

BUGANDA

GATEWAY TO THE PEARL OF AFRICA







BUGANDA

GATEWAY TO THE PEARL OF AFRICA

MESSAGE PENDING

His Majesty Kabaka Ronald Muwenda Mutebi II
King of Buganda Kingdom





contents



our story 7



culture 12



attractions 50



The Kingdom of Buganda boasts of a rich history and culture that is over 800 years old, and has informed our present identity as well as the values and ethics system we subscribe to even today. The longevity of the Kingdom is shown by the simple fact that the Kingdom of Buganda long preceded the nation, Uganda.

“Buganda: Gateway to the Pearl of Africa” offers a brief, yet fascinating glimpse into Buganda’s tourism destinations as seen through a historical lens that puts our 18 Counties in the spotlight. The legends that narrate our beginnings through Kabaka Kintu, linking him to the significance of the Naggalabi-Budo Coronation Site as well as the importance of the Ssesse Islands as the main home of several of Buganda’s deities are a few examples of how the reverence shown to the various cultural sites even today shows the clear link between our past and the present.

In a world that frequently diffuses a message of homogeneity, while ironically simultaneously searching for the unique and “exotic”, this book gives the Kingdom of Buganda and its people, the Baganda, a solid platform on which to share and declare their unique historical and cultural treasures, thus giving the tourist - both local and international - a glimpse into the sources from which the Kingdom and its people draw their very essence.

The importance of tourism to our nation’s economy cannot be overstated and while certain aspects of Buganda’s tourist offerings are still in the nascent stage, the Kingdom of Buganda is keen on developing this industry with like-minded partners since the income-generating activities triggered by it will lead to employment and sustainable livelihoods for the majority of people.

My hope is that “Buganda: Gateway to the Pearl of Africa” will pique both the local and international tourist’s curiosity to make their way to Buganda and discover a culture, language and history that is one of the most unique in the world.

Her Royal Highness Sylvia Nagginda
Nnaabagereka (Queen) Kingdom of Buganda
Patron, Buganda Heritage & Tourism Board

MESSAGE PENDING

Charles Peter Mayiga
Katikiro (Prime Minister) Kingdom of Buganda



our story

At its founding, the Kingdom of Buganda had only a small territory consisting of the counties of Busiro, Busujju, Kyaddondo and Mawokota; as well as small portions of Ssinga and Bulemeezi counties. Most of the surrounding territory was the dominion of the Kings of Bunyoro. There was considerable rivalry between Bunyoro and Buganda, and constant fighting over territory. Gradually, Buganda was able to expand its territory at the expense of Bunyoro until it grew in size to the twenty counties that constituted Buganda at its pinnacle. The islands of Ssese were autonomous within Buganda right from its founding, being reserved as the islands of the gods. They were not directly governed by the Kings of Buganda until after the 1900 Agreement.

The expansion of the Kingdom of Buganda was a goal seriously undertaken by Buganda Kings. Apart from a desire for the wealth typically associated with a large Kingdom, geography also favoured and tempted Buganda Kings’ aspirations to expand Muhwahwa (Buganda) at the expense of Bunyoro-Kitara. Bunyoro-Kitara Kingdom, which originally included the present-day counties of Busujju, Gomba, Kyaggwe, was geographically too extensive to be governed effectively. The Kingdom was too far flung from the centre of Bunyoro-Kitara to be governed, and militarily defended effectively. Hence the temptation of Buganda Kings to invade and annex these counties to their Kingdom. And this is exactly what happened.

While Buganda and its Kings were growing in strength at the beginning of the 19th century, the same could not be said of Bunyoro-Kitara, which was plagued by a succession of weak Kings who could not militarily defend her borders. The Buganda Kings embarked on an ambitious expansionist programme fully knowing that they could easily defeat the Banyoro at war. They periodically invaded Bunyoro-Kitara, seizing one county after another until they acquired the counties of Buddu, Gomba, Busujju, Kyaggwe, and Kkooki. While these invasions led to unrest and tense relations, the respective royal families of both Kingdoms knew and recognised their common lineage. They knew they originated from a Luo woman by the name of Nyatworwo and they were of the Babiito Dynasty. An example of the friendly relations between the two Kingdoms is exhibited by the then Prince Kabalega enlisting the support of Baganda princes who supplied him with soldiers during the succession war with his brother Prince Kabigumire. Eventually Kabalega defeated Kabigumire partly because he had Baganda soldiers on his side.

1	KINTU	1200 - 1230
2	CHWA I NABAKKA	1230 - 1275
3	KIMERA	1275 - 1330
4	TTEMBO	1350 - 1360
5	KIGGALA	1360 - 1380
6	KIYIMBA	1380 - 1400
7	KAYIMA	1415 - 1440
8	NAKIBINGE MULWANYAMULI	1440 - 1490
9	MULONDO	1490 - 1510
10	JJEMBA	1510 -1530
11	SSUNA I	1530 -1555
12	SSEKAMANYA	1555 - 1590
13	KIMBUGWE	1590 - 1610
14	KATEREGA	1610 - 1650
15	MUTEBI I	1650 - 1670
16	JJUKO	1670 - 1682
17	KAYEMBA	1682 - 1690
18	TEBANDEKE	1690 - 1700
19	NDAWULA	1689 - 1704
20	KAGULU TEBUCHWEREKE	1710 - 1720
21	KIKULWE	1720 -1740
22	MAWANDA	1740 -1760
23	MWANGA I	1760 - 1760
24	NAMUGALA	1760 - 1770
25	KYABAGGU MUWENDA	1770 - 1780
26	JJUNJU	1780 - 1797
27	SSEMAKkookiRO	1797 - 1814
28	KAMANYA	1814 - 1832
29	SSUUNA II KALEMA	1832 - 1856
30	MUTEESA I MUKABYA	1856 - 1884
31	MWANGA II BASAMULA DANIERI	1884 - 1897
32	KIWEEWA MUTEBI	1888 - 1888
33	KALEMA RASHID	1888 - 1889
34	SIR. DAUDI CHWA II	1897 - 1939

Past Kings of Buganda

clans & totems

The Kingdom of Buganda represents an undeniably significant opportunity for the diversification of the tourism product in Uganda. If tourism is loosely defined as the things visitors see and do while at a tourist destination, these products are distributed all over the Kingdom’s eighteen counties. This distribution is based, in part on the fact that the natural environment in Buganda has shaped the culture of the people and in turn the emerging cultural values and practices have ensured the existence and conservation of the natural environment.

This mutually beneficial co-existence has allowed many wildlife species to exist for the present generation to find and enjoy. One example is the totems and taboos of the Baganda which are connected to a range of species of animals, birds, fishes, insects, plants and other natural resources. In the past, the observation of the taboos linked to the totems played a significant role in people’s daily lives, their role in society and their effect on the conservation of nature (Taga Nuwagaba & Nathan Kiwere, 2014). A person would not eat, harm, hunt or destroy his totem and in so doing a lot of wildlife was protected from extinction.

Recognising the importance of totems to society, Buganda’s transformative leader, Kabaka Kintu innovated a hierarchical clan structure, based on totems thus linking the lowest person to the King. He assigned each clan with roles and responsibilities which ensured the stability of society and mutual the co-existence of man with the environment. These values and practices are still observed by the current generation but with less fervor compared to the past generations. By linking culture to nature conservation, Uganda in general and Buganda in particular, are well-positioned in gaining a realistic competitive advantage over other African destinations. A lion, elephant or leopard in Buganda is in many ways different from that of Kenya and South Africa because of the deeply-entrenched totemic culture in Buganda. By understanding, adopting and interpreting these indigenous conservation practices, Uganda’s tourism fraternity has a rare opportunity to set itself apart from other competitors. These indigenous conservation practices and knowledge have been tested over the centuries and found to be effective, and if promoted, will go a long way in protecting the much threatened wildlife resources.



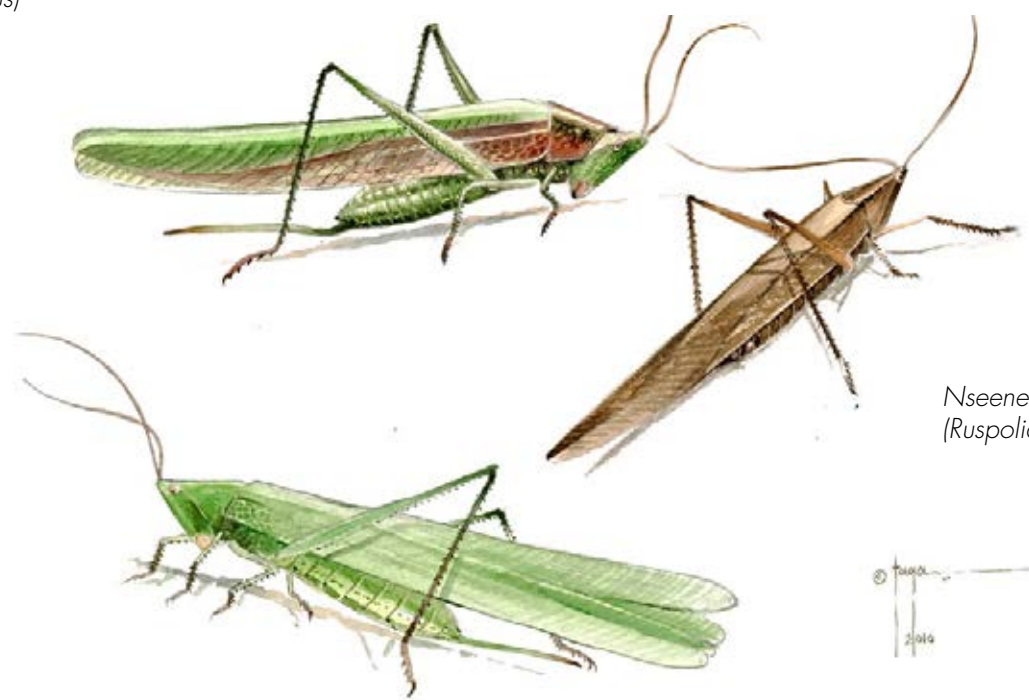
Nkula - Rhino (*Diceros bicornis*)



Nnyonyi ndiisa - Yellow throated Longclaw (*Macronyx croceus*)



Kkobe - Air potato (*Dioscorea bulbifera*)



Nseenene- Cone-headed Katydid (*Ruspolia differens*)

totems



The Kingdom boasts of a rich history dating back to AD400 during the reign of Kabaka Tonda. Since Kabaka Tonda's reign, there has been an evolution in Buganda's music, dance, drama, rites of passage, language, architecture, dressing, technology, economic activity, religion, politics and governance, warfare, food, ceremonies and gender roles. All these are all unique to Buganda and represent diversity in the experiences which can be offered to tourists.

our culture

traditional wedding

The Baganda regarded marriage as a very important aspect of life. A woman would normally not be respected unless she was married. Nor would a man be regarded as being complete until he was married. And the more women a man had the more of a man he would be regarded. This presupposes indeed that the Baganda were polygamous. A man could marry five wives or more provided he could manage to look after them. It was easier to become polygamous in Buganda than in other parts of Uganda because the bride wealth obligations were not prohibitive. However, unlike in other societies of Uganda, divorce was very common in Buganda.

Formerly parents would initiate and conduct marriage arrangements for their children. A father could, for instance, choose a husband for his daughter and the daughter would not question whether the husband chosen was too old, too young or unappealing. It was common for old men to marry young girls to rejuvenate themselves. However, as time passed, boys could make their choices and with the help of their families, proceeded to make formal arrangements for marriage.

The girl would contribute nothing more than her consent. After the due introductions and payment of the appropriate bride wealth, a formal ceremony would be arranged and the girl would be officially handed over for marriage. Such ceremonies were great occasions of eating, drinking, dancing and social gathering. A man could not marry from his own clan except for the members of Mamba and Ngabi clans. They gave the simple justification that they were very many. Even then marriage occurred between distant clan members.

The formal arrangements were such that the girl's aunt would dress her smartly and the boy would be invited to look at her. If the boy appreciated her, further arrangements would be made for introduction (kwanjula). Following the introductions, more arrangements were made for the payment of the bride wealth and then the handover ceremony.





bark cloth (olubugo)

The knowledge of bark cloth making is over 400 years old. Bark cloth comes from the fig tree *species ficus natalensis* locally known as *omutuba*. A piece of bark is peeled from the tree and it is pounded with mallets. This allows the bark to expand to three times its original size. The first piece of bark peeled from a tree is always rough and tough but after it regenerates and is peeled for the second time, it is supple. The bark of tree regenerates after every eight months and hence the need to quickly cover up the patch where the previous one has been peeled off to avoid drying. This process of re-usage can take up to 40 years.

Bark cloth was used as dowry and as a means of exchange. It was also used for embalming during burials. Ssekabaka Edward Muteesa II was wrapped in around 3000 'mbugo' when he was buried. Bark cloth is also believed to be a mosquito repellent.

dress

Buganda royals first wore bark cloth until the last quarter of the 15th Century when ordinary citizens started wearing it too. Then it was followed by cotton when the missionaries and Indians came to Uganda.

LADIES - GOMESI

Baganda women wore bark cloth by wrapping it around themselves and tying it with a sash. During the 1940s following the introduction of cotton, the headmistress of Gayaza High School; a prominent girls school in Uganda, hired the services of a Goan tailor called *Gomes* to help modify the school uniform and make it easy to wear. He designed a floor length dress with a square neckline, short sleeves, pointed shoulders and a sash. This colourful dress was given the name *Gomesi*; derived from the tailor's name. It became Buganda's female traditional dress and later spread to other ethnicities across Uganda.

A sash called a *kitambaala* holds the ensemble together and another cloth called a *kikooyi* is worn underneath to give the gomesi structure. The other names for a gomesi are *busuuti* and *'bodingi'*, which was derived from the girls of Gayaza High School who used to go to 'boarding' school.

GENTLEMEN - KANZU

The kanzu is the Kiganda traditional dress for men. It is in form of a Turkish tunic and is always white or cream in colour. It has embroidery at the neckline and mid-leg. It is usually worn with a jacket and a pair of trousers underneath.





Bukalabanda - Traditional wooden shoes



A muganda gentleman dressed in a kanzu and the lady in a kikoyi and bark cloth sash. (Traditionally, Baganda women are supposed to kneel when greeting or talking to their elders and spouses as a form of respect. They are also not supposed to look straight into a man's eyes when talking to him).



royal homes



Buganda palaces were made with a special ceiling technique known as *eddali*. This basket-like shape has been regarded as a masterpiece due to its intricate formation and the time that goes into making it. The colobus monkey clan (Ngeye) was in charge of creating these great structures. The gentleman who supervised this work was given a title called '*wabula akayole*' because he was such a perfectionist. This work is hereditary and even today, the Ngeye clan is responsible for rebuilding the Kasubi Tombs. These ceilings were made of palm fronds, raffia, reeds, tree barks and banana fibres. Clusters of spear grass (lusenke) were used on the exterior.





etooke

The staple food in Buganda is matooke, which is a type of banana. It is peeled, wrapped in banana leaves, tied up with banana fibre and then pressed and mashed to a form of mound.





Matooke is best served hot with peanut sauce and smoked fish or with meat. To add extra flavour, these sauces are also prepared and cooked in banana leaves called *empombo*.

Drinking water is stored in a smoked pot which gives it a nice smoky aroma and taste.





omubisi - banana juice

There are over 27 species of bananas in Buganda and Uganda as a whole. Omubisi is derived from the *embidde* species of the banana plant. When the bananas ripen, they are mashed using spear grass which helps to extract the juice. This process should only take between 20 to 40 minutes; beyond this the juice goes bad.



local brew - omwenge omuganda

Omwenge is made from *mubisi* (banana juice) mixed with roasted sorghum. This mixture is covered and left to ferment for 3 days with daily supervision.

The process of making this local brew is quite unique, the bananas and spear grass are placed in a boat like structure made from a tree trunk and then the brewer steps inside the boat and uses a special foot mashing technique. It's stored in a large calabash known as *ekita ky'omwenge*.







mancala - omweeso

This is one of the oldest games in Buganda. The Buganda version is slightly more complicated because it has four rows as compared to other versions across the world which typically have two rows. While the objective of the game is to capture opponent's pieces, omweeso also plays an important role in teaching arithmetic. Culturally women are not allowed to *'kweesa'*; to play this game.



utility crafts



basket weaving

Baganda are engaged in utility arts and crafts such as weaving and pottery. Baskets (*ebibbo*) are made for storage and decoration. They are also used during special occasions such as traditional weddings to carry gifts and to serve meals.





mat (omukeeka)

These beautiful works of art are made from palm leaves which have been dyed. The palm leaves are then woven together to create colourful patterns. Mats typically are woven by women.



pottery and gourd making

Pots and gourds are made for storage purposes.





our rhythm

Like in any African culture, Buganda music was for entertainment, communication and story telling. Particular drum rhythms were used in the palace and were strictly played for the King such as “Omujaguzzo”. Drums were also used to communicate when a royal family member has past away or to tell a particular time and season. Clans in Buganda also own their own unique drums which are used during the traditional ceremonies.

