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White Father

Historical notes of the Bakiga from Uganda
(Ndorwa - Rubanda - Rukiga)
Pre colonial period


I. The Land of the Bakiga

Kigezi as we know it today was never an entity of its own. It is a mere creation by agreement between three European powers, Belgium, Britain and Germany. For about 6 or 7 years Kigezi was a kind of nomad's land for European countries. The boundaries in South West Uganda were settled by an agreement signed by the three European countries at the Brussels conference on May 14th 1901 but they were not finally demarcated until the Boundary Commission of 1911.

The three powers wanted the area then called "Mfumbiro" where the volcanoes are found so the Muhabura volcano was used as a base for discussion (the name Muhavura is a corruption of Muhabura which means the guide, the mountain which guide you in your journey). Therefore the new border cut Ndorwa into two areas. Now the name of Ndorwa is the name of a Sasa. In the old days, even before the coming of the Batutsi, the name used to cover a much larger area extending far into Rwanda and covering what is now called Ndorwa and Bukamba.

The mountainous region which form the greatest part of Kigezi was looked upon by the Banyarwanda as the marches of Rwanda (samatemba ga Rwanda). As we shall see later, the link with Rwanda was a rather weak one. For the people of the mountains (Ndorwa, Bakiga and Rubanda Sazas) never considered themselves as sub-
jects to the Bami of Rwanda, they had their own leaders, their own language and customs.

Bushongera was the name given by the Bakiga themselves to the central area of Kigezi now occupied by Bakiga and part of Ndoro.

Bugyoni was the name given to the area round the lake named after the ruling family: the Banyoni.

Kamwesi Gombokora was part of a kingdom called Butaya, this kingdom was extending far into Rwanda and Mpore. The name of Kamwesi, however, is a corruption of Kamutezi. This kingdom of Butaya was called as well Bagaha.

Nguraharasa Gombokora, together with Kayonza and Rwashamire area formed an area sometimes called Bushikatwa.

Katagunyazi Gombokora was known as Bugyezi while the area round Muyebe was called Buyebe, names derived from the clans living in these areas.

1. THE CLANS IN KIGEZE

Among the people of Kigezi, each child soon after his birth receives a name which corresponds to the praenomen of the Latin people. He does not receive another family name except that of his father's clan. Although this clan name is not used very often, the child will know it well. He knows that, if he is a masigyi, he is one of the descendants of Kasigyi. The clan name has some resemblance to the European surname except that while the African name refers to a common ancestor, the European name does not necessarily indicate a common origin. Let's look closer at the common ancestor who stands like a patriarch Jacob as the founder of the 12 tribes of Israel. To this eponymous hero is attributed decision of paramount importance for the future. For instance, Kasigyi has been said to have lived in the hills while Kahima chose the plains. These represent more the personification of the clan, for the actual origin of most of the clans in Kigezi is lost in the mists of time.

There are more than 130 clans in Kigezi and among them one can find some with special attributes. Some are widespread, found in Uruendi, Rwanda, Karagwe, Ankole, Mpore as well as in Kigezi. They have within them people of different racial origins: one can find Hamites, Bantu and Batwa in the same clan. These large clans (Bagaha, Basigyi, Baziigabo, Bakimbi, Rashambo, Baliira, Bagyaba, Bagyeera, Bahokatwa, Bugunga, Babanda) have branches which are called emiyango. Some clans are proper to Kigezi be branches of older clans. In this type one can list the Basibuzi, Balyou, Balangurira Bashegi, Babunyata etc. They all share same totem and form of swearing in common with the larger el. They are of more recent origin. A question remains, however, be solved: how people of different racial origin came to be in same clan as Bantu and Batwa? Even in the royal clan of Rwand one finds Batutsi, Bahutsa and Batwa. A number of suggestion can be made. In the case of royal clan membership was often granted to faithful servants as a reward, a manner similar to honour stowed with medal and decorations.

Another explanation arises out of the custom of blood brotherhood, common throughout East Africa. This custom was held much greater esteem than it is today and might have resulted in changing of family name.

Thirdly, the incoming Hamitic groups might well have son the protection of the powerful Bantu clans just as they are said have adopted the Bantu language and customs. Indeed the changing from one clan to another was an accepted practice. A man: lated from his own clan might adopt the totem and the clan name of his neighbours after a few years. Fr. Torreli has made a suggestion. According to him cattle must have been farmers and vice versa in which case this process would result the intermingling of clans. There are records of Bahima enter a Bantu clan and Bantu entering Batwa families. Both processes occurred in time of wars in Kigezi.

This brief picture should provide not only a clue to ancient African society but also a means for discovery of its past. Desp the lack of written records, the collective memory sometimes st

2. THE ENDAHIBO

Endahiro (coming from the verb okasha) means a way swearing and it is the sign of alliance between family groups. milies so linked (usually because of common origin or totem) themselves Bucumbi and usually live fairly close to each other.

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2. Géalogies de la nobless, p. 4.
3. Notes from Father Torreli.
instance the Bazigaba and their Bacumbi swear by Mungwe while the Bagahé and their Bacumbi swear by Kinyagiro (it is a way of swearing proper to women).\footnote{This sort of way of swearing is reserved for women. They swear by their parental lineage.} Formally it was said that an insult from a Mucumbi was never taken badly while an insult from an outsider could result in a fight unless apologies were made.

It is said that the endahiro can indicate common origin between clans. This is usually the case, but such an alliance may only be one of convenience sometimes. For instance the Basyaba in Kigezi are under the Mugara endahiro while in Ankole they are included among the Bacumbi of the Bashambwa while in Rwanda they are said to be Bacumbi of the Bazigaba. Other examples indicating different origin of clans found under the same endahiro may be cited. The Bahanda originating in Rwanda are Bacumbi of the Bagahé from Mpororo. The Bakimbiri Bacumbi of the Bahinda in Ankole are Bacumbi of the Bashambwa in Mpororo and the Bacumbi of the Beega (from Rwanda) in Kigezi. The Bakonjo from Tooro are in Kigezi the Bacumbi of the Basigi from Rwanda. Other examples can be found which cast doubt on the value of the endahiro as a precise indication of the common origin of all its Bacumbi.

Another striking feature of the endahiro in Kigezi is that in each endahiro one finds one clan with a high percentage of Hamitic blood with another of rather of rather mixed blood while the remainder contain people of Bantu stock. This could perhaps be explained by the successive waves of incoming Bahima. The first being few in number joined the Bantu clan, the others who might have come much later must have had the tendency to avoid marriages with commoners. In appendix there is a list of some of the endahiro found in Kigezi. The list does not claim to be exhaustive nor accurate but for the majority of entries we find general agreement among the clans concerned. One problem however was to distinguish between a mucumbi (clan member of an endahiro) and a muryango (branch of a clan of more recent origin).

3. The way of swearing proper to each clan (the rallying cry)

The way of swearing proper to each family groups usually contains an indication of its place of origin. Let us consider a few of them and see what we can deduce from them.

For the Bafwara: Kiaoro waitu Kakoni
For the Bakimbiri: Kangabo ya Bunagwa
For the Basigi: Musigi wa Rubona Rwakabonde na Kabandi
For the Baimuka: Muhura wa Mariba.
For the Basyaba: Itega ya Kabura.

All these names refer to places; for instance Mariba is on the shores of Lake Bunyoni, Rwakabonde is situated in Bukamba near lake Muhura. All these names point to places which are not far away in neighboring countries. We cannot deduce anything of their distant origin; what we can suggest is that they indicate the starting point of their last journey. We know, however, that clans sometimes gone great distances from their places of origin such as the Bashambwa the Bakonjo, the Bagyesera and so on. Consequently their way of swearing merely indicate the last stage of their journey. As this way of swearing is reserved for men we can say that men swear by their place of origin. This way of swearing is a sort of rallying cry.

Fr. Torelli was once told by an old man that long ago most of the clans came from a country of shells (Nimbi). Can we deduce from this that many clans came from the East Coast or from the shores of a great lake like Lake Victoria?

The way of swearing of Bazigaba would confirm that opinion. They now swear by Mubari, but the old people at Mubari used to swear by Rwatanzigye, which is the name of a lake. They also pointed out in direction of Lake Victoria as their place of origin. Rwatanzigye is a generic name which indicates all great lakes. It means the locusts killer.

4. The totem: Muziro
(as Identification sign)

The totem (muziro) of the clan matters very little in everyday life. We are not speaking of tabous but only of totem of the clan. Swearing on the Muziro was a solemn swearing false swearing was believed to result in the catching of leprosy. We could regard this Muziro as the badge of the clan or the Sign of the family. It is worth noting that clans of cattle people and cultivators can have the same Muziro. This could be explained in two ways. Bantu clans could have had the Muziro before the coming of the Bahima. The incoming Bahima adopted the Bantu Muziro before taking totems of their own. The other possibility (one which has been mentioned
previously) is that agricultural clans became pastoralists and vice versa; in making the change they also changed their totems. Here are some examples of clan totems: the eka the burunge the ense nene the millet etc. To these examples we can add special kinds of cows like the Ntamba of the Basegwa, the Ngobe of the Bagala, the Neba of the Baitira, the Nkinya of the Basingo etc. A few stories which recall the origin of totems may help to illustrate their nature.

The Bashambo have as totem a little animal called the eka. Nshamba the father of the Bashambo had an eka living with him, like a cat. One day when Nshamba was absent the little animal went and ate something unclean. When Nshamba came home the eka ran forward to greet him. When, however, Nshamba heard from his servant what the little animal had done, he cursed it. The eka then ran away and wanted not to be seen again by a Mushambo.

The Basayaba have a reddish flower called oburungu as muziro. Once some basayaba saw far away in a swamp the oburungu which is the flower of a plant called ensamba. This flower looks very much like millet, they ran to harvest it as sorghum, but unfortunately they were drowned in the swamp. Consequently, Basayaba are forbidden to touch this flower. According to clan legends, the Muziro could arise out of unhappy events. The origin does not matter very much but we can say that the Muziro is a very practical way of identifying relatives in spite of the multiplication of sub clans and in spite of the similitude of names. So, in the past the institution of the Muziro fulfilled the role of a registry office for families. If the number of Muziro would have more or less coincided with the number of Endahirio there would not be any more difficulties. But we have as well, a good number of Muziro not so widely spread but still used as identification sign.

For example: Ekisigu (liver), Ekhibira (newly made beer), endrema (plant), enkymende (monkey), enkanda (bird), eka (undeveloped girl).

On the other hand some way of swearing, among ancient clans mentioned explicitilly as a Muziro as a distinctive sign. For instance: abagyeera-basira enkymende, Abashambo-basira eka, Abagyeesa-basira enkanda.

It looks as if one or another branch of a big clan felt the need of a special Muziro of its own as a fashionable sign of increasing strength and thus the Muziro was linked with the name of the clan to stress the difference with the main branch. But the multiplication of Muziro did not serve any purpose any more. A quick identifi-
2. This second legend tells us about relationship within the Bagahé clan. It does not want to explain all of them but only how some of the Bagahé became rulers thanks to an extraordinary luck. This was the way to assert the legitimacy of the Bahima rulers on the commoners. It shows as well how a ruler was given jurisdiction over a smaller part of the kingdom. Namely by receiving a drum and a good number of cows.

The children of Kagahe: Kasita, Karisa, and Kagina with their sister came from Karagwe to Mpororo. They built a house at Kyabujuko. They were three boys and a girl and they had only twenty cows. One night a crow came to dwell on top of the house. The next morning it was gone. They went to consult the sorcerer who told them to watch and follow the bird for it would bring them kingdom. The crow came every night on top of their house. After the hatching period the crow went, they followed it, it went very far away up to Bunyoro. The King of Bunyoro saw their sister who was very beautiful. He then asked Kasita, Karisa and Kagina their sister in marriage. They accepted, so the king was very pleased and he gave every one of them hundred cows, a drum and a kingdom. So all of them received a kingdom for the marriage of their sister and thus they became kings of Buhweju, Bujumba and Bataye.

The main point of this legend is an indication concerning the origin of the great Bagahé clan. But to be understood one must know about the role play by the crow in every day life. Just as the Romans and the Egyptians used to do with unusual birds flights so in African mythologies familiar animals or birds are considered as augurs. In Kigezi a crow, a crated crane, an ibis, an owl, a chacal or a wild cat are supposed to signify good or bad luck. A crow on top of a house was then a sign of good luck forbadmugabe.

Better and more artistic versions of this legend are to be found in the history of Bunyoro kingdom by Fr. Niccolé and in the book of Mr. K. Nganwa: Abakosire eby’okutangaza omuri Ankole, p. 6. OE Barinda, notes from Fr. Torelli 1949.

3. This third legend intend to justify the leadership of the Barengye clan over the common people. In Rwanda the name of Barengye designates the name of ancient people who are said to have been wiped out by the Babanda long before the arrival of the Batutsi in the district of Nduga. In Kigezi the Barengye are another branch of the Bashambo (see No 14 in the Nahambo tradition). They are said to come from Mpororo. They were Lords over Kayonza kingdom.

The kings of Kayonza: Three brothers, Ndahura, Kaganza and Nyinamukuri came through the bush to Kayonza while hunting. When they arrived at Bwindi, they had to sleep in the long grass (orusharara) but wake up to find that they were surrounded by water. After some bewilderment, they decided that the only way out was for them to draw lots to ascertain as to which of them would be sacrificed for the remainder. The lot fell on Nyinamukuri. He overcame their reluctance to carry their project to nothing. It is better for me to die so that you, my brothers, will be saved. They then threw him into Lake Rutoonyonyo and he drowned. Then the lake divided into two parts and the two brothers crossed over on dry land. When they got to shore, they heard a voice saying to them e Ndahura will be chief in Kayonza, Kaganza will be chief in Buganza. They carried on and finally arrived at the village of Kayonza. They found there about ten people called the Bunyarwanda whom they lives with. After a few years a manyashe was found and became chief of Ndahura. Ndahura pulled the long grass and found that there was a drum attached to it. He went inside a cave and brought out a drum, he found there, he then told the people to come and have a look at it the next day. They came and were greatly astonished. Ndahura had to explain to them that it was a drum for they had never seen one before. He told them that he would speak as well as the drum if they listened to what he had to say. Thus Ndahura came to rule Kayonza while his brother went to Ibanja and Buhire in Buganza.

