PREFACE

This book **"THE REAL AFRICAN"** is purposed to revive the African cultural values and to enlighten the people of Africa about their strength as a people.

DEDICATION

It is dedicated to my beautiful wife Atulinda Maria, my son Nick Miguel Henry, Mr. Birahwa Apollo my Dad and my beautiful Mam Kahwa Teddy Abooki, my brothers and sisters, all my contemporary African parents and rulers.

TABLE OF CONTENTS

PREFACE..... i

DEDICATION.....ii

CHAPTER I 1

1.0 INTRODUCTION..... 1

1.1 AFRICAN VALUES;..... 3

1.1.1 RELIGIOUS VALUES..... 4

1.1.2 POLITICAL VALUES..... 6

1.1.3 MORAL VALUES..... 7

1.1.4 SOCIAL VALUES..... 8

1.1.5 ECONOMIC VALUES 9

1.1.6 AESTHETIC VALUES..... 10

CHAPTER II..... 15

2.0 THE STORY OF AFRICAN ANCESTORS..... 15

2.1 THE STORY OF BATEMBUZI AND THE BACHWEZI DYNASTY 18

2.1.1 Long Horned Cattle 25

2.1.2 Origin of the Bachwezi 25

2.1.3 Contributions of Bachwezi..... 27

2.1.4 The Collapse of the Chwezi Empire 27

CHAPTER III 30

3.0 THE ORIGIN OF CLANS; 30

3.1 The Chwezi Kings and the Origin of the African Great Lakes Clan System 30

CHAPTER IV 39

4.1 LESSONS FROM THE STORY. 39

CHAPTER I

1.0 INTRODUCTION

Being an African is something beyond the color of the skin of a certain group of people. You very well know that there are African countries for example Egypt where most of the citizens are like Europeans by appearance.

This therefore does not exclude them from being Africans, no matter the color of their skin.

However, most people on the African continent are black skinned and that is not enough to qualify them as real Africans.

One can be black but the software (mind) is of white origin and in the same way one can look like Europeans by the color of the skin but the software is African.

Every human being born on the African Land qualify to be an African regardless of the color of the hardware (skin).

However, one to be a real African must belong to, be aware of and have respect for the African cultural values.

Because it is the culture a people that marks them out distinctively from other human societies in the family of humanity not the color of their skin.

Culture refers to the totality of the pattern of behavior of a particular group of people.

It includes everything that makes them distinct from any other group of people for instance, their greeting habits, dressing, social norms and taboos, food, songs and dance patterns, rites of passages from birth, through marriage to death, traditional occupations as well as philosophical beliefs.

Culture entails a totality of traits and characters that are peculiar to a people to the extent that it marks them out from other peoples or societies

And Values are often seen as the sum total of the peculiarities shared by a people

These peculiar traits go on to include the people's language, dressing, music, work, arts, religion, dancing and so on. It also goes on to include a people's social norms and taboos.

Values are also understood as beliefs that are held about what is right and wrong and what is important in life.

A people's values can be seen as part of their culture. For this is what makes Areal African.

A real African is that African who is fully conscious of his history and cultural values and that who can base on them to build a desired future for Africa.

1.1 AFRICAN VALUES;

The value of a thing, be it an object or a belief, is normally defined as its worth.

Just as an object is seen to be of a high value that is treasured, our beliefs about what is right or wrong that are worth being held are equally treasured

By writing about African culture and values, I'm not presupposing that all African societies have the same explanation(s) for events, the same language, and the same mode of dressing and so on.

Rather, there are underlying similarities shared by many African societies which, when contrasted with other cultures, reveal a wide gap of difference.

That's why some Western scholars may be tempted to use their cultural categories in judging other distinctively different people as "primitive" and often deny that such people have history, religion and even philosophy.

We need as Africans to assess our values and those found to be inimical (harmful or unfriendly) to the well-being and holistic development of the society, be discarded.

Positive dimensions of our culture ought to be practiced and passed on to the succeeding generations, negative dimensions of our culture have to be dropped in order to promote a more progressive and dynamic society.

In this way, African culture and values can be revaluated, their relevance established and sustained in order to give credence to authentic African identity.

Our African culture should be passed on from generation to generation.

Remember culture is not taught in schools, the acquisition of culture is a result of the socialization process.

Let's go through some of our African values that we need to keep and pass on to the next generations;

1.1.1 RELIGIOUS VALUES

Religion in African societies seems to be the fulcrum around which every activity revolves.

Hence religious values are not toyed with. African traditional religion, wherever it is practiced, has some defining characteristics.

For instance, it possesses the concept of a Supreme Being which is invisible and indigenous.

It holds a belief in the existence of the human soul and the soul does not die with the body.

African traditional religion also has the belief that good and bad spirits do exist and that these spirits are what make communication with the Supreme Being possible.

