



BUNYORO KITARA KINGDOM

(MID-WESTERN REGION OF UGANDA)

GENERAL INFORMATION

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1. HISTORY

The Kingdom Bunyoro Kitara was a very extensive, prestigious and famous at the height of its power.

Socially, people were organised in strong clans with the royal clan of the Kings, princes and princesses. The King held executive, judiciary and legislative powers. His word was highly respected and almost equated to the word from God. The King's subjects ensured that their King lacked nothing economically. Clans would bring food stuffs (Ebihotole) in turn and each clan had a specific duty to perform for the King. For example, Abaliisa clan were the shepherds of the Kings cattle (Enkorogi), the Abahamba clan were the hunters and body guards (Abakumirizi) for the King, the Abasiita clan being the artisans and craftsmen and the Bayaga clan were the chief entertainers of the King.

Politically, the King had absolute authority over his subjects. He appointed the county chiefs (Abamasaza) to administer each county. Bellow them were sub county chiefs (Abagomborizi) who were sub-county administrators. These received reports from parish chiefs (Abemiruka) and Sub-parish chiefs (Abatongole). At the very grass root were the village chiefs (Bakuru b'emigongo). With this hierarchical arrangement the king's messages used to reach at the grass root very fast. Later on the office of the Prime Minister (Omuhikirwa/Katiikiro) was established to head the civil service of the entire Kingdom. All county chiefs report to him and he in turn reports to the King.

Economically, the Kingdom of Bunyoro was the supplier of food stuffs to other neighbouring kingdoms. The fertile soils of the kingdom enabled people to grow plenty of food for home consumption and the surplus was sold to the neighbouring communities. People's economy thus was greatly hinged on Agriculture carried on using traditionally made hoes. Barter trade was also common.

The people along Lake Mwitanzige (Albert) known as the Bagungu were fishermen. Some communities were hunters using nets, knives and spears as their locally made tools for killing small animals while the big ones were killed using well dug deep pits (Obuhya). People thus exchanged fish or dried meat (Omukaro) with food stuffs. The coming of the Bachwezi introduced the culture of cattle keeping on a larger scale with their long-horned cattle which yielded more milk.

Salt processing in Kibiro is still going on up to today. The Abanyakibiro got their living through the exchange of this salt and fish. The Banyoro also produced a number of wooden items, hides and skins items, palm and sisal items, iron and stone items, pottery and mud items, and many others on economic basis. These were either sold or exchanged for other items that they needed.

2. ORIGINS OF BUNYORO-KITARA THE OMUKAMA'S (KINGS)

The Empire of Kitara (also known as Bachwezi, Bacwezi, or Chwezi Empire) is a strong part of oral tradition in the area of the Great Lakes of Africa, including the modern countries of

Uganda, northern Tanzania, eastern Democratic Republic of the Congo, Rwanda and Burundi.

In the oral tradition, Kitara was a kingdom which, at the height of its power in the fourteenth and fifteenth ...centuries, included much of Uganda, northern Tanzania and eastern Congo (DRC), ruled by a dynasty known as the Bachwezi (or Chwezi) who were the successors of the Batembuzi Dynasty.

According to the story, the Kitara Empire lasted until the 16th century, when it was invaded by Luo people, who came from the South of the present-day Sudan and established the kingdom of Bunyoro-Kitara. Evidence suggests that the clans of Buganda, for instance, have their own history (based on oral tradition) that is exclusive of the history of the Kingdom of Buganda.

I. The Batembuzi Dynasty

The first kings were of the Batembuzi dynasty. Batembuzi means harbingers or pioneers. The Batembuzi and their reign are not well documented, and are surrounded by a lot of myth and oral legend. There is very little concurrence, among scholars, regarding the Batembuzi time period in history, even the names and successive order of individual kings. It is believed that their reign dates back to the height of Africa's Bronze Age. The number of individual Batembuzi reigns, as given by different scholars, ranges from nine to twenty one.

II. The Bachwezi Dynasty

The Bachwezi are credited with the founding of the ancient empire of Kitara; which included areas of present day central, western, and southern Uganda; northern Tanzania, western Kenya, and eastern Congo. Very little is documented about them. Their entire reign was shrouded in mystery, so much so that they were accorded the status of demi gods and worshipped by various clans. Many traditional gods in Toro, Bunyoro and Buganda have typical kichwezi (adjective) names like Ndahura, Mulindwa, Wamara, Kagoro, etc..

The bachwezi dynasty must have been very short, as supported by only three names of kings documented by historian. The Bachwezi kings were Ndahura, Mulindwa and Wamara; in this order.

In addition to founding the empire of Kitara, the Bachwezi are further credited with the introduction of the unique, long horned Ankole cattle, coffee growing, iron smelting, and the first semblance of organized and centralized government, under the king.

No one knows what happened to the Bachwezi. About their disappearance, there is no shortage of colourful legend. One legend claims that they migrated westward and disappeared into Lake Mwitanzige (Albert). Another legend has them disappearing into lake Wamala, which bears the name of the last king of the dynasty. There is a popular belief among scholars that they simply got assimilated into the indigenous populace, and are, today, the tribal groups like the bahima of Ankole and the batutsi of Rwanda. The bahima and batutsi have the elegant, tall build and light complexion of the Bachwezi, and are traditionally herders of the long horned Ankole cattle.

III. The Babiito Dynasty

The Bachwezi dynasty was followed by the Babiito dynasty of the current Omukama of Bunyoro-Kitara. Any attempt to pinpoint the dates of this, or any other dynasty before it, is pure conjecture; as there were no written records at the time. Modern day historians place the beginning of the Babiito dynasty at around the time of the invasion of Bunyoro by the Luo from the North. The first mubiito (singular) king was Isingoma Mpuga Rukidi I, whose reign is placed around the 14th century. To date, there have been a total of 27 Babiito kings of Bunyoro-Kitara.



King Solomon Gafabusa Iguru the 1st on the ancient throne. He breaks with custom to embrace gender equity by sharing the dais with Queen Margaret Karunga



His Majesty Rukirabasaija Agutamba Solomon Gafabusa Iguru I.

*49th Omukama (King) of the Kingdom Bunyoro Kitara
27th Omukama in the Babiito dynasty*

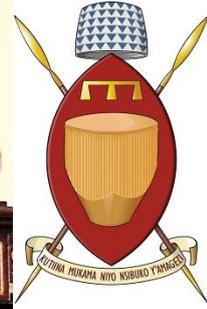
MWEBINGWA, MWIJUKURU WAKABALEGA, AGUTAMBA, MUKUZANFUUZI,
NKYANUNGI, MUSENDAMINARO, EKITULE KINOBERE ABEEMI, SINGA WAMALA,
ENTALE YABUNYORO, EMANZI YA BUNYORO, EMANZI YA KABALEGA

by The Grace of God, Omukama of The Kingdom of Bunyoro-Kitara, Ruler of Hoima,
Masindi, Kibaale, Buliisa, Kiryandongo, Kagadi and Kakumiro, The Grandson of Kabalega,
The Healer, The Orphan Protector, The Hater of Rebellion, The Lion of Bunyoro, The Hero of
Bunyoro, The Hero of Kabalega, etc. etc. etc.

The Sovereign Head and Grand Master of The Royal Order of Omujwaara Kondo and The
Royal Order of Engabu, The Sovereign Head, Grand Master and Protector of The Most
Honourable Order of Omukama Chwa II Kabalega, The Patron, Protector and Granter of The
Chivalrous and Religious Order of the Crown of Thorns, Patron, Protector and Granter of The
Sovereign, Knightly and Noble Order of The Lion and Black Cross etc. etc. etc.-

Her Majesty Margaret Adyeri Karunga

Omugo (Queen)



His Majesty Rukirabasaija Agutamba Solomon Gafabusa Iguru I.

*49th Omukama (King) of the Kingdom Bunyoro Kitara
27th Omukama in the Babiito dynasty*

MWEBINGWA, MWIJUKURU WAKABALEGA, AGUTAMBA, MUKUZANFUUZI, NKYANUNGI, MUSENDAMINARO, EKITULE KINOBERE ABEEMI, SINGA WAMALA, ENTALE YABUNYORO, EMANZI YA BUNYORO, EMANZI YA KABALEGA by The Grace of God, Omukama of The Kingdom of Bunyoro-Kitara, Ruler of Hoima, Masindi, Kibaale, Bullisa, Kiryandongo, Kagadi and Kakumiro, The Grandson of Kabalega, The Healer, The Orphan Protector, The Hater of Rebellion, The Lion of Bunyoro, The Hero of Bunyoro, The Hero of Kabalega, etc. etc. etc.

The Sovereign Head and Grand Master of The Royal Order of Omujwaara Kondo and The Royal Order of Engabu, The Sovereign Head, Grand Master and Protector of The Most Honourable Order of Omukama Chwa II Kabalega, The Patron, Protector and Granter of The Chivalrous and Religious Order of the Crown of Thorns, Patron, Protector and Granter of The Sovereign, Knightly and Noble Order of The Lion and Black Cross etc. etc. etc.-

HRH Crown Prince David Rukidi Mpuga OOKB, OEBKK, GCCK



His Majesty Rukirabasaija Agutamba Solomon Gafabusa Iguru I.

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MWEBINGWA, MWIJUKURU WAKABALEGA, AGUTAMBA, MUKUZANFUUZI,
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Chivalrous and Religious Order of the Crown of Thorns, Patron, Protector and Granter of The
Sovereign, Knightly and Noble Order of The Lion and Black Cross etc. etc. etc.-

HRH Princess Masamba Nkwanzi OOKB, OEBKK, GCCK

Royal Princess of Babiito Dynasty

3. GREAT ROYAL TITLES OF HM THE OMUKAMA

Omukama of The Kingdom of Bunyoro-Kitara, Ruler of Hoima, Masindi, Kibaale, Buliisa, Kiryandongo, Kagadi and Kakumiro, The Grandson of Kabalega, The Healer, The Orphan Protector, The Hater of Rebellion, The Lion of Bunyoro, The Hero of Bunyoro, The Hero of Kabalega, The Defender and Protector of Banyoro Culture, The Defender and Protector of Banyoro Oral Tradition, The Defender of Traditional African Religions, The Defender of the Religions, etc. etc. etc.

–49th Omukama of The Kingdom of Bunyoro-Kitara, 27th Omukama in The Babiito Dynasty-

The Sovereign Head and Grand Master of The Royal Order of Omujwaara Kondo and The Royal Order of Engabu, The Sovereign Head, Grand Master and Protector of The Most Honourable Order of Omukama Chwa II Kabalega, The Royal Patron of The Chivalrous and Religious Order of the Crown of Thorns, The Royal Patron of The Sovereign, Knightly and Noble Order of The Lion and Black Cross etc. etc. etc.-

In addition, His Majesty The Omukama (King) Rukirabasaija Agutamba Solomon Gafabusa Iguru I. was specifically recognized as the rightful King of Bunyoro-Kitara by the Supreme Court of Uganda (see Civil Appeal 18/94 and All Members of the Committee of Coronation of Prince Solomon Iguru of April 25, 1994). Similar to other reigning monarchs, the traditional kings currently serve as "cultural figures" or "traditional leaders" and are barred from engaging in politics.

4. MISSION

HM The Omukama (King) of Bunyoro-Kitara Kingdom and the Bunyoro-Kitara Kingdom were restored by the Amendment (No. 8) Act - Statute No. 8, Article 118 (1)- of 1993 enacted by the Parliament of Uganda **AND officially recognized and protected by the Constitution of the Republic of Uganda** by Chapter IV. –Article 37.-, Chapter XVI. -Article 246. (1) – (6)- of 1995 **AND** by the Amendment (No. 2) Act -schedule V. -Article 178.8- of 2005 **AND** by the Acts Supplement (No. 4) -Act 6. of 2011. Unlike the pre 1967 Omukama who was a titular head of the local government of Bunyoro, the Omukama, today, is a cultural leader with no governmental functions. His mission is to give his subjects cultural leadership, and to be a catalyst in the development process.

There are aspects of our culture that need to be improved upon, modified or even abandoned. An example is early marriages responsible for high rates of adolescent pregnancies, abortions, maternal morbidity and mortality. Today the Omukama is advocating for the population to abandon this practice. While Parliament has enacted the Defilement Act to protect minors, this legislation alone is not enough.

The overall welfare, cultural and economic well-being of the people of Bunyoro-Kitara is priority number one on the Omukama's agenda. To this end, he has created The Bunyoro-Kitara Cultural Trust; and initiated a number of humanitarian, cultural and economic development projects.

5. HM THE OMUKAMA “ONLY” TRADITIONAL AND CULTURAL LEADER?

Because his ancestors never renounced their rights, never abdicated the kingdom, never ceded sovereignty, suffered exile rather than capitulate and concede anything, they maintained their original royal status and sovereign rights. This is very significant as His Majesty The Omukama (King) Rukirabasaija Agutamba Solomon Gafabusa Iguru I. is not simply a constitutional king. He is also the heir to a dynasty that has kept all its ancient rights intact.

6. THE PEOPLE OF BUNYORO

The people of Bunyoro are known as Banyoro (singular Munyoro). They belong to the Kingdom of Bunyoro-Kitara, Western Uganda, in the area to the immediate East of Lake Albert. Their cultural leader is the Omukama (king). Bunyoro-Kitara Kingdom is composed of the districts of Hoima, Masindi, Kibaale, Buliisa and Kiryandongo. The native language is Runyoro-Rutooro, a Bantu language. Runyoro-Rutooro is also spoken by the people of Toro Kingdom, whose cultural traditions are similar to those of the Banyoro.

In spite of Western cultural imperialism, the Banyoro has maintained their rich cultural heritage. While many Western cultural elements have been assimilated, many Banyoro proudly uphold the ancient traditions of their ancestors. Under the leadership of HM the Omukama Solomon Gafabusa Iguru I, great efforts are underway to revive many of their cultural traditions, and document them for posterity. Schools are encouraged to include traditional kinyoro (adjective) culture in the curriculum.

7. THE CULTURE OF BUNYORO

I. KINYORO NAMES

A few months after a child was born, three months for a boy and four months for a girl, a simple ceremony would be held at which the child was given a personal name along with one of the traditional Mpako names. The name could be given by a parent, grand-parent or some other relative. But if the father of the child was known and present, he had the last word. The names given differed considerably. A few of them were family names handed down in particular clans to commemorate, for example, a relative or some feature on the child or some circumstances surrounding the child's birth.

There were special names for twins and those immediately following them. However, the majority of other names portrayed the state of mind of the persons who gave them. Most names were real words which were used in every day speech. The general theme of the names rotated around the constant imminence of sorrow or death, the experience or anticipation of poverty and misfortune and the spite or hatred of one's neighbour's.

The names which related to sorrow and death include: Tubuhwaire, Bulewenda, Buliarwaki, Kabwijmu, Alijunaki, Tibanagwa and several others.

The names associated with poverty include: Bikanga, Baligenda, Babyenda, Bagamba etc.

The names intended to portray the spite of neighbours included: Itima, Tindyebwa, Nyendwoha, Nsekanabo, Ndyanabo, Tibaijuka, and many others.

Almost all the names portray that there were three things which the Banyoro feared very much, namely; death, sorrow and poverty.

Following the introduction of Christianity, in the late 17th century, a new class of names was created. It was the Christian name, given upon baptism. Many Banyoro took on English names like Charles, Henry, George, etc. for their Christian names; while others took names from the Bible, like Matayo (Matthew), Yohana (John), Ndereya (Andrew) etc. Let it not be forgotten that Islam is an important part of Bunyoro's religious heritage; so all Banyoro of Islamic persuasion will have an Islamic name, in addition to their kinyoro name. Names like Muhamadi (Muhamad/Mohamed), Isimairi (Ismael), Arajabu (Rajab), Bulaimu (Ibrahim), etc. are common.

There are special names given to twins and the children following twins. These names are standard. When twin boys are born, the first one to emerge is Isingoma, the other Kato. The female versions are Nyangoma and Nyakato, respectively. If a person is named Kaahwa, he/she comes after twins.

II. EMPAAKO

Unique to Bunyoro and Toro are praise names, empaako. These names are given at the same time a child is given its regular, kinyoro name. They are special names used to show love and respect. Children call their parents by the empaako, not the regular name. The empaako is also the salutation when the Banyoro greet each other. Instead of the Western "Good morning, John?" the Banyoro substitute the empaako for John. There are eleven empaako names, shared by all Banyoro and Batooro. They are Abwooli, Adyeeri, Araali, Akiiki, Atwooki, Abbooki, Apuuli, Abbala, Acaali, Ateenyi and Amooti.

The official empaako of the Omukama is always Amooti, regardless of what it used to be before he became the Omukama. Another, very special, empaako reserved for the Omukama alone is Okali. This is not one of the eleven, and can never be used by common people.

Contrary to the general rule that kinyoro names have a meaning, the empaako names do not have a kinyoro meaning; because they are not, really, words in the Runyoro-Rutooro language. They are words (or corruptions of words) in the Luo language, the original language of the Babiito, who invaded and colonized Bunyoro from the North. The Banyoro and Batooro have, however, assimilated these Luo names into their language, and even attempted to append some meaning to them. For example, Ateenyi is the great serpent of River Muziizi; Abwooli is the cat; Akiiki is the savior of nations; Araali is lightning, etc..

If people who are related greet each other, the young sits on the elder's lap. Among the Babiito, the young would also touch the elder's forehead and chin with their right hand fingers. After the greeting, coffee berries specially kept for visitors would be brought and presented in a small basket for chewing. Hereafter, a tobacco pipe would be offered with tobacco for smoking.

III. THE CLAN

Every Munyoro belongs to a clan. The clan is the collective group of people who are descended from the same ancestor, and are, therefore, blood relatives. Long before the tradition of kingdoms, the Banyoro lived in clan groupings. Areas of the land were named after the clan which lived there. For example, Buyaga was the area of the bayaga clan, Buruli for the baruli clan, Bugahya for the bagahya clan, etc.