(Le royaume Humie, p. 543-552.)
(Genealogies de la noblesse, 165, 132, 41).

Here is a list of Ndahura's successors.
Kubaire (Ndahura's son).
Ewirima II, Ruturuka, Nyakarasi and finally Mugyina.
Mugyina had to flee quickly at the coming of the Bagajungu and no one took over from him.
II. Some clans

1. THE FIRST BAKIGA

To find out who were the first Bakiga in Kigezi we shall have to use our imagination a little. Let us take the languages as a basis for a hypothesis. The language spoken now is closely related to Runyankole while on two of the three borders of Kigezi the language spoken is kinyarwanda. If Kinyarwanda was never the main language spoken in Kigezi in spite of the many migrations from Rwanda it would suggest that the main stock of Runyankole speaking people is much older than the migrant groups from Rwanda. It would seem that Runyankole has imposed itself on newcomers even when they have come in large groups.

If we eliminate all the clans we know to have come to Kigezi in recent times, such as the Bakongwe, the Basigyi, the Bakonjo, the Bahunde, we remain with a few large families, groups which are still found in Mporo such as the Buitira, the Bishokatwa and others which originated in Karagwe such as the Basinga (Bagahe) and the Bazigaba.

The Basinga claim that their ancestor Kasilinga (also known as Runukamisyo) who was a blacksmith and a sorcerer in Karagwe, was obliged to flee in order to escape the wrath of his brother Muhaya. He took refuge in Ndorwa before the coming of the Batutuli. The Basinga are known in Kigezi as Bagaghe.

As for the Bazigaba they are an old clan in the country. According to a hamitic legend Kigwa, the first Mututuli, arrived in Mutara when he came down from heaven. This place is said to have been in Ndorwa near the village of Muhanga at a place called Muko on the river Mukungwa (Rwanda). There Kigwa met the Bazigaba who ran away because Kigwa was white and they were black. This legend might indicate that the Bazigaba might have been coming to Ndorwa from Mubari (two days walk) before the coming of the Batutuli.

In short, the forefathers of the Bakiga, as we know them now, might have come from Karagwe (a Runyankole speaking people).

In Kigezi they are gathered under the endahiro of the Mbanagwe and Bakinyagiro. Fr. TORELLI was of the opinion that the Bahebi, the Baeneu, the Baloko, the Basinga and the Bagaghe, were the older clans in Kigezi. It is significant that they belong to the endahiro of the Bakinyagiro and of the Mbanagwe.

Prehamitic times

In the old days the clan organisation had an important public role to play. Nowadays it is greatly restricted, more or less confined to aspects of family life, marriages in particular. In the past the clan was also a political organisation with territorial boundaries. The chief of clan was the chief of the land and the embryonic principality was named after the name of the main clan. So Busigyi was occupied mostly by Basigu, Bagahe was the place for most of the Bagahe etc. Fr. Page collected much information concerning the Bakiga living on the borders of Kigezi in the county of Byumba. We can assume that his generalizations would have held good if he had gone a bit further north.

He summed up the state of affairs as he saw it at the beginning of the century in these words: the small countries of Buberuka and Mulara (near Ruhengeri) kept their formal organizations and had not even a king sometimes. Every clan used to rule and administer itself according to its own right. They were very often at war with each other; no agreement among themselves was ever permanent.7

7 Un royaume hamite, pp. 78, 83, 110, 596, 109.
8 Notes from Fr. Torelli (unpublished).
9 Un royaume hamite, pp. 441 and 76.
This situation could also be found in any part of Kigezi in the past. Most of the time the heads of families (bakuru b’umiryango) were the highest authority. Sitting together they administered justice for the group. Big families group, however, such as the Bagagaba, the Bagyeya, the Basigyi, the Babanda, were better organized. They felt the need of a central authority, a sort of king with preternatural powers over rain and thunder. His prestige was to be the Mucami w’emurya, responsible for the welfare of the crops, and for the ultimate punishment by thunderbolt. Concerning rain making, Fr. Pages said that in Rwanda the rainmakers are mostly descendents of the local kings of the old Bantu clans. This role was formally a part of the royal prerogative of their ancestors. The role of the king was to bring about beneficent influence for the whole of the group but the real political authority was exercised by the heads of families. The clan was subject, nevertheless, to pressures from without.

The fact that all marriages had to be exogamous, as they still are to-day, was sufficient to incline clans to keep on good terms with some other clans. This tendency gave rise to the supra-clanic organization, which we have already seen: the endakiro.

2. RAIN MAKERS

We find in Kigezi three old clans fulfilling the function of rainmakers. They are the Bagagaba, the Basigyi and the Babanda. The Bagagaba in Ndirwa around lake Bunyonyi, the Basigyi in Busoga, an area now in Rwanda and the Babanda. For the sake of information we include here two methods of rainmaking coming from the Bagagaba and the Basigyi.

In the old days the Mwami w’emurya was a political as well as a religious leader. He was the man responsible for the well being of people, cattle and plants. His power was due to the presence of a spirit (muzimu) living in the mwami. This muzimu called Nyabigusa (the one looking after the rain) was the link between the water from above and the water from below. To obtain the blessing of a rainfall the mwami w’emurya would go into the water of the lake asking his forefather to bring down the rain. The muzimu once put into the water had the power to attract the water from above. If in the early days much prestige was attached to such a function,

in later time this sort of ceremony had lost most of its glory, for insults and ill treatments were to be the lot reserved to Nyabigusa medium in case of unsuccessful divinings. This sort of ceremony explains why in Ndirwa, the rainmakers were living around lake Bunyonyi.

Here is the method followed by the musigizi Rwambuka wa Rwendura wa Mayonza ka Nyakamwe a Rujara. A special plant called omuguta was burned, the ashes were carefully collected. The medium was to have incisions made on his forehead and the ashes were put in those little wounds. People had to bring to him offer things mostly vegetables. This plant is given to cows which refused to be milked after eating it, cows are willing to be milked, this plant made the power to change the mood of cows and therefore of spirits in charge of rainfalls.

Around the year 1897 during the Rwandese famine the Banyon and the Basigyi rainmakers went to see the famous rainmakers of the Babanda in Kinkizi. Kaita ka Buhayana to improve their methods but it was of no avail.

OE. Bejuka Kahauma.
OE. Kangogere Kuhuroro.

3. THE FIRST BAHIMA: THE BANYONI

Kinyarwanda sources recall a number of expeditions against the people of the mountain. The first to have come to Ndirwa was lec by Ruyanzu Ndiri. The Bakiga fought him and Ruyanzu withdrew. Kanyoni was however killed and mutilated and from then on the Banyarwanda started swearing by Kanyoni. This battle took place at the end of the 16th century, if we believe Banyarwanda historians (see Rwandese de Laeger): was this Kanyoni the father of the Banyoni clan?

It is difficult to say since the Banyoni clan does not recall the fact. At any rate the Banyoni traditions recall the names of several Bari from Rwanda who invaded Ndirwa as Mibambwe Gisamura, Yuh. Nadwine, Cyilima Rugigira and Kibige Ndagarami. All of them ruled between 1860 and 1780. In Kigezi they are killed to have killed Nyanzanginya, famous among the Banyoni, when the

1 ibid., p. 76.

20 (2145)
The Bazigaba

The Bazigaba are certainly a clan which has been in Kigezi or at least in Nدورwa for a long time. When the first Hamites arrived, they found the Bazigaba in Nدورwa. Like the Bagyesera, the Basigi and the Babanda which are other old clans, the Bazigaba were ruled by a Bantu dynasty. The Hamites, new comers relying on diplomacy rather than force, found it opportune to join up with the local muzigaba king named Kabeja (this is the Kinyaarwanda pronunciation). In Kigezi they speak of Kabezi but it seems that the name person is referred to. Kabeja's daughter Nyamigyezi was to be privileged to give birth to the wife of the great Mwami Gihanga (the creator) so the tradition goes.

The symbol of the Bazigaba power was the drum «Sora» which was taken away from the Bazigaba in the 16th century by Yuhi II. In the old days the kingdom of the Bazigaba stretched from Nدورwa to Bagyesera, their southern neighbours led by Kimenyi Shum-

buscho pushed the Bazigaba out of the area south of Mubari. Another tradition related a revolt of the Bazigaba against the Bagyesera. Nyabayounge and his clanmen from Mubari fought against Baziirwa, the mugyesera king in about 1740. The latter only survived because of the intervention of Rurutunga, son of Yuhi Masinga. In Rwanda, the Bazigaba were known for their witchcraft and were also entrusted with the Mwami's cattle. They had a reputation for being good blacksmiths and it is worth noting that a clan of the Bazigaba called in Kigezi, the Basingora, is said to have introduced the use of iron hoes into Kigezi.

4. THE BAKIMBIRI

1. The Bakimbiiri are an old clan in the country. Nevertheless they are not counted among the indigenous clans known in Rwanda as «Bashangwa Butaka» such as the Basinga, Bazigaba, Bagyesera. Like the Basigi they have a great number of sub-clans called mukimbiri. He was king of Gitara Musingo and Murero bordering Nدورwa. Could we deduce from this quotation that the Bakimbiiri are coming from Burundi? This proposition would explain why such an old clan is not counted among the Bashangwa Butaka and at the same time is extremely numerous. The Bakimbiiri are closely related with the Beega, like them they share the same totem called «futu» (calf born feet first). Another peculiar feature of that family groups was their relations with the ruling clans. In Ankole they are Bacombu of the Balindu, in Mpororo they are Bacombu of the Bashambo and in Rwanda they are Bacombu of Banyiggwa. Would it not be a trace of their ancient nobility? Their traditional rulers
in Ndorwa were the Bashumbo and their mandwa was Mugasha. In Butumbira a Gomborora is called by their name Bukimbiri. That branch of the Bakimbiri from Bumbogo, counts among their relatives the Bagiri and the Bakono. Another branch of the Bakimbiri, the Bahumba ba Macunzi coming from Isaliwa Kitoru (Mplimb) occupied the centre of Rubanda saza. When they arrived there the Babiviga left the place at the time of Kahaya ka ruguru around 1860.17

5. THE BASINGORA

The date of the arrival of the Basingora in Kigezi is difficult to determine. Their tradition states that their ancestor came from Butumbi with his three sons. He settled in a place called Karungu and he started a small hoe making industry. He is said to have been the first man to have introduced hoes as bride gift (enjugano) (this custom was widely spread in ancient Rwanda beside the traditional cow). Later they started the first rural trade school in the country and taught the smith’s trade to the Bakuba, the Bazaka, the Barunga.14 The Basingora grew in fame and numbers. They had some troubles later with the Bakuba of Kirimbi. From Karungu they later moved to Buganza Kimuma Butanza Bwindi Nozi and Mpalo. Their relationship to the Bazigaba is beyond any doubt. They still swear by Mubari gwa Ribura.

The Bagyesera

Towards the end of the 13th. century the mahuta clan of the Bagyesera seems to have been in control of the country known as Gisaka which is also known as Bugyesera. A long list of rulers and well developed traditions suggest a well established kingdom. A Hamitic dynasty was ruling over Bugyesera down to the end of the 18th. century. Wars with their powerful neighbours the Bagyiginya were fatal to them and around the year 1860 Gisaka became an integral part of Rwanda. A group of Bagyesera left Gisaka during the reign of Yuhi Mazimpaka. They were close relatives of the Mugyesseba king Rulegyeya. They divided themselves into three

14 Notes from Fr. NICOLLET; OE Bugereka (Kwasa 1911).
17 OE Baturize Karukata footnoto Near Nyasja in Rwanda a place is called Buhimba. OE Bahonda.

GÉLAUD F.: Historical notes of the Bakima from Uganda 369 mriyangoro, the sons of Sendakizi, the sons of Rwamacome and the sons of Nyakabwa.

The three mriyangoro later produced chiefs in south Ndorwa: Kabulo, Rusampanzi and Murasia. Perhaps it was during their chieftainship that many Bagyesera came into Ndorwa. The sons of Rulegyeya is said to have introduced the banana into Rwanda from Mporo at the end of the 17th century during the reign of Yuhi Mazimpaka.13

The Batimbo

During the reign of Mwami Mibambwe II. a branch of the Bagyesera, called the Batimbo, left Gisaka and migrated into Rwanda. They were a family of servants of the dynasty. Round Mwisi a family group called as well Batimbo are said to come from Musakamba (Muleru) near Ruhengeri. They came into Kigezi at the occasion of a famine, at the time some went to Kinshasa, others to Kabale ka Muziba. Both groups do not seem however to be related in spite of the similarity of names.18

6. THE BASYABA

The Basyaba of Kigezi came fairly recently from Rwanda and are said to be a branch of the Bazigaba while in Ankole they are said to be Amuryango from the Bakimbiri. In Kigezi, however, they are not found under neither one nor the other endahuro. One tradition attributes the discovery of the milk to their eponymous ancestor, a woman, named Nyinarusyaba. Could this be a suggestion that as a clan, the Basyaba were contemporary with the arrival of the Batutsi and their cows? Again it is somewhat puzzling to find the Basyaba as the only clan whose founder was a woman. Yuhi Mazimpaka is said to have had trouble with two wives who were Basyaba. So exasperated was he that he cursed and swore not to take any wives from that clan. Since then the Banyiginya dynasty has maintained this ban, but the Basyaba were the ruling family in Rulengwe Bashumi Keza (Cf. Genealogie de la noblesse, pp. 173 to 178, on Basyaba legends).