The traditional dance known as “Amazina Amaganda” has different formations and both men and women tie sashes and goat skins around their waists to energize the movements.

A typical Buganda drum set has more than 5 types of drums, each with a special name; *Namunjoloba*, *Embuutu* (double drums), *Entuuzi*, *Empuunyi* and *Engalabi*. The drums are accompanied by other instruments such as shakers, xylophone, tube fiddle, shakers and others.





Top: **Lyre** (Entongooli)
Bottom: **Shakers** (Ensaasi)



Top: **Xylophone** (Amadinda)
Bottom: **Tube fiddle** (Endingidi)





Buddu	52
Bugerere	64
Bulemeezi	67
Buluuli	76
Busiro	78
Busujju	83
Butambala	87
Buvuma	93
Buwekula	102
Ggomba	109
Kabula	115
Kkooki	123
Kyaddondo	138
Kyaggwe	166
Mawogola	178
Mawokota	182
Sssese	194
Ssingo	208

attractions



BUDDU

Buddu County was won from the Kingdom of Bunyoro during the reign of the late King Jjunju. It used to be a favoured destination for those who were fleeing from wars and famine in the neighbouring regions of Ankole, Rwanda, Kkooki and Tooro. Buddu was known as “Ebuddukiro” earning its current name Buddu. It is one of the most cosmopolitan counties in Buganda and is home to many ethnic groups and nationalities including Rwandans, Burundians, Tanzanians, Banyoro and Banyankole among others.

The head of the county is given the title of “Pokino” which has its origin from the Runyoro dialect and refers to a big ruler in charge of a large area. With twenty nine sub-counties, Buddu remains the second biggest county in Buganda after Ssinga and is composed of four districts including Kalungu, Masaka Lwengo, Bukomansimbi and a huge chunk of Rakai. Twenty eight individuals have held the title of Pokino and the current one is Vincent Mayiga Ssebbowa, who is the 29th Pokino. Buddu is a county of great significance to Buganda Kingdom given that it was the site for several shrines that the late Kings would consult before going to war. A number of the late Kings have their maternal ancestors originating in Buddu. Examples include the late King Mwangi’s wife Maasombiira, who was from Kyanamukaaka, and was the mother to late King Chwa, and the late King Muteesa II’s mother Drucilla Namaganda came from Lusaka Lwa Mese. Buddu is also home to several palaces for the King including a palace in Nkoni, Lukunyu and Nangoma.

Over the years, Buddu has produced several prominent individuals including the first female doctor in Uganda, Dr. Namboze. The people of Buddu County are generally farmers practicing both agriculture and animal and poultry rearing.

Musambwa Island

Musambwa Island

The term “Musambwa” refers to a spirit or a demon in the Luganda dialect. The island derived its name from the overwhelming number of snakes in the area which are believed to be spirits. These snakes though categorized as African rock pythons, cobras and monitor lizards do not bite humans and are not in conflict with them. The island has several norms and practices that are considered significant and are strictly observed. The island is inhabited by men while women are strictly prohibited from accessing it. The residents believe they are simply visitors with the true land owners being the spirits that appear as snakes. Legend has it that male and female spirits came to the lake and separated, each occupying one of the islands. The female spirit is said to hate women and according to the locals, occupies the smaller, uninhabited sister island.

The male spirit on the other hand, purportedly went to the main Musambwa Island, and is also said to hate women. It is said that humans who engaged in the sexual act on the island greatly angered the spirits, whose displeasure was manifested through dangerous waters on the lake, making sailing and fishing impossible.

The spirit called Jajja Musambwa resides within a tree shrine, that residents visit regularly to seek blessings. Nearby there is a cave in which the locals also believe resides a spirit. The island is a recognized Ramsar Site and it is classified as one of the 6 IBAs (Important Bird Area) in Uganda. According to Enoch Ntale a conservationist on the island, living in fear of superstitions has harmonized nature with mankind. No person can take anything away from the island let alone hurt any bird or snake. It is believed that because of the constant exposure to humans, the reptiles may have adapted to that life, a process called habituation.

- County Buddu
- Sub-county Kakuuto
- Parish Katongero
- Ward Katongero



Katongero Hill



Katongero Hill

The Katongero Hills may be rocky but with a lush greenery and with no human settlement, they offer a refreshing experience to travellers, who will find themselves surrounded by forests in the immediate foreground. Also in the foreground is a swamp that forms part of the Kagera River Basin. At the top of the hill is a large expanse of land equivalent to two-and-a-half football fields with a bird's eye view of River Kagera meandering along the Uganda–Tanzania border on its journey to emptying itself into Lake Victoria. The river can be seen over a distance of six kilometres disappearing behind a hill and then reappearing, only to disappear again as it goes around yet another hill. During the Rwandan Genocide in 1993 a lot of mutilated bodies of mainly the Tutsi minority who were killed, arrived in Uganda via this river and they were recovered from Kasensero landing site. A mass grave where most of these bodies were buried can be seen on your way to Kansesero landing site.

- County Buddu
- Sub-county Kakuuto
- Parish Katongero
- Ward Katongero



Olubiri Iwe Ggogwe



Olubiri lwe Ggogwe (Goggwe Palace)

The site is a shrine categorised as Lubiri Lwa Butonzi (shrine established by man) and is the palace belonging to the spirit of the late King Kabaka Nkullo. It is believed that it is at this site the gods set out to restore the Kingdom of Buganda. The gods moved from Bukule (Butonda) in Kyaggwe and settled in Goggwe and it's here that all the late Kings of Buganda would come whenever they had problems with other Kingdoms and families. They initially used to go to a place called Bwende, but finally settled on Goggwe. The late King Mwanga used to frequent this shrine before going to war. It is considered the main creation point of the Kingdom as well as the starting point of all the Kingdom's progress. It is also the central site of all spirits and other fetishes in Buganda. The shrines of the Late Kings Mwanga, Ddungu, Mutanda, Kiwanuka, and Wanema are all at this site. It is here that the gods orchestrated the return of the Kingdom in 1993 and it is also at this cultural site where the shrine of the Bacwezi (which unites Buganda and Bunyoro) is located. It is said that if the shrine is not right, then the relationships between both Kingdoms can not be right until the issues at the shrine are corrected.

The shrine is looked after by the people from the Ngabi clan who serve as the high priests to the spirit and they believe it is through them that the Kingdom of Buganda was restored. The Ngabi Clan owns a drum called Mulangiriizi, one of the Drums of the Kingdom. This shrine serves as the central shrine for all other primary shrines. It is said that this cultural site connects with other similar shrines in Namirembe, Bujjaju, Lake Nabugabo, Lake Birinzi, Kanyange and Lambu. Lambu is the place where it's believed spirits resolve conflicts amongst themselves and it also serves as a prison for errant spirits.

- County Buddu
- Parish Bukulula



Kyebe Tree

It is believed that this site has been in existence since the reign of the late King Kintu. People inhabited this area before the era of constructing modern houses started and is believed that since the site was used by the people so early in time, it possesses ancestral mythical powers. The Nkima (Monkey) clan members usually converge at the site to pray for favour and long life. In Buganda since King Kimera's reign, the monkey has symbolised intelligence and the Monkey clan has played an instrumental role in Buganda Kingdom. The site is located in a remote area and is not easily accessible. The main feature at this site is a large tree which is believed to have existed since the era of King Kintu and is over 25 metres in height. This tree is believed to be the largest in East Africa though this claim has yet to be conclusively confirmed by the relevant authorities.

- County Buddu
- Sub-county Kyebe
- Parish Gwanda
- Ward Gwanda





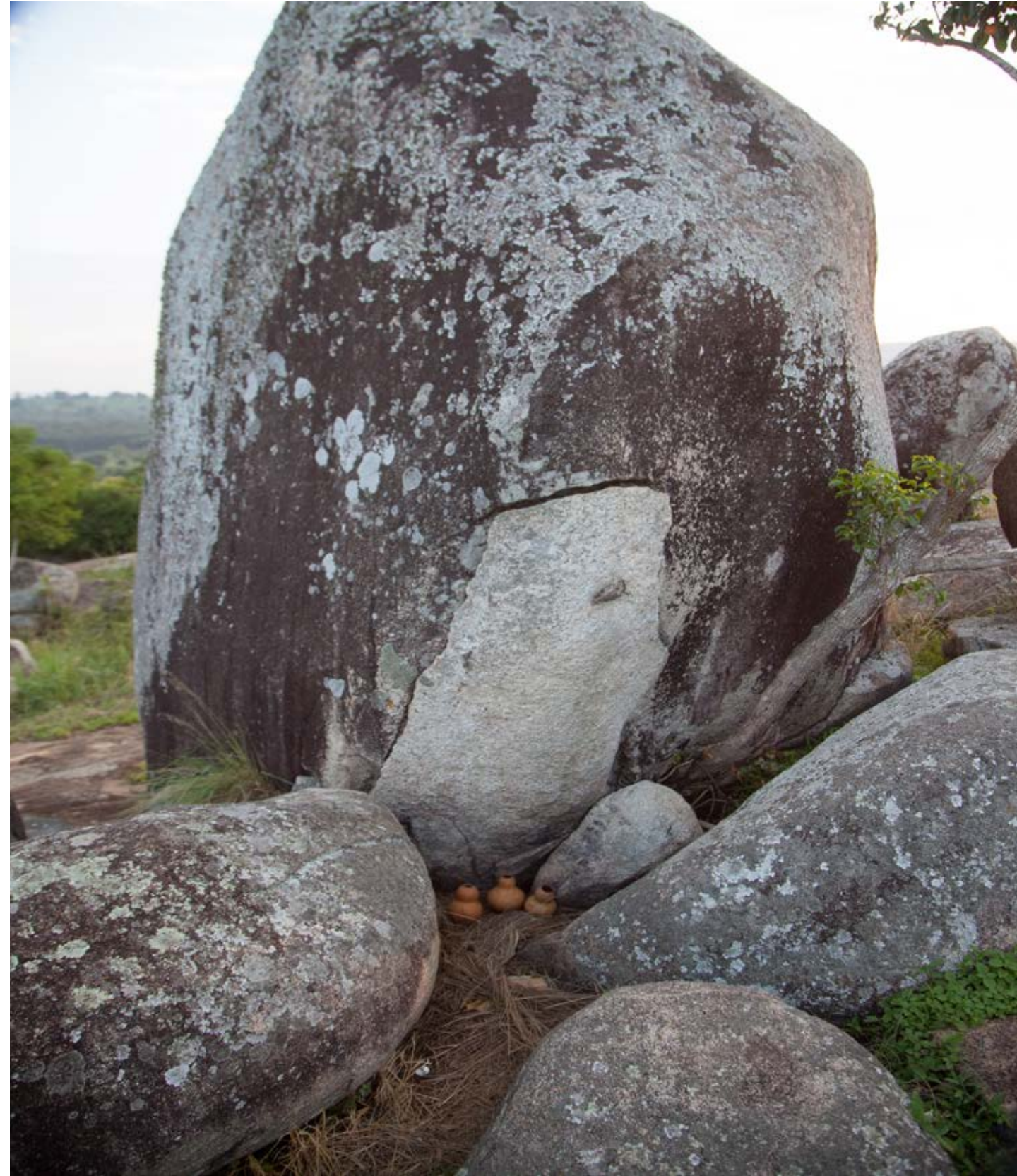
Embugga ya Kagulu ka Kyomya

The site is a major pilgrim destination for many traditionalists who visit every year on the 9th of September. It is the worship place for the spirit of Jjajja Ddungu and all descendants are welcome to come pray, worship and be right with the spirit through the lighting of fires, sacrifices and other norms; for healthy lives. Descendants only congregate when they receive messages from the spirit through dreams. It is a major shrine in the traditions of Buganda (Lubiri lwa Butonzi) and it has several shrines dedicated to the different spirits, including the spirit of Kaweesi (for making money), Kalisa, Ndawula, Bamweyaana, Kagoro, and Kiwanuka. This is the site where all the descendants who have been chosen to be the high priests of the several spirits of Buganda based on clans are supposed to be initiated into the practice.

The site is a huge expanse of rocks in hilly formations. Of distinction at the site is a human foot set in the rock. This is where the great grandfather Kagoro first set foot. There is also another footprint which is said to have been in existence for a long time however no one can point at who cut it in stone. The site also has a well on top of the rock that never dries up and several other wells that are located in the nearby forest.

- County Buddu
- Sub-county Ndagwe
- Parish Wajinja
- Ward Wajinja







BUGERERE

Bugerere was a Bunyoro territory, occupied by Namuyonjo. It was added to Buganda by the British government on 25th October 1895. When Semei Kakungulu of the Mamba clan resigned as Kimbugwe when Mwanga II was King, he went and made his home in Bugerere until 1899 when he left for Bukedi. In 1900, Kabaka Daudi Chwa made Bugerere a county. Matayo Nsubuga was then appointed chief; Temuseo Kivebulaya Mulondo of the Mpindi clan, formerly Sabawali of Sekiboobo, became assistant Mugerere. Serwano Mazinga of the Kasimba clan succeeded him in 1905.

Kalagala Falls

Kalagala Falls

Kalagala Falls are one of Uganda’s magnificent falls situated on the longest river, the Nile. Kalagala Falls are found in Kalagala village in Kangulumira Sub County in Kayunga District along the Victoria Nile. The falls can be accessed from the west bank of the Nile, 5km off the Kampala-Kayunga Highway. The area is home to mystical stories like the spirits tree and the rocks known to the locals as ‘Ssalongo and Nnalongo’. Locals believe that these rocks were not created were placed there but someone who is believed to be the ‘supreme’ of the spirits. Visitors to this site do not miss out on the opportunity to appease the ‘gods’ or spirits as they receive good luck (obweza) in return.

- County Ntenjeru
- Sub-county Kangulumira
- Parish Kangulumira
- Ward Kalagala





BULEMEEZI

Bulemeezi County was at one time part of Kyaddondo County. King Mawanda (1740 – 1760) divided it off from Kyaddondo, and made it a separate district of the first rank, because its chief, Mwogozi, was a wealthy man, and had built one of the largest houses in the royal enclosure, which he called ‘Muzibu’. The task of building the King’s large houses was carried out only by District Chiefs; and as Mwogozi had been promoted to do this work, the King also made his district independent and promoted him to the rank of being one of the principal chiefs and changed his title to that of “Kangawo.” The people of this county were noted for their linguistic ability, in the old days, the peasants would visit the chiefs and use all sorts of humorous phrases, thus pleasing them greatly. Feasts were held in their honour and gifts were also presented to them. In some cases small children were versed in joke-telling and joined in the conversation.

The county however was not wealthy and in fact most of its people were poor. Due to the fact that the tree from which bark cloth is derived had dried up, Bulemeezi i,ported bark cloth from Busiro and Mawokota. There were two sections, Busubika and Matemebe, which were prosperous in cattle raising, but for the most part, the cattle perished due to some diseases that were not native to the area. Until King Kamanya’s reign, a large portion of the county belonged to Bunyoro, the part known as Luweero being the latest portion to be subjugated. Bulemeezi has one large river that flows right through the entire county called Lugogo. The two capitals, at Buzinde and Kasaga, founded by Kintu, were the only ones ever established here.

Kyebeereka e Kasaga

In Bulemeezi County is a stone called “Kyebeereka,” said to belong to all the children of Nambi and Kintu. It is said that long ago, it is at this spot that all the county’s diplomatic meetings on culture and norms in Buganda Kingdom were hosted during Kabaka Kintu’s reign. It is said that during the earlier times of Buganda Kingdom, whenever the Kabaka changed geography (death), this stone was always the first recipient of this news. Upon hearing this news, the stone would moveto another nearby area called “Kiwanula” which has the same type of rocks in the adjacent village. Upon crowning a new Kabaka, it would return to its original place. But, it is unfortunate that Kyebeereka was not informed about the death of King Muteesa II and for this reason, it has not changed position and is not even aware that Buganda Kingdom has a new King. Another feature at this site is a set of stones called ‘Nakayima’ which has breasts just like a woman and is said to be breastfeeding its young ones (other stones).

- County Bulemeezi (Ssabagabo Nakaseke)
- Sub-county Nakasenge
- Parish Kasaga
- Ward Kasaga





The Holy Walusi Hill

Walusi Hill is the spiritual home of the Traditional African Religion in Uganda and is the “Holy Land” of Bulemeezi County. Walusi Hill is pivotal because it is considered to be the centre of the ‘universe’. It is a show ground where heavenly events are exhibited or reflected in earthly forms. It is also referred to as the Biblical Eden where the first man on earth lived. According to Buganda’s folklore, the first man was called Musoke Ssewamala and is considered to be the father of all mankind. The hill is a spiritual treasure known to many Africans who make annual pilgrimages to the holy hill to commune with the ‘gods’ and to thank them for completing the old year and ask for their blessing in the new year.

