone; if the right people were young they were appointed to fill the posts.

On the day that the twins were born, their Isabirye took something, normally a hen or barkcloth to a chief and to *Omutaka* (a first settler in a village) in order to inform them of the delivery of twins. If Isabirye did not report the news to his chief and '*Abataka*', his property would be seized and taken away from him, as the delivery of twins in a village was considered to be a very important thing and had to be reported.

If the twins were still-born, they were treated in the same way as live ones and everything had to be carried out in the usual way for twins, except that dead ones had to be buried soon after, in the usual manner of twins' burials. The ceremony of taking out the twins also was performed except that instead of the real twins, other living children of Isabirye were substituted for the ceremony; if he had no children, then the children of his brothers would be substituted, according to the sex of the deceased twins. If the twins had been male, only male children would be used and if they were female, then a female child would be substituted, or if they had been one of each sex, then one of each sex would be used accordingly.

The names which had been given to the deceased twins had to be given to the adopted twins from the time of taking them out and these names had to be kept permanently.

The words used for greeting Isabirye and Nabirye had to be given to the adopted twins from the time of taking them out and these names had to be kept permanently.

The words used for greeting Isabirye and Nabirye during the period before the taking out of twins were.: —

Greeting Isabirye — Kanioko

Isabirye answers — Kanioko

Greeting Nabirye — Bawaiswa Bawuga ('are bawaiswa bathing/swimming?')

Nabirye answers — Bawuga ('they are bathing/swimming')

When Isabirye walked about, he carried a walking stick on which he tied a '*Lukandwa*' and '*Ebbombo*' plants, *ensimbi* (cowrie shells) and two wild banana seeds '*entembe*') so that everyone could see that he was the father of twins who had not yet been taken out. After they had been shown and taken out, he ceased taking his stick with its decorations.

The Isabirye, Isabirye Nantaloba, the Nabirye, Nabirye II as well as the niece all strictly observed the taboos and customs concerning the twins, such as not to have any sexual intercourse during the period preceeding the day of taking out the twins, even though the men had other wives, but they were not supposed to have any contact with them.

Whenever Isabirye and Nabirye were offered food, they had to share it with the twins in the following manner:—

When they took the food, some would be put aside to be divided into two; this would be dipped into the sauce served with the food and put aside on two strips of a banana leaf. These two small bits of food were reserved for the twins. If the sauce contained meat, then two bits of meat would be added to the bits of food. Then he or she would start eating. Even if the food had been served far away from the home where the twins were, the same thing was done, and the food reserved for the twins was brought home and eaten in front of the twins. If it happened to be a drink, beer, water or anything else, the first sip had to be spat out twice on the ground before he or she started drinking. This meant that the twins had been offered their share of the drink.

This reservation of food for the twins was observed until the day of taking them out had passed.

In the case of the offering of something to either Isabirye or Nabirye, the thing was divided into two or had to be in a pair so that two things could be offered to Isabirye or Nabirye. This was done in order not to displease the twins. This only applied to relations or friends of the parents of the twins.

When these Isabiryees, Nabiryees and the niece remained together in the house with the twins, they had to be on very good terms and co-operate because if any of them quarrelled or became annoyed, it meant that the twins had been ill-treated. In that case the whole ceremony of taking out the twins which had still to come was ruined so that it could no longer take place. It was, however, improbable that they became annoyed or quarrelled.

The twins' drumming, known as 'Irongo' was kept up throughout the period before the taking out of the twins. Female members of the family and their women neighbours danced dances relating to twins during this period and also performed the beating of the 'Irongo' drum, although this Irongo beating was only entrusted to those women or girls who were good at it, while the others sang Irongo songs, clapped and danced around the Irongo drum. One girl would lead an Irongo song and the other' answered in chorus.

EXHIBITION OR THE TAKING OUT OF TWINS (ABALONGO)

Several days before the day, Isabirye went and notified his relatives and the relatives of Nabirye, as well as the chiefs of the day when his twins would be taken out. Then he returned to make preparations and brew the beer for the occasion. Both Isabiryees and the nephew or niece were supposed to do the cutting down of beer bananas for this occasion and it was Isabirye himself who had to cut down the first beer bananas, followed by his two colleagues.

The beer bananas were buried in a pit dug in Isabirye's courtyard. Four days later they were ready for brewing by squeezing their juice which was supposed to be ready for the occasion.

On the day that the beer was brewed, Isabirye went out again to inform his parents as well as Nabirye's parents that the following day was the day on which the ceremony would be performed. In the same way, the father of Nabirye also brewed some beer for taking to the ceremony.

On the following day, when the 'beer' was ready, Isabirye' produced a goat for slaughtering in order to have its skin to cover Nabirye's breasts with. If the twins were boys or a male and female, a he-goat would be slaughtered and when they were both females, a she-goat was killed. In both cases, the goat slaughtered on that occasion was known as an 'Isai'. The undried skin was given to Nabirye to cover herself and after that it would be hung in the house, a small part of its neck first being cut off and tied on the bark cloth used for carrying the twins on the back, known as '*Engozi*'.

The night before the day on which the brewing took place, the niece or nephew and the midwife went out to another village and stole banana leaves from one of the plantain gardens there. Such leaves had to be cut very carefully so as not to tear them, for no hole was supposed to appear in any of them as they were used for tying the ashes from the twins' fireplace. Not even the slightest bit of ash had to be dropped on somebody else once it had been put into the leaves and tied up. The leaves were only cut from beer baaanas at night-time. After the leaves had been brought, then the niece went to fetch fresh plantain barks which were used for shovelling the ashes from the twins' fireplace on to 'the' leaves.

Then Isabirye was asked to produce two brand new bark cloths and these would be worn by the niece and the 'Omusweezi' when they were in the action of removing the ashes from the fireplace, they were not supposed to dress in any other kind of cloth except these brand new ones produced by the father of the twins.

While all this was going on at night, the niece or nephew, the Isabirye, the Nabirye, Isabirye Nantaloba and Nabirye II 'all wore some *ensimbi* on their heads.

When the time came for removing the ashes, some juicy beer was brought in an earthen bowl and the leaves were arranged, after which the niece and the 'Omusweezi' tied their head with pieces of bark cloth, covering the head completely, including the eyes, so that the ashes would not blow to any part of their bodies; if this happened, the skin of the part of the body where an ash had dropped went off completely leaving the person quite white.

Both these ash removers, and others, washed in a certain kind of medicine to make them immune from an attack of a disease known as 'Ekitalo'. This sort of medicine would be brought by the 'Omusweezi' or another person who knew it and anyone present could use it.

After the leaves had dried slightly in the sun, they were placed near the fireplace with the two fresh plantain barks or fibres and, a hoe. Then the niece and the 'Omusweezi' carefully placed the leaves on the ground or in old empty earthen pots, after which the niece took the beer and

sprinkled it over the ashes. When this had been done, she took the hoe and started digging up or removing the ashes and putting them on the leaves, using the plantain shovels to remove the ashes over which she kept on sprinkling the beer. During this time the 'Omusweezi' rattled the ensaasi without saying a word. When she reached the two covered earthen bowls containing the placenta, etc., she took them up as they were and placed them in the ashes on the leaves and tied them securely. All the remaining ashes were tied in several leaves, enough for one person to carry.

During the same night, immediately before the ashes had been securely tied in the banana leaves, the Isabirye produced a he-goat which was slaughtered on the spot. Then it was eaten by those who had been living in the same house with the twins no other person could eat it for fear that the taboo for the twins might be spoiled as other people had not observed them. Some of the goat's blood was sprinkled on the ashes.

After all the meat of that goat, known as 'embuzi ey ekisiki' ('the goat for taking at night by a big fire') the three people who performed the removing of the ashes i.e. the niece, the 'Omusweezi' and the midwife, took up the parcels of ash and quietly carried them to a remote place which was known only to the three of them, such as in a bush or jungle, a swamp or in a separate village, or on top of an ant hill which was supposed to be surrounded by a very dark thicket. The parcels were left intact and they returned to the twins, going back a different way from the track by which they had come. At the place of the twins, the Irongo drum was beaten throughout the night until the next day, while songs for the twins were sung.

The following day when the beer was ready, Isabirye produced two goats which were regarded as proper for the occasion of taking out the twins. These goats were killed and cooked, as well as plenty of other food, while the Nabirye's parents brought mores cooked food, a goat if possible or a hen and beer. The porridge woman also killed a goat if she could afford it, or a hen, and brought it with her along with some other food.

As many of Nabirye's relations that could come did, and her parents came dressed in special bark cloths which were small in size with knots on their shoulders so that they did not cover all their bodies and

showed some private parts of their bodies. When all these people came, they stayed together, far from the main house of Isabirye. Isabirye and Nabirye also prepared themselves and dressed in a similar scandalous way as Nabirye's parent had, and carried a small calabash containing beer in their hands. Isabirye Nantaloba, Nabirye II, the niece and the 'Omusweezi' also dressed in a similar way and each also carried a small calabash of beer in readiness for a certain game which took place in due course; all the people took part and the game was carried out in such a way that each person poured some beer over another. These preparations took place in the house where all arrangements for the occasion had been made. People on both sides tied ebbombo plants on their heads and on their bodies. Irongo drum was beaten continuously and any women who wished, kept on dancing.

