

Fables and Folktales (Enganikyo) of Bunyoro-Kitara

A folktale is a story that has been handed down through generations of a family or ethnic group that is culturally important.

Folklore generally refers to cultural expressions, such as narratives, jokes, beliefs, proverbs, legends, myths, music, songs, dances, costumes, food, and festivals, through which individuals and groups shape and disseminate a shared identity

Enganikyo which means folktales is one of the hallmarks of Bunyoro educational treasures. It is in folktales where the Banyoro preserve their education, morality and cherished history. It is in folktales where the Banyoro make links with the past ancestors and with future generations.

Like the ancient Biblical myths of creation, folktales are considered by the Banyoro to be authentic and carry deeper meanings that affect how people think and act. In this section, We will share with you some folktales that are common in Bunyoro-Kitara.

A fable is a short story that illustrates a moral lesson. The plot of a fable includes a simple conflict and a resolution, followed by a maxim. Fables feature anthropomorphized animals and natural elements as main characters.

Contents

Fables	3
1. Enjara omuka ya Kadoma(Hunger in Kadoma’s household).....	3
2. Entuuha N’enyonza(The Crested Crane and the Robinchat)	3
3. Omukaikuru N’abakozibe(The Old man and his workers)	4
4. Embeba ekaija eta okwikara omumaka(How did the rat come to stay in a house)	4
5. Kajoina n'obutuzi(Kajoina and the Mashrooms).....	5
6. Wambeba N’omutego(The Rat and the Trap)	5
7. Habwaaki kamuje teraarra munju(Why the squirrel does not stay in the house)	6
8. Abasaija Tibagumisiriza Njara(Men are not patient with Hunger)	7
9. Oruganikyo rwa wakikere na wanjoka(The Story of a Frog and a Snake).....	8
10. Wakama na Wantale(The Rabbit and the Lion).....	8
11. Enjara(Famine)	9
12. The Hare and the Leopard	11
13. Enjangu ne'Mbeba(The Cat and the Rat). Why the cat and mouse are not friends.....	11

14.	Embwa Rubooga(The Dog Called Rubooga)	12
15.	Why the dead do not come back	13
Folklores	14
16.	The Story of Kintu and his three Sons	14
17.	Heirs at all Costs – The Story of Omukama Nyamuhanga and Nyabagabe	15
18.	The Legend of Isaza and the Zebra Skin.....	15
19.	The Story of Isaza and Nyamiyonga, to Sudue a King.....	17
	The Birth of Isimbwa	18
	Isaza Visists Nyamiyonga	19
20.	Entogoro, A courtship dance.	21
21.	Amabere Ga Nyina Mwiru(Breasts of a Princess).....	21
22.	The Legend of Mugenyi and the Red Cow Bihogo.....	22
23.	The Story of Nyangoro and the curse of the Basingo clan.....	23
24.	Bukuku and the Battle of the Classes.....	23
25.	The Story of Rukidi and the Rise of the Babiito	24
26.	The Story of Kato Kimera and the Rise of Buganda	25
27.	The Legend of Ruhinda and Foundation of Ankole and Karagwe.....	26
28.	The Story of Queen Masamba and the Royal Band of Flutes	27
29.	The Story of Mpuugu and the Royal Bow	29
30.	The kings clowns(abaseegu)	29
31.	Omukama Ndahura and the Bird that Blazed in the Dark	31
32.	The Story of Kantu and the Divine Interpreters(A divination that predicted the end of the bacwezi rule).....	32
33.	Kagoro stages a Coup against the Bacwezi	33
34.	The King who provides nourishment to the vultures (masega).....	33

Fables

1. Enjara omuka ya Kadoma(Hunger in Kadoma's household)

Omu kyarokya Bunoga hakaba haliyo omusaija Kadoma. Akaba aine mukaziwe Nkabigumira. Omu kyarokya hakajwa ekyanda. Emisiri yoona yayoma. Ebyokulya byaburra kimu. Kadoma na mukaziwe n'abaana boona bakahwera kimu amaani. Nyinabo akagambira abaana ati, "Baana bange ebyokulya nibyo bireeta amaani kandi birinda n'obwomeezi." Nyinabo akagenda omu kisaka yasangayo omwongo. Gukaba gwanire muno. Akacwaho yatwara omuka yacumba. Abaana bakalya, obwomeezi bwabo bwabaho kurungi.

Ekiro ekyahondireho akagenda n'omwana baasanga omwongo gwomere. Nkabigumira n'omwana bakaikarra baarra muno. Omwana akarora akanyonyi nikasomba oburo nikaleeta. Bakairuka kutabarra ekiibo omuka. Bakatega ekiibo akanyonyi kaabaha oburo bwingi. Obubataahire bakalya kurungi kandi bakatunga amaani. Ekiro ekindi bakasanga akanyonyi kafiire. Kadoma, n'omukazi n'abaana bakacwamu kufuruka. Bakagenda hara muno, baasanga enju n'orugonjo rw'ebitooke rukooto. Baacumba ebitooke. Kiro ekyo bakalya baiguta.

Rwebagyo zikaleeta Waizikya akaba naataaha omukaye. Obubaarozire Waizikya bakatiina muno. Waizikya akagamba ati, "Fuu-fuu, kiki ekiri omwange?" Waizikya akaba ayetwekere obusoro naaruga kuhiiga. Waizikya akeeta muno ati, "Nooaha ali hanu?" Kadoma akagamba ati, "Ndi hanu, ninyowe mukama wange." Waizikya akabeeta yabagambira ati, "Nyenkyo ningenda kuhiiga, hanu haroho ekisafuliya kikooto. Mwecumbemu, ningoza kubalya." Omukazi akacumbamu ebinyama Waizikya ebiyaleetaga, bo bayesereka omu muti. Waizikya obuyaizire, akalya naazina ati, "Mbamazireho aba Kadoma." Baitu akarora omu muti Kadoma n'abe. Yabaragira barugeyo abalye. Omukazi

akagamba ati, "Leeta omuguha ogwebohe omu kifuba, tukusike oije otuliire omu muti." Waizikwe nukwo yakozire. Bakamusika, obuyahikire hagati bakataisura omuguha, yayeteera hansi yafa. Kadoma n'abe baatunga enju nungi n'ebiyokulya.

2. Entuuha N'enyonza(The Crested Crane and the Robinchat)

Omu biro bya ira, hakaba haraho Abakazi babiri, Ntuuha na Nyonza, baswiirwe Omusaija omu. Ntuuha akaba ali mukazi murungi muno, muno ow'ebikyera birahirire, n'amaguru amarungi garahirire gasigirize iba akaba namugonza muno. Nyonza we akaba ali omukazi omuceke muno hamubiri akaba ali mwecumi kandi aine otuguru tutaito nituzoka kubi n'kotwemaaya akaba ali mukazi mwekambi muno omukozi owemirimo atarukwesiganiza.

Kiro kimu, ibabo akakora obugenyi yayeta banywani be boona. Obubamazire kulya basemererwa, abakazi abo bombi bakaimuka kuzina. Bakazina kurungi bayehungura kyonka Ntuuha yaagambira Nyonza ati "sukuraho ha maguru gaawe turole". Ntuuha we akaba nazina nayehungura nayoleka amaguru ge. Nyonza kikamutwara kubi aho naho yaleka kuzina. Nyonza nk'oku akaba ali mwecumi kandi mukozzi, akalengaho muno kuserra omulungo nkooku asobora kubihiza ntuuha ahabw'okuba akamuswaliza habugenyi.

Nyonza akagambira Ntuuha ati "twalirre obunyansi,hanyuma tusesemu amaizi,nukwo obunyansi bwaitu buzooke kurungi". Hanyuma Nyonza we atakikole. Uwe, akalirra kurungi obunyansi kyonka tiyasesamu maizi, akarra kurungi, yaayesiiga emigaju, yasemeza byona eby'omu nju ye.

Ibabo obuyaizire, yaraba omwa Nyonza, yahingura yagya omwa Ntuuha. yasanga enju yoona ijwire amaizi, eri ndofu muno. Omusaija kikamutwara kubi aho naho yabinga Ntuuha agende habwokuba ngu oburofu bwahingurana. Ntuuha yaboha ebintu bye n'abaana yagenda nagamba ati "Ihali,Ihali!!" Nikyo ohulirra entuuha n'egamba eti.

3. Omukaikuru N'abakozibe(The Old man and his workers)

Hakaba haroho omukaikuru. Akaba aine abakozibe nibo banu: Nfuka owakaba aramaire, Kipanga, Naijoro, Muhyo, Sahaani, Kikopo, Safuliya, Kinaga, Yugi, hamu na Mukeeka.

Kiro kimu abakozi banu bakakora orukurato. Bakaba nibabazaaho omukaikuru nkooku arukubatwaza. Boona bakaikiriza kukoma mukuru w'orukurato. Hakumalirra bakakoma Nfuka ngu habwokuba niwe akaba araihire kubakira. Akaba naija kubaza naahulirwa.

Abakozi baayesoroooleza omu zigati hanshi y'omuti gw'omutoma. Baahanuura bati, omukaikuru atayongera kubakozesa habwokuba akaba ataine mpeera yoona eyarukubaha. Aho baagamba bati ekyo kikaba kihoire; busaho muntu n'omu kwongera kukora.

Abakozi bakaba batakaikumire kugenda; Yugi yagamba nkooku akaba aine eky'okugamba. Boona baateekana.

Yugi yagamba ati kweremera mukama wabo kikaba kitali kirungi. Mukama wabo akaba agiire omwa mukowe. Akaba naasobora kwihayo sente ezaasobora kukozeza kutaho abakozi abandi. Boona baagambira hamu nkooku ago gali mazimakwo. Mukuru w'orukurato, Nfuka, yagamba ati ebintu babirugeho nukwo obusinge bugaruke. Nikwo kyabaire.

4. Embeba ekaija eta okwikara omumaka(How did the rat come to stay in a house)

Kiro kimu embeba ekaba nerubata omw'irungu nukwo kwitirana entale ekwasirwe omutege. Entale egamba omukuru Wambeba eti "Munywani wange Wambeba, njuna runu tomanyanya nanyowe ndikujuna orulijja; njuna ontegurre". Nukwo Wambeba kukaguza Wantale ati, "Waitu obundakutegurra tondye?" Wantale nukwo kugarukamu ati, tinsobora kukikora eki.

Wambeba obuyamazire kutegurra Wantale, aho naho Wantale agunurra Wambeba amaiso nagonza kumulya. Hati aho omusaija omu akaba narubata omwirungu azenzire kuseenya, akaija kuhurra Wantale na Wambeba bali mu galye galye kigwo kyoha kya Wambeba, Wantale amuli kubi. Entale akaba neyenda kulya Wambeba.

Nukwo Omusaija kugamba Entale ati, "Hugwo omutege gubaire gukukwasire guta? Yongera ogarukemu turole nkoku gwaba gukukwasire" Entale Obuyali n'emara kugweyinganizaamu eti nukwo omusaija kukaguza wambeba ati, "Hati Itwe hanu twalindahoki?" Nukwo Embeba kuhondera omusaija mpaka omukaye!