At Walusi Hill, a visitor can access the site where the Biblical ‘Ten Commandments’ were written on a rock. These are said to have been the original commandments that were given to the Biblical Moses.

Traditional Fire Places: Walusi is famous for its ancestral fire places ‘ebyooto’ which are significant in the traditional ritual known as ‘okwewonga’. During the ceremony, pilgrims pledge their lives to Jajja Walussi. With men on one side and women on the other, pilgrims kneel before the blazing fire ‘ekyoto’ which signifies Jajja Walusi’s presence and declare their achievements attained in the outgoing year and aspirations for the next one. The importance of this ritual in the African Ancestral religion is that it helped Africans reflect on the achievements of the outgoing year and to make strategic plans for the upcoming year.

The Purifying Springs (Nombe): The holy hill has 97 springs in its forest. The springs are used for ritual bathing for the purposes of purifying the bodies of the pilgrims and washing away all the bad omens and unholy spirits. The springs are also significant because it’s from them that pilgrims offload curses imposed on them. After collecting water from the springs, the pilgrims bathe in the court of Jajja Ssewamala Musoke who according to the African tradition was the first man on Earth; the equivalent of the biblical Adam.

- County Bulemeezi
- Sub-county Wabusaana
- Parish Wabusaana
- Ward Bukiilo





Saint Kizito (Waluleta) Pilgrimage site

The youngest of the Ugandan Martyrs, Kizito, was born at Waluleta near Bbowe in the county of Bulemeezi. Kizito's father was a man from the Lungfish (Mamba) Clan called Lukomera, and his mother, (who bore Lukomera nine children before she deserted him) who died still a pagan, at the age of forty, was called Wangabira from the Civet cat (Ffumbe) Clan. Kizito was baptized on 25/26th May 1886, by Charles Lwanga (the leader of Uganda's Christian community) at Munyonyo and canonized on 18 October 1964 by Pope Paul VI at Rome.

Honorat Nyonyintono (castrated) Denis Sebuggwawo (speared) and James Buzabalyawo were all severely tortured probably to intimidate the rest of the Christians however Kizito was not fazed by what his comrades had been through.

On realizing this, Honorat Nyonyintono, Charles Lwanga, Andrew Kaggwa, Nasibu and other leading Christians advised the younger pages including Kizito, to flee from the Court for the time being. The younger pages however protested that to do so would be equivalent to denying their faith. Charles Lwanga approached Kizito and is said to have assured him, "When the decisive moment arrives, I shall take your hand like this. If we have to die for Jesus, we shall die together hand in hand." Indeed, when Kabaka ordered all pages to be assembled and Christians to be separated from non-Christians, Charles then, taking Kizito by the hand, and closely followed by the other Christian pages, walked calmly to the spot indicated by the Kabaka Mwanga. Pere Lourdel (Mapeera) who was at Munyonyo (but outside the court) seeking audience with Kabaka, wrote; "I saw little Kizito laughing at the odd situation. He looked as happy as if he were at play with his friends." After being sentenced, the Christians were tied and led away to Namugongo to be burnt. From Munyonyo, where the sentence was passed, Kizito, at 14 years, together with fellow Christians marched first to Mmengo (about 7 miles) then to Namugongo another distance of about 20 miles in chains. Kizito walked all the way to Namugongo and was burnt alive with other fellow Christians on Ascension Thursday, 3rd June 1886.

- County Bulemeezi (Katikamu)
- Sub-county Makulibita
- Parish Waluleta
- Ward Waluleta





Akabira Bulemeezi (Origin of Bulemeezi County)

In Bulemeezi County is a small forest called ‘Akabira’ (forest) Bulemeezi, said to be the origin of Bulemeezi County. Bulemeezi is home to several stories on to the wrangles between Bunyoro and Buganda Kingdom during the expansion of the latter. It is at this forest that peace talks were held to end the never ending battles with Bunyoro Kingdom, hence the formation of Bulemeezi County. Many people walk to this forest to make sacrifices to the gods and even light up fire places of worship. People offer eggs and milk to feed the spirits. There is a cave of Nalukenge (a snake) that is given eggs to feed on.

The forest is also home to a stone which is shaped like a chair where the King sat during having diplomatic meetings with Bunyoro.

- County Bulemeezi
- Sub-county Kalagala Sabawali
- Parish Degeya
- Ward Bulemeezi



Buluuli was formerly a territory of the Kingdom of Bunyoro. It was occupied by the following chiefs: Banda, Kabagambe, Kadoma, Kadyebo, Mutengesha and Princess Nyangoma. In 1896, the British government, during the reign of Mwanga II, annexed it to Buganda Kingdom. Then it was divided among the following honourable chiefs. - Apollo Kagwa, Matayo Mudjasi, Zakaliya Kizito, Paulo Nsubuga, Djoswa Kate, and Yona Waswa. They erected fortresses to protect it from enemies. On 9th May 1898, the territory was made a county. Andereya Luwandaga of the Mamba clan (lungfish) was appointed as Kimbugwe.

BULUULI



Ziwa Rhino Sanctuary

Ziwa Rhino Sanctuary is the proud home of the only wild rhinos in Uganda. The Rhino re-introduction project is a project of Rhino Fund Uganda and Uganda Wildlife Authority, following the extinction of the rhinos in Uganda in the late 1970s.

The site is located 176km (100 miles) north of Kampala on the Gulu Highway towards Murchison Falls National Park. This land is owned by Captain Roy whose mother was called Ziwa whom he loved so dearly that he named the sanctuary in remembrance of her. It is found in the savannah woodland with trees that provide shade and short grass which is the type of grass highly recommended for rhinos.

Ziwa Rhino Project has managed to raise nineteen rhinos, some of which were sourced from Kenya while others were from the United States of America. One of the Kenyan-sourced rhinos gave birth to a baby that was named Obama while one of the rhinos from the USA gave birth to a baby rhino that was named Augustal, in honour of a German national who donated a significant sum of money to the project.

- County Bulemeezi
- Sub-county Kalagala Sabawali
- Parish Degeya
- Ward Bulemeezi



BUSIRO



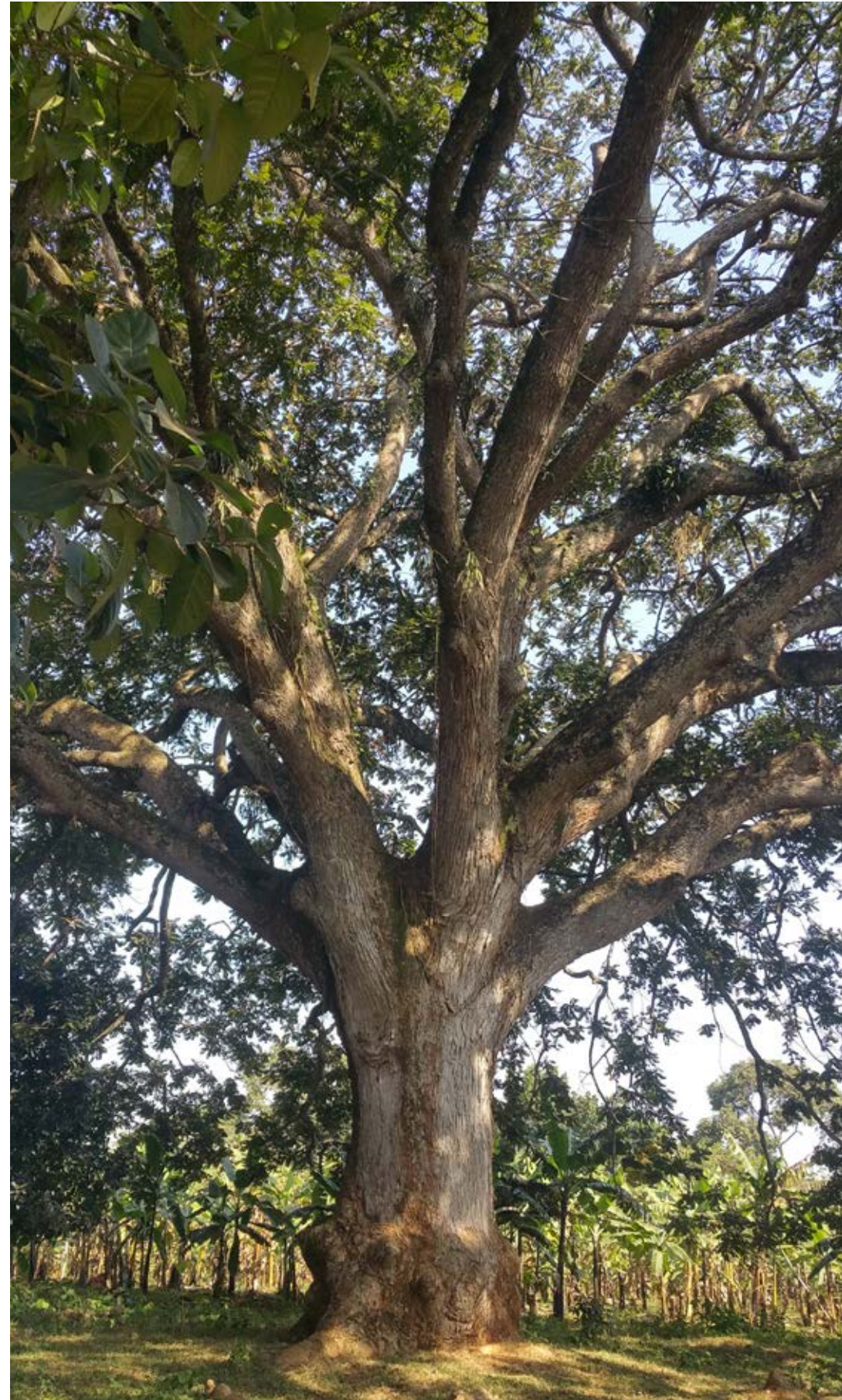
Naggalabi Coronation Site

The Naggalabi-Budo Coronation site was established in the 14th Century and since then has served as Buganda Kingdom's only coronation site. Naggalabi-Budo is where, 700 years ago, Kintu killed the unpopular King Bemba Musota, beheaded him and declared himself King of Buganda, decreeing that every King of Buganda be crowned at Naggalabi.

The spot where King Bemba's head was buried (anthill) is where the incoming King sits during his coronation. It must be noted that King Bemba first defeated Kintu, who later reorganised his army and returned to decisively defeat King Bemba. In recognition of the battle that took place between Kintu and King Bemba where Kintu emerged as victor, it is said that no one can become King of Buganda without fulfilling the rituals at Naggalabi. To date, thirty-six Kings have been crowned at this site, beginning with Kabaka Chwa Nabakka.

Naggalabi-Budo is also home to one of the oldest trees in the country called 'Mbonelede' and it is said that it is here that Kabaka Kintu held court. During these court sessions, people often pleaded for mercy saying, 'Mbonelede' meaning "I have learnt my lesson", thus giving the tree its name. For over 500 years, subsequent Kings also held court at this tree.

On becoming King of Buganda, legend has it that King Kintu built a palace at Naggalabi and named it Buganda. Following the coronation ceremony, the new King spends 9 days enclosed in this house. During these 9 days known as "Enaku ezobwerinde" (days of tension), sexual relations are strictly forbidden.



BUSUJJU

Busujju County covers the current districts of Mityana, Gomba and Mpigi. It is a neighbour to Gomba, Butambala, Ssinga and Buwukula Counties. The headquarters of the County are at Mweru-Nsero where the current Ssaza headquarters were built in 1936. The headquarters are the home to the current chief Kassujju, a lukiiko hall, prison and finance house. The county is a mix of both Islamic and Christian elements, with a series of convents in the county including one in Kyongeza.



St. Noah Mawagali

Noah Mawaggali was one of the three Catholic Martyrs from Mityana executed in 1886. Born around 1850 to Musaazi of the Bushbuck (Ngabi) clan and Meme, Noah was an expert tanner of hides and potter and was appointed to be the county chief's potter since the county chief greatly admired his work. He was known as a hardworking, morally upright man. He was introduced to the Christian faith following his friendship with Matthias Kalemba and admiration of Kalemba's zeal, eventually joining the Catholic catechumenate. Noah was baptized on November 1st, 1885 on the Feast of All Saints along with 22 others.

When the persecution of 1886 broke out, Mawaggali was in Mityana, about 45 miles from the capital. However the Christian community he belonged to was well known and was a target. During a raid, Mawaggali bravely went to meet the raiders head on, giving the other Christians a chance to escape. The raiders struck him in the back with a spear and he was later tied to a tree and left to be attacked by dogs and later hyenas. His remains were left by the roadside as a warning to other Christians. A Catholic church is currently being built in Mityana in remembrance of him.

lasting until evening. At nightfall his remains were untied from the tree and left on the road as a warning to other Christians. By the time the executioners left Mityana the following day, there was virtually nothing left of the body. Hyenas had finished the work begun by the dogs.

The site is under the Diocese of Mitayana and more specifically the Catholic Church. The site has a foundation for the church that is being constructed in remembrance of Noah Mawaggali. The church also runs a nursery school which provides an education foundation to the children around that area.

- County Busujju
- Sub-county Mumyuka Maanyi
- Parish Kulwe
- Ward Lubajja



BUTAMBALA

Butambala borders Busujju, Gomba and Mawokota counties. The chief is called Katambala with the current one being Twaha Lwanyaga Kibalizi. He is the 9th chief since the restoration of the Kingdom in 1993. Butambala is predominantly a Muslim county ever since the religious wars of the 1940s. Since time immemorial Butambala has been the home of Buganda's ironsmiths and used to make weapons for the Kingdom. Because of this role, the people of Butambala were referred to as Batwambalamangu. With the coming of the Islamic faith, the dressing style changed and with it came the request from Muslims to retain their head coverings when addressing the King. Hence the saying "e Butambala teva muto". The county headquarters were built in 1949. Economically people of Butambala have been traders and farmers. Ginger farming, miraa growing and coffee farming are among the predominant activities. The county houses the exile home (Hajji Lubega's residence in Ngando) where Kabaka Muteesa II hid before going into exile during the crisis of 1966.



Munywa Hill

It is believed that as King Kintu was looking for a place where to build his palace, he stayed at Munywa Hill for some time. During the period spent on the hill, several board games were cut out of the stone on top of the hill. It is believed that Kintu's children played the board game (omweso) which is still on top of the hill. Recently the current Kabaka of Buganda visited the site during his visit to the county.

The site has been developed into Kumagobwa Country Resort by Mr Mugerwa George William. He runs a bar, restaurant and guest house, offers camping on top of the hill.

- County Butambala
- Sub-county Kabasanda
- Ward Munywa





Embuga y'ekika ky'engo

The Leopard Clan Headquarters

The site is the headquarters of the Leopard clan and functions as the official home of the clan head. The clan head of the leopard clan is known as Muteesasira. In Buganda the leopard represents good luck. The leopard clansmen are a royal group because it is believed that they descended from Kkeeya, who was said to be a son of Kabaka Kintu. Due to this royal connection, the Leopard clan was greatly persecuted and reigning Kabakas would execute men belonging to this clan for fear of being overthrown.

An early example of women empowerment as initiated by the Leopard clan is seen in the story of King Nakibinge, who died during a war with the Banyoro in the 1490s and who for a time, was succeeded by his wife Nnannono. The Queen continued the war and when the warriors had exhausted their supply of spears, she encouraged them to use spears made from elephant grass, which is similar to bamboo. The Baganda defeated the Banyoro, earning the Queen the title 'Omulwanyamuli' ("one who fights with elephant grass") and later the name 'Nabulya' implying that she tasted Royal power. The Leopard clan introduced the name 'Nabulya' as an inspiration for girls to be assertive and fearless.

- County Butambala
- Sub-county Kabasanda
- Ward Butesasira





BUVUMA

Buvuma County is 72km from Kampala to Kiyindi on Lake Victoria. It can only be accessed by a ferry at Kiyindi which takes approximately one hour to cross from Kiyindi to the mainland. There are also unofficial small boat services from Kiyindi, a major fishing village on the shores of Lake Victoria. It is 20km from the mainland (Buvuma) to the County (Saza) headquarters at Maggyo village. Buvuma is composed of several islands such as Nyenda, Buziri, Sindiro, Mpata, Mwema, Kibibi, Serinya, Maliya, Mpungu, Bugaya, Nvunza, Lufu, Yumbe, Zzinga, and Lingira among others. The inhabitants remained independent for several years. They were known as Bagwe and Bazinga, but had no King. Kabaka Jjuuko's brother conquered and ruled them, but was later removed. The Sekiboobo later subdued them.