At about 2 or 3 o'clock in the afternoon, when all the arrangements were ready, the midwife took up one of the twins and carried him outside to where the Irongo drum was, and started singing, wagging the child, with these words in the song - 'Ahali abaana hensaba meaning - 'I beg where the children emerge' and the rest answer 'Saba' ('beg'). She continues doing this and singing while she goes back into the house and returns three times, then she stops.

Then the Isabirye and the Nabirye, as well as all the other people, come out of the house and answer the midwife's song. The Nabirye takes the other twin while the Isabirye starts singing another song thus 'Nabirye mbaire nkwenda aye toiha kyoya' meaning 'I have been loving you Nabirye but you don't remove your pubic hair' and the other answer : - 'Neiha, neiha, neiha' meaning 'I do remove it off myself' three times. Then the Nabirye also starts her song 'Banange Kankineku, Banange Kankineku, Banange Kankineku' meaning 'Please let me dance for a while' three times, and the others answer 'Kola, kola, kola, Kina., Kina, Kina' meaning: - 'Do, do, do. Dance, dance, dance'. Then she continues 'Bwenti bwenakola, nazaala Waiswa: nti bwenti bwenakina nazaala Tenywa; nti bwenti bwenekina nazaala Unja; nti bwenti bwenakina hwa, hu, hu, hu, etc.' meaning 'This is how I did and produced Waiswa, produced Tenywa. produced Babirye, produced Unja I tell you this is how I danced and produced Waiswa; how I danced and produced Tenywa; how I danced

and produced Babirye; how I danced and produced Unja and that this is how I danced hwa, hu, hu,hu,. etc.’. She dances that way drawing her legs apart showing how she used to make them when in intercourse which resulted in twins. Then Nabirye II also starts her song having these words ‘Isabirye, Isabirye, yeyampangula Nabirye, Isabirye yeyampangula, etc. ‘meaning ‘It is Isabirye, Isabirye who overcame me. Nabirye, it is Isabirye who overcame me. It is Isabirye, Isabirye who overcame me and the others answer : ‘Yeyaluwangula, Yoyaluwangula (Oluzaalo)’ meaning ‘It is he who succeeded in giving it (pregnancy) to you’ etc.

Then the father of Nabirye also starts singing : - ‘Tinakajye Olwomwaana nolwandeeta; Tinakajye olwomwaana nolwandeeta’ meaning ‘I wouldn’t have come. I came because of the child’ twice, and the others answer; “Olwomwaana nolwandeeta; Olwomwaana nolwandeta, Olwana.” meaning, “I came for the sake of the child’ three times.’

In the course of the songs, both Isabirye’s father and mother-in-law quickly approach the group in which Isabirye and Nabirye are and quickly drink from their own beer calabashes but without swallowing it, they spit it over Isabirye and Nabirye or else they pour it over them straight from the small calabashes. In response Isabirye and Nabirye do the same to them. Then all the people rush to pour beer from their small calabashes over each other, so that everyone became wet. This was followed by a group of people from

Isabirye’s in-laws removing the grass from the roof of Nabirye’s house while the people of Isabirye’s group try to defend it by preventing them from doing so. Isabirye’s group fight the other group until they overcome them; this is done three times and after the other group have been overcome, all the people take off the bbombo plants from their bodies and throw them on to the roof of Nabirye’s house. In the meantime Isabirye’s group start chasing away people of the other group who run away, leaving behind everything arranged for eating, such as food and a large quantity of meat, but later they would return to eat.

The food eaten on that day by both groups after the fight is known as ‘Envangano’ (a meal shared between two parties after their quarrel or fight in order to forget all about it) and friendship is resumed. All such food

on this day is collected by the niece and brought into the house where it is eaten. Isabirye and Nabirye are the first persons to eat the food (which is the only food eaten that day) then the others start eating. After eating, Isabirye produces some money (a reasonable amount) and puts it into the food baskets which contain the food from his in-laws, this money being taken as a reward for what they have done. The reward for the porridge woman is not included in this because hers has to be different. That ends the day's ceremony and the people return to their homes to wait for the following day, known as the day for tying the twins and the day on which the slaughtered goats would be eaten. Therefore, on the following day, all relatives come. Isabirye produces a new food basket, a new cooking pot and also a new earthen bowl, a kind of a net bag for storing bowls, etc. and produces two new bark cloths. One of these Nabirye and he are supposed to sit on and the other is cut into several bandages.

He also brings a small bark cloth beaten from the bark of a kind of fig tree known as Insole fig tree. With this small bark cloth the twins' umbilical cords had to be tied by the midwife who wrapped the whole thing in bandages recently cut from a bark cloth. All this was performed in the presence of all relatives, in-laws and others who had come to see, while the new food basket was placed in front of Isabirye and Nabirye. The wrapped umbilical cords were regarded a human twins.

Any of those present at this ceremony who had brought gifts for the twins presented them by kneeling before the twins' parents and dropping or placing such gifts in the food basket while the twins were still being tied.

Only one piece of cloth used to tie the child on the mother's back was prepared for the twins and it was tied tightly by means of threads made from a banana fibre of a certain type of plantain known as 'Malira' plantain.

The gifts were composed of cowrie shells, ensimbi, known as moneys, and anklets/armlets, which were supposed to be kept tied on that piece of cloth belonging to the twins, together with the piece of the goat's neck skin which had been given to Nabirye to cover her breasts with it also had to be tied on. After the tying of all the things of the twins 'Engozi' (the piece of cloth used to tie a children to the mother's back), anyone who

wishes to touch or hold the twins does so by resting them on their engozi; this is the first time that other people see or touch the ‘abalongo’ (twins) since their birth, about two to four months ago.

While Isabirye and Nabirye are still sitting on the bark cloth, the niece brings a razor blade and starts shaving Isabirye’s head first, then Nabirye’s, after which she shaves the heads of Isabirye Nantaloba and Nabirye II. When all the shaving has been completed the twins are taken into their house.

The meat of the two goats which were killed on the previous day is then eaten, it is known as the day for shaving off hair (*‘Okumwa enwiiri’*) besides being known as the day for tying the twins (*‘Okisiba abalongo’*). This meat is eaten by all the male relations of both side (Isabirye’s and Nabirye’s) but in the case of any male relative of Isabirye being absent, a bone or a small piece of meat is reserved and kept by Nabirye in a medium sized calabash known as ‘Akadome’ tied in plantain fibres. When that relative comes he is given his meat after he has offered a gift to the twins, known as to tie a knot (*‘Okusumika’*). If no meat or bone had been kept aside for him, food was cooked in the pot which was used to cook the meat, and he would eat that food instead. If, however, there was nothing available, this relative had nothing to eat. At the time of tying the twins, beer was taken into the mouth and spat over the twins and the rest drunk by those relatives present.

When night falls Nabirye and Isabirye Nantaloba try to have intercourse. Meanwhile the niece comes with a banana fibre which she immediately ties around Nantaloba’s waist, and covers them with a new bark cloth after which she brings a blazing reeds to serve as a candle. She shows the candle to them and at the critical moment the niece gets hold of the fibre around Nantaloba’s waist and pulls him away. Then both Nantaloba and Nabirye get up to face the people present who applaud and laugh at them after which Nabirye goes to sleep in her own place and the others leave for their respective sleeping places.

The next day Isabirye produces three goats, one of which he presents to the niece, another to the Isabirye Nantaloba and the third to the midwife.

He also finds a suitable present, such as bark cloth, which he gives to Nabirye II, the number of bark cloths varying from four to five, instead of giving her a goat. The porridge woman is also presented with a hoe in addition to the goat, the niece also takes the bark cloth with which she covered Isabirye Nantaloba and the Nabirye at the time that they were together performing the ceremony known as ‘Abalongo’ (‘entitling the twins’).

When all has been done, everyone returns to his home and that night. Isabirye and Nabirye perform the further ceremony of ‘Okukuza Abalongo’ by having intercourse for the first time since the twins’ birth. Three days later the midwife returns to the twins and lifts them, with Nabirye, and takes them around the neighbouring village to every home, so that every house-holder can offer gifts to the twins if he wishes. These gifts may be a hen, bark cloth or any kind of food..This act of taking the twins around is known as ‘Okugomya Abalongo’. (‘taking twins around from place to place’).

Eight days later Nabirye sends a message to her parents to inform them that she is on the way bringing the twins to their grandparents, known as ‘Okuhanula Ekiteeko’ (‘to dismount the net bag usually hung in the house’). When they arrive at the home of the grandparents, Nabirye introduces them to her parents saying ‘The twins have come to take down the bag’. This net bag which is hung up by the twins’ grandmother contains an earthen bowl and a small cooking earthen pot. After Nabirye has been shown where the ‘Ekiteeko’ was hung up, she brings it down and removes the contents which she takes home with her because they belong to the twins. She does the same to each of her relatives to whom she takes the twins to introduce them. Nabirye’s father offers one goat and two hens which are taken to Isabirye’s home and eaten there. When all this has been done, all the ceremonies concerning the twins have been finalised.

