BUNYORO KITARA KINGDOM

(MID-WESTERN REGION OF UGANDA)

GENERAL INFORMATION
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1. HISTORY

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

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

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

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

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

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

2. ORIGINS OF BUNYORO-KITARA OMUKAMAS (KINGS)

The Empire of Kitara (also known as Bachwezi, Bacwezi, or Chwezi Empire) is a strong part of oral tradition in the area of the Great Lakes of Africa, including the modern countries of Uganda, northern Tanzania, eastern Democratic Republic of the Congo, Rwanda and Burundi.

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

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

I. The Batembuzi Dynasty

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

II. The Bachwezi Dynasty

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

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

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

III. The Babiito Dynasty

The Bachwezi dynasty was followed by the Babiito dynasty of the current Omukama of Bunyoro-Kitara. Any attempt to pinpoint the dates of this, or any other dynasty before it, is pure conjecture; as there were no written records at the time. Modern day historians place the beginning of the Babiito dynasty at around the time of the invasion of Bunyoro by the Luo from the North. The first mubiito (singular) king was Isingoma Mpuga Rukidi I, whose reign is placed around the 14th century. To date, there have been a total of 27 Babiito kings of Bunyoro-Kitara.
His Majesty Rukirabasaija Agutamba Solomon Gafabusa Iguru I.
49th Omukama (King) of the Kingdom Bunyoro Kitara
27th Omukama in the Babiito dynasty

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

The Sovereign Head of The Royal Order of Omujwaara Kondo and The Royal Order of Engabu and The Sovereign Head, Grand Master and Protector of The Most Honourable Order of Omukama Chwa II Kabalega, etc. etc. etc.

HRH Crown Prince David Rukidi Mpuga OOKB, OEBKK, GCCK
3. Mission

The Omukama (King) of Bunyoro-Kitara Kingdom was restituted by Statute No. 8 of 1993, enacted by the Parliament of Uganda, after the monarchy had been abolished for 27 years. Furthermore, The Omukama (King) of Bunyoro-Kitara is constitutionally guaranteed in Chapter XVI. - Article 246 and in the Amendment (No. 2) Act 2005, 5 Schedule – Article 8 of the Constitution of the Republic of Uganda. Unlike the pre 1967 Omukama who was a titular head of the local government of Bunyoro, the Omukama, today, is a cultural leader with no governmental functions. His mission is to give his subjects cultural leadership, and to be a catalyst in the development process.

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

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

4. The People of Bunyoro

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

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

I. KINYORO NAMES

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

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

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

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

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

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

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

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

II. EMPAAKO

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

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

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

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

III. THE CLAN

Every Munyoro belongs to a clan. The clan is the collective group of people who are descended from the same ancestor, and are, therefore, blood relatives. Long before the tradition of kingdoms, the Banyoro lived in clan groupings. Areas of the land were named after the clan which lived there. For example, Buyaga was the area of the bayaga clan, Buruli for the baruli clan, Bugahya for the bagahya clan, etc.
The clan is very important to a Munyoro, man or woman. It is important that one is well aware of the clan relationships on both mother's and father's side of the family. This is crucial in order to avoid in-breeding. One cannot marry in one's own clan or in that of his/her mothers. Marriage to one's cousins, no matter how far removed, is not acceptable. An exemption from this rule is claimed by the princes and princesses of the kingdom. In their effort to maintain their "blue blood lines" it is not unheard of for the royals of Bunyoro, Toro and Buganda to marry very close to their own or their mothers' clans.

IV. Greeting the Omukama (king)

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

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

V. Marriage

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

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

**VI. Death**

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

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

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

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

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

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

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

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

Grave of HM Omukama Chwa II. Kabalega

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

*Simsim, the word for sesame in various Semitic languages, also widely used in Arab-influenced East Africa.*
After burial, people would cut hair from the back and front of their heads and throw it on the grave. The grave was marked with stones and iron rods for it was believed that if one built over a grave, all the members of his household might fall sick and die.