Eky'okuhuniriza Embeba obuyahikire omunju, yatandika kulimamu ebiina, kusara engoye n'okwiba eby'okulya, omusaija yahika n'okweyijukya ekiyagihire omukisaka.

5. Kajoina n'obutuzi(Kajoina and the Mashrooms)

Ekiro kimu, bukaba busumi bw'abantu kwiha obutuzi. Omukazi akagenda kusenya enku n'omuhara omu Kajoina kandi obu bakaba nibasenya, bali haihi kumara, bakagenda kurora obutuzi bwingi bumezire kandi nibuzooka kurungi muno. Baitu bakaba batakaburoraga obukwisana buti.

Nubwo Kajoina yagamba nyina twihe obutuzi tugende tubucumbe. Baitu nyina yabanza kwanga, baitu hanyuma habwempaaka z'omuhara Kajoina yaikiriza baiha babutwara omuka.

Omuka omukazi akatekaniza kurungi omukubi yatekamu ebinyobwa, ekisura hamu n'akanzali kandi omukubi gwona gwazooka kurungi muno. Obu bakaba batakaihwire haija omukaikuru Kabusomba, obuyaboine obutuuzi obusigaire omukaibo yamukaguza kandi bunu oha abulesere, "Tinkabonaga abakubulya, "Mubunage". Atamanye ngu bacumbire ira omukubi.

Kabusomba obuyagenzere omukazi akatekereza muno habutuzi yatiina kubulya, yagira nyatagambirwa akaheeka orunaku. Yabuhimba yabuha embwa ye Rwoga, kandi embwa yabulya yabumaraho. Obwire obubwakiire embwa etafiire, omukazi yagenda yaihayo obutuzi bundi yacumbira ekaye, boona balya kandi basiima obwire obubwakiire kurungi. Ekiro ekindi bakazinduka nibagenda ha mirimo yaabu, nabaana nibagenda ha Isomero.

Ha saaha nka mwenda ezamusana, omukazi akatuma akahara akato Businge kagende nseri y'orugudo kugura obutunguru nako kagenda hamu n'embwa Rwoga habwokuba yagonzaga muno kuhondereza. Hanyuma ya kaire kataito, omwana akagaruka nacura muno. Nubyo nyina yakagwize ekibaireho, "kiki kiki ekyobaire"; nandi omwana embwa efiire. Omukazi akatiina muno yateera ampamo kandi abantu baija baingi kwirukiira.

Hanyuma y'obwire buke abantu, b'omunju egyo boona bakabairukya omwirwarro bali kubi muno, enda nejura kubaita. Engambo zikaba zitandikiire ira kurabanganamu nti obutuzi bukaba nibwo nibubaita. Hanyuma omusaija obuyahikire yagenda omwirwarro yasanga abantu bali ha barwaire, nabajanjabi balimu nibajanjaba. Nibwo yakagwize akaana akato Businge nti, "Businge embwa Rwoga ebaireki." Nandi akaana kati mbairege ninduga nseri y'orugudo, obuncwanganizege enguudo, embwa etakacwanganize emotoka yaija yagitomera yagiita yagwa omukisaka.

6. Wambeba N'omutego(The Rat and the Trap)

Kiro kimu embeba ekalinguza mukanyadeere yalengera omukazi namusaijawe mukisiika bali mukusumurra ekintu kuruga mu kibox. Omusaija onu hamu na mukaziwe bakoraga emirimo ey'ebyobulimi nobuliisa. Embeba enu obuyarozire nibasumurra ekintu mu kibox ekekaguza ebikaguzo biingi, kandi kimu halibyo kikaba kiri nti boojo mukibox omu harumu byokulyaki? Embeba enu ekahunirra muno obuyarozire nibaihamu omutego ogw'okukwata embeba.

Wambeba aho naho obuyarozire omutego gunu akairuka bwango bwango natera enduuru hali ebisoro byoona omu famu ati aboojo mwegendereze omuka munu balesire omutego. Enkoko obuyahulire omuranga gwa wambeba yasekera haiguru muno eti ebi byawe wambeba ogu nigwija kwita iwe nyowe tigwiine ebigunkwatiire.

Wambeba ayeyongerayo airuka bwango agambira embuzi, wambuzi asilirwa muno agamba wambeba ati baitu ebi ebyomutego byawe, kwihaho kankusabire busabira oli musara zange. Wambeba airuka agambira wante ati waitu omuka munu balesire omutego; wante ayesekeka ati nyowe ako akatego kawo tikarukunkwataho; ninkasamba n'ekikangansi kyange omurundi gumu nikacweka nikagwa kuli.

Wambeba ebintu bimusobera aho naho airuka agarukayo omuka nambere hali omutego ayeralikirire ati mali nagenda kugugwamu nyenkya. Ekiro eki abantu boona bali babyamire bagwijagire omwitumbi lyakahogo, bakaija kuhurra omutego gwakwata ekintu paiii paaaaa.....

Omukazi aleka iba mukitabu aimuka narubata mpora kugenda kurora omutego ekigukwasire akaba atarukuhweza kurungi habw'ekirima zigi zigi. Omutego gunu gwali gukwasire omukira gwenjoka nyamuguundu ey'encwera ijwire obusegu kacwa miti aho naho ekwata omukazi onu emutema. Musaijawe aimuka bwango bwango amutwara mwirwarro. Obubagarukire omuka omukazi onu akwatwa omuswiija mwiingi muno muno ayeyongera kuba kubi.

Kutambira omuswiija gunu kikaba nikyetagisa emicuzi kuruga munyama y'enkoko. Omusaija akwata omuhyo abaaga enkoko bagihamu supu. Oburwaire bw'omukazi onu bukeyongera abatahi nabanyu bomukago boona baija kuba nawe hakisago n'okumugumya. Abantu obubayeyongire babaitira embuzi balye.

Eky'okusalirwa omukazi onu amalirra nafwa. Hanyuma baita ente habw'enyama nyingi eyekaba neyetagwa n'abantu kusobora kulya bakaiguta. Ebi byoona obubyaali nibigenda mumaiso, wambeba onu akaba ali mukanyadere nalinguza arolerire binu byona nokusalirwa okwingi hamutima gwe nagamba ati boojo kankabagambira.

Oruganikyo runu nirutwegesaaki?

1. Omuntu obwarukuba ali mukizibu rundi omubulemeezi bwoona hanyuma iwe okatekereza tikirukukwataho,okaikara ntabiganya kwoonka, munywani wange oijuke ngu naiwe nohikwaaho kakuba otaimukiramu.
2. cltweena nitukwatwaho omumuhanda gunu oguturumu omubwomezi bwensi leka tubeho habwabatahi baitu kandi tukwatanganene hamukono kusagika ngana nokugarramu ngana amani butosa.
3. Abamu omulitwe hanu titukuruga omunda emu,tituli banyabuzaale handi nosanga tituli nabanywani baitu oijuke ngu ekirukututeraniza itwembi....kiri obuntu. Itwena tuli bantu.

7. Habwaaki kamuje teraarra munju(Why the squirrel does not stay in the house)

Omubiro byaaira muno, hakyaro kimu hakaba harumu omusaija nibamweeta Kaamuje,baitu akaba ali musuma kandi mugobyagobya.Tiyakoraga baitu yalyaga eby'obusuma. Yatahirraga abagurusi n'abakaikuru ekiro n'abanyagaho ebintu byaabu kandi obundi yabibahimbisaga. Abamu yabagambaga kukaranga ebinyobwa, abandi emberenge,nukwo bagende babibyaale. Akabagamba ngu ebinyobwa

rundi emberenge ezikarangirwe zerra sabiiti ibiri zoonka. Bambi habwobutamanya bakarangaga buli kimu nibamuha natwara munju ye nalya.

Okwezi kumu obu kwarabireho abagurusi n'bakaikuru bakatandika kukaguza ha kyaaro nambere Omunyoro Kaamuje araara. Abantu bakabakaguza habwaki nibamuserra? Nandikibo bati, akatugamba tumukarangire ebinyobwa ne mberenge alituleetera bimazire kweera. Abantu bakabagarukamu bati "Baitu inywe abadoma, murarozire ebintu ebikarangirwe rundi ebicumbirwe nibimera"? Kamuje ataaha ali musuma runkunku kandi mugoby.

Bakagenda owomukuru we kyarwo kumunyegeera. Omukuru wekyaro akacwamu bagende bamukwate, bamuleete bamutonganize. Obu bakaba nibakyahanuura oku baramukwata, omuntu omu yagenda yagambira Kamuje airuke habwokuba batekaniize kumukwata.

Bakagenda ekiro enju ye bagigota baitu bakasanga atarumu airukire ira. Akagenda yalima ekiina yayasereka. N'okuhikya nahati Kamuje tibakamukwataga aikara naiba kandi n'ayasereka omu kiina kye. Nikyo kaamuje ataraara omu nju. Araara omu kiina habw'okutiina kumukwaata.

oruganiky runu nirutwegesa ngu:

1. Twegenderezege abantu abagobya muni muni habwokuba baingi muni kandi bagyetroire nkoburo.
2. Omusuma bulikiro taraara munju bahw'okutiina kumukwaata.
3. Tuleke obusuma n'obugobya nukwo tutafwooka nka Kamuje.
4. Bukya bukya tukolege n'maani nukwo tutunge ebyo ebitwetaga omubwomezi bw'ensi enu.

8. Abasaija Tibagumisiriza Njara(Men are not patient with Hunger)

Omu biro bya ira omu kyarwo kya Mutuubo, hakaba haliyo omusaija Nsoni. Akaba aine mukaziwe Nsita n'abaana baabo mukaaga. Abaisiki bakaba bali basatu n'aboojo basatu. Nyineeka na nyinabwenge baagendaga kuserra ebyokulya nibizooka n'emihigo yabaga nungi. Hakajwa ekyanda ky'amaani omu kyarwo kyabo. Ebirimwa byona bikooma.

Haanyuma, ebyokulya n'omuhigo bikaburra kimu. Abaana obubabuzirwe ebyokulya Nsoni amagezi gamweboha.

Akagarukayo kuhiiga baitu yagaruka ngaronsa. Ab'omuka baamutangirra. Yabakaguza ati, "Kandi biraha? Ntungireyo obuhuta." Yabooleka ekikoba ksembere obuhuta ha kugurukwe. Baamuganyira, batamanyire ngu akaba aboheireho embeba. Akaba nagonza bamuleterege ebyokulya atakozire mulimo gwona.

Obu bwakiire Nsita akagenda n'abaana kuserra ebyokulya. Aho Nsoni akatandika kuzina akazina ati, "Ceece nkaita embeba yange, Ceece nagijwara ha murundi, Ceece nagyeta kihooya, Ceece abantu kababiihwa, Ceece na nyowe kambabiihe." Obwakaba naazina haroho omutaahi ayamuhuliire. Nsita obu yagarukire, omutaahi onu yamugambira.