Later, if one or more brothers of Isabirye produces twin children, at the time of tying their umbilical cords, the first twins with their ‘Engozi’ would also be brought and the engozi tied, thus adding to the previous umbilical cords - the ones of the new born twins. Isabirye’s brother now

also becomes Isabirye. Every umbilical cord of later children born to either of the Isabiryees, who are brothers, is tied on this same engozi.

This tying 'Abalongo' ('tying cords of twins') of the same clan on the same engozi is known as 'Okuhanika Abalongo' ('hanging the twins'). If one of the twins makes a mistake, it is not punished alone, the second one also being punished at the same time even though it is not at fault and even if the innocent twin is away, it receives the same punishment on return. If a parent gets angry and wants to rebuke or reproach the faulty twin, he or she does not rebuke in this manner why have you done this or that to the wrong doer individually but addresses them both together, even if the other is absent, saying 'Why have both of you done this?'

Both Isabirye and Nabirye must be very careful not to flatter one of the twins and not the other, such as saying that one is fatter or more handsome than the other for there is a Kisoga saying 'Olimu Omwetondo Oti Baana Balongo' meaning 'You possess angry peculiarities as if you are twins', this being based on all the above-mentioned inconveniences that occur in respect of twins.

CHAPTER 71

KISOGA MUSICAL BANDS AND TRIBAL DANCES



In Busoga there are known to be six chief kinds of musical bands with their respective dances, namely : -

1. The music presented and danced by old men only
2. The music presented and danced by old women only
3. The music presented and danced by old men and women together
4. The music presented and danced by young boys
5. The music presented and danced by young girls
6. The music presented and danced by young boys and young girls

BANDS FOR ENTERTAINMENT

1. ‘Emigabe’ or ‘Engalabi’(long drums)

There are three in number, one of which is shorter than the others, measuring between 2 to 2 1/2 feet long; sometimes it has stands on which it rests while it is beaten. At its base, unlike other drums, it is covered with a sheep or goat’s skin which is stuck to the wood by clay.

The other two long drums measure from 3 to 4 feet long. In addition to these three long drums, they have an accompaniment of a fife which measures from 1 to 1 1/2 feet long. With the person who sings, the number of people in the band is five, and their kind of music is known as ‘Ekisibo’. Therefore, when this band plays its ‘Ekisibo’ music, many people, both men and women, come from villages to where the music is in order to dance dances. It is only the men who dance this-

kind of dance and the women attend simply to assist in singing and to move their bodies in rhythm to the music, but they do not perform the actual dancing.

There are two kinds of occasion on which this Ekisibo dance takes place. In the first instance it takes place at the invitation of the band and by anyone who arranges an entertainment or celebrates a certain feast and has to pay something to the performers in return. The second instance when they are invited to play is when there is a funeral rites ceremony and the band is also paid.

2. 'Embaire' (Madinda), a kind of xylophone.

These are prepared with each one having a broad circumference of about 1 foot and 2 to 3 feet long. They are made out of Nsambya trees and their lengths differ according to the sound not required. A hole the size of a bowl is moulded on each side of the wood. In order to have the full set of xylophones, there must be fifteen. They are played by four people, three playing on one side and the fourth playing on all the different notes in order to make the music amusing, and who stays on the other side of the set. They are laid on two plantain stems, one on each end of the set, and a small piece of stick stuck into the stem between each xylophone so as to keep them in place when being played. They are beaten with wooden hammers, the same as those used to beat certain drums. An accompaniment of two short drums and a long drum is added to the music in order to make it more entertaining, while sometimes another accompaniment of five or six trumpets decorated with the names of animals (formerly used by the Ssaza Chief Zibondo) are also added.

The dancers perform to this xylophone music in the same way as those who dance to the music of 'Engalabi' (long drums). Of course some dance around the xylophone band and some dance in the same place, as with the engalabi.

This band can be played at any entertainment or occasion on which the organiser may wish, and he has to pay for it. At other times the performers themselves play whenever they like to amuse themselves.

3. 'Amagwaala' or 'Amakondere' (trumpets)

These are made out of horns obtained from the following animals: cobus-cob, marsh antelope, and bush buck, as well as from other animals which have nice horns. Trumpets can also be prepared out of certain fruit shells, such as oblong calabashes ('amabuga') and those calabashes which grow in the form of gourds ('enyendo'). To make a full set of these trumpets, the band must be composed of twenty or thirty of them, played in various tunes and with an accompaniment of three short drums (engoma) and a long drum ('engalabi'). Dancing to this band is performed in the same way as to the first two bands engalabi and amadinda bands.

4. Fifes

These are made from a certain kind of jointy plant known as 'Ebituntu' and from bamboos. They are prepared in short lengths, not exceeding 1½ feet long and are fided in different tunes in order to produce interesting music. The dance performed to this music is similar to the dance for xylophone music.

5. Drums

A full band of drums contains a great number of drums, sometimes as many as 25, while at other times there are from 2 to 10, including some long drums. The dance to this music varies according to the nature of the occasion but sometimes is performed like an engalabi dance.

6. Drums for traditional clan beating ('Engoma ez'emibala').

These can be many and in groups according to the wish of the organiser on the occasion, and they are beaten on joyful occasions as well, and more usually, on sad occasions, such as death and at the funeral rites ceremony.

7. 'Amayebe' ('Mahasa') Music.

These are dried fruits of a certain tree known as 'Omuyebe' and are used as rattles. They are played on certain occasions such as twins' ceremonies and taking part in the music number up to 30 to 50 men and women, each one holding a small stick on which two or three 'amayebe' are tied.

These people make a single line and dance forward with a step on each side playing or rattling musically their amayebe. In addition to this music, there is an accompaniment of three short drums. This band plays on joyous occasions, like xylophones.

8. 'Olukuje' entertainment.

This is arranged by one of the old girls of a village (not yet married) and several people of that village come to attend and take part in it. It takes place at night time and in the course of it, the women stay on one side while the men are on the other. The person leading a song, who may be either a man or woman, sits in the middle of the two groups and leads the song while the other people answer its chorus.

During the interval the women chose their favourite man and they spend the interval together, resting in a place they find and embracing each other. A man can rest with one or more girl friends together.

This sort of rejoicing takes 30 days before people leave the place and the father of the girl who arranges it, offers a goat which is eaten at the feast which ends the occasion.

9. 'Ekimasa' or Enanga (harp)

This has 8 strings or cords like a guitar leading from the bottom to the top of the bow-shaped frame. This 'Ekimasa' is played by two people, one playing on the cords in the same way as a guitar while the second plays on the two sticks, each of which has two branches with four dried fruit shells containing several dry seeds to serve as rattles on each branch.

In addition there is an accompaniment of small drums beaten with two sticks by one man and a long drum played by another person. This music would not be performed in public; it was only performed for senior people in private when they would be drinking with their old chiefs. Then these senior men or chiefs could dance because the music was played privately.

10. 'Entongooli' or 'Ndongo' (another sort of harp)

This could be played whenever the performer wished in exactly the same way as a guitar. Formerly, only men used to dance to its music but nowadays women also dance to it. This instrument has eight cords and is played by one person but it can also be played by two people with an accompaniment of a fife and no drum

11. 'Eirongo' Drum.

It is single and is beaten only by women on the occasion of celebrating twins' ceremonies. Only women were supposed to dance to its music but these days men have deprived the women of this right and also dance to it, dressing up like women so as to make their dancing more interesting to other people.

12. Bridal Songs

These are only sung by girls at the time, that they are escorting the bride to her betrothal, and the respective dances are performed by girls only.

13. 'Edodha' Music

It is composed of two short drums but long drums can be played at the same time, especially at the time that husbands are going to fetch their wives from where they had gone to attend funeral ceremonies. Dances to this music are performed by men only

14. 'Enfudho' (another kind of 'etongooli' harp).

This used to be played by one man, and it had only one cord. Only one man at a time was supposed to dance to its music.

15. Kisweezi Music or Dance (Godly Priests' Dance.)

These people have their own special dance which they perform on four drums, rattles and small trumpets used by a certain creed of godly priests believing in or worshipping a certain god known as 'Nabuzanaana'.

The music is played in several instances, such as when one of their fellow 'Omusweezi' or any other follower becomes ill or dies; when initiating one who wants to become 'Omusweezi'; at the time of constructing

fetish huts and also when sacrifices are being offered to ‘Emizimu’ or ‘Emisambwa’, etc. The dance is performed by men and women together.

16. Every band has its own sort of music and dancing but ‘Embaire’, trumpets and the long drums ‘Emigaabe’ bands have very similar music and dancing.

ANCIENT KISOGA GAMES

Some of the ancient Kisoga games have now been replaced by modern ones, although some are still being played to-day privately, by common people in their own homes.

It is very unfortunate that today our young boys and girls go to mission schools or to Government schools where none of these traditional games are taught. Thus the children lose the chance of knowing how to play them and instead are taught the modern European games in our country schools. Of course some of the Kisoga games are more or less the same as some of the European games, which help youths to grow strong.