Above all, it holds a moral sense of justice and truth and the knowledge of the existence of good and evil.

African religious values seem to permeate every facet of the life of the African and the African believes that anything can be imbued with spiritual significance.

The worship of different deities on different days goes on to show that the African people hold their religious values in high esteem.

Sorcerers and diviners are seen to be mediating between God and man and interpreting God's wishes to the mortal.

The diviners, sorcerers and soothsayers help to streamline human behavior in the society and people are afraid to commit offences because of the fear of being exposed by the diviners and sorcerers.

1.1.2 POLITICAL VALUES

The African society definitely has political institutions with heads of such institutions as respected individuals.

The most significant thing about the traditional society is that the political hierarchy begins with the family.

Each family has a family head; each village has a village head. From these, we have clan head and above the clan head, is the paramount ruler.

Prior to the coming of Western colonization and its subsequent subversion of the African traditional political arrangements, African societies had their council of chiefs, advisers, cult groups, and so on.

It was believed that disloyalty to a leader was disloyalty to God and the position of leadership was either hereditary or by conquest.

With respect to political values, we can see that it is inextricably linked with religious, social, moral values and so on.

It is the political value that a people hold which makes them accord respect to their political institutions and leaders.

1.1.3 MORAL VALUES

African culture is embedded in strong moral considerations. It has a system of various beliefs and customs which every individual ought to keep in order to live long and to avoid bringing curses on them and others.

Adultery, stealing and other forms of immoral behavior are strongly discouraged and whenever a suspected offender denies a charge brought against him, he would be taken to a soothsayer or made to take an oath for proof of innocence.

For instance, ordeal was very popular as a method of crime detection.

The soothsayer who specializes in it would set a pot of boiling oil, drops a stone into it and asks the suspects to attempt to retrieve the stone.

That the guiltless can reach to the bottom of the pot and retrieve the stone without the hair on his arms getting burnt.

But when the culprit approaches the pot, it rages and boils over in a manner that even the most daring criminal would hesitate to make an attempt at retrieving the stone.

The fear of being made to go through such ordeal or to be stripped naked and taken round the community as in the case of stealing, adequately checks crimes of some sort.

African proverbs and wise sayings had a rich repository of wisdom.

The proverbs warn the African against evil conduct and was considered to be a major source of African wisdom and a valuable part of African heritage".

African culture has a moral code that forbids doing harm to a relative, a kinsman, an in-law, a foreigner and a stranger, except when such a person is involved in an immoral act; and if that is the case, it is advisable to stay away from such an individual and even at death, their corpses would not be dignified with a noble burial in a coffin and grave.

1.1.4 SOCIAL VALUES

Social values can simply be seen as those beliefs and practices that are practiced by any particular society.

The society had a way of dictating the beliefs and practices that are performed either routinely by its members or performed whenever the occasion demands.

Hence, we had festivals, games, sports and dances that are peculiar to different societies.

These activities were carried out by the society because they were seen to be necessary.

Some social values, especially in African society, cannot exactly be separated from religious, moral, political values and so on.

Social values are backed by customary laws. They comprise of those traditional carnivals (festivals) that a people see as necessary for their meaningful survival.

1.1.5 ECONOMIC VALUES

Economic values of the traditional African society are marked by cooperation.

The traditional economy, which is mainly based on farming and fishing, was co-operative in nature.

Friends and relatives would come and assist in doing farm work not because they will be paid but so that if it happens that they need such assistance in the near future, they will be sure to find it.

Children were seen to provide the main labor force. That is why a man took pride in having many of them, especially males.

The synergetic nature of the African society is what made two or more individuals to pool their resources together and uplift each other economically through the system of contributions.

Apart from this, they even cooperated in the building of houses and doing other things for their fellow members.

When any of them was in difficulty, all members rallied around and helped him or her.

Hence, we can state without fear of contradiction that the economic values of the traditional African society were founded on hard work and cooperation.

1.1.6 AESTHETIC VALUES

The African concept of aesthetics is predicated on the fundamental traditional belief system which gave vent to the production of the art.

Now art is usually seen as human enterprise concerned with the production of aesthetic objects. Thus, when a people in their leisure time try to produce or create objects that they consider admirable, their sense of aesthetic value is brought to bear.

If we see art as being concerned with the production of aesthetic objects, then we can truly say of African aesthetic value that it is immensely rich.

For example: the sense of beauty of African is epitomized in their fatness. An African looks good, healthy and handsome/beautiful when he/she gains some weight.

While the Western model of beauty is not like this. It is often pictured as slim-looking especially for young ladies who move in staggered steps.

This shows that the African aesthetic value and sense of what is beautiful is markedly different.

Aesthetic value is what informs a people's arts and crafts as it affects their sense of what is beautiful as opposed to that which is ugly.