Nsita akeeta abataahi baije beesereke bahuliirize iba nkooku arukuzina. Obwire bwahika Nsoni yatandika kuzina. Ati,"Ceece nkaita embeba yange..."

Nsita, n'ekiniga kingi, yasamba orwigi rwakinguka Nsoni ensoni zaamukwata. Nsoni yatamu ekyoboobo yarra. Yasaba ab'ekaye kumuganyira.

9. Oruganikyo rwa wakikere na wanjoka(The Story of a Frog and a Snake)

(Omubusinge bweira....Ab'oruganda bakaturolera)

Kiro kimu Omunyoro Wakikere obwakaba naruga omu katale, akatangangaana Omunyoro Wanjoka.Wanjoka yakaguza Wakikere ati, "Okuruga nkaha, kandi okugenda nkaha? habwaki norubata mpora?" Nandi Wakikere "Nkutaha omuka kandi nyina obugabe kukora ekingodeze.

Nekiniga kingi Omunyoro Wanjoka akagambira Wakire ngu "nyina obugabe kukujunana kandi nsobora ku kwita nkakulya" Aho naho Wanjoka akagwera Omunyoro Wakikere nukwo amwite. Wakikere akateera enduru yamani. Abantu omubairukirire bakaterra Wanjoka bamwita.Wakikere nukwo kugamba ati munywani wange nkugambirege ndeka ngende tinyine kabi koono obubi bwawe tibwakitisa!! Nyowe nkaleka abantu nibasunga okufwa kwa Wanjoka kandi Wakikere yayeyongerayo kugya omuka owe. Nanyowe nyagenda kugambira abomuka

Enyegesa

Twegenderezege okujunana rundi kuzindiriza abantu abataina musango hanyuma y'okyetegera nti banaku,rundi tibaine busobozi rundi amani go kwerwanaho. Mukama ayabateire omunsi bukya bukya abarwanirira kandi nibamaliira bali basinguzi.

10. Wakama na Wantale(The Rabbit and the Lion)

Long time ago, Wantale(lion) and Wakama(rabbit) were very good friends. There was a time when they were all expecting to give birth. It was a Sunday at around midnight that the lion gave birth to three children. Then two days passed the rabbit too gave birth to three children.

One day, the lion said to Wakame that i would like us to go and visit my mother. As the rabbit was not that bad, accepted to go for the visit. When the day arrived, the lion woke up very early in the morning while Wakame was still very asleep and snoring. Wantale walked on her toes to where the children of the rabbits were sleeping. she go them, packed them in her bag, and then put the bag in the corner. This was to be the meat she was going to offer to her mother.

When Wakame woke up and started looking for her children, she could not see them. She started wailing, oh my God!, Animals have eaten my children! When Wantale heard of the wailing, she came to console the rabbit saying, 'Be strong and don't be worried, I will look for your children'. As we had planned our journey today, let us go ahead. Your children will be found soon.

Wantale got her bag from the corner where the rabbits's carried were and carried the bag on her head and they started thier journey. The journey was very long. When Wantale felt very tired, she said to Wakame, 'let me first go to the stream and drink some water. Please be patient with me for you know the stream is very far. Let me leave this bag near the trunk here.

When Wakame glanced at the bag, she noticed that there were things kicking inside the bag. As soon as Wantale was out of sight, Wakame opened the bag, she could not believe her eyes, it was her children in the bag, sweating very much. She said, oh my God, 'You had almost died!'. She ran very fast with her children and took them back and hid them where she was staying. She then decided to put Wantale's children into his bag and closed it as it was before. She ran quickly and put the bag where Wantale had left it.

Luckily, as soon as she had put the bag, Wantale arrived from the stream, picked the bag and together they continued thier journey. When they saw them in the compound, they ean to welcome them and collect what they were carrying. They walked slowly, entered the house, were given seats and greeted.

At this point, Wantale called a child and told him, 'take that bag of meat and give it to my mother. Tell her to cut the meat into pieces and cook it'. The child did as she was told. When they opened the bag, they found that the children inside looked like them. They called Wakame who was nearby and told her to go and tell Wantale that the children which were in the bag looked like them: ears, the mouth, legs, skin all looked like them the lions(Ntale): should we still slaughter and cook?

Wakame went and told Wantale that, 'they have said that the children look like me Wakame: ears, mouth, legs, skin; should they still slaughter and cook? Wantale replied, 'Yes, please go ahead and cook. Wakame went and said, 'Wantale said yes. Slaughter and cook as soon as possible for I am very hungry'.

When Wakame heard they were sharpening the knives, she quietly walked out of the house as if she was going somewhere and never came back. When the food was ready, they served it. When Wantale saw the head and identified it as her child's she fell down and made a very loud cry.

They say, Barucwera kitanga rwita Kibigo.

11. Enjara(Famine)

Long time ago, there was a man called Rwamiti. He had a wife called Kajaaja. Together they had three children, Rwamiti and his wife Kajaaja were very hardworking people. They had a very big banana plantation that covered many hills. Their three children too were hardworking like their parents. They had gardens of sweet potatoes, beans, maize and many other crops of different kinds.

One day, there came a swam of locusts that ate all their crops. Where ever they went, they would leave the whole garden empty. When these locusts ate all the crops, they left untold famine. Day by day, they walked the land looking for food to eat. There are times, they would gather wild plants, cook it like vegetables, and eat it for the night.

One day, Kajaaja was taking a walk in the forest looking for what to cook for her family. Suddenly, she saw a pumpkin plant. When she came nearer it, she found it was filled with a lot of pumpkins. Immediately, she knelt down and praised Rugaba(God) as she was overjoyed. That day, she harvested 5 pumpkins, put them into the basket and carried them to her house.

She cut the pumpkin and cooked them, When they were ready, she served them to her family and they all ate. When they were eating, her husband Rwamiti asked his wife where she had got the pumpkins from. His wife did not tell him. The next day, his wife was going back and Rwamiti secretly followed her slowly and hiding. Kajaaja thought no one saw her when she was leaving.

When she arrived where the pumpkins were, she suddenly saw her husband. She was very annoyed with him. When Rwamiti saw the pumpkins, she said, 'Hah, now I know where you got the pumpkins from'. Rwamiti decided to remove the entire weed from the pumpkins, took them home, cooked and they all ate.

When she went back the next day, she found the pumpkins had dried. She was very sad. As she had nothing to do, she continued walking in the forest for something to eat. As she was walking, she saw a well from afar. She went near it and found it was filled with milk. She went away very happy. She got a calabash, filled it with milk and took it home. They all drank and were satisfied. When her husband asked her where she had got the milk from, she refused to tell him.

The next day when she was going back, her husband Rwamiti followed her again. When she reached there and started drawing the milk from the well, she heard Rwamiti saying to her, 'Hah, now I have seen, you were hiding this from me'. Let me clear the well so that we get better milk from it. His wife advised him not but he went ahead and cleared the well. They both went home and drank the milk.

When they went back another day, they found that the well had dried. Kajaaja was very sad and cried a lot. Her husband could not understand this, he left. He continued walking in the forest looking for what they were to eat. His wife sat down with a lot of grief with her hands holding her cheek. While she was still there, there came a bird that asked her, 'What happened to you, woman?' Kajaaja told the bird, 'I am thinking where I am going to get food as there is famine where I come from'. The bird told her that, put your basket down and I will give you millet.

Kajaaja was very happy as she put her basket down. The bird stood on the basket and defecated a lot of millet until the basket was filled up. She took it home and ground it. She prepared the millet using the water that her children had cooked, she then served it in a basket. They ate the millet with green vegetables(dodo) mixed with "enyamusiri"

Once again, Rwamiti asked her, where did you get the millet from, she refused to tell him. When she was going back, her husband followed her again. Kajaaja now was suspecting him. From time to time, she would look back and Rwamiti would hide each time so that Kajaaja does not see him. When she arrived on the tree, the bird climbed on the basket and started defecating millet. At this point, Rwamiti arrived, grabbed the bird, molested it and said, 'make sure you defecate all the milled that you have in you'. Kajaaja pleaded with her husband to release the bird but Rwamiti played deaf ears. When the bird

was crying because of pain, that's when he release it. The bird fled away and the millet that it had defecated changed to soil.

Kajaaja ran back home, packed all her belongings and her children and went back to her parents. Up to now, Rwamiti has no wife and children. He brought the poverty onto himself.

12. The Hare and the Leopard

Once, many years ago, a hare and a leopard lived together. The hare was nurse to the leopard's two children and also had charge of the house.

One day the leopard went out hunting and the hare was nursing the children in her lap. She let one child fall, and it injured its back so that it died at once. The hare was very frightened, and put the two children to bed side by side and covered them up as though they were sleeping.

In due time the mother leopard came home carrying the meat, which was a goat she had killed. She threw down the meat and asked for the children to nurse them. The hare brought the living baby, saying, "Nurse this one first. The other is fast asleep."

After a time the leopard said, "Bring the other," so the hare took away the first baby and put it in bed and, after pretending to cover it and lift the other, she brought back the same living baby. The leopard said, "This is the same baby," but the hare denied it, saying, "No, that is the other."

After a few moments the leopard got up to go and look for herself in the bed, and as she did so the hare ran out of the house and down to the river.

The leopard uncovered the other baby and saw that it was dead. She raised a cry and rushed out after the hare. When the hare reached the river she rolled in the mud and then swam to the other side and sat on a hillock to await the leopard. After a few minutes the leopard came panting along and did not recognize the hare as her nurse. She asked, "Have you seen a hare pass here?" The hare said, "No.

We have been hunting leopards for the king. We have killed nine and want one more to complete the number he asked for. You had better run away; the hunters are coming and may catch you." As the hare said this, there was a noise in the grass near and the leopard, fearing that it was the hunters, ran away back again, leaving the hare in safety.

13. Enjangu ne'Mbeba(The Cat and the Rat). Why the cat and mouse are not friends.

Long time ago, Njangu(cat) and Mbeba(rat) were good friends. One day, they decided to keep their cow ghee very fair so that it becomes mature. They both carried their ghee in calabashed and kept it at the top of the tree.

When time passed by, Mbeba said to Njangu, 'I have been invited to a ceremony'. His friend asked, 'Where?' Mbeba replied. 'Very far'. Njangu said, 'Go. You will tell me when you come back'. Mbeba went where they had kept the ghee, ate all of it and was very satisfied.

In the evening, Mbeba came home and found Njangu packing all his belongings. 'Welcome back', Njangu said. 'How was the wedding?' 'We ate, we drunk alot. The groom is called **'Ngatandikire'**.

The next day, Mbebas said to his friend Njangu, I am going on a journey. 'Where?' asked Njangu. I will tell you when i come back. Mbeba climbed to the top of the tree, at the ghee. In the afternoon, Mbeba went back home. It found Njangu sleeping at the foot of the tree.

Do you know? Njanju replied, 'Haha... How would i know if i haven't asked? I went to a party that i had not planned for. My other friend welcomed her mother-in-law. I really ate. His mother-in-law is called **'Galihagati'**.