The clan is very important to a Munyoro, man or woman. It is important that one is well aware of the clan relationships on both mother's and father's side of the family. This is crucial in order to avoid in-breeding. One cannot marry in one's own clan or in that of his/her mothers. Marriage to one's cousins, no matter how far removed, is not acceptable. An exemption from this rule is claimed by the princes and princesses of the kingdom. In their effort to maintain their "blue blood lines" it is not unheard of for the royals of Bunyoro, Toro and Buganda to marry very close to their own or their mothers' clans.

IV. Greeting the Omukama (king)

The King was not greeted in the same way as ordinary people were greeted. Whenever he was in his residence, the King would sit in an advertised place for certain specified hours so that any of his subjects could go and see him. This practice of going to see the King was called okurata. Whenever the people went to see the King, they followed certain procedures and used a different language addressing him.

There were more than twenty different ways of addressing the King at different times of the day. The King was not expected to reply to these greetings verbally, and he did not. Normally, in addressing the King, the third person singular was used. In fact nearly all verbs and nouns used to address the King were different from those that were used to address common men. However, women could kneel down and greet the King in the normal way and he would answer their greetings verbally.

V. Marriage

The Banyoro were polygamous whenever they could afford it. Bride wealth was not so much of a prerequisite as it was in most societies of Uganda. In most instances, bride wealth could be paid later. Marriages were very unstable, divorce was frequent and there were many informal unions. In almost all cases, the survival of a marriage was not guaranteed. Payment of Bride wealth was usually done after some level of stability in the marriage had been achieved. Often this would be after several years of marriage.

Traditionally, looking for a suitable partner was a matter involving the family of the boy and that of the prospective bride. The girl's contribution to the whole processes amounted to

nothing more than giving her consent. The first step was like it is today; a mutual attraction between the girl and the boy with a sexual relationship readily entered into. This was followed by establishment of a domestic arrangement. Formalization of payment, if any, would normally follow but would not precede these arrangements. There was a tendency for boys to find girls from the same locality. In fact few would look for wives from beyond their villages.

VI. Death

The Banyoro fear death very much. Death was usually attributed to sorcerers, ghosts and other malevolent non-human agents. In some contexts, death was thought to be caused by the actions of bad neighbour's. People were believed to be affected or harmed by gossip and slander. The Banyoro provide a vast range of magical and semi-magical means of injuring and even killing others. Indeed, many deaths were attributed to the act of sorcery by ill-wishers.

The Banyoro viewed death as a real being, like a person. Whenever a person died, old women of the household would close his eyes, shave his hair and beard, trim the fingernails and clean and wash the whole corpse. The body was left to remain in the house for a day or two with its face uncovered. The women and children were allowed to weep loudly but the men were not supposed to do so.

Whenever the head of a household died, some grains of millet mixed with *simsim** were placed in his right hand. This mixture was known as *ensigosigo*. Each of the dead man's children was required to take in his lips a small quantity of the mixture from the dead man's hand and eat it.

The body was wrapped in bark cloth, the number of backcloths depending on the wealth of the dead man. The following rites were performed by one of his nephews. The sister's son had to wrench out the central pole of the house and throw it into the middle of the compound. He would also take out the dead man's eating basket (*endiiro*) and his bow. The fire in the centre of the house was extinguished. There would be no fire for cooking in the house for the first three days of mourning.

A banana plant from the household's plantation with fruit on it was also brought and added to the heap of the dead man's utensils in the compound. Then the dead man's nephew or son would go to the well and bring some water in one household's water pot by throwing it down among the heap of the dead man's utensils. He had also to catch and kill the dead man's cock to prevent it from crowing. The chief bull's testicles were also ligatured at once to prevent it from engaging in any mating activity during the time of mourning. This bull would be slaughtered after four days and eaten. This act of killing male animals was known as *mugabuzi*. The ceremony of killing and eating the main bull after four days concluded the period of mourning. The dead man's house would not be lived in again.

**Simsim, the word for sesame in various Semitic languages, also widely used in Arab-influenced East Africa.*

VII. Burial

In Bunyoro, burial would take place either in the morning or in the afternoon but not in the middle of the day. It was considered dangerous for the sun to shine directly on the grave. If the dead body was for a man, the last cloth on the corpse was wrapped around it in front of the house, in the doorway. If it was for a woman, all this would be done inside the house.

When the body was being taken to the grave, women were required to moderate their weeping. At the grave, there would be no weeping. A pregnant woman was not supposed to attend the burial in the belief that she would miscarry. The body of a man was laid on its right side, that of a woman on its left. These positions were correspondingly considered to be the appropriate ones to adopt when sleeping. In all cases, the head was placed towards the east and nobody was supposed to leave the graveyard before the burial was completed.

Before the burial took place, the grave was guarded otherwise it might demand another person. Should a grave be dug prematurely, and the supposedly dying person recovered, a banana plant was cut and buried in the grave.



Grave of HM Omukama Chwa II. Kabalega

After all the burials, the used to dig the grave and the basket used to carry the soil were left by the grave-side. People would wash themselves thoroughly and remove all the soil for it was believed that if one walked in a garden with the soil on, all the crops would wither and rot.

After burial, people would cut hair from the back and front of their heads and throw it on the grave. The grave was marked with stones and iron rods for it was believed that if one built over a grave, all the members of his household might fall sick and die.

If a person died with grudges against anyone, in the family, his mouth and anus would be stuffed with clay. This was meant the ghost from coming out of the corpse to haunt those with whom the dead person had a grudge. If the dead person was the head of the household, the grave digger would perform another ritual in which he would take a handful of a juicy plant and squeeze it with soot in his hands so that the juice ran down from his hands and elbow. The children of the dead man were required to drink this juice from the elbow of the

grave digger. On the day of the burial, of the head of a household, a lot of firewood was placed in the middle of the compound. The children of the dead man would sit around it in turns. The grave digger would then tap each of the children on the side of the head with a large food basket. A Small amount of hair from the part tapped was cut off and thrown away.



Grave of Tito Gafabusa WINYI IV, 26th Omukama of Bunyoro-Kitara

VIII. Political setup

The Banyoro had a centralized system of Government. At the top of the political leadership was the King (Omukama). His position was hereditary. He was the most important person in the kingdom. He were assisted I n administrative matters by the provincial chiefs and a council of notables. The King was the commander –in chief of the armed forces and each provincial chief was the commander of a military detachment stationed in his province. The King was assisted by a council of advisors known as the Bajwara Nkondo (wearers of crowns made from monkey skins).

There was a kind of political school in Mwenge; all the chiefs had to pass through it. Each chief had to send his favourite son to the King’s court as a sign of allegiance. Leadership was not confined to men; the Kogire and Nyakauma rulers of Busongora were women. Other persons of Political importance in the Kingdom were the Bamuroga (Prime minister) and Nyakoba (a physician of the Basuli clan), Kasoira Nyamumara of the Batwaire clan and a leading Mubitto.

Banyoro as a Kingdom was initially bigger than the present district of Hoima, Masindi and Kibale. The legendary Kingdom of Bunyoro-kitara from which the Kingdom of Bunyoro emerged is said to have been a very big empire comprising the whole of present Western Uganda, eastern Zaire, western Kenya and parts of northern Tanzania. This Bunyoro –Kitara was founded by the Bachwezi. It is supposed to have collapsed at the advent of the Luo. The Biito Luo are said to have established the Babiito dynasty over some of the remains of the Bachwezi state.

The Babiito Kingdom of Bunyoro –Kitara is said to have include present Hoima, Masindi, Mubende, Toro, Busigira, Bwera, Buddu, Buhweju, Kitagwenda ad was sovereign over some parts of Busoga. However, over time, the Kingdom of Bunyoro-Kitara stated to shrink. Due to frequent succession disputes, it became weak and it felled prey to the expanding Kingdoms of Buganda and Nkore. Bunyoro-Kitara was the biggest and strongest kingdom in the interlacustrine region by the beginning of the Century. However, by the end of the 18th century, Bunyoro –Kitara had become weak and started to lose some of her territory. The provinces of Butambala, Gomba, Buddu, and Busoga were lost to Buganda. Some of her parts like Chope, Toro, and Buhweju had earlier broken away and declared their own independence.

In 1869, Kabalega succeeded his father Kamurasi as the King of Bunyoro –Kitara and he tried to reorganize and reconquering the lost glory of Bunyoro-Kitara. He trained and equipped his new standing army (the Abarusula). He embarked on wars of recapture. He started with Toro and then Chope. As he was beginning to move against Buganda, the British colonialists arrived. They supported Toro and Buganda against Kabalega and defeated and exiled him to Seychelles in 1899. Some of Bunyoro's provinces of Bugangaizi were given to Buganda. This left Bunyoro with only the present districts of Hoima and Masindi. The two counties were returned to Bunyoro after a referendum in 1964. The Kingdom of Bunyoro was among the others abolished in 1967. With the restoration of traditional cultural institutions in 1993, Prince Solomon Iguru, a descendant of Kabalega, was installed as heir to the throne of Bunyoro. Unlike his ancestors, however, he is a cultural leader with no political and administrative power. Under his patronage, the Banyoro are striving to salvage and maintain what they can of their age-old cultures.

IX. The new Moon and Empanga ceremonies

The Banyoro observed new moon ceremonies. During a new moon ceremony, people would assemble at the King's courts to dance to the tune of the music played by the royal bandsmen. This was to celebrate the Omukama's having lived to see the new moon.

The royal band which comprised about twenty men performed the Ceremony. They participated in relays, playing drums, flutes and other wind instruments. The festivities of the new moon could go on for a few days at the King's palace. There was also an annual cerebation which used to go on for a period of nine days. This was arranged so that seven days could be celebrated at the King's mother's enclosure. This ceremony Empanga was normally held in the dry season between December and January. During the colonial period, this ceremony was modified and it was carried out once in three years for two to three days.



X. Household and village set-up

The Duties of political authority started from the household. In Bunyoro, the household was in effect a district. It was a Kingdom ruled over by Nyineka (the family head). The status of Nyineka was ideally inherited by the eldest son in the event of death.

The village was politically organized so that the level of cooperation within it was much more pronounced than outside it. Each village had a specially recognized elder known as mukuru w'omugongo. He was selected from among the elders and he acted as an intermediary between them and the chiefs. Besides, he had an informal court composed of him and a few other elders. This court settled the village disputes.

XI. Economy

The Banyoro were a highly egalitarian society. Property was a criterion for distinguishing between superior and inferior persons. Land was an asset of economic importance and it was and was the basis of Bunyoro's economic activity. Their staple food included millet, potatoes, bananas, beans and meat. Certain foods were reserved for particular functions. For example a guest's meal had to consist of millet and meat. Potatoes were never given to a guest except in times of scarcity. A guest had to be given a meal at whatever time he arrived even if it was after midnight.

The society was stratified into Bairu, Bakama and Bahuma. The Bairu formed the majority population. They did different activities which were locally carried out. The year was divided into twelve months as follows:

- In January (Igesa), there would be harvesting millet.
- In February (Nyarakarwa), they did not have much work. The month was referred to as the months of white ants.
- In March (Ijubyamiyonga), fields were prepared for planting simsim*.

- In May (Rwensisezere), there was not much work. The month was also referred to as the month of white ants.
- In July, (ishanya maro), women would prepare fields for millet.
- In August (Ikokoba) was the months of burning grass in the millet fields.
- In September (Isiga) was for planting millet.
- In October (ijuba) was a month of weeding.
- In November (Rwensenene) was named after grass hoppers
- In December (Nyamiganura or Katuruko) was a month of rejoicing and festivities as there was little work to occupy the people.

During pre-colonial days, Bunyoro was a centre of trade. There was salt trading from the salt deposits of Lake Katwe, Kasenyi and kabiro as well as iron-ore deposits near Masindi. The Banyoro were excellent iron smiths and this attracted many societies to come to Bunyoro for trade. The Banyoro were also experts in making red-hoes which were much required the societies east of Lake Kioga particularly the Langi and the Iteso.

8. THE EMPIRE THAT WAS

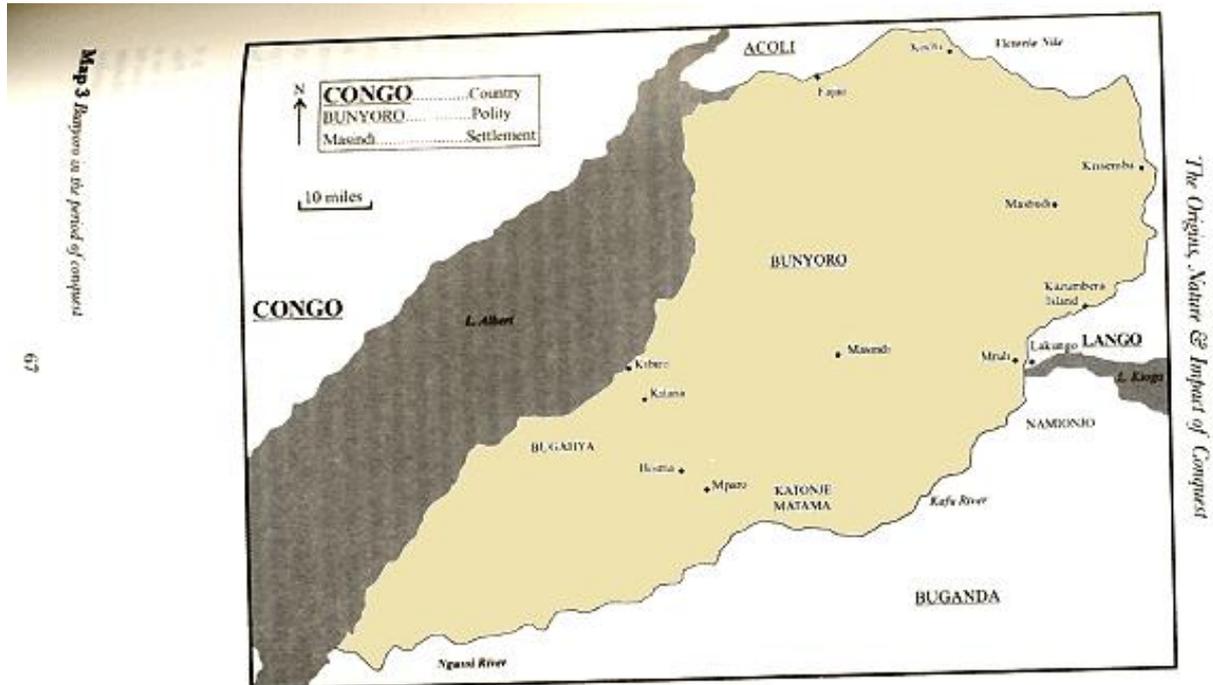
The Kingdom of Bunyoro-Kitara is the remainder of a once powerful empire of Kitara. At the high of its glory, the empire included present day Masindi, Hoima, Kibaale, Kabarole and Kasese districts; also parts of present day Western Kenya, Northern Tanzania and Eastern Congo. That Bunyoro-Kitara is only a skeleton of what it used to be is an absolute truth to which History can testify.

One may ask how a mighty empire, like Kitara, became whittled away to the present under populated and underdeveloped kingdom of Bunyoro-Kitara. This is the result of many years of orchestrated, intentional and malicious marginalization, dating back to the early colonial days. The people of Bunyoro, under the reign of the mighty Omukama Chwa II. Kabalega, resisted colonial domination. Kabalega, and his well-trained army of "Abaruusura" (soldiers), put his own life on the line by mounting a fierce, bloody resistance against the powers of colonialisation. On April 9th, 1899, Kabalega was captured by the invading colonial forces and was sent into exile on the Seychelles Islands.

With the capture of Kabalega, the Banyoro were left in a weakened military, social and economic state, from which they have never fully recovered. Colonial persecution of the Banyoro did not stop at Kabalega's ignominious capture and exile. Acts of systematic genocide continued to be carried out against the Banyoro, by the colonialists and other foreign invaders.

Colonial efforts to reduce Bunyoro to a non-entity were numerous, and continued over a long period of time. They included invasions where masses were massacred; depopulating large tracts of fertile land and setting them aside as game reserves; enforcing the growing of crops like tobacco and cotton at the expense of food crops; sanctioning looting and pillaging of

villages by invading forces, importation killer diseases like syphilis that grew to epidemic proportions; and the list goes on.



Areas transferred to Buganda in 1893



9. A PROFILE OF THE BABIITO DYNASTY OF BUNYORO-KITARA KINGDOM (1500 AD - CURRENT)

PART I: A Glorious Heritage

Oh God of Gods, King of Kings, the king of the sky and the earth!

I have brought this king to ascend the throne succeeding his father!

- Coronation of a New King,

J. W. Nyakatura, *Anatomy of an African Kingdom*

The tale of the rise to prominence, greatness and modern survival of the Babiito rulers of today's Bunyoro-Kitara Kingdom has its roots in the very earliest East African mythology. According to the celebrated British ethnographer John Beattie, "For Nyoro, human history begins with a first family, whose head is sometimes called Kintu, 'the created thing.' There [we]re three children in this family, all boys." In the ancient days of what is known as the Bunyoro-Kitara Kingdom, the region was ruled by members of a tribal group considered to have been the descendants of the original ancestor Kintu, an early royal dynasty known to history as the Batembuzi. Ugandan historian J. W. Nyakatura writes insightfully of this preliminary phase of the efflorescence of Nyoro royal culture and governance: "Since the coming of Kintu and his people [the Batembuzi] and before the arrival of the Bachwezi," who succeeded the descendants of Kintu, the three kingdoms of Bunyoro, Buganda and Nkore "formed part of the Kitara Empire." This semi mythical Empire of Kitara, which established itself as a major force in the African subcontinent during the 14th and 15th centuries, was successively shattered by the secession of Nkore, under the leadership of a Muhuma clansman named Ruhinda, and the subsequent defection of what is known today as the Kingdom of Buganda.