History has it that the island which had been a beehive of activity for centuries was once visited by Kabaka Kiweewa. This King is said to have had protruding front teeth and once, upon arriving with a huge delegation of royals, the local people failed to identify who among the men was the Kabaka. One young man lamented in Lusoga (dialect spoken in Busoga Region) wondering if the man with protruding teeth could actually be the King. The Royal Delegation is said to have been angered by this blatant show of disrespect and since then the Baganda Royals began referring to the people inhabiting this island as "Bavuma" (meaning they insult others). Buvuma Island lost its independence to Buganda in 1893.

Kiyindi Landing site

Bubaga Hill

Bubaga is a hill with an estimated altitude of 1268 metres above sea level. The hill has snow-white like stones called Bukulu Omu and Bukulu Bungi. Bubaga is a home for supernatural spirits, ghosts and a haunted spirit called Nambaga, a female ghost with a husband called Kasujja. They are greatly feared and greatly respected to the extent that they were county judges and the prosecutors of Buvuma during the reign of Ssekabaka Kibuuka. At the site, spirits make their fire during the night. There is also a well on top of the rocks fro an unknown source and who’s water neer dries up.

On top of Bubaga Hill, visitors can visit ‘Nambaga’s home’. It is well designed in stone such that heavy rains can never reach the sleeping grounds of the spirits. At the site one is able to see a pillar where people cast their crimes in order to be set free without being tried by courts of law. There are two drinKing pots for the spirits. Visitors can see what a bedroom belonging to the spirits looks like, complete with a bed and a table. There is a special chair for Kasujja, Nambaga’s husband. It is claimed that while Kasujja is allowed to go to Nambaga’s house she is not allowed to go to Kasujja’s house.

- Tourist activities

 - County
 - Sub-county
 - Parish
 - Ward
- Buvuma

Nairambi

Lukaale

Kitiiko



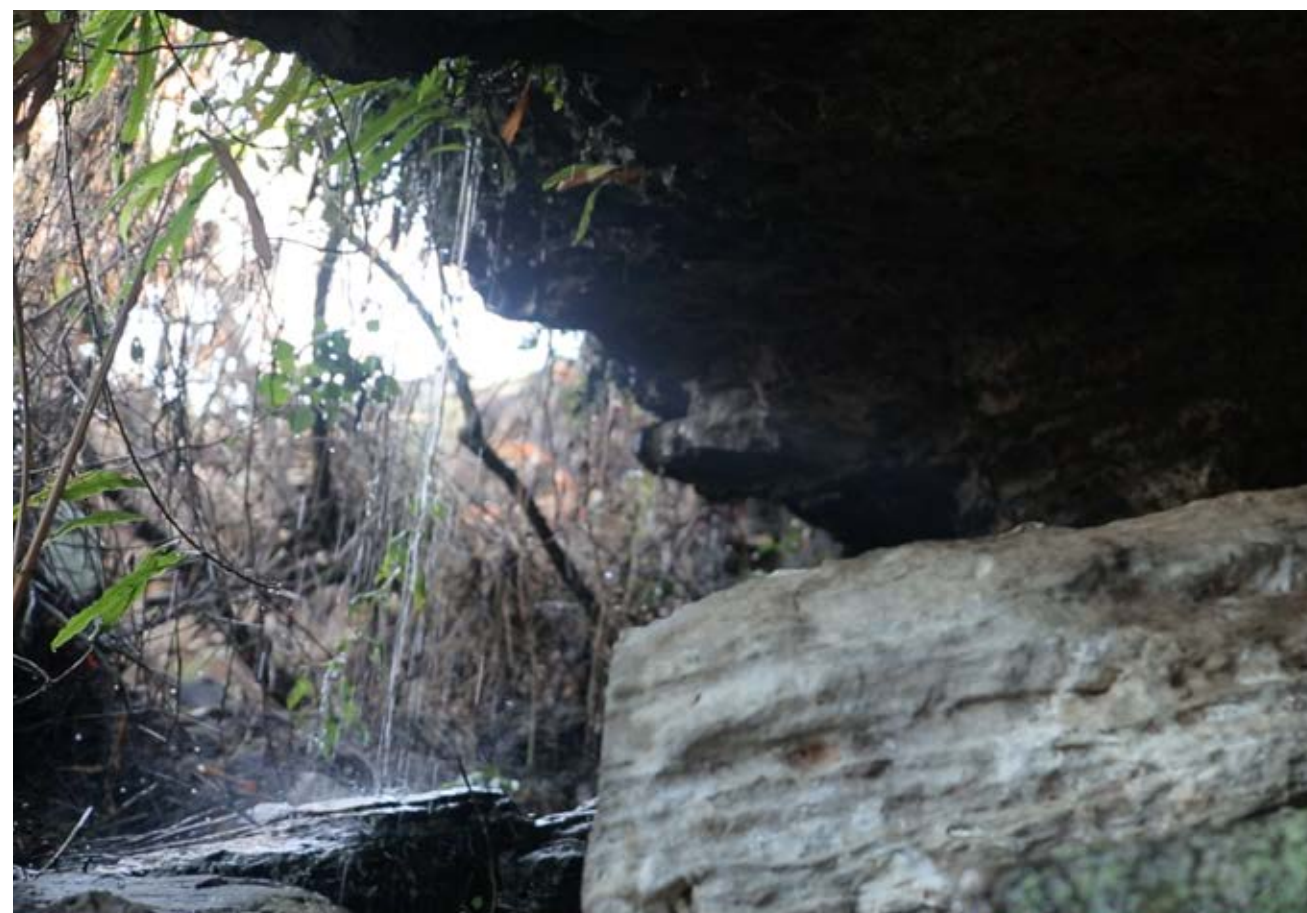


Namiryango & Maguudo Caves

The area has a stream with a never-ending flow whose source is located at the top of the caves. It is said that ghosts use this stream to relax but do not prohibit people from using the same stream for collecting drinking water or for washing. At the hill, there is a massive stone with about thirty two entry points, leading to the Namiryango Caves. It is because of these numerous entry points that the caves are referred to as 'Namiryango'.

At this site, are a number of snail shells that were used by the early people to cut fish into pieces and in all sorts of preparations like removing scales. This practice continued until the emergence of the iron smelting era which saw the introduction of knives. Another exciting feature next to the Namiryango Caves are the 'Maguudo' Caves which are strategically located near the lakeshore.

- County Buvuma
- Sub-county Nairambi
- Parish Maggyo
- Ward Bubaasi





Entaana ya Yeezu

(Jesus's grave)

This may come as a surprise however this site is said to be Jesus Christ's grave. Rather than his origins being traced to Nazareth, Jesus Christ is believed to have been a local son of this area. The grave at this site is said to look exactly like what is said to have been Jesus Christ's grave.

The grave is in rock form similar to how the early Jews used to bury their ancestors. It has a rock bed inside (14 Metres deep) which is said to have been where Jesus's body was laid after his death. It is surrounded by natural trees. At the top is a foot step that is believed to have been where Jesus stood as he ascended into heaven.

- County Buvuma
- Sub-county Busamuzi
- Parish Bukaayu
- Ward Bwangaa



Mbekete Hill (Kiwongero)

Mbekete Hill is the eye of Buvuma because it is only at this hill that one can see all the 52 islands of Buvuma. It was previously owned entirely by Hamu Mukasa, one of the widely known land owners in Buganda Kingdom, he apportioned and allocated four acres of his land for the preservation and protection of Mbekete Hill. It is said that when the Kabaka comes to Buvuma, he must visit Mbekete Hill because of its cultural significance to Buganda Kingdom.

Mbekete Hill has its own ruling ghost called 'Mbekete' who is believed to bestow blessings to the people not only Buganda but from other parts of Uganda. On top of the hill is a forest where ritual sacrifices are performed more notably by the 'Bawangira' people. Their name is traced back to the days of where they were responsible for manufacturing a number of products for the King. Their head was referred to as 'Muwangira'. Inside this forest people come to worship and praise the ghost which gives them power to perform miracles. People who had sexual intercourse the previous night, menstruating girls and pregnant mothers are not allowed to visit this forest because these states bring bad omens to Buganda Kingdom.

- County Buvuma
- Sub-county Nairambi
- Parish Maggyo
- Ward Bubaasi



BUWEKULA

Buwekula is approximately 172 kilometers, by road, west of Kampala. It is headed by Luwekula and consists of 6 sub counties. Buwekula is literally known as a "Place of disaster" and earned its name in the 16th century when its summit served as the capital of a notorious King whose reign was characterized by several massacres. Both oral and traditional archeological evidence suggest that the sacred hilltop plateau formerly called "Kisozi" supported a substantial and important settlement centuries before the 16th Century.

Over the years Buwekula has come to be known as the home to the Nakayima shrine and tourism activity revolves around this site. Its popularization has also given prominence to other sites such as Nakayima Tombs, Lake Katebe and several other tourism sites in the county. Agriculture is the prime activity in Kabula; 70% of the population depends on subsistence farming as the main source of livelihood. The major cash crops are: coffee, cotton, tea, tobacco, maize, beans, groundnuts, Irish potatoes, pineapples, tomatoes and passion fruits. Major cash crops are cassava, bananas, sweet potatoes, tomatoes, millet and yams. Livestock is the second most important agricultural activity in the county.



Nakayima Tree

The Nakayima Tree derives its name from the ancient Nakayima spirit, who is believed to have planted the tree. Nakayima is believed to have been a beautiful spirit who once roamed the hills and later disappeared into the now-famous tree standing in the centre of other smaller trees. The Nakayima Tree which is believed to have been a fort for the Bachwezi Dynasty is supported by large, strong buttress roots and is believed to be one of the strongest and oldest trees in existence today, believed to be over 400 years old. There are about 18 wall-like spaces found on the roots of this miraculous tree which stands 40m in height.

It is believed to possess spiritual powers and draws people from all walks of life seeking solutions and healing local herbs. The place became the official residence of Nakayima to Ndahura, the last King of the Bachwezi Empire.

There are about 18 wall-like spaces found on the roots of this miraculous tree which is about 40 metres tall.

- County Buwekula
- Sub-county Mummyuka
- Parish Mubende Municipal Council
- Ward Nakayima





Maduddu Rock Caves

The spectacular rocks consist of two gigantic boulders, with each boulder resting on a small surface area on top of one another, presenting both a marvel and a mystery to a visitor since these rocks have not been moved by any external forces. The rock has a cave with stones arranged in the form of a chair and a table. Also at the cave's exterior is a piece of rock that sounds like a drum. All these formations make the site quite a unique feature.

- County Buwekula
- Sub-county Maduddu
- Parish Ngabano



Lake Katebbe

This lake is located 2km from Nakayima Tree. It is part of the Nakayima Trail and the water body is ideal for tourism-related activities including, sport fishing, boat cruises, and picnicking among others. Despite its rich tourism importance and the value addition to the Nakayima Trail, the Lake was taken over by National Water and Sewerage Corporation.

- County Buwekula
- Sub-county Mummyuka
- Parish Mubende Municipal Council
- Ward Nakayima

GOMBA

Located 120km from Kampala, Gomba County is bordered by Singo and Busujju to the north, Mawogola to the south, Buwekula to the West and Butambala to the East. The County is headed by a chief “Kitunzi” with its headquarters in Kinoni. Kitunzi was derived from the business of the day then which involved selling local ghee and salt within the county. The current chief “Kitunzi is the 59th to administer the county. The major economic activity in Gomba is agriculture with food crops such as sweet potatoes, beans, cassava, maize, bananas and ground nuts. Cash crops include coffee and cotton.

Lake Wamala





Lake Wamala (Mamba Site)

Mamba Site is part of Lake Wamala and well known for its delicacy “emamba” (lung fish) and is of traditional and cultural significance to the people of Buganda. It is believed that 4,000 years ago Lake Wamala was part of Lake Victoria, but it receded to its current state. Lake Wamala derives its name from the last King “Wamala” of the Bachwezi dynasty, who founded the Kitara territory that covered the central (including Buganda), western and southern parts of Uganda and part of northern Tanzania, western Kenya and eastern Congo during the Bronze Age.

Legend has it that King Wamala disappeared into Lake Wamala at a site near Lubajja fishing village called Nakyegalika and his spirit resides in the lake. Lake Wamala experienced shrink and recovery of water levels in the early and late 1990s.

While recovery has been observed, it has not reached its original levels (250 sq. km), creating fears that the lake may be drying up. Unlike other sites along Lake Wamala which are used for spiritual purposes Mamba site is a commercial site with fishing as the main activity.

Lake Wamala’s wetlands contain endangered species of birds and animals including the Sitatunga or marshbuck known as “enjobe” in Luganda dialect.

- County Gomba
- Sub-county Kyegonza
- Parish Kinoni Municipal Council
- Ward Kanoni



Mpenja Banyoro

This site is believed to have been a battlefield for the Banyoro and Baganda and after the defeat of the Banyoro, it became a territory of Buganda. It is believed that it is at this site where the first headquarters of Gomba County were before being relocated to Kanoni. The site is of historical importance in that it led to the formation of Gomba County. The site is a pilgrimage destination for many traditional believers from different parts of the country, who make sacrifices at a big tree.

- County Gomba
- Sub-county Mpenja
- Parish Kakomo



Embuga eri e’Kanoni (County Headquarters)

This site is the official place of residence for “Kitunzi”, the administrative Head of Gomba County. Its history dates back to 1953 when it was relocated from Mpenja. It houses the offices of the county and it is of great historical importance to the people of Gomba. It has been home for the last 59 Chiefs who have overseen the development of the County. Its cultural and historical importance makes it one of the must-see places in the County. The site is seated on a hill with a panoramic view of Kanoni Trading Center.

- County Gomba
- Sub-county Kyegonza Sabawali
- Parish Kanoni Municipal council

KABULA

Kabula is located 178 kilometers from Kampala. It is bordered by KKkooki to the South, Mawogola to the North and Buddu to the West. Its head is "Lumaama" with its headquarters in Iyantonde. Kabula was part of Ankole, but after the religious wars between Christians and Muslims the Omugabe of Ankole, Ntare, gave it to the Kabaka as a place for him to settle his people who had been displaced by the wars. Majority of the people in the county are farmers and cattle keepers.

Kabula functions as a gateway to other tourist destinations but also has a number of tourism sites ranging from cultural, historical, natural, wildlife and agro among others.

Ekijjukizo kya Bakatuliki





Ekijjukizo kya Bakatuliki (Catholic Remembrance Site)

This is a place of worship for the Catholic Church built in 1954 marking where the religious wars between the Christians and Muslims ended. After a long battle with the Muslims, the Christians converged here and prayed through “Our Lady of Fatima” and later won the battle at this place. The place was later dedicated to “Our Lady of Fatima” in gratitude of her intercession. People come from across all the regions in October to pay homage and honour “Our Lady of Fatima” for the victory achieved during the religious battles.

It is believed that the Church Missionary Society missionaries relocated from here and built Namirembe Cathedral in Kampala following the restoration of peace.

At the site one is welcomed by a big monument of the late Msgr. Ngobya who played a big role in developing the site. It is said that this Catholic Father’s body though never embalmed at his death, never rotted.

- County Kabula
- Sub-county Lyantonde Town Council
- Parish Kkoki Ward D
- Ward Kkoki LC





Namulondo ya Ssekabaka

Namulondo (throne) is well preserved inside St. Paul Kijukizo. It is where Ssekabaka Sir Edward Muteesa II used to sit while attending church services and tourists are allowed to see it. According to the caretaker the chair is restricted to everyone else with the exception of the Kabaka.

- County Kabula
- Sub-county Kinuka
- Parish Nakasozi



Ntonde Rocks

The magnificent rock is believed to be where Lyantonde derives its name because of the nature of its formation. It is believed that the rock belonged to Ntonde hence Lya (which means "it belongs to") Ntonde. The site is about 1.5km from Lyantonde Town and features a concentration of rocks of various shapes and sizes on top of a gentle conical hill overlooking Lake Kakyera in Rakai and Lake Mburo National Park.

The site is filled with stone moulds that were naturally created and offers an exciting experience for people who enjoy climbing. The stones also provide a relaxing camping area for visitors.

- County Kabula
- Sub-county Lyantonde Town Council
- Parish Kaliro ward
- Ward Kaliro LC1



Embuga eri e’Kabula
(County Headquarters)

This is the official place of residence for Lumaama, the administrative head of Kabula County. It is believed to have been built in 1935 and its architectural design is no different from other County Chiefs’ places of residence - a design that was initiated by the British to give a prominent identity to Kabaka’s chief’s residences in in all his Counties. The “Embuga” is the central place of administration for the county where the Chief oversees the running and delegation of duties for the development of the County. Near it is the old house where Lumaama first lived before the construction of the new one. It is believed that the old “Mbuga” was built in 1900 and was the first brick house to built in Kabula.