The next day, Mbeba told Njangu that, I am going somewhere. There is something very important that i am looking for, When i find it, i will tell you. He went up the tree where they had hid the ghee and all that was left. He went back and said, 'Oh i got what i was really looking for'.

Nhangu started thinking about the ghee, Mbeba said, 'you know, let us go and collect our ghee. Today i cooked dodo and i need to put ghee '. Then Mbeba said, last time i told you to keep the ghee very far. We have even forgotten about it!

Mbeba went ahead wishing he would get a path where he would be swallowed by the earth. He was very scared. Njangu climbed to the top of the tree and found that pot where the ghee was empty. looking down where Mbeba was, he discovered that the earth has swallowed him.

Najngu was very sad and swore that wherever he sees Mbeba, he would eat it because of what he had done. From there onwards, their friendship ended up to now.

14. Embwa Rubooga(The Dog Called Rubooga)

A long time ago, there lived a Man who had two wives, his children and his beloved dog Rubooga.

The Man loved Rubooga the dog so much that it would never leave his sight whenever he was home. The dog would welcome him whenever he got back home from work.

Whenever he would travel for work, he would return home with meat for his families and his dog, and it would be well prepared for both his family and dog.

One day he travelled and took very long to return home. Unfortunately, his family who were used to eating meat were craving for meat, so one of the wives decided to kill Rubooga, the dog to get meat to feed herself and her children.

When the man returned from his journey, Rubooga the dog did not welcome him as usual, and because he loved Rubooga so much he was filled with so much sadness, he asked his wives where Rubooga the dog had gone, but both wives denied its whereabouts.

So, in order to find out the truth about his dog, the man decided to dig a very deep pit, and underneath, he filled it with spears, and asked each wife to line up and sing a song before jumping over the pit.

The sang the song that went like,

If I ate Rubooga, I will jump and fall in the deep pit, if I did not eat Rubooga, I will jump and not fall in the pit

The first wife, together with her children sang and were able to jump over the deep pit safely.

As the second wife went on, she had already started crying, because she was guilty. She together with her children sung and fell into the deep pit and died because they had all eaten Rubooga.

Moral of the story,

Always tell the truth, no matter the circumstance.

15. Why the dead do not come back

At one time men rose again from the dead and came back to earth to their friends. Only animals never returned.

There was a man, who lived with his sister, and she had a dog of which she was very fond, and the dog died. When people rose again, it was the rule for all the living to adorn themselves in their best to go and meet their risen friends. The man and his friends said to his sister, "Put on your good clothing and come to meet the risen." She replied, "No. Why should I go when my dog is dead and gone?"

Ruhanga heard her and was angry and said, "So people don't care what becomes of the dead. They shall not rise again, for death will end their careers." Now when a man dies he does not come back.

The people still believe that the dead come to see them in the eventide, and they dress up in their best clothes and sit by the door with a pot of milk and other food and remain silent lest they should disturb the dead who come to partake.

Widows say that their husbands will wear the clothing that they offer them, and they leave things about in the house for them.

Folklores

16. The Story of Kintu and his three Sons

The Founding of Bunyoro-Kitara

In the beginning, there was Ruhanga-God who created the earth. When he created the first man, there were no names, so he simply called him Kintu, which means “created thing or person”.

Kintu and his wife **Kati** had three sons but it was very confusing for them not to have names. They all shared the name ‘**Kana**’ (meaning **little child**) Whenever the father called one, they could all come and whenever he gave one child a present, they all quarreled declaring it was intended for them, So, he asked Ruhanga if they could be given names. Ruhanga agreed but he proposed **two tests** to help him select the boys names.

In the first test, the boys had to **select some items that were placed along a path** where they would find them.

In the second test, the boys had to **keep bowls of milk on their lap** during a night until morning.

For the first test, **Potatoes, millet, leather thong/strap and a ox’s head** were placed along the path, As the children walked, they found the things in the path, ***the eldest son picked up the potatoes and millet, the second pick up the leather thong and the youngest, picked the ox’s head.**

For the second test, they sat down on the ground, with their legs stretched out, each holding on his lap a full wooden milk pot. At midnight, ***the youngest boy started to dosed and spilt half of his milk,*** He greatly feared and turned to his brothers to beg them to give him their milk that his pot might be full, so the **two brothers filled up their young brother milk pot** leaving thier’s half empty. But at cock crow the **eldest spilled all his milk**, and when he asked his brothers to pour from their pots into his, they refused, saying that he would need so much to fill up the empty pot.

At dawn Ruhanga came and told each to uncover his milk pot. With the eldest, he found it empty; with the second, half full; while the youngest had his full.

So Ruhanga called Kintu that he had found the names for his three children.

The oldest son was named ***Kairu, which means "little peasant"*** for he had shown that he knew nothing about the value of cattle or milk. He had spilled all his milk, and he had chosen potatoes and millet from the items along the path. He and all his descendants would be farmers and servants.

The second he named **Kahuma which means (little herdsman)**, This is because he had chosen the leather thong/stap, used for tying up cattle, and only half of his milk was missing

The youngest son had all his milk. And he had chosen the head of an ox in the first test. Ruhanga named ***Kakama, which means "little King."*** A mukama is a ruler.

17. Heirs at all Costs – The Story of Omukama Nyamuhanga and Nyabagabe

Omukama Nyamuhanga is the 7th Omukama of Bunyoro-Kitara, having ruled somewhere in the early 11th Century, his father was Omukama Kabengera Kazooba Ihang, of the Batembuzi dynasty coming from the Bagabu clan.

Nyamuhanga ruled for a long time but his attempts to get a heir to the throne were futile as none of his wives would produce a male child to take over the throne once gone, since the foundation of the Empire of Kitara, the customs were only a son would succeed his father.

Nyamuhanga consulted a diviner about his demise, the diviner advised him to marry a girl called Nyabagabe a daughter to one of his servants called Igoro.

Lucky enough Nyabagabe was able to bore a child, the child was named **Nkya[meaning "Lucky"]** because it was considered a luck for the king to have a child.

People were delighted at Nyabagabe's good luck. They were glad that the daughter of a mere servant had married a king.

Even today when something lucky happened to someone, people would comment: "That one must have been born at about the time Nyabagabe was in labor." Omukama(king) Nyamuhanga is still remembered today by many people.

18. The Legend of Isaza and the Zebra Skin

Omukama Isaza(Last King of the Tembuzi dynasty) ascended to the throne when he was still very young and he faced many difficulties including the first locust disasters during his reign.

The locusts are known to have destroyed forests and all plants. The King and his people could not defeat these locusts because there were so many.

Scientists of the era sat down and tried to look for a solution and it was revealed Lakes Mwitanzige's(Albert) water was poisonous and could kill millions of locusts.

Isaza Rugambanabato ordered his men from southern Rwanda to northern Uganda to work hard to face these locusts. Their work was to line up one by one from Southern Rwanda to Northern Uganda and dig a long dam in which they would plant trees that locusts liked to eat.

During that hard work old men were not able to work as King Isaza wanted. He ordered that all old men be killed to give space to young ones who were able to face the challenge. The young monarch was therefore nicknamed "Rugambanabato" (he who talks only with young people).

Trees that were most liked by locusts were planted and the locusts left Lake Nzige(current Mugesera in Rwanda) and started eating them up to Lake Mwitanzige(current Lake Albert in Uganda) were they all died.

How the old men were allowed back in the palace

Rugambanabato enjoyed hunting. One day after killing a young gazelle, which had a nice skin, he expressed a wish to put on the skin of the young gazelle. His friends made the skin into the form of a cloth and gave it to him. The king was extremely delighted, but unfortunately, the skin dried on him and became too tight pressing against him to the point of squeezing him to death.

The King went to see aunt called Kogere and his sister Nyangoma to tell of his dilemma. The two had hidden an old man and the old man felt sorry when he was told the tragic story. The old man went with his grandson to save Rugambanabato. When he arrived at the scene, he ordered Rugambanabato's friends to take him to a river and let him sleep entirely in the water. When he emerged from the water, the animal skin has softened and with the aid of a knife the old man was able to cut the skin. He opened it and took Rugambanabato out of the skin.

King Rugambanabato was so delighted and ordered that if there is any other older man hidden somewhere, they should show up and come to live at his palace and made them his court advisors and ordered them not to depart from his presence. From then, Rugambanabato preferred the old men to the young men and agreed to be advised by the elders because young people were not able to save him. He respected the old people from that time onwards.

This Nyoro "cautionary tale" points the familiar moral that a person in authority neglects at his peril the advice of those older and wiser than he, and that old men are likely to be better informed than callow youth. But it also stresses another important feature of Nyoro ideas about authority – namely, that it is not inappropriate for young person's to have power. In fact, succession by the youngest or a younger son is a characteristic feature of Nyoro inheritance. The role of the Older brother is to act as a guardian until the heir is old enough to assume full authority. Nyoro say that a first son should not inherit; Age is a qualification for advisory, not executive authority; it is right that the aged should be spared the arduousness of decision making, but right that they should guide and advise those in power.

19. The Story of Isaza and Nyamiyonga, to Sudue a King

Omukama Isaza Rugambanabato lived to a ripe old age and his fame spread all over the country. One day a certain ruler of a foreign land in the **Omwirima-Underworld** made advances to make a **mukago** (blood pack friendship) with him. Nyamiyonga-(**Muyonga means black smut**), sent a messenger who approached Isaza with a series of riddles. In his message Nyamiyonga did not state what he wanted, except provided Isaza with six clues from which Isaza was to deduce the requests of Nyamiyonga. The riddles included:

1. The measure of time (**Enterabwire**)
2. The rope that arrests water (**Omuguha Oguboha Amaizi**)
3. What makes Isaza to turn to look behind (**Ekihindura Isaza Okurora Enyuma**)
4. One who knows no duty or responsibility (**Entamanya Mulimo**)
5. One who knows no suffering or cares and comes drunk with alcohol
6. The door that shuts poverty

The King, lost over these riddles, decided to call an assembly of elders for counsel. But this assembly could solve nothing. The saza chiefs were sent for, but they too, failed to solve the conundrum. It transpired, however, that **Kogere, the saza chief of Busongora** and the Kings aunt, had a maid called **Kazana** who offered to be taken to the King to unravel the clues. She also offered to give up her life in the event of failure. Accordingly Kogere brought the maid to her nephew, the King, and said to him; "Here is my maid who says she can solve your mystery." The King then addressed the maid genially: **Adyeeri, are you sure you know the answer?** The maid replied yes. The King dismissed those present except the saza chiefs.

The maid then began to unravel the meaning of the foreign King's puzzle.

For the first riddle, she requested a cock to be brought before her. When this was done, she said to the King: "This is the measure of time".

For the second riddle, she asked for water, which she heated in a cooking pot, mixed with millet flour in it, and made it into dough. Turning to the King she said: "This is the rope that arrests water."

For the third riddle, she asked for a calf to be brought, As the animal was being brought it uttered a cry and Isaza turned involuntarily to find out what was happening to the calf. The maid said to him: "Mukama, this is what makes Isaza turn and look behind."