According to Nyakatura, Ruhinda "refused to be ruled by any other clan, and so made himself master of Nkore by force." Indeed, "Ruhinda grew to be feared and respected by the Bachwezi, who honored him with the title of 'Ruhinda, son of Muchwa.'" Ruhinda was eventually to declare himself the first *mugabe*, or king of Nkore. This left both Bunyoro and Buganda as remnants of the great Kitara Empire. However, with the weakening of the Bachwezi dynasty of Bunyoro under the hapless leadership of Wamara, the last of the Bachwezi kings, the rise of the greater Babiito dynasty became inevitability in the region. The Babiito, or "children of the *bito* tree," are the descendants of Omuchwezi Kyoma, and the very first of the Babiito rulers of Bunyoro-Kitara, Mpuga Rukidi, inherited a troubled kingdom, as well as the remnants of an empire that had been abandoned hastily by the previous sovereign and his retinue. Originally known to history as Labongo, a chief of the Bito clan of the Luo people, Rukidi moved decisively to secure his claim to the orphaned state, and to assert his rights to what remained of the once-great Empire of Kitara in the late 15th / early 16th century. After journeying into the realm of Bunyoro-Kitara at the request of Mugungu, a former retainer of the last Bachwezi king, this forward thinking Bito chief and his followers were quickly acknowledged as the new masters of the former domain of Omukama Wamara.

Upon his arrival at the palace of Wamara, Rukidi proceeded to question Kasoira, a former minister of the departed sovereign, as to the nature and circumstances of the departure of his unlamented sovereign. "Where did the rulers of this kingdom go to?" asked Rukidi with astonishment. "[W]hy did they leave it?" Kasoira proceeded to explain that "the Bachwezi had lost prestige and respect among their subjects," and that "finding their position intolerable, [they] had decided to destroy themselves by throwing themselves into the lake," according to J. W. Nyakatura. Thus it was that the throne of Bunyoro-Kitara came to be vacant, and that Rukidi was offered the kingship of the fractured and troubled realm.



The historical kingdoms of the present Republic of Uganda

Upon inquiring about the whereabouts of the royal regalia and drums of the kingdom, Rukidi was informed that they had all been left behind after the precipitate departure of Wamara and his followers. Insingoma Mpuga I. Rukidi was thus duly enthroned as the Omukama (King) of Bunyoro-Kitara, circa 1500, and quickly re-established the regal prestige of the Nyoro monarchs, which has served as a focal point of the history and culture of the nation ever since that time. The Babiito dynasty has ruled over the Nyoro people in a line of direct succession, through war and peace, surviving the tumultuous era of the British imperialist incursions of the 19th and early 20th centuries, and broken only by the temporary abolition of the kingdom from the time of Ugandan President Milton Obote to 1994.

This dynasty, the longest-lived by far of the Bunyoro-Kitara sovereign families, has produced some of the greatest heroes and visionaries of the region, such as Chwa II.

Kabalega (r. 1869 - 1898), who valiantly fought the mechanized assaults of the British invaders of his kingdom, and his son, Tito Winyi IV. (r. 1924 - 1967), who used his considerable powers of statecraft and diplomacy to restore a measure of native governance to the shattered kingdom after the unwarranted usurpation of his kingly prerogatives by successive generations of colonial bureaucrats and Whitehall functionaries.

This brief profile of the monarchy of Bunyoro-Kitara Kingdom will focus on the more recent elements of its history, and in particular on the age of its greatest trials, that of the British invasions of the late 19th century, as well as the subsequent and protracted occupation of the kingdom by these foreign invaders from afar. This troubled era is, however, also the age of the very greatest of its hero-kings, a period dominated by the epochal figure of Omukama Chwa II Kabalega, a ruler whose words and deeds in defence of his country are on a par with those of the mythological heroes of Greek and Roman antiquity, and whose memory is cherished today by the modern descendants of his former subjects.

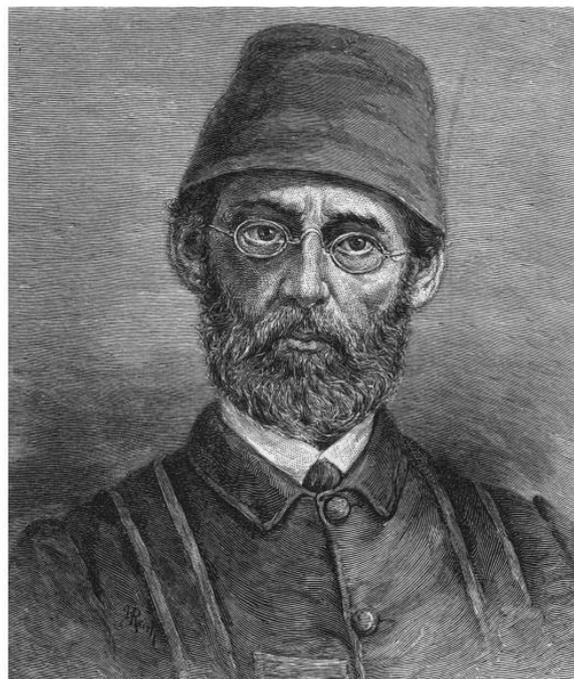
After the accession of Mpuga I. Rukidi to the throne of Bunyoro - Kitara, the Nyoro monarchy, although periodically assailed by threats from without, and by the secession of certain key elements of its territories, such as Nkore, Buganda, and eventually Toro, managed to establish and maintain a stable and prosperous society for the inhabitants of its domains. The form of government practiced during this period, as with almost all other African states, was that of absolute monarchy, with the Omukama at the very apex and pinnacle of regal power. "Traditionally," writes John Beattie, "all political authority in the Nyoro state was seen as deriving from the kingship, or *bukama*..." Indeed, "[t]he Mukama's authority was seen as unique. The Nyoro king is not, like (for example) the Anuak king, *primus inter pares*, and he is not, like the Swazi or Ashanti kings, the 'father of his people,'" Beattie wrote in 1955, during the reign of Tito IV Winyi. Today, of course, with the establishment of the Republic of Uganda in 1962, and the subsequent adoption of the Constitution of 1995, the role of the Omukama is viewed in a somewhat different light, but the age-old notion persists that the sovereign is, quite literally, "born to rule."

Beattie frames the role of the king in the context of early Nyoro society thus: "The Mukama of Bunyoro, then, not only reigned, he also governed: the idea of government, *bulemi*, with its associations of power... is essential to the Nyoro kingship." Furthermore, avers Beattie, "[t]he king [wa]s the source of all political power in the state, he [wa]s above and different from everyone else, and his relations with his people are thought of in political rather than in kinship terms." It was therefore this very uniqueness, this divinely-ordained destiny to rule, which separated the Omukama from the other ranks of the population of Bunyoro-Kitara, and which served to make him the sole and absolute focus of power, both temporal and spiritual, within the confines of the tightly-knit kingdom.



H. M. Rukirabasaija Agutamba Kamurasi (r. 1852 - 1869)

Into this age-old state, supported by its framework of divine monarchy, came the first European visitors to the region in the 1860s. The British explorers James Augustus Grant (1827-1892) and John Hanning Speke (1827-1864) were eventually followed by others, but it was Sir Samuel Baker (1821-1893) who made the most deadly and lasting of the initial marks of foreign aggression on the soon-to-be victimized Nyoro state. After a first expedition to the region in 1864, in 1872 Baker returned as an official representative of the British government, proclaiming the annexation of Bunyoro to the British / Ottoman colonial suzerainty of Egypt. This naturally aroused the deepest indignation and revulsion among the Omukama and his followers, and according to Beattie, "[i]n the fracas which followed... Baker mowed down large numbers of Nyoro with a Maxim gun, set fire to the king's enclosure and all the neighbouring villages, and departed." The young king, Kabalega, who had succeeded his father Kamurasi (r. 1852-1869) as paramount ruler of the threatened state, was soon to find himself at the very heart of a lengthy and brutal struggle for the very survival of his kingdom, and for the Nyoro way of life.



Emin Pasha (1840-1892)

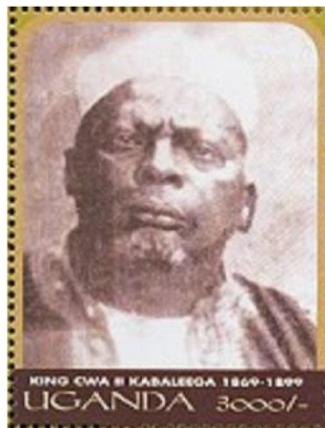
Sir Samuel Baker was eventually succeeded as the governor of what the British called "Equatoria" by Colonel Charles Gordon (1833-1885), who built a number of garrison forts in northern Bunyoro, further escalating the hostilities between the invaders and their would-be subjects. In 1878, however, Gordon himself was succeeded by the German-born scientist and scholar Eduard Schnitzer, known to history under the sobriquet of Emin Pasha (1840-1892). Emin Pasha, although charged by the British colonialists with subjugating and pacifying Bunyoro, has left a surprisingly sympathetic portrait of Omukama Chwa II. Kabalega, the very man whose kingly rights and prerogatives he had been sent to usurp:

When I went to visit Omukama Chwa Kabalega, I found him dressed in beautiful bark-cloth which covered all his body up to the chest. Another piece of bark-cloth was used as a sash. He had a beautiful head, shaven with two marks, as the custom of the Banyoro demanded. Four of his lower jaw-bone teeth had been removed as the custom also was. His upper teeth were slightly longer than the rest and very white. He had a beautiful necklace made of one big bead. He had very strong arms with two bangles around them. He had small clean hands [and] I was satisfied with his ways and with all things around him. But one thing must be admitted: his face was frightening (by no means because of ugliness). He was well-versed in the Arabic language.

Indeed, Emin Pasha's admiration for the man he had been sent to undo was not simply limited to his royal person, but extended also to his conduct and general demeanour:

All the time I stayed with him I never heard him say one bad word or exhibit any crude mannerisms, except that of spitting on the floor now and then. But all the same, the floor was cleaned as soon as he spat on it. Omukama Chwa was very glad to see visitors and talked and laughed freely with them. Unlike other kings, he was not capricious... [H]e was very generous and used to send me food every day. Every time I visited him, I found him to be a kind and understanding man.... I cannot cease to talk about my friendship with Kabalega- a friendship which was not destroyed even by one bad word. I will always cherish the days I spent with him.

Thus was the description given by his opponent of the man whose rights he was sent to oppose and curtail a description which speaks volumes of the excellence of character and regal bearing of the great Omukama. Sadly, though, neither the sterling qualities of the Omukama, nor the resolve and valiance of his people, were to protect them from the inexorable march of British colonial ambition and greed.



A giant of the Babiito dynasty: H. M. Chwa II. Kabalega (r. 1869-1923)

With the coming of the British East Africa Company's Captain Frederick Lugard (1858-1945) in 1890, the stalemate between the Nyoro and the imperialist authorities was to escalate into all-out war. Lugard seemed to have one objective in mind, which was the establishment of British interests in Bunyoro, no matter what the cost to the Omukama or his people. Indeed, according to John Beattie, "[I]t is plain from his own writings that [Lugard] never even considered the possibility of negotiating with the Nyoro king." Kabalega and his forces resisted most strenuously the mechanized incursions of the British, but he was undone by Lugard's absolute determination to subjugate the area by extreme force. "[I]n 1893," writes Beattie, "after an ultimatum had been issued to Kabalega calling for guarantees of his future good conduct and a substantial indemnity for his past misdeeds, to which apparently no reply was received, a force of nearly 15,000 men, over 14,000 of whom were Ganda, invaded Bunyoro under European leadership." This tragic tale of aggression and betrayal is illuminated only by the courage of the Omukama himself, and by the image of the staunch resistance put up by the Nyoro defenders.

The courage and determination of the Nyoro notwithstanding, they were swiftly overwhelmed by the superior numbers and advanced military technology of the enemy. The Euro-Ganda forces "quickly overran the country, but Kabalega, though constantly harried by the invaders, carried on in retreat a protracted guerrilla warfare, sometimes north and sometimes south of the Nile," writes John Beattie. This noble king, despite the absolutely titanic odds stacked against him, and faced with the gathering might of the forces arrayed to strike him down, continued with Nyoro loyalists to wage a struggle worthy of the great Spartan warriors at Thermopylae, who over two millennia before had braved the unremitting Persian onslaught with equal measures of bravery and defiance.

"[I]n 1895," continues Beattie, "an even more enormous army was sent against [Kabalega]... [and] in 1896 the commander of these forces reported that Kabalega had been driven from his country and many hundreds of cattle captured." The British may have prevailed in their bid to subdue the land mass known as Bunyoro-Kitara, but still they held no sway over the stout hearts and strong arms of the mighty Omukama and his most devoted followers. "[A]lthough the traditional Nyoro state had been reduced to chaos," observes Beattie, "and the population was undergoing great hardships, the elusive Kabalega still held out with a few followers north of the Nile." The brutal end of the tale, however, seems to have been preordained, for fate had decreed that the right of the Nyoro people and their heroic sovereign should bend to the mechanized might of the British invaders.



Palace of the Omukama of Bunyoro-Kitara Kingdom, circa 1920

J. W. Nyakatura recounts the closing moments of Kabalega's struggle thus:

On... April 9, 1899, a morning mist covered the river valley [of Mikyora] and visibility was difficult... Kabalega was captured still fighting like the brave man that he was. He was captured only after he had been wounded. He was shot in the arm and another shot broke off his thumb from another hand. As a result his gun dropped from his hands and in this way he was captured by the enemy.



The deposed King of Bunyoro Omukama Chwa II. Kabalega in custody of Semei Kakungulu after being captured in 1899*

****[Semei Kakungulu (1869 – 24 November 1928) was a Ugandan man who founded the Abayudaya (Jews) community in Uganda in 1917. He studied and meditated on the Old Testament, adopted the observance of all Moses' commandments, including circumcision, and suggested this observance for all his followers. The Abayudaya follow Jewish practices and consider them Jews despite the absence of Israelite ancestry. He was also chosen to be the president of the Lukiiko of Busoga by the British colonists, and in effect, he became Busoga's first 'King', although the British refused to give him that title. However wrangles amongst the different chiefs and clans continued, and most Basoga still retained affiliation to their chief, clan or dialect. The Lukiiko structure collapsed, and Semei Kakungulu was dismissed by the British.]***

The British authorities, fearful of the galvanizing effect that the continued presence of such a leader might one day come to have on resistance elements among his conquered people, exiled the fallen hero to the Seychelles Islands. Allowed to return to his former kingdom by a subsequent British administration in 1923, he was destined to die en route from the Seychelles, never again having set foot among the hills of Bunyoro. In the modern era, a monument to Kabalega has been set up in Mparo to commemorate the valiance of his struggle, as well as the bravery of his resistance fighters, and a great junction of the Nile River, the Kabalega Falls, has been named in his honor. Human history has few examples of such staunch devotion to the causes of freedom and self-determination, and today the people of Bunyoro-Kitara Kingdom rightly celebrate the memory and legacy of this man as one of the very greatest of the Babiito kings.

Even before the Promethean figure of Chwa II. Kabalega had been exiled to distant and rocky shores, the British had already installed one of his sons, Yosia Kitahimbwa I Karukara (r. 1898-1902) as a rival in royal authority, on April 3, 1898. Inconveniently for their purposes,

however, the youthful monarch, born in 1887, was both a dissolute and an ill-advised sovereign, and thus he himself was quickly shuffled aside in favour of one of his father's elder sons, Duhaga II Andrea Bisereko (r. 1902-1924). Duhaga II was proclaimed Omukama of Bunyoro-Kitara on September 17, 1902, and is today considered to have been one of the most capable of the modern rulers of the kingdom.

During his 22-year reign, Duhaga II Andrea was faced with a number of considerable challenges, not the least of which were a revolt among the local chiefs of the country, and a terrible famine which ravaged the country throughout 1907 and 1908. In addition, and on the heels of the devastating hunger that had previously come to afflict the already-troubled land, came an outbreak of the sleeping sickness, which invaded the shores of Lake Albert in 1909.



H. M. Duhaga II Andrea Bisereko (r. 1902-1924) enthroned

On the international level, however, the most significant of the events involving the kingdom was the coming of the First World War, in which Nyoro forces fought in Africa on the side of the British and their allies, under the charge of Prince Kosima Kabeba. In fact, the Nyoro soldiers acquitted themselves so well that, as a mark of distinction and appreciation, Duhaga II. Andrea was awarded the recently-created rank of M.B.E. (Member of the Most Excellent Order of the British Empire) by King George V. in 1918. Throughout the war years, however, the kingdom itself continued to battle serious famine and related hardships, which added greatly to the strain placed upon the already-compromised resources of the occupied nation.



H. M. Rukirabasaija Agutamba Tito Gafabusa Winyi IV. (r. 1924-1967)

In 1923, the British government finally released the great Chwa II. Kabalega from his long exile abroad and he began a slow journey back to his beloved homeland. He was met along the way by various members of the royal family, including Prince

Tito Gafabusa, as well as by members of the Nyoro nobility, all of whom were sent by Duhaga II Andrea to pay their respects to the returning sovereign. Sadly, however, the aged Omukama was destined to die en route to his former kingdom, and was followed to the grave shortly thereafter by his son, Duhaga II. Andrea, who passed away on March 30, 1924. These two heavy losses brought to the throne one of the most universally respected of modern African monarchs, Tito IV Winyi, who duly succeeded the almost mythical figure of his father, Chwa II Kabalega, and his deeply-revered brother, Duhaga II. Andrea Bisereko, on April 12, 1924.

Tito Winyi IV. is remembered fondly by his former subjects for his forward thinking attitudes, for his deep and genuine concern for the prosperity of his kingdom, and for his efforts to guarantee the general peace and stability of the region. According to J. W. Nyakatura,

He was given the title of 'Muzahunranganda [the one who brings back home all the clans from the foreign countries]' because he was the first king to visit other kingdoms and countries purely for friendly or business reasons and not, as of old, for the sake of waging war."