13 Histoire des Bagyesseba, p. 18.
18 Genealogie de la noblesse, pp. 13, 143.
The Babanda

Before the coming of the Batutsi, the country of Nduga in Rwanda was the kingdom of the Babanda clan. They are an old family group but are not considered as 'Bawungu hutaka' autochtones. One of their kings, the sorcerer Mashira is said to have played a part in the destruction of the Barengye people (the Barengye, ancestors of the Basinga are said to be the first inhabitants of Rwanda). At one time an army of Banyoro (people from the north) invaded Rwanda coming from Ankole through Mporroko. The Babanda then joined the Batutsi warriors and the invaders were defeated. In Kigezi the Babanda are living in Kayonza. They have settled there for quite a long time. The function of rain makers was the privilege of one of their sub-clans, the Banyundo Bune Misehe-riko. The Babanda might have been in Kayonza long before the coming of the Barengye lords and their function as rain makers could be a confirmation of their ancient origin.

The Barhiira

The Barhiira must have been in Ndorwa for quite a long time. Their way of swearing suggests its Rwanda origin as it refers to Robwa, a hero in Rwanda mythology. They are said to come from the Mpimbi (the forest in the West). They had in the past some peculiar customs of their own a king of family day. Some members of the clan, the Bakora and the Bahuku, at some stage, went to Buhururu in Congo and settled there. They had the unusual custom of a reunion once a year to honor the spirit of their ancestors along the lines of the Parentales of the ancient Romans. Besides showing respect to their ancestors, they also had a sense of veneration for their place of origin: Kikoro kya Barhiira. Kikoro is the central area of the clan in Kigezi although the Barhiira are found in Ki-cumbi Kyaragondro and Kinanira in Nyaruhanganje. During those days of Parentales, sacrifices were offered following a ritual intended to revive some familiar features of daily life of the Barhiira on the shores of a river or a lake.

GERAUD F.: Historical notes of the Bakiwa from Uganda

7. The Bungura

2. The Bungura are well known in Rwanda. A legend tells us that Rubuguri their ancestor was in charge of the drum at the court of the Mwami Gihanga. He is said to have given to the Mwami the drum of King Bulengo of the Basinga. So the Mwami would have called him Umwunguru the one who adds, from the verb ogwungu. A branch of the family, however, is said to come from Bwito, north west of lake Kivu. The paramount chief of the family Gase remained in the homeland while his two brothers Kasiranyana and Senyabuha migrated and eventually settled in Bufumbira. Like the Barhiira they used to have a feast day in memory of Gase for whom they sacrificed a sheep as he was said to have a great liking for mutton.

The Bakonjo

Around lake Banyoni, at Butiganda and in the Kibondo valley are found groups of people who call themselves Bakonjo, but they are found in the endahiro of the Bamunzi (that is of Rwanda origin). This is another example which shows the unreliability of the endahiro as an absolute indication.

Indication of a common origin for all its members. The traditions of their origins are unanimous. Led by Nyamarambo, they arrived in Kigezi some eight generations ago. They claim to have introduced the banana into Kigezi. It seems that they were a peaceful people for they do not record any victory nor mention any hero and though they recall their long journey through western Uganda and Rwanda, they do not mention any battle.

1. Though now but a single clan in Kigezi, the Bakonjo were divided into many sub-clans before their migrations from the Bungora valley: the Bagoba, the Barene, the Babwita, the Baisare, the Basu, the Baswaga. Their leaders, however, were chosen from the Bakuta and the Bakorans before their migration. Although they came from the Bungora valley, they do not claim to be the first inhabitants there. They still recall the names of other clans who were living in Tooro before their arrival in the Bungora plain, for instance, the Baruku, the Bairuntu, the Bakukenwa and the Basikuzi.

Un royaume hamite, pp. 168, 564, 566.
Géographies de la noblesse, p. 29.
OE Birera.

Notes from Fr. Torelli.
2. The Bakonjo claim to have settled in the Busongora valley twenty generations ago. Then for an unknown reason they decided to go southward. The Barene from Kabukuru Island began the journey by throwing their king into the lake. Then they followed the shores of Lake Edward and went to Rwanda, where they came into Kigezi. We can presume that they brought the banana from Rwanda into Nدورwa, which perhaps means only to be the first into their own valley of Kahondo.

Since their arrival in Kigezi some of their chiefs have been Nyamarembo, Gona, Bulegeya, Weza, Mashobe, Buto, Kisamunya.

The traditions among the Bakonjo have been particularly well preserved and handed down.26

8. THE BASHAMBO

The Bashambo are known to have been a very old clan in Uganda. Isimwba, one of the well known leaders of the Banywadi and father of Ndahura, had two Bashambo, Nyakwahya and Rugonya, among his wives.27 In the time of Batemuzi, the Bashambo were to be found in Bukedi and other areas to the East. Their traditions unanimously recall their journey south. Whether it is historically true is another matter. For some unknown reason a group of Bashambo separated from fellow Bahima then ruling over some part of northern Uganda. Wishing to avoid further contacts with their fellow kinsmen they followed rather a circuitous route to Kigezi. After following the Busongora valley, they went down to the southern end of Lake Edward and appear to have settled for a while around Butehuru.

Later, it is said, they went even further south to Lake Tanganika and settled around Uvira. The Bashambo are still numerous in that area but are of mixed blood. From Uvira, they moved north and divided into two groups when they encountered the volcanoes in Rwanda. Some passed through the mountains of Busumbira and Bukiga, the rest went through Kajumula. A group might have settled for some time in Nدورwa while the others settled round Kayabuuko, the present Saza Headquarters of Kajara.28

26 At Mazurira 1912, Kahonda.
28 Racce au royaume hutu, p. 67.
29 De Lacorre, Rwanda, p. 100.

III. Murorwa and Mahinda

1. A PART OF KITARA BUNYORO KINGDOM

It is difficult to know much about Kigezi during the period of the great Bunyoro Kitara Kingdom. We have, however, on point two testimonies coming from Rwanda and from Ankole.

Rugereka (1931) living in Rwaza related that the Mukimut Ryangombe was king in Gitara, in a place then called Omunziro: Murero bordering Nدورwa (Seria Yi Nدورwa) which meant, for Rwaza, Mpororo Bukiga, then part Kitara kingdom. On the other hand Twangye from Rubindi stated that the Mucwezi Wam gave the drum Murorwa to Babinga Ryangombe's father.

So just as Wamala gave to Kataturn of the Bayangwe clan drum « Bagendemwa » to rule for him over Karo Karangi. So same Wamalas gave the drum « Murorwa » to Babinga Ryangombe's father to rule for him over Mpororo Bukiga.

It is difficult to obtain more information about these statements but at least we can understand now the meaning of the word « Murorwa ». Murorwa does not have any meaning in Bukiga but it does have a good meaning in runyoro, and this is a good hint that drum Murorwa was given by a Mucwezi to somebody in Mpororo.

Murorwa comes from the verb okorwa, to see. In the past from murorwa means in runyoro the drum which is looked at.29

29 Notes from Fr. Torelli.
meaning is in keeping with the name of the Ankole drums *Bu-vamurwa*; the drum which is escorted. The name of the Ankole *um* is in the plural for they were in fact two drums while Murwa must have been a single drum since the name is in the singular. The names show that drums were personified. So Mururwa as the drum of Babinga and of his son Ruyangome of the Bukimi. Later it became the drum of Nyaheru who gave it to his daughter Kitami from the Baishakatwa clan.

Footnote for information, here are few names of Ruyangome's refathers.

Ruyangome rya Babinga, Ba Nyundo ya Mugurura ya Buhunge From *Genealogies de la noblesse*, page 33: Footnote: Many gendres are attributed to Ruyangome in Rwanda. But these legends are not of historical value in Rwanda itself where they have been reported by secret societies coming from Mpororo, in the same line later on with Nyabingi. *Un royaume lamite*, p. 360 and 626-634.

yangombe around 1700

There is no reason to challenge Tiwangye's statement that the newzi Wamala gave Mururwa to Babinga Ruyangome's father. ut how to determine an approximate date for king Ruyangome?

According to Fr. Nicolet, Wamala, the last Muwezi died towards the end of the 17th century let us say towards 1680. Banga was his contemporary Ruyangome, therefore might have been dying Mpororo and Bukiga at the beginning of the 18th century round the years 1700. What we know now about Ruyangome is fixed with legendary details. According to Rugereka he was a nkimbiri and came from Byerwa bya Ngozi in Burundi. Some her people in Rwanda stated that one of his wife was from the anyiginya of Rwanda and that he was related somehow with Ba Bwabwali. One of his forefather was called Mugurura; we find a mugurura among the Bwabwali as Kyonuya's son born from a servant but there is no evidence that he was the same person, it might ell be just a similarity of names.

2. Kitami, about 1720, Nyaheru's daughter

In addition to the prestige she derived from being a king's daughter, Kitami was quite a phenomenon for other reasons. She was exceedingly corpulent and excessively dull. From her disgusting and abnormal physical state. She got her name, from the word okutama which means to disgust. Her sole occupation consisted in swallowing enormous quantities of milk. She lay on her back the whole time, so it is not surprising that she daily grew fatter. Unfortunately, she was also very timorous, so that the sight of a mountain, a man or the moon was sufficient to frighten her and cause her to vomit. On her father's death she became queen of Mpororo. Her subjects never had the joy (or misfortune) of seeing her. She first lived at Kirangama but later went to Kyanzare for a while. Though hid from view, her physical appearance became widely known as she was attributed with extraordinary supernatural powers. Rumours of her powers circulating around neighbouring lands discouraged anyone from attacking Mpororo.

As her health deteriorated and her vomiting increased, the royal household finally called in a medicine man from Butumbi, called Kahanura Muganga. First he prescribed purges but later one, he decided that his royal patient needed more personal and intimate care. Kitali's health noticeably improved; after a time, in fact, it became obvious that she was expecting a baby. The family council decided to move the mother-to-be elsewhere for the birth. She moved to Katahonwa near Rwentobo where a son was born to her, said to be Murari father of Kahaya. The successful doctor was presented with cows and a bodyguard before he left for Shema in

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32 By Fr. Nicolet, pp. 21 sq.
33 *Genealogies de la noblesse*, p. 25.
34 *Un royaume lamite*, p. 362.
35 Abakosice eby'okutangaza Nsabwana, 18.
36 OF Tiwangye Rubindi.
37 SPEKE, *The sources of the Nile*, p. 119, for a similar case at the court of king Rumanika; Notes from Fr. Nicolet.
search of further romance. Kitami returned to her new residence at Nyamunyoni where the drum « Murorwa » was kept by her clan, the Baishakatwa.

It was while she was there, that this remarkable queen died, struck down by the sting of a carpenter bee, which is the origin of the saying « Kitami akalwa ekijunjure ». Her death was held to be an apocalyptic calamity. Prudent people left the country. Perhaps a combination of unusual happenings, such as earthquakes, epidemics and violent storms scared the inhabitants. Whatever the cause, panic spread. First thoughts were to appease the queen’s ghost and hence a cult was started.

Kitami dead became more powerful than Kitami alive. The Baecezi cult went out of fashion now that the people had a « mandwa » of their own. Thus Kitami became the origin of the Nyabingi cult which was responsible for bringing much misfortune to the Bakiga. The name Nyabingi might mean « one who has many things or one who brings many things ». The word might have lost its original meaning but it might have been used already while Kitami was still alive, for the name Kitami was not very inspiring for a queen of Mpororo.

No matter what might have been the origin of the name Nyabingi, the proper Nyabingi ritual came directly from Queen Kitami: to be unseen, to give order from behind a curtain of barkcloth, to shake the pillar, to utter inarticulate sounds, to change own voice, all those theatrical rites have defined the Nyabingi cult. Years later anyone subject to crisis of delirium or of epileptic fits was supposed to be possessed (wamugirwa) by Kitami’s ghost. The new cult was to render obsolete in some places, the too simple cult of family worship.⁵⁷

The name of Kitami is liable to bring some confusion for we have several persons called by that name. We have first of all Kitami who was killed by a carpenter bee. Then we have another Kitami kya Nyawoera whose story we find related in the Book: Akokoite etyakotanga omuari Akole, by Mr. Nganwa, page 18. But we shall see later it was the same person referred to. We have Kitami called as well Kyeumbire. This Kitami from the Benu Muhondogwa clan (Baishakatwa) is said to be Nyamji’s daughter. She is said to have succeeded to itanzzi as queen of Mpororo (see shambo tradition No. 36). She is therefore of much more recent time. There

⁵⁷ Notes from Fr. Niccolé.

is finally another Kitami called,°° Kammugjo who came round Rwentobolo after Kahaya’s death she came with a grand son of Rutindangyezi who named himself Murari II.

3. Murari

To understand how Murari became king is difficult, for traditions are in contradictions with one another. Here are few versions: 1. When Murari and his brother Ishemurari arrived in Mpororo, coming from Mutara, they found the country ruled by queen Kitami (from Barinda). According to this record Murari was contemporary of Kitami.

Version 2. Murari was Kitami’s own son. The father would be the medicine man called Kainamuka Muganga (from A. Muhinda).

Version 3. Murari was married to Komukyera who was Kitami’s daughter. Kitami was killed by Ishelugango (from K. Nganwa, p. 19).

Version 4. Nyakora and Murari were two brothers so Kahaya and Kitami were cousins (mnyangwa wa isento) (from Tiwango Rubindi); but this version does not explain how the drum Murorwa went from the Baishakatwa to the Bashambo.

Version 5. Ishemurari married Kiwanda (Kivumwa’s daughter). This girl was given to him by Kitami as a reward. She was the mother of a boy called Murari. After Kitami’s death Ishemurari would have got hold of the drum Murorwa for his son Murari. (From Mutabazi).

Version 6. Murari’s father was called Kinwa son of Ntagu, Murari was Kitami’s husband. (From Batoora).