The aesthetic value of a society influences the artist in his endeavor to produce aesthetic objects that are acceptable to the society in which he lives.

Having looked at some of the values that characterize the African culture, it is important to note that these values are inextricably bound together and are to be comprehended in their totality as African cultural values

Since values are an integral part of culture and culture is what defines a people's identity, then the values that a people hold are what differentiate them from other people.

It does appear that cultures always try to maintain those values that are necessary for the survival of their people.

For the Africans, for instance, we see that close kinship relations are still held at a high premium.

The synergetic nature of the society that allows people to build houses and work on farms together is directly opposite to the Western individualistic model.

In those "good old days" as some would say it was usual to see a neighbor, friend or relative correcting an erring child whose parents he knows.

This was based on the true belief that the churning out of a well-behaved child would be to the benefit of not only the immediate parents, but also the society.

In the same vein, it was believed that if the child turned out to be a failure, it is not only the immediate family that would bear the brunt: neighbors, friends and acquaintances could also fall victim of his nuisance.

But today, we see people adopting more and more nuclear family patterns and the individualistic life style of the West.

A friend or neighbor who tries to correct an erring child will in no time, to his embarrassment, be confronted with the question: "What is your business?"

Kinship ties and love are what characterized the traditional African culture.

It is only love that would make a community, for instance, to tax themselves through the sale of the products of cash crops like oil palm and use the proceeds to educationally support a child who is brilliant.

In this respect, the synergetic nature of African culture is what made the society very amiable.

It is part of the African world-view to treat the environment in which he finds himself with respect: The African cooperates with nature and does not try to conquer it.

In conclusion therefore, those positive dimensions of our culture -our synergetic society, our conservation of nature and even our native arts, dances and games that offer us interesting sources of entertainment and happiness, should be encouraged given the fact that culture ought to be knowledgeably innovative and instrumentally beneficial to people in such a

way that the society can move from one level of development to another.

The negative and harmful traditional practices that dehumanize people and portray them as unimproved and backward people without future, should as a matter of urgency be discarded since culture is an adaptive system together with values that play a central role in giving the society its uniqueness.

CHAPTER II

2.0 THE STORY OF AFRICAN ANCESTORS

It is worth to remember our great grandparents (ancestors) because it is from them that we became. Our ancestors still exist deep in us, they are still embedded in our body cells (DNA).

From them we became and because of them we live. We live with them, move with them every day, everywhere at all times.

This may sound odd but the truth is nothing new on the planet Earth is happening that never happened before. Everything that is, was.

In African culture we believe that people who live now are duplicates of those who lived before them and those who lived before are still alive in those living now and science has proved it right.

The DNA of an offspring is always similar to that of the parent and it carries everything from the passed to the present. That's why we produce children similar to us or similar to some people in our families.

And some people in Africa go ahead to name their children after those people in their family who died many years ago. For

example, I was named after my grand father John and our grandfather looked exactly like my sibling Ivan.

In appearance, body physique, behavior and everything my brother Ivan is exactly similar to our grandfather.

Our grandmother would sometimes glance at Ivan and cry because Ivan makes her remember her husband John who died many years ago. She then decided to call Ivan her husband just because they looked exactly the same.

It was therefore difficult for our grandmother to believe that her husband died completely.

Yes, the hard copy (body) rot but the soft copy was kept in the cells of his children and that's why our father who did not resemble him produced Ivan who resembled John our grandfather and that's the true definition of eternal life. Therefore, we should stop calling our ancestor evil spirits.

Someone may say that they are evil because they died, then why do we remember people like Abraham, Jacob, Mohammed etc. yet they also died many years ago?

What makes the spirits of the Uganda Martyrs holy and the spirits of other Africans evil yet they all died?

Imagine, your father dying today, you dream about him tomorrow and you start calling him a demon and cursing him to go away, like really?

Then you get so much excited and happy when dream about mother Mary who you even have never seen but curse your mother who raised you just because she died yesterday.

Brethren, let us not be conditioned to fear and hate our ancestors. We need to get time in life and talk about them, remember them, remember about their strength and weaknesses.

For we hold the same genes with them and in most cases we have the same strengths and weaknesses.

We do not only inherit diseases and other negative things alone from our ancestors but also a lot of positive characters they possessed.

How will you be able obtain this great information from the past that may help you to shape your desired future yet you fear to talk about your ancestors calling them demons?

Remember knowing our weaknesses and strength can help us better position ourselves to day.

We can work on improving our weaknesses and use our strength positively to benefit us and people around us.

If your great grandfather was a great leader, then you automatically know that you also have some potentials in leadership and you can use that courage to start rejuvenating leadership skills in you to benefit the community.

We all inherit genes with all their characteristics from our parents and our parents from their parents and so on up to the beginning of the family bloodline.

We can find sense in this when we start to appreciate and improve our culture as Africans.