He was also the first Omukama to ever travel in an airplane, flying from Masindi to Hoima in October of 1923, thereby earning for himself the title of "Rubaza n'enkuba" ('He who speaks with thunder'). Among the Nyoro monarchs who lived and reigned prior to the coming

of the 2 1st century, Tito IV Winyi distinguished himself as one of the greatest of royal diplomats among the monarchs of the region, traveling to such places as Buganda, Ankole, Kigezi, and Toro in May, 1933. Indeed, avers Nyakatura, "His intentions were to get to know his fellow kings, to cause them to come together and love one another, and to break with the tradition which prohibited kings from visiting one another. Tito IV Winyi is counted as a king of peace." This keen sense of diplomacy, as well as his genuine approachability, served to make Tito IV Winyi a very popular monarch, both with his subjects, and with the British colonial authorities, who recognized his astuteness, practicality and fundamental nobility of character.

Consequently, the Bunyoro Agreement of 1933, which guaranteed the Bunyoro-Kitara Kingdom the full might of British military defence in time of war, as well as the maintenance and / or restoration of a number of the Omukama's royal prerogatives, was duly signed on October 23, 1933: *"AN AGREEMENT made this twenty-third day of October, 1933, between His Excellency Sir Bernard Henry Bourdillon, Knight Commander of the Most Excellent Order of the British Empire, Companion of the Most Distinguished Order of Saint Michael and Saint George, Governor and Commander-in-Chief of the Uganda Protectorate (hereinafter called the Governor) for and on behalf of the Government of the said Protectorate of the one part and Tito Gafabusa Winyi IV, Mukama of Bunyoro..."*



The modern insignia of the Order of Omujwaara Kondo, first class



The modern insignia of the Order of Omujwaara Kondo, second class

Among the most significant aspects of the Bunyoro Agreement of 1933 was the recognition of the Kingdom's ancient and celebrated order of merit, called Abajwaara Kondo ("the Coronet-Wearers"), today known as the Omujwaara Kondo ("the Coronet-Wearer"):

"10. The Abajwara Kondo is recognised as an old established Order of distinction in the Obukama bwa [Kingdom of] Bunyoro-Kitara. It is a prerogative of the Mukama to bestow the distinction of membership of this Order upon any native of the Protectorate who has rendered service of outstanding merit to the Obukama bwa Bunyoro-Kitara."

Membership in this distinguished, highly-coveted and historical order of merit is still bestowed in the 21st century by Tito IV Winyi's son, the present Omukama of Bunyoro-Kitara Kingdom, H. M. Rukirabasaija Agutamba Solomon Gafabusa Iguru I., not only to citizens of Bunyoro-Kitara who strive to serve their homeland, but also to non-native benefactors of the Kingdom.

In 1934, and in celebration of the tenth year of Tito IV Winyi's reign, the Nyoro monarch received the rank of Commander of the Most Excellent Order of the British Empire, with the insignia of this honor presented on behalf of King George V by the British Governor of Uganda, Sir Bernard Henry Bourdillon.

Roughly two decades after the signing of the Bunyoro Agreement of 1933 came the promulgation of yet another treaty between Omukama Tito IV Winyi and the British government, this one known as the Bunyoro Agreement of 1955. This treaty also maintained and reaffirmed a number of the Nyoro monarch's privileges and entitlements, including his fully-recognized right, as a "fount of honors," to bestow the highly-prized distinction of the Abajwaara Kondo order:

"12. The Abajwarakondo is recognized as an old-established Order of distinction in the Kingdom of Bunyoro-Kitara. It is a prerogative of the Omukama to bestow the distinction of membership of this Order upon any native of the Protectorate who has rendered service of outstanding merit to the Kingdom of Bunyoro-Kitara."



*HM R. A. Tito Gafabusa Winyi IV. and the British Governor of Uganda
Sir Andrew Benjamin Cohen KCMG KCVO OBE*

It was also at this time that His Majesty R. A. Tito IV Winyi Gafabusa was awarded a British knighthood, further underlining the value of the monarch's role in helping to usher the Kingdom into the modern world. Nevertheless, the subsequent foundation of the Republic of

Uganda in 1962, a scant seven years after the signing of the Agreement of 1955, although an important milestone in the history and development of the broader Ugandan polity, was sadly to pave the way for the abolition of what was arguably the very cornerstone of the life and society of the Kingdom of Bunyoro-Kitara, namely the institution of the monarchy itself.



The flag of Bunyoro-Kitara Kingdom

In 1967, President Milton Obote, a strongman brought to power in the wake of the British departure from Uganda, ruled that the various kingdoms which had once comprised the historical pillars of the now-independent republic were now no longer useful or desirable. He therefore proceeded to oust all of the traditional rulers from their respective thrones, though not from the hearts and minds of their many subjects, and it was not until the mid- 1 990s that these royal personages were able once more to assume their places as fully legitimate and honored leaders of their various homelands, under the inspired and far-sighted leadership of President Yoweri Museveni.

Tito IV Winyi was sadly destined, like his great father Chwa II Kabalega, to die destitute of his throne, having retired from public life after the usurpation of his

rights and prerogatives by the various functionaries of the Obote and Amin regimes. Always a visionary and a builder of bridges between peoples, what he could perhaps not foresee was the eventual recognition and enthronement of his son, His Majesty R. A. Solomon I Iguru Gafabusa as Omukama of Bunyoro-Kitara Kingdom in 1994, within the context of the modern Republic of Uganda. Although the story of the monarchs of Bunyoro-Kitara has often been one of extreme struggle, selfless devotion and all-too-fleeting respite, it is also a tale of hope and persistence, one which has ultimately served in the contemporary world to gather the Nyoro people once more around the figure of a deeply beloved traditional monarch.

PART II:

Babiito Royal Authority in Transition

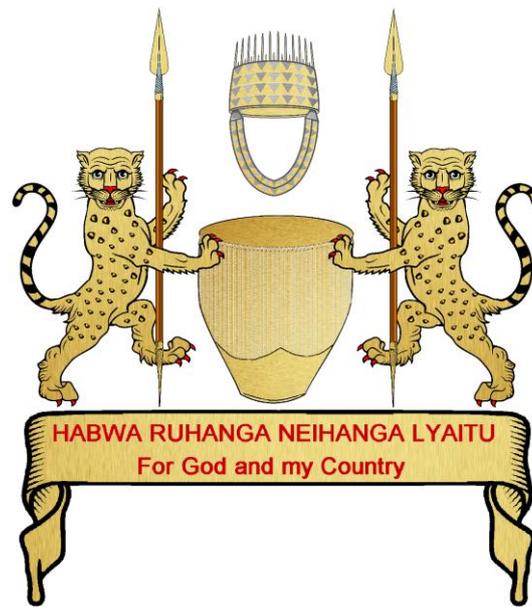
(ca. 1850- current CE)

The current Omukama of Bunyoro-Kitara Kingdom, HM Rukirabasajja Agutamba Solomon Gafabusa Iguru I., by The Grace of God, Omukama of The Kingdom of Bunyoro-Kitara, Ruler of Hoima, Masindi, Kibaale, Buliisa, Kiryandongo, Kagadi and Kakumiro, The Grandson of Kabalega, The Healer, The Orphan Protector, The Hater of Rebellion, The Lion of Bunyoro, The Hero of Bunyoro, The Hero of Kabalega, The Defender and Protector of Banyoro Culture, The Defender and Protector of Banyoro Oral Tradition, The Defender of Traditional African Religions, The Defender of the Religions, etc. etc. – 49th Omukama of The Kingdom of Bunyoro-Kitara, 27th Omukama in The Babiito Dynasty, The Sovereign Head and Grand Master of The Royal Order of Omujwaara Kondo and The Royal Order of Engabu, The Sovereign Head, Grand Master and Protector of The Most Honourable Order of Omukama Chwa II Kabalega, The Royal Patron of The Chivalrous and Religious Order of the Crown of Thorns, The Royal Patron of The Sovereign, Knightly and Noble Order of The Lion and Black Cross etc. etc. etc.- like many other royal leaders of the traditional kingdoms of the Republic of Uganda during the last decade of the 20th century, was in 1994 reinstated as hereditary king of the Nyoro people, his father, H. M. Sir Tito IV Winyi Gafabusa having been deposed by the government of Milton Obote in 1967. This recent return to traditional kingship, however, has brought with it nothing like the wide range of political power and direct influence that were enjoyed by the Omukama's great predecessors, but appears instead to be at least partially based on the present British model of constitutional monarchy, which accords to the sovereign the right to "preside" over a government, but not to rule directly in any meaningful fashion. According to the present government of President Yoweri Museveni, which ushered in this return to royal traditions during the 1990s, the new role of the Omukama is primarily to serve as a living link to the historical past of the Nyoro people, a living symbol of the greatness of the ancient Bunyoro-Kitara Kingdom, as well as an inspiration for its people. Thus it is that today the Omukama is viewed primarily as a "cultural figure," or "traditional leader," rather than as a political participant in the decision-making processes that surround the life of the modern-day Kingdom of Bunyoro-Kitara.

However, this modern institutional reshaping of the role of the Omukama in contemporary Nyoro life, the product of nearly a century of the British government's hegemony in Uganda, as well as the of the recent transformation of this royal office under the Museveni government, is not merely the result of the restructuring and restriction of the secular role of the king, but also reflects the drastic changes that came about as a result of Christian missionaries' introduction of their faith into the context of Nyoro society during the course of the late 19th and early 20th centuries.

"John Hanning Speke had been the first European visitor to Bunyoro, in 1862. He described a polity of some considerable size," writes Justin Willis, "under the rule of a Mukama, Kamurasi" (r. 1852-1869). By this time, the country had already been under the sway of the Babiito dynasty of kings for several hundred years. In the late 15th century, the first Babiito king, Rukidi I Mpuga had, after the breakup of the ancient Empire of Kitara, succeeded the *abakama* of the previous Bachwezi dynasty, founding a new dynasty of kings which would govern western and central Uganda as an independent political entity until the era of British hegemony in the 19th

century. The socio-political landscape of East Africa has always been fraught with internecine rivalries and tensions, and repeated conflicts and border disputes with the neighboring Kingdom of Buganda colored much of the life of the Bunyoro state throughout the late 18th and early 19th centuries. According to Henry Ford Miriima, the Press Secretary of the present Omukama, "Buganda kings could not rest until they had expanded their kingdom. Apart from a desire for wealth originating from a large kingdom, geography also favoured and tempted Buganda kings." Furthermore, in 1830 the region of Toro broke off from Bunyoro, forming its own independent royal splinter state, and effectively creating another of the kingdoms that are today recognized as traditional by the modern Museveni government.



A modern rendering of the arms of H. M. The Omukama of Bunyoro-Kitara

In the ancient religion of the Nyoro, the god Ruhanga, who is described as "[the] Most High One, one who eats while in the skies and the bones fall, the all-seeing one, the creator who created the heavens, the earth, the hills and the valleys," was the central figure of worship. His centrality, as well as his eminence and power, were to be reflected in the office of the Omukama, or king. The government of the country, as well as worship of the various gods and divinities who were believed to control the natural and spirit worlds of the Nyoro, was placed squarely in the hands of the Omukama, who was responsible to the gods alone for the correct and proper administration of his kingdom.

The ceremonial importance of the religious role of the Omukama within Nyoro society was considerable. "Kamurasi's authority," writes Willis, "had rested at least in part on the belief that the Mukama himself possessed a fearsome power, or *mahano*, and that the well-being of the domain was bound up with regular ceremonies performed by the Mukama, or under his supervision, at the New Moon, in which the drums and spears which formed the regalia of the Mukama played a central role." It was the multi-faceted nature of his centrality that placed the Omukama in a pivotal position, both within the political and social frameworks of the state, and within the religious hierarchy of the kingdom, thus according to him a

sacrality based upon his importance in communication with and supplication of the divine spirits that governed creation.



H. M. Rukirabasaija Agutamba Chwa II Kabalega in Western dress

This is an important aspect of traditional Nyoro life, for the macrocosm of society was governed by strictly established notions of one's place in that macrocosm. "In accordance with the Nyoro philosophy of life," writes scholar A.B.T. Byaruhanga Akiiki, "the Nyoro kings were believed to be ruling in connection with the divinely appointed line of the Babiito, Bachwezi, Batembuzi and Ruhanga himself." Therefore, in the decades to come, it was this very hierarchically-oriented structure that was to be threatened and partially demolished, first by coercive and aggressive actions on the part of representatives of the British government, and shortly thereafter by the coming of Christianity to the ancient kingdom, this latter under the aegis of the Anglican CMS (Church Mission Society).



The regalia of the Omukama of Bunyoro-Kitara Kingdom

It was during the time of Kamurasi's son and heir, Chwa II Kabalega (r. 1870- 1923), that both the political and the religious roles of the Omukama were to come under direct and relentless attack, due to the invasion of the country by agents of the British government. In 1872, with the arrival of Sir Stanley Baker in the region, Bunyoro found itself annexed to the British protectorate of Egypt: "Baker explained to Kabalega that he was the representative of the king of Egypt... [and] eventually, on May 14, 1872, Baker formally annexed [Bunyoro-] Kitara to Egypt." In the years to follow, the country would find itself increasingly dominated by British interests, despite the armed resistance of Kabalega and his followers, until in 1899 the valiant Omukama was defeated and eventually sent into exile in the Seychelles Islands.

Although Christianity had been known in Bunyoro since the time of Speke and Baker, "these were not Christian missionaries as such. The first people to formally preach Christianity in Bunyoro were Baganda evangelists. They started out in 1895 under a lay reader named Tomasi Semfuma." With the baptism in 1899 of the young Omukama Kitahimbwa (r. 1898-1902), who had replaced his exiled father Kabalega as the British-backed king of Bunyoro-Kitara, and his sister, Christianity soon began to spread throughout the country. "This was the occasion for the baptism of the first Christians in Bunyoro on the CMS [Church Missionary Society] side... The young king and his sister had learnt the truth in exile," writes scholar A.B.T. Byaruhanga-Akiiki, "[b]oth of them were reported to be attending classes [in Christianity] regularly, and the king was spending much of his revenue to buy testaments for his people." Thus it was that the rapid Christianization of the country was to be effected using the same "top-down" model that was proving to be so effective for European colonialists in such other African nations as Rwanda, Urundi and Congo during the late 19th- and early 20th century.

The part played by the Omukama in the conversion of the Nyoro people cannot be overestimated. Chiefs loyal to Duhaga II Andrea (r. 1902-1924), Kitahimbwa's brother and successor, "realized in time that they would have to embrace the 'religion of the king.'" In fact, write scholars Bengt Sundkler and Christopher Steed in their *History of the Church in Africa*, "[o]f fifty-eight men appointed chiefs in 1908, 'no less than fifty-two were Christian pupils of the senior [CMS] school at Hoima.'" This demonstrates the fundamental effectiveness of a method of conversion that at first centered on the elite members of Nyoro society, for these very chiefs themselves, as new Christian believers, would in turn be responsible for the conversion of those directly beneath them in the social and political hierarchy of the Bunyoro kingdom.



The reigning Omukama of Bunyoro-Kitara, H. M. R. A. Solomon I Iguru Gafabusa

The role of the kings of Bunyoro-Kitara in the unravelling of some of the most important socio-religious skeins of their authority, however, presents a striking paradox to the modern eye, for it was indeed largely as a direct result of his centrality in worship ceremonies designed to insure the health and well-being of the kingdom that the Omukama held sway over the hearts and minds of the people. "The king's exclusive authority was sustained by ancient myth and ritual," write Sundkler and Steed, and Elizabeth Isichei observes that "Christianity undermined the sacred office of the king... [as well as] the role of traditional religious specialists." On the other hand, Isichei recognizes that "[s]ometimes, however, they, or their children were among the first converts." Thus it can be seen that in certain cases, people at the upper levels of African society were the authors of their own loss of prestige and authority within the confines of the prevailing social structures, preferring to follow the dictates of their consciences, or the persuasive power of the missionaries, rather than to persist in following the old ways.

This casting aside of traditional Nyoro religion, in favor of the incoming Christian faith, represented an important divergence from a universally-accepted element of the Nyoro way of life. The personal prestige of the Omukama, however, was a key factor in the undoing of his own religious centrality, for as scholar John Beattie wrote of H.M. Omukama Sir Tito IV Winyi Gafabusa in 1960, "According to... myth, the present Mukama is descended in an unbroken patrilineal line from the very beginning of things," thus directly tying the physical person of the king to the very origin of creation itself.

Nevertheless, the "seeking" attitude manifested by the royal leaders of Bunyoro-Kitara in the late 19th and early 20th centuries is an interesting and genuinely admirable one, for their adoption of Christianity entailed the surrender of a great deal of the prestige and centrality that had traditionally been associated with their important role within Nyoro society. "In the nineteenth century," writes ByaruhangaAkiiki, "Nyoro society was based on the philosophy of Ruhanga, the creator, and that of His subordinates, the Batembuzi, the Bachwezi, various spirits and the Babiito, who were believed to share certain responsibilities with Ruhanga." Therefore, it is most significant that the subsequent *abakama* of Bunyoro-Kitara were to eschew this direct regal and personal connection of their dynasty with the divine ruler of creation, Ruhanga, and to opt instead to follow the teachings of Christianity, a faith which emphasizes the essential equality of all men before God.

Despite the widespread success of the Christian missions within the kingdom, the following decades saw repeated instances of strife in Bunyoro-Kitara, largely as a result of popular resistance to British rule. In 1907 a revolt, fueled by longsimmering grievances with the Kingdom of Buganda (which had for decades been Bunyoro's chief rival within the British Protectorate of Uganda), broke out against the colonial authorities and had to be put down by force. However, beginning in 1924 with the installation of H. M. Omukama Sir Tito Winyi IV Gafabusa, father of the present Omukama of Bunyoro-Kitara, an era of increased royal cooperation and détente began, and "in 1933 the Bunyoro Agreement provided the kingdom with a political status analogous to.. that of Buganda." Nevertheless, despite the important advances made in the field of Christian missionary activity, scholar and ethnographer John Beattie wrote in 1960 that "[t]he old religious cult, centering on spirit possession, is still strong," observing as well that "there is still in Bunyoro a widespread and underlying fear and distrust of Europeans." This observation of Beattie points to a considerable degree of ambivalence on the part of the general population of the kingdom with regard to European

(i.e., British) presence and influence within its borders, and this at a point just a few short years before the foundation of the modern Republic of Uganda.