Anyhow if it is difficult to have an idea of Murari relationship with Kitami we can take it for certain that Murari was the first Bashambo king with the drum Murorwa. According to Mr. A. G. Kataxe, Murari was king at the time of Ntare IV Kitabyanyoro. This lack of unanimity over Kitami’s succession seems like an echo of bygone plots and intrigues. But two facts seems to appear from Murari’s time: the new Bashambo rulers were opposed to the Nyabingi cult and on the other hand Kitami’s ghost became increasingly popular among women specially from the Baishakatwa clan.

For information here people genealogies related with Murari. Murari, Bikondo, Karogo, Kiara, Nyakairi, Katairayo, Kubu-

⁶⁰ OE Batosra Nyabuganda.
Kahaya Rutindangyezi, about 1750

Kahaya ka Murari (son of Murari) stands like a beacon in the darkness of the past. He is one of the few figures of whom we can be absolutely certain, for the unanimity of tradition leaves us in no doubt of his historicity. Even now people all over Kigezi swear by him. His Kingdom consisted of Kajara, Sheema, Ibara, Rwamagara, Nدورwa, Rukiga, Rusumbara and part of Kinkiri. Kigezi traditions recall that Kahaya managed to inherit the kingdom of the drum Murorwa (akawera obwengye bw'okuhumugirwa ensoma) and his nickname Rutindangyezi is not at all connected with bridge making as one would understand it, but with the crossing of Lake Bunyonyi. What is the earliest period to which we can assign the reign of Kahaya? There are several pointers to guide us. The Mwami of Rwanda Rukiga, is said to have fought against his relative Kahaya, King of Mporo Rukiga. This Mwami reigned during the middle of the 17th century. Another tradition relates how Ntare Kitabanyoro wanted to have his drum Bagondanwa, made like the Murorwa drum of Kahaya, a white skin with a black stripe. Accordingly Kahiru, son of Nyambore, of the Baruru clan in Kigezi left his master Kahaya in order to work for Ntare who was ruling over Kajara around 1750. We count back nine generations before meeting the names of Kahaya’s contemporaries. Again we arrive at a date of around 1750 Kikiga traditions are loud in their praises of Kahaya’s reign. People could move freely about the country with only a stick; spears were no longer necessary for Kahaya saw to it that vendetta and internecine fighting were suppressed. His political organization was probably along the lines of Bunyoro Kitara and Rwanda. To men of outstanding ability, within his clan who would entrust some of his cattle (ente mpima) and send them of to some corner of his kingdom. This vassal whose livelihood depended on such a gift would have to take care of his lord’s property. He would strive to live in peace with the people among whom he grazed his cattle. The cattle were a sign of his authority delegated to him by the king which exempted him from the jurisdiction of the clan elders. Both he and his people had a mutual interest in preserving law and order, he for the sake of his lord’s cattle, they for fear of the king.

The name of Rutindangyezi given to Kahaya might refer to the recognition of his authority around the Lake Bunyonyi, meaning the one who rules on both sides of the lake.

The Lord would have respect among the people, but even so his vassal would be on the lookout for signs of disloyalty for by the gift of cattle he was necessarily a member of the royal following. Behind such a pastoral organisation, the king would have a standing army which could move anywhere in order to suppress troublemakers. To be king meant to be acknowledged a sort of overall ownership over land cattle and people. So loyalty to the king was expressed by bringing food, cattle and drink at regular intervals to the king’s palace.

Towards the end of Kahaya’s life his sons began to cause trouble. He is said to have hidden the drum Murorwa (an essential part of the organisation of kings in Bantu kingdoms) to prevent anyone inheriting it. He would have destroy it, other people said that he gave it to the Bagabira for custody. Since none of Kahaya’s sons would accept one of their number as overlord, Kahaya’s large realm was divided among them on his death into small independent countries. Nkambagye received Rukiga, Kirenzi, Rusumbara; Ki konywa got Kajara; Kakari got Rutuha, Mafunde, Ibara; Kahaya I Rwamagara, Kaguna (Kahaya son-in-law) got Butaye and the youngest of them Nkokojanga received a place in Nدورwa.

Fraternal pride and quarrels having brought Kahaya’s achievements to nothing, never again was there to so extensive a kingdom in Mporo Rukiga.

Basambo Bagyeera and alliances (1765-70)

From Bagyeera traditions we can obtain most interesting details concerning the influence of the Basambo in the past. When Kinenyi the third, king in Gishaka (Rwanda) was still a young man (around 1670-1680), the Bagyeera were attacked by the Basambo. The battle took place at Kamuzizi near the present mission of Gahini, in Rwanda. The Basambo won and advanced as far as Bugune. Soon afterwards, the Bagyeera made an alliance with Ki

**Abakasira oby’okutumara omuru Ankole, by Katate, p. 69; K. Ngarwa: Katate, Abagaba & Angole, p. 69; OE Tiwangye, Rubindi.

* Notes from Fr. Nicoli; Notes from Fr. Smith.

* OE Batoora, 1883, Nabaganda.
nyakajunga was born at Ihangwe, a place in Mutara. As a young man he was looking after the old Kahaya.

Some people said that he was only a servant of the king. Others, relate that he was Kahaya’s youngest son, born from a slave girl before his death the old Kahaya is said to have been living with Nyakajunga near Lake Bunyonyi. The old king gave him a drum, and therefore a part of his kingdom to look after. This drum was to stay at Ihangwa and was to be used for future installation ceremonies.

5. NYAKAJUNGA

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6. INTROITONSAZATION

Few years after Kahaya’s death the Bashambo rulers in Ndarwa had developed an elaborate ritual of their own for the introitisation of the new ruler. Lake Bunyonyi was the magnificent site for these ceremonies. The most important part of the ceremony was the crossing of the lake from East to West by the new ruler, as a reminder to his descendant of Kahaya Rutindagyezi that the clan had once followed a similar route into Ndarwa. The king had to spend the night of the night of the new moon in the eastern part of the lake before coming ashore at dawn to be given the drum and other insignia of power. Amidst noisy acclamations he would beat a Murorwa or s Muhinda, then he was presented with many gifts as token of submission. A ritual of purification (okuhaisira) was to be faithfully followed for three days on the 3rd, the 6th and the 9th days after the new moon (3-6-9, are the ritualistic numbers of the Bashambo).

There is no agreement about the name of the drum but it was not Murorwa any more. This might imply that the area entrusted to Nyakajunga was restricted. This area must have been around Magaba since Nyakajunga lived at Burambira and died at Kizinga near Nyanga.

From Ankole sources Kahaya is said to have left two drums among the Bakiga, but in Kigezi we hear about three drums:

Rwakarabukira (entrusted to the Bahwiga)
Mahinda mpungi (under the custody of the Bagabira)
Nyakibwe, about which there is a lot of confusion, since this drum is spoken about in many places in Ankole and Kigezi.

Nyakajunga is known as the father of at least three boys:
Murari who succeeded his father, Mureire and Hweza.

Murari and Hweza were promoters of the Nyabingi cause, like their father Nyakajunga who was said to be very much in favour of fostering Nyabingi’s memory.

Murari became king after Nyakajunga’s death but he was himself killed by Kahurubuka’s sons at Kiyanza near Ewentobo (see Bataye). After his death his brother Mureire became king his residence was at Katenga near Kitovha. He died as an old man. After his death his son Bigyego became king.

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The new king had to purify the drum in order to placate the spirit of the late king. Most probably some animal sacrifices had to be made as well, as this was done, on Lake Bweranyange for the kings of Karagwe. On the days of the king’s certain regulations were imposed. There was to be no worshipping of masudha. People and cattle had to be purified with a kind of lustral water (water mixed with chalk) which the unmarried would sprinkle on the people and cattle when ordered to do so by the king. To understand better the intonisation of the ruler on the lake we must know some details on the education which was to be given to the future ruler. The future king was to undergo a limited sequestration. He had to remain hidden in some place around the lake or on some island. From time to time he would come at night and meet his father the king. He was told about the affair of the kingdom and about people; and this up to the time fixed for the open crossing, the ceremony of intonisation. So, on the day he was entrusted the kingdom, the new king would know everything and nobody would know him. This sort of education in secret was meant to promote his prestige but also to avoid, as far as possible, intrigues and plots over king’s succession, as it was too frequent a weakness among polygamous rulers.14

The Bataye

Another branch of the Bagahye clan was a ruling family: the Bataye in a little kingdom called after their name: Butaye. Ki- nyarwanda sources tells us that Ruregyeya, king of the Bagyesera occupied for a while Butaye around 1700. Years later Bazimya who succeeded Ruregyeya was displaced by the Bashambo. This little kingdom of Butaye spread over parts of Mutara, Karagwe, Mporo and Kigeli. The Kigeli section is now mostly in Kamwezi Gomborera. At one time a Muhima from Karagwe Kagina was a wassal of Kahaya in Butaye. Kagina married Nuregye Kahaya’s sister. She gave birth to Buta, Biraro, Burwana, Ishemuhingi, and Mushwa. After Kahaya’s death the kingdom like other parts of Mporo and Butaja became virtually independent. Mushwa, however grew up at Kahaya’s place, he received from his uncle his wife called Nyima- markuba. Nyimamakuba gave birth to Kuhurubuka. One story re-
lates that a man called Murari went to see Kahurubuka to require from him a sign of submission (mutojo). This Murari was considered as a Kyebabume (Usuripator). Murari told Kuhurubuka that he liked him but disliked his children. The children were listening from a hiding place. Whereupon they plotted with their father and killed Murari... It is not possible to identify this Murari with Kaha-
aya’s father. This man Murari was coming from Karwere, place next to the swamp of Tuterana on Rwanda border. He was requiring offering from the Bagina for he had Nyabingi: a woman from th Basinga who was acting as a n'iginya of the cult. At one time: leader known as Nyarungangura of the Bataye was ruling over Bu-
cundura in Bukiga. The Bataye were ruling over the Basinga Basyaba, Baitira and Bahumbu. They were driven away by th Basigi, Bene Nyabwana and Bene Buhari (at the time of the Ba-
sigi’s uprising). But it seems that those people called Bataye has no relation with the Bataye of Butaye they may have been a branch of the Bene Kihondwa. At any case they were not relatives of th Bene Kagina.

Here is a list of the Bagina rulers: Kagina, Mushwa, Kuhurubuka Rwanyagame Kainamora, Kpareya (1911). Histoire des Bagyesera page 57. Notes from Fr. NICOLET, O. E. From Rutembesa (mwen Katureya). Butuhene and Mwamu Kashekere 64. Note: there is a saying to express an impossibility which say: “Let me go to the Bagina who kill Murari”. This saying is an attribution to the Bigrwe of Nyabingi cult.

7. THE RULE OF BIGWE NYABINGI ABOUT 1840

Here is a picture of Bigwe (No. 33) on the Shamo tradition as we could gather from the saying of his descendants. Bigwe was a n’ijuma of the Bashambo. Single handed he managed to bring some kind of unity to Bushengers for a period of time. He was pleasant, gentle and diplomatic and found it easy to make friends with everyone. Many are the stories, fables, proverbs, an

14 From shamba tradition; from OE Baloura (Mwene Rugambagye, Nya-
huganda, 3 for the main Bacent, 6 for the lesser Bacent, 9 for all of them together.

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h the language to go to Buhumbira to improve his knowledge of
nyarwanda. His great popularity enabled him to move from
to clan, his charm, wit and wisdom gaining him an enthusiastic
option. He was a great traveler but his residence was at Igongo
Mariga. He was opposed to the collective frenzy brought by
Nyabingi sect both from personal taste and from political no-
d. Bahunde and Bakongwe leaders met Bigeyo’s opposition,
years later the Nyabingi movement met the strong resistance
the Bata Bigyeyo with their friends the Batende and the
inka.

But great as he was Bigyeyo was unable to arrange for a suc-
or. After his death around 1845 no one was ever able to awaken
the Bakiga a desire for a greater unity. The country was to
ain divided and for a long time threatened with invasions.\(^{43}\)

\(^{43}\) There are names related to Bigyeyo.

rari, Kahaya, Nyakogola, Mureire, Bigyeyo, Bangabuzi, Nyam-
mahuka, Fula, Ndahira Tshangana (born 1900).
rari, Kahaya, Nyakogola (owana w’omuzana) Mureire, Bi-
yeyo, Kwabishuka, Ndahuka, Kayabuki (1908).

Note: Bigyeyo’s drum was Mahinda. After Bigyeyo’s death
hinda was in possession of the Bene Rugambagye.

8. THE BAKONGWE 1839, 1840

We can easily figure out the time of the arrival of the Bakongwe
in the Gomborora of Bufundi thanks to a Kyeyugo well known
the clan’s elders:

Semakokiro ari Kabaka Buganda
Bwawa ase engoma Koki
Ehindo ari aha ngoma Bunyanpaka
Abakengye nabo bakibire Bufundi.

All the rulers mentioned in this Kyeyugyo were ruling some-
c near a bit before 1830. In fact Semakokiro was Kabaka around
year 1820 but the Bakongwe arrival in Bufundi was followed
a solar eclipse and father \(^{59}\) Torelli in 1912 spoke to an old man
the Bakongwe clan who saw that solar eclipse, Bwaurra kabiri,
as a little shepherd. So it is likely \(^{54}\) that the last migration of
the clan must have taken place between the years 1830 and 1840.

The Bakongwe were coming from Buragem (Kayunga) but
thers were coming from Butumi (w’wagaga) in Rwanda. In
Bufundi they found the Bahezi. A battle took place and the Bahezi
went to Bulura Nyakato and Kambaganda.

The domestic divinity of the incoming clan was a manuho, called
“Nyabingi wa Nyamumbula” a variation of the “Nyabingi Bi-
heko”. Sometimes later a famous mukongwe chief Bitwoko, coming
from the Mvimbi and having obtained a rifle, thought the time was
ripe for proclaiming himself king on the west side of Lake Bunyonyi
but the Bene Bigyeyo set an ambush into which Bitwoko promptly
fell losing both his life and his rifle.

It was only later that the Bakongwe could settle on the west
side of Lake Bunyonyi.