As Africans to day we should get interested in finding our whereabouts, our culture, our origins, our history so that it can position us and help us to shape the future we want.

2.1 THE STORY OF BATEMBUZI AND THE BACHWEZI DYNASTY

Our Culture series folk stories take us to the region of Bunyoro where we learn a little bit about the origin of the Batembuzi and the Bachewi dynasty.

A Banyoro myth, Bunyoro Kingdom, Stories from Uganda, Ugandan Culture, Ugandan Oral Traditions

According to oral traditions, it is generally believed that the Batembuzi were the founders of the Bunyoro Kingdom.

Their existence is shrouded in a lot of myth, mysticism and legend and have been believed to be gods hailing from heaven.

There is very little concurrence, among scholars, regarding the Batembuzi time period in history, even the names and successive order of individual kings.

It is believed that their reign dates back to the time of Africa's Bronze Age and there were 22 kings in total who ruled over Bunyoro- with Isaza being the last of the Batembuzi.

At that time, there were the Heavens (blissfull places) and the Underworld or Earth (That part of society that is engaged in crimes or bad habits).

Ruhanga ruled over the heavens and the Underworld was inhabited by outcasts who had been thrown out of heaven.

There came a time when Ruhanga's son Isaza, out of curiosity decided to explore the Underworld; and was fascinated with the different lifestyle the people of the Underworld lived and stayed over for a long time.

He met a princess of the Underworld and fell in love with her. However, because of his long stay, he could not make his way back to the Heavens and got stuck in the Underworld.

He married the princess and they went ahead to have children. His first son was called Isimbwa.

However, Isimbwa had the wandering spirit of his father and somehow managed to find his way back to the land of his ancestors.

There he found the former gate-keeper a commoner and tyrant, Bukuku had taken over the throne and was ruling over the kingdom.

Bukuku wasn't a legitimate heir to the kingship and had been told by fortune tellers that one of his descendants would overthrow him and take over power.

He had fathered only one daughter called Nyinamwiru who was the most beautiful girl in the kingdom and a princess.

Due to his paranoia, he imprisoned Nyinamwiru and cut off her breasts and removed one of her eyes so she would not be desirable to any man.

A day came while on his adventures, Isimbwa stumbled upon the dungeon Nyinamwiru was being hidden.

He was mesmerized by her beauty and touched by her sorrow. He immediately fell in love with her and rescued her from the prison.

They ran away and soon married and had a son whom they called Ndahura.

When Bukuku found out what had happened, he was very furious and immediately ordered a wide search for the little boy- his grandson.

Remembering the warnings from the past he sought to execute the little boy before he grew into the man who would eventually overthrow him.

Baby Ndahura was captured and Bukuku decided to end his life by throwing him in a river.

Nyinamwiru begged and pleaded with her father to spare her only child.

She vowed to migrate to the outskirts of the kingdom to the lands unknown and raise the boy away from her father's kingdom.

Bukuku was adamant because the boy had royal blood flowing through his veins and was a legitimate claim to the kingdom he had grabbed.

He went ahead and hurled him into the river and believed his troubles were over. He had killed his adversary.

As luck may have it, the gods were watching over their grandson. The baby's umbilical cord got stuck on a tree branch and was saved from drowning.

One of the king's porters saw what had happened and hurriedly rescued him, hiding him in a cave.

However, he could not feed the newly born baby. He was just a lowly porter and the boy would surely die if he couldn't find a solution.

The gods saw their grandson was in jeopardy. They magically made the walls of the cave grow tens of breasts, dripping with milk enough to feed all the babies in the kingdom.

They came to be known as "Amabere ga Nyinamwiru" translated as Nyinamwiru's breasts.

The baby was saved. He remained hidden for years feeding on the endless supply of milk in the cave.

He grew big, strong and as handsome as his father. Soon he was able to leave the caves and join other youth of his age.

Bukuku still ruled over the kingdom. His wealth was in the massive herd of long-horned cattle he owned, stolen from the previous king Isaza.

He was so proud of his wealth and named every single cow depending on the coloration and markings it hard on its skin.

The pride of his bounty was an all-brown cow, so perfect it had no mark breaking the earth-brown color on its skin.

He named it Bihogo. His pride and joy. The darling of his herd.

Bukuku soon needed more and more young boys to help him look after his growing herd and lead them to the pastures.

Ndahura was hired as a herdsman and joined the other young men in the fields.

One day, unfortunately a lion attacked the herd and killed darling Bihogo. Word spread fast through the kingdom. Bukuku was livid! His most precious and expensive cow had died.

He ordered everyone to search for the boy who was responsible for the neglect that led to the death of his beloved cow. He was to receive the harshest punishment ever and later beheaded.

Ndahura heard about the search parties hunting for him. He decided to pre-empt the second attempt on his life.