The status and prestige of the religious function of the Omukama, already reduced, or at least considerably curtailed by the ascendancy of British power in the region, as well as by the introduction of Christianity and its widespread adoption by Nyoro people of every class, were openly rejected as fundamental principles by the central Ugandan government of Milton Obote. J.W. Nyakatura writes that "[t]o

further make for unity it was found necessary to abolish the kings and the traditional chiefs and to create a unitary form of government." This action on the part of the new republic sounded what many believed at that time to have been the death knell of the old system, with its traditional vision of the nature and orientation of Nyoro society. The subsequent administration of the dictator Idi Amin Dada, who ousted Obote in 1971, did nothing to enhance the profile of the traditional kings of any of the constituent regions of Uganda, and indeed, many members of the royal families of these various kingdoms, such as those of Toro and Buganda, as well as Tito Winyi's heir, Solomon I Iguru, preferred to live abroad during the turbulent years of the Amin era.



*The Omukama of Bunyoro-Kitara and The Omugo of Bunyoro-Kitara
with President Museveni of Uganda*



*The Omukama of Bunyoro-Kitara and The Omugo of Bunyoro-Kitara
During the Empango (coronation celebration)*

After the ouster of Amin in 1979, the subsequent restoration of an Obote-led government and the coming of the government of President Yoweri Museveni to power in 1986, a new age of reconciliation and renewal had begun for proponents of the restoration of traditional kingship in Uganda. Traditional kings found themselves once again at the center of Ugandan national affairs, but this time in purely ceremonial roles, rather than in the positions of political and religious authority to which their august forefathers had been accustomed. A new national constitution, ratified in 1995, recognized the importance and centrality of these kings to the life of the Ugandan nation as a whole. Section 246 of this new constitution outlined the role of the traditional kings as follows:

(1) Subject to the provisions of this Constitution, the institution of traditional leader or cultural leader may exist in any area of Uganda in accordance with the culture, customs and traditions or wishes and aspirations of the people to whom it applies.

Furthermore, the newly-recognized "traditional leaders" could thenceforth openly be accorded the same "allegiance and privileges" historically considered the birthright of their royal forebears. However, conspicuous by its absence was any mention of religious or political power within the structures of the newly reconstituted kingdoms, for the Museveni government, while eager to enunciate its support for the soft power associated with the reintegration of the institution of traditional or cultural leaders in Uganda, was also wary of establishing any potential rivals in the realm of *realpolitik*.

PART III:

The Role of the Omukama Today

The present monarch of Bunyoro-Kitara is a reigning king, devoid of political power, but the titular head of a regional government nonetheless, as outlined in the constitution of Uganda. Among the documents that support this status are Section 8(a) of the Fifth Schedule of the Article 178 of the Constitution of the Republic of Uganda (2005 Amendment), as well as Section 6 of Chapter 16 Article 246 of the current constitution. In addition, he was also recognized as eligible to rightfully be enthroned as king (in this ruling, Omukama was translated specifically as King) in *Civil Appeal 18/94: Prince J.D. C. Mpuga Rukidi vs. Prince Solomon Iguru and Hon. Henry Kajura and All Members of the Committee of Coronation of Prince Solomon Iguru of April 25, 1994*. Thus it is that certain of the royal rights and prerogatives of the traditional kings of Bunyoro-Kitara have been reinstated and fully recognized by the present government of the Republic of Uganda.

As has been seen in the case of the ancient Kingdom of Bunyoro-Kitara, the erosion of certain aspects and appurtenances of the once multi-faceted role of the Omukama in Nyoro society has been the result of two main factors, 19th-century British political and military might in the region, and the subsequent arrival and early 20th-century spread of Christianity, initially via the Anglican Church Mission Society, throughout Uganda. These two factors effectively paved the way for the wholesale abolition of the offices of the kings by the Obote government in 1967, and it was over twenty-five years later that the reintegration of these kings into the fabric of Ugandan society, this time as "traditional" rather than political rulers, became part of central government policy. Thus, the present king of Bunyoro-Kitara, H.M. Omukama Solomon I Iguru Gafabusa, operates in a distinctly different socio-political atmosphere than that which prevailed during the reign of his late father, H. M. Omukama Sir Tito IV Winyi Gafabusa, who enjoyed a certain limited measure of personal power and political autonomy under the British protectorate system then in force in Uganda.



H. M. Rukirabasajja Solomon Gafabusa Iguru I. enthroned

Today, the Omukama's role in Ugandan society is primarily to serve as a symbol of the Bunyoro-Kitara Kingdom, although his personal opinions about various aspects of national politics and socio-religious matters are often voiced straightforwardly and forcefully, and are frequently very influential. Thus, although his role is largely a ceremonial and symbolic one, the current Omukama does use this position of prominence to air his personal views on matters he believes to be of importance to the well-being of both his kingdom and to Uganda as a whole.

Therefore, where once his royal ancestors had exercised direct power of life and death over their subjects, and had held unquestioned control over key aspects of the political and religious life of the nation, today's Omukama finds that his ability to directly influence events and situations depends primarily on the prestige of his very personal connection to the collective historical heritage of Bunyoro-Kitara Kingdom. Although no longer "above all men" (the meaning of the honorific *'Rukirabasajja Agutamba'*) in any effective legal, cultural or constitutional sense, the present Omukama represents a vital link to the shared past of this great and historical African kingdom.

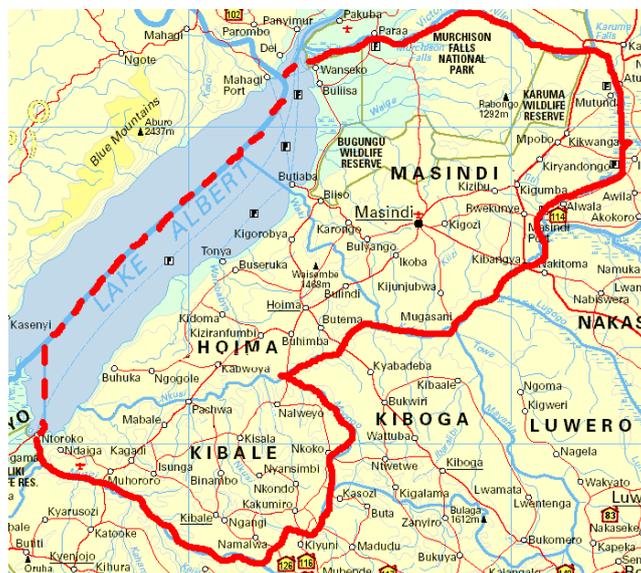
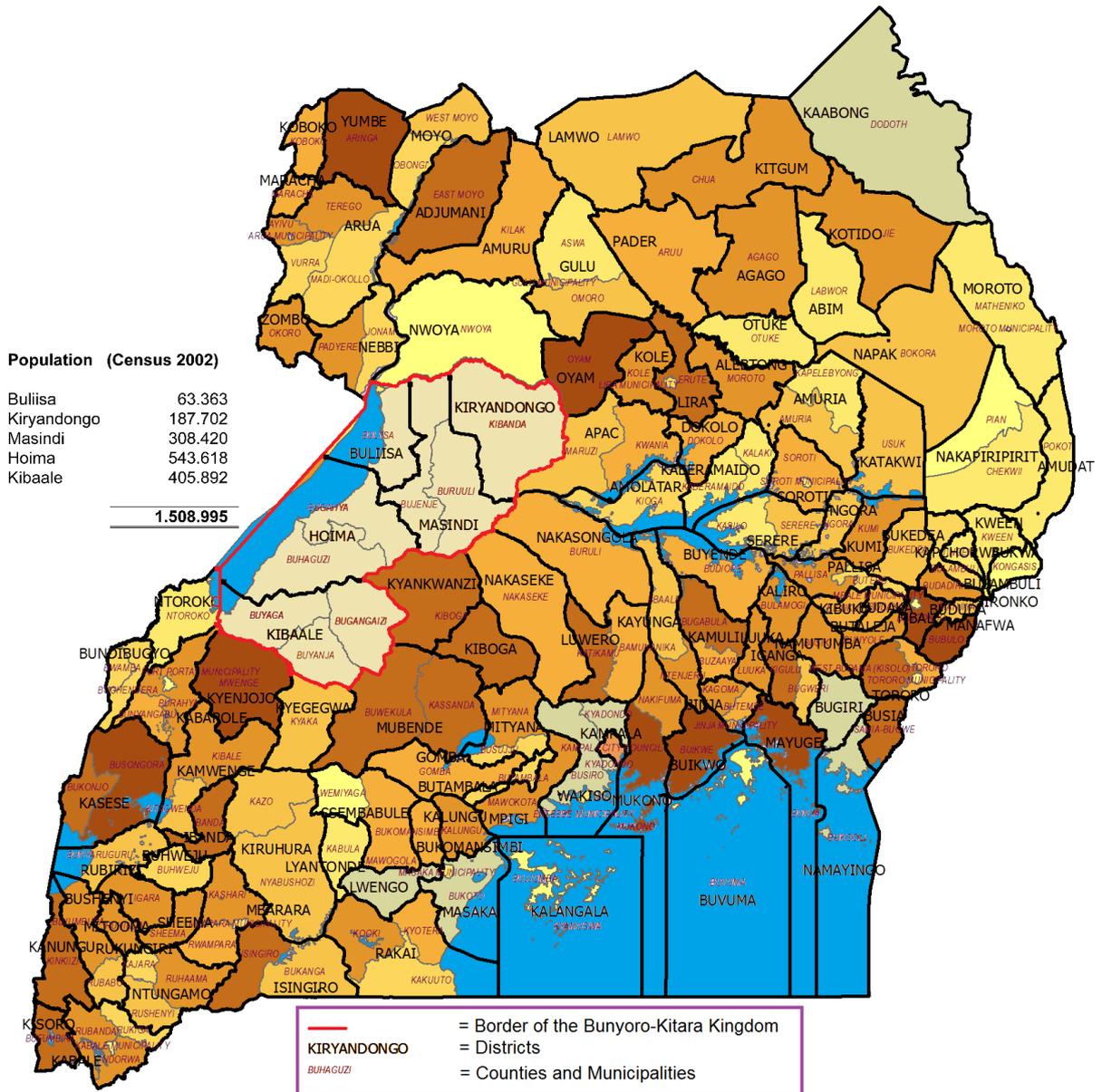
Thus, despite the substantial reductions in his direct royal power and prerogatives, diminutions which have many of their roots in the adoption of the Christian faith by his royal predecessor Omukama Kitahimbwa (and which is the very faith professed by the king himself, as well as by the majority of his subjects), H. M. Solomon Gafabusa Iguru I. continues nonetheless to play a pivotal and abiding role in the life of the Bunyoro-Kitara Kingdom as it moves forward into the future.

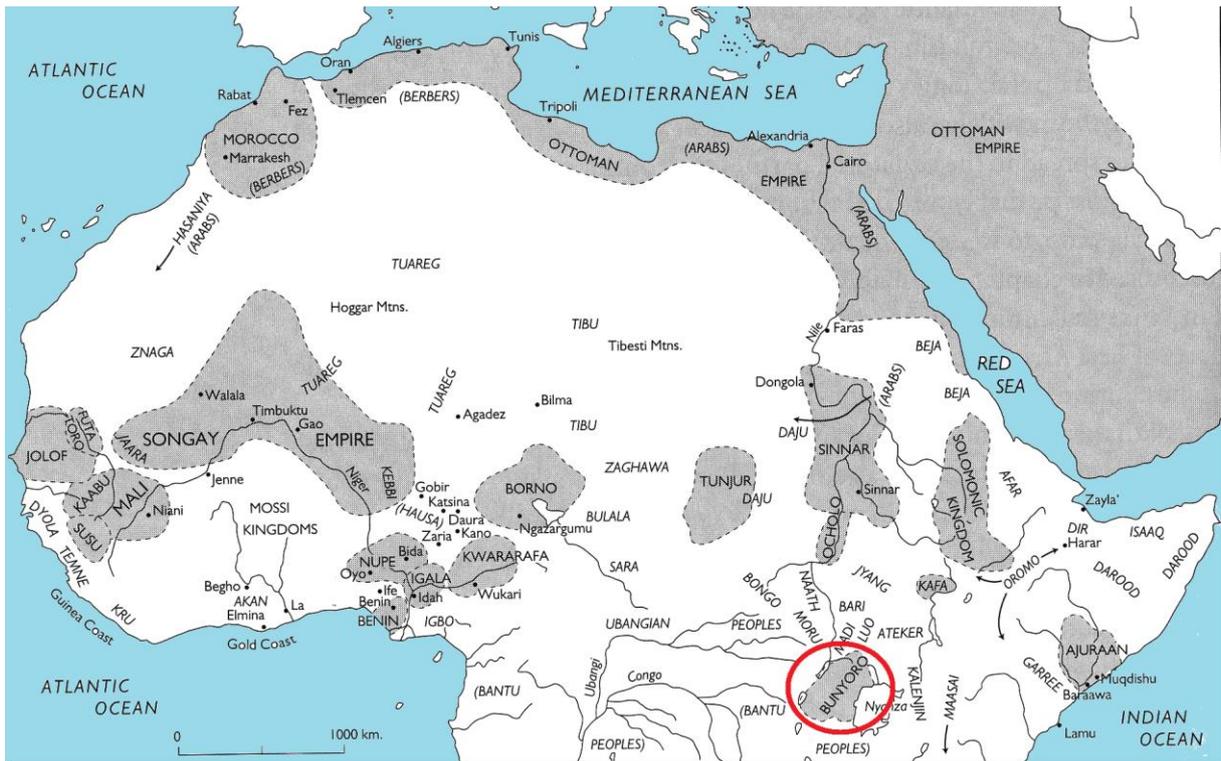
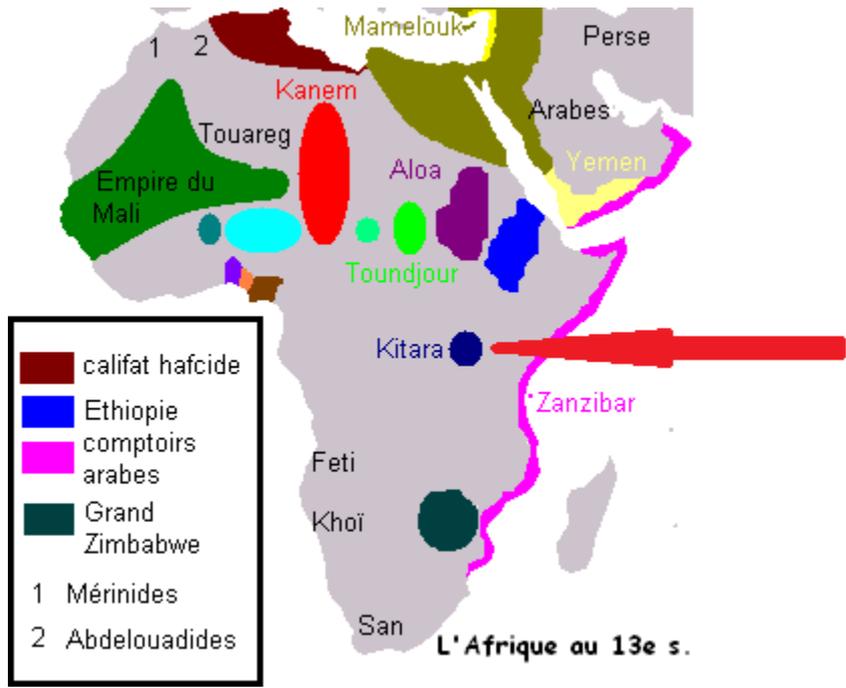
The ancient rite of enthronement, as observed for centuries by the Kingdom's rulers, includes a prayer for the health, fruitfulness, and longevity of the Omukama, which we can do no better than to reproduce here:

May God preserve our king, and may he live for long!

May he have children [and] riches,

and may he die a very old man with white hair!





11. POPULATION

The total population of the Kingdom is about 1.4 million people comprising 49% males and 51% females. It has got a growth rate of 6.1%. The Kingdom has got 256,458 households of which over 96% are rural. It has a total fertility rate of 7 and life expectancy of 46.4 years. The infant mortality rate is 102/1,000 while the maternal mortality rate is 525/100,000 live birth. Teenage pregnancy is 16% adolescent deliveries 29% and high risk at birth is 29.8%. Nurse/Midwife mother ratio is 1:4518.

The population is heterogeneous in nature having about 56 ethnic groups and 52 clans. Only 1.12% of the total population use Electricity for lighting and most of these are in urban centres. The biggest proportion of the population (99.42%) uses wood fuel for lighting and cooking.

The total population of the Bunyoro-Kitara Kingdom is between 800,000 and 1,550,000 living in 250,000 - 350,000 households.

- 96% of the population live in rural areas;
- only 1% of the population uses electricity for lighting and cooking;
- more than 92% of the population are poor, and earn less than half of the Ugandan national average (478 US\$; 2010);
- about 54% of the population are illiterate.

12. DEVELOPMENT CHALLENGES FACING THE KINGDOM

Poverty is the chief reason for lack of development in the Kingdom. Over 92% of the entire population are poor with earnings less than half of the national average. Of the 256,458 households, 97% of them are rural, 12% live in Huts, 38% stay in dwelling units constructed more than thirty years ago; 22% live in semi-permanent and only 6% live in permanent houses. Food insecurity, inability to meet basic needs, sale of the few assets owned, intermittent borrowing sometimes without repaying, extensive alcoholism, inability to pay tax, malnutrition, early marriages, school dropouts have always been the signs and effects of poverty in the region.