Bahaya people use to come to Northern Kigezi to exchange rifles
agains elephants tusks. These rifles flintlock and muzzle loading had
very slow shooting capacity. They are still known as Makuw rifles
in Kigezi. Semakokiro was king in Buganda, Bwawa was king in
Koki, Ehindo was ruler of Bunyanpaka, then the Bakongwe arrived
in Bufundi.

The Bahunde

The Bahunde are late arrivals in Kigezi, having been forced to
move from the area around Lake Kivu and Lake Edward by the pres-
ure of the warlike tribes of the Warega who were on the move in
Congo. First the Bahunde took refuge in large groups in Bugoyi
near Nyundo. Because of their ignorance of the local language the
Banyarwanda nicknamed them the ibisajj, which means “Deaf-
mutes”. The Bahunde, however were renowned for their ability as
blacksmiths. After a few years of living peacefully with the Ban-
yarwanda, the Bahunde’s position deteriorated. The Banyarwanda,
despised by the Bahunde, decided to drive out the refugees. A man
called Macuwa with the consent of the Mwami Zajugira, organised
an attack on the Bahunde, with warriors from the Basoga (bagabe)
and Bakora (Barhiri) tribes. In the first encounter, the Banyar-
wanda had to withdraw to make better preparations. After training
war dogs and enlisting help from other clans a second and more

\(^{59}\) The solar eclipse was understood as an activity of the manuho.
successful attack was made which compelled the Bahunde, to withdraw to the north. They did not return to Rwanda, being content to settle in the north Kigez and Rutchura.

By the end of the 19th century five small kingdoms ruled by the Bahunde were to be found in Butumbi and in the neighbouring Congo, when Rwabugiri expedition passed there. Kahaya III, a Muhunde was ruling over Bushongera for a while during the reign of Rwanda around the year 1860. The ability of Bahunde to transform themselves from refugees to being rulers within a century might have been due to their reputation in witchcraft, but it might due to their contact with Bahaya hunters. About this period of time hunters from Karagwe used to go and hunt elephants in Bulunde, this part of Kigezi known as well as Butumbi. These Bahaya hunters must have passed on information to Speke for he made a map of northern part of Kigezi in 1891 while staying at Rumanika place in Karagwe. In northern Kigezi, the Bahaya were known as supplers of rifles and gun powder. The Bahunde might have got held of rifles and thus increased their influence over southern Kigezi later on during the Nyabingi disturbances.

9. Kahaya ka Ruguru 1860

Not much is known of this Kahaya. He seems to have been the source of some confusion for many people who did not realise that there may have been several people bearing this famous name. Just as there are several Ntaro in Ankole and several Kimeniyis in Bugesera so we must allow for three Kahayas in Kigezi. The first is Kahaya is Kahaya ka Murari. The second is the son or grand son of ka Murari, he was known in Rwanda as Kahaya Kimeniyi and might have been ruling his small county of Rwamara around 1800. The third is Kahaya the mubunde or Kahaya ka rugura.

How this muhunde, a foreigner, came to rule over Bushongera is difficult to know. Was he a leader of the Nyabingi cult in the country? This hypothesis is likely to be true. For we know that the Bahunde used to make drums for the Nyabingi cult and that Katonkwa, another mubunde and Nyabingi leader, later came and settled where this Kahaya used to live. For a time Kahaya’s house was at Kahanja on top of the big hill which dominates Bukinda.

Kahaya got his nickname of Kahaya ka rugura because of his horse situation. It refers to Kahaya from above rather than Kahaya from the south as it could be understood to mean. As a mubunde Kahaya came from the Mpimbizi he went to Illmera and Butusi later I reached Kihumuro (Kabale) and settled at Kahanda. He went to fight at Rubanda where he is said to have captured and made Blair the muhumba Mwumesa Ws Rukamba. When he came back he went to Butobo and Nyakabirire. As a well off farmer, Kahaya did not mind being unpopular. Knowing that the cattle might be a great temptation to the local people he did not allow his cows to go down to the swamp. Instead the people had to organise chains of carry to bring the water to the top of the hill. They must have son swearing, as they still do, by Kahaya ka Rugura. Kahaya died after ruling for few years, during a smallpox epidemic in about 1863, if Rwabugiri was not yet Mwumesi of Rwanda. Kahaya was reported to Rwagira, then Mwami, as being involved with the Nyamit movement. As leader, concern for the common good was not for most in his mind.

The Bushongera

A branch of the Bagahi clan called the Bashongera give the name to the centre of Kigezi, nowadays known as Rutiga. The only remnant of that ancient name is the small village of Rwab shongera near Mpali. Today the Bashongera are not known Kigezi, although some live in Ankole. Nobody knows they are. Some suggest a smallpox epidemic, 

bukatwa ebikaba, others, particularly the Bahima and the Basagi, speak of a war in which Bushongera lost all their cattle. Perhaps there was no war at all but the pressures of incoming people, Basagi, Bakongwe and others from Rwanda pushed them out to Kajara in search of safer pasture. They might have followed their masters, the Beni Rugambwa after the revolt of the Basagi. At any rate around the year 18 they were probably still in Kigezi. Names of few of their leaders are still known. People still speak of Mutimbo wa Kihorezo, Muta wa Ndagazi, Bukuna wa Nyamagungu. According to the Bahima Benerugambwa, in the old Bushongera there were the

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GÉRAUD F.: Historical notes of the Bahima from Uganda

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48 Génaologie de la noblesse, p. 96; Entre le Victoire, p. 133; OE Duja
1963 Kaka Azanda, Notes from Fr. NICOLET
49 OE from Rwagira 1962.
50 From Batoora, Kasaagyero's family, 1963.
The end of the 19th century

1. The Basigi

The actual area now occupied by the Basigi is the result of an uprising which took place in the 19th century. Although most of them came to Kigezi about 100 years ago, they were only coming back to their place of origin. According to traditions, they are closely related to the Bagaghe. They are said to have come from Butaya (Bugaha), then they (3) went to Kitito, and Mulga, and later settled down round Ruilindo, south of Rabaya in Rwanda. The place was later on called Busigi.

Towards the end of the 16th century, the great Mwami Rentanu Ngori launched a number of expeditions against the difficult county of Ngorwa which was not under his control. He fought against the Basigi. The chief of the clan then was Nyamikyenkeye whose authority was based on power over elements. The Mwami w'enywa lived on Karama hill near Ruilindo. His official title, Mwami w'enywa (Lord of the rain) was a title of great veneration and respect among the Basigi. It is said that Nyamikyenkeye with the help of a mwin of the Banyakinya seized the drum Kalinga and hid it in Busigi. Rentanu could not tolerate such an insult and launched a punitive expedition. He first recaptured his drum Kalinga, killed the mwinu crimper and incorporated Busigi as part of his crown land (Drum land would be a more accurate description). Rentanu, however, was wise. Although the possessor of the land, he respected the previous owner of the drum. Nyamikyenkeye was asked to carry on his benevolent activities for the common good of the people and their cattle. Down to the beginning of this century, the descendants of Nyamikyenkeye lived in Basigi as makers of rain and sunshine.

Another tradition related very simply that Nyamikyenkeye gave to Rentanu Ngori the drum Kalinga. Later as time passed, the Basigi forgot how they had been defeated by the Banyakinya. Remembering how they had once possessed the great drum of Rwanda, they felt it necessary to provide for their descendants a genealogy which would safeguard their nobility and antiquity. The brother of

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10. Mutana wa Ndagizi, around 1888

Mutana, son of Ndagizi, was a muhima from the Bashambo. People speak of him as a great warrior. He had his private army recruited among the Bagungu. His residence was at Burambira but his authority was recognized by many such as the Barita, Basyaba, Barhira, Bagyeri, Batimbe, yebuka, Banzenga, etc.

He must have had an important part to play during the Basigi rising (1870). Kasunguru, the paramount chief around Kabale, drew with his people and cattle towards Maziba and Burambira. They stayed there for some time, apparently without disturbances, under the protection of Mutana's warriors. Mutana's position in Burambira might explain why the Basigi did not advance far in this area where as they went rather far away in the direction of Kisiii, where they did not meet such an organized resistance.

Some years later Mutana tried to oppose the invading Banyarwanda but was killed by Rwabugiri's soldiers around the year 1875.

V. B. A Shambo tradition, see Appendix.

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From Biroza 1963.
OE Kwagira.
OE Batoora.
Un royaume humile, pp. 195.

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Généalogies de la noblesse, p. 15.
Kasigi was therefore called Musindi. Now Musindi is said to have been the father of the Banyinginya thus the face was saved for future generations.46

The uprising of the Basigi (circa 1870-75)

Some Basigi were living around Mpalo as long as the beginning of the 19th century. Later for some unknown reason they withdrew and went around lake Bunyonyi to Kitojo kya Bufundi. From Bukamba and Buberuka they had been migrating slowly northwards so that by 1870 many had reached Rubaya and Bufundi.

The rulers of Ngorwa at this time were the Bahima of the Bne Rugambagye clan and the Banyoni. The paramount chief at the time seems to have been Rutanga.

Some Basigi started to cross the lake and to settle round Kabale. Mwozi and his people went to Kagarama, Nyakamwe went to Butobere, Nzongi went to Rugarama...

About 1875 a musigi Rusahiro, son of Rwanyamwe, took his cows to the place called Kiruguta. Rutanga and his followers attacked him in order to seize his cows. The alarm was sounded and the Basigi came out of fight. The bahima of Maziba killed Rubuku, Rusahiro's son. After six days of furious hand to hand fighting, the Bashambo withdrew first to Butobere, then to Rusamba. They retreated as far as Maziba and Burambira where the Basigi were stopped by the Bashambo of the Baguye clan.

Towards Mpalo, the Basigi did not meet such obstacles and rampaged as far as Buchundura, Kisizi, Kibale and Nyarushanje. Practically the center of Kigezi was theirs. First impressions suggest that this uprising was that of servants against their masters, a kind of revolution against the Bashambo. Other reasons however pushed the Basigi to war. For instance population pressures were beginning to build up as groups like the Bashonde moved in from Rwanda. In fact it was an ordinary war without any idea of revolt against the established authority. Although the Bne Rugambagye were pushed out of Kigezi, other Bashambo were not. Kayabuki was still master in Maziba long after the Basigi rising. The Banyoni, bahima branch of the Bagaha, were in more difficult position as the Batimbo, Basigi and Buhesi made an alliance to drive them out as well. In due time the Banyoni were warned and came to a com-

promise with their adversaries. They agreed to leave the shores of lake Bunyoni and move to Kahama, near Rushoroza, where the settled as rainmakers. From then on, they continued marryig girls from Bairu clans.48

From then on they were to know as rainmakers rather than Bahima. In the past the Bashambo had suffered many defeats but had always managed to reclaim their position as lords of Ngorwa. This time, other factors prevented from doing so. The Nyabihu cult by the Bahunde and Bakongwe had done much to discredit their authority. The Banyarwanda and Batwa cattle marauders discouraged the Bashambo, whose wealth in cattle was more vulnerable than farmers crops, from returning to possible danger or loss. Aware of their weak position, the Bashambo Lords decide not to return and settled instead in Kajara.

Now lets record the judgment formulated years after these even by a musigi.49 The fight of the Basigi helped all the other clans to become independant from the servitude of the Bahima. The B bengo, Baitira, Bayakubuka, Bakimbiri, Basiswa, Batsamba, B chimba, Bachuchu were liberated from the rule of the Bne Kihonda. The Bnukka, Balitu, Bagye, Bantenura, Basyaba, Banana, we made free from the power of the Bne Rugambagye. The Baha Baturwa, Batamba, Banyakwazi were liberated from the Bnyoni and the rainmakers. But the other parts of Kigezi remains with the Bahima such as Ruzumbura with the Bne Kilenzi at Kayonza ya Kinkizi with the Barengey from Mpore Bana Kana. But this war brought about more trouble about the clans in Rugik. The Bagyesera were defeated by the Bakimbiri, the Bakuba we defeated by the Basingora and the Baisi by the Bakongwe. This judgment is somewhat a partial but he summarized very well the situation. All these results the end of the Bashambo rule the clans migrations and the incoming new people combined to give the Basigi uprising feature unforeseen at the start but which no incline us to regard it as a sort of revolution.

This document, quoted above, give us as well some indications about the old organization. The Bashambo could not reorganize the unity of the kingdom as it was for a time during Kahaya's reign. So the link with the central power was reduced to nothing sin

46 OE Baanda 1903.
47 OE Kugogya (Bitura's daughter) 1969; OE Birora 1936; Not from Fr. Torcelli Mukosi Muhinga Biluma 1935.
48 OE Bafuni 1980; Notes from Fr. Torcelli.
49 The Bagye are counted among the Bakuba.
bari could never reach the size of a strong entity by themselves, finally Ankole was divided into five kingdoms before the coming of the British Administration.

2. RWABUGIRI (1865-1895)

The Mwami of Rwanda Kigeri IV Rwabugiri was a king of adventurer, cruel even to his own relatives, a brilliant organizer and warrior who was feared from Urundi to Toro, from Congo to Buganda. Four times during his reign of thirty years he visited Kigezi. Twice he passed around Kamwesi en route for Ankole and at least once he must have passed along the shores of Lake Edward moving from Baibichu to Bunyampaka (Regazi).