He evaded the body guards, slipped into the king's quarters and waited for him.

When Bukuku was relaxing on his favorite stool, Ndahura sprang forth and speared him in the back. He was shocked that anyone would penetrate his heavily guarded palace. He inquired in surprise who the young lad was.

Ndahura proudly declared he was his grandson, true heir to the throne and went ahead and stabbed him to death, marking the end to the tyrannical king's rule.

Ndahura declared himself king and ruler of the Bunyoro kingdom.

The people welcomed him because of his unmistaken remembrance to his great grandfather Isaza.

He was a great warrior and strong king who went ahead and expanded the kingdom to as far as all of southern Uganda, Western Kenya, Rwanda, Burundi, parts of Northern Tanzania, and Eastern Congo.

He was credited for introducing the Long-horned cattle in the region, iron smelting and coffee.

Bunyoro kingdom grew in strength and was the most influential of all the interlacustrine kingdoms in that era.

2.1.1 Long Horned Cattle

Ndahura abdicated his throne and disappeared around the crater lakes area in Fort Portal leaving his son Wamala in charge.

He left his capital at Mubende hill in charge of his favorite wife Nakayima.

Wamala continued his father's legacy expanding Bunyoro further.

He ruled on for a few more years until an outbreak of Foot and Mouth disease affected the kingdom, weakening the economy- many people had to migrate to save their lives and cattle.

This made it easy for the Babiito, the next rulers of Bunyoro to take over.

Wamala, like his demi-god ancestors, disappeared to a lake named after him in central Uganda.

2.1.2 Origin of the Bachwezi

The Chwezi dynasty is thought to have been related to the Tembuzi dynasty in a way that King Isaza, the last ruler of the

latter, before descending to the underworld, fathered a child (Isimbwa) with Nyamate, the daughter of the underground king –Nyamionga.

Isimbwa then fathered Ndahura, the first king of the Kitara Empire.

Just like their predecessors the Tembuzi, the Chwezi possessed divine powers and at the same time, human characteristics and were thus referred to as demi gods since they belonged to earth and the underworld as well.

It was their divine nature which made them great magicians and hunters.

The Chwezi Empire and dynasty was an extremely vast and covered the entirety of West, South and Central Uganda, along with some parts of Kenya, Tanzania, and the Democratic Republic of Congo (DRC).

However, their origin remains a mystery and is subject to great debate by several historians about their existence.

2.1.3 Contributions of Bachwezi

It is highly believed that the Chwezi ruled this great empire for about 200 years, that is, from the 14th Century to the 16th Century, and according to the oral tradition, two kings ruled the empire: Ndahura and Wamara.

Nevertheless, some accounts record three kings that is, Mulindwa, Ndahura's half-brother is said to have a predecessor to Wamara.

An administrative capital was established at Bigo bya Mugenyi and it is very much deemed to have been an urban center according to discoveries made by several archaeologists during the present day.

2.1.4 The Collapse of the Chwezi Empire

Embedded within the rich traditional history of Uganda is the tale of the majestic Kitara Empire, one of the oldest and greatest kingdom settings that ever existed in the interlacustrine; call it the Great Lakes region.

The empire was founded by the Chwezi (With Bantu prefix: Bachwezi or Bacwezi) who were the successors of the Tembuzi (Batembuzi).

The Chwezi dynasty lasted until the 16th Century when it finally collapsed.

The beginning of the collapse of the Chwezi Empire was marked by the death of their beloved cow, Bihogo and this came in fulfillment of a prophecy that if it died, the empire would crumble.

Wamara, the last king of the dynasty was also said to be a weak ruler and that is why he failed to defend his people from external attack thus making it vulnerable to its enemies.

The Nilotic Luo invasion of the Kitara Empire marked the final blow to the empire, leading to its eventual collapse and this was fulfillment of an earlier prophesy that dark-skilled people from the north would invade the empire.

The Luo under the leadership of Isingoma Rukiidi Mpuga overran the Chwezi, who had been weakened by several factors like disease and famine around 1500 AD, making them to flee to distant parts of the collapsed empire, while some were believed to have vanished to the underworld since they possessed a divine status.

It is only after the Luo conquest that Kitara Empire became the Bunyoro Kitara Empire and thus the establishment of the Babito dynasty with Isingoma Rukiidi Mpuga becoming the first king (Omukama).

Bunyoro Kitara Empire later got disintegrated as various states broke away, thus becoming independent kingdoms and sub-dynasties, some of which include Ankole, Buganda and Busoga.

The chronicle of the Chwezi has not totally faded away as some traditionalists believe that they still exist somewhere in the underworld and these look at them as gods.

On some occasions, claims have been made about the reappearance of the Chwezi.

All in all, the Chwezi folklore combined with other legends, present the intriguing origin of Uganda's peoples.