Illiteracy levels are very high. 47% of the entire population is illiterate. This has caused a low productivity of labour supply in the region. Most of the people's activities are neither achievement oriented nor enterprising. They offer unskilled and cheap labour and are remunerated cheaply and thus have a low investment capacity. What is earned in a day is usually consumed and sometimes more is consumed than what has been earned leading to poverty.

Illiteracy is higher among women (56%) compared to men (36%). The gap between male and female school enrolment is wide and increases at higher education levels. Currently, 42% of the primary school children, 35% of the secondary school students, 4% of the tertiary students and 1% of the technical school students are females. Lower literacy levels among women thus restrict them from accessing relevant information for their development.

As regards to **gender** as a whole, women in the Kingdom are very vulnerable and women headed households are the poorest. The girl child has been particularly vulnerable due to defilement, traditional bias and traditional workload that reduces her time for concentration on formal education. 28% of the women in the Kingdom are poor or young or disabled or too old to work. 32% classify themselves as purely housewives and only 0.05% are employed in senior positions in the region. The majority (77%) of the working women are unpaid family workers yet their workload exceeds that of men by several hours a day.

There is **high dependency** ratio in the Kingdom. Currently the ratio is 1:6 per active person. The dependency ratio has been made worse by the increasing number of refugees in the Kingdom. Most of the refugees are not engaged in lucrative activities. Their incomes are low and they live in very poor conditions.

Land availability and use is limited. Of the total area only 11,212.17 (60%) is land area. Wetlands, water bodies, rocks, hilly areas, forests, national park and wildlife reserves form the other 40%. Only 27% of the available land is used in the annual plantation of crops. Gross cropping land available is about 0.6 hectares per inhabitant. The locally available technology and high dependency ratio affect the optimal utilisation of land. Land holding is common in the region where by the central government, parastatals and absentee landlords have leased the land leaving most of it idle. This is most evident in Kibaale and Masindi districts.

There is **low agriculture / livestock production**. The estimated average crop production per household is about 4 tones per annum. However, if appropriate and advanced methods of production were employed, the Kingdom would be in position to export the surplus on top of being self-sufficient. Due to the use of obsolete methods of production, negative attitudes towards agriculture and unskilled subsistence farmers, agriculture has not been a lucrative business in the Kingdom. Cattle and other domestic animals keeping is inappropriate.

Another challenge of the Kingdom is in the field of **housing and transportation**. Road network throughout the Kingdom is not in good condition. Maintenance and opening up of more roads is necessary in order to enable the increasing population to access social services such as education, health centres and markets. Housing facilities are also inadequate in the Kingdom. Many houses especially in urban centres can be seen ill planned and constructed. Homesteads are widely scattered and housing is constructed using mud or wattle within grass thatched roofing.

The Kingdom has got a variety of minerals and natural resources though their status is not yet well established, as there has been **no full scale geological study** undertaken to determine their exact potential. However, the recent study conducted by Heritage Gas and Oil Company in the Western rift valley indicates the possibility of having crude oil deposits in the region. Other mineral potentials known to be existed include iron ore and salt; rocks and precious stones are also abundant especially in Kibaale District.

In an effort to improve on the productivity and household income, various social economic activities have greatly affected the **state of natural resources and environment**. Lack of soil conservation practices has led to soil erosion and land degradation, over grazing, charcoal burning, Lumbering, Clearance of trees for agricultural production and bush fires have all aggravated the problem.

The **HIV/AIDS** scourge is yet another challenge that requires skills for intervention. A communication gap between the parents and adolescents at all levels has continued to exist. Modernisation has led to the breakdown of the traditional set up, which used to impart some knowledge and values to the young generation. This has resulted into inaccurate information being passed onto adolescents causing a high AIDS prevalence among them (29.5%).

In order to avert the aforementioned anomalies, the King and all the leaders of Bunyoro have come together and joined efforts to establish a University in the region. Throughout its programmes, it will be geared towards increasing the productive capacity of the people and developing knowledge, skills and values that will be used to foster development and a state of general welfare.

13. ENDOWMENTS OF THE REGION

Despite all the challenges faced by the Kingdom, there are abundant existing opportunities and endowments that will be tapped and developed by the University in order to develop the region.

1. The rich culture of Bunyoro

In history, Bunyoro Kitara Kingdom boasts of its rich cultural endowments in form of tradition, music, dance, drama, and folklore. Prof. Mbabi Katana, a renowned professor of music in Africa once rightly said, “There is no history of Uganda without the history of Bunyoro”. The University will thus act as a reservoir of knowledge, research and scholarship into this culture.. It will aim at industrialisation of the valuable cultural assets in order to promote the Bunyoro Cultural Heritage. The University will all in all research into, preserve, develop and transmit cultural values and heritage as the springboard for development.





Inscription: At this place Omukama Chwa II. Kabalega received Dr. Emin Pasha, 22nd September 1877







II. Fertile soils

Bunyoro Kitara Kingdom is endowed with fertile soils containing adequate organic matter suitable for agricultural productivity. In the exemption of the low lands that are covered by alluvial and lake deposits, the soils of the region are of formalistic type. The soils are of adequate depth and with rich humid topsoil. The granites soils such as clay deep loams, shallow loams, red clay loams and brown gravelly clay loams support a variety of crops to be grown. The University's backbone thus will be its agricultural component.

III. Favourable Climate

The Kingdom has a favourable climate. It enjoys a bi-modal rainfall type, which varies between 800mm - 1500mm per annum. Rainfall comes in March-May and August – November. Throughout the Kingdom, there are high rainfall zones (1000mm-1500mm) medium rainfall zones that receive between 800mm-1000mm and lower rainfall zones that receive less than 800mm especially those that boarder with the rift valley. This bi-modal type of rainfall coupled with favourable weather conditions results into a conducive rain fed agricultural production throughout the year and crops mainly grown are bananas, cassava, tobacco, coffee, maize, beans, tea, upland rice, vanilla, cocoa, vegetables, millet, groundnuts, sweet and Irish potatoes, and soybeans.

IV. Wonderful Vegetation

The Kingdom has got three broad categories of vegetation namely; the modified equatorial type which used to be equatorial vegetation in nature but has been modified as a result of human activity. There is also the wooded savannah mosaic that forms a transitional zone from the modified equatorial vegetation to Savannah grassland. The Savannah grassland is typical in areas where human activity has modified the wooded Savannah mosaic. Lastly,

there are thick forests such as Bugoma and Budongo. These together with the elephant grass in the region provide a diverse habitat for a Variety of birds and animals.





V. Water Bodies

The Kingdom is endowed with adequate surface and subsurface water reserves. There are many rivers both seasonal and all weather water bodies. Currently these are not optimally conserved, developed and tapped. They include Lake Albert, Victoria Nile, Lake Maiha and Kiyanja (These are small lakes in Masindi District); Rivers Kafu, Waki, Muziizi, Nkusi, Mbaya, Ruzaire, Rwigo, Mpongo, Mpamba, Mutunguru, Wambabya, Bigajuka and others. There are also undeveloped power generation points that include Siipi falls, Karuma falls, Muziizi, Murchision and Wambabya.





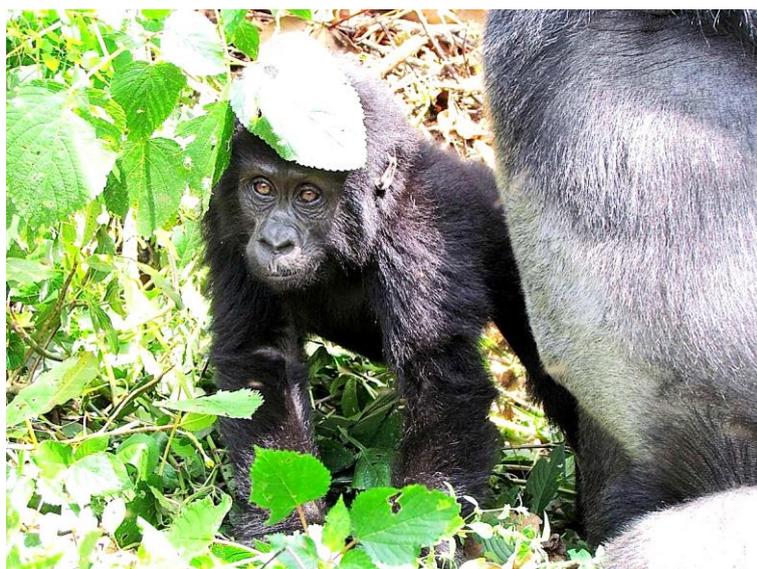
VI. Wet Lands

Wet lands form boundaries for most administrative units of the region. They are also a good source of raw materials for the handcraft industry, which mainly employs women in the Kingdom. There are a number of such wetlands some of which are permanent and others seasonal. Rudimental fishing is also done in these wetlands by the adjacent communities especially mud fish which is a delicacy and nutrition boost. Wet lands are a good source of clay and sand evidenced by various brick making and sand excavation points that employ the male youth. Permanent wetlands ease development of safe water sources especially deep and shallow wells since they act as water reservoirs. However, all these have not been adequately tapped and utilised by the local communities to improve on their household incomes.



VII. Natural forest reserves

A variety of trees and shrubs do exist in Budongo and Bugoma forests, which are an untapped treasure for the Kingdom. More still there are potentials of forest vegetation, which can be used to develop medicinal herbs that can be used to control and combat some diseases. A deep study is needed, who knows, possibly the drug or vaccine to prevent and cure HIV/AIDS lies in the beautiful vegetation of Bunyoro Kitara Kingdom!





VIII. Tourism industry potential

The Kingdom is endowed with tourism industry potential which include Murchison Falls National Park, Busingiro eco-tourism site in Budongo forest, Butiaba, Kibiro, Ndaiga and Kaiso Tonya escarpments, Mparo Royal Tombs and other Historical and Cultural sites, Hills and Rocks, Landing sites and many others. These potentials have not been fully developed and utilised optimally to attract sizeable tourists to the Kingdom.

IX. Mineral resources

The Kingdom has got a number of un-exploited mineral resources which include Oil around Lake Albert in the Western Rift valley, Salt in Kibiro, Iron ore, gold, titanium and copper. However, given a thorough geological survey of the area, there is a possibility of finding other mineral resources lying unexploited in the region.

X. Private sector and NGO support

The region enjoys a great contribution from civil society organisations, faith based organisations and non-governmental organisations. These have made a tremendous contribution in areas of primary education, health, nutrition, environment, road infrastructure, production, community development, capacity building, water supply and rural finance credit. There is however a remarkable lack of higher education facilities in the region.

XI. Large and small-scale business enterprises

The Kingdom is further endowed with large scale and small-scale business enterprises. There is British American Tobacco (BAT) Company; Muziizi, Bugambe and Kisaaru tea Estates and Kinyara sugar works. The private business community has also invested in micro-finance institutions, hotels and restaurants, salons, maize mills, shops, oil stations, FM radio stations, transport facilities, construction companies, driving schools, carpentry workshops and in agricultural produce and marketing. However, all these are not optimally used nor effectively managed.

XII. Improved Road Networks and Communication

Communication has greatly improved through the installation of more masts by MTN, CELTEL, UTL (Mobile telephone companies) thereby increasing telephone network coverage in the Kingdom. Eight FM radio stations (two more are in offing) have been established. There is also a wide coverage of Uganda Television in the region. Road networks have greatly improved. The upgrading of Hoima-Kampala road into an all-weather tarmac presents a great potential for development.

XIII. Training Institutions/schools

There are a number of training institutions in the Kingdom with a remarkable lack of tertiary institutions. The available data in the development plans of the three districts shows that there are 712 primary schools with an enrolment of 361,614 pupils and 6,554 teachers. Of these teachers over 60% are grade III (The Lowest grade in Uganda) and 21% are untrained. There are 126 secondary schools with an enrolment of 25,249 and 2,016 teachers. Of these teachers 69.2% are diploma holders (the lowest grade for a secondary school teacher in Uganda) and 19.7% are untrained (license teachers).

Post-Secondary Institutions include Kamurasi and Bulera Primary Teachers Colleges, Nyabyeya Forestry College; Uganda Co-operatives College, Kigumba; Kiryandongo, Kibwona, St Simon Peters (Rwenkobe), St Joseph, Munteme; and Birembo Technical Institutes, URDT Institute, Kagadi; Balma, Kitara, Millennium and Nile Vocational Institutes. The only (Masindi) National Teachers College in the Kingdom is on the verge of being closed by the Ministry of Education and Sports. There is no University in the Kingdom. University education therefore has to be sought from Makerere University and other Universities that are very far and expensive. Students from poor families have had to drop out of schools and get married because they have no hope of ever attaining University education. It is not a surprise therefore that Hoima District has been ranked by the Ministry of Health, the highest

in Uganda in cases of high incidences of early marriages. Bunyoro University for development thus is going to be the only institution of its kind in the Kingdom.

14. REGALIA OF THE KINGS OF BUNYORO-KITARA



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The center piece of this regalia is a royal stool (27) covered with bark cloth, lion and leopard skin (41). On the left are three of nine ancient royal drums (1-3) and behind them Bronze Age spears in a sequence of their manufacture: copper (4), zinc (5-6), bronze (7) last is brass (8) whose iron spike bottom marks Bronze Age interface with Iron Age. Similarly to the right of the flag are two Lwo iron spears (31-32) Dabongo and Gotigoti that have copper tipped zinc covers.

Right side of Bronze Age spear an sticking out of a Nyapongo a Madi quiver (9) is an arrow of zinc blades (10) and a barbed arrow (11 center). It resembles archaeological finds of Bigo Earth forts. There is also a spike (12) used as iron rod currency unit of money (ojbelov). It was used in the Greek City State of Bioitia whose inhabitants occupied Luxor, capital of Egypt between 2025 and 1700 BC, 800 kilometres up the Nile from the Mediterranean. They re-named it Thebes and introduced ojbelov money. High cone crowns (back row) 13-15 & 26) are of ancient Egyptian usage.

Top ridge of the chief crown Rwabusungu (24 behind the royal stool) is lined with ojbelov. A king to be sworn into office put it on and hammered a piece of metal four times to become head of metal work, a key industry of Bunyoro-Kitara through the ages.

As usual precious articles decorate crowns so do cowries' shells, also used as money, on crown (51) in foreground. Orange bishop (etuku) feathers also decorate crown (53) and Kasunsunkwanzi (42). Prince Kaboyo stole away with this crown to rebel and establish Tooro Kingdom in 1830. Etuku birds inhabit the Semuliki River country of Butuku on the Uganda Congo border. On hooks of two beaded tripods of brass (18-21 left of ojbelov crown) hang quivers (16 & 23), wooden bows and a walking stick reinforced with bands of copper (18-19-20 & 22).

A giant spear Kinegena (25) behind the royal stool testifies that iron dwarfed other metals. It availed effective tools to cut down forests and till land and arm leaders (33-39) that curved new territories. Hanging on a garden rake (28 left of flag) is a bundle of bark cloth (28). It holds a gourd containing millet grains and field peas (29). This is agricultural symbolism.

The fingers of the garden rake (28) symbolize sparks of lightning and underpin the ruthlessness of early Iron Age rulers like Kagoro Araali. (Byara Nkanduro Matambara Gatosha). To this era belongs a sword (45) with its wooden sheath (44) a hoe (46) to right of the drums. By these articles kings on enthronement swore to defend the Kingdom, ensure justice and mobilize people to grow crops.

History is re-told in songs sung in original styles and content accompanied by entimbo drums (14 & 40). A yellowing cream flag with blue waves and a red emblem (29) was designed by CMS missionaries after colonial conquest to signify peace. Research is ongoing for in depth information on these items and the various crowns in the foreground (47, 48, 49, 52 & 54) as well as others not shown here.

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We promote culture and tourism. Visit us on Old Tooro Road, Hoima, Uganda.

15. BEHIND EVERY CLAN, THERE IS NOT JUST A TOTEM – BUT A HUGE FLESH OF HISTORY

Author:

HRH Murungi Roney Kanyaihe

HRH is from the Bankwonga Clan - According to History His Royal Highness great great great grandmother Lady Nyatworo (of the Bakwonga clan) gave birth to the very first Mubiito (King) Isingoma Rukidi Mpuga. (It's because of that fact that friends call me rukidi). My clan is called them "mothers" of the Babiito (royal clan/house).

BRIEF FACTS:

- Bunyoro is made up of over 90 Clans and sub-clans.
- Every Clan has a central (Common/one) Ancestor.
- Save for the Babiito Clan, One cannot marry from his own clan; However you can marry from another clan with which you share a totem e.g a Mukwonga man (Engabi) can Marry a Mubiito-kati (Engabi); a Mwiruntu man (Enjojo) can Marry a muchwamba-kati (Enjojo).

EPISODE ONE: ORUGANDA RWA'BAYAGA [Bayaga Clan]

The Bayaga, are a pre-Bachwezi clan associated with the coming of (short-horned) cattle and the salt-worksite at kibiro. They originally settled in (Kitara's) Bulega - a country of pasture land west of the southern end of Lake Mwitanzige (Albert) in present day DRC and its members were originally pure hamites.

The founder (Ancestor) of the clan was called KISEHE, who settled in Bulega. His mother was a woman of the Basonga (Grasshopper) clan – sister to NTUMO YA MUNYONYI then the wealthiest man of the Basonga Clan (with a lot of cattle across Kitara). KISEHE, who was also rich in cattle, took as wife a native of Bulega & member of the original agricultural Bantu tribe, who bore him a son called MIHIINGO (a.k.a KYANKU KYA MIHIINGO who was to later lead his relatives to present day Buyaga County in Kibale District) and a daughter called KATUTU, who got married to ISIMBWA, the founder of the line of Bachwezi Kings, and bore him a prince called KIRO BA ITABARA NYAMUGENDA ITUMBI.