1. ‘Enkuyo’ Game (Hockey)

It is played by youths as well as young boys. Kinds of bats or sticks similar to the ones used in an European golf match are used. The ball is made from wood to the size of a golf ball and is played on a playground similar to that of a football ground. There must be an equal number of players on both sides of the teams. On each side there is also a goal keeper, fullbacks, etc. like in a football game. If the goal-keeper fails to stop the ball it is a goal but if it passes on either his left or right of the goal, it is counted as no score and a throw is given like it is in football. At the end, the team which has scored most goals wins. This game usually takes place between two individual teams or teams of two villages or mitala (several villages controlled by a mutala chief responsible to the muluka chief).

There are many rules and certain customs characteristic of this game, which is only played when the players are sufficient and equal in number. Some of the regulations governing this ‘Enkuyo’ game are similar to those of football.

2. Wrestling

This is performed only by youths or young boys contesting each other, or against another village. There are many regulations which have to be observed as well as certain styles which have to be used in play. To win, one of the two contestants has to wrestle with the other and bring him down on his back with the shoulders and back of the head touching the ground, otherwise it is not counted as a true wrestling match if those parts of the body do not touch the ground.

The wrestling starts by each of the contesting pair passing his right hand under his rival's left and from that position both strive to overthrow each other. Formerly, if one of the wrestlers grabbed his rival's leg end pulled him down, it was not counted and was therefore disqualified but a new style appeared in 1900 whereby the wrestlers were at liberty to catch any part of their rival's bodies when wrestling. By 1910 this style had become very popular throughout the country and up to the present day is still being used by Basoga wrestlers. This style has the same qualifications for a clear and undisputed overthrow of a rival, as in the former style.

A team's victory was recognised after it had wrestled down all the performers of the other team.

Wrestling used to be performed in swampy places by youths or boys grazing cattle and goats because this game was chiefly undertaken by such class of people.

3. Throw and Catch Games ('Okubaka Amayinja').

This used to be performed only by youths and young boys. The players would collect many stones, from 30 to 50, including very heavy stones weighing 3 to 15 pounds each, and sometimes 20 pounds for the very strong men. Each person in turn had to throw up a small round stone weighing about an ounce or more, as high as he possibly could; then he had to quickly pick up a big stone and hold it in his hands so that when the pebble dropped, it had to land on the big stone in his hands instead of on the ground. If he was successful in catching the small stone, he won but if it, fell to, the ground he lost the game and his rival would then take his turn.

The regulations in this game are similar to those in a tennis match. To win one had to finish all the stones of his rival successfully. The game could also be played for fun among friends like any other game, and the rules and certain style for the game had to be strictly followed.

4. Kicking Game ('Ensambaggere').

This kind of game is played only by youths and young boys who organise their team and play against another team. The idea is to kick each other until one team is defeated by their players running away and failing to resist the strong kick from their rivals.

A strong and resisting player of a team can persevere after his fellow team players have run away, and can stay in the field to keep on kicking his opponents; sometimes he can kick them all and defeat them on his own. This kind of game is sometimes dangerous as some of the players can get bruised or fracture their bones.

5. 'Entooketooke' Game' (Fighting with bananas)

A group of youths or young boys collect several beer bananas (mbidde) known as 'Ntju' and having collected enough, they begin throwing them at their rivals in another group. They throw at each other mercilessly until the other group surrender and runs away, thus being defeated. These 'Entooketooke' are very painful when they strike, and sometimes can take out eyes if they are thrown straight at the eyes.'

6. The Long-Jump Games

This is also performed by youths and young boys in exactly the same way as the modern European long-jump.

7. The Wheel Game

Youths as well as young boys prepared a kind of wheel out of any flexible tree plant of a small size, say the size of a walking stick. Then they cut two pieces of sticks about 1 to 2 feet each long and take a small rope about a yard long with which they use to tie an end of each to the two sticks. The wheel stays with one team while the other remains with the roped pair of sticks, known as 'Amalippo' ('entanglements) so that when the one team throws the wheel swiftly towards the other team, one member of the team comes forward and aims at the middle of the

running wheel with 'Amalippo'. If he succeeds in causing the wheel to fall or stop, then one of his team comes forward and stands beside him and throws the wheel back to the team which had first thrown it. This team in its turn, tries to entangle it in the same way and when they succeed, they throw it back likewise until the team in which all the players have succeeded wins. If a member of a team fails to entangle the wheel when it is his turn, he is disqualified and not allowed to try again, but would be taken by the enemy to do their bidding. This game is similar to the European cricket game.

8. 'Embirigo' Game (Throwing revolving sticks)

This game is played by youths and young boys. They cut a number of short sticks measuring about 2 feet and throw one at a time as far as they can in such a way that they go turning on the ground to a distance of about 100 to 130 yards. The intention of this game is to train young people to throw a great distance. The person who throws his stick further than his rivals is the winner.

9. 'Okusita Ensiiti' (Dividing equally a number of small hard red seeds without having to count them first)

This game can be played by any number of people but no fewer than two. It is played by young boys and girls only. Its purpose is to train the young in estimating or guessing properly the number of things.

10. 'Okubonga Enje' (playing about with seeds of '*Omuwafu*' tree).

This is played by youths and young boys.

11. 'Vuvuumira' (Buzzing Beetle Game)

12. Imaginary Wooden Guns

These are used playfully by young boys in order to have some idea of how to use guns.

13. 'Nakakongo' (Standing on one's head with the legs in the air) .

This trains the young boys who practice this to use or exercise their heads.

14. 'Okwefimbiriza' (Imaginary House-wifery)

This is practiced only by young girls in order to learn to be good housewives in future.

15. Fighting against a cow or a goat, sheep or cock

This helps to train these creatures to fight.

16. Making tame birds sing

This sort of game trains such birds to sing sweetly so that they can take part in birds singing competitions.

17. 'Okweesa Omweeso' (Playing 'Omweeso' game)

This is played by old and young men and teaches them to count rapidly.

18. The Rope Swing .

This is used by young boys and girls to swing on. It trains children to get rid of nervousness.

19. 'Kokopikokopi Wazeremba'

It is played by young children when learning how to walk.

20. 'Enkandaigo' (A kind of stilt)

Stilts are used by men only to teach them to walk in case one has a missing leg.

21. Playing with 'Amayebe' on a string

It is an interesting game played by young boys only.

22. 'Ontwaalawa' (Where are you carrying me? game)

This is performed by boys and girls and the carrying of someone on a person's back shows friendship between them.

23. 'Fudu Galagamba'

This is played by young boys and girls and it indicates or teaches how parents love their children.

24. Compiling 'Entengotengo' (Colocynth berries)

This game is played in such a way that one has to compile a certain number of these berries and the other aims to hit them, as in a hockey game. This trains one to aim accurately.

25. 'Kabuguma'

This is performed by young boys or girls alone.

26. A sort of counting from one to ten in the following manner : -

1) Kulo; 2) Kolosi; 3) Katambala; 4) Kamusale;
5) Myemye; 6) Kamulimba; 7) Kalengere; 8) Kamutende; 9) Kamanyirirwa; 10) Kulikumi (This was the sort of play counting in Bulamogi county)

27. 'Enkonyogo' Play

Another sort of game played by throwing short pieces of sticks.

28. 'Cholyo'

This is played by preparing mud which is attached to one end of a long small stick. Then the player holds the stick at the other end and with great force swings it so that the mud is flung off, and goes as far as 300 yards away.

29. Swimming

This is done in a pool or lake. In addition to these games, there are very many others which have not been indicated here.

CHAPTER 73

BUSOGA CLANS



1. Abaise Ngobi.
2. Abaise Musoke; their totem is the female bush buck
3. Abaise Iumbwe; their totem is the lion
4. Abaise Igaga, their totem is the buffalo
5. Abaise Mulondo; their totem is the monkey
6. Abaise Mugaya; their totem is the crocodile
7. Abaise Mufumba; their totem is the Bakyehe (a kind of mushroom germinating in ant hills)
8. Abaise Mususwa; their totem is the hyena
9. Abaise Kisige; their totem is the dove (Isamba Ajwaya)
10. Abaise Mwase; their totem is the oribi antelope
11. Abaise Nangwe their totem is the red mushroom
12. Abaise Kayuka; their totem is the wild cat (Kayuka Kimbagaya)
13. Abaise Kagplo; their totem is the reed buck
14. Abaise Mukose; their totem is a kind of bird called Waititi.
15. Abaise Mugogo; their totem is the Kubambe
16. Abaise Miingo; their totem is a female bush buck
17. Abaise Kayima; their totem is the reed buck
18. Abaise Muvu
19. Abaise Nkwanga; their totem is the elephant
20. Abaise Muinda; their totem is the elephant
21. Abaise Kaibale
22. Abaise Kaobambwe Kasolo Kansiri; their totem is the oribi antelope
23. Abaise Mbeko
24. Abaise Mabanja; their totem is the wart hog
25. Abaise Mulwasira