If a person died with grudges against anyone, in the family, his mouth and anus would be staffed with clay. This was meant the ghost from coming out of the corpse to haunt those with whom the dead person had a grudge. If the dead person was the head of the household, the grave digger would perform another ritual in which he would take a handful of a juicy plant and squeeze it with soot in his hands so that the juice ran down from his hands and elbow. The children of the dead man were required to drink this juice from the elbow of the grave digger. On the day of the burial, of the head of a household, a lot of firewood was placed in the middle of the compound. The children of the dead man would sit around it in turns. The grave digger would then tap each of the children on the side of the head with a large food basket. A Small amount of hair from the part tapped was cut off and thrown away.

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

VIII. Political setup

The Banyoro had a centralized system of Government. At the top of the political leadership was the King (Omukama). His position was hereditary. He was the most important person in the kingdom. He were assisted in administrative matters by the provincial chiefs and a council of notables. The King was the commander –in chief of the armed forces and each provincial chief was the commander of a military detachment stationed in his province. The King was assisted by a council of advisors known as the Bajwara Nkondo (wearers of crowns made from monkey skins).
There was a kind of political school in Mwenge; all the chiefs had to pass through it. Each chief had to send his favourite son to the King’s court as a sign of allegiance. Leadership was not confined to men; the Kogire and Nyakauma rulers of Busongora were women. Other persons of Political importance in the Kingdom were the Bamuroga (Prime minister) and Nyakoba (a physician of the Basuli clan), Kasoira Nyamumara of the Batwaire clan and a leading Mubitto.

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

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

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

**IX. The new Moon and Empanga ceremonies**

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

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

X. **Household and village set-up**

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

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

**XI. Economy**

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

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

- In January (Igesa), there would be harvesting millet.
- In February (Nyarakarwa), they did not have much work. The month was referred to as the months of white ants.
- In March (Ijubyamiyonga), fields were prepared for planting simsim*.
- In May (Rwensisezere), there was not much work. The month was also referred to as the month of white ants.
- In July, (ishanya maro), women would prepare fields for millet.
- In August (Ikokoba) was the months of burning grass in the millet fields.
- In September (Isiga) was for planting millet.
- In October (ijuba) was a month of weeding.
- In November (Rwensenene) was named after grass hoppers
- In December (Nymiganura or Katuruko) was a month of rejoicing and festivities as there was little work to occupy the people.

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

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

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

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

Colonial efforts to reduce Bunyoro to a non-entity were numerous, and continued over a long period of time. They included invasions where masses were massacred; depopulating large tracts of fertile land and setting them aside as game reserves; enforcing the growing of crops like tobacco and cotton at the expense of food crops; sanctioning looting and pillaging of villages by invading forces, importation killer diseases like syphilis that grew to epidemic proportions; and the list goes on.
7. LOCATION

Bunyoro Kitara Kingdom covers the mid-western region of Uganda. It comprises five districts of Hoima, Kibaale, Buliisa, Masindi and Kiryandongo. It borders with Gulu and Apac in the North, Mubende, Kyenjojo, Kabarole and Bundibugyo in the South, Kiboga and Nakasongola in the East and Lake Albert in the West. The region covers a total area of 18,578.2sq Km, while 3,241.47sq Km is covered by water bodies.
8. **Population**

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

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

9. **Development Challenges facing the Kingdom**

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

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

Illiteracy is higher among women (56%) compared to men (36%). The gap between male and female school enrolment is wide and increases at higher education levels. Currently, 42% of the primary school children, 35% of the secondary school students, 4% of the tertiary students and 1% of the technical school students are females. Lower literacy levels among women thus restrict them from accessing relevant information for their development.
As regards to **gender** as a whole, women in the Kingdom are very vulnerable and women headed households are the poorest. The girl child has been particularly vulnerable due to defilement, traditional bias and traditional workload that reduces her time for concentration on formal education. 28% of the women in the Kingdom are poor or young or disabled or too old to work. 32% classify themselves as purely housewives and only 0.05% are employed in senior positions in the region. The majority (77%) of the working women are unpaid family workers yet their workload exceeds that of men by several hours a day.