In his youthful age, MIHIINGO acquired a knowledge (art) of wind direction and began to advise upon canoes/boats steering across Lake Mwitanzige.

THEIR JOURNEY FROM BULEGA TO BUYAGA (KIBALE DISTRICT)

During the reign of the Muchwezi King NDAHURA (son of King Isimbwa and Nyinamwiru - daughter of Bukuku) some Kitara chiefs in the south of his extensive empire (present day Rwanda) threatened to make themselves independent rulers. King NDAHURA set off with his army and went to subdue them. During king NDAHURA's absence his brother MULINDWA, who ruled what is now Mubende District (as chief), became Regent. MULINDWA ruled the Kingdom for three years until NDAHURA returned. Now, during his (3 year) regency, MULINDWA called MIHINGO to come (from Bulega) and fill an important post in his Court. The duties of the post were to give advice to herdsman to enable them trace lost cattle. MIHIINGO had gained reputation (all over Kitara) of being able to recognize something in the distance by testing the direction of wind by means of magic tools that he possessed. He was also to perform other administrative and priestly functions at the Court (Palace). KISEHE, his

father, had by this time died. With his cattle and a retinue of followers, MIHINGO set out and crossing the southern end of Lake Mwitanzige, he entered the Muzizi Valley and arrived at Hamugamba. Marks of his feet were (miraculously) left on the flat stone where he stood to look at the surrounding country. (NB: These marks are still visible to date). He then pushed on and arrived at Burora (Buyaga) hill. Here he was thirsty, but his followers failed to find any water-hole. Looking down at the Valley at the base of the hill he let fly an arrow from his bow. Where the arrow landed a well came into existence, and the valley between Burora Hill and the surrounding smaller hills became a swamp, now called KYANSIMBI. Water was brought and his thirst was quenched. MIHIINGO established a homestead on this hill. [The bayaga have lived on this Hill continuously through over forty generations.]

When MIHIINGO reached MULINDWA'S court he was given the high office of councilor and priest in matters concerning the direction of winds. MULINDWA called him and his relatives BASEHE (Kisehe's offsprings), but because he had the art of testing the direction of the wind, they were re-named BAYAGA. (Coming from Muyaga - wind). The land in which they lived was therefore called BUYAGA. Members of the clan of this name are found to this day in Bunyoro, Toro, Mubende and Bulega (DRC).

THEIR TOTEM

The original totem of the Bayaga Clan in the time of their founder KISEHE was a RED COW [ENGAJU]. However when Bulega was threatened with famine, Kisehe's family dropped the ENGAJU as a totem, as they would have starved to death if they had not taken either meat or milk of this red cow. [This cow is known to be resistant to droughts and diseases]. Instead they adopted ETUKU, a big, red bird, found in the DRC, whose feathers are incorporated in the crowns of Kings in Bunyoro and Toro. This big red bird was to symbolize the red cow.

Further, when the clan came to Buyaga from Bulega, they found that the ETUKU did not exist in the new country; they therefore adopted a small red bird (AKAFUNZI – Runyoro, Kanyamunkonge – Rutoro; Kasanke/Nyonyintono – Luganda). This small RED bird is a symbolic representation of their original Totem – RED COW [Engaju].

HOW THE BAYAGA MOVED TO OTHER TRIBES.

The Bayaga in Buganda are known as ABENYONYINTONO. Their founder KAJERE came from Buyaga (Kibaale) during the reign of Kabaka Kato Kimera (founder of Buganda Kingdom & Twin Brother to Omukama Isingoma Rukidi Mpuga I - founder of the line of Babiito kings in Bunyoro). When kajere reached in Buganda (in present day Masaka near Lake Victoria) he named his village Buyaga (still exists to date). He seems to have been famous there because his name (to date) in a corrupted form is one of the titles of the gombolola chief of the area – known as – SABAGABO KAJERERO, Buddu. Most of the people in that area belong to the small bird clan.

The Bayaga in Busoga are also identified by the totem of the small, red bird and are said to have gone to Busoga when Omubiito KIIZA son of Omukama Nyamutukura of Bunyoro, temporarily left Kitara and became the ruler of some of the counties in Busoga of which Bugabula is one.

Bayaga clansmen also migrated to Toro (then under Bunyoro). They were attracted by the grazing for their cattle; the beautiful climate & soil fertility, and by the beauty of the women. MIHIINGO also sent his wife of the Basonga (grasshopper) clan and her son (Ntunda) to stay in Mwenge in Toro, where he had his cattle, so that the boy could grow in an atmosphere of refined manners for which Toro was envied in the past. The Bayaga in Toro helped Omubiito Kabayo to establish a separate, independent (Toro) kingdom and obtained high posts in his service.

FEATURES OF THE BAYAGA

According to J.K Babiha in his Article "The bayaga Clan of Western Uganda" published in the Uganda Journal of 1958, Volume 22 Issue 2 between pages 123 & 130 but specifically at page 130 – "In the past the Bayaga were hard fighters in tribal wars; they wanted social prestige; they were argumentative by nature and were conscious of their rights and social standing."

Bayaga are also very social people. When other Hamitic clans like Basonga were isolating themselves in order to preserve their society in its original nature, the Bayaga intermingled with agricultural clans. Its members were originally pure Hamites, but because of continuous marriage with the original Bantu tribes, they have become more Negroid in physical features.

THEIR ROLE TO BUNYORO AND TORO KINGDOMS

The Bayaga clan has for very many years been regarded as one of the most important clans in Bunyoro and Toro. They are associated with the coming of (short-horned) cattle and the salt-worksite at kibiro (This Salt worksite was listed by UNESCO among the world's heritage sites). Initially they played the role of priesthood. They also presided over the coronation of the (Babiito) Kings. This section of the Bayaga that played the coronation role was known as ENDENGIZI (Royal Minstrels). In the present day History the Bayaga are the chief entertainers of the King.

RELATIONS WITH OTHER TRIBES.

They were contemporaries of the Bachwezi. The first Chwezi king ISIMBWA, Married KATUTU (KISEHE'S daughter & sister to MIHIINGO). When MIHIINGO arrived in Buyaga he made a blood-brotherhood (Omukago) with Omuchwezi MULINDWA and when MULINDWA died he was buried by MIHIINGO on top of the Burora (Buyaga) Hill. MULINDWA left all his chiefly and regency regalia with MIHIINGO. MIHIINGO thus remained as the earthly representative of Omuchwezi Mulindwa.

The Babiito Clan and Kings respected the priestly prerogatives of the Bayaga Clan. As Omukama Rukidi 1 and his successors were always afraid lest the Bachwezi might come back and take from them their Kingdom to which they (Babiito) had succeeded. The Babiito kings used to send presents to MIHIINGO to appease the spirit of the departed spirit of Omuchwezi Mulindwa. No (Bunyoro) armies were allowed in Buyaga and anyone who took refuge in Buyaga was never pursued by the Bunyoro armies.

The Bayaga hated the Basiingo very much because it's a musingo woman who caused the death of Omuchwezi Mulindwa – Mihiingo's "blood-brother". The woman caused Mulindwa to

fall into a very deep pit because she wanted her son to become King. He was however retrieved by the Bayaga but later died at Mihiingo's house.

SUCCESSION IN CLAN LEADERSHIP:

When Mihiingo died he was succeeded by one of his sons, Kyanku, who was known as RUHUNGURANGWENGE (because he had very long hair on his head). Towards Uganda's independence, the head of the clan was ZAKAYO BANURA KYANKU.

In other clans a succession claim used to result in heated disputes, fighting and sometimes murder. In the case of the Bayaga clan, the question was very easy because the process of choosing a claimant relied on a miracle. One of the emblems left by Muchwezi Mulindwa to Mihiingo was a golden armlet which Mihiingo wore all his life without removing it. When Mihiingo died, the armlet magically removed itself from his hand and disappeared. The next morning one of his sons (Kyanku) whom it had chosen to be the successor, was found wearing it. This son was immediately invested with priestly and administrative powers. So on it went for ages. However on the advent of Christianity and British Administration, all these ceremonies ceased, but the line of succession of Males to clan leadership was maintained.

16. ASSOCIATION OF THE REPRESENTATIVES OF THE KINGDOM BUNYORO-KITARA, WORLDWIDE (ARKBK)

Political and religious neutrality

The organisation always keeps, in all matters of political and religious orientation, an absolute and incontestable neutrality.

Purpose

The purpose of this organisation is to strongly promote the knowledge about the Bunyoro-Kitara Kingdom worldwide, as well as to actively support and create development programs.

Membership Acquisition

The membership for the ARKBK is acquired by appointment of His Majesty as a representative of the Kingdom Bunyoro-Kitara. The inclusion in the organization takes place through the presentation of personalized membership certificate. The membership certificate is person bound and it not transferable onto another person.

Committee members

Each person who supports the activities of the organisation in any manner, be it through personal endeavours, like for example, the realization of support projects, ideas for the support and successful realization of the organization or through freely established financial contributions, is viewed and valued as a committee member.

Founding charter from 27th August 2009

No. 111555, Republic of Uganda

Contact: Peter Gummersbach, *President ARKBK CLBG*
arkbk.president@bunyoro-kitara.org

Bank Account, international

Barclays Bank of Uganda Ltd.
Hoima Branch, Plot 56, Main Street,
Hoima Town

Beneficiary Name: Association of the Kingdom of Bunyoro Kitara worldwide

Account: 6001992005

SWIFT Code: BARCUGKX

Country Code: UG (Uganda)

IBAN: GB43BARC20325357227222

17. SYNOPSIS

(a) Bunyoro-Kitara Kingdom is a subnational monarchy (traditional)

His Majesty The Omukama Rukirabasaija Agutamba Solomon Gafabusa Iguru 1st. is a reigning constituent monarch, traditional ruler, He reigns over a legally recognised dominion, but with no sovereign governing / political power. However all his titles, are recognised by the Republic of Uganda. Furthermore His Majesty The Omukama Rukirabasaija Agutamba Solomon Gafabusa Iguru 1st. is the Chairperson of The "Forum for Kings and Cultural Leaders in Uganda" (under Rule 113 (3) of the Rules of Procedure of the Parliament of Uganda).

In Uganda, the ancient kingdoms and chiefdoms that were found by the colonialists when they first arrived on the African continent are now constitutionally protected as regional entities.

Bunyoro-Kitara Kingdom is the "Grandfather" (ancestry, origin) of all Kingdoms of Uganda!. All other kingdoms and royal families in these Kingdoms in *Uganda & Kingdoms of the African Great Lakes region are descended from Bunyoro-Kitara Kingdom from the current Royal Family* of Bunyoro-Kitara, the Babiito. The kingdoms and Royal Families of the African Great Lakes region include that of Burundi, Eastern Congo, Kenya, Rwanda, northern Tanzania present day Karagwe and Uganda.

At its height, Bunyoro-Kitara Kingdom controlled the Great Lakes Region of Africa with many small states in the Great Lakes region the earliest stories of the kingdom having great power comes from the Luo migration.. Most of the Royal descendants from Bunyoro-Kitara Kingdom who governed this great empire moved south to the Present day Rwanda. Later on new Kingdoms emerged in the Great Lakes Region such as Ankole, Buganda, Toro, Busoga, Bagisu of present day Uganda

Bunyoro-Kitara rose to power and controlled a number of the holiest shrines in the region, as well as the lucrative Kibiro salt works of Lake Albert; having the highest quality of metallurgy in the region made it the strongest military and economic power in the Great Lakes region then.

(b) Restoration of Traditional Rulers / Cultural Leaders.

His Majesty The Omukama (King) Rukirabasaija Agutamba Solomon Gafabusa Iguru 1st . was officially restored on the 24th day of July, 1993, **all kingdoms were restored by Statute No. 8, and also by the Amendment Act [No. 8] - Article 118 (1)- of 1993 enacted by the Parliament of Uganda AND officially recognized and protected by the Constitution of the Republic of Uganda** by Chapter IV. –Article 37.-, Chapter XVI. -Article 246. (1) – (6)- of 1995 **AND** by the Amendment [No. 2] Act -schedule V. -Article 178.8- of 2005 **AND** by the Acts Supplement [No. 4] -Act 6. of 2011.

Therefore the Republic of Uganda constitutionally restored the traditional kingdoms that thrived in ancient times but had been abolished by the then dictatorship in 1967. Unlike the sovereign rights the ancient kings held then, the now restored kingdoms have no political power per se, and in addition, His Majesty The Omukama (King) Rukirabasaija Agutamba Solomon Gafabusa Iguru 1st . of Bunyoro-Kitara Kingdom, was specifically recognized as the rightful heir to the throne and King of Bunyoro-Kitara by the Supreme Court of Uganda under; (*Civil Appeal 18/94 and All Members of the Committee of Coronation of Prince Solomon Iguru 1st, of April 25, 1994*). Similar to other reigning monarchs in Uganda, all traditional kings currently serve as "cultural figures" or "traditional leaders" and are barred from engaging in active partisan politics.

His Majesty The Omukama is the 49th Omukama (king) of the Kingdom of Bunyoro-Kitara and 27th Omukama (king) in The current Babiito Dynasty.

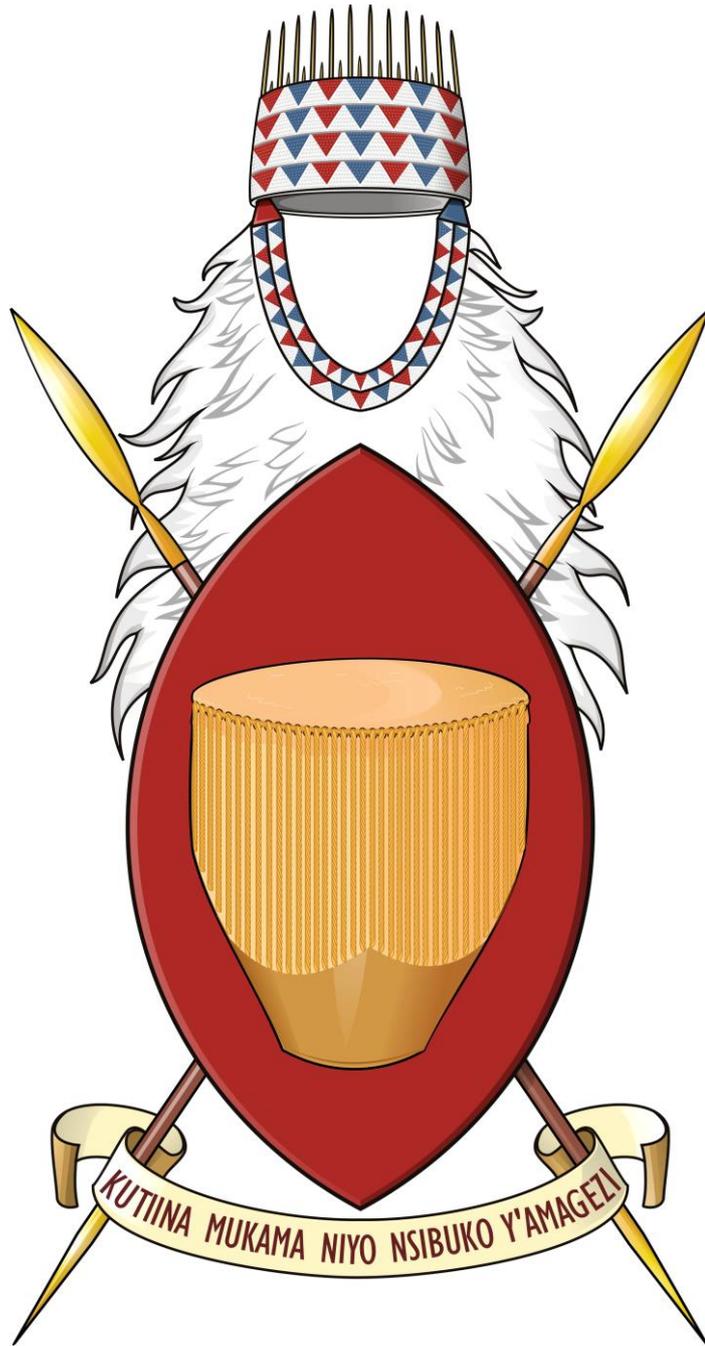
Furthermore His Majesty The Omukama and his dominion are restored, recognized and guaranteed at the Constitution of the Republic of Uganda.

Furthermore His Majesty The Omukama is the Chairman of the “Forum of The Kings and Cultural Leaders in Uganda”, he is the Head of the Babiito Dynasty (Main line of all dynasties in the region) **AND** His Majesty The Omukama has the **privilege to crown all the kings in Uganda**. I think that outstanding position can be seen in this way.

As such, it is an outstanding position within the culture in the Republic of Uganda as a Subnational monarchy. Referred as such, it is described as a Reigning Monarchy. His Majesty The Omukama has a Prime Minister (Katikiro), 21 Ministers, a Royal Government, a Royal Parliament and a Supreme Council.

The Grandfather of the current Omukama (king), His Majesty The Omukama Kabalega Chwa II., is the only one National Hero of the Republic of Uganda.

Because his ancestors never renounced their rights, never abdicated the kingdom, never ceded sovereignty, suffered exile rather than capitulate and concede anything, they maintained their original royal status and sovereign rights. This is very significant as His Majesty The Omukama (King) Rukirabasaija Agutamba Solomon Gafabusa Iguru I. is not simply a constitutional king. He is also the heir to a dynasty that has kept all its ancient rights intact.



BUNYORO KITARA KINGDOM

Projects, Development aid

1. CHILD PROTECTION PROJECT

- To educate, advocate and expose all kinds of abuse in relation to child's rights and growth.
- To enhance nutrition and general health education information about a child's growth and adolescents regarding the psycho-social /cognitive issues and reproductive health respectively.
- To promote awareness in communities on the importance of proper environment use in relation to child's survival and adolescents reproductive health.