For the fourth riddle, she asked for a dog to be brought in and be given a smoking pipe. The dog just stared at the pipe disinterestedly. Then the maid said: "Here is one who has no sense of duty."

For the fifth riddle she asked for a baby to be brought forward. When this was done, she requested the King to place it on his lap. The baby started scratching the King's face and wetted his clothes.

Whereupon the maid said to the king: "Here is one who knows no sorrow and behaves like a drunkard though without alcohol."

For the sixth riddle, she requested the foreign messengers to come forward and then asked them: "Did your King, Nyamiyonga, give you anything to bring to the King?" The messengers opened their baskets and produced a small vase containing **two coffee seeds**, the one smeared with Nyamiyonga's blood and the other untainted. There were also some pieces of **ejubwa[name of kind of grass], four mitoma leaves stuck on a stick, and a shearing knife**. Then the maid said to the King: "Omukama, that is the door that shuts out poverty, which Nyamiyonga asked you about, if you are ready to comply with his requests, **cut up some part of your stomach with that shearing knife. You cut the area near your navel**

and smear the untainted coffee seed with your blood. You should then swallow the seed tainted with Nyamiyonga's blood. I have done my duty and now leave you to do yours." With these words the maid left the King's presence. The king thanked her for her efforts and the help she rendered. Isaza thought the advice of his saza chiefs as to whether or not swallow the coffee seeds sent to him by Nyamiyonga. A certain old man called **Kyarunda** advised the King against the idea of becoming a blood brother with someone he did not know, neither seen or met. "If that king really loves you," asked Kyarunda, "why doesn't he come and see you and talk to you? Then after that you can become friends." Isaza accepted this advice. But since the **customs demands that one should not deny another an offer of friendship**, Isaza delegated the ceremony (of making a bond of friendship) to his servant Bukuku, and said to him: "Bukuku, I have delegated this task to you, make this bond in my name." **Bukuku swallowed Nyamiyonga's coffee seeds**, then cut open part of this stomach, and put it in the vase in which it was brought. He then put back the vase into the basket, which he handed to the messengers. The messengers took leave of Isaza and went back to report to Nyamiyonga.

The Birth of Isimbwa

When the messengers reached home, they narrated to their King what had transpired in Isaza's palace. On hearing their story, **Nyamiyonga became very angry**. He inquired from the messengers the main interests of Isaza. They told him that the **King loved two things-cattle and women-above all else**. Burning with revenge, Nyamiyonga decided to play a trick on Isaza. He summoned his daughters and chose one of them- **Nyamata[literally, of milk]**-and dispatched her to Isaza's palace with strict instructions neither to disclose her true identity nor to reveal who sent her there. Nyamata, accompanied by her escorts, left by night for Isaza's kingdom. Just before they reached Isaza's palace, her escorts left her on her own and returned home. Alone, she proceeded to the palace and entered the visitor's house, known as Muchwa.

There she met Bukuku, the guard of the house; **Bukuku was astounded by her beauty**. Nyamata expressed a wish to be announced to the King. Bukuku, blinded by her beauty, lost his head, and **breaking protocol**, marched straight to Isaza without ascertaining the young lady's identity, her mission, and where she come from. Bukuku said to the King: "**My Lord, there is a lady in front of your palace, and though I have no intention of insulting my ladies**, there is no one as beautiful as she is in your entire household." On hearing this news, Isaza sent off his young sister, **Runyunyuzi(star) Nyanzigombi**, to inspect this beauty. Like Bukuku, Runyunyuzi, taken aback by the visitors' extraordinary good looks, rushed back to her brother and exclaimed: "My Lord, I must not be jealous of her because I am not as beautiful, but must declare that she is very beautiful. You, too, have never set your eyes on such a beautiful creature. **There is no one as beautiful as she is in the entire Kingdom.**" Isaza ordered the young lady to be brought before him at once. On seeing her, he fell in love with her at first sight and decided to take her on as a wife.

At night, Isaza inquired from Nyamata: "Where do you come from?" She laughingly replied: "**I am a daughter of Bahuma parents who live in your Kingdom**. There are so many of them that it is not possible for you to know my parents even if I told you their names. However, I ran away secretly from them because I respect and love you and wish you to marry me. You do not have to wait for long before my people come looking for me. Then you will have the opportunity to see them." Isaza, consumed by love for her, was in no mood to ask further questions.

After they had been married for a long time, Nyamata wished to test her husband's love for her. She said to him: "Who do you love more, me or your cow Bihogo bya Gaju?" The King replied: "Surely, my

dear, I love you as much as I love my cow **Bihogo bya Gaju.**" After this incident, Nyamata was in no doubt as to where Isaza's first love lay.

One day, as Isaza and Nyamata were seated together and conversing playfully, the King's cows happened to stray towards their direction. All of a sudden, Isaza got up and went to find out what was happening. Nyamata was furious, and the king, realizing what he had done, came back to her and spoke coaxingly: "My dear, do not be angry with me, because **I lose all sense of proportion whenever I see cows.**" Nyamata simply kept quiet and only ruminated over her mission to Isaza.

In her sixth month of pregnancy, she decided to go home. "**I am going back home to tell my people about you and your Kingdom,**" she told her husband, **Isaza.** "I do not want my child to have no maternal relatives. You know that it's been a long while since I left them and they may rightly believe that I am dead." Isaza was impressed by these words and bade her farewell with an escort. When Nyamata and her escort reached the border of Nyamiyonga's Kingdom, she strolled away from him. He searched for her in vain. Disappointed and terrified, he headed for home to report back to Isaza about his wife's disappearance. "**My Lord,**" said the escort, "**Your wife vanished from me at the border.**" Isaza said nothing and showed little emotion.

Nyamata reached her father's palace unaccompanied, after three months she had her baby. It was a boy and was named Isimbwa. One the day of her arrival, her father had asked her many questions concerning Isaza, how he was, the things he loved best, his wealth and his subjects. Nyamata explained everything to him, emphasizing Isaza's love for cattle. "There is nothing he loves more than cows," she told he father Nyamiyonga.

Isaza Visists Nyamiyonga

Having found out a great deal about Isaza, Nyamiyonga summoned all his herdsman and ordered them to herd his flock together. From this collection he chose two of his best animals-**Ruhogo the bull, and Kahogo the cow.** He instructed two of his herdsman to lead these animals to Isaza's palace but warned them to travel secretly by night. Nyamiyonga's herdsman accomplished their mission splendidly. When Isaza's herdsman saw the two animals standing in the palace, they put them among those of their master.

Not unnaturally, Isaza's animals resented the intruders and fighting started. When Isaza saw the new arrivals the following morning, he was very delighted and took possession of them. He even took the trouble to prevent the new bull from attacking his own. And when he saw hia beloved Bihogo by Gaju attempting to make love to the new Kahogo, he was delighted and decided to make the new animals his own.

It transpired, however, that one of the new **animal(the female – Kahogo) had eloped with his beloved Bihogo bya Gaju.** They headed back to Nyamiyonga's palace, following the route they come by. Determined as he was, Isaza and some of his herdsman ran after them in an attempt to stop them. Isaza sent a message to Bakuku, the guardian of the visitors' house, ordering him to "Go and look after my household. **I am going after Bihogo and Kahogo wherever they go.**"

Isaza kept his word and with his herdsman wandered about until eventually they reached a **crater lake, where both animals ran into the water.** Isaza followed, on and on they went, deeper and deeper, until they were out of sight under water, and still Isaza ran after them. To his surprise he came to land again, and there were the cow and the bull going on before him to an enclosure like his own, but somehow different. Then he saw a palace, whereupon Isaza asked some passerby: "**Whose palace is this?**" "**It**

belongs to Nyamiyonga,” the people interjected: “Who are you?” and Isaza answered: **“I am Isaza Nyakikooto, the King of Kitara.”** “True,” the people replied, “this is the palace of your friend. We have often heard him talk about you.” Where upon Isaza ordered them to announce his arrival to the King. When **the two monarchs met**, Nyamiyonga asked Isaza: “Who showed you the way up here?” And Isaza answered: “Are you not my friend?” On hearing this, Nyamiyonga ordered a house to be prepared for Isaza. He prepared a feast in his honor, sent some cows to kill, and others for milking.

The next morning, Nyamiyonga ordered **two royal chairs to be got ready-one for him and the other for Isaza.** He asked that Isaza be shown in. He greeted his guest cheerfully, after some conversation between the two monarchs, Nyamiyonga decided to send away the other people present so that he and his guest would be left alone. Then he said to Isaza: **“You have done me wrong.** Why did you decline my bond of friendship, I asked you but you instead delegated the ceremony to Bukuku, a mere servant?” To this Isaza replied: “I did so through influence of bad advice. I personally do not hate you.” Nyamiyonga accepted this explanation and added: “It is true indeed that you acted under the influence of bad advice. I am sure you yourself do not hate me.”

At this juncture Nyamiyonga decided to introduce his queen and princesses to Isaza. When they assembled and took their seats, **Isaza immediately recognized his wife**, Nyamata and was very delighted to see her. “Who is that one?” Nyamiyonga asked Isaza “This is my wife, who has been lost for some time now,” he replied. Again Nyamiyonga inquired: “Who is that child she is holding?” “It could be my child because Nyamata left my house in her sixth month of pregnancy,” he answered. “True, that child belongs to you, and his uncle, **Rwogamata(one who bathes in milk)** before you, is the one who performed all the rituals and gave him the name Isimbwa,” said Nyamiyonga. Isaza was childless and therefore was very delighted to hear all this.

But then Nyamiyonga posed the inevitable question: **“Were you following your wife, your cattle, or merely to see me?”** Isaza truthfully told him that he was following the two animals-**Bihogo bya Gaju and Kahogo.** Then Nyamiyonga said to him: “Would you differentiate your cows from mine?” Isaza said he would, and the cows were ordered to be assembled. On hearing the cows moo, Isaza turned instantly to look at them. This time Nyamata did not get annoyed but rather pretended not to have seen her husband’s reaction. She only nodded to her father, thereby drawing his attention to Isaza’s love for cows. “Look at him,” she whispered to her father. “My friend,” said Nyamiyonga to Isaza, **“I see how you love cows! Cows seem to mean more to you than your wife and son!”** “It is not true,” Isaza replied, “because I love them too. I love cows especially now because they have given me a son” [Meaning that if it were not for the cows, he would not have discovered his wife and son]

Whereupon Nyamiyonga rose from his royal seat and went with Isaza to the cows’ quarters so that Isaza could pick out his own animals from the flock. Isaza had no difficulty in picking out his own animals and **Nyamiyoga gave him some two hundred more.** He also permitted him to be reunited with his wife and son and bade them farewell. But Isaza could not find his way back to Kitara and so he remained in Nyamiyonga’s Kingdom for the rest of his life, Day after day he keeps groping about in the dark for an exit, **shaking everything and causing earthquakes on earth.**

In the meantime, Bukuku, the guardian of Muchwa (visitors house) and who belonged to the Baranzi clan, had proclaimed himself King of Kitara, having acted as regent for too long, He therefore became Isaza’s successor.