26. Abaise Kirunda
27. Abaise Kentu
28. Abaise Mukobe or Ikobe; their totem is the reed buck
29. Abaise Kisawe; their totem is the mushroom
30. Abaise Mwebya
31. Abaise Muganza; their totem is a kind of animal known as Kansiri or Kasimbwa
32. Abaise Kibogo
33. Abaise Wakooli
34. Abaise Mugabe
35. Abaise Kaziba
36. Abaise Makika; their totem is the buffalo
37. Abaise Mukaya; their totem is the pig
38. Abaise Namwema
39. Abaise Ikula or Kitengya; their totem is the pig
40. Abaise Igulu
41. Abaise Mabiwo
42. Abaise Gembe
43. Abaise Ndase
44. Abaise Mulawa
45. Abaise Musubo or Buseuse; their totem is a kind of bird called Kasense
46. Abaise Mpubi
47. Abaise Muwaya; their totem is a kind of bird called Kasense
48. Abaise Kisanja
49. Abaise Njege
50. Abaise Mulinda
51. Abaise Ikoba; their totem is the female bush buck
52. Abaise Mukonzi
53. Abaise Mukubembe; their totem is the fried millet
54. Abaise Muyomba.; their totem is the aigrette
55. Abaise Isanga, their totem is the guinea fowl
56. Abaise Nsonzi; their totem is a kind of fish
57. Abaise Muwanga; their totem is the serval cat
58. Abaise Kiyemba; their toteri is the serval cat
59. Abaise Matende; their totem is the dove

60. Abaise Maganda; their totem is the lung fish
61. Abaise Magumba; their totem is the reed buck
62. Abaise Igoma
63. Abaise Kitandwe; their totem is a marsh antelope
64. Abaise Munya; their totem is the female bush buck
65. Abaise Mudibya
66. Abaise Mugomba
67. Abaise Kisui; their totem is the leopard
68. Abaise Magulu
69. Abaise Kiwate
70. Abaise Ikumi
71. Abaise Mugunjo; their totem is the dog
72. Abaise Kitamwa
73. Abaise Kagole
74. Abaise Mugole
75. Abaise Munyana; their totem is a dog with a red patch on its head
76. Abaise Komi
77. Abaise Mayenje; their totem is the insect
78. Abaise Mulere
79. Abaise Ntambi
80. Abaise Nsweiza; their totem is the dog
81. Abaise Kasiti
82. Abaise Kinyama
83. Abaise Waguma; their totem is meat
84. Abaise Kavuma
85. Abaise Kisendwe
86. Abaise Kabekwa
87. Abaise Kabengwa
88. Abaise Mukidi
89. Abaise Mutiriba
90. Abaise Kaungwe
91. Abaise Muwere; their totem is the female bush buck
92. Abaise Nsono
93. Abaise Ntabazi
94. Abaise Nyulya; their totem is the female bush buck
95. Abaise Igobe

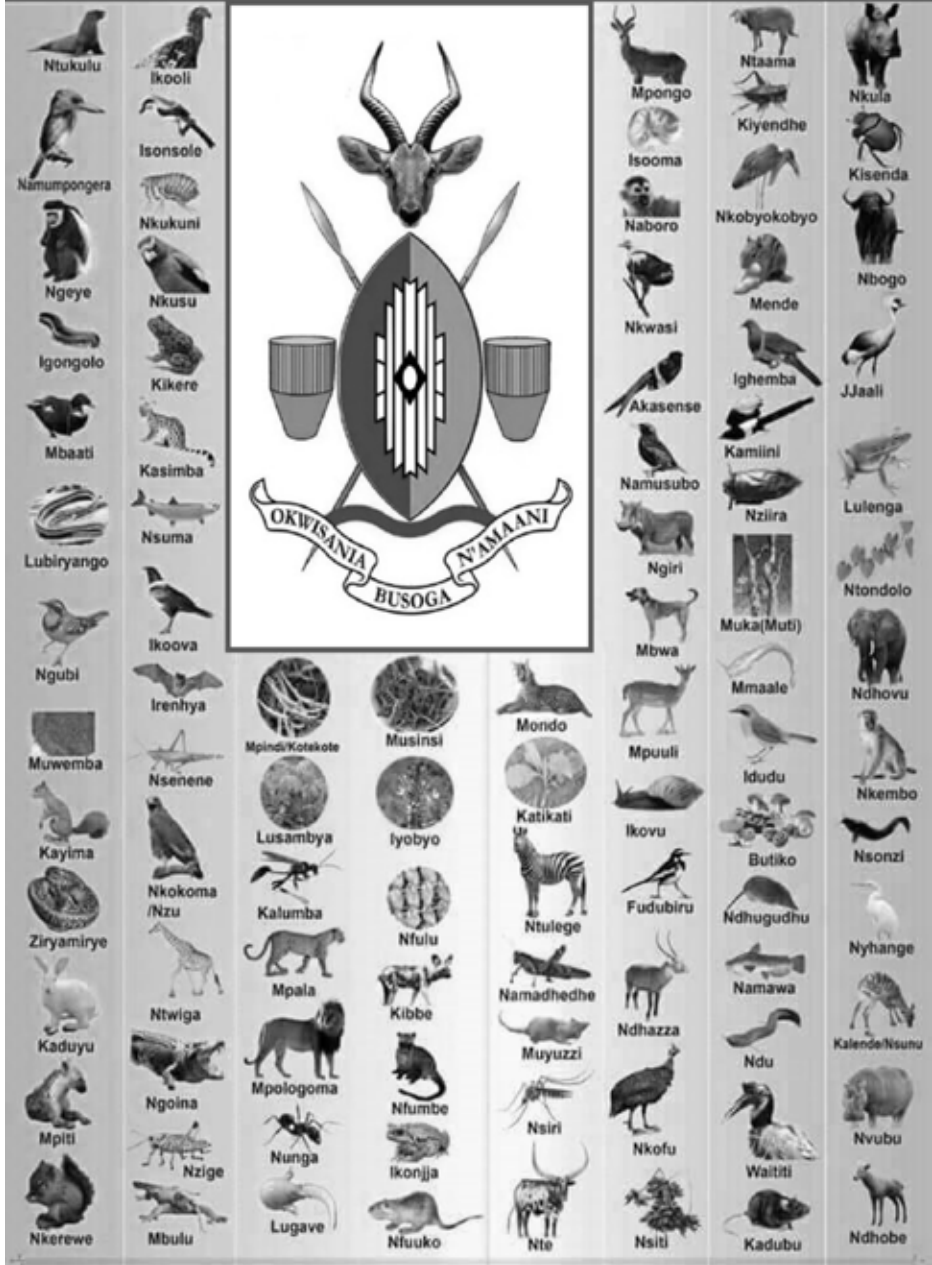
96. Abaise Balaluka
97. Abaise Nkaya
98. Abaise Mayanja
99. Abaise Maliga
100. Abaise Muye
101. Abaise Nsambaja
102. Abaise Lugonda
103. Abaise Bulumba
104. Abaise Isambwa
105. Abaise Musabi
106. Abaise Kijugu
107. Abaise Kirimira
108. Abaise Kaluba; their totem is a reed buck
109. Abaise Iruba; their totem is a hedgehog
110. Abaise Nkwalu
111. Abaise Wanjeru; their totem is an animal
112. Abaise Ikoba
113. Abaise Bwaire
142. Abaise Kaungwe
143. Abaise Kalija
144. Abaise Kairi
145. Abaise Nkaya
146. Abaise Nunga
147. Abaise Mugabwe; their totem is a baboon
148. Abaise Katuba
149. Abaise Mukwana

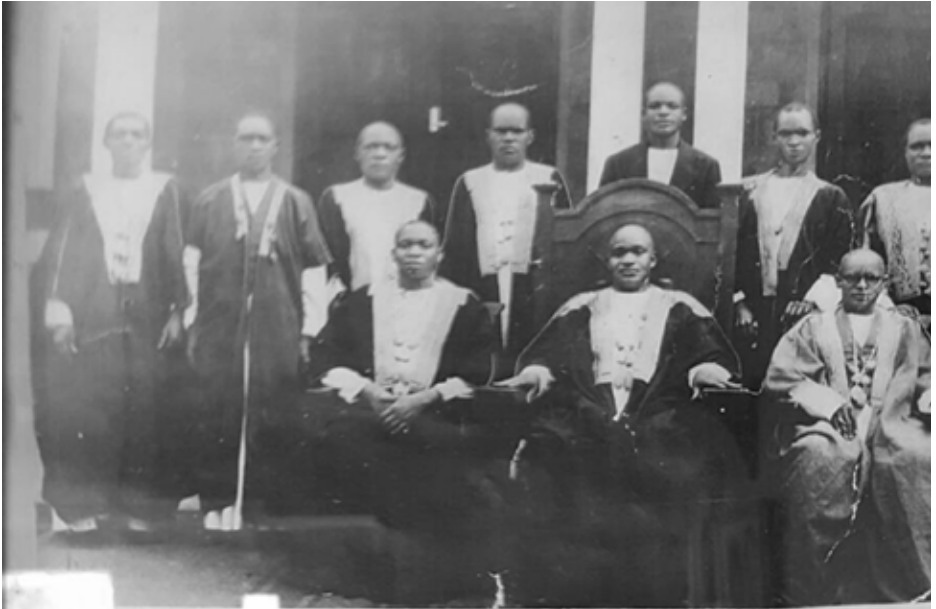
CHAPTER 73



**BUSOGA
HIGHLIGHTS
IN PICTURES**

TOTEMS OF BUSOGA CLANS





Seated left to right:- Isebantu Kyabazinga E.T. Wako (middle), Katikiro Y.M. Zirabamuzaale (left), Omuwanika Y.K. Lubogo./ **Standing left to right:-** Ssaza Chiefs, Z.W. Kafuko, Z. Nabikamba, Z. Nabeeta, Body guard, W.B. Mwangu, S. Wakooli.