Rwabugiri was a young man when he became Mwami. A few years after his accession, he invaded Ndorwa. Little is known of this campaign except that he killed Ruham into and stole his cattle. This took place probably between 1867 and 1870. The second invasion was of a punitive nature, to deal with some Bagiga who were causing disturbances at a centre of the Nyabingi cult. He came to what is now Kamuganguzi (Kikore) Gomorora and killed the chief Bugi ka Bujiri, of this area which was called Bugyeri. A girl, priestess of the Nyabingi cult called Kakusaiguru ran towards the Banyarwanda soldiers when she heard of their arrival saying that she was going to meet her brothers. The Banyarwanda beat her to death with sticks. This expedition of a limited nature occurred a few years after the first, perhaps in 1874.48

The year after the rinderpest epidemic of 1882 (omubagamo) had decimated his cattle, Rwabugiri decided to replenish his herds by raiding Ndorwa, Mpororo and elsewhere. This third expedition is still well remembered in Kigezi. The Banyarwanda came through the plain of Mutara towards Masaba and through llamera.44 A battle was fought at Buzaziyo near Bashumo, another fight took place at Kagarama. Then the raiders went on to Muyumba on their way to lake Bunyonyi. A second battle was fought at Nyakasharara; Chief Mutana and the men of the Bugungu clan could do little against 4000 Batutsi and Batwa and 2000 Bahutu auxiliaries.49 Although Mutana was killed and his men routed; Bushengyera was not conquered. There fights in the mountains gained little for Rwabugiri.

46 OE Bivora, notes from Fr. Torelli.
47 Rwanda, pp. 91, 45; Kugwanyi namely, pp. 684 as.
48 OE Karaasa.
49 OE Makurakane.
50 Notes from Fr. Pauls.
3. The Batwa 1897

While Rwabugiri was devastating Kigezi, the suffering Baki confounded themselves by reminding themselves of a prophecy Kahaya's time that the king had cursed the country because of his troublesome sons. However he who was fulfilling the curse on the beloved land of Bushengerwa was about to die. Rwabugiri was identified with this trouble maker and it was believed his end was coming. Unfortunately for the people, the prophecy was not exact fulfilled, for after the Mwami’s death the Batwa started raiding the country. Some people said that the Batwa took advantage of the confusion over the Mwami’s succession but in support of a later date for Batwa raiding is the famine called Rwaland, for the Batwa were raiding for food, this famine took place in 1897. Sometimes after the death of Rwabugiri until the coming of British, the Batwa were the scourge of Kigezi. Old people remember this time as one of continual terror. Though not numerous, they had developed better tactics with their bows and arrows. They were also unit under one leader Bassebya while the Bwigara were divided. T

Bakiga soon developed new method of defense. They hid in swamps with their warriors standing in the water facing the Batwa as they came down hill. By such tactics they kept hidden and had the Batwa within the range of their bows for a longer time. They also lit the swamps with traps and used beehives as hand grenades. Nevertheless the Batwa usually had the advantage of surprise as their raids were prepared by careful spying beforehand. The Baki fought back. One of the Batwa leader Bwamuhuta rwa Nyir mukanza, who went as far as Buemubura, was killed at Kabere a mugwana Marobe. When the resistance of the local people came better organised the Batwa reacted by putting themselves under the leadership of the muukongwe chief Katurege. In its meantime the British arrived. One of the paramount chief amo the Basigi Rwagala joined effort with the European, together they got a better control of the country; the Batwa ceased raiding. As for Bassebya, having caused much trouble to the new Mwa Musinga; he was finally caught in Bubemba county. Two policemen disguised as merchants went to his hideout and seized him, b...
being afraid of the other Batwa shot him on the spot and left him. The news of Basseyba's death on the 15th May 1912 caused great rejoicing among the people.44

4. AN HYPOTHESIS (NYABINGI)

Now let us build a little hypothesis in order to follow the sequence of events in Nدورwa concerning the evolution of the Nyabingi movement. The Kikuyu cult was popular among women and at the same time, the Bashambo rulers were opposed to it. These two tendencies look like the sign of a popular reaction not only to the death of queen Kitami but also to the changing of dynasty for the Baishekata clan was very much in favour of such a veneration towards Kitami's ghost. Kahaya's legitimacy would have been challenged from the beginning by few people. From Kajara, the cult however spread towards Mutara in Rwanda (see Bateye). It came into Nدورwa 1, after the solar eclipse of 1830 with Bitwoke, omukongwe who is said to have come from the Mpimi with a Nyabingi and a rifle.45 This first attempt to take over the power from the Bashambo failed but the cult was becoming stronger. Years later the cult had a large following in Nدورwa. Few men (Bahumwe) turned it into a political tool to establish their authority 2. This would explain the appearance of Kahaya ka Kaguru who came into Nدورwa with a Nyabingi and a rifle.46 Having achieved a political expression in Nدورwa, the Nyabingi cult, popular in Rwanda, all of a sudden, became a danger to the eyes of the Mwami. This sudden change of attitude would explain the confusion created by Rwabugiri's expedition to Kikore where Kahakaiguru, a Nyabingi priestess, went to welcome the Basharwanda as her brothers, she said, but she was beaten to death on the spot.47 Then the Basharwanda went to Kabere to kill another Nyabingi mugira; she ran away but finally she was caught at Bukore where she was killed. She was called Nyakwami kw Shebeuye from the Basharwanda Basigyi clan.48 In Rwam, and perhaps in Karuganga as well, Rwabugiri had few faithful batabazi (followers).49 So the Basharwanda were well informed and knew what they were looking for. If the reaction of the Basharwanda was somewhat unexpected, the attitude of the Bashambo in Nدورwa was a constant rejection. This explains why the Bene-Bigweyo first killed Bitwoko and later the same Bene-Bigweyo killed Katokwana another mulunde who came from the Mpimi with a Nyabingi and a rifle.50 The Nyabingi then was anything more a peaceful ancestor worship.

It had become a political force bringing about fear and slaves and because all these disorders many clan elders in Bushonge were opposed to it as witnesses the following Kyevu: "We got some cows at Ntara from Katokwana ka mshabandaro's courtyard. He trusted his Nyabingi, the ghost of the pillar, but we had confidence in the boys of the Bene-Muhuta (Bainika Ahungara) who EMU PASIA arrived in Mpororo from Karagwe in April 1891 he was asked to kill and destroy everything on his way, so that Nyabin may reign again. The cult was then on the decline in Kajara where the Bashambo were firmly established. The queen of Mpororo, I added, has been seen by none, not even her own subjects. All the know of her, is a voice heard from behind a curtain of barkcloth. Such theatrical practices have gained for her the reputation being a great sorceress capable both of bewitching or blessing people. This queen mentioned by E. Pasha,51 in his diary, might have been the Kitami Kyebumbire (No 36 on the Nshambo list) recognized a queen by only half of her subjects. In Nدورwa however, the Nyabingi cult was having a greater influence after the departure of the Bashambo leaders. By the end of the 19th century at least 8 important Nyabingi centres could be counted in Nدورwa, Rubanda and Rutuga.52 At Kihanda hill (Bukinda) Katokwana (omuhende) i Kogarama. Mahinga ga Muhozi Bituma's father (Omusigi) at Kishanje Rusebure wu Karyuju Karsia's father (Omukongwe). At Kihanda Mandwa ga Mbara (Omusigi) Mandwa's wife was at start, later another Nyabingi centre at Nyanushane where she was known as Mukaigamira. At Kitojo Rakaka Makooyana's father (Omusi). At Nangara Babira Kiumwama's father. On the island of Isanbira Karambiza. At Kyanze Rubara Kanzaire's father (Omukongwe) Rwanda.53 At Kitanga Bitendere Buhi's father (Omusi)."

44 Kasakakama.
45 Die Tagebuecher von Emu Pasha, vol. 5 (See Uganda Journal no. 3, v. 2)
46 OE Rwagira Kyakaneingo.
47 OE Kanyariwa Bituma's daughter.
48 OE Bateresei Karabita.
49 OE Bateresei Karabita.

Many other centres of pagan cult were well known at the time, such as Ihanga (ubagabira), Kasheregyeni (abuburiga), Kitunga (Abagyuma), but those had nothing to do with the Nyabingi practices; offering of persons was not required. They did not turn people into slaves. The Nyabingi cult in itself had no reason to be anti-foreigners, but the established authority (Bashambo Bunyarwanda, and later Europeans) had to be anti-Nyabingi for by the end of the century the cult had then become a public nuisance being a slave making business.

5. FOREIGNERS IN KIGEZE

In 1861 SPEKE, guest of King Rumanifyika in Karagwe made a sketch of the Muhavura Volcanoes and a map of Mpororo Kigezi. That was the first mention of the country in geography books. SPEKE never came in the country which he could see from Karagwe but he obtained enough information from Bahaya hunters to be able to draw a fairly accurate sketchmap. This implies that the Bahaya hunters were pretty familiar with Mpororo and Kigezi. It was perhaps through them that the Bukongwe had rifles during the time of Bigyevo 1850 (see Bakongwe).

In 1890 EMIN PASHA (Edward SCHNITZER), was commissioned to cross the continent at its centre from the Indian to the Atlantic ocean. For this purpose he established his base at Bukoba and organised his journey along the first degree of latitude south, which was implicitly recognised then as a temporary border between the German and the British spheres. So he travelled through Karagwe, crossed the Kagera river and reached Rwashamire on the 29th of April 1891. Having skirted lake Nyabiboko, he spent the night at Nyavugwaarkye (within a mile of Kigezi border). He entered Kigezi between Minera and Karama having in mind to go to Rubabu hot springs. He was told to be the first European to enter Rwanda (At the time the country was called Rwanda by the Bahaya people) but he did not go to Rubabu and went back to Rwashamire. Later his friend, Dr. STURMANN, the first Resident of Bukoba must have come to Kigezi around Kamwazi Gomborora about 2 years after EMIN PASHA's journey to lake Nyabiboko. Another German reached the Bufumbira Volcanoes in 1894. He was called VON GÖTZEN. A few years later around 1897 two companies of Askan under German officers set up their headquarters in Usumbura with Captain BETHIE and at Bukoba with Captain VON BERENGE. The aim was to prepare for the occupation of the country between Usumbura and Bukoba. Thus round 1898 Ewam Berenge comit from Bukoba arrived in Kigezi. He came down from Rutobo, son shooting took place at Mahanga, then he went to Nyabushabi and reached Kabale, accompanied by a company of Banubi. He went on to Bugungi and Rwakaraba. The askaris asked for some bee People brought them very bad beer and somebody, perhaps a b drunk, threw a spear to them, insulting them (according to the evidence of Karasza, they said: mutaita ebyi, ebigyenda bihe emikini ovu uguro). The soldiers brought the spear to Ewam Berenge who then gave the order to shoot. The askaris went around Kabale and Kikungiri, shooting at sight and killing people. Ti following day they went to Kagarama, Ahamurwa, then back Nyamiririna and Kateratore. After a week spent at Kabale, the went to Nyabushabi and Mpalo. On the way some sick askari lagging behind were killed by the people. At Mpalo they built camp and stayed for some time. Some other people were killed round Mpalo and Iumbo. Von Berenge is said to have been around Nyarushanjie and Kajara putting up stones and flag poles on top high hills. A year later other askaris led by Captain BETHIE came from Zaumbara. They reached Kigezi through Karuranga at came to Mariba staying round lake Bunyoni. Some people we shot at but the main concern of the foreigners was to erect large flag poles on outstanding points.

In 1903, before Mishorongo, the first White Fathers, Fr. CLAU and DUFFAY with Br. HERMENEGILDO came through Kigezi. They came from Bukoba reached Rutobo where they went to see M hirwasa whom they may have regarded as queen of the court. She did not received them well. Although she was interested what they brought, she refused to sell them food for their potter. Next day, they went towards Bunyoni rounding on the spot they were seen at Butake. After much trouble they finally reach Rwaza where they started their first mission station on the 19 November 1903.

81 SPEKE, The sources of the Nile, p. 325.
83 VON Goetz was coming from Rwanda side.

84 DE LACER, Ruwanda, p. 372.
85 OR NATURINE.
86 DUFFAY, Jours troubles.
6. Conclusion

The coming of the foreigners was the beginning of a new area for the Bakiga. Coming from Buganda, Karagwe, or Rwanda the European administrators were not impressed by what they saw in Kigezi. They had a very poor impression of the Bakiga.

What they saw, however, was the result of 30 years of war. What they saw was the outcome of many years of quasi perpetual fighting, disturbances, plunders and raids from all sides. To these misfortunes there were to be added the rinderpest and the small pox epidemics (1882 and 1892), the locust invasion, the famine of 1897 (Rwalandia) and the famine of 1904 (mizhororo). 77

During those years of great distress many things were wiped out. Even the deepest family ties were put under excessive stress. During that terrible time of the famine parents went as far as exchanging their children for a bit of food. What the foreigners saw, in arriving into Kigezi, was a decimated people in a desolated country.

The new comers Basigi had not yet felt the necessity to reorganize themselves as the new rulers of the country. The gap left over by the departure of the Bashamvi was causing chaos. The Nyabingi cult increased inter clanic fighting. The confusion was completed when, on one hand Muhumusa wanted to involve the Bakiga into Rwanda politics and on the other hand three sort of European intruders appeared to have different views about the future of this country.

If the foreigners would have come before 1875, let us say at about Bigyeyo’s period, they would have found the Bakiga society divided into three ruling families but still in an organised kingdom, with plenty of faithful supporters of the established order. They would have found the society somewhat disturbed by the Nyabingi cult but still living in harmony. They would have found traditions equal in every respect to any oral traditions found in the neighbouring kingdoms. They would have found commercial routes (Kiswe salt), trades, and artistic expressions and they would have appreciated the agricultural skill and energy of the people of the mountains.

77 Notes from Fr. Serre.

V. Varia

1. The Idea of God

To analyse the idea of God here is a testimony of ancient which give us a clue about the understanding of the divinity: They were offering sacrifices and after roasting the meat they would gather some of it, put it on leaves (kiko) and bring it to the head of the mandwa. Then they would say:

« Eat, be satisfied, give to the one who gives to you, and recognize the one who refuses you. Come to me, your ears and eyes, return to your dwelling, open my eyes so that I may step on a stick and break it.»

Besides, they would take away some meat; mandwa, and divide it into three parts. A man would throw one piece in the air saying: «This is for the Creator who cread you.» Then he would take another piece and say: «This is for giver who gives me life.» With the third piece of meat he would say: «This is for sun who shows me the way.»