Proposed Activities

Mobilization through mass media

Mobilization through news letters

Mobilization through drama

Promotion of child welfare

U\$ 157,849

2. ENTERPRISE DEVELOPMENT PROJECT

Goal: To enable the poorest families in Hoima District reduce their poverty by increasing family incomes so that they can afford the basic essentials of life through; Establishing a revolving loan scheme of 200 women living positively with HIV/AIDS with potential to make the scheme operational, those with a minimum business sense, a willingness to commit themselves to learning basic enterprise skills, and an ability to exercise thrift skills.

Train them in small scale enterprise development and resource mobilization and management. (for four (4) districts)

U\$ 178,947

3. PSYCHO-SOCIAL SUPPORT TO 200 ORPHANS PROJECT IMPLEMENTED, HOIMA DISTRICT

- To disseminate government policies and guidelines on psycho-social needs of orphans and vulnerable children
- To identify community volunteers to provide psycho-social support to OVCs in their communities

- To provide community volunteers with skills in memory books' preparation, and guardianship planning
- To support access to recreation and sports activities for OVCs
- To monitor project implementation
- To deliver quarterly financial and project implementation reports

U\$ 210,526

4. HIV / AIDS PROJECT

With the worsening HIV/AIDS prevalence rate in the Kingdom, coupled with emerging oil explorations, the epidemic is an eminent a threat to the Kingdom. To mitigate this situation, the Kingdom intends to adopt a mobile Voluntary Counselling and Testing in 14 sub counties in 4 Districts. There will be use of singes (aunties) and clan leaders and elders who plays a pivotal role in shaping the morals of the people in a cultural setting.

The project will comprehensively provide prevention, care, and treatment.

U\$ 263,158

5. FOOD SECURITY PROJECT

Food security, at the individual, household, national regional and global levels, exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life.

Food Security may also refer to the notion that all people, especially the most vulnerable, have dignified and unthreatened access to the quality and quantity of culturally appropriate food that will fully support their physical, emotional and spiritual health.

The perspective-Food security programme/project would like to ensure that the food security and nutrition policy guarantees access to food and markets by resource poor. Inability of households to meet their basic food requirements is the most visible sign of poverty in a community. Food security and good nutrition are determined by varied factors like food availability due to sustainable agricultural practices, access to food and promotion of income generating activities, knowledge & utilization of food values for nutrition purposes. The kingdom will promote food security and nutrition project in the kingdom and the country and ensuring that the Food Security and Nutrition policy guarantees access to food and markets by resource poor.

U\$ 3,500,000

6. MICRO FINANCE PROJECT

This concept is about Bunyoro Kitara Kingdom Micro Finance Ltd. with a secretariat comprised of the General Manager, the Operations Manager, the Finance and Administration Manager, and the administrative assistant and credit officers a project conceived to boost low income earners in rural areas of Bunyoro Kitara Kingdom who lack convenient access to appropriate and sustainable financial services yet access to appropriate and sustainable financial services are essential for the development of the private and agricultural sectors. The project will offer financial services such as savings, credit, transfers, payments and insurance to enable low income earners take control of their financial lives based on the fundamental belief that if poor people are given a facility, they can save; that if the poor are provided with credit, they can generate productive self-employment without external assistance. This project will make a significant impact in our community by assisting the largest possible number of people realize their direct economic objectives of increased employment and income; and reduced poverty. Other indirect benefits such as improved consumption, nutrition, empowerment and welfare will also be realized.

U\$ 2,000,000

7. CLAN RE-ORGANIZATION, REVITALISATION AND EMPOWERMENT

Intended to bring together clansmen and communities to harmonise and pool together manpower and African thought, socio-economical resources, assemble and tap cultural ethics and norms to halt moral decay and enhance better standards of living. The unity and vitality rekindled to enhance the clans and communities overall ego, bargaining power and ability to resist negative influences. The existence of sound clans justifies the presence of the kingdom

Estimated total cost U\$ 184,210

8. RE-ESTABLISHMENT OF KINGDOM MANPOWER STRUCTURES AND RE-STAFFING

On abolishing kingdoms in 1967, the kingdom was caught unaware, the staffs were suddenly dispersed and properties were all looted in subsequent liberation wars. There is need to re-establish a new man-power. This calls for research, cultural consultancy, advertisements, interviews, recruitment, offices, equipment's, and wages.

Estimated total cost U\$ 236,842

9. PRESERVATION OF NYORO CULTURE AND SOCIAL APTITUDE (OBUNTU)

Research and document, decipher, retire, re-establishment and popularise Nyoro Traditions & customs, regalia, rituals and etiquette. Re-establish the original (Pure Nyoro) music, dance and drama the Royal Amakondere, Runyege and Ntogoro dances; establish music and folklore writers and artists.

Estimated total cost U\$ 394,737

10. RUNYORO-RUTOORO LANGUAGE PRESERVATION AND DEVELOPMENT

The only and best way to preserve a peoples' cultural heritage and identity is through knowledge and speaking of their mother tongue. Given the check red history of Bunyoro-Kitara Kingdom and current influx of other ethnicities into the Kingdom, it's paramount that every effort is directed towards the preservation and development of Bunyoro's mother language, the Runyoro-Rutooro. This shall require:-

A written (updating of the 1956) orthography- as a yardstick of the language. Creation of language / literature communities to be custodians of the language. To ensure that the language is on primary and secondary schools syllabus. That text books and other reading materials are printed and available. That a Runyoro-Rutooro language Association is formed to undertake the function required. That a language Board put in place in compliance with Ministry of Education requirement for implementation of primary school syllabus 2002. Other requirements include. Support for textbooks writers/ mdd troupes / radio / tv programmes etc.

Estimated to cost U\$ 105,263

11. REHABILITATION OF KINGDOM ROYAL PALACES AND CULTURAL SITES

The pride and status of the people of Bunyoro are badly dented by the state of our royal palaces and cultural sites. Further, security of the person of the Omukama and properties are also badly compromised. There is urgent need for the repairs and refurbishing works:

Bujwahya Karuzika (Palace), Hoima.

- Completion of palace repairs
- Completion and commissioning of plumbing & Electrical works
- Construction of 60cm³ u/g tank and lifting pump
- Construction of carport and pump grille around the kitchen

- Furnishing and hosiery
- Construction of perimeter security fence and gates
- Repairs of driveways and walkways
- Gardening and landscaping

Estimated to cost U\$ 315,789

Kihande Palace, Masindi

This is 100 years old structure built by R.A Omukama Andereya Duhaga. It calls for total remodelling rehabilitation and refurbishment.

Estimated to cost U\$ 157,895

Other minor Palaces at Kibanda in Masindi, Bugungu in Buliisa, Karuguza in Kibale and Kyangwali in Hoima

For the Kingdom to spread her services and maintain presence throughout the Kingdom, it is desired to quickly erect and maintain above minor palaces for the Omukama to regularly be with his people.

Estimated to cost U\$ 421,053

12. REHABILITATION OF KINGDOM CULTURAL SITES

Baseline Survey

The Kingdom was abolished in 1966 and re-established after 30 years. Bunyoro Kingdom Administration was suddenly dispersed and her assets badly looted in subsequent liberation wars, this compounded with Bunyoro's chequered history badly disorganized her people. There is therefore need for a rural (people's) participatory baseline appraisal with particular emphasis on:

Poverty levels

Socio-cultural aptitudes and norms and possible methods for revitalization. Land tenure and land management practices

Estimated to cost U\$ 78,947

Burungi bw'ensi- a Healthy Bunyoro Project

Sanitation along the shores of Lake Albert leave a lot to be desired, various diseases like systosomiasis (empuka) caused by drinking and stepping in infested lake waters are rampant

in the area. There is a need to promote proper sanitary practices along the Lake shores through; massive sensitization, provision of water services, latrines, etc.

U\$ 1,315,790

Poverty Alleviation

The Kingdom wishes to play an active role in the improvement of her people's welfare and uplifting of their standard of living and would like to put the following projects in place.

Goat Farming and other Domestic animal and poultry production

This project is hoped to go through the clan arrangement structure in the Kingdom. Through goat farming and poultry management, family incomes shall be improved and the Omukama's lieutenants shall be on hand to supervise.

U\$ 263,158

Omukama's Heifer Restocking Project

From time memorial, it's the Omukama's happy duty to care for the orphans and generally less fortune, traditionally by donation of a cow- heifer. His majesty wishes to enhance the scheme through well-wishers.

U\$ 526,316

R.A. Omukama Iguru's Scholarship Scheme

In full recognition of the value that education adds to the quality of life of a society, and aware of the inability of most Banyoro to access quality education, His Majesty wishes to approach both national and international friends to solicit for sponsorship/ scholarships for His subjects at various education levels. This shall be supplemented by the Kabalega Education Fund.

U\$ 421,053

Kabalega Education Foundation

The Kingdom aware that education is the main precursor to the well-being and ego of a population, and a prime mover for development now wishes to put in place a permanent education scheme to pool resources for the various educational needs such as infrastructure bursaries, educational audits and reports etc. with hope to improve and enhance educational standards.

U\$ 394,737

Omukama Iguru's school Text books supplies Drive

With the Uganda Government's Universal Primarily Education Programme, schools are overwhelmed by the number of students enrolled. The schools infrastructure and general supplies are in inadequate. The Omukama wishes to supplement government efforts through supply of text books from Kingdoms merger resources and contribution from well-wishers.

U\$ 52,632

13. OMUKAMA IGURU ROYAL CRAFTS WORKSHOP

In addition to training of the youth in technical skills, the kingdom wishes to rekindle and develop indigenous and traditional craftsmanship. This calls for research into Bunyoro's crafts as handled by both women, men and the youth in the past and an attempt on a reincarnation and modernization e.g. in various pottery & iron works, carpentry, various fibre crafts, royal regalia and indeed venture into modern light industries. This will call for:

- Various hand tools
- Carpentry machinery and hand tools
- Machine shop-machinery and hand tools
- Technical manpower etc

U\$ 421,053

Self Sustenance- Economic Projects

It's desirable that the Kingdom engages in profitable ventures for self-reliance. Therefore, there is a need for some multifaceted projects like;

14. RADIO BUNYORO FM PROJECT

A mass communication project envisioned to have a far reaching effect on the general socio-economic bearing of the people receiving the broadcasts. The radio's mission is to portray, uplift and dignify the people and inculcated and preserve approved cultural decency, traditions and norms. Educate and sensitise the people on gender issues childcare, environment, poverty eradication, primary health care, food production, and promote cultural etiquette, protocol customs and language and finally address commercial and business needs.

U\$ 52,632

15. DEVELOPMENT OF CULTURAL SITES FOR PRESERVATION AND TOURISM

Bunyoro' cultural sites are many and scattered all over Uganda and currently in very poor state and calling for urgent rehabilitation and preservation. Sites of most cultural significance include:

- The Mparo Kabalega Gasani (tombs)
- Mpumudde (mpumwire) Kabalega death site
- Dokolo Apac Kabalega capture site
- The Biito dynasty birth place
- Other cultural sites

U\$ 210,526

16. A FORESTATION FOR ENVIRONMENT PROTECTION

The following parcels of land are available for re-forestation with cypress and / or pine tree:

- | | |
|--|---------------|
| • Rwampanga softwood plantation
Waisembe Hill reserve BN/C/38 (BUGAHYA) | 14,26 sq. mls |
| • Bigajuka Eucalyptus plantation BN/C/9 (Bugahya), | 0,02 sq. mls |
| • Kijubya Eucalyptus plantation BN/C/8 (Bugahya) | 0,13 sq. mls |
| • Musoma Eucalyptus plantation Bwijanga BN/C/52E | 278,00 Ha |
| • Masindi Eucalyptus plantation Bwijanga BN/C/33 | 38,85 Ha |
| • Masindi Eucalyptus plantation Bwijanga BN/C/34 | 18,00 Ha |
| • Kakumiro Eucalyptus plantation BN/C/16 (Bugangaizi) | 256,00 Ha |
| • Kagadi Eucalyptus plantation BN/C/12 (Buyaga) | 80,00 Ha |
| • Kibaale Eucalyptus plantation BN/C/12(Buyaga) | 80,00 Ha |
| • Ndaiga Eucalyptus plantation BN/C/12(Buyaga) | 2,00 Ha |

U\$ 473,684

17. KIRYABA KYEMPISI RANCHING SCHEME

The Kingdom was claiming her ancestral land from Central Government and is offering it as a joint venture business opportunity in ranching/ livestock industry, briefly as follows

- Mother ranch 30 sq. Mls: Investor + Kingdom-ranching
- Core ranch – 40 sq. Mls: Core investor—ranching + livestock industries
- Unity Ranch ---- 30 Sq. Mls: Local Administration. + Investor--- ranching
- 8 No. Individual Ranchers _ 8*5 (40) Sq. Mls:-- ranching

U\$ 1,052,631

18. CAPACITY BUILDING FOR COUNCILLORS OF BUNYORO KITARA KINGDOM SUPREME COUNCIL

The kingdom has got a Supreme Council with about 100 Councillors as its Legislative arm. Though Bunyoro Kitara Kingdom is a cultural Institution, it at the same time strives to meet the national and international standards of doing things. With this perception, the councillors need to be equipped with modern skills and knowledge of Legislative assemblies. This will enable the councillors to handle critical issues of the kingdom in a transparent and objective manner.

U\$ 42,105

19. DEVELOPING ANNUAL OPERATIONAL PLAN

In 2004, Bunyoro Kitara Kingdom designed and adopted a Strategic Plan, with a theme “Facing the Development Challenges of Bunyoro Kitara Kingdom.” However, an annual operational plan was not designed and yet it is the very key in realizing the Mission and Vision of the Kingdom. Therefore, it is now the appropriate time to come out with an operational strategy with specific activities which in the end will enhance the attainment of the strategic plan.

U\$ 26,316

20. COMMUNITY BASED INITIATIVE (CBI) FOR PEOPLE AFFECTED BY THE OIL PRODUCTION BOOM

Bunyoro Kitara Kingdom is blessed with vast oil deposits. However, it is also aware of the implications of the activity on the social, cultural, and economic and environment.

It is upon this Knowledge therefore that the Kingdom seeks to mitigate and manage the negative effects of oil production. This will be through carrying out the Social Impact Assessment (SIA), Environmental Protection, Nutritional Education, Conflict Mitigation and Proper Sanitation Education

US\$ 4,210,526

2. POSSIBILITIES IN THE BUNYORO-KITARA KINGDOM

DEPARTMENTS OF THE ROYAL HOUSEHOLD

Association of the Representatives of the Kingdom Bunyoro-Kitara, worldwide! (ARKBK) CLBG www.arkbk-clbg.bunyoro-kitara.org

Royal Office of Orders, Honors and Awards Affairs (ROHA) www.roha.bunyoro-kitara.org

ROYAL INSTITUTIONS

Hall of Fame (HoF) www.hall-of-fame.bunyoro-kitara.org

Royal Society of all Sciences (RSS) www.royal-society.bunyoro-kitara.org

Royal Warrant Holder Society (RWHS) www.royal-warrant-society.bunyoro-kitara.org

Royal Commission of Nobility and Royalty (RCNR) www.royal-commission-nobility-royalty.bunyoro-kitara.org

Royal Register of All Arms and Bearings (RGR) www.royal-general-register.bunyoro-kitara.org

The Royal Academy of Aristocracy (RAA) www.royal-academy-aristocracy.bunyoro-kitara.org

Royal Reforestation Program (RRP) www.royal-reforestation.bunyoro-kitara.org

BILATERAL POSSIBILITIES

Treaty of Friendships (ToF) www.treaty-friendship.bunyoro-kitara.org

Strategic Partnerships (SP) ▼ www.strategic-partnership.bunyoro-kitara.org

▼ Under construction!

ROYAL ORDERS

Royal Order of Omujwaara Kondo www.order-of-omujwaara-kondo.bunyoro-kitara.org

Royal Order of the Engabu www.order-of-engabu.bunyoro-kitara.org

Royal Order “The Most Honourable Order of Omukama Chwa II. Kabalega” www.order-of-omukama-kabalega.bunyoro-kitara.org

SERVICES

Commemorative Medal	www.commemorative-medal.bunyoro-kitara.org
Goodwill Programs	www.goodwill-programs.bunyoro-kitara.org
Freedoms for Bunyoro-Kitara Kingdoms	www.freedoms.bunyoro-kitara.org
Hospitality Industry Awards (HIA)	www.hospitality-awards.bunyoro-kitara.org
Royal Reforestation Program (RRP)	www.royal-reforestation.bunyoro-kitara.org
Royal Society of all Sciences (RSS)	www.royal-society.bunyoro-kitara.org
Royal Warrant Holder Society (RWHS)	www.royal-warrant-society.bunyoro-kitara.org
Royal General Register (RGR)	www.royal-general-register.bunyoro-kitara.org
Royal Order of the Engabu	www.order-of-engabu.bunyoro-kitara.org
Royal Order “The Most Honourable Order of Omukama Chwa II. Kabalega”	www.order-of-omukama-kabalega.bunyoro-kitara.org

The amounts / fees / membership fees / passage fees / donations etc. will be used 100% for development projects ONLY in Bunyoro-Kitara Kingdom. There are no agency people or agencies!

Investors and well-wishers are requested to choose project of their choice and ask for the project write up. For more information please contact the office of the President of the ARKBK CLBG.

Thank you in anticipation.

**ASSOCIATION OF THE REPRESENTATIVES
OF THE KINGDOM BUNYORO-KITARA (ARKBK) CLBG**



*Peter F. Gummersbach, Esq., 1st OEBKK, GCCK, KJ, CR
President of the ARKBK CLBG
Advisor of HM The Omukama and HM The Omugo and The Bunyoro-Kitara Kingdom
Advisor of the Royal Government and the Royal Ministers
Member of the Supreme Council –Ex Officio-
HonEdD (IU) –International University of Panama-*

Internet: www.bunyoro-kitara.org
www.arkbk-clbg.org

E-Mail: arkbk.president@bunyoro-kitara.org
president@arkbk-clbg.org