*H.R.H.
Ezekiel
Wako,
the first
Kyabazinga
of Busoga
1893 - 1982*



*H.R.H:
Nadiope I
welcomes
Queen
Elizabeth at
Owen falls
dam in Jinja.*



*H.R.H
Sir. W.W.
Nadiope II,
the second
Kyabazinga
of Busoga
1949 - 1959.*



In the photo we have His Majesty Ezekiel Waako Tenywa, HRH Henry Waako Mulooki, Sir Wilberforce William Nadiope and IDD Amin, 1971



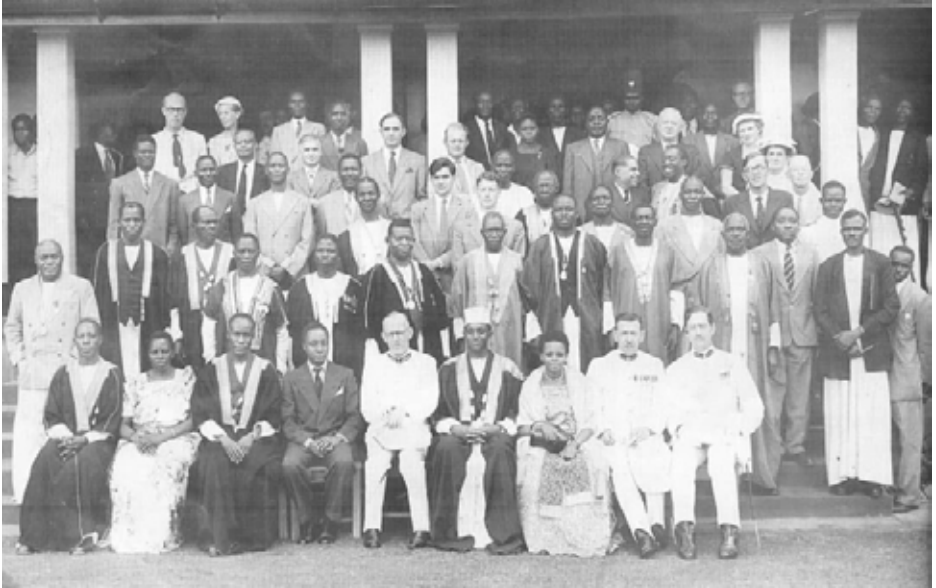
Official wife: Yuliya Babirye Kadhumbura Nadiope, at 86.



A young Isebantu Kyabazinga Henry Muloki with a colonial Administrator in front of the Busoga Lukiiko Bugembe in the mid 1950's.



HRH the Isebantu Kyabazinga Henry Wako Muloki during his first reign 1955.



H.R.H, the Isebantu, hosting H.R.H the Kabaka of Buganda Sir. Edward Mutesa II (Seated fourth from left), Busoga Royalty and Colonial Administrators in front of the Lukiiko at Bugembe - 1956



The Inhebantu (Mother) of Busoga: Alice Florence Violet Muloki. Wife of H.R.H the Kyabazinga, Henry Wako Muloki.



HRH Henry Wako Muloki, Wife Alice Florence Muloki with Kabaka Edward Mutesa II of Buganda (right) on their wedding who was his bestman.



H.R.H Henry Wako Muloki coronation day at Bugembe Cathedral.



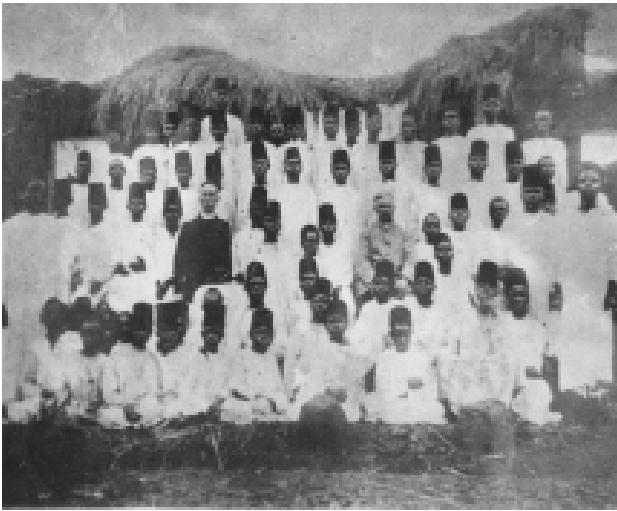
H.R.H Henry Wako Muloki (Isebantu), the Inhbantu and some members of the Busoga Cabinet.



Igenge palace



Budo Junior School in the olden days, The photo has some of the old Busoga students like the former Minister of Agriculture Patrick Fredrick Kunya, 4th front row from the left.



*Balangira High School,
Kamuli, 1911.
(now Busoga College
Mwiri.)*

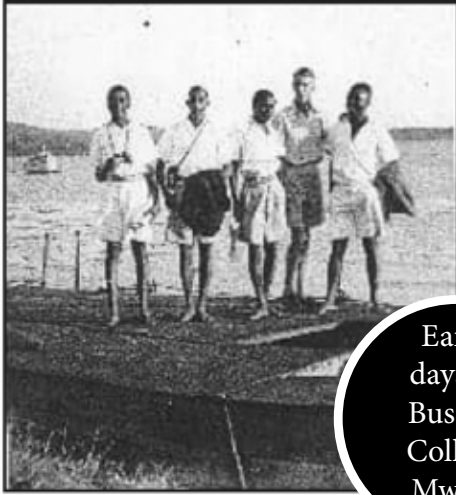


*Rev. F.G. Coates
resided over some of
the most important
events that still remain
milestones to this
day. Coates with the
representatives from
the Madhvanis open
a library at Busoga
College Mwiri.*

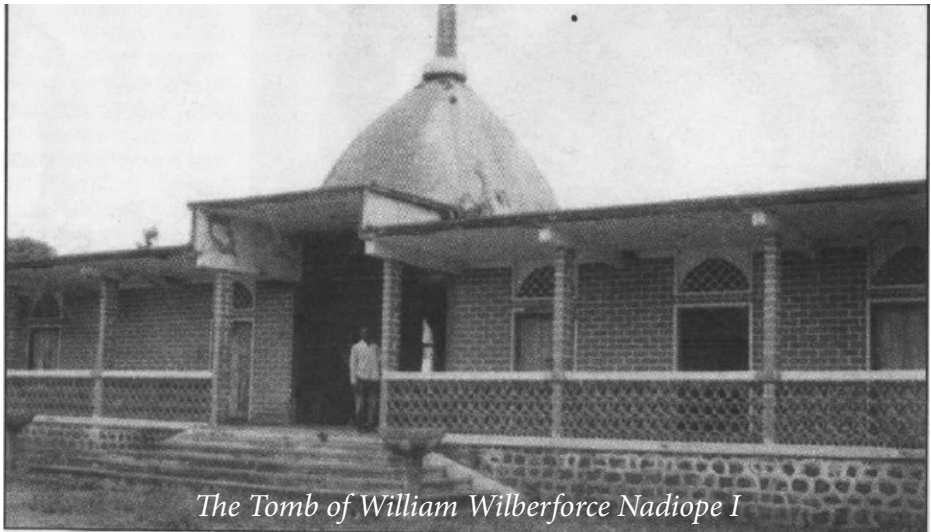


*Mwiri College
celebrating her
Jubilee Oct. 1959.*

“Drumming”



Early days of Busoga College Mwiiri



The Tomb of William Wilberforce Nadiope I



*Y.K. Lubogo ESQ.
(Commander of
the British Empire
and the first Afri-
can Mayor of Jinja
1961-1962).*



*Owek. Y.K. Lubogo ESQ.
(Commander of the British Empire)
Zibondo of Bulamogi, and First
African mayor of Jinja Town.*



*Owek: Y.K. Lubogo and his
Wife Eseri Naigwe Konso.*



Owek. Y.K. Lubogo with his Family.



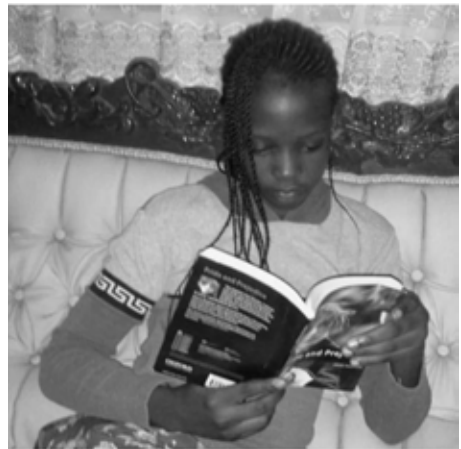
Owek. Y.K. Lubogo, at his home in Nakanyonyi - Jinja and his grandson I.C. Lubogo who is now a lawyer.