20. Entogoro, A courtship dance.

Entogoro is a courtship dance with a long history.

As the legend goes, a very long time ago, several men sought to marry the same beautiful girl. To settle who would win her hand in marriage, a big ceremony was organised and all the suitors were invited to dance before the girl's elders who would then determine the suitor with the most stamina that would be best able to fend for and protect their daughter.

Although this is no longer used as a way to determine the eligibility of a suitor, entogoro is still performed for entertainment at traditional Nyoro weddings. Visitors to Bunyoro on cultural tours can engage in this old courtship dance alongside local groups of men and women.

The Nyoro dance, Entogoro also called

Runyege, is one of Uganda's most famous traditional dances, and probably the most energetic. The dance is named for the pod rattles tied around boys' legs called ebinyege and entogoro that produce percussion rhythms that blend in with the song and drumbeat.

21. Amabere Ga Nyina Mwiru(Breasts of a Princess)

Bunyoro folklore has it that the Amabere Ga Nyina Mwiru caves acquired its name from Omukama Ndahura Karumbubi, the first chwezi King.

The Story goes, Bakuku a Servant to Omukama(King) **Isaza Nyakikooto Rugambanabato** (the last Omukama of the **Batembuuzi dynasty – reign of the god**), proclaimed himself a new King of kitara when Omukama Isaza disappeared after being subdued by the bachwezi in the Nyamiyonga underworld with their beautiful daughter **Nyamata(milky)**.

Bakuku belonged to the **Baranzi clan** and was a considered a **"Mwiru"-Servant**. This proclamation to Kingship involved him in a power struggle with the members of the Bagabu clan as Omukama Isaza the former Mukama – King, belonged to the **Bagabu Clan – Basongora**.

All the saza chiefs who had been left by **Isaza Rugambanabato** rebelled against Bukuku on account that they could not be ruled by a Mwiru and that Bukuku wasn't a legitimate heir to the throne.

Bakuku had fathered only one daughter called **Nyiramwiru** who was the most beautiful girl in the kingdom and a princess, so called because her father was a peasant, but had been warned by fortunetellers that one of his descendants would overthrow him and take over power.

Due to this paranoia, he imprisoned Nyiramwiru and mutilated her, depriving her of one eye, one ear and one breast so she would not be desirable to any man.

While in the underworld, Omukama Isaza and Nyamata had bore a son and named him **Isimbwa**, Prince Isimbwa used to visit earth and on one of his adventures, he stumbled upon the dungeon(prison) Nyiramwiru was being hidden, mesmerized by her beauty and touched by her sorrow. He immediately fell in love with her and their encounter lead to the birth of a son whom they called Ndahura.

When Bukuku found out what had happened, he was very furious and immediately ordered a wide search for the little boy- his grandson. Remembering the warnings from the past he sought to execute the little boy before he grew into the man who would eventually overthrow him.

Baby Ndahura was captured and Bukuku decided to end his life by throwing him in a river. Nyinamwiru begged and pleaded with her father to spare her only child. She vowed to migrate to the outskirts of the kingdom to the lands unknown and raise the boy away from her father's kingdom.

But Bukuku was adamant because the boy had royal blood flowing through his veins and was a legitimate claim to the kingdom he had grabbed. He went ahead and hurled him into the river and believed his troubles were over. He had killed his adversary. As luck may have it, the gods were watching over their grandson. The baby's umbilical cord got stuck on a tree branch and was saved from drowning.

One of the king's porters saw what had happened and hurriedly rescued him, hiding him in a cave. However he could not feed the newly born baby. He was just a lowly porter. If he couldn't find a solution, the boy would surely die.

The gods saw their grandson was in jeopardy. They magically made the walls of the cave grow tens of breasts, dripping with milk enough to feed Baby Ndahura and all the babies in the kingdom. They came to be known as "**Amabeere ga Nyinamwiru**" translated as **Nyinamwiru's breasts**.

22. The Legend of Mugenyi and the Red Cow Bihogo

Long ago, it is said, during the reign of Omukama Isaza Nyakikooto – The last King of the Batembuzi dynasty, there appeared a race of people known as the Bacwezi, a remarkable group of kinsmen, They had a light skin, believed to have super- natural dignity and power, and often described as nyamutukura- 'white', The bachwezi subdued king Isaza with their beautiful girl nyamata and bore a son, Isimbwa who then bore Ndahura. Ndahura went on to have a son Wamara.

In his time as ruler, Wamara had signs of disquiet multiplied. There were feuds between the Cwezi princes. Strangers raided their herds and 'foul things' drove them from the watering- places. Worst of all, the marvelously productive **red cow called Bihogo**, precious possession of **prince Mugenyi**, choked on her salt drink and died, and Prince Mugenyi, with difficulty restrained from killing himself, as he had vowed to do. Disturbed by these events, the king ordered the cow to be slaughtered for divination, only to find that it had no **entrails-intestines**.

The official soothsayers, the Twairwe-interpreters of the King, were unable to interpret this appalling **omen** (or offered an unconvincingly hopeful reading), but a stranger from the north, a man of the **Abasuuli clan** called Nyakoka (or Karongo), undertook to divulge the mystery if the Mukama made blood-brotherhood with him so that no prophecy of his should jeopardize his life. Prince Mugenyi was ordered to make blood-brotherhood with Nyakoko as the Omukama was not allowed to do so. Nyakoko split open the head and the hooves of the carcass and revealed the intestines. A **smut** blew out of the carcass and settled on them. It could not be removed.

He located the missing entrails in the **head and hooves of the cattle**, and intercepted to them the meaning of each, The **empty body of the cow** signified that the rule of the Bachwezi over the land had ended, The **entrails in the head** meant that the Bachwezi would **still hold power** over mankind, The **entrails in the hooves** meant that the Bachwezi would **wander continuously**. Their servants, their women, even their dogs would withdraw obedience, and the **smut meant** that their royal drum would pass to 'a **black man of another nation**'. The Bachwezi heard these prophecies and decided to kill Nyakoko. Mugenyi managed to warn Nyakoko who escaped to Bukidi.

Sure enough, they found themselves treated with general contempt, and the final humiliation came when Prince Mugenyi was **mocked by a woman**, his mother's sister, for not carrying out his suicidal vow. So king Wamara the last chwezi king went out from his capital with all his people and vanished from the land.

23. The Story of Nyangoro and the curse of the Basingo clan

The two brothers Mulindwa and Mugenyi(the visitor), were emotionally attached to each other, had everything in common and always attempted everything together. The women of the Bachwezi watched them leave for hunting and commented on their beauty and strength. Mulindwa excelled Mugenyi and Mugenyi's mother Nyangoro, (from engoro, a reed), was jealous and decided she had to kill Mulindwa.

Mulindwa loved her but could not marry her because she was his father's wife. When they returned from hunting Mulindwa brought Nyangoro some flowers but had to wait for an opportunity to make love to her. The brothers had decided to go and watch their cattle at the salt lick but Mulindwa pretended to be sick and remained behind.

Mugenyi went alone. Nyangoro learnt this, dug a pit in her hut, filled it with boiling water and covered it. When Mulindwa called upon her, he fell into the hot water and Nyangoro covered the pit with mats to suffocate him. His cries were reported to Mugenyi who hurried to help him, lifted his body out of the water and poured milk upon him. Mugenyi wanted to kill Nyangoro but Mulindwa said that a son should not kill his mother.

Mugenyi forgave his mother but he seized and killed many of her daughters and other members of her clan, the Basingo. Mulindwa cursed the Basingo, and from that day princes have never married into the clan.

24. Bukuku and the Battle of the Classes

600 years ago in the Kingdom of Kitara, Oral Tradition tells of the time a palace gateman called Bukuku led a troop of Bairu (farmers/ commoners) in rebellion against the ruling pastoralists. They fought fiercely; the pastoralists for supremacy and, the commoners for freedom!

Omukama Isaza Rugambanabato having been subdued by Nyamiyonga(the King of the underworld) left the Kingdom to his caretaker Bukuku, Since Isaza never returned, Bukuku took over the throne.

The different chiefs of the amasaza refused to subdue to Bukuku that they will not be ruled by a commoner.

Kogere the Saza Chief of Busongora, an Aunt of Omukama Isaza, led an army to ouster Bukuku, to her astonishment and the many Saza chiefs, Bukuku and the commoners fought a fierce battle that saw them gain victory,

25. The Story of Rukidi and the Rise of the Babiito

Isingoma **Mpuga Rukidi** was the great grandchild of Isaza Nyakikooto, the last Batembuzi King. When Omukama **Isaza** was subdued by **Nyamiyonga**(chwezi) to the underworld with her beautiful daughter **nyamata**(milky), the encounter lead to the birth of Isimbwa. Isimbwa grew up in the underworld and Nyamiyonga had given him one of his women called Nyabiryo, the encounter lead to the birth of Kyomya.

Isimbwa also used to visit earth from the underworld, and he had an encounter with Nyinamwiru, the daughter of Bakuku(Caretaker of King Isaza throne), and their encounter lead to the birth of Ndahura Kyarubumbi who become the first bachwezi king after killing Bakuku.

When the bachwezi took power, Kyomya was freed from the underworld and married Nyatworo, daughter of Labongo, a man from Bukidi(Lango) of the Jo-bitto clan and the couple gave birth to nine children and among the nine were twins, Isingoma Rukidi Mpuga and Kato Kimera.

Omukama Wamara, son to Ndahura and was the reigning King of the Bachwezi during the times Rukidi was born, he was facing many challenges from the different disgruntled princes, and people had soon discovered that their powers were no longer invincible and the death of a loved cow called Bihogo had revealed an end to their rule.

So Omukama wamara decided to abdicate the throne, whilst he consulted his counselors and decided to send messengers, one of whom was Nyakoko, to fetch one of his uncle Kyomya's twins who would succeed him

According to legend the elder twin Isingoma Mpuga Rukidi was chosen. He longed to possess and to rule the land described to him but he feared to do so because he was ignorant and savage. Nyakoko saw a chance to advance his own interests by guiding Isingoma Mpuga Rukidi to Kitara and by initiating him into the customs of the country himself. So the Babiito prepared for their journey.

Nyakoko warned Isingoma Mpuga Rukidi that the country was full of falsehood and treachery that the women were faithless and unchaste, and he asked Isingoma Mpuga Rukidi whom the Babito would marry. Isingoma Mpuga Rukidi replied that if this was so, they would **marry their own women folk**. Isingoma Mpuga Rukidi took the totem of his mother, **engabi-bushbuck**, and as a result the Babito have this totem today. **Isingoma means the elder of twins**, literally 'the father of the drum'. **Mpuga means patchy**, because he had patches on his skin and this is thought to indicate his descent from the Bachwezi. **Rukidi means the naked one**, because he came from Bukidi, the land of nakedness.

26. The Story of Kato Kimera and the Rise of Buganda

Prince Kato Kimera was the young twin brother to Isingoma Mpuga Rukidi the first Omukama of Bunyoro-Kitara Kingdom after the fall of the Abakitara bachwezi dynasty.