CHAPTER III

3.0 THE ORIGIN OF CLANS;

3.1 The Chwezi Kings and the Origin of the African Great Lakes Clan System

The word "chwezi" means "lawgiver" and is used to refer to exclusively to Basongora monarchs, governors, military commanders and legislators in ancient times.

The conversion of Busongora into the Chwezi Empire corresponds to the High Middle Ages that saw similar consolidation and cultural ferment and growth all over the planet - in Europe, Asia and the Americas.

The Chwezi Empire's most military belligerent ruler was Ndahura I kya-Rubumbi known in Rwanda as Ndahiro, and in Buganda as Ndaula.

Ndahura had a royal kraal on Rweisamba Hill that overlooks the Crater Lake known as Lake Kikorongo, in what is now Busongora County in Kasese district, in the Republic of Uganda.

In 2012 Lake Kikorongo merged with the larger Lake Matsyoro (a.k.a Lake George), but is still visible on account of its perfectly round banks despite being flooded by the larger lake.

Ndahura was a warrior-king and empire-builder, and so he was constantly leading his armies into battle.

One day while on an expedition, Ndahura and his guard unit had become separated from the main army and were ambushed and taken captive by a unit commanded by a renegade general.

However, the general was afraid and didn't harm the emperor. Eventually, Ndahura was released and he returned home to his palace at Rweisamba, but declined to continue serving as the king.

He explained that since he had been humiliated by capture he was no longer qualified to serve as the king.

King Ndahura I kya Rubumbi abdicated the throne in favour of an army commander named Mulindwa who was chosen to replace him.

When he died, king Ndahura was buried on Irangara Island, which is located in Lake Matsyoro (Lake George) not far from his Rweisamba Palace.

The new King, Mulindwa, made the massive old palace-fort complex of Bigo-bya-Mugyenyi his seat of power.

His reign was relatively peaceful, although plagued by conspiracies and intrigues by royal courtiers.

King Mulindwa was brilliant and his reign was successful, but unfortunately he is remembered mostly for his troubled relations with some of the women at Bigo-bya-Mugyenyi.

The courtiers who lived in the fort at Bigo-bya-Mugyenyi were called Basingo.

The term “Singo” or “eki-Singo” refers to a fortified area, or rounded defensive enclosure, and also to a circlet or a crown.

The people who lived in such defensive enclosures were usually referred to as Basingo - meaning “people of the forts”, or “people of the crown”.

Invariably all forts were populated by officials and courtiers and members of the most powerful families, as well as members of royal or military families.

One day Mulindwa had a misunderstanding with some women at the palace-fort of Bigo-bya-Mugyenyi, no doubt related to his many complicated love affairs.

Another day he was badly injured by twin sisters - two princesses named Nyanteza and Nyangoro. Apparently they laid a trap for him that resulted in his being severely injured, and despite efforts to save him he succumbed to the injuries and died.

After his death the most powerful courtiers allied to the side of the princesses and a succession crisis developed rapidly.

In the ensuing confusion a civil war broke out, and the empire was nearly torn apart by the political chaos.

Eventually, the general named Bala Bwigunda Wamara, a close ally of Mulindwa and Ndahura, re-established order in the empire.

He led his troops to storm the palace-fortress of Bigo-bya-Mugyenyi, and defeated the "basingo" royals.

At that time the area that is now the central African interior (eastern Congo, north Tanzania, western and eastern Uganda) was known as Imara, and General Bala was the military governor of the region of Imara.

The General was therefore known as Wa-Imara, conventionally shortened to “Wamara”.

He attacked Bigo bya Mugenyi and after a series of brutal battles finally breached its defenses and captured it.

Wamara was declared successor to Mulindwa, and King of the Chwezi Empire.

Wamara Bwigunda wanted to avenge Mulindwa's murder, but he was unable to have the two powerful princesses Nyanteza and Nyangoro executed, despite the fact they had committed regicide.

Instead he outlawed them, and decreed that no one should give them any assistance, including water to drink or a bed to sleep in.

Although the decree was aimed at only two women, in later centuries Wamara's decree was retold in such a way as to appear that all Basingo were cursed and no one should marry them.

Wamara ruled with the help of a parliament consisting of senior priests (bashyengya), and senior military commanders (basiita).

The word "soldier" during Wamara's time was mu-Siita (Singular) or basiita (plural).

However, in later centuries the term Siita came to refer to a clan composed of descendants of Wamara's elite troops.

The process of conversion of professional classes, political groupings, polities and craft guilds into "clans", came about as a result of the conflation of the professional societies with community settlements and blood lineage.

This conflation began with the collapse of civil order - and the attendant loss of language and culture - during the slave and colonial eras. The term BaSiingo, MuSingo which once meant "courtier or fort-dweller" eventually came to refer to a clan of descendants of the courtiers of Bigo bya Mugyenyi and other royal forts.