Isaac Christopher Lubogo ESQ, Attorney at Law and grandson of the late Y.K. Lubogo.



Great Grandson of Y.K. Lubogo following steps of his great grand father (Y.K Lubogo Jr. Israel now at Budo junior)



Busoga has always had a great interest in educating its young ones (Miss zion Margaret Lubogo great granddaughter of Y.K Lubogo studying law at Makerere University)



*H.R.H
Edward
Wambuzi
Columbus
Zibondo
XXXIII of
Bulamogi.*



*H.R.H
Gabula
Nadiope IV
of
Bugabula.*



Miss World Africa **Quin Abenakyo** with other Miss World contestants.
(Busoga beauty)



Busoga Kingdom Honours Miss Uganda Quiin Abenakyo For Inspiring The Young Generation.

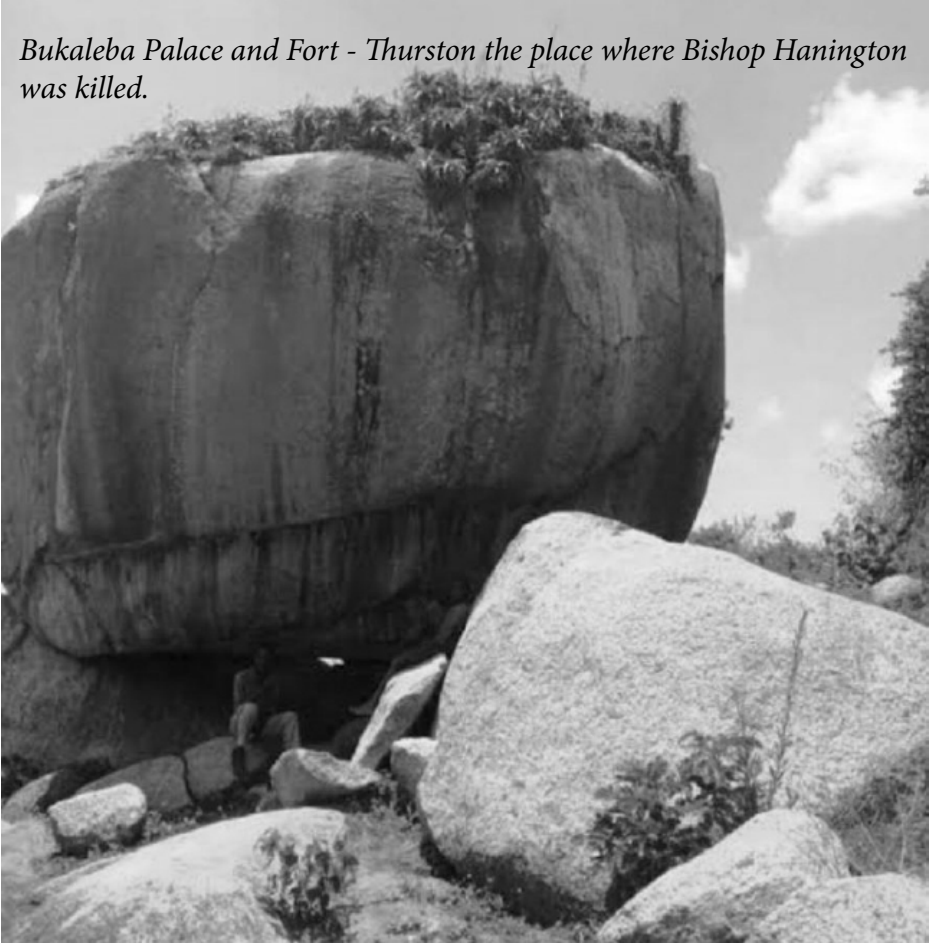


Miss World Africa - Quiin Abenakyo with H.E Yoweri Kaguta Museveni



Abenakyo being crowned Miss world - Africa, 2019

Bukaleba Palace and Fort - Thurston the place where Bishop Hanington was killed.



Kagulu Hill



Nhenda hill



Fort Thurson Bukaleba Palace



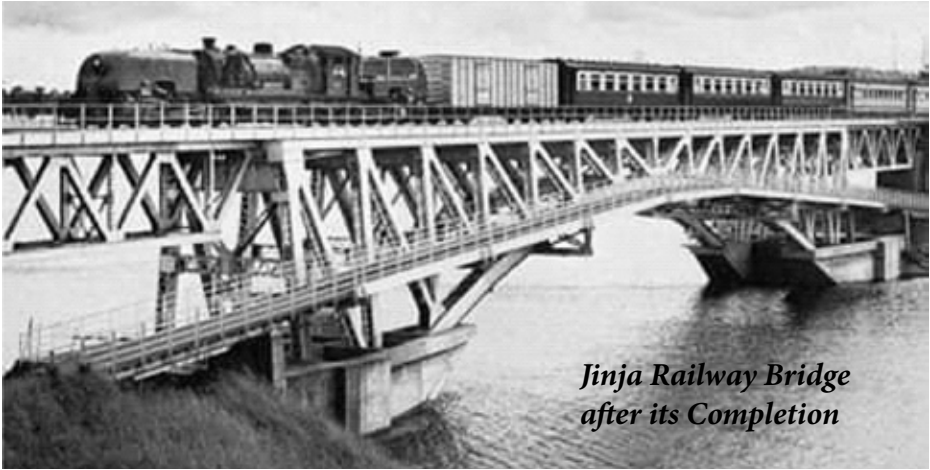
Kagulu-Hills



Owen falls Jinja, Uganda 1907.



Ripon Falls Jinja, Uganda.



*Jinja Railway Bridge
after its Completion*

Construction of Jinja Railway bridge

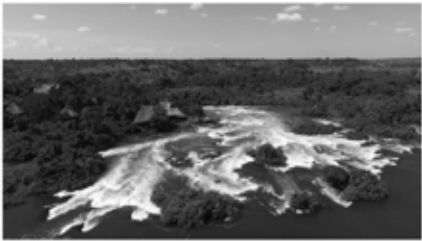




River Nile



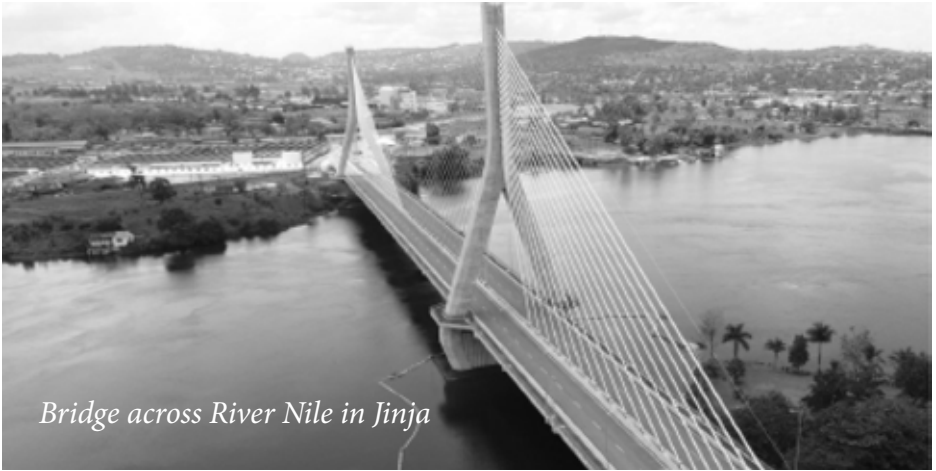
Bujagali falls



Rafting at Bujagali Falls



The source of river Nile in Jinja.



Bridge across River Nile in Jinja



Busoga dancing and lyrics



Jinja Road in 1936. main means of transport was by foot but in groups.



Kakira Sugar works in Jinja



Rippon Hotel Jinja



Jinja City Main Street in the 1920s



Main Street Jinja



Main Street Jinja



Ambercourt Club Jinja



*Construction of Owen Falls Dam
in Jinja*



Jinja City Owen Falls Dam

OMUBALA GWA BUSOGA TULI BANKABI INHO Lusoga

Okwiramu

Tuli ba nkabi inho
Yenga twesimye inho
Olwa inhaife ono Busoga
Kibumba yeyatugha
Olw'ekirabo ekyo ekikologho
Tweyimbenga
Busoga Atebenkerenga
Ense n'ense!

1

Abantu mwena mwena mu Busoga
Mwidhe twisanienga
Tukulemberwe Isebantu
Nga n'omutwe gwaife
Male tufune omwoyo omwamufu
Tugonzaganienga
Enhinha ya Uganda
Eno Etebenkere

2

Ensozi n'ebibira, nkani n'emivule
N'obukombe bwa Busoga obutawagho
Mwidhe twekembe, tube oti Nseete
Tulwaniise ng'endwaire
Obwavu n'obutamanha

3

Yenga twesimye,
Ninhaife Busoga
Neitaala Iya Uganda,
Era ensulo ya Uganda
Bwoidha mu Uganda
N'otatukaku mu Idhindha
Enkunhi ya Uganda
Oba ogisubiibwa

BUSOGA ANTHEM WE ARE DELIGHTED English

Chorus

We are highly blessed
In fact we are very lucky
For this our mother Busoga
God Almighty Given
For this gift so enormous
Let us unite
Busoga to be peaceful
Ages unto ages!