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

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

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

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

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

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

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

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

10. **Endowments of the Region**

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

1. **The rich culture of Bunyoro**

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

Inscription: At this place Omukama Chwa II. Kabalega received Dr. Emin Pasha, 22\textsuperscript{nd} September 1877
II. Fertile soils

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

III. Favourable Climate

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

IV. Wonderful Vegetation

The Kingdom has got three broad categories of vegetation namely; the modified equatorial type which used to be equatorial vegetation in nature but has been modified as a result of human activity. There is also the wooded savannah mosaic that forms a transitional zone from the modified equatorial vegetation to Savannah grassland. The Savannah grassland is typical in areas where human activity has modified the wooded Savannah mosaic. Lastly, there are thick forests such as Bugoma and Budongo. These together with the elephant grass in the region provide a diverse habitat for a variety of birds and animals.
V. Water Bodies

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

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

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

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

IX. **Mineral resources**

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

X. **Private sector and NGO support**

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

XI. **Large and small-scale business enterprises**

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

XII. **Improved Road Networks and Communication**

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

**XIII. Training Institutions/schools**

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

Post-Secondary Institutions include Kamurasi and Bulera Primary Teachers Colleges, Nyabyeya Forestry College; Uganda Co-operatives College, Kigumba; Kiryandongo, Kibwona, St Simon Peters (Rwenkobe), St Joseph, Munteme; and Birembo Technical Institutes, URDT Institute, Kagadi; Balma, Kitara, Millennium and Nile Vocational Institutes. The only (Masindi) National Teachers College in the Kingdom is on the verge of being closed by the Ministry of Education and Sports. There is no University in the Kingdom. University education therefore has to be sought from Makerere University and other Universities that are very far and expensive. Students from poor families have had to drop out of schools and get married because they have no hope of ever attaining University education. It is not a surprise therefore that Hoima District has been ranked by the Ministry of Health, the highest in Uganda in cases of high incidences of early marriages. Bunyoro University for development thus is going to be the only institution of its kind in the Kingdom.
The center piece of this regalia is a royal stool (27) covered with bark cloth, lion and leopard skin (41). On the left are three of nine ancient royal drums (1-3) and behind them Bronze Age spears in sequence of their manufacture: copper (4), zinc (5-6), bronze (7) last is brass (8) whose iron spike bottom marks Bronze Age interface with Iron Age. Similarly to the right of the flag are two Lwo iron spears (31-32) Dabongo and Gotigoti that have copper tipped zinc covers.

Right side of Bronze Age spear an sticking out of a Nyapongo a Madi quiver (9) is an arrow of zinc blades (10) and a barbed arrow (11 center). It resembles archaeological finds of Bigo Earth forts. There is also a spike (12) used as iron rod currency unit of money (ojbelov). It was used in the Greek City State of Bioitia whose inhabitants occupied Luxor, capital of Egypt between 2025 and 1700 BC, 800 kilometres up the Nile from the Mediterranean. They re-named it Thebes and introduced ojbelov money. High cone crowns (back row) 13-15 & 26) are of ancient Egyptian usage.
Top ridge of the chief crown Rwabusungu (24 behind the royal stool) is lined with ojbelov. A king to be sworn into office put it on and hammered a piece of metal four times to become head of metal work, a key industry of Bunyoro-Kitara through the ages.

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

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

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

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

© Kabalega Development Foundation

We promote culture and tourism. Visit us on Old Tooro Road, Hoima, Uganda.
12. **ASSOCIATION OF THE REPRESENTATIVES OF THE KINGDOM BUNYORO-KITARA, WORLDWIDE (ARKBK) CLBG**

**Political and religious neutrality**

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

**Purpose**

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

**Membership Acquisition**

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

**Committee members**

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

Founding charter from 27th August 2009

Companies Act (Cap. 110) No. 111555, Republic of Uganda

**CLBG** = Company Limited by Guarantee (Non-profit organisation)

**Contact:** Peter Gummersbach, *President ARKBK CLBG*

[arkbk.president@bunyoro-kitara.org](mailto:arkbk.president@bunyoro-kitara.org)

**Bank Account, international**

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

**Beneficiary Name:** Association of the Kingdom of Bunyoro Kitara worldwide

**Account:** 6001992005

**SWIFT Code:** BARCUGKX

**Country Code:** UG (Uganda)

**IBAN:** GB43BARC20325357227222
Bunyoro Kitara Kingdom

Projects, Development aid
1. **Child Protection Project**

- To educate, advocate and expose all kinds of abuse in relation to child’s rights and growth.

- To enhance nutrition and general health education information about a child’s growth and adolescents regarding the psycho-social /cognitive issues and reproductive health respectively.