Located on the slopes of Kabula Hill, the site is still maintained in its cultural form which makes it stand out among the other establishments in the county. Adjacent to the site is the Kings’s Palace, “Namulondo ya Ssekabaka” and the oldest tree which housed the first “ Mbuga” .

- County Kabula
- Sub-county Lyantonde
- Parish Kalagala
- Ward Kakondo LC1



Akasozi Kabula – Kabula Hill

This is a site where Kabaka stands while administering his County. On this hill the Kabaka can clearly see all his sub counties within Kabula, and other counties including Kkooki and Mawogola. It also used to be Kabaka’s resting place until it was encroached on by the cattle keepers. The hills are covered with a natural vegetation of tree shrubs and the site offers an outstanding scenic view of the vast flat land surrounding it as well as a variety of bird species.

- County Kabula
- Sub-county Kinuka
- Parish Nakasozi
- Ward Kinuka LC1



Kabaka’s Palace in Kabula

This is one of the many Palaces of the Kabaka of Buganda and is adjacent to Lumaama’s residence “Embuga”. The reed-fenced palace faces the main entrance like other palaces. This is no different from the architectural designs of other palaces where the court house and the palace face the main entrance, a norm that was observed in order to accommodate the belief that the spirits walk in a straight line and that there should be no obstacle in the King’s spirit’s pathway.

KKOOKI

Originally Kkooki was part of the larger Karagwe Kingdom. This Kingdom was at one time ruled over by King Kiini Kaganda, supposedly a twin brother to the late King of Buganda Wasswa Bisaato Byomeere Kimera. Later the Obugabe (Kingdom) of Ankole fought against Kiini Kaganda and with the help of the Abaziba, an ethnic group in present-day Tanzania, defeated him and banished him to a place called Kanabulemu. Several years later and after several battles, the Kingdom of Bunyoro-Kitara won and seized Kkooki from Ankole, making it a territory of Bunyoro. Due to the fact that the territory was quite wide, the Omukama (King) of Bunyoro divided it into three parts namely Kyope, Tooro and Kkooki and appointed his three sons to administer the territories on his behalf.

Kkooki got Rubambura as its leader and he was assisted by his brother Bwomwe but on arriving to Kkooki, they were so enthralled with the territory that they decided to seize it for themselves. They declared independence from Bunyoro in 1700 and decided to send Bwomwe to Omukama Kamurasi to officially inform him of their decision and of their intention to visit and thank him for the help they had received over the years. But Kamurasi ordered Bwomwe imprisoned and also ordered for the arrest and beheading of Rubambura. Bwomwe however, was able to escape and ran to warn Rubambura not to proceed to Kamurasi's palace, but Rubambura had already set off and because they used different paths, the two brothers were not able to meet and subsequently Rubambura reached the palace where he was captured and beheaded.

In 1894 with the help of the colonialists, Bunyoro signed a peace agreement with Buganda but went ahead to plan an attack on Kkooki. Under the threat of an imminent attack from Bunyoro and the constant threats from Ankole Kingdom, rather than surrender to Bunyoro, the then 8th ruler of Kkooki, Crown Prince Ndaula Kezekiah chose to surrender Kkooki as a county to Buganda. Buganda had been a close ally over the years and thus on the 18th of November 1896 a formal agreement was signed between Kkooki and the late King Mwangi, witnessed by Sir Berkeley on behalf of the Queen of England. Kkooki officially became a county of Buganda Kingdom and its ruler Ndaula became a county head and took on the title of Kamuswaga. The expression "Kamuswaga" is a phrase usually used in hunting and refers to a scenario where upon killing an animal, one hunter surrenders it to another hunter.

Lake Kijanabalora



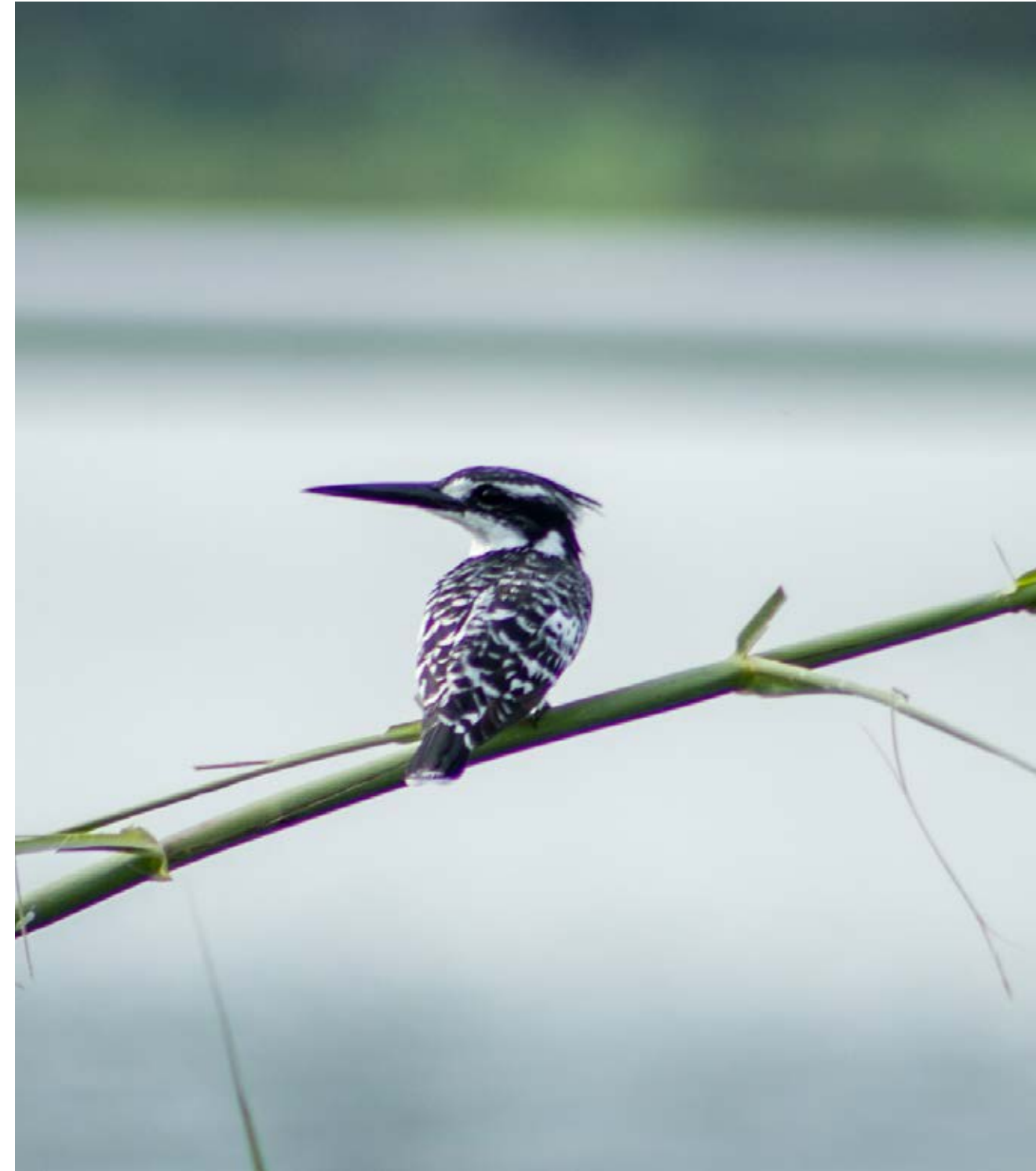


Lake Kijjanebalola

Kijjanebalola literally means a “lake that appeared while they were watching” but the details beyond this are obscure. As you move towards Lwamagwa, the lake is formed in calderas and can be seen 20 meters from the main road and from various points along the road. The most appropriate site to reach the shoreline of the lake is the landing site at at Kiwololo. This landing site is used by fishermen bringing in their catch of snake fish and a few traders who come to buy the fish and sell it at other points. It is believed that the lake was formed as a result of water occupying a depression created by a meteorite.

- County Kkooki
- Sub-county Sabagabo Buyamba
- Parish Kagamba
- Ward Kiwololo





Bird species at Lake Kijjanebalola

*Lake Kijjanebalola - a pair of Crested Cranes,
Uganda's national bird.*



Kibaale falls

The Kibaale Falls are on River Kibaale, which is known as River Rwizi once it reaches Mbarara. The river enters Kkooki county through Lake Kakyera on the border with Isingiro District and flows into Lake Kijjanebalola and continues its way to Kibaale. The falls are about 1km from the bridge on the road from Rakai Byakabanda to Kibanda.

While the site is not easily accessible, after a strenuous descent, one is rewarded with a view of the magnificent falls surrounded by an untouched natural beauty. The falls are about 8 meters high and the pool is said to be over 50 feet deep.

- County Kkooki
- Sub-county Sabawaaali Byakabanda
- Parish Kyalulangirwa
- Ward Kibaale



Olusozi Iwa Kunswa

Kunswa hill is full of stone formations located in Lwamaggwa and is surrounded by banana gardens. A traveler’s first sight of Kunswa is a huge rock which has a door-like formation that can be seen from a distance.

This hill is mainly used as a worship place for traditionalists. It is believed that a male spirit called Kunswa resides in the area and the traditionalists usually congregate there to pray and ask for favour, rain, and riches. There is a hollow rock that is used to secure animals that are going to be sacrificed. A sign that the spirit had accepted the prayers offered was for the worshippers to return home and find it raining.

Located within the same locality is the worship site for the female spirit Nampeewo. It is surrounded by shrubs which are said to be herbs that can heal most common ailments. The site also has a bee hive that has been in existence for many years. Traditionalists say that at times when Nampeewo is happy, the people are able to collect honey from the hive. At this site, traditionalists believe, that the spirit that calms strong winds and rains resides here, thus saving the property and crops of the people. It is also believed that people can ask for good relations in the family since the spirit is motherly. Another site is the cave that is believed to be the resting place of another female spirit called Namuddu. Nearby is a fireplace that local folk claim was used by the spirit to prepare food so people also make use of the same inside the cave.

On the hilltop is a stone which is shaped like a chair and which worshippers often sit in to pray. As one circles the stone the sound of bees buzzing can be heard. The bee hive is said to be deep inside the rock and is therefore not visible to the naked eye.

- County Kkooki
- Sub-county Lwamaggwa
- Parish
- Ward Kunswa



Olusozi Nabbunga

This is believed to be the tallest hill in Buganda. Its peak is called Kiya and it has great view of Lake Victoria in the distance towards the border of Tanzania and in the west you can see Mbarara hills. This hill has a forest and it’s said that one can only pick one thing from this forest; either you fetch only fire wood or pick only tomatoes but not both.

Nabbunga hill has a stone shaped like a chair on which the former Kings of Buganda used to sit and get blessings for a peaceful reign, hear from the gods whenever they had some issues or were going to war. Across Lake Victoria there is an exact chair known as Nangoma and these two face each other. It’s believed that Nangoma was the female seat while Nabbunga is the male seat. With permission from the King, this chair could also be used by other leaders to get blessings.

This hill also has a great rock shaped in the head of a lion which has just recently been discovered. There are also *omweso* board game formations on the ground and a rock which sounds like drums when hit at different angles.

- County Kkooki
- Sub-county Kifamba / Ssacwaali Byakabanda / Mumyuka Lwanda
- Ward Kunswa







KYADDONDO

Kyaddondo is the most central of all of Buganda's 18 counties. This is because MMengo, Kampala, Lubiri, Kasubi Tombs, Kireka and Banda are all in Kyaddondo. Also in Kyaddondo are Nlinda, Luzira, Bweyogere, Muyenga, Gayaza, Kiwenda, Kawempe, Nateete, Kagoma, Matugga, Namulonge, and Kyambogo. The title given to the chief is 'Kaggo' and the headquarters are at Kasangati, about 14 Kilometers (nearly 9 miles) on Kampala/Gayaza Road. It is bordered by Counties Busiro (South, West and North), Bulemeezi (North), and Kyaggwe (East).

Twekobe - Olubiri e'Mmengo



Twekobe - Olubiri e'Mmengo

(Official Palace)

Initially this was the land of the clan members of the Nvubu clan headed by the Omutaka Kayita. It is believed that he was a herbalist who ground his herbs into powder form using grinding stones known as 'e Mmengo' because they were many, and it is from this practice that the place got its name e'Mmengo. It is believed the late King Mwanga settled here in 1885.

The building sits on one side of the Ntawetwa Roundabout. The Ntawetwa was designed during the reign of the late King Muteesa II after a visit by the Ethiopian Emperor Haile Selassie who advised him that the King should not go around the junction like his subjects.

The current building was constructed during the reign of the late King Chwa II in 1922. He had travelled to England where he saw similar buildings and admired them. It was a donation from the government of the United Kingdom. It was partly destroyed during the Lubiri Attack in 1966 and was occupied by soldiers from that time until 1997.

Due to the army occupation, about 100 meters away from Twekobe is what has come to be known as "Idi Amin torture chambers." Initially built to be an armoury with help from the Israelis, it was later turned into a prison cave and torture chambers. The cave

is below ground with 5 line cells on elevated ground but dug through the hill without windows or ventilators. The area below the cells was once waterlogged and the water was electrified ostensibly to electrocute and kill prisoners or those who attempted to escape. It is believed that thousands of political prisoners were murdered at this site, and there are visible signs of torture and murder.

In the foreground of the palace is a well-tended compound with a smaller replica of the Ntawetwa Roundabout as well as a German light field gun abandoned by soldiers after it was deemed non-functional. Also in the foreground are relics of the old vehicles that were used by the late King Muteesa II. These include a Bentley, a Cadillac and a Rolls Royce.

The other building around the Twekobe served administrative units for the Kingdom officials before being moved to Bulange building. There is a photo collection set up by King Ronald Muwenda Mutebi II in his museum at the visitors centre. At the entrance to the palace is a fire which was lit in 1993 at the coronation of the current Kabaka and has since never been extinguished.

- County Kyaddondo
- Sub-county Lubaga
- Parish Mmengo
- Ward Mmengo





Bulange - Mmengo

(Buganda Parliament)

Bulange is the first modern parliament in East Africa and it serves as the main administrative seat in Buganda it is where the Lukiiko (Buganda Parliament) sits. It houses the offices of the Kabaka, Nnaabagereka (Queen), the Katikkiro (Prime Minister) and offices of other high-ranking officials in the Kingdom. The Buganda Lukiiko (Parliament) sits eight times a year but the Kabaka attends only once to close the previous session and to open the new session. Previously people used to sit under trees on a type of grass called "obusubi obulange" – thus the name Bulange.

In 1953 while in exile in Scotland, Ssekabaka Muteesa II saw and admired the construction drawing of a building and brought the plans with him on his return and decided that the Lukiiko seat should be constructed according to the plan. The construction was completed in 1958 at a cost of 5 million pounds. It is believed the building has between 60 - 90 rooms.