The other professional guilds or political classes such as the bashyengya - meaning "senators" or "priests" came to refer to a clan of their descendants.

In fact a great proportion of clans in the territory of the former Chwezi Empire originate in geographical or craft associations, and are not to be understood as blood-lines.

It is this fact alone that explains why it is that members of different ethnic origins share clan membership, while in fact they are clearly lacking in substantive ancestral or biological relationships.

During Wamara's reign he was constantly beset by war and dissent. At one point a governor named Kyana revolted and captured the royal regalia - including the royal drum, but was unable to become King.

Kyana briefly became independent ruler of the southern part of the Chwezi Empire including what is now Karagwe in northern Tanzania.

Despite Wamara's troubles - his reign saw a lot of social and cultural advancements.

For instance, Queen Nyabugondo - one of Wamara's three wives - is credited with having developed the Royal breed of cattle known as "Enyambo" and introduced them to Karagwe, Rwanda and Burundi.

Nyabugondo's very name also points to another interesting fact: the breed of cattle known as "Bugondo" or "Ngondo" has a dappled pattern that is hard to raise.

Wamara's two other wives besides Nyabugondo were Bunono and Nyamata. One of Wamara's sons - the general, and later king Kyomya II Rurema - was eventually able to retrieve the drum captured by Kyana, and to reunite the empire during Wamara's reign.

Wamara abdicated and left the throne to his heroic son Kyomya II. During his reign Kyomya II was obligated to work with an increasingly powerful parliament, many of whose members frustrated his efforts and blamed him for the shortcomings of the imperial government.

It is said that Kyomya II abdicated the throne in protest, a fate that was also suffered by his successor, Kagoro.

King Kagoro had served as a general to Wamara. The empire became unstable because of the strife between the two professional classes that controlled the parliament continued to increase.

Kagoro resigned in disgust it is said, after several bad omens and natural disasters - probably blamed on him by radical priests, whose special knowledge of such mystical matters made it increasingly hard for soldiers to remain in charge of the empire.

Kagoro's sucessor was a priest and prophet known as Kakara-Ka-Shagama. He was one of two famous prophets in the empire.

When he ascended the throne it was at a time when the fortunes of the empire had turned dire... probably as a result of climate change, and pressure from loss of territory to the enemies of the empire.

Kakara's relationship with the parliament was not great either, and his epic cycle tells of attempts on his life by the leading citizens of the empire.

He faced resistance from both the army generals in the parliament. Eventually, he sought to end the power of the parliamentary factions by turning the empire into a hereditary monarchy.

He chose Princess Kamaranga - a woman said to be descended from Wamara - to replace him as monarch.

Kakara-ka-Shagama abdicated the throne after defeating the intrigues and attacks of the army (known at that time as the "Siita") and the priests (known at that time as the "Shyengya").

He crowned Kamaranga who took the regnal name of Njunaki. Empress Njunaki Kamaranga was to preside over the final disintegration of the empire.

Her regnal name Njunaki, which means "What am I to save?", was probably chosen by her because she became ruler at a time when it was certain the empire was falling apart and she had not the support required to hold it together.

During her lifetime, she parceled out the empire among her sons and loyal courtiers in the hopes that the new states would at least remain linked by blood-ties to the former rulers of the defunct empire.

Njunaki had several sons, among whom was one named Shagama, who later became the king of the Chwezi Empire.

Her second son, named Ruhinda founded the state of Kaarro-Karungi, centered on the county of Isingiro and Karagwe in what is now south Uganda and north Tanzania.

Kaarro-Karungi later became the separate kingdoms of Nkore and Karagwe.

Another son of Njunaki founded the state of Burundi.

CHAPTER IV

4.1 LESSONS FROM THE STORY.

From the story above we can learn that from the beginning our ancestor were so strong, organized and powerful.

The whole of Africa was blissful because all people lived as one, united in spirit and mind.

At that time when the Batembuzi existed, Clans and other sorts of divisions, be it political never existed thus their power and strength to do anything they desired.

Their power and strength do anything was obtained from unity and cooperation amongst themselves.

The more they disintegrated and disunited in future, the weaker they grew as a people.

First they divided politically and started fighting and killing themselves for leadership. Eg Bukuku was stabbed to death by Ndahura and later further divided into clans.

This made them grow weaker and weaker hence they were invaded, ruled and controlled by other people later.

The weakness of dividing themselves into different clans continued and later colonialist utilized it to balkanize Africa and looted them of our wealth.

People were further weakened by dividing them politically and along religious lines.

Politically the continent was balkanized into small administrative units called countries.

Now the continent has more borders than any other continent on Earth and because of these borders people fight, kill themselves and render themselves enemies yet all these people are interrelated.

The division exacerbated the ethnic and religious hostilities throughout the continent hence our impoverishment.