- To promote awareness in communities on the importance of proper environment use in relation to child’s survival and adolescents reproductive health.

  Proposed Activities
  - Mobilization through mass media
  - Mobilization through news letters
  - Mobilization through drama
  - Promotion of child welfare

  $157,849

2. **Enterprise Development Project**

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

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

$178,947
3. PSYCHO-SOCIAL SUPPORT TO 200 ORPHANS PROJECT IMPLEMENTED, HOIMA DISTRICT

- To disseminate government policies and guidelines on psycho-social needs of orphans and vulnerable children
- To identify community volunteers to provide psycho-social support to OVCs in their communities
- To provide community volunteers with skills in memory books’ preparation, and guardianship planning
- To support access to recreation and sports activities for OVCs
- To monitor project implementation
- To deliver quarterly financial and project implementation reports

U$ 210,526

4. HIV / AIDS PROJECT

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

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

U$ 263,158

5. FOOD SECURITY PROJECT

Food security, at the individual, household, national regional and global levels, exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life.
Food Security may also refer to the notion that all people, especially the most vulnerable, have dignified and unthreatened access to the quality and quantity of culturally appropriate food that will fully support their physical, emotional and spiritual health.

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

U$ 3,500,000

6. MICRO FINANCE PROJECT

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

U$ 2,000,000
7. CLAN RE-ORGANIZATION, REVITALISATION AND EMPOWERMENT

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

Estimated total cost U$ 184,210

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

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

Estimated total cost U$ 236,842

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

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

Estimated total cost U$ 394,737
10. RUnyoro-Rutooro Language Preservation and Development

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

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

Estimated to cost U$ 105,263

11. Rehabilitation of Kingdom Royal Palaces and Cultural Sites

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

Bujwahya Karuzika (Palace), Hoima.

- Completion of palace repairs
- Completion and commissioning of plumbing & Electrical works
- Construction of 60cm3 u/g tank and lifting pump
- Construction of carport and pump grille around the kitchen
- Furnishing and hosiery
- Construction of perimeter security fence and gates
- Repairs of driveways and walkways
- Gardening and landscaping

Estimated to cost U$ 315,789
Kihande Palace, Masindi

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

*Estimated to cost U$ 157,895*

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

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

*Estimated to cost U$ 421,053*

12. **REHABILITATION OF KINGDOM CULTURAL SITES**

**Baseline Survey**

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

**Poverty levels**

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

*Estimated to cost U$ 78,947*

**Burungi bw’ensi- a Healthy Bunyoro Project**

Sanitation along the shores of Lake Albert leave a lot to be desired, various diseases like systosomiasis (empuka) caused by drinking and stepping in infested lake waters are rampant in the area. There is a need to promote proper sanitary practices along the Lake shores through; massive sensitization, provision of water services, latrines, etc.

*U$ 1,315,790*
Poverty Alleviation

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

Goat Farming and other Domestic animal and poultry production

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

$263,158

Omukama's Heifer Restocking Project

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

$526,316

R.A. Omukama Iguru's Scholarship Scheme

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

$421,053

Kabalega Education Foundation

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

$394,737

Omukama Iguru's school Text books supplies Drive

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

U$ 52,632

13. OMUKAMA IGURU ROYAL CRAFTS WORKSHOP

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

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

U$ 421,053

Self Sustenance- Economic Projects

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

14. RADIO BUNYORO FM PROJECT

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

U$ 52,632
15. DEVELOPMENT OF CULTURAL SITES FOR PRESERVATION AND TOURISM

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

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

$210,526

16. A FORESTATION FOR ENVIRONMENT PROTECTION

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

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

$473,684

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

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

\[ \text{US$ 1,052,631} \]

18. **Capacity Building for Councillors of Bunyoro Kitara Kingdom Supreme Council**

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

\[ \text{US$ 42,105} \]

19. **Developing Annual Operational Plan**

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

\[ \text{US$ 26,316} \]

20. **Community Based Initiative (CBI) for People Affected by the Oil Production Boom**
Bunyoro Kitara Kingdom is blessed with vast oil deposits. However, it is also aware of the implications of the activity on the social, cultural, and economic and environment.

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

$U\, 4,210,526$

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

Thank you in anticipation.

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

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