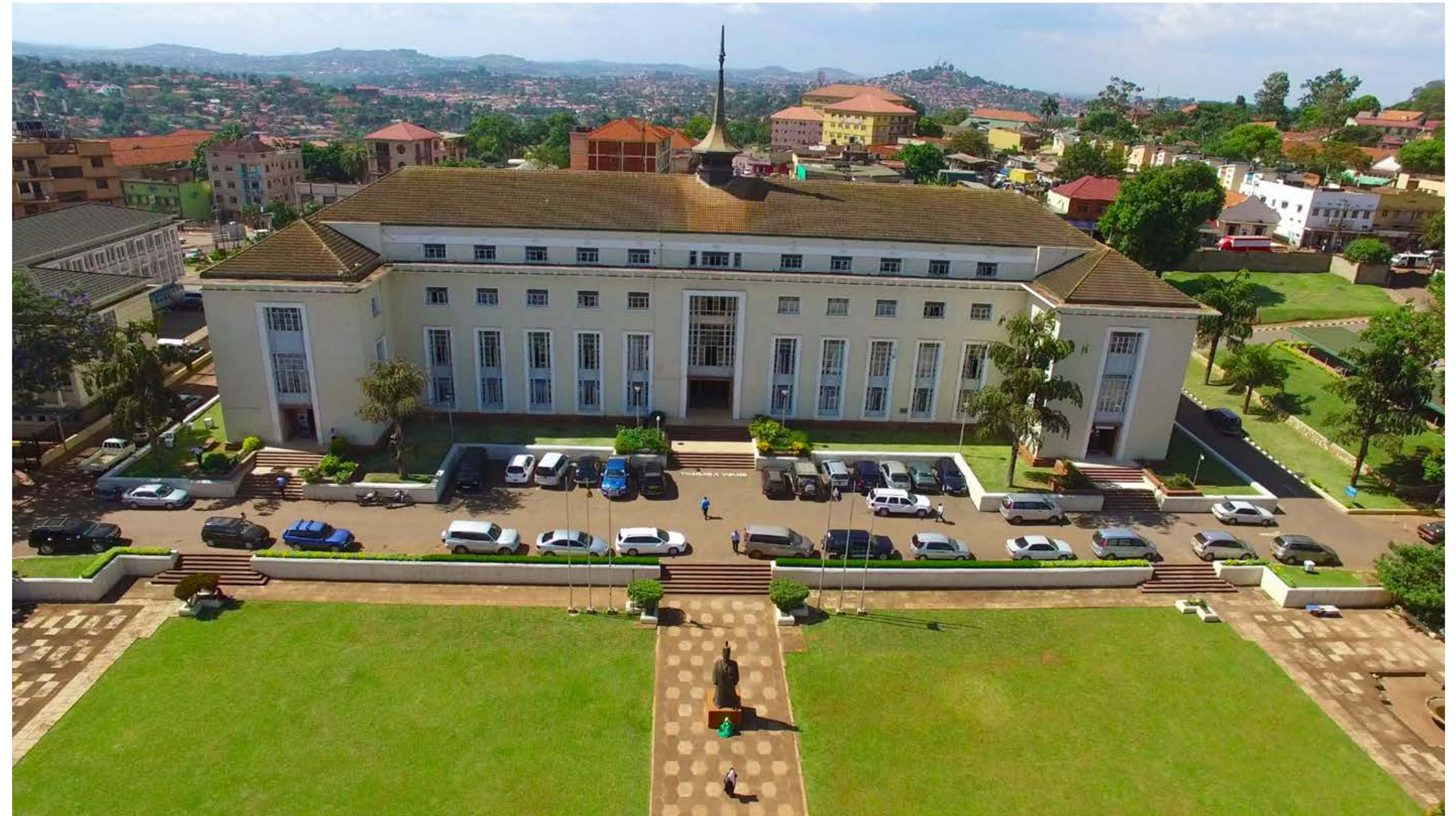
Between 1966 and 1993 the building was occupied by the Ugandan national army after the late President Milton Obote abolished the Kingdoms and it served as the administrative unit of the army for 27 years, as the army headquarters.

The building sits directly facing the Ntawetwa Roundabout and the official residence of the Kabaka, the Twekobe all now found on the older Kabaka Njagala Road now known as the Royal Mile.

It is a tall building with a colonial design and a high roof with three spires on top of the roof. In the foreground is a large statue of the reigning King Muwenda Mutebi II, in recognition of his efforts towards the restoration of the Kingdoms in 1993. Also in the foreground are flagpoles which at given occasions fly the flags of the 52 clans of the Kingdom of Buganda. Adjacent is the recently completed Masengere Plaza which is a commercial building that belongs to the Kingdom.

- County
- Sub-county
- Parish
- Ward

Kyaddondo
Lubaga
Lubaga
Mmengo





The Lukiiko





Bulange Interior and exterior

Kasubi tombs

This site is a UNESCO World Heritage Site. Initially established by the late (King) Kabaka Suuna II in 1852, it was reoccupied again in 1882 when the late King Muteesa I relocated to Nabulagala Hill and renamed it Kasubi after his birthplace. He constructed a large mausoleum called Muzibu Azaala Mpanga (King is born a King). Muteesa I died in 1884 and he was the first kabaka to be buried with his jawbone intact in a casket that was made by the missionary Alexander Mackay. This place was abandoned as was the practice then and his successor Mwanga chose Mmengo as his capital.

However in a break from tradition, Mwanga was buried at Kasubi rather than Mmengo becoming the second King to be buried there in 1910, seven years after his death while in exile in the Seychelles. The tombs of Daudi Chwa II who reigned from 1897-1939 and Muteesa II are also housed at the site. Female descendants of the deceased wives of the late Kings are charged with maintaining the tombs and the tombs are accessed through a traditional hut called Bujja Bukula. This site as it had been built by the late King Muteesa I using reeds, poles and thatch 130 years ago was on the 16th of March 2010 burnt down and reduced to ashes for unknown reasons. The site is currently under reconstruction.

- County Kyaddondo
- Sub-county Rubaga
- Parish Mmengo
- Ward Nakulabye





Kabaka's Lake

Kabaka's Lake is a man-made lake and is believed to be one of the largest of its kind in Africa. The construction of the lake started in 1885 by the late King Mwanga. The lake was supposed to be a starting point connecting to Lake Victoria through a man-made channel. The idea was for the lake to serve as an escape route in case the King was attacked. However, the channel to Lake Victoria was never dug as the King faced rebellion and conflict from some of the foremen including Charles Lwanga who later became a martyr as he was killed on orders of the King due to religious differences. A second attempt to complete the lake in 1887 was also abandoned because of the religious wars at the time and the King himself was forced to flee from the capital.

- County Kyaddondo
- Sub-county Lubaga
- Parish Mmengo
- Ward Mmengo



Wamala Tombs

This is the burial site of the late King Suuna who ascended to the throne in 1822 and died in 1856. He was the last King to be buried at his own palace and the tomb exists at the site; a dome-shaped structure last rebuilt by Kabaka Muteesa II. Late King Ssuuna was a keen hunter and fierce ruler and it is said that he had 148 wives and 148 concubines who all lived around this site. He had hundreds of children and all their umbilical cords are still preserved to date.

He was the first Kabaka to receive Arab traders. It is said he maintained a pet zoo at the site that included leopards and lions and other smaller creatures which impressed the Arabs so much that word of it reached Sir Henry Norton Stanley at the coast. It is also believed that the King gave away his dearest wife (for admiring the Arabs) to the Arabs who took her to the Sultan in Zanzibar, later giving birth to children who became influential royals. He was the last King to be buried without a jaw bone. It is

important to note that the Kiganda tradition asserts that the spirit of a man resides in the jaw bone. So whenever a King died, his jawbone was removed and preserved in a separate shrine. This shrine was usually a smaller replica of the dead King's last palace.

The late King Suuna's mother was the Namasole Kanyange who was highly influential in the King's court and a beautiful woman. It is said that Suuna insisted that she stay close to him in the same palace so he could keep watch over her. Her tomb is also opposite the King's palace at Wamala. She appointed her successor before her death and this lineage still exists today. Currently the fourth successor oversees the performance of the traditional duties of maintaining the King's palace

- County Kyaddondo
- Sub-county Lubaga
- Parish Mmengo



Namugongo Martyrs Shrine
(Catholic Site)

Namugongo Martyrs Shrine
(Catholic and Anglican Sites)

Namugongo was an established place of execution in pre-colonial Buganda having been gazetted by the late King Kyabaggu the 25th King of Buganda in 1760. He used it to hold executions of princes, princesses, chiefs and other key personalities he considered threats to his hold to the throne. However Namugongo is more known for June 3 1886 during the reign of the late King Mwangi when over 26 men were burnt alive. This was at a time when religious tensions in Buganda were at a peak and King Mwangi who has been described in several books as being “fitful, fickle and capable of the wildest unpremeditated actions”, had by the last week of May ordered the arrest and detention near Mmengo of several men and women who were suspected of being Christian. The prisoners were later marched to Namugongo where they were detained for several days while a large fire was prepared. Over the days the prisoners were given the chance to renounce their new faith though it is not clear whether anyone who renounced their faith was set free.

On the morning of 3 June 1886 those who had not done so were given one final opportunity to renounce the Christian faith; twenty six documented individuals declined and were bound in reed mats and burnt alive on that day. It is said that Charles Lwanga the leader of the Catholic group, was dismembered and burnt alive on the spot. The 26 documented individuals were all baptized and thus known to either mission at the time. Only one Christian was martyred at the Catholic shrine and 25 were martyred at the Anglican shrine, less than 2km from the Catholic shrine, along the same road. Among the 25 martyred at the Anglican shrine, 13 were Anglican and 12 Catholic. Their remains were buried (to the present day) at the Anglican shrine. Both sites have holy wells in which the executioners cleaned their weapons after murdering the martyrs. Twenty-two of the known Catholic Martyrs (in Uganda) were declared blessed in 1920 by Pope Benedict XV and they were later canonized by Pope Paul VI in 1964. The two sites at Namugongo have been visited by 3 popes since 1969 as well as the Bishops of Canterbury, the headquarters of the Anglican faith. These sites are visited by millions of pilgrims every year on the 3rd of June.

At one of the sites is the main building that also houses the museum. It is in the form of a traditional kiganda hut and in the middle is a replica of Mukajjanga’s command centre. Mukajjanga was the Chief Executioner during the reigns of the late King Mutesa I and Mwangi. In the middle is the original dry “Ndazabazadde” tree stump which Mukajjanga used to tie the martyrs to’ torture them and cut off their hands before ultimately killing them. This tree has been preserved to the present day. Sculptures depicting the the torture all the martyrs were subjected to are all visible from this point.

- County Kyaddondo
- Sub-county Lubaga
- Parish Mmengo
- Ward Mmengo









Baha’i Temple

Opened in 1962 the Baha’i Temple is the only one of its kind in Africa. Its the spiritual home of all Baha’i believers in Africa and is known as the Mother Temple of Africa. The Baha’i faith originated in Persia (modern-day Iran) in the mid-19th century and was founded by Baha’u’llah. He was born in Tehran in 1812 to a privileged family of a wealthy government minister but he declined to follow his father into government service, instead devoting his life to philanthropy. Abandoning his Islamic roots in 1844, he joined the Bab cult but when tragedy struck the cult, due to his family’s status he escaped execution but was imprisoned. One of the Bab’s followers in prison received a revelation and spread the Bab’s teachings, which eventually evolved into the Baha’i faith recognised today. The faith worldwide is today guided by the Universal House of Justice. In His teachings, Baha’u’llah instructed the Universal House of Justice to exert a positive influence on the welfare of humankind, promote education, peace and global prosperity, and safeguard human honour and the position of religion.

The Baha’i Temple is visible for miles around and is open to all, with neatly maintained gardens extending over 30 hectares at Kikaaya Hill. The lower part of the building is oval with nine sides approximately 16 m in diameter with a door on each of its nine faces. It’s topped by an immense green dome, covered with dull ceramic tiles with a tower 40 metres above the ground. The interior is illuminated by ambient light strained through stained glass windows and decorated with upmarket Persian carpets. It is sparsely decorated since statues and pictures belittles the glory of God inside his temple. Repeated in Arabic text on the wall, is the Christian text “Glory of glories”.

- County Kyaddondo
- Sub-county Kyebando
- Parish Kikaaya
- Ward Kikaaya





Olubiri Iwa Namasole Muganzirwaza

This is the burial ground for the mother to the late King Muteesa I. This site has a history dating back to 1882 and a lineage that has been maintained since then. Namasole Muganzirwaza was buried in 1882 and since then two of her successors have also been buried at the site. The last one was buried in 1976. The forth successor in line is still alive. She is best known for having spread religion to the area and there is a church nearby. It is said that she settled here on a hill so she could be able to look and see the other grounds at Kasubi.

Inside the structure housing the tombs is a main room where the 3 tombs are located. The tombs have been maintained according to the cultural burial practices of the Ki-ganda tradition and are covered with bark cloth.

- County Kyaddondo
- Sub-county Kazo
- Parish Nabweru
- Ward Muganzirwaza



Ekiggwa Kya Mukasa



KYAGGWE

Kyaggwe County was divided into three sections based on the people who lived in the county. First were the Bagola and Bakunja of the coast who are closely related to the Abavuma in language and manners. These people were noted for their skill in the manufacture of musical instruments, and they originated the two royal drums known as “Entamiivu” and “Entenga”. They were brave warriors, and skilled in the use of the spear. For a long time, the people recognised neither the county chief nor the King himself. The second section of Kyaggwe was the Bukoba portion which was inhabited by intelligent people who resembled the people of Bulemeezi in language and skill. Cattle, goats, sheep and ivory were the chief wealth of the people and the soil was fertile and yielded a very good banana crop. An annual tax paid was paid to a county chief by some of the Basoga over whom he had control. The third part was known as Mabira or “forest.” The forest was infested by millions of tiny blood-suckKing insects, which injured the veins so that the foresters were called dwarfs because of their small size. Strange stories were told about them such as that they do not marry and can not have children.

Kyaggwe County was regarded as the richest, most fertile and most prosperous in the Kingdom of Buganda, with coffe plantations, fishing and hunting. The chief, the Ssekiboobo (Emboobo is the hairy rear part of the cow’s tail thus the name Ssekiboobo, that protects the cow from any intruding insects and acts as a fan to regulate temperature), whose county seat is at Mukono, had oversight of Busoga; and whenever the Basoga came to Buganda, the people of the district benefited from their visits. Most of the chiefs of the district had huntsmen, who captured elephants and paid their masters in ivory for the privilege of being allowed to hunt in their estates. Again, the Banyoro and the Bakedi, when not actively hostile, were ready to barter goods along the frontiers, and thus added to the wealth of the county.