From the story we can also learn about the power of inheritance both biological, spiritual and materialistically;

Biologically we can see kings from the same bloodline possessed similar characteristics as their ancestors.

Even common people at that time appreciated it that's why they welcomed Nduhura when he declared himself king after stabbing Bukuku to death.

They knew Ndahura would make a great king just like his grandfather Isaza because they shared genes (DNA) and indeed he was also a great king and warrior like the grandfather.

Spiritually, we can also realize that offspring as well inherited spiritual power and greatness from their parents.

For example, Isimbwa managed to find his way back to the land of his ancestors because of his wandering spirits inherited from his father Isaza.

It did not need them to first go to places of worship (churches) for them to achieve spiritual greatness as their ancestors just because these people knew it very well that they and their ancestors lived as one in spirit, body and mind.

Materialistically, we notice that these kings used to pass on tittles and worldly materials to their offspring, wives and those important to them before they died.

For example, Ndahura left his capital at Mubende hill incharge of his favorite wife Nakayima and his son incharge of the kingdom.

This is the culture a real Africans should revive. Culture of oneness, hard work, unity and cooperation.

Without them we are going to keep dwelling in this state of oblivion, obscurity and neglect.

It is not in our African culture for a father not to plan for the future wellbeing of his wives and children.

Parents of these days expect much from their children instead and some ask their children to struggle for themselves as the dot com saying goes “mwebereremu!”

This western individualistic way of living can not work for us in Africa.

Unity, cooperation and synergistic way of life is our African traditional culture that we all need to revive and adopt.

Disregarding our African history and our African culture is to lose ourselves, our parents, our wives and our children and our identity.

Our children will get more spoilt, our wives will lose value and men will lose meaning.

For we don't have any great future as Africans if we don't know where we came from, where we have reached and where we want to go.

To be fully conscious of our history and culture is to identify ourselves and our potentials on which we can base to rejuvenate our strength and decide the future we want.

Therefore, our great future and strength as Africans is in our oneness, cooperation and re-integration just like our ancestors.

Once our fore father Nkwame Nkurumah said, "Africa must unite or perish!"

Without genuine unity, our continent will remain at the mercy of imperialist domination and exploitation.

A great journey will always start with a single step. The future we desire as real Africans starts today with me and you.

Written by;

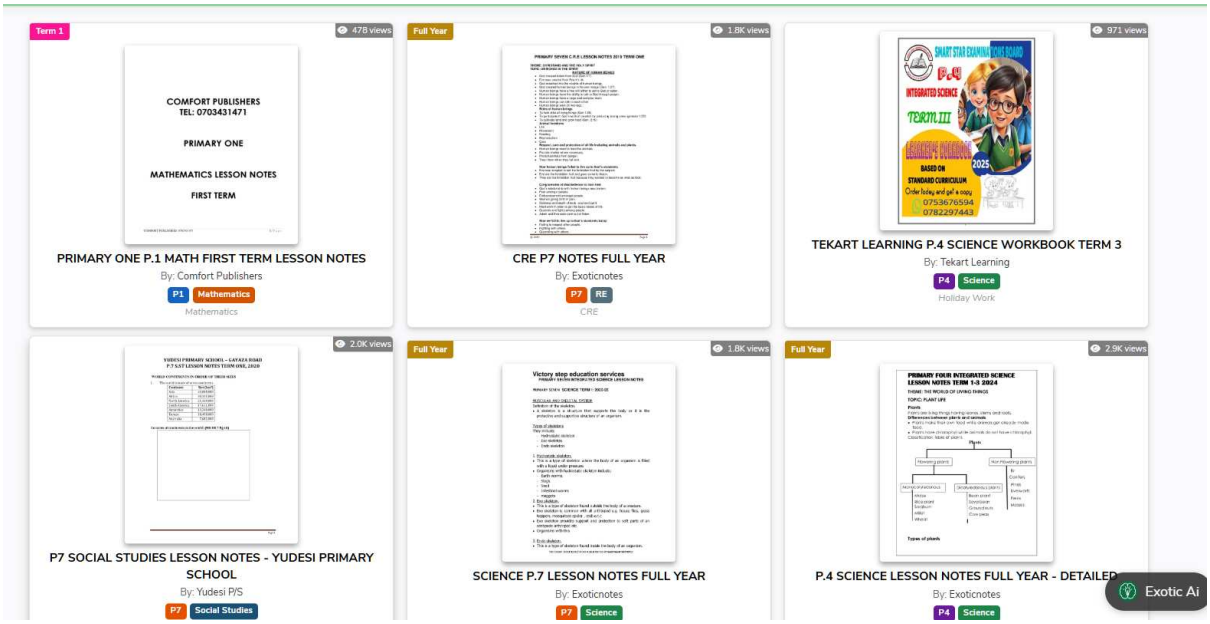
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