Sometimes they would take the three pieces of meat togethern saying: «These are yours, they are for the Landlords (Bany butaka), Creator, Sun and giver.» Then after the meal they would say: «Landlords eat from there, make me see, travel and return take away from me all my enemies.»

Poot note: Aka kure oku babaire homanya Ruhanga:

«Bakaba baine okutambira enmandwa ebitambo nk’oku bak ebro byona. Ku babaine baheza kwoteya enyama batoere eny ba xita abiko bazita omu mbara ntabira bati: Nimurye mwi muhati owabakire mwiho he owabakire Mumpikhe, amaite babaire mupakare omu buto bwanyi mukwiyire amahho babaire ehare ndiyate.»

This text indicates that in the mind of some people there were some polytheistic remnants. God was addressed in the plural "Hanyina obutaka" and several names were used as Nyamuhanga Kazooba, Bagaba, on the other hand, in proverbs and expressions God was understood as one and as the only creator. He was often called Ruhanga, Rutaremwa, Nyamuhanga. The idea of God was focussed on the divine transcendence only but God's immanence was absent.

If God was not understood as immanent it is because, in the past he might have been somewhat localized. Perhaps this was the original meaning of the name Kazooba (Like the sun) such a nice image might have prevented more speculation. And this lack of immanence in the idea of God was at the origin of misunderstanding. Since man was not dependent on God immanence he was bound to be under "mandwa" dependance. God transcendence alone could not account for the absolute; and dependant character of man because the notion of God immanence was missing; the concept of "mandwa" was then a necessity of the mind. The absence of God immanence and the confusing concept of mandwa brought about misunderstanding on secondary causes and on human free will; this was an obstacle to progress. Man was not understood as much as an independent free being but rather more as a dependant creature whose needs (health, wealth, fertility etc.) were subjected to the whimsical influence of mandwa (ears and eyes) living in neighbourhood of mankind. There was a lot of confusion as well about man's free will which could not be clearly understood as an absolute. In short man was not fully recognized in his prerogatives because God was not fully understood as God.

However to have a better understanding of the idea of God in the local traditions it should be seen within an comprehensive view of the universe but it is difficult to rediscover this basic system in its ancient expression.

2. Veneration of Ancestors Memory

The analysis of all the expressions of worship is major work. We limited our inquiry to few historical details which might be useful for future development.

Not all the nine Bacewzi were known in Kigozi but the main ones were quite familiar among the people of the mountains such as Murindwa, Mugasha, Ndahura but they were an import product.

Brought in by the Bahima, who strengthened their political power by spreading the cult of some of their famous ancestors. Before the arrival of the Bashambo the Bakiga had their own mandwa, Lo rover every clan which came into Ndorwa brought in its form ancestor worship. Here are few of them.

Rubambura. Mandwa for hunters. He was a great hunter from the Basigi. His name has power to bring the game within the rest of a group of hunting people.

Rubumbu. Mandwa for warriors. He was a great warrior from the Bagage clan. His name Rubumbu ntutu means that ev 'fruits become rotten where he passed. Here is his genealogy; F humba rwa Mushwaza ga Babungirwe ba Kyamuhangire kya Mbo (Bagage)." Kasasira (see No. 27 Shambho Tradition) a Muhun from the Bashambo living for a while in Nyanushanje. He was a good hearted fellow. The reason why he became "mandwa" is not yet known but Kasasira is known in Mpororo where his worship found among the Zairi. Ryangombe, former king of Mporo Bukiga. According to the legend he was a great hunter but unlucky gambler. He was killed by a buffalo while hunting and d under a kiko tree. He is worshipped as mandwa for hunters. In Kigozi the cult was mostly found on the Rwanda border but names of Ryangombe; relatives were known all over Kigozi.

In general the cult of mandwa is conducted in such a way if things used (skins, drum, walking stick, stool, trees) together w songs, gestures, genealogies and offerings are meant to remind peo about some features of the dead person. It was a sort of "memori and in the case of Ryangombe and Kitami the cult was conduct a bit like a theatre play.

We are facing the widespread cult of two legitimate rulers the possession of Murorwa Ryangombe and Kitami, in both ca after their death, the political power went over to another ca After Ryangombe's death, Murorwa held by the Bakimbiri found to be the property of the Baishekatwa clan. After Kitar death the drum Murorwa went from the Baishekatwa to the shambo. Both rulers died of "accident". Ryangombe was ki.

"Un royaume humide, pp. 360 ss. about Ryangombe cult: OE Bature
by a buffalo while hunting but the story goes on to tell us that all his relatives, except Nkonjo, committed suicide after his death. Kitami was killed by a carpenter beam, but some people speak of a queen killed by her husband. After their death a cult started. These cults, mixed up with "ghost stories", were meant to keep up the memory of unfortunate but lawful rulers. In a society, without handwriting and archives, the dispersed party had no other way out but to spread the memory of the legitimate ruler through little secret societies. It was a sort of resistance movement using legendary details to foster the memory of the death ruler so as to be able, one day, to restore legitimacy of power.

The cult of King Ruyangombe was not widely spread in Mporo, although his name is to be found even nowadays in the folk-songs. In Rukiga and Mporo the Baishakatwa were opposed to such a cult, so the cult became more popular in Rwanda than in Rukiga. On the other hand the memory of Ruyangombe's relatives was very well kept in Rukiga where we still found among the names of many Mandwa names such as: Karyango, Kajumba, Rutwa, Munyoro, Muzana, Muhima, Nyabiringa, all of them known as Ruyangombe's relatives. Moreover to find together in one cult spread by secret societies not only Ruyangombe but also his wives and friends might indicate that all of them might have died in that unfortunate hunting party.

Kitami's memory, with the help of the glorious name of Nyabingi was not widely spread in Ndoro Rubanda and Rukiga during the Bashambo ruling period as it was well known in Rwanda where the Bashambo rulers could not oppose it. Moreover we find in Mporo Kitami's name linked up with obscene and ridiculous details (Abakozire eby'okwintaga ou mar Akoke page 18). The idea might been to spoil the growing fame of Queen Kitami whose memory was increasingly popular. Another point worth noticing is that all Eyezumwe usurpers came with Nyabingi or in the name of Nyabingi.

They must have been coming with the idea to restore the legitimate authority, according to their own views (see Bataye's Bakongwe, Bahunde etc.). Perhaps this is the meaning of our Shambo tradition. Silent about Kahaya and his sons but outspoken enough about the lawful possessor of Murowra, a new Kitami coming from the Baishakatwa clan. This second Kitami was elected after a religious rite of consultation of Mandwa. She was accepted as the lawful possessor of a new Murowra. So our

Gérard F.: Historical notes of the Bakiga from Uganda.

Shambo tradition indicates that some Bashambo might have recognized Kahaya's legitimacy and they sided with Bashakatwa in the worship of Kitami's ghost. So the Bashambo themselves were deeply divided about Kahaya's legitimacy. This is no doubt; however, that such a political attitude about law rulers and about others labeled as Eyezum we were inspired by their religious idea concerning life after death. People were convinced that life in a peaceful world was due to the help of a power who would ensure stability and continuity of views. The muzimu concerned with public affairs.

So in the past the worship of muzimu was not only a pious towards former relatives it was as well, for some people, the thing to do in order to prepare restoration of a legitimate rule fostering the spirit of revenge. As time went on the idea of revenge died out, the memory of queen Kitami did not mean anything new generations. So Nyabingi Kitami became later on Nyabiwa Nyinarulanda (a place of worship near lake Bunyoni), Nyabiwa Mubakagiria (a woman), Nyabingi Biheko for sterility troubles. These deviations of the Nyabingi cult came in Ndoro: Rukiga at about the time of the Basigi uprising many years later. Another example of this popular tendency to remember import people's memory is found nowadays with Muhumuza. She died in 1944 but her muzimu is the object of some veneration in paz worship. She is working miracles in the imagination of people looking for an income.

One might suppose that, in this part of Africa one of the sons which might explain the rapid success of Christianity is perch the decadent stage of all traditional cults.

3. The Meaning of Gifts

In a close society without handwriting and universally recognizability, gifts in kind had a very great importance in all human relations. These gifts, mainly cattle, food and drinks, were used to acknowledge, foster, protect and correct relations of all kinds. T had acquired a legal standing and a compulsory character, for instance political relations were acknowledged by mutojo from vas to overlords and by engabirano from overlords to vassals.

** OEI Magurukanire 1964; Kakatunda.
** According to Fr. Delmas, Généalogies de la noblesse, and Mr. E. Both from Rwamukunda Akoke, the Budngwa practices with rites conceived as memorial were introduced by the Bucwazi themselves.
Justice could not be exercised without gifts in kind. To star a case a musingo was required, to be punished meant to bring an empongano and to be redeemed one had to bring an enemuguruma, while an agreement was sealed with ruhaya or eibango. Other legal rights and duties were fulfilled throughout the same sort of gifts in kind. For instance enatsurusura was part of eibikonko rent on a loan, omushirira rent. Within the family sphere all sort of obligations would be fulfilled in that way. Relation of authority within the family were acknowledged by emiggano (remissions) and emishaya (piece of meat) any misgiving could be made up by empongano. To start a new family could not be done without enjunganu accompanied with more ritualistic gifts such as emigingo, empingongo, emushaguruma. The recognition of a grand-son called for a head of cattle: okushumika. While a girl given in marriage had a right to a gift called esheugu and omunoko in gratitude for having brought cattle for a future marriage within her clan. After marriage feast gratitude parents was signified with a special drink called empumbya and parental gratitude towards one of their married girl would be expressed by ebikumana. Respect towards in laws relatives was expressed by a drink called enkugano. Good relations with neighbours were regulated with a great variety of gifts. For helping one another while receiving a great number of guests people used to bring ebitemerero and this gave rise to the corresponding obligation called onmutwa. To underline the importance of a visitor the slaughtering of a cattle was called the red gift Enswukura. Coming home after a long journey was the occasion of a social drink Ekitshika, while ebisango and okusirana were the occasion of social gathering involving a reciprocal invitation.

Finally even relations with the other world were performed with the help of food and drink called emishimo, ebitembo ebiheko according to the rites. Food and drink had for ancient people such an importance that they bestowed legal and ritualistic value to all human relations. Vital items such as food and drink could only render more compulsory the vital importance of moral obligations, agreements, duties, rights and good manners. If it is easy, for us nowadays to distinguish between legal acts ritualistic offerings and manners it is not easy any more to define the unity of outlook behind such an attitude. Although this concrete attitude towards inter personal relations might not have fostered the necessary abstraction required for the elaboration of a sort of fundamental code, in a society having to face a hard struggle for survival, some such an outlook was beneficial and of importance by reinforcing solidarity of the group. The sense of justice seems to have focussed on the acknowledgment of personal values. Personal lines, however, were understood on the quality of relationships, person in his or her vital role as a member of a group. So legal duties were not separated from morals and good manners being this idea of justice developed more the importance of persons rather than definitions of rights and duties of individual freedoms in their daily expressions.

4. PROPHETISM

A sort of prophetism seems to have been another striking manifestation of the spirit in this part of Africa. There were many prophets in the last 200 years. One of them was a Mukiga from Ikuri called: Nyakairima ka Muzora. In Ankole during the reign of king Mirinda another prophet said to have foretold democracy. In Buganda, Mugatto, the father of Saint Mathias Mulumba, foretold the coming of the visionaries. In Rwanda, the Mwami Yihuru III Mwiriipa is to have had this peculiar gift. He foretold the coming of industrial area in almost the same expressions and images later on by Nyakairima.

Another prophet, a woman Nyinamuganiza, was living in the protection of the Mwami Mwiriipa. During the time of R bugiri a man living in the neighbourhood of Ruhengeri had, as this gift of foretelling.

In Burundi, Ndwango was another outstanding prophet. I difficult to identify the nature of such a widespread phenomenon quite popular among people. Although they had a lot of fort tellers and soothsayers some of these outstanding people, with names came down to us were not. What was the nature of this gift? Was it mere telepathy? Was it the fruit of a deeply religious attitude? It is difficult to tell but we can at least try to imagine their role in the time they were living in.

185 Kigeti na Bantu banyo, p. 50.
186 Abahorori by'okutanga, by Mr. Njuga, Kagera ka abagama.
187 Uganda teri des martres, p. 3.
188 Un royaume humain, pp. 138 a., 146.
189 Face au royaume humain, pp. 139 a., 146.
close society driven by fear and by traditions, the guidance
by these people was a real spiritual leadership, because
served the attention of the people around them to the pos-
trengthenment of their conditions of living. So their function
: to fulfill a mission more or less connected with a religious
ism, as we understand it now, but it was to foster a sort of
hope, to keep alive a sense of the future and of the dignity
by describing human achievements and their meaning.

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27. Keigwisabye Kivumbi Rwebugiri Nyabushenyi 69.
28. Raceebe Kiyankye 64, Ruitembe Rwebizi 70.
29. Karuhier Mabiba 63, Katarama Kayanza 63.