River Ssezibwa

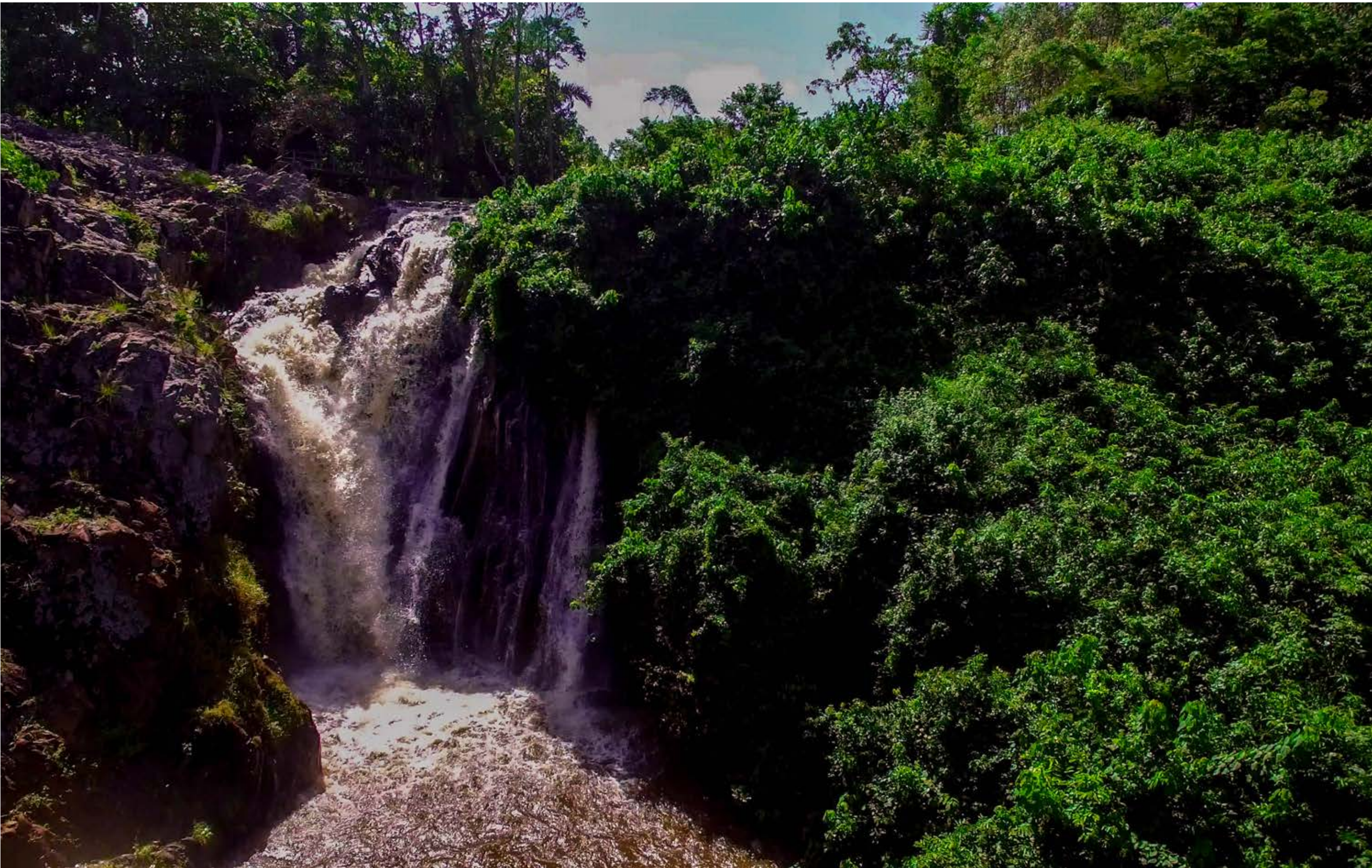


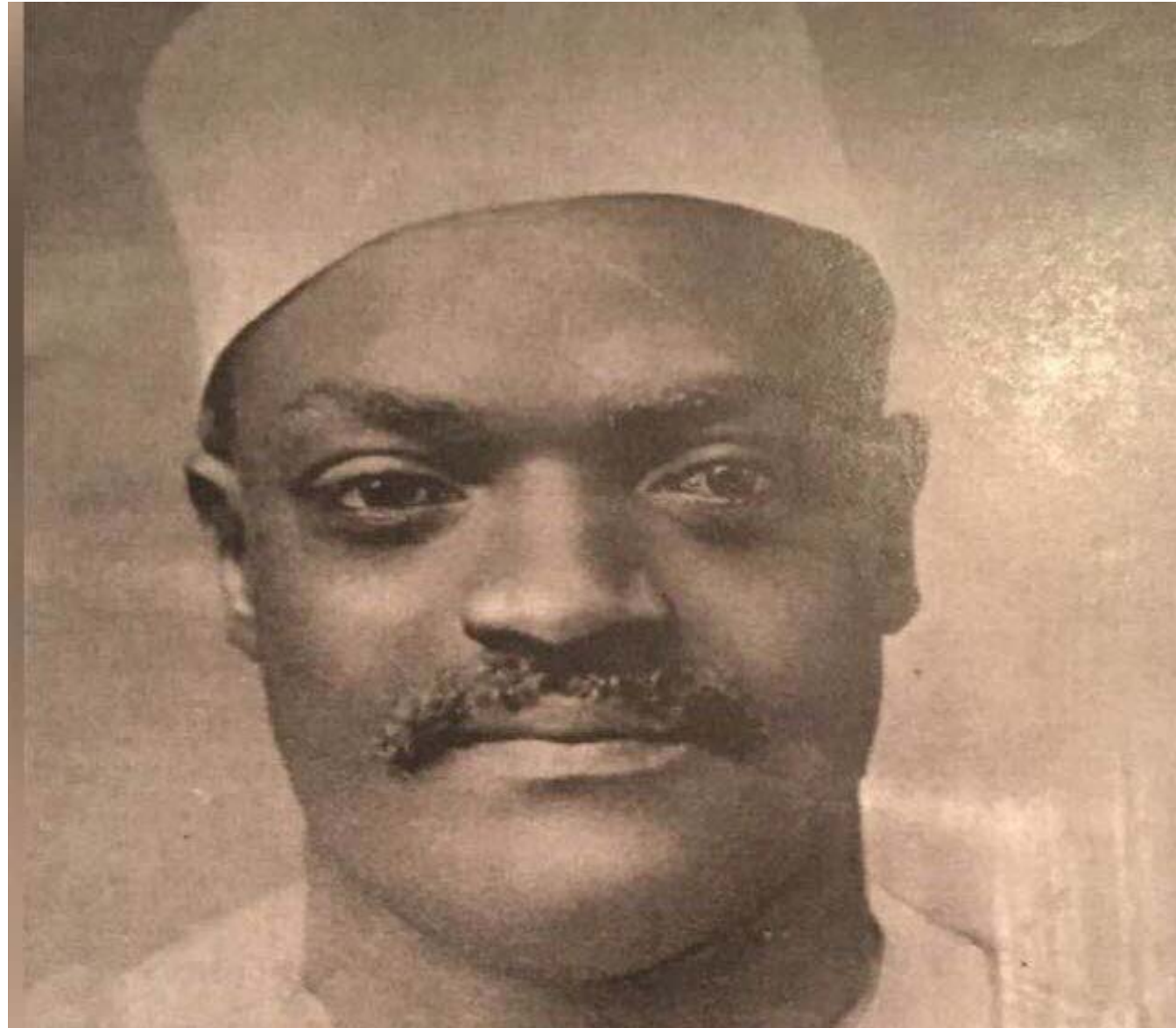
Ssezibwa falls

The Ssezibwa Falls are approximately 20 miles (32 km), east of Kampala, Uganda's capital, along the Kampala-Jinja Highway in Mukono District. The water falls are 7 metres (23 ft) high and filled with sharp-edged rocks. According to traditional legend, the two rivers named Ssezibwa and its brother Mubeya, were borne by a woman on her way to Kavuma Bukunja around the time of the Biblical prophet Isaiah. The woman, Nakkungu Tebatuusa, whose husband was called Nsubuga Sebwaato, gave birth to twins in the form of water, where Ssezibwa flowed west, passing many obstacles and deriving its name, while Mubeya flowed east, toward Nyenga. Many people come to the site to receive miracles as they believe the site has supernatural powers. Some Pentecostal Christians use the site as a baptism ground and Buddhists also congregate in this area to pray.

The area is rich with wildlife in the surrounding forest with bush monkeys, red-tailed monkeys and other primates and birds. It also has a number of stones and rocks which make it an essential place for geologists to conduct research on the unique formations. The site is also blessed with a number of tree species especially the African medicinal tree species.

- County Kyaggwe
- Sub-county Mukono
- Parish Wankoba
- Ward Kayanja





Hamu Mukasa Historical Site

The house found north of Mukono Town at Nasuti, off Kayunga Road was built by Hamu Mukasa in 1906. Ham Mukasa was born in 1869 to Zachary Kiwanuka Mukaabugo Ssensalire and Nakazaana from Singo County. He belonged to the Elephant clan while his mother originally came from Ankole in Western Uganda. He grew up at the Kabaka's Court and was one of the young boys who found themselves at crossroads after they had learnt the teachings of the Quran by the Arabs and were later taken up by the Christian faith which was introduced by Alexander Mackay in 1880 at Nateete. He narrowly escaped death during the mass killing on Kabaka Mwanga's orders in 1886 to kill all the youngsters who had been taught by the missionaries. His escape was possible because he ran and hid at a place called Waluleta on Bowa hill in Bulemeezi County.

On 26th March 1894, Hamu Mukasa married Hannah Mawemuko the daughter of Mukasa (a former Katikkiro of Buganda who played a big role in Martyrdom). They had four children, Dolotia Nanteza Ssebuliba Kawalya Kaggwa; the 1st Ugandan woman to drive a car, Victoria Nalwanga Kisosonkole, Leah Mpemba and Dissan Mukasa. Victoria is the mother of Lady Damali Kisosonkole, who married Sir Edward Muteesa II. Hannah was an elder sister to Omutaka Nelson Sebuggwawo, the grandfather of the current Nnaabagereka (Queen) Sylvia Nagginda. In 1919 Hannah Mawemuko died and was buried at St. Andrews Church Mukono on 20th March. Hamu Mukasa later married Sarah Nabikolo on 16th August 1919 and they had ten children, five boys and five girls of whom the only surviving son George Kasedde Kibuuka Lule born on 7 April 1937 is still alive.

After serving at the court for several years, Hamu Mukasa went into active service during the religious wars (fighting on the Anglican side) and later into the Royal Army during the Nubian rebellion in 1897 at Bukaleba. He gained distinguished service commendation and was consequently appointed Private Secretary to the Prime Minister of Buganda, Apollo Kaggwa (later Sir) in 1900. It was in that capacity that he accompanied the Prime Minister to England for the coronation of King Edward VII in 1902.

Hamu Mukasa was appointed county chief of Kyaggwe (Ssekiboobo) in 1905 a post he held until 1933, being the longest-serving county chief in Buganda's history. He and Sir Apollo Kaggwa were the co-founders of Gayaza High School in 1905 and King's College Buddo in 1906. Hamu was also the founder of the Boy Scouts in Uganda. He served as Vice President while his wife Sarah was Honorary Governor for Life of the Church Missionary Society. Hamu Mukasa died on 29th February 1956 and was buried at Namirembe Cathedral.



The museum showcases artefacts that portray the legacy of Hamu Mukasa (1868-1956). Some of this history is kept in hand-written and dated books and letters in which he wrote minutes of meetings, his letters to Captain Sir Daudi Chwa II, Buganda's King between 1897 and 1939, as well as to British Royals. There is a relic of the car (an old Dodge K7835 model) which he used and a library which contains all his original documents.

- County Kyaggwe
- Sub-county Mukono Town council
- Parish Seeta, Nasuti
- Ward Nasuti



Dodge K7835 model owned by Hamu Mukasa



Mabira Forest Ecotourism Site

Mabira Ecotourism Site is located on the Kampala-Jinja Highway in Mukono District, Kyaggwe County. It is 54km from the City Center, Kampala and 26 km from Jinja Town. Mabira Forest is the biggest eco-tourism attraction in Kyaggwe County, occupying about 306 sq kms of land. Mabira has 312 tree species, 315 birds, 218 butterflies, 97 moth sand 23 small known mammals. Mabira also brags of 9 bird species that are only known to exist here. The forest is famous for its forest walks, picnics and cycling trails.

- County Kyaggwe
- Sub-county Mukono Town council
- Parish Seeta, Nasuti
- Ward Nasuti



Stanislaus Mugwanya Historical Site

Stanislaus Mugwanya was born during the reign of Ssekabaka Ssuuna II in 1849. He served as one of the regents of Ssekabaka Captain Sir Daudi Chwa II, Buganda's 34th King. He became a judge in Buganda Kingdom for a 21-year term that stretched from 1900 to 1921. He was a staunch Catholic baptised at Rubaga in 1886, at 37 years. He was the Prime Minister of Buganda during Kabaka Daudi Chwa's reign and a regent, who nurtured the young King. He was known for many things he did - not just for Buganda Kingdom, but for the Catholic Church as well. Stanislaus is captured in the well-kept history of schools like St Mary's College Kisubi, Mugwanya Preparatory School Kabojja, Bukeerere Parish, Kyengera to mention but a few.

At the site, a former royal court is a veranda where Mugwanya used to talk to the King and nurture him in Kingly ways but without denying him a chance to taste the layman's world. If the young King did something unbecoming Mugwanya would take him to this veranda which was not visible to many people and discipline him, making sure the King did not cry in public so he would keep him here until he was no longer teary-eyed.

He was a welcoming man who named his main house 'Munda wa Nakalama' where everyone was welcome to have a meal with him once a week. By the time Mugwanya met his death in 1938, he was one of the oldest men in Buganda.

At the site, is a room in which Kabaka Chwa used to stay and it has been preserved with domestic regalia such as the yellow metallic basin the King used to bathe in or wash his face. There is a rosary made of wooden beads which has unfortunately not survived the times and is now in tatters. A dressing mirror is affixed on the wall which was once covered in yellow paint. The King's bed is old and wooden and just in front of it, is a library with dusty books covered in barkcloth and his seat with ornaments that carry the symbols of Buganda - a spear and shield.

In the compound is another house adjacent to a graveyard where Mugwanya's children were laid to rest. Their patriarch, one of the biggest landlords this land has seen, lies in a house where he was buried, with a big cross decoratively affixed on top of his grave. In front of the grave, is a pulpit with a white cloth and some of Mugwanya's clothes. The pulpit is made of strong concrete and on its face is a brief history of Mugwanya.

- County Kyaggwe
- Sub-county Seeta Bukerere
- Parish Seeta
- Ward Nasuti





Kyaggwe County Head Quarters



Griffin Falls

The falls are named after a European, Griffin, who was contracted to survey Mabira Forest. He divided the forest into different compartments, which are also known as Griffin Compartments. The falls are located in the western part of the forest. Griffin Falls Camp is on the edge of a vast trail system in beautiful Mabira Forest. After a beautiful one-hour walk through the pristine rain forest, are the breath-taking Griffin Falls. The Griffin Falls Camp is owned by the Mabira Forest Integrated Community Organisation (MAFICO), a Non-Governmental Organisation (NGO). The mission of MAFICO is to improve the livelihoods and welfare of the local communities by conserving the environment through development. MAFICO encourages stewardship of the forest by its surrounding communities through environmental, networking and mobilization of 30 Community-Based Organisations and fundraising for sustainable and beneficial community projects. The proceeds from the camp are ploughed back to community projects like tree planting, HIV/AIDS positive living groups, water and sanitation, and education among others.

This site is a great place for general forest walks and birdwatching with over 8 interconnecting trails. There are 312 species of trees and shrubs, 315 species of birds, 30 species of mammals (including red-tailed monkeys and grey-cheeked mangabey) and over 200 species of butterflies. Visitors are able to watch the striking waterfalls as they leave the forest and cross a section of bare granite rocks. The falls themselves come through a narrow, rocky canyon, cascade over 4 falls, and bottom out into a pool surrounded by towering trees. While at this site witness one of the most fascinating and interesting tourist activities at Griffin Falls which is the Zip line (Canopy walk) with six levels formed on very tall trees.

- County Kyaggwe
- Sub-county Nagoije
- Parish Wagala
- Ward Wasswa





MAWOGOLA

Mawogola is located over 170kms from Kampala. It is bordered by Buwekula to the north, Gomba to the East, and Kabula to the south. Mawogola has 35 parishes and a population of 350,000 people. Majority of the population (80%) are farmers engaged in both small scale and commercial farming. This makes agriculture the mainstay of the district economy involving both crop and animal husbandry. Due to the relatively dry climate, cattle ranching for beef and dairy farming are the most important economic activities in the district. Fish farming is being implemented increasingly in the county as well.

The county is trying to position itself as a tourism hub, building on the various tourism attractions. Notable among its attractions is Bigobyamugenyi other attractions include the ancient military bases Buganda Kings (Kayima, Nakibinge and Ssemakookiro) established that helped in regaining Mawogola from Bunyoro Kingdom.

The county is putting up a museum that will display a collection of cultural and historical materials for all the ethnic groups represented in the county.

Bigo bya Mugenyi



Bigo bya Mugenyi

Bigo bya Mugenyi which when translated into English means “a stranger’s fort” is the site of one of the most ancient and largest human settlements. The site is believed to be home of the Bachwezi who were believed to have possessed supernatural powers that would enable them to disappear mysteriously. History has it that the Bachwezi Dynasty reigned at Bigo bya Mugenyi between 1000-1500AD. They are believed to be the founders of the ancient empire of Kitara which included areas of Uganda, northern Tanzania, western Kenya and Eastern Democratic Republic of Congo and were, accorded the status of demi-gods and worshipped by some local people at the time. The practice such as paying homage to the Chwezi ancestral gods while not compulsory, are expected of visitors. The mysticism around Bigo bya Mugenyi is what gives the site its lifeline as visitors after its traditional significance, keep it relevant.

This site is home to several cultural objects including very old spears, which guards used at the camp before reaching the rivers Kachinga and Katonga respectively. These rivers are believed to contain holy waters and usually, visitors stop at this point and use this water for cleansing themselves before continuing the long journey to the Bigo bya Mugenyi forts. The trail to the site has scenic views of dark-green vegetation that give a splendid view of the hills.

Bigo Bya Mugenyi is blessed with a thick jungle which harbors numerous wild animals including the bushbucks, monkeys and snakes. It is on record that no tourist has ever been attacked by the mammals. Local people around Bigo Bya Mugenyi believe that it is a bad omen for it to rain while one is at this cultural site.

There is also a large historical hut at the site which is enclosed in bamboo. Inside this hut, there are calabashes, from which people drink water and milk in addition to offering milk sacrifices to the gods. There are also big drums that are sounded when people gather to pay homage and pray to the gods. The site is an architectural wonder showcasing the use of organic materials, principally wood, thatch, reed, wattle and daub. The site’s main significance lies, however, in its intangible values of belief, spirituality, continuity and identity.

- County Mawogola
- Sub-county Ntusi
- Ward Kabeho





MAWOKOTA

The county headquarters are situated at Butoolo Village in Mumyuka, KamMengo Sub County. Mpigi District the Central Government is the same as Mawokota County. It is believed that during the reign of King Kyabaggu there was a war between the princes of the time and one of them ran away and when he reached Kiling'ente, he sat on the rock and said 'wokota wokota' in jubilation hence Mawokota. It is also believed that on this journey, no food other than the plantain plant (gonja) was carried, hence the saying that "ewaffe e mawokota gonja ayengera" meaning that plantain ripens in Mawokota. Since that time plantain has been grown in Mawokota and located at the county headquarters is a ceremonial plantain plantation to symbolise this. It is also believed that the art of bark cloth making started in this county. Mawokota has three drums which is an exception to all the other counties and these are played monthly. The drums include "Mawokota ganjokya", "Empokota" and "Mawokota aseyya". These are played by the Kayima at the beginning of every month.

Katebo Crocodile Village



Katebo Crocodile Farm

Crocodiles at Katebo Crocodile Farm are bred for both commercial and preservation purposes. The crocodile meat and skins are sold and exported. The farm attracts a number of tourists and has accommodation facilities too.

- County Mawokota
- Sub-county Katebo



Mpanga Ecotourism Forest

Mpanga is a tropical rainforest covering a total area of 453 hectares. The forest is found in Mpigi District, Mawokota – 37 kilometers southwest of Kampala and is conveniently located along the Masaka Highway. Mpanga Forest is home to 500 species of trees and shrubs, 300 species of birds, 97 species of butterflies, and 112 moths. Three species of monkeys can be seen in the forest including vervet, red-tailed and black-and-white colobus monkeys. There are small mammals including banded mongoose, squirrels, pottos, pangolins and bush babies. Mpanga has been protected as a scientific research site since 1953.