As soon as Omukama Rukidi Mpuuga was ascended to the throne he divided Kitara Empire amongst his brothers and his followers. To Nyarwa, his eldest brother he sent him to govern Kaarokarungi(Ankole) , to Muhwahwa (Buganda) he gave to Kato Kimera and Busonga to Kiiza his youngest brother.

After a short while Kato asked for permission to go hunting as well as to see what his saza of Muhwahwa looked like. Rukidi allowed him but suspecting that Kato might decide to settle in there and not come back to Bugangaizi as he already shown signs of rebellion and independence, Rukidi ordered many old men faithful and trustworthy to accompany him, they included Katumba (of Muhinda clan) Kahira (of Bafumambogo clan) Balitemu, Mpinga, Mazige, Gunju, Kaswija and many others.

Rukidi companied him up to a hill called **Kiburara** where he bade him farewell at departure he asked him to make a mukago (brotherhood pack) that he will be returning to visit the capital/palace, they put a mark on a stone at the point of departure.

Prince Kato proceeded to Muhwahwa for good and never returned, The marks which they made on the stone at the spot where they said good bye to each other **are still visible to date** and also there is a shrine at Karuziika Palace Hoima called **Kyakato** which symbolizes the house of **Prince Kato Kimera** who went to Muhwahwa and rebelled while there.

Prince Kato arrived at the house of a man called Ssebwana, who had hereditary culminated himself into the saza chief of Muhwahwa at the time following the earlier royal appointments of Omukama Wamara of Bunyoro, At the time of the arrival Ssebwana was not at home but his wives were, These ladies struck by the Kato's good looks and Majestic appearance fell in love with him at first sight. So they decided to conspire with the servants to murder Ssebwana and marry Kato.

When their plan was executed and Ssebwana safely dead, Kato declared himself the King of Muhwahwa County and made it a Kingdom and performed all the necessary ceremonies, following what had happened at Rukidi's coronation. He sent a message to his twin brother, Omukama Rukidi, saying, "I have germinated like a sap tree does (**Mezire nk'omutoma**), and my name will henceforth be **Kimera**". Rukidi ignored Kato's rebellion and did not lift a finger to reduce him once more to obedience

Now a King, Kato Kimera went on a campaign of conquest and expansion of territory, and is most remembered for the conquest of Kyaggwe County current Mukono district.

Originally Buganda was called Muhwahwa County but it came to be called Buganda after the name of the saza chief appointed to govern it by Omukama Wamara. This chief was called **Kaganda Rusirri Ntege Koyo**. Bakitara people used to despise the people of Muhwahwa and used to describe them jocosely as “Kaganda’s little men, Obuganda” This nickname slowly took root and the name Muhwahwa disappeared.

27. The Legend of Ruhinda and Foundation of Ankole and Karagwe

Omukama Wa-Imara(Wamara), the last king of Bachwezi empire had three sons: Ruhinda, Mugasha and Kanyagwe.

Ruhinda was born of a girl called ***Njunaki***, a servant girl to ***Omukama Wamara***. He is called Ruhinda because he had Ekihinda (a black mark) on his face. Either because of Wamara’s alleged affair with **Njunaki** or her status as a servant, her son Ruhinda, is regarded by all traditions, as an ***illegitimate son of Wamara***. Even so, it was this so illegitimate son who was destined to revive the lost glory and fame of the Bachwezi by founding a new empire and establish a new dynasty -***Ruhinda Dynasty***, which has borne his name up to this day.

At the time of his father’s flight, Ruhinda is said to have been left behind in ***Bunyoro-Kitara(former chwezi empire)*** under the disguise as the keeper of the royal drum. He served the usurpers of his father’s throne, the Babito twins(Rukidi Mpuga and Kato Kimera) for a while, in the meantime making plans to escape with some of the regalia which his father had left intact when he fled.

His father and some bachwezi(Bahima) followers left and formed a new capital at **Mahogora/Ntusi/Bigo**, Meanwhile Ruhinda stole the most important of the Insignia of royal drum(**Bagyendwnwa**) and joined his father and group.

From there, Ruhinda, together with a group of followers, left his father and went to Buzinza and Karagwe, he took some of the bahima followers and left some with his father. When he returned from his expedition he found that Ntusi/Bigo had been raided by invaders (probably by the Babito to get back their royal drum). His father and most of the other bachwezi had been killed by the invaders, only his mother and elder brother Kanyangwe, had been spared. Since the place was no longer safe, he took his mother and brother to karokarungi(nkole).

In Karokarungi, he found ***katuku***, an indigenous bantu as the ruler of the area(isaza) and forced him to flee, Ruhinda declared himself rule of **karokarungi** and build his capital at ***Mweruka***. He later moved to Rurama. At Rurama, Ruhinda bore a son **Nkuba** to whom he later entrusted the Kingdom of Ankole.

His Move to Karagwe

After entrusting the throne of Ankole to his son Nkuba, he left for Karagwe with some of his followers and a large group of cattle and never returned to karokarungi.

While in Karagwe, he found **Nono, a Bantu ruler**, believed to be of the basita clan as the chief of the land, it is narrated that, he knocked on Nono's door, when it was opened; he greeted his host with a curse, '**Kachenjere!** (**may you perish**), Nothing is said of Nono after his meeting with Ruhinda except that he did not continue to rule karagwe.

He installed himself as ruler of Karagwe with the royal drum called **Nyabatma** and established his capital at **Bwehange**, the site was selected after a bull called **Bihogo bya Rutwenge** had died on that spot, thus signifying that this place was suitable for a king's capital, because of the strong winds in Bwehange, he abandoned the place for a new site **Bweranyange**, the new site remained the capital of karagwe until the Colonial German administration.

Ruhinda is also believed to have overthrown other indigenous bantu rulers, In **Bumbwiga**, he overthrew **Mutunda** of the **Basita clan**, in **Buzinza**, he overthrew **Sansana**, a Musumbwa ruler of the **Batundu clan**, his other expeditions are also recorded in **Ihangiro(Bwirebutakya)**, **Kyamutwara** and **Bugabo** but these were unsuccessful.

Burial Disputes

It is said the Ruhinda died in Ihangiro or Buzinza. A dispute arose soon after his death. It was mainly over where his remains would be buried, since each of the major three states – Karagwe, Ihangiro and Buzinza wanted to have him buried in its territory.

Finally a compromise was reached, by which his **head was to be buried in Karagwe**, the **trunk in Ihangiro**, and the **legs in Buzinza**. Bwehange and Bwina are given as the locations where his remains were buried in Karagwe and Buzinza respectively, but no name for the trunk in Ihangiro.

28. The Story of Queen Masamba and the Royal Band of Flutes

Omubiitokati(princess) Masamba Ga Winyi is remembered to be the only woman to have ever ruled the great Bunyoro-Kitara Empire.

She became **Omukama of Bunyoro** after **Omukama Chwa I, Ente Nkole Rumoma Mahanga** her brother who was a great warrior, and who used to go out regularly for territorial expansions, was killed in battle during an expedition.

The Story goes that on one occasion he was returning from an expedition from Ankole, where he had been victorious, having cut up the royal drums and taken much spoil, when he was told that there was a herd of cattle hidden away in a forest through which they were passing. With a few of his warriors he wandered into the depths of the forest, and by some accident became separated from his men and was lost (perhaps killed, but in Bunyoro customs, A King disappears – does not die). They searched until darkness came and again the next day but could not find him, so they returned to the capital and informed his sister (Masamba), the queen, of what had happened.

Chwa I, though he was married to a wife called **Arapenyi**, had no child, and the chiefs could find no one they considered suitable to govern the country. At last they agreed that the queen, the sister to the late king, should reign, and for a time things went fairly well.

Meanwhile the queen became **enamored (fell in love)** to a man of the cow people (bahuma) and asked the chiefs to agree to his taking his place as her consort to assist and advise her, she pointed out that, being a woman, she could not lead her armies and that a **consort(her new lover)** could go in for her. The chiefs were not favorable to the idea, for the man was not a prince, and they asked for time to consider the matter.

While they were still in perplexity, news arrived concerning the woman Arapenyi, who had been found in Ankole by two men who had gone there to sell salt. They recognized her and asked her how she came to be there. In reply she told them that she had been captured when her husband, King Chwa, and was lost, and that she had a child who was with her.

The men saw the child, whose likeness to the late king was striking, and brought their story back to **Bamuroga(chief mnister)**, who at once sent two chiefs, a Muhuma and a Munyoro, to visit the woman secretly and, if the story was correct, to bring her and her child back. The chiefs recognized Arapenyi and saw that the likeness of the child to King Chwa was unquestionable, so they helped the woman and child to escape by night and brought them to Bamuroga.

For a time the matter was kept a secret and the woman and her child lived in hiding, but at last the queen demanded an answer to her proposal and Bamuroga said they would bring the answer the next day. The chiefs then took the boy prince with them to visit the queen, who recognized him as the son of her brother, greeted him with affection, and listened to the story of how his mother had been captured and then brought back from slavery. The boy had to sit on her lap and she showed him every mark of affection.

Later, the queen asked Bamuroga if the child might not come to stay with her, for she was so pleased to see him. He, however, was suspicious of her intentions and said it was impossible.

The queen then held a council in secret with her immediate attendants, and decided that the boy would have to be killed. Among her attendants, however, was the **fluteplayer, Musegu**, who went to Bamuroga and told him the whole plot: how the queen was going to ask for another interview with the little prince, and had arranged to have him **killed/speared** while in her presence. It was arranged that Musegu, who would be present at the interview, should warn the followers of Bamuroga when the deed was to be done by blowing his flute.

In a short time the queen asked Bamuroga to allow the child to come and see her again. Bamuroga consented, and the queen made her preparations by placing her men with concealed weapons in suitable positions ready to attack. Bamuroga, however, also took with him an armed party with their weapons concealed. The prince sat on a rug in front of the queen who talked in a friendly manner with him, but, as she gave her signal for him to be speared, Musegu set up a strange, shrill piping sound and the young boy prince, who had been told to rush back to his protectors when he heard the sound of the flute, sprang back among Bamuroga's men, some of whom surrounded him, while others rushed in and slew the would-be assassins, among them the queen's **paramour(lover)**, and made the queen prisoner.

The prince, who was then called Ruguruki (but come to be called Kyebambe I because he had usurped the throne of his aunt) was at once declared king and he proclaimed that Musegu should become a member of his own clan, the Babito, and appointed him and his sons to be the royal flute-players who had to be in the king's presence on all ceremonial occasions. Their persons were to be sacrosanct (sacred), and they had free access to the king at all times.

29. The Story of Mpuugu and the Royal Bow

The royal bow of the Abakama(kings) of Bunyoro is said to be the weapon which Isingoma Mpuugu Rukidi brought with him to Bunyoro when he became Omukama(king). Mpuugu was a noted hunter, and in this capacity was known under several names, among them being Lukidi and Nyabongo, and his **bow was named Nyapogo**.