VI. Appendix

1. Schema Showing the Different Migration

OF SOME BAKIGA CLANS AS THEY MIGHT HAVE

COME IN WITHIN RUBANDA NGOHWA AND BUKIGA SAZAS

<table>
<thead>
<tr>
<th>From Karagwe</th>
<th>Bakinyagiro and</th>
<th>about 1400</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Mpororo</td>
<td>Abahima da Banyoni</td>
<td></td>
</tr>
<tr>
<td>From Burundi</td>
<td>Abakimbiri</td>
<td>about 1600</td>
</tr>
<tr>
<td>From Rwanda</td>
<td>Abahanda</td>
<td></td>
</tr>
<tr>
<td>From Rwanda</td>
<td>Ba Karobwa</td>
<td>about 1700</td>
</tr>
<tr>
<td>From Rwanda</td>
<td>Abahima ba Rama-</td>
<td>about 1720</td>
</tr>
<tr>
<td>Shimbbo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>From Gisaka</td>
<td>Abagyasara</td>
<td>about 1750</td>
</tr>
<tr>
<td>From Rwanda</td>
<td>Ba Muhuta</td>
<td>about 1780</td>
</tr>
<tr>
<td>From Toro</td>
<td>Abakonjo</td>
<td>about 1780</td>
</tr>
<tr>
<td>From Congo</td>
<td>Abahunde</td>
<td>about 1800</td>
</tr>
<tr>
<td>From Rwanda</td>
<td>Abakongwe</td>
<td>about 1830</td>
</tr>
<tr>
<td>From Rwanda</td>
<td>Abahimba Abatimbo</td>
<td>about 1860</td>
</tr>
<tr>
<td>From Rwanda</td>
<td>Abasigi</td>
<td>about 1870</td>
</tr>
</tbody>
</table>
2. **List of the Different Endahiro in Kigezi**

TAKEN FROM NE' NOOROOGOZA'S BOOK

**Kigezi N'A'BANTU BANWO**

Ba Mungwe: Abahibaga, abanyangabo, abasingora, abagabira, abagoma, abatendura, abanaku, abasakuru, abareegi, etc.

Ba Karobwa: Abahirira, ababwegga, abafangurira.

Bakinyagosho: Abahosei, Abaregyeza, Abacene, Abagahe, Abatabbara, abasiku, abashanjia, abahunruwa, abakwikwi.

Ba Muhuta: Abaitira, abanigane, Abahumbo, Abashaka, abainika, Abangura, Abanyabugyeza, Abanyarushambiya.

Ba Mugyera: Abashambo, Abagungsa, Abagyeyo, Abagyesera, Abazohiki, abashokatwa.


Ba Mugara: abasyaha, abagara, Abashonde.

Ba Mwisya: Abarengye, Abakongwe, Ababanda.

3. **Here are Few Names of Ancient Rulers**

**Kings over Mpororo-Rukiga**

1. Wamala, omucwezi who gave the drum Muerwa.
2. Babinga, omukimbiri.
3. Lyagongabe, omukimbiri, probably killed by the Baishokatwa.
5. Kihansi, omushikatwa, probably killed by the Bashambo.
6. Murari I, omushambo, Murari wa Kiowa.
7. Kahaya Runidangyezi, omushambo who gave the drum Ma-

hinda.
8. Nyakajunga, omushambo.
9. Murari II, omushambo. Murari wa Nyakajunga. He was killed by the Bagina.
10. Mureire took over after Murari's death.
12. Kahaya Ka Ruguru, omuhunde.
13. Mutana Wa Nranzizi, omushambo killed by the Banya-Rwanda.

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**Géraud F.: Historical Notes of the Bakiga from Uganda**

**A Shambo Tradition.**

An old tradition such as the one recorded here below gives plenty of names and details. Unfortunately it is almost impossible to find a way of checking it.

Names of kings and clans appear to be mixed with legends; details. Nevertheless we give it as it stands a number has been added for the sake of clarity.

1. Nshamba ya Rubanga known also as Mugabe, the founder of the clan when he died he gave the staff to his son By

nyamunanga.
2. Rwanyamunanga when he died he gave the staff to his son

Iguru rikyinga.
3. Iguru rikyinga was very fat. He had a boy and a girl. 3
girl was called Barungi bw'Eiguru; she was married to the Beno.
When she died she became a Mandwa. Kahu Kaguka and Ka

Kaguru were her brothers.
4. Kahu keiguru looked very much like his father Iguru rikyinga

5. Kibira Kyesherekwamu, Father of the Bene Kibira, his b

other was.
7. Mukama n'ekukamira who had the power to distribute m

8. Kirimansi. Under him his people became very numero

he is the father of the Bene Kirima. He gave the staff to his s

9. Rutema ngamba: He was a butcher, they called him I

temuzaire.
10. Nyamutete, he gave the staff to his son.
11. Nyabuhoro, so named because the people got the dise

of buheri-eruption of the skin.
12. Kinyoro, so named because the people got the disease

binyoro (ikinyoro-pian, yans). When he was born he was the fi

to get it.
13. Kanyiginya. He taught the people to make mats and f

bade people to bury the dead in skins they had used for cloth
He ordered people to use omuguru n'omubimbiri to make good m

to protect themselves against the cold. This is the reason for b

to be called: Kiguru mutamba mbele. Even now the Bakig

are in Mpororo.
14. *Murengye rwaho.* He ruled for a short time for he was giv
a Saza by his uncle Butandu. He went to the west of Kinkizi,
left the place and settled in Kayonza. His descendants are the F
rengye who are included among the Bashambo. Mugaiga was I
grand-son.

15. Butandu, Murengye's uncle. He is the father of the Ben
Butandu.

16. Mwere. He could make cows speak with his stick. Ev
now they call it okusindira ente (to stroke, to pet).

17. Rukima. He went to Butobere near Kabale because it v
a cold place in order to escape small pox. He died, however, of
kucya with all his wives, except one who was pregnant.

18. Nyakizi, meaning the only one on earth. He intr._
royal installation ceremony on Iako Bunyuni on the day of the
moon. To show that their ancestor came from the other side of
lake. Then he went back to Butobere.

19. Nyamugamba. Bad tempered, he would never go back
his word and was feared by the people. Murorwa was his drum.

20. Kagyenda. He was a traveller and a fighter, he was ca
Muraara I.

assistance from the Batwa. Therefore the Batwa do not joint a c
but are at the disposal of the king alone (Babe nk'embwa z'omugi
(Batwa = negroïdes).

22. Katuragama (okuragama na batwa) he gave the staff to his

23. Muzirabahungi. He defeated the Batwa in Mpororo he g
birth to Masyaba Kaewazi, Mugunywa, Nyonzi.

24. Kaewazi became king, when he died his brother became k

25. Mugunywa, he settled at Ihunga (Nyarushanju) and v
to Kyanyanja, he is buried at Kaziona omugorogoro.

26. Kagyenda he was called as well Muraara II, he settles
Ihunga on the mountains on the Rukiga Kajara border where
have a fine view of Mpororo.

27. Kasasira, he became king in place of Ishemurari Kagye
He left Ihunga and settled at Mpalo so that his people would
have to climb so much. He was weak and died soon. He was o
Kaswija Kazima as well as Kasasira, he left the staff to his br
Kanyasi.
28. Kanyasi. He took over and went to Rurangara (Bukinda), later he went to Nyabugando where he is buried.

29. Mugambisa munju. He lived at Katakonwa near Rwentebo. People disliked him, he abdicated.

30. Mukungu. Mugambisa munju's brother. He lived at Rugaruma and owned Banana plantations. He was a drunkard.

31. Ishe Murazi. He visited Katakonwa and Cyahi in Rwanda. He is known in Bufumbira.

32. Muhweju. He lived at Nyakizinga (Kajara) and then at Kirurumbi. He was a good king, consequently called Kigigiro because out of a bad place he made a nice one. Then he went to Kajara where he settled at Nyarubare near Kagamba. At Ruzumbura he started to hunt pigeons and tame them. He forbade anyone to kill them. Any offender was put to death. At Ruhinda he found Enyoni. The Bene Muhweju are counted among the Bashambo. Kigigiro was attacked by Ntare who took all his cows but the country remained under the Bashambo. He became old when he died his brother Bigyeyo took the staff.

33. Bigyeyo. He settled at Igorora near Maziba on the way to Kabale. He left his place and went as far as Sabakari for the sake of peace. At Igorora even now you should find some of his descendant of Bigyeyo later the Europeans found Kayabuki as chief of the Bene Bigyeyo.

34. Itanz. He went to Mutara (Kamwezi) in Rwanda, then to Ruzumbura Ruhinda, disagreeing to remain in one place. One day he went, hunting in Rwanda, he was wounded in the knee by a piece of wood. Young munyiginya cured him. As a reward Itanz named him Murigasha instead of Rushonyoka. Later this man received the Saza of Nshenyi near the Volcano of Busware.

Itanz had a son who was lame and had a bare lip. People refused to have him as king.

35. It was decided that the next king should come from the Baitira. They drew lots, consulting the mandwa, for the clans of the Bahima Abagahe, Abashekatwa, Abaitira; the Baishekatwa were chosen. Among the Baishekatwa they had two emiriyango: Bene Kivuma and Bene Muhondoigo. The Bene Muhondoigo were chosen. They were asked to bring a girl to take over the drum Murorwa. They drew lots to consult the mandwa, ejejra yamwera the girl designated was Kitami Kyebumbire daughter of Nyanju.

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So Itanz gave the staff to the Bucumbi, Abasyaba, Aburisa, Abat Abacewezi.

(Notes from Fr. NICOLET, A. Muhinda).

What can we make out of this document? If we take into count legendary figures we remain with about 20 names liable to be historical. What is more puzzling is finding together Bashai clans only, nireof them are counted as emiriyango of the main Shai line in Ankole, they are Abacwezi, Abarengye, Abasturaga, A nyazi, Abanyamugamba, Abanyabulure, Abassara Abahweju, Akibira, while nine other clans of more recent origin are known: Ankole as more or less collateral relatives with Kahaya; they Bene Butundu, Bene Itanz, Bene Kinyoro, Bene Nyakizi, E Rukima, Bene Kagyunda, Bene Ishemurazi, Bene Kirima, E Bigyeyo. This evident intention of joining together several clans within the chieftainship of the Bashambo is enough to ques the historical accuracy of this document. There is no mention of Kahaya Rutindangyezi nor does it speak of the clans emana from his sons such as the Bene Rukambageye, the Bene Kirenzi. This report does not mention wars with Rwanda which we k for certain took place as the Banyarwanda tried to establish t authority over this country. This document could be of some v if we would consider the names given as names of some subordi chiefs ruling under the authority of the main families: such as Bene Kihonda, Bene Kirenzi etc. Another detail is that the s bol of their authority was not always a drum but a staff. This in indicate a sort of subordinate position in the ruling hierarchy. fore we should disregard the chronological sequence and l in mind that some of these subordinate chiefs might have been ruling at the same period but in different parts of the Bashai kingdom, as the little commentary on Munyenga Rwavo (No. seems to suggest.

As for the names of places mentioned in this document I Cyahi to Ruhinda most of them are included within the ac border of modern Kigezi such as Butobere, Banyoni, Ihunga, M Rurangara, Igorora, etc. As for most of the other names of pl such as Katakonwa, Nyabugando Kyanja etc. they are pl within only few miles from the Kigezi border in Kajara count.

On the other hand some of these names of people are still kn from other sources and more enquiries should still reveal more tails about them.
For instance Kanyeza (No 26) on the list was called Munara. He lived at Ihunga. Nowadays, in Nyarushanze at the bottom of Ihunga hill people still swear by Ihunga ya Munara.

Kasasira (No 27) He is known as a mandwa in Ankole and the Basasira in Kigezi count up to ten generations to reach his names and they are.

Bashambo. Kanyasi (No 28) is spoken of in a little folksong around Nyabugando, where the Bene Kanyasi were well known.

Ishe Murari (No 31) is still spoken of in Buhumbira where his place of residence it still remembered. Muhweju (No 32) the Bene Muhweju.

Abazira epu, are still known in Kigezi and Muhweju is spoken as a man who introduced a new sort of shields making in Rujumbura. Finally Bigyeyo is well remembered by some of his descendants still in Kigezi. By way of conclusion we could say that this document bring down to us the names of some rulers who were chiefs in different part of the Bashambo kingdom. They might have been secondary rulers somewhat like sazas chiefs ruling from the time of the great Kahaya around 1758) down to the end of the Bashambo kingdom at the time of the Basigi uprising (see Basigi). But another hypothesis could be made on this document. The main point of this testimony could as well be the last paragraph which try to explain how a girl could have become queen of Mpororo. In that case all the names given could not matter much and this hypothesis could justify the silence of the document about Kahaya and his sons.108

Here is the genealogy of some relatives of Kahaya Rutindangyezi given.

By Batoora (Mwene Rugambagye 1963) Muzora, Ntug, Kinwa Murari, Kahaya, Butere, Rugambagye, Rwebiraro, Kasegyera, Rumanzi Batoora.

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* GÉRALD F.: Historical notes of the Bukuja from Uganda

**LIST OF THE BANYIGYENZA KINGS OF RWANDA AND THE BAGISHIRA KINGS OF GISAKA (RWANDA)**

Les rois que l'on pourrait appeler historiques

1° Du Rwanda

| Ruganza I | Bwimba — | 1445 | Kimenyi I Musaya |
| Cyllum I | Ruge — | 1455 | |
| Kigeri I | Mubanza | 1500 | Kabanda |
| Mibambwe I | Mumutuizi | 1526 | Kimenyi II Shumbud |
| Yuhi II | Gahima | 1543 | Mutumika |
| Ndahiro II | Nyamagere | 1580 | |
| Ruganza II | Ndori | 1590 | Ntaho |
| Murara I | Semugeshi | 1817 | |
| Kigeri II | Nyamuhasha | 1844 | Kimenyi III Rwaha |
| Mibambwe II | Sekarongo — | 1871 | Kwezi lw’ Rusingwe — |

| Yuhi III | Muzimba | 1898 | Barelaya |
| Cyllum II | Rwegi — | 1740 | Basimwa Shumbusha |
| Kigeri III | Ndabara | 1753 | Kimenyi IV Getura |
| Mibambwe III | Sentubu — | 1780 | |
| Yuhi IV | Galindoro | 1785 | Fin de l’indépendance |
| Murara IV | Rwiguza | 1835 | Gisakwa vaincu en |
| Kigeri IV | Rwagadiri | 1860 | par Mutara II Rwo |
| Mibambwe IV | Rutindwa | 1896 | |
| Yuhi V | Musinga | 1957 | 1897 |
| Murara III | Endabwiga | 1931 | |

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108 OE Batoora Nyabugando; Notes from Fr. NICOLET; OE Bashamka Kayunga; OE Bitamba Karakola; Notes from Fr. SETTE (from Karagyeza)