- County Mawokota
- Sub-county Mpanga
- Parish Lwanga
- Ward Kisaliza





Equator

This site marks the location of the Equator Landmark. The Equator is an imaginary line on the earth's surface which is halfway between the North Pole and South Pole, dividing the Earth into the Northern and Southern Hemispheres and runs through eleven countries in the world. The site at Kikutuzi lies at zero degrees of arc and is a starting point for measuring latitudes. The Equator is one of the five notable circles of latitude on Earth; the other four are the two Polar Circles (the Arctic Circle and the Antarctic Circle), and the two Tropical Circles (the Tropic of Cancer and the Tropic of Capricorn).

During the Equinox in March and September at noon, it is not possible to see an object's shadow at Kayabwe. Throughout the year, the site at Kayabwe experiences the quickest sunrises and sunsets in Uganda because the sun moves nearly perpendicular to the horizon. However, the length of daylight is about 14 minutes longer than nighttime at this site. At this site a visitor will find scientific demonstrations explaining the Coriolis Effect, a force which turns all winds from the south or north to the east.

- County Mawokota
- Sub-county Nkozi
- Parish Kayabwe
- Ward Kikutuzi



First Bank in Uganda

It is believed that this was the first cooperative bank to be built in Buganda and Uganda in 1913. The rectangular-shaped structure is now closed off and there is no activity. The structure is built in stone with shelves and a strong room inside. The bank played a key role in mobilising a savings culture among the local population and was instrumental in fostering cooperative work in Buganda Kingdom. There are future plans to develop the site into a museum so that the story can be told to future generations.

- County Mawokota
- Sub-county Mumyuka KaMmengo
- Ward Butoolo



Kibuuka Omumbaale,
Buganda’s War Lord

On Mbale Hill, which lies within the town of Mpigi, resides one of Buganda’s most renowned mythical legends and traditional gods, Kibuuka Omumbaale. This hill is also the ancestral home of the “Ndiga” (Sheep) Clan. It is said that in the 16th Century at the height of the wars between Bunyoro and Buganda, the 6th King of Buganda the late King Nakibinge visited Ssesse Islands to seek reinforcements to win the war as he was facing imminent defeat. He received support from the local King in the form of the King’s young son called Kibuuka Omumbaale which means “flying deity”. A god in human form, he was able to fly high in the sky and he leaped to the main land in one bound to join the war against the Banyoro on whom he showered spears from the sky ,much to their confusion. With his help, Nakibinge was able to win the war and gain territory deeper into Bunyoro. However Kibuuka didn’t survive the war after revealing his secret to a Munyoro girl, and on his next expedition he was greeted by a barrage of spears from the ground. He was wounded and fell on a tree top but when an elderly man tried to save him, he accidentally dropped Kibuuka, leading to his death.

Considered the greatest war deity, his body parts were preserved at a shrine where his spirit could be summoned during war. However Kibuka’s shrine was looted during the colonial times and some of the contents including his jaw bone were taken and they are on display at the Cambridge Museum in the United Kingdom.

Also located nearby is the shrine of Nakibinge in homeage of his victories against Bunyoro.

- County Mawokota
- Sub-county Mutuba Gumu
- Parish Kakoola
- Ward Mbale



SSESE

Oral traditionalists state that the first King of Buganda, King Kintu arrived on the main land from Ssesse with some individuals who later went on to become clan leaders. Baganda traditionalists revere the Islands as the islands of the gods and pre-colonial Buganda had many a King frequently visit the islands to pay homage to several spirits to enable them to govern the Kingdom. It is because of this relationship that several historians state that the islands were never conquered by Buganda but formally incorporated into the mainland Kingdom.

Commonly known as Kalangala, the county is an archipelago consisting of 84 islands, 20 remain uninhabited. Bugala Island is the biggest of them all and the most popular destination for tourists because of it's beautiful beaches, forests and clean environment. The islands can be accessed from Nakiwogo landing site in Entebbe using the MV Kalangala to Bugala islands. The alternative route is using Kampala-Masaka Road up to Nyendo and then driving 36 kilometers to Luku landing site where you can board a ferry to the islands.

Bugoma Island





Bugoma (Landing Site of first Christian Missionaries in Uganda)

This marks the landing site on the shores of Bugala Island where the Catholic missionaries, Father Simeon Lourdel (nicknamed Mapeera) and Brother Delmas Amans landed on their way from Tanzania. It is said that the missionaries had initially set sail for Bugonga in Entebbe, however due to the strong winds on the lake at the time they were blown off course and ended up at Bugoma on Ssesse Islands on the 15th of February 1879. They were supposed to have been captured by the men of the local area chief called Sekalala and imprisoned. However they managed to communicate

to the chief despite the language barrier and they were ultimately let go and were able to reach Kigungu Landing Site on the 17th of February 1879. Every year in February Catholics converge at the site to pray in remembrance of the two missionaries. A remembrance cross marks the exact spot where the two missionaries landed.

- County Ssesse
- Sub-county Bugala Island







Fishing nets laid out to dry



Buyala

Luggo Forest

Luggo Forest is home to several tree species and it is said to be the only forest containing the tree from which the mace (Ddamula) symbolizing the authority of the Katikkiro (Prime Minister of Buganda) is cut from. The Ddamula is handed over by the Kabaka to the Katikkiro symbolizing the transfer of authority to the Katikkiro to rule over Buganda on his behalf.

- County Sseso
- Sub-county Buswa
- Parish Kago
- Ward Kago

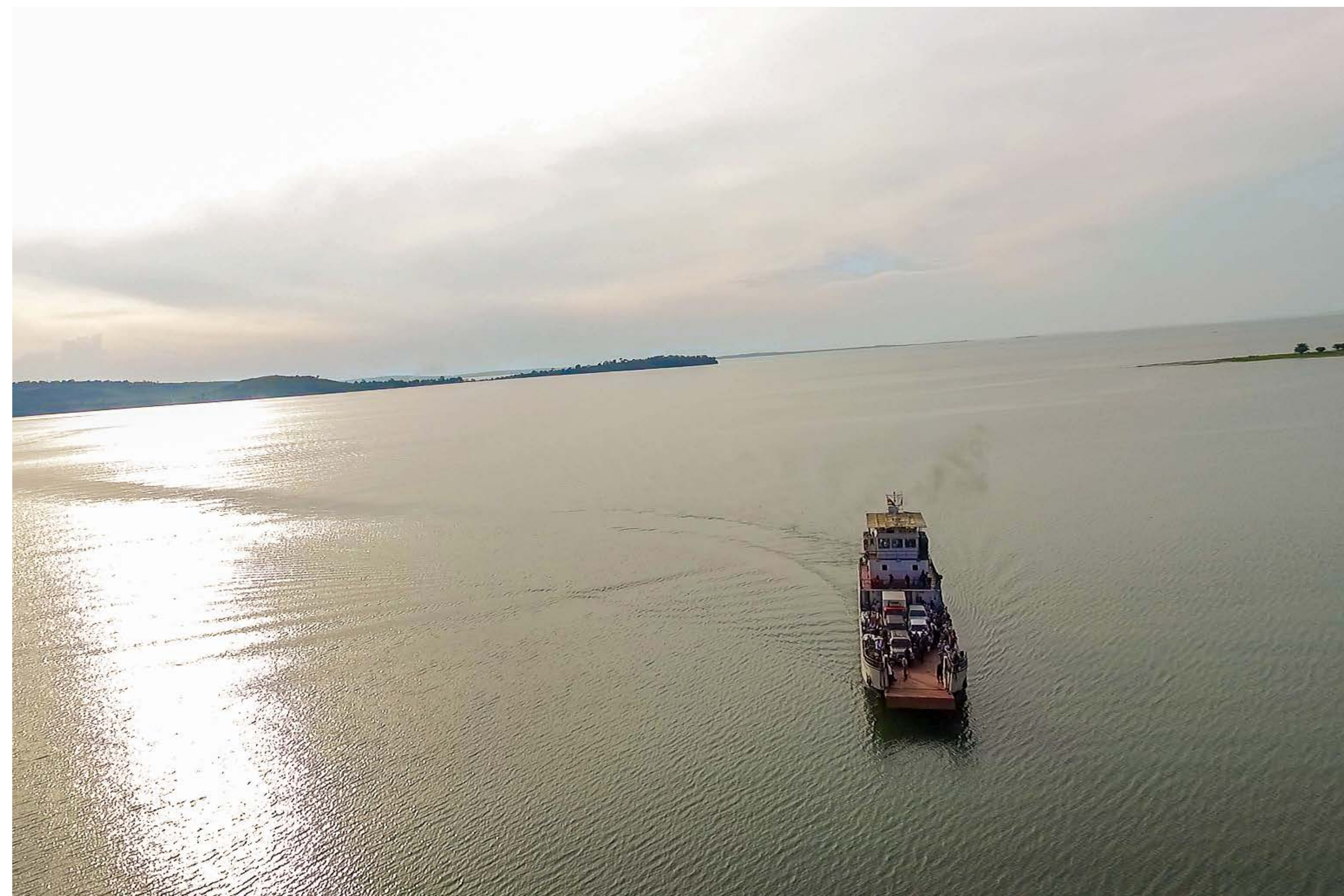




Luggo Forest



Lutoboka



SSINGO

The county borders Buwekula, Gomba, Busujju, Kyaddondo and Bulemeezi Counties. It is the largest county within Buganda and is an agricultural county. Historically the county headquarters had a tree that led to present-day Mityana, where traders from Bunyoro upon coming to the hill would claim to hear sounds from the trees, thus saying ‘emiti eyana’ hence they called the village of the trees Mityana. The county headquarters serve as the house of the current chief, called the “Matutuma”, the Lukiiko hall and the district offices. The chief’s title “Mukwenda” is derived from the Bunyoro word referring to a messenger. The county serves as headquarters to the Ngonge (otter) and Mbogo (Buffalo) clans, which are important clans in Buganda.

The Otter represents hygiene and the clan head Kisolo Sebyoto Muwanga was the first Prime Minister in Kintu’s administration. In Buganda a buffalo represents strength. The Bwuffalo clan is believed to have originated from Bunyoro in a place called Mugulu. It is said that the first head of this clan was called Kayiira Nannambula ,who brought Prince Kimera to rule Buganda after the disappearance of his grandfather, Chwa Nabbaka. He carried Prince Kimera on his shoulders on his way to ascend the throne and since then, the duty of the buffalo clan is to tan the leather (okuwala ekiwu) for the carpets around the throne, using a tool called nakalette. The buffalo clansmen had their special hut called Musengere in the palace so that they were always present whenever the Kabaka wanted to travel.

Gold mines



Tanda Pits

It is believed that the Tanda Pits are wherebWalumbe, the brother of Nambi, who was the wife of Kintu (the first Muganda) resides. The pits are said to have been created as Walumbe was fleeing from one of his brothers (Kayikuzi), who had to take him back to heaven. According to legend, there was only one person living on Earth, and his name was Kintu. Ggulu, the creator of all, lived in heaven with his children, who sometimes descended to Earth to play. Ggulu's daughter Nambi took a liKing to Kintu and decided to marry him. After Ggulu finally agreed, she was advised to leave their heavenly abode quietly, so that Walumbe, the cause of suffering and death would not follow her. Unfortunately, Nambi forgot to bring chicken feed with her and decided to go back. Walumbe, who was suspicious that something was afoot, descended to Earth with Nambi, thus bringing death and suffering. Ggulu got very angry with his son Walumbe and ordered his brother, Kayikuzi, to take him back to heaven. Walumbe decided to confuse his pursuer by burrowing into various places in the ground. Eventually, Kayikuzi gave up on his search and returned to heaven. Walumbe re-emerged at Tanda and remained on Earth, bringing death and disease to the people. Tanda Hill has more than 240 amazing pits – the pits of death, where Walumbe hid from his brother. The pits are recesses in the rock, 1.5 meters wide and up to 70 meters deep, going vertically into the ground.

On entering the forest, there are two shrines enclosed within a reed fence which is home to several fireplaces dedicated to Buganda deities such as Kibuuka, Mukasa, Musoke, Ddungu and Walumbe. Walumbe's fireplace, which is believed to be bottomless is the most feared.

- County

● Parish

● Ward
- Ssinga

Tanda

Kikumbi



Buganda anthem

(Ekitiibwa kya Buganda)

Ekiddibwamu:

Twesiimye nnyo, twesiimye nnyo

Olwa Buganda yaffe

Ekitiibwa kya Buganda kyava dda

Naffe tukikumenga

1.
Okuva edda n’edda eryo lyonna
Eryo eggwanga Buganda
Nti lyamanyibwa nnyo eggwanga lyaffe
Okwetoolola ensi yonna

2.
Abazira ennyo abatusooka
Baalwana nnyo mu ntalo
Ne balyagala nnyo eggwanga lyaffe
Naffe tulyagalenga

3.
Ffe abaana ba leero ka tulwane
Okukuza Buganda
Nga tujjukira nnyo baijjajja baffe
Baafirira ensi yaffe

4.
Nze naayimba ntya ne sitenda
Ssaabasajja Kabaka
Asaanira afuge Obuganda bwonna
Naffe nga tumwesiga

5.
Katonda omulungi ow’ekisa
Otubeere Mukama
Otubundugguleko emikisa gyo era
Bbaffe omukuumenga

“Buganda: Gateway to the Pearl of Africa” is a guide to the Kingdom of Buganda’s historical and cultural treasures using its 18 pre-Colonial Counties as a foundation rock for this journey. Each County is home to several sites that are intrinsically linked to a Kabaka (King), offering the tourist - both local and international - a logical explanation for the present-day reverence and loyalty the Baganda accord to their Kabaka and the Kingdom.

This guide offers both a visual and textual journey that transports the reader from one cultural site to another, linking each site to either a key personality or event and thus immersing the tourist in Buganda’s history.

The myths that illuminate the origins of the Kingdom of Buganda as well as the interactions between the gods and humans usher the tourist into a unique realm that sheds light on the Kingdom’s cultural values, beliefs and knowledge and how these function as a link between the people of the past and those alive today. It is this thread, dating back to more than 800 years ago, which explains to a great extent, the social cohesion among the present-day Baganda, in addition to showcasing the Kingdom and its people as one of Africa’s principal examples of indigenous African conservation of nature due to the direct link between the Kiganda culture and Buganda’s flora and fauna.

The World Tourism Organization (WTO) and the World Travel & Tourism Council (WTTC) in their Open Letter to Heads of State and Governments, clearly state that travel and tourism are key drivers to enhancing sustainable and inclusive growth for all. The tourism sector particularly in Africa, functions as a key income generator which can help bridge the current gender disparities and social exclusion experienced by many youth and women today.

In light of this fact, the Buganda Kingdom’s Ministry of Tourism has been actively engaged in placing tourism and travel higher on its agenda and the publication of “Buganda: Gateway to the Pearl of Africa” is just one example.

Marketing Buganda as a tourist destination simultaneously allows for the unique aspects of Buganda’s rich history and culture to be shared with tourists both local and international, and also contributes to Uganda’s overall development objectives as articulated in the National Development Plan II.

Ssaabassaja Kabaka Awangaale!

Oweek. Ritah Namyalo Kisitu
Minister of State For Tourism Kingdom of Buganda



contributors

Masaza Chiefs - Kingdom of Buganda
Buganda Heritage & Tourism Board
Stephen Nyombi

Design
Gala Image Consulting Ltd
Creative Director - Faith E. Nabaggala

Content
Dr Celestine Katongole
Samora Machel Semakula
John Sekabira
Richard Kawere
Kirwana Ssozi
Lubega Ssebende
Francis Nkwanga Batte
Batemyetto Moses

Editor
Maroushka Kanywani

Photography
William Mibirizi
Xchange Media
Samuel Elvis
Taga Nuwagaba (Taga Frames)
The New Vision

Kika Troupe
Grace Nabaccwa
Ndaula Fred & Abdul Ssemmanda

Kitakka Francis
Margaret Nakaye (*Miss Tourism Buganda 2016 - 2017*)

Kasubi Tombs
Bakazikubaawo
Mukayala Luyiga
Christopher Kawooya
Kadulubaale
Nassaza Diiro
Hannifah Namuyimbwa

Bagalayazze Cultural Centre
Ssalongo Joseph Musoke
Ritah Nalubula

Ssebata John







BUGANDA KINGDOM

© COPYRIGHT BUGANDA KINGDOM - 2017
BUGANDA HERITAGE AND TOURISM BOARD (BHTB)
P.O BOX 58
BULANGE - MMENGO