As king of Bunyoro, however, he found that he was so occupied with his daily duties that he had to deny himself the pleasures of sport, and he decided to decorate his bow and place it with the quiver among his treasures near the throne.

He gave a bull to be killed in order that the bow might be re-strung with the sinews from its back. The bull was handed over to **Muhinda bwa Mpona**, who killed it and extracted the sinews. When he had done so, he laid them down and left them, going away to do something else before cleaning them. In his absence a dog came in, seized the sinews, and carried them away. Muhinda returned, found that the sinews had vanished, and, on making enquiries, found that the dog had eaten them. He had to confess the loss to the king, who was so angry that he had him killed and his sinews taken out and used, with those of another bull, in place of those he had lost.

From that time whenever a new king came to the throne, the tribe of this man, the **Bahinda**, gave a man to supply new sinews for the bow, and they were cut from him while he was still alive. It became an honorable office to supply the sinews and for two days before the operation the man had to wear charms and dress in two white bark-cloths; he had to keep apart from women and eat special food. After this purification he himself directed the operation of removing the sinews from his right side leg, and these were used along with those of a bull, which had to be a **white yearling** (an animal that is a year old or that is in its second year). The man invariably died after the operation.

30. The kings clowns(abaseegu)

Abaseegu perform and also play on wind instruments called **enseegu(cone-flutes)**.

Abaseegu occupied a very high social status because of their role in the Kingdom, and it was very hard to move close to them

The enseegu were important royal instruments, and their players occupied a high position in the palace.

The enseegu music was played every day (together with the entimbo music) at the king's bedroom window to soothe him to sleep and to wake him up. This music also accompanied the king during royal processions

Apart from playing the enseegu instrument, they also **praised the king ironically**, as if to insult him.

The abaseegu made serious points that made the King adjust his behavior accordingly, the abaseegu could say anything before the king and would not be punished but instead **rewarded, sometimes with a bull.**

They were useful in pointing out what the **king had failed to do or a scandal he might have caused.**

Abaseegu are of Abasuuli clan. Omusegu is a King's jester(comedian) whose role is every morning to abuse the king by use of foul and vulgar words in order to make him smile or laugh (okwera).

Jests included the following:

Aturubaire, Acudiize, Ohukumaire, Otundubaire, Ofadadaire

Kirole nkokukihurubaire!

[Behold how gloomy he is!]

Ebitama byakyo mbe!

[Look at his big cheeks!]

Kikurora ebiroliroli nkekitakurora!

[Stares like a blind person!]

Kirole ebitiwa byakyo!

[Behold his ugly lips!]

Kihurubaire nkebisizi bitafumuirwe!

[He is wearing a gloomy face like those of gourds!]

However, when the king smiled a bit, they then praise him positively:

Keere nkyanungi!

[May you laugh, the good lord!]

Keere agutamba!

[May you laugh, Lord!]

Keere rukirabasaija!

[May you laugh, the greatest among man!]

The abaseegu regulated the king's actions since people usually took advantage of their status to communicate to the king his weaknesses so that he might adjust. In this way, the abaseegu acted as an

administrative tool for reprimanding the king and bringing about royal order, by indirectly controlling the king's power.

In centralised societies where the king has absolute power, it is hard to reprimand him when necessary. **However**, music and clown-ism provides systems of addressing people who are untouchable.

Example of words used to warn the King or help him adjust his behavior

Ofadadaire aho, tokuhuliriza ebyabantu bakugamba!

[You have parked yourself there, without taking note of what the people are saying!]

Omukama koima!

[You are a tight-fisted king!]

Koli mufu!

[You are dead!]

Ebinyindo bikucuncumuka omwiika!

[Your nose is steaming with smoke !]

31. Omukama Ndahura and the Bird that Blazed in the Dark

The ancestors of the Bahweju originated from Karagwe in Tanzania, and they entered Nkore through Mpororo. As they came into the country, a bird descended from heaven and lighted on one of them. At that time, there was in the land a clan of people called Abarara, who were seers and prophets.

They told the Bahweju to follow the bird wherever it would lead them, that it was a sign that a kingdom awaited them. They followed the bird then, and it led them.

They followed it day and night, for it blazed (lighted) in the dark. It led them from Mpororo, through Buhweju and Kitara, and there it disappeared. So they went to King Ndahura of the Bachwezi.

They had with them their sister(Nyakahuma), a girl of great beauty. When King Ndahura saw her, he wanted to marry her. Her brothers consented, and she was married to King Ndahura. In return, he gave them part of Kitara land.

32. The Story of Kantu and the Divine Interpreters(A divination that predicted the end of the bacwezi rule)

During the reign of Omukama Wamara, he had cultivated a friendship with an old man called Kantu, who was probably born in the reign of Mukonko. They became blood brothers and from him Wamara learnt the history of Kitara.

One day Kantu paid a visit of his friend Wamara, but found him all prepared to go out hunting. Wamara ordered one of the servants to show Kantu to the house and to request his wives to look after him properly until his return. But the King's wives despised the old little man. They merely laughed at him and ignored Wamara's orders. They even refused to allow him to stay inside the house.

Instead, they ordered the servant to deposit him in one of the outer huts, where food and drinks could be brought to him. Having carried out his instructions, the servant rejoined the king's hunting expedition. Meanwhile, the king's wives went about their business and forgot all about Kantu. Neither the food nor the drink was therefore offered him. When he became very hungry, he staggered out of the hut to see by which way the hunters might be returning.

As he came out he saw a bull and a cow making love. When the bull noticed Kantu it charged at him and kicked him to death.

On his return Wamara inquired about his friend. Nobody seemed to know what had happened to him. The king was very angry and put the blame on his wives. At last Kantu's dead body was discovered lying outside the outer huts. The king was furious when this news was broken to him. But nobody foresaw what would happen next.

The following morning the herdsmen went to milk the cows and then discovered to their horror that the milk had changed color, turning into mutara [red milk]. Whereupon they consulted the witch doctors, who solved the mystery by declaring: "Wamara's blood brother relationship with Kantu had caused the milk to change into omutara." It was therefore decided that this blood brotherhood [bond of friendship] must be loosened in the traditional fashion. This was done and after four days the cows began producing normal milk once more. From now onwards, the Bacwezi decided to avoid the obusito [milk that is from a cow that is with a calf] totem.

Meanwhile, Wamara arranged to summon diviners to interpret for him what these happenings meant. A young fattened bull (enimi yente encwerano) was slaughtered. When the diviners cut open the calf they could not trace its intestines. The diviners tried several times to divine in this manner but the same thing happened. However, a diviner called Nyakoka from Bukidi (present northern Uganda) offered to solve the mystery. He began by insisting that, he should have a blood pact with one Cwezi to guard against death should the interpretation displease them.

The pact was made with Mulindwa; Nyakoka cut open the legs and head of the animal and there the missing intestines were found. Then a large black smut from the fire settled on them, it could not be removed. Nyakoka divined that the absence of the intestines from their natural place signified that the

country would be left without rulers, because the rule of the Bacwezi had ended. The intestines' presence in the animal's legs and head meant that the Bacwezi would load up their belongings and would travel far away; while the presence of the intestines in the head meant that the Bacwezi would continue to rule over men through spirit mediums (Mbandwa cults).

33. Kagoro stages a Coup against the Bacwezi

History has it that it was Kagoro who staged a coup that led to the fall of the bacwezi, Kagoro was among the several sons of Kyomya who was bore by a maid called kacubya, and was a military commander appointed by Omukama Wamara.

Isimbwa, the grandfather of Kagoro, when he heard that his Son Ndahura had taken over Kitara, he returned and was appointed chief, he had bore a Son called *Kyomya,* who he had left in Bukidi were they had sought refuge during the reign of Bukuku.

In Bukidi, Kyomya had fathered *Nyarwa, Rukidi Mpuuga, Kato Kimera and Kiiza,* and once he returned to Kitara, he fathered more kids, *Kagoro,* born of a maid Kacubya; *Mugarura* from *Kogere* of the Bacwezi clan, *Ibona* from a Cwezi called Waraga, *Mugenyi* by Nyangoma of Basingo clan and *Byangarubwa* begot by Rugomya of the Basambu clan

Kitara faced lot of famine, followed by cattle diseases that led to a great deal of dissatisfaction among the people of Kitara of the bacwezi.

Kagoro, Wamara's military commander, seized the opportunity to *stage a coup* against the Bacwezi, who were mercilessly massacred and their bodies thrown into water. The Bachwezi aristocracy, which in any case could not have been a large one, was thus *annihilated or, as tradition put it, 'disappeared'.*

The coup marked the end of the Bacwezi empire. It was replaced by two conglomerations of states: the *Luo-Babito* states of *Bunyoro-Kitara, Kitagwenda and Kiziba,* and the Bahinda (Bahima) states further south in *Karagwe, Nkore, Kyamutwara, Ihangiro* and possibly Gisaka.

The collapse of the Bachwezi empire led to a fierce *struggle between the Luo and the Bahima* (the Babito and the Bahinda) for the political control of the interlacustrine region.

34. The King who provides nourishment to the vultures (masega)

The full title of this king was "**Winyi Rubagiramasega Katamikundi of Lapenje, Emparangani, son of Chwa.**" He succeeded his father, Nyabongo Rulemu. He fought for the throne with his elder brother Kalirahaiguru, Bunyoro-Kitara records the King as the 7th Omukama of the Babiito Dynasty and 27th of the Empire of Kitara.

This succession war lasted for a long time and caused many deaths and miseries. In the end Winyi II emerged victorious and because the war was long and bloody he was nicknamed **Rucwerabazaire [one**

who brings grief on parents]. It is said that during his reign **ghosts frequently appeared, anxious to know “who succeeded to the throne in the end“;** and that people used to say to them: **“It was Winyi”;** and the ghosts used to retort **“That’s what we thought too.”**

Okukama Winyi II was a very **cruel man** [*witima muno*] and used to murder people for no reason. And for this reason he was called **Rubagira Masega** [**one who provides nourishment for the vultures**]. Indeed he could not bear to see his vultures going hungry. **And whenever he heard the sound of these vultures he would exclaim: “Poor ones! They are asking me to give them food.”** Then he would straight away order the execution of some innocent people to provide food for them.

It was during the reign of this king that Buganda extended its borders to the river Wabiruko in Mityana. This area was captured from the Kukwenda [Mukwenda]. Winyi does not appear to have bothered to defend Mityana. Indeed throughout his reign he made neither raids nor wars against other counties. The people of the Mityana district simply went to Buganda quietly and offered no battle even after Buganda had killed some of them. They seem to have seen Buganda as the lesser of two evils.

Winyi did not undertake foreign expeditions because there was no need for them and the country was quiet and peaceful. [The obvious reason would seem to be that only a **few people were prepared to fight for a cruel king** a fact implicitly admitted by the author of the next sentence.] **Winyi II was very much hated by the subjects.**

He was buried at **Lapenje in Ssinga/Rugonjo**. His mother belonged to the Balisa clan. Many of the royal tombs in Ssinga have now disappeared either due to devastation by wars or due to neglect because of their being in an area of an oppressor.