1

All you people in Busoga
Come and we concede
To be led by 'Isebantu' (The Father of People)
As our head
Then shall we receive an accomplished spirit!
To love each other
For this epicenter of Uganda
To become peaceful

2

The hills and the forests; even the Mvule trees
Are the wealth of Busoga inexhaustible
Come and we work together like the Termites
To always fight diseases,
Poverty and ignorance

3

In fact we are so blessed
With our mother Busoga
The Light of Uganda
And well of Uganda,
When you come to Uganda
And you do not reach Jinja
The Origin of Uganda
Will have been missed!

CENTRAL CHANCERY OF
THE ORDERS OF KNIGHTHOOD

St. James's Palace, London S.W.1.

The QUEEN has been graciously pleased, on the occasion of the Celebration of Her Majesty's Birthday, to give orders for the following promotions in, and appointments to, the **Most Excellent Order of the British Empire**:

To be an Ordinary Commander of the Civil Division of the said Most Excellent Order :

SOUTHERN RHODESIA

Cecil Leander HONEY, Esq., O.B.E., Secretary for Labour, Social Welfare and Housing, Southern Rhodesia.

To be Ordinary Officers of the Civil Division of the said Most Excellent Order :

SOUTHERN RHODESIA

Barnett KAPLAN, Esq. For services to the community in the Mitoko District of Southern Rhodesia.

Reginald Joseph KING, Esq., of Salisbury, Southern Rhodesia. For services to social welfare organisations.

Edward Stanley WHITE, Esq., M.B.E., Town Clerk, Bulawayo, Southern Rhodesia.

NORTHERN RHODESIA

Percy William May ALLIN, Esq., Surveyor-General, Northern Rhodesia.

Ronald Golding GABBITAS, Esq., J.P. For public services in Northern Rhodesia.

Eric LEIGHTON, Esq., Assistant Commissioner of Police, Northern Rhodesia.

Leonard Frank SMALE, Esq., City Treasurer of Lusaka, Northern Rhodesia.

NYASALAND

Bryn JONES-WALTERS, Esq., Chief Information Officer, Nyasaland.

Robert Kay WALKER, Esq. For public services in Nyasaland.

To be Ordinary Members of the Civil Division of the said Most Excellent Order :

SOUTHERN RHODESIA

Ruth Sylvia, Mrs. CAMERON, of Fort Victoria, Southern Rhodesia. For social welfare services, especially to African Women's Homecraft Clubs.

Miss Margaret DAVIES, a social welfare worker, of Salisbury, Southern Rhodesia.

Gary HOCKING, Esq., of Bulawayo, Southern Rhodesia; a World Champion Motor Cyclist.

Ian MACLACHLAN, Esq., of the Umvukwes District, Southern Rhodesia. For public services.

Magweve Garnett MADONKA, Esq., Court Interpreter, High Court, Bulawayo, Southern Rhodesia.

Robert John SILAMBA, Esq., Superintendent of the African Probation Hostel, Luveve, Bulawayo, Department of Social Welfare, Southern Rhodesia.

NORTHERN RHODESIA

Jason ACHIUME, Esq. For public services in Northern Rhodesia.

James Wells BETTS, Esq. For services to Trade Unionism in Northern Rhodesia.

John Denis Orme BIRD, Esq., Superintendent of Police, Northern Rhodesia.

C 2

George Glyn DAVIES, Esq., Administrative Officer, Northern Rhodesia.

Roland Awbrey HILL, Esq., District Commissioner, Samfya, Northern Rhodesia.

NYASALAND

Miss Frederica Mary KLAMBOROWSKI. For public services in Nyasaland.

William Chiswakata MKANDAWIRE, Esq. For public services in Nyasaland.

CENTRAL CHANCERY OF
THE ORDERS OF KNIGHTHOOD

St. James's Palace, London S.W.1.

The QUEEN has been graciously pleased, on the occasion of the Celebration of Her Majesty's Birthday, to give orders for the following promotions in, and appointments to, the **Most Excellent Order of the British Empire**:

To be an Ordinary Knight Commander of the Civil Division of the said Most Excellent Order :

Eric Newton GRIFFITH-JONES, Esq., C.M.G., Q.C., Deputy Governor, Kenya.

To be Ordinary Commanders of the Civil Division of the said Most Excellent Order :

William George BAWDEN, Esq., O.B.E., Head of Shipping Department, Crown Agents for Oversea Governments and Administrations.

Clifford SPENCER-COOKE, Esq., Commissioner for Labour and Welfare, Aden.

Alfred John Ernest DAVIS, Esq., O.B.E., Representative in North America of the Crown Agents for Oversea Governments and Administrations.

James Alexander DONALD, Esq., J.P. For public services in Singapore.

Douglas Valmore FLETCHER, Esq. For public services in Jamaica.

Herbert Edward Owen HUGHES, Esq., O.B.E., Establishment Secretary, Uganda.

James McFarlane KESSON, Esq., Chief Engineer, East African Railways and Harbours.

Kwok Chan, Esq., O.B.E. For public services in Hong Kong.

Daniel Richard LASCELLES, Esq., lately Puisne Judge, Sarawak.

Yekonya Kaira LUBOGO, Esq. For public services in Uganda.

Lionel Alfred LUCKHOE, Esq., Q.C. For public services in British Guiana.

James Wilson MACMILLAN, Esq., O.B.E., J.P., Minister of Education, Health and Housing, British Honduras.

Louis Anselm Halsey McSHINE, Esq., M.B., F.R.C.S.Ed., Specialist Medical Officer, Trinidad.

Ernest Deighton MOTTLEY, Esq. For public services in Barbados.

Robert Lindsay MUNRO, Esq. For public services in Fiji.

Leonard Francis TAYLOR, Esq., Assistant Postmaster-General (Engineering), East African Posts and Telecommunications Administration.

Gavin Brown THOMSON, Esq., M.B.E., General Manager, Transport and Harbours Department, British Guiana.

Harold TRAVIS, Esq. For public services in Kenya.



1894 - 1989

Yekoniya Kaira Lubogo born from Kabwikwa, Buyuge in Gadumire Kaliro a Mulamogi by tribe. His parents were Mr. Kaira Mukunya Yekoniya and Mrs. Esther Tawomerawo. He was one of the pioneers to be educated at King's College Budo by the British together with other children of the Chiefs of Uganda, with the King of Bunyoro HRH Gafabusa and HRH Ezekiel Wako of Busoga Kingdom. He was British trained and served in several areas under the British Protectorate, he also fought gallantly in both the First and Second World Wars with the British Kings Rifles Battalion. He served as Gombolola Chief of Mafubira and then Ssaza Chief for Bulamogi and Bugabula Counties, and Zibondo (Paramount Chief of Bulamogi). He served as court interpreter at the Jinja District Commissioner's office and due to his excellent administrative abilities, he was appointed as the First Black Mayor of Jinja District and in honor of his services, a road (Lubogo rd. in Jinja City) was named after him. He was also the very first to form an Association (Busoga Young Farmers Association) which helped secure Busoga (Uganda) as a formidable food basket and this association later groomed future leaders like; former president Dr. Apollo Milton Obote and partly influenced him into Ugandan politics. He was also a treasurer of the Busoga region a task to which he served diligently. He was knighted by the Queen of England and honoured with the title C.B.E (Commander of the British Emperor) for his excellent leadership and exemplary roles in and around the British protectorate. He was survived by nine children; the first being Justice of the court of Appeal and first Ugandan lawyer Justice David Livingstone Kunya Lubogo, second was Patrick Frederick Kunya former Minister of Agriculture and held various posts as Permanent Secretary and Commissioner in the same Ministry. Third, William Lubogo an Engineer with UEB. Fourth was Henry Kisira who served under the British air force and was one of the few first African pilots in England. Fifth was John Cabbot Isoba, who was a director of information with FA.O in Ibadan Nigeria and sixth was Yekoniya Richard Kaira who served as Principal Assistant secretary in the ministry of Foreign Affairs and also as a District Commissioner and now a Senior Lecturer at Makerere University Business School. Seventh was Fred Aggrey Wambuzi who served as a Professional Agriculturalist and later a Minister of the Gospel around Africa. Eighth was Edward Allen Charles Mukunya who served as former District Commissioner and also served in office of the Prime Minister and lastly ninth was Kasalina Namugwere Ntudu who was a very successful farmer.



Due to the high demand for this rear book, his grandson Isaac Christopher Lubogo (photo besides) a lawyer by training has enabled it to come back into publicity as a gift from Y.K Lubogo to the people of Busoga and the greater world.

Printed & Published by:

ISBN 978-9970-445-81-3



MARIANUM PRESS LTD.



9